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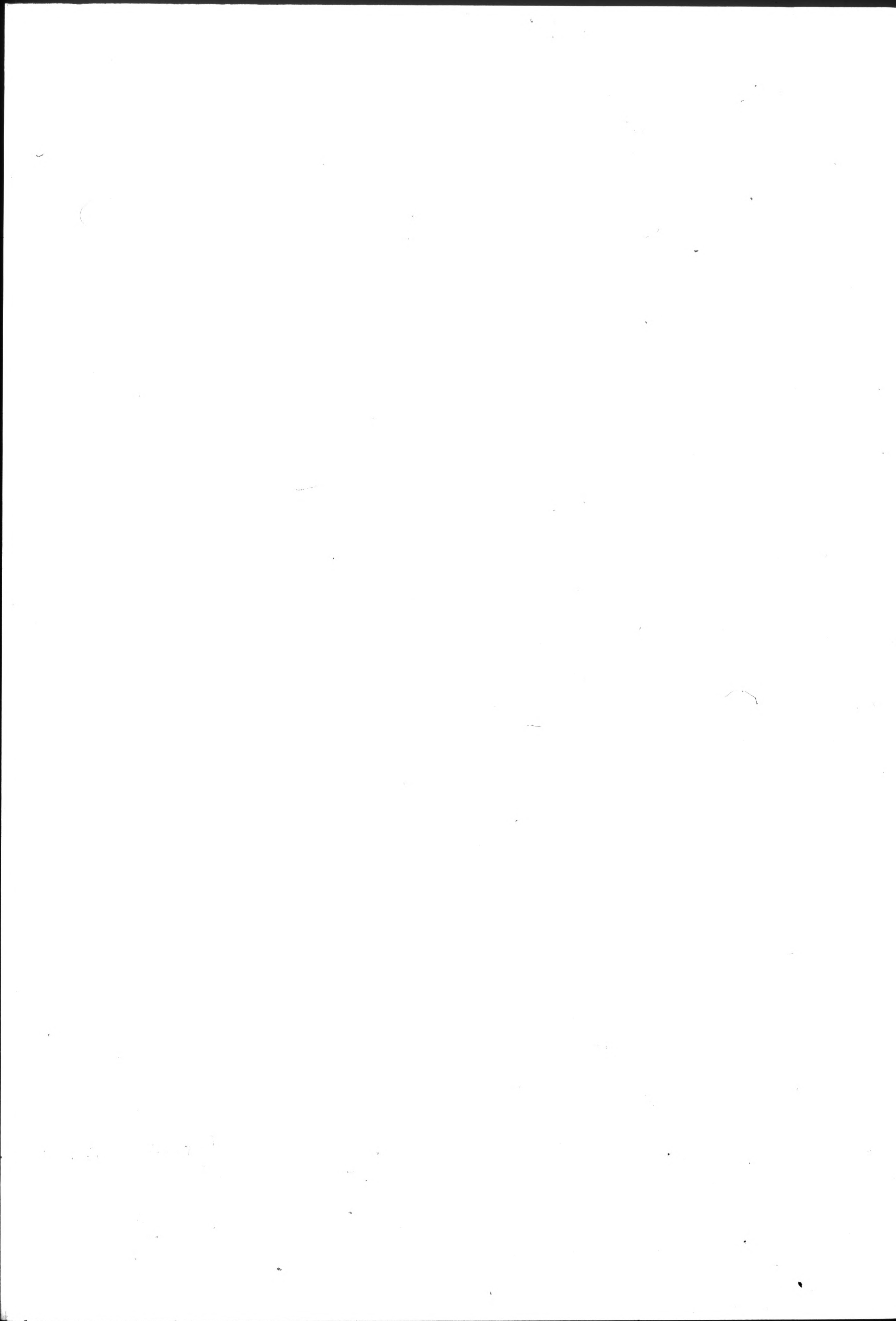
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DR. R. S. RUST CROSSES THE BAR

With one clear call, after ninety-two years of heroic and unselfish life, Dr. R. S. Rust puts out to sea and crosses the bar Saturday evening, December 22nd, to meet his Pilot face to face. Dr. Rust first saw the light at Ipswich, Mass., on the 12th day of September, 1814. Having been prepared for college in Phillips and Wilbraham Academies, he entered Wesleyan University, graduating from this famous institution 65 years ago last commencement season. In 1844 he was received into the New England Conference, in 1845 was transferred to the New Hampshire Conference, and in 1858 was transferred to the Cincinnati Conference; in the latter conference his membership remained until he was transferred by the Bishop of all souls to the conference without bounds. He was transferred to the Cincinnati Conference to take the presidency of Wilberforce University, which is now owned and controlled by the African Methodist Episcopal Church. This school was opened at Xenia, Ohio, for the education of colored students. After three years' service at this institution Dr. Rust became president of the Cincinnati Wesleyan College, where he remained from 1863 to 1865. In 1865 he was appointed corresponding secretary of the Freedmen's Commission. On August 7, 1866, a commission of ministers and laymen met in Cincinnati, inspired by the work of the Freedmen's Aid Commission, with the conviction that the Methodist Episcopal Church should reorganize its work in the South, and particularly enter into an educational campaign of the colored people. There were present at this meeting Bishop Clark, Dr. J. M. Walden, Rev. Dr. Adam Poe, Dr. T. M. Eddy, Dr. Luke Hitchcock, Dr. R. S. Rust, Dr. J. M. Reed, Dr. B. F. Cray, and Dr. Robert Allen. There were present also two laymen, Hon. Grant Goodridge and J. F. Larkin. (For years Bishop Walden and Dr. Rust were the only surviving members of the original number. Dr. Rust's death leaves Bishop Walden as the only surviving member.) This convention organized the Freedmen's Aid Society "for the relief and elevation of the freedmen to operate with the Missionary and Church Extension Societies of the Methodist Episcopal Church." Dr. Walden was elected corresponding secretary. On April 25, 1868, the Board placed the Society at the disposal of the General Conference and the following May the work of this Society was formally endorsed by the General Conference and commended to the generous support of the church. Dr. Walden was elected publishing agent and Dr. R. S. Rust was elected corresponding secretary of the Freedmen's Aid Society and gave to this organization twenty years' active service, retiring in 1888, and since that time has been continued as the honorary corresponding secretary. During his administration Dr. Rust saw what was an humble beginning of the organization develop to great proportions. It is estimated that under Dr. Rust's direct administration property accumulated for the Freedmen's Aid schools to the amount of \$1,000,000.

Dr. Rust was thoroughly wedded to the cause of the colored man. As far back as the years of his

preparation in Phillips Academy he became interested in the anti-slavery movement and joined an anti-slavery society and was forced to leave that school because he would not abandon his convictions on this subject. He believed intensely in the justness of the cause; he believed thoroughly in the possibilities of the colored man. He espoused the Negro's cause for almost three-quarters of a century and was an unfailing, fast, true and tried friend. At the General Conference in 1856 the committee on Tract cause reported "that the Tract Committee, having under consideration the publication of anti-slavery literature, recommend for adoption the following resolution: That the Book Agents and the Tract Secretary be and are hereby instructed to publish in book or tract form such anti-slavery matter as the subject of slavery may demand, including Mr. Wesley's 'Thoughts on Slavery.'" Stren-



DR. RICHARD SUTTON RUST, LL.D.

Born Sept. 12, 1814, Ipswich, Mass. | Died December 22, 1906, Cincinnati, Ohio

uous efforts were made to make these instructions discretionary and not obligatory. Dr. Rust was in favor of positive and unmistakable instructions to the Book Agent and Tract Secretary, and on his motion the proposition to make the matter discretionary was laid on the table.

Throughout his life he had no apology to make for his anti-slavery convictions nor for his latter-day support of the cause of the Negro. He stirred the church on the cause that he was officially elected to espouse. Not only did he speak as an official representative, but out of a heart of convictions he pleaded the cause entrusted to him. The church heard him and trusted him for his capacity in office administration as well as his force as a platform speaker.

In the South among the people for whom he labored he was held in highest esteem and has the warmest place in the hearts of many a student who, but for his zeal and enthusiasm for the cause of the

freedmen, would have had no chance for the dispelling of ignorance. One of the very best universities of the whole Freedmen's Aid system bears his name, Rust University, located at Holly Springs, Miss. The alumni of this institution as well as the alumni of all the institutions of the South, the members of our annual conferences, the laymen and friends in general, halt now in the march of life to place a flower upon the bier of a sainted man and a friend. Three-quarters of a century was the span of his adherence to this work. And how he delighted to talk of his boys and girls in the South and pointed to them with fatherly pride, for he loved his work and he loved the students whom he had inspired. And thus these hosts of Negro students in the South mourn the loss of a friend, one whom they trusted and whom they delighted to honor.

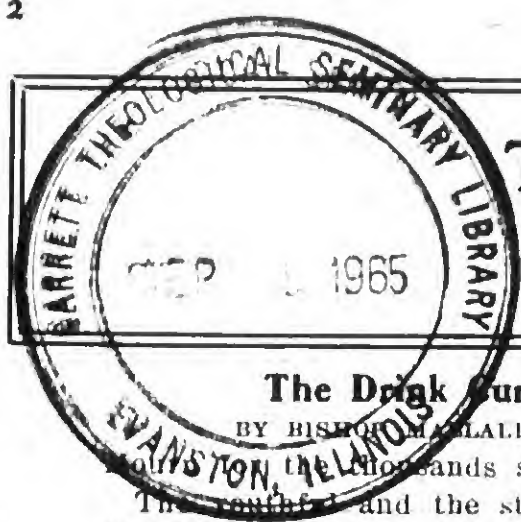
And thus one by one is there gathered unto the All Father the men and women of the olden days who stood up for the Negro in times that tried men's souls. A warm place we say Dr. Rust has in the heart of many a Negro in the South, for we are not ungrateful for the services rendered us by the white men and white women who have, out of an unselfish motive given of their capacity, energy and enthusiasm for our upliftment. Their interest in us has been irrefutable evidence of the fellowship we have with the Christ whose representatives they truly are. Their fellowship with us has been an encouraging light, in days of almost unbroken darkness. Their confidence in us inspires to noble deeds and likewise to unselfish service. The name of Dr. R. S. Rust abides. He has gone, but his works follow him. To his kith and kin who bear the heavy burden of grief, we give the assurance that literally thousands of our people mourn with them in the loss of their father, for he, too, was our friend.

DR. CRAPSEY ON THE FREEDOM OF THOUGHT

The Rev. Dr. A. G. Crapsey, who was lately tried and forced to withdraw from the Protestant Episcopal Church on the charge of heresy in that he did not accept in its literal sense the Apostle's Creed that Jesus "was born of the Virgin Mary" and that "He rose from the dead." Dr. Crapsey comes out in an article in the *Leslie's Weekly* and elaborates on the freedom of thought. He says:

"Freedom of thought is the right of each man to use his own powers of observation in order to ascertain the truth of the fact, and his own powers of reasoning to give to the fact its proper place and value. To deny freedom of thought is to deny to man sight and intelligence; he may not see with his eyes, nor hear with his ears, nor reason with his intellect, but must receive the facts of life on the say-so of others, and must give to the facts such place and value as are allotted to them by some power external to his mind. He must, in other words, accept this thought ready-made, instead of creating it for himself.

"The vast majority of men and women prefer this parasitic method of thought. To observe and (Continued on Page 8.)



The Drink Curse

By Bishop Mallalieu

The Drink Curse

BY BISHOP MALLALIEU.

Thousands slain,
The weak and the strong;
Mourn for the wine-cups fearful reign,
And the deluded throng.

Mourn for the tarnished gem—
For reason's light divine,
Quenched from the soul's bright diadem,
Where God hath bid it shine.

Mourn for the ruined soul—
Eternal life and light
Lost by the fiery, maddening bowl,
And turned to hopeless night.

Mourn for the lost,—but call,
Call to the strong, the free;
Rouse them to shun the dreadful fall,
And to the refuge flee.

Mourn for the lost,—but pray,
Pray to our God above,
To break the fell destroyer's sway,
And show His saving love.

—Unknown.

Wine is a mocker, strong drink is raging; and
whosoever is deceived thereby is not wise.

Who hath woe? who hath sorrow? who hath con-
tentions? who hath babbling? who hath wounds
without cause? who hath redness of eyes?

They that tarry long at the wine; they that go to
seek mixed wine.

Look not upon the wine when it is red, when
it giveth his color in the cup, when it moveth itself
aright.

At the last it biteth like a serpent and stingeth
like an adder.—Bible.

Genuine Christianity is the pronounced, relentless,
persistent, implacable antagonist of every form of
injustice, oppression and crime; it is in open warfare
with every villainy whether private, social or pub-
lic. In short it seeks constantly the destruction
of any and every thing that is displeasing to God or
harmful to humanity. All Christendom suffers to-
day from the drink curse; it has suffered for centu-
ries, and the powers of evil hacked by law, and
wealth, and social customs threaten the centuries
just ahead of us.

The statement comes far short of the truth when
it is said that the drink curse causes more waste of
God's material gifts; breaks more human hearts with
unspeakable sorrows, blights more fond hopes,
causes more crimes and poverty and insanity and des-
olates more homes, and sends more souls into a
hopeless eternity than all wars, and famine, and
plague and pestilence.

The drink curse is the foulest, blackest, most
deadly, most damning for souls and bodies of all
the curses poured upon this earth from the bottom-
less pit. But what can we do about it? First of
all let each one of our preachers and people be hon-
estly and faithfully total abstainers. Never under
any circumstances let the accursed poison pass our
lips. Better a thousand times to die sober than to
live the slave of appetite. Again, we can talk on
the right side. Always condemn the drink habit
and the drink traffic. Let every one swing out the
banner of total abstinence and proclaim to the world
that you hate the whole business and will do your
very best to kill it.

Again, we must carry this case to God. Why
not? Whenever one passes a saloon or any kind of
a rum shop, pray "O God in heaven let thy curse
fall on this abominable business." Pray that God
may unite all good men and women to fight the
evil. Pray that God may lead the men who make
our laws so that they will place the traffic in the
same class as highway robbery. Pray that God may
lead all whose duty it is to execute the laws that
they may hunt down all the scoundrels who are
violating our prohibitory laws. Pray that God may
save the victims of appetite from falling into the
drunkard's grave.

Then with all this, whenever we have a chance
to vote, be sure that our votes are in harmony with
our talks, and with our prayers. There is not much
use in talking and praying if we miss the chance to
strike our enemy a death blow with the ballot.

If all Christian people would join to fight the hit-
terest curse of all the curses that afflict humanity
this country could be made as dry as the desert of
Sahara within the next twenty-four months; and
then how the wilderness would bud and blossom,
and sorrowful homes would be filled with joy, and
the feet of untold thousands turned from the paths
of death to the shining way that leads to the gates
of pearl and the eternal heaven.

Conditions For Co-operative Evangelistic Work

The General Conference Commission on Aggres-
sive Evangelism desires to serve Methodism in such
a way that the evangelistic leadership of the pastors
of Methodism shall be accredited and not discred-
ited. Unless the Commission can assist in develop-
ing a better evangelistic ministry and a more efficient
every day evangelism among the laity, its work will
not be well done. In the confident belief that the
problem of a conquering evangelism is not a ques-
tion of the holding of either few or many evangel-
istic meetings, just because it may be the custom or
because there does not seem to be anything else to do,
but rather that evangelism is efficient only as it brings
by any and every sane method the unsaved men,
women and children of our communities into per-
sonal, saving relations with a personal Christ; and
being further confident that every Methodist preach-
er can do the work of an evangelist if he is domi-
nated by a supreme evangelistic motive, becomes an
incarnation of his own message and then will have
the courage to adapt his evangelistic method to his
own evangelistic problem; and being further confi-
dent that there are still undeveloped possibilities in
a co-operative evangelistic campaign for the salvation
of the lost, and that both pastors and people will
welcome assistance toward the ends named; being
confident of these things the Committee on Field
Work of the General Conference Commission on Ag-
gressive Evangelism submits the following condi-

tions for co-operative evangelistic work in commu-
nities where there are three or more Methodist
churches, for careful consideration and sympathetic
approval, with the assurance that wherever possible
the Committee will render assistance in the direc-
tion, prosecution and participation in such a co-op-
erative campaign according to its ability and opportu-
nity. Where there are less than three Methodist
churches in any community special correspondence is
invited, and every appeal will receive careful consid-
eration. All correspondence on this form of work
should be directed to the Rev. Theodore S. Hender-
son, the General Field Superintendent, 150 Fifth
Ave., New York City.

1. Each and every pastor of the city uniting in
the proposed co-operative evangelistic campaign shall
immediately form a Win One Circle of the most
spiritually minded and spiritually efficient people to
instruct and inspire them for personal effort in win-
ning others to Christ. Plans for the formation and
the conduct of the Win One Circle may be found
in the booklet "Win One" secured on application.
No inflexible plan of conduct is demanded, but it is
expected as a condition of assistance in the proposed
evangelistic meetings that the pastor shall at once,
or three months before the public meetings, form
such a Circle so as to train a group of personal work-
ers in his own church.

2. Each and every co-operating pastor of the

city shall three months before the holding of the
public meetings, begin the conduct of a regular after
meeting every Sunday evening, wherever possible,
whose definite purpose shall be to pray for and plead
with the unsaved of the city and the unconverted
constituency of the church for definite surrender to
Jesus Christ.

3. Each and every co-operating pastor of the
city shall make at once an alphabetical list of the
unconverted constituency of the church, using as a
basis his church record. For example, begin with
"A" on the church record. Each member of the
church whose name begins with "A" as a basis of
work; classify every member of the family, thus
making a complete list of all the unconverted or
unchurched members of each and every family re-
lated by membership, attendance and relationship to
the church. Do this with the entire church record,
from A to Z. It is agreed that the pastor and a se-
lect company of wise personal workers shall syste-
matically from houses to house, visit every person
of responsible age on that list, and personally invite
them to become followers of Christ. Specific lists
of these unconverted people to be visited shall be
given by the pastor to his band of workers. This
work of visitation and personal work is to be done
weeks and months before the meetings begin; not
only by a single visit but as God shall give strength
and opportunity to continue to invite such to come
to Christ and identify themselves with Christ and
the church. Three visits ought to be the minimum.
This work shall all be done without public an-
nouncement. The visitation should be done only by
praying, persevering, surrendered, sensible, helpful,
hopeful Christians. A similar record of the uncon-
verted constituency shall be made on the basis of the
Sunday School record in so far as they are not rep-
resented in the church record, and the same kind
of systematic personal work in the homes shall be
done by the pastor and his people weeks and months
before the meetings. Recognizing that only as this
is done can the work be of the largest permanent
value, it is expected that each co-operating pastor
covenant to do this work, and immediately organize
their people to assist them. Here will be found spe-
cial work for the Win One Circle named in the
first condition. The statistical results of such tabu-
lations in each church made on the basis of both the
church and Sunday School record are to be forward-
ed to the office of the Commission by the pastor for
purposes of prayer and personal service.

4. It is expected that each and every church co-
operating in the work, individually and in associated
relations, shall, to the limit of its ability follow the
suggestions of the Commission, on organization and
prosecution of the special evangelistic services which
will be furnished the executive committee for con-
sideration and acceptance.

5. Two weeks before our representative begins
work, the pastor of each co-operating church is to
begin his own series of evangelistic services, preach-
ing nightly just as if the success of the entire work
depended on him, without any other human help.
The aim of our Commission is to emphasize the
evangelistic leadership of the pastor, and this plan
gives him his place as the leader of the evangelistic
forces of his church.

6. For the second week of the services it is agreed
that each pastor shall be assisted by a brother pastor,
efficient in evangelistic work, the men to be selected
by the presiding elder or proper authorities of the
co-operating churches, so that every co-operating
church in the city shall thus hold simultaneously
two weeks of services before our representative be-
gins his work. It is positively understood and agreed
that during the one week's assistance rendered by a
brother minister, and also during the two weeks'
services held by the Commission's representative,
that each and every co-operating pastor shall aban-
don himself to a persistent, systematic visitation of
the unsaved constituency of his parish made on the
basis of the records referred to under conditions 3
and 4, laying aside all other work and going from
house to house every morning and afternoon plead-
ing with the unsaved to come to Christ.

7. After two weeks of simultaneous meetings as
outlined above, our representative will begin his se-
ries of meetings, ordinarily to be about two weeks
in length, and all the co-operating churches will
unite in one church, said church to be selected by
the executive committee, and to continue in this
church for the entire time of the series. If it is
deemed by the executive committee unwise to hold
a united meeting on Sunday evenings, that commit-

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January 3, 1907

SOUTHWESTERN CHRISTIAN ADVOCATE

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Race Prejudice--What Can Be Done to Eradicate It

By the Rev. H. H. Proctor, D. D.

My country is for all the world the storm center of violent race prejudice against my people. As a result, America, while a land of unlimited opportunity for the white man, is for the black man a land of limited opportunity. This limitation galls, especially the better Negro. Every refined Negro suffers vicariously for his people, being compelled to wear the yoke made for the ox-like neck of his brother in the rough. Clearly, there is a strenuous endeavor to hold the New Negro down to the place of the Old.

It is a hopeful fact, however, that the prejudice we meet is not based wholly on color, but partly on condition. Abstractly, there is no prejudice against black as such. Black is a favorite with God and man. God carved the world out of black and among men black loses caste but once, and that is when it is applied to the skin of a man. Why so? So long has the black face been associated with the condition of ignorance, poverty and vice, that when men see a dark face, these things are unconsciously suggested by the law of association. Every black man stands in the shadow of the big black mass behind him. Change the condition of those millions in the rear, and the stock of each black man will rise in proportion.

But I would not be understood as saying that prejudice is entirely the fault of the black man, and that its removal rests wholly with him. On the contrary, the white man is far from being without guilt in this matter and a serious responsibility and an urgent duty devolve upon him. Were I writing white people, I would tell them that prejudice is a two-edged sword, cutting both him who wields it and him it is wielded against; that the black race has been stunted by oppression, and the white by oppressing; that one race cannot hold down another without staying down with it; that it is as much to the interest of the white man as it is to the black that the curse of color prejudice be removed from American life; and that this blot on our national escutcheon will never be removed until the white man has the moral courage to live up to the principles of his own civilization and give the black man a square deal.

But I am writing to my own people, and I shall not do them the discourtesy of writing over their heads to the white people. Though we cannot do it all, we can do a great deal. I propose that we do what we can, whether the white man does his duty or not. Put the burden on him. I lay down three lines of action which, if followed, will as far as we can, uproot race prejudice and bring about better relations between the races.

The first is make racial discrimination unprofitable. The first question asked by the average American is, "Will it pay?" There is a close affinity between American sentiment and American greenback. The secret of the discrimination we meet is that it pays. The press, the railroads, public places, political parties, and even the courts discriminate against us, because it pays.

If this be true, the way to prevent discrimination is to make it cease to pay. When we make fair treatment as profitable as unfair treatment, we shall get our rights. The world treats a man well as long as it pays to treat him well. Believe me, my brothers, we shall never write sentiment in our favor in the press, until we do it with a pen of gold. We shall never knock down that partition in the cars until we do it with a sledge-hammer of gold. We shall never open the doors of public places shut against us until we do it with a key of gold. We shall never move political parties in our favor until we do it with a lever of gold. We shall never get full justice in the courts until we can plead our case with a tongue of gold.

All honor, then, to those among us who are endeavoring to take the feet of the race out of the miry clay of poverty and place them on the solid rock of economic independence. Once we trusted our luck to rabbit feet, but now we must stand on our own feet.

But the prejudice we meet is deeper than dollars. We might by economic pressure prevent public discrimination, the fruit of prejudice; but a subtle and indictive feeling would still remain. Would we eradicate prejudice we must go to its inner recesses and appeal to reason by making prejudice unreasonable. That is the second line of action I propose:

make prejudice unreasonable as well as unprofitable.

Throughout the land, among friends as well as foes, there is more or less of a feeling that the black man is not quite up to the white in native intellectual endowment. We believe that the black man is fully equal to the white intellectually. When God said, let us make man, we believe we were there, sharing equally with every other racial variety in all the essentials of manhood. We believe that color is but the binding God wraps a man up in, and just as the color of the binding of a book is no index of the quality of its contents, just so the color of a man does not affect the quality of his brain. What Douglas has done in eloquence, Bruce in state craft, Washington in education, Dubois in sociology, Dunbar in poetry, Tanner in art, Woods in invention, not completing the list, what these have done convinces us that we can at least do what other men have done. And these are but our morning stars. Our sun has not yet risen.

All this we believe, but we must make the white man believe it also. There must be such a convincing demonstration on the part of the mass as a whole that denial would be unreasonable. Black men and women who are making their mark in the great schools of learning, in the literature of the day, and on the platform are doing much to break down prejudice, by giving ocular demonstration of the native genius of the race. But these must be reinforced by a larger number yet to spring forth from the submerged portion of this people. Indeed sentiment waits to see the whole dark mass aglow with the living light of culture.

All honor, then, to those who teach; for ignorance breeds prejudice, and intelligence dissipates it. And, in the present condition of the race, when four million are illiterate, let there be no quarrel as to the kind of education. The colored race needs all kinds of education. We need every kind of school from the kindergarten clear up to the highest university in the land. Let there be no caste in Negro education. Black but a man, the Negro needs the same sort of education as any other man. I call upon partisans of this kind of education and that to put up their swords. When men would tunnel a mountain, some commence on one side and some on the other; they work on opposite sides until they meet and the light bursts through. Let those who believe in higher education and those who believe in industrial training beat their swords into picks, begin each on his own side, and pick away until they meet and the light shoots through our mountain of ignorance. As the light bursts through, prejudice will be driven away as the mists through the rising sun.

To entirely uproot the prejudice against us we must go deeper than the pocket and the brain. In the last analysis we must appeal to the heart. I, therefore, suggest a third line of action, and that is make prejudice against us ignoble, as well as unprofitable and unreasonable.

We must endeavor to be so noble that the nobility of other men will rise in majesty to meet our own. To-day there exists in our land a deep and widespread distrust of the Negro. We have failed to make the impression for strength of character upon the American people we should. The explanation is clear. Civilization involves a winnowing process by which the weaker elements of a race are sifted out for transformation or destruction. In our case slavery arrested that process, and as a result the freedmen found among them a surplus of weaker elements. From this class has come those vagabonds and criminals who have injured the reputation of the race as a whole.

And yet, this is not a criminal race, and we refuse to be judged by the worst among us. As a race, we have the cleanest record of any race in history when it comes to great crime. In all history, there is not one great black criminal. It turns out that the blackest hand in nature is the whitest in history. The opportunity was afforded the race to furnish a great historic criminal during the critical stage of the war, when the Southern home was left in the hand of the slave; but, saving a slight uprising here and there, when Lincoln broke the shackles of centuries from the hands of the slave, he found them free from the blood of any man, save that shed in open, honorable war.

This we know, and by every means within our power we must make the white man know it. We must make an impression for strength of character upon the American people. This requires in us genuine Christian character. Religiosity is not enough; there must be that real manhood and womanhood from which there can be no appeal. We must show to the American people that black men who wore the blue so nobly at San Juan can be equally noble in daily life; that we have as high a regard for womanhood as any other men; and that we have no sympathy with those men who violate the sanctity of womanhood. Let the world know where we stand on this point. If any man, black or white, lay unholy hands on a woman, white or black, let that man die the death, but at the hands of the law and not a mob. Nor must the law be another form of lynching as was the case in Kentucky recently, when a Negro was, according to the press, arraigned, tried and executed for assault in less time than one hour. For this high-handed crime under the cover of law I arraign the state of Kentucky before the bar of public sentiment to the civilized world. Can we call ourselves a Christian nation when we refuse to give a condemned criminal even time to pray before he is ushered into eternity?

American sentiment waits for a strong impression by black womanhood. Contrary to popular opinion, we have amongst us some of the noblest women in the world, and there are among us, both during slavery and since, some of the finest examples of chastity the world has ever seen. We want to make this spirit so general that when men look upon a dark-faced woman, they will feel that there is a woman above suspicion. Rome had her seven vestal virgins, dressed in white to keep the fires of that sacred city, as a symbol that Rome would stand as long as her women stood. The Roman matron fell, and Rome fell with her. No race, ancient or modern, white or black, can stand when her women fall.

The uplifted manhood and womanhood of the race must unite to uplift the lowest. If men will judge us by the lowest, let us decide that there shall be no lowest. Instead of clamoring for the grudging recognition of those who are loath to give it, let us turn and build up a people of our own. Let us construct such a fine, social system that the best white people will want to get into it. Let the key word of that system be, the best service of the highest devoted to the worst need of the lowest. For this race is doomed and damned if, in its progress, it forgets to lend a hand of help to the man at the bottom. As we lift him up, our true worth will appear, and as that appears, prejudice will disappear.

I propose, then, these three lines of action: First, make prejudice unprofitable by putting ourselves in financial condition to make fair treatment pay. Second, make prejudice unreasonable by developing a high intellectual status among the race as a whole. Third, make prejudice ignoble by so developing the character of the Negro that he will by his inherent worth command respect. Do this, and it will be said by all fair-minded men that we have done what we could to uproot prejudice against us and to bring about better relations between the races. As to the rest, that is with the white man.

Notwithstanding the fact that there occur in the shadow of the cross of Christ and in the present majesty of the American law, deeds that must make every decent American hang his head in shame, still I have faith in the better element of the white men of America. But whether this faith be justified or not, the future of the Negro in America is secure. He will rise, if he must, in spite of the white man's prejudice; for it is of the peculiar genius of the Negro that he thrives in spite of adversity. Like a rubber ball the harder you throw him down, the higher up he bounces. Good men do not want to stay our progress, and bad men cannot. They might as well try to turn back the onrushing torrent of the Niagara with a wave of the hand or turn the course of the rising sun by putting their shoulders against his burning wheel, as to try to stay the progress of this determined people. Like other people, behind us as behind the sun is the hand of God, and if we are true to Him we are as sure to rise as is the sun to-morrow morning.

Atlanta, Ga.

IMPERFECT IN ORIGINAL

THE CHRISTIAN LIFE

Religion and Doctrine

He stood before the Sanhedrim;
The scowling rabbis gazed at him.
He recked not of their praise or blame;
There was no fear, there was no shame,
For one upon whose dazzled eyes
The whole world poured its vast surprise.
The open heaven was far too near,
His first day's light too sweet and clear,
To let him waste his new-gained ken
On the hate-clouded face of men.

But still they questioned, Who art thou?
What hast thou been? what are thou now?
Thou art not he he who yesterday
Sat here and begged beside the way;
For he was blind.

—And I am he;
For I was blind, but now I see.

He told the story o'er and o'er,
It was his full heart's only lore:
A prophet on the Sabbath day
Had touched his sightless eyes with clay,
And made him see who had been blind.
Their words passed by him like the wind
Which waves and howls, but cannot shock
The hundred-fathom rock.

Their threats and fury all went wide;
They could not touch his Hebrew pride.
Their sneers at Jesus and His band,
Nameless and homeless in the land,
Their boasts of Moses and his Lord,
All could not change him by one word.

I know not what this man may be,
Sinner or saint; but as for me
One thing I know, that I am he
Who once was blind, and now I see.

They were all doctors of renown,
The great men of a famous town,
With deep brows, wrinkled, broad, and wise,
Beneath their wide phylacteries;
The wisdom of the East was theirs,
And honor crowned their silver hairs.
The man they jeered and laughed to scorn
Was unlearned, poor, and humbly born;
But he knew better far than they
What came to him that Sabbath day;
And what the Christ had done for him
He knew, and not the Sanhedrim.

—John Hay.

Reverent Love

An English writer says that irreverence is a characteristic of the people of this country, and that it arises from the fact that they have no venerable ancestry, no ancient traditions to revere. There may be some truth in this charge, since age is less revered here than in some old countries, and in too many instances religious truth, also, is handled with irreverent freedom. Reverence has been called "the angel of the world." Paul exhorts the church to serve God "with reverence and godly fear." Seeing that reverence is the child of respect, no man who properly respects the Divine Being can speak of sacred things with irreverence. He will never mention them jestingly; neither will he talk lightly of matters pertaining to his Christian life. His spirit will rather be that of John Wesley, who said:

"With duteous reverence at Thy feet,
Like humble Mary, lo! I sit."

But the man who can think of the awful mysteries of our holy religion, of the exalted character of Christ, and of the mercies of God to his own soul without having a spirit of "reverent love" awakened in his breast has too much reason for suspecting the genuineness of his profession of discipleship.—Daniel Wise.

A Childlike Heart

It is the habit of the times to criticise everything that pertains to Scripture and religious life. Some people talk as if criticism were synonymous with religion. They affect, in truth, to prefer the attitude of the critic to the character of the Christian. To such a remark of Professor Shairp is pertinent. He well says that "it is trust, not criticism, that the soul lives by. If one is ever to get beyond the mere outer precinct and pass within the holy place, one must put off his critical apparatus and enter as a simple, contrite-hearted man. Not as men of science, not as philosophers, but as little children, shall we enter the kingdom of heaven. . . . The child's heart within the man is characteristic of the best men. . . . This is their very love their essential self. And this child's heart it is that is the organ of faith, trust, heavenly communion." Blessed, therefore, is that critic who subordinates his intellectual faculty to a child-like heart!—Daniel Wise.

I Consecrate Myself—A Watchword

BY THE REV. WILLIAM ARNOLD SHANKLIN, D. D.

"For their sakes I consecrate myself," are the great words of the Lord Jesus Christ. Can we find a nobler watchword for the new year? "I consecrate myself"—that is a message to the individual Christian, the message of personal spiritual development. "For their sakes"—that is the call to service for others. Consecration and service—these are demanded of us—these only; in these are the whole of the Christian life. So, by any discontent you have with your life, by any longing for a better heart, by the solemn responsibility you owe to God, by the great unutterable love of Christ, do not enter the new year without confessing your sinfulness and being forgiven and consecrating yourself to our blessed Saviour. On the one foundation build, not a gibbous, but a globular life, a true life, a life which enthrones Christ, which lives Christ, which diffuses the power of His divine personality.

Only such an intelligent, consecrated, consistent, prayerful and persistent Christian personality can render effective service for others. Indeed, this very incarnation of Christly grace and power in one is itself the supreme service to others. The personality consecrated to, imbued with, and inspired by Jesus Christ is irresistible. Life is triumphant and irrefragable evidence.—Ex.

The Infirmities of Friends

Shakespeare says that "a friend should bear a friend's infirmities;" and Solomon in his wisdom says, "Thine own friend and thy father's friend forsake not." One reason for these counsels is the rarity of true friendship. It so seldom happens that men's hearts are knit to each other with such a strong bond as that which blended the souls of David and Jonathan that when one does find such a kindred spirit one should not lightly cast him off, but should bear with his infirmities. This duty was well expressed one day by Mary Lamb, when her usually gentle brother, enraged with Hazlitt because he had mingled some savage ridicule with his admiring remarks upon Wordsworth and Coleridge, said: "It is like saluting a man by saying, 'Sir, you are the greatest man I ever saw,' and then pulling his nose!" To this angry remark Mary gently replied: "We cannot afford to cast off our friends because they are not all we could wish." Sensible Mary Lamb! Our friends have infirmities, and so have we, and if we cast off our old friends for that reason we shall soon be friendless. When they do vex us by a display of spleen or folly it is better not to use their infirmities as thorns with which to wound our own affections, but to think of the real worth which is only obscured, not destroyed, by their folly. Paul's precept, "Let all anger be put away from you," has a special value for friends, as also has the distich of a moralist who says,

"He is a friend
Who of the very stones against him cast
Builds friendship's altar higher and more fast."
—Daniel Wise.

The New Year

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet;
I asked and paused—He answered soft and low—
"God's will to know."

"Will knowledge then suffice, New Year?" I cried,
And ere the question into silence died,

The answer came, "Nay, this remember, too—
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell:

"Yes, this one thing, all other things above—
God's will to love." —Anon.

A Year For God

Life regarded as a stewardship is at once simpler and more rewarding than any purely selfish life can be. And when it is for God the opportunities of time take on a dignity which lifts them high above all petty motives and disheartening fear. A year devoted to God's service may not bring us clear vision of results attained, but it will assure us the best use of time, freedom from weakening regret, and the peace of heart which is not the least of the conditions of efficiency.

When we use our time for God he does not call us to a slavish service. No one who works for God works in isolation from God. No one need fear that his time is spent amiss, or that his errors and mistakes are beyond remedy. The year for Him is spent with Him, and carries the joy of His presence and the assurance of His triumph.

The study of opportunities belongs quite naturally to the seasons which mark for us the progress of our lives. There are days in business for taking account of stock, there are times in living when we look backward in order that we may plan to go forward. We ought to accomplish more for God this year than we have ever done. We need to make wise plans for use of time and increase of influence. But most and first we ought to fill our hearts with the enthusiasm of devotion to the Heavenly Father who has made us trusted companions of His life and work. In the deepening of that sense of gratitude and love we shall have our best assurance of attainment both in character and service through the changes of the year.—Christian World.

Race Prejudice

(Continued from Page 2.)

tee shall decide the number and location of the Sunday evening service.

8. An executive committee shall be appointed, of which the presiding elder shall be chairman, and consisting of each co-operating pastor and one layman from each co-operating church in the city. Full instructions, including financial obligations, for the plans for the meetings conducted by our representative will be furnished this committee in due season and are to be found in the booklet entitled "Instructions for Co-operative Evangelistic Work."

9. It is agreed that each invitation to the Committee on Field Work to assist in such co-operative evangelistic campaign carries with it the responsibility of the pastors and officials of the churches extending the invitation, of preparing, prosecuting and perpetuating the work as nearly as possible along the specific lines suggested by the committee. If on entering a field the committee discovers that these conditions have not been met when it was possible to do so, the representative of the committee reserves the right to withdraw from the community because of such failure in real co-operation.

10. This plan, before it becomes operative, must be adopted by the official boards of each and every co-operating church of the city, the entire plan having been presented to them by the pastor.

In behalf of the Field Work Committee of the General Conference Commission on Aggressive Evangelism,
THEODORE S. HENDERSON,
General Field Superintendent

YOUNG FRIENDS

There Is Something We Can Do

Something there is we each can do

To make the world more bright—
To paint its skies a fairer blue,
Its darkness turn to light.

For we can love and we can smile—
Let play and glee abound,
Poor, tired-out folks from care beguile
And scatter joy around.

And some think kisses ain't so bad
But help them through the day;
And little hugs and pats when sad
Are just the thing, they say.

And then at home we lend a hand—
Fix up the house and yard;
Always, in school, an angel-band
We study awful hard!

—In Western Advocate.

The Favorite Girl

She is the girl who is not "too bright and too good" to be able to find joy and pleasure all over the world.

She is the girl who appreciates the fact that she cannot always have the first choice of everything in the world.

She is the girl who is not aggressive, and does not find joy in inciting aggressive people.

She is the girl who has tact enough not to say the very thing that will cause the skeleton in her friend's closet to rattle his bones.

She is the girl who, whether it is warm or cold, clear or stormy, finds no fault with the weather.

She is the girl who, when you invite her to any place, compliments you by looking her best.

She is the girl who makes this world a pleasant place because she is so pleasant herself.—*Selected.*

A Cluster of Cunvudrums

Why is the prudent man like a pin? His head prevents him from going too far.

If a short man married a widow, what will his friends call him? A widow's mite.

When may a man be said to breakfast before he gets up? When he takes a roll in bed.

Why is the Fourth of July like an oyster? Because we can not enjoy it without crackers.

What is that which never asks any questions but requires so many answers? The door bell.

Why does a Russian soldier wear brass buttons on his coat and a Japanese soldier wear steel ones? To keep his coat buttoned.

Why is a young lady like a sheaf of wheat? First, she is cradled, then thrashed, and finally she becomes the flower of the family.—*Western Advocate.*

Outdoor School

BY L. E. CHITTENDEN.

It was Indian summer and very warm. Studying was hard work, when all outdoors was calling so delightfully to come out and play. So Miss Margaret struck her bell, and the eyes all came back from looking outdoors to look at the face they all loved.

"It is too beautiful to stay indoors this afternoon, children," she said, "and so we will go out in the woods and play our geography and and reading lessons." Then all the hands clapped and all the faces brightened up.

"We will go down by the pond," said Miss Margaret, locking up the school door with a most delightfully finished sound, and hanging the key on the nail for the janitor.

They sang all the way to the pond, and when they reached it she sent the boys off for sharp sticks.

"Now we will draw our maps in this nice white sand," she said, and they fell to work with a will.

It was such fun drawing in the sand, and marking the cities with little pebbles out of the pond, and digging tiny ditches for the rivers and lakes, and filling them with water. "It sank out of sight in a minute, but that was nothing. The mountain ranges were made by some of them with the gravel pebbles, which were found all round that pond, and some made theirs with little heaps of sand. When they were tired they sat down, and Miss Margaret stood up.

"Now, Kate," she said to the girl nearest her, "give the name of a city and where it is, then Phoebe must be ready with a city which begins with the last letter of Kate's town."

"Boston, Massachusetts," said Kate, proudly naming the city of her birth.

"New York, Long Island," said Phoebe, quickly.

"Kalamazoo, Michigan," said John, who was next.

Billy thought a minute. "Oxford, Ohio," he said, presently.

And "Denver, Colorado," was the next, of course.

"Reading, Pennsylvania," left a hard letter for the next boy; but after a minute he said, "Golden, Colorado."

After they had gone all round, they went back to the beginning.

"What is Boston noted for?" asked Miss Margaret.

"Learning and Bunker Hill Monument," replied Kate again, proudly.

"New York is noted for bigness," said Phoebe, "and Liberty lighting up the world in the harbor."

"Good!" said Miss Margaret, laughing. "Now Kalamazoo?"

"Celery," said John, promptly, for he had been there.

"Oxford, Ohio—let's see," said Billy. "I believe schools are there, and it's near Canton, where President McKinley lived."

"Denver has beautiful air, sunshine and mountain views," said the next one, who had spent the summer there.

"Reading ought to be noted for books," said Mary.

"Golden has a school of mines," said Jack, with eagerness.

And then, instead of their reading to her, Miss Margaret read to them out of one of the nature books, about the soil and the wild flowers; and it was so much more interesting with soil and flowers all round to look at.

Then they hunted wild flowers, and Miss Margaret called them back after a while, and she had sandwiches and little cakes for a luncheon.

"O Miss Margaret, it's so nice that you know how hard it is to go to school indoors this weather!" said Kate.

"I wish we could do it again," said Phoebe.

"We will, once a week for a while, anyway," said Miss Margaret, "for your eyes and cheeks are bright enough to show how much good it has done you all. But remember, if I find that your deportment is not so good, we shall all have to stay in."

So that may be the reason that Miss Margaret's room had such high deportment marks from that time on to the close of the term.—*Youth's Companion.*

Just to leave in His dear hand
Little things;
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing.

—Frances R. Havergal.

The Minister's Wife

A minister's wife once entered her little parlor having on a dress with a few flounces. Her parishioners immediately expressed their sanctimonious surprise. The minister's wife begged to be excused a moment, reappeared with the dress in her hand, and asked them to rip off whatever was offensive, while she was excused to finish her baking. When she returned the parlor was empty—and the dress untouched.

It reminds us of the story of the good woman who went to her bishop and whimpered that his hands were too long. He gave her the scissors and asked her to trim them to the proper length. She did it. He then suggested that he trim something of hers that was too long. She handed him the scissors. "Now," said he, "hold out your tongue."

It is very easy to spoil the honey by a poignant sting. The exercise of police duty over the minister's household, the keeping of a sharp visage towards them, and an espionage over them, their clothes, their economies, their privacies, is a cruelty intolerable. The suffering it causes can never be revealed to man—only to God. It wets the pillow with tears; but because it never is revealed is no sign that it is not real.

To all our people, especially to our office-bearers, let us give a word of quiet exhortation. Thousands of them do not need it. Thousands of them are as tender of their pastor's family as they are of their own. Modern society holds a more beautiful picture than the relations between the Christian pastor and his flock. Respect, generosity, confidences, appreciation, care, mark the attitude of thousands of people towards their ministers. No lot known to man has, all in all, more compensations or more memories that make the heart beat warm and the eyes overflow with divine beauty. But this is quiet exhortation to those people, especially those office-bearers who need it. Put far away all noisy talking about your minister, your minister's wife, your minister's household. Don't. Don't say the stinging inuendo. Don't allow it to be said. The itinerant minister's wife has a hard lot even at the best—no fixed home, her destiny in the hands of an appointing "power," her shrinking loneliness, her sensitiveness to the refined and deft stabs even one tongue can inflict. Don't. Don't do it; don't tolerate it.

Many are the demands on the minister's wife. She must be a financier, a dynamo, a mother, a pacificator, a saint. Mrs. Timothy Edwards, mother of President Edwards, took entire charge of the household, consisting of her husband, eleven children, servants and cattle on the farm. Mr. Edwards could not tell his own cow from those of his neighbors. When he died, the parish with good reason continued to her the salary through the twelve years she survived her distinguished husband.

What do we not owe our ministers' wives—those gentle fingers which minister in darkened rooms where sickness and suffering are; those hands that bring flowers and dainties; that gentle voice that girds the weak with strength, that quiets discord, that touches hope and nobility and endeavor and interior beauty into radiance and music!

God bless these ministers' wives.—*Zion's Herald.*

Two Silver Keys

In the castle of Smiles there are two closed doors,
Behind which, waiting there,
Are beautiful gifts for every child,
Useful, lovely and fair.

But the two closed doors are locked quite tight,
Each with a silver key,
As each little lad and each little lass
Can very plainly see.

And no matter how hard they tug and pull,
The doors will not unclose
Without the two little silver keys,
As every good child knows.

So if these beautiful gifts you wish,
You must carry the silver keys
That unlock the doors to the castle of Smiles.
They are "Thank you" and "If you please."

—Pearls for the Little Ones.

SUNDAY SCHOOL LESSON

First Quarter—Lesson II. January 13, 1907. Genesis i 26; ii, 3. Title—"Man Made in the Image of God"

Genesis is essentially pictorial. It is a radiant panorama. For the end intended, its scenic method could not have been surpassed. The motive of the book is to reveal the reality, personality and power of God: to show the material universe as an expression of His mind and a creation of His will; to make plain to him, man's own constitution and his relation to nature and to God. For the purpose to be conserved the form is singularly effective. When all is said and done by way of criticism, the book will still command respect. Theories concerning authorship and inspiration may be altered or discarded, but Genesis will never lose its hold upon the universal human heart.

The most remarkable content of the book is the thought of God in the creation of man. The radiant enunciation of this is the rarest jewel in this casket of gems. It is of practical and priceless value. With dramatic vividness the Father of the World is pictured as coming to a halt in His creative work. In the last of the great and long epochs, He pauses as if to separate and give special distinction to what He is now about to do. The fact that it is the last in order indicates that it is pre-eminent and climactical. The change in the creative formula is also significant. The "let be" used seven times is now changed to "let us make"—it is the "plural of majesty."

It is as if God is solemnly announcing to Himself His intention of creating a vicar who shall visibly represent Himself upon the earth. A being is now to be made who shall be like God. One with whom He can commune at pleasure, and one who by his intelligence and will shall bring everything, animate and inanimate, to its best estate. It pleases Him to create man in a dualism; male and female creates He them. He ordains their multiplication and commissions them to have dominion. With the solicitude of a father He indicates the kind, quality and abundance of food prepared for them. And now for the seventh time God spreads His hands in benediction over all His works. In the seventh epoch there is cessation from creative work, and God Himself gives an object lesson and example of respite from toil.

ANALYSIS AND KEY.

1. Genesis pictorial.
Effective method:
To reveal God; the world as His handiwork, and man's relation to world and God.
Theories concerning Genesis discarded, while for substance book is retained.
2. God's thought in man's creation chief content.
3. Man God's vicar.
4. Benediction.
5. Exemplary respite from toil.

THE TEACHER'S LANTERN.

All that precedes in this story of Creation is preparatory to man. Separation of light and darkness waters above and beneath, creation of sun and moon, of life animal and vegetable, all is an orderly approach to man as the crown of all.

This is assurance of the dignity of man's station and the worth of his being. It is his coronation at the hand of his Creator.

What constitutes man's likeness to God? It can not be anything in physical nature, for God is Spirit without body. The likeness inheres in man's moral power and intellectual faculties. He thinks, wills, loves. This power, not shared by any other creature, makes him to "lack little of being God."

Comradeship was in the mind of God in the making of man. God wanted company.

"Likeness and image" is simply rhetorical. It is not two different meanings, but duplication of the same meaning for emphasis.

Man's dominion over nature was never so great as at the present day. With retort, spectrum, and telescope he is wresting nature's secrets from her and subduing her forces to his use. The universe affords a limitless arena for man's skill and prowess.

We have to talk of God as if He were a man. Such is the limitation of language. So the narrative speaks of God as resting, although He can never be weary. His rest was exemplary.

that I shall not have so much to do? Is it for reputation for ourselves, or with an eye single to the interests of God's kingdom? Let our first prayer be for a pure motive even in our praying.

To pray without being willing to do our part toward securing the thing prayed for is selfish. Will this not give the clue to most of our unanswered prayers? We try to do all our Christian work in the prayer meeting. We ask God to increase the number of workers, and then never ask one person to work. We ask for souls to be saved, and then never ask a person to come to Christ. Is that not selfish praying? Labor for the thing you ask for, you would have it.—*From Notes on the Epworth League Devotional Meeting Topics.*

The Sky That Went Along

Death had taken the father, and the mother with her little boy was leaving the old home. They had walked a long and weary way. The dear familiar sights had long been left behind and they were amid new and strange surroundings. Suddenly the boy looked up and noticed that the sky was the same—the same lovely blue, the same fleecy clouds. "Mamma," he exclaimed, "the sky goes along with us!"

Happy little philosopher! Constantly in life's journey we are leaving familiar scenes and associations behind us. Well for us that God's overarching sky, with its blue canopy by day and starlit dome by night, goes along with us. And there is so much of it!

There was another boy, born in the slums of a great city, his home in a dark room in a tenement house in a narrow alley. It was not his to know the green fields, the daisies in the meadow, the cool brooks or the whispering trees. Even the sky was to him a tiny patch seen through the encroaching fronts of rickety houses in a dingy street. One day, through some kind providence, the boy found himself in "God's out-of-doors." With shining face and wide-open eyes, he cried out: "Why how much sky there is!"

Yes, there is a great deal of sky for those who will look up.—*Jesse S. Gilbert.*

'Tis Not "Good Bye"

BENJAMIN S. COWEN.

We say "Good-bye," but rather far—
If I have read aright
The loving gleam of Bethlehem's star—
Our words should be "Good-night."

That star announced the Child was born
Who brought eternal light;
And on the resurrection morn
We meet, who part at night.

—In Western Christian Advocate.

EPWORTH LEAGUE

Lesson Topic January 13:

Selfishness in Prayer

Scripture Reference, Matt. 6, 5-7.

Passages for reference: Job 27, 8-10; Isa. 1, 15; Luke 18, 10-14; 20, 47; James 4, 3.

Scripture Basis. Jesus gives us two classes of men as a warning on the subject of prayer. They are the hypocrites and the heathen. He pictures the former standing on the most conspicuous street corner, and in the most prominent place in the church, where he can be the observed of all observers. There he stands and recites his prayers that he may be seen of men. It is not a lifting of the heart to God because of need, but a glory of the "holier than thou" spirit. In that other scene when the Pharisee and publican go to the temple to pray he gives us another glimpse of the same man. Boastful of his own self-righteousness, he wishes to impress upon all beholders his own holiness. He cares more to get a reputation among men than he does to get right with God. In Luke again he calls his disciples' attention to the scribes, whose religion consists in the form and "for a show make long prayers," that men may think them holy while they themselves "devour widows' houses." Beware of such people, for "the same shall receive greater damnation." Away back in the early days, Job discounts the hope of the hypocrite and asserts in the form of a question, to make it more emphatic, that God will not hear his cry when trouble comes on him. The prophet Isaiah, in the first

chapter of his prophecy, plainly told the Jews that their prayers would not be heard because their hands were full of blood. Their injustice, their evil doing, and their iniquities were so cherished by them that their prayers meant nothing and God could not answer.

The Theme Considered. Selfish Praying. Did you ever see two words that look more out of place together? Have you ever seen two words that more accurately described the actual quality of some—yes, many—of your prayers? The deafness of God to many entreaties which we have uttered is not his fault, for we have not met the conditions. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." There is nothing more contrary to the spirit of the Master than selfishness. There is nothing more necessary to answered prayer than "a right spirit toward our heavenly Father." Dr. Cuyler says, "God loves to give to them who love to let him have his way; they find their happiness in the chime of their own desires with the will of God." What a striking example of selfish praying is found in the act of the mother of John and James when she came to Jesus asking for the best places in the kingdom! After they were filled with his Spirit on the day of Pentecost they were in a position to have their prayers answered.

Why are we praying to God for our church and chapter? Is it that we may have the name of a better church and League than other churches around? Is it that there may be more workers so

Episcopal Plan

CHRONOLOGICAL.

Conference.	Place.	Date.	Bishop.
Atlanta	Newnan, Ga.	Dec. 6	Cranston
Mobile	Lanette, Ala.	Dec. 6	Goodsell
Austin	Galveston, Tex.	Dec. 6	Wilson
West Tex.	Columbus	Dec. 13	Wilson

[NOTE: Bishop Hamilton has been released from conferences in November and December that he may devote himself to special service in behalf of California.]

SPRING CONFERENCES.

Upper Mississippi	Holly Springs	Jan. 9	Berry
Arkansas	Judsonia	Jan. 10	Warren
St. John's River	St. Petersburg, Fla.	Jan. 10	Cranston
Mississippi	Brookhaven	Jan. 16	Berry
Little Rock	Cottonplant, Ark.	Jan. 17	Warren
S. Florida Miss.	Orlando	Jan. 15	Cranston
Florida	Palatka	Jan. 17	Cranston
Louisiana	Lake Charles	Jan. 23	Berry
Porto Rico Mis.	Utundo	Jan. 24	Wilson
Delaware	Camden, N. J.	Mar. 13	Goodsell
Lincoln	Muskogee, I. T.	Mar. 13	Moore
Lexington	Paris, Kentucky	Mar. 13	McDowell
Kansas	Kansas City, Kan.	Mar. 6	Wilson
Philadelphia	Philadelphia	Mar. 20	Goodsell
New Jersey		Mar. 20	McCabe
Central Missouri	Joplin	Mar. 20	Moore
Wilmington	Smyrna, Del.	Mar. 20	Berry
Central Pa.	Tyrone	Mar. 20	McDowell
Northwest Kan.	Norton	Mar. 13	Wilson
South Kansas	Emporia	Mar. 27	Moore
Washington	Washington, D. C.	Mar. 27	McDowell
St. Louis	Clinton	Mar. 20	Wilson
N. Eng. Southern	Fall River, Mass.	Apr. 3	Warren
Newark	Morristown, N. J.	Apr. 3	Goodsell
Wyoming	Westershire, N. Y.	Apr. 3	McCabe
S. W. Kansas	Wellington	Apr. 3	Moore
New York East		Apr. 3	Hamilton
New York	New York	Apr. 3	Berry
Baltimore	Cumberland	Apr. 3	McDowell
New England		Apr. 10	Warren
Troy	Saratoga	Apr. 10	Fowler
Maine		Apr. 10	Goodsell
New Hampshire	Laconia	Apr. 10	McCabe
North Indiana	Logansport	Apr. 10	McDowell
East German	Brooklyn	Apr. 11	Hamilton
Northern N. Y.	Gouverneur	Apr. 17	Fowler
Vermont	St. Johnsbury	Apr. 17	McCabe
Eastern Swedish	Brookton, Mass.	Apr. 18	Goodsell
East Maine	Bar Harbor	Apr. 24	Warren
Hawaii Miss.	Honolulu		Cranston

Adopted by the Board of Bishops, in Rochester, N. Y., October 29, 1906. JOHN M. WALDEN, Secretary.

Rust University

At Rust University, Holly Springs, Mississippi, the enlargement and development of the plant still continues. This year McDonald Hall, the first building erected on the campus, is being repaired. It will be a fact of great interest to all persons who were at any time students in McDonald Hall to know that it has been thoroughly repaired, and newly furnished. The building was erected nearly forty years ago. It was well built, and is therefore strong and substantial. The interior had become very much worn, and out of repair. At the last session of the Upper Mississippi Conference, the president suggested the necessity of refitting this grand old hall. Its historic value was one reason, another was the necessity of using every room in the building to accommodate the classes. As soon as the proposition was made at the Conference, the preachers who had been students in the old hall were enthusiastic to have it fitted up. A number of the brethren made speeches referring to the days of the past, and some spoke of the remarkable man whose name the hall bears, Dr. A. C. McDonald. It was decided at that time that the conference would raise fifteen hundred dollars toward repairing the building, and that the president was to provide the additional amount necessary for a thorough renovation. At the coming session of the Upper Mississippi Conference, which meets in Holly Springs, the preachers will have an opportunity of seeing for themselves what has been accomplished. The old stoves have been removed, and steam heating put in. Steel ceilings have been placed throughout the entire building. The walls have been calcimined, blackboards renewed, new windows and doors have been put in wherever it was necessary. All the rooms have been wainscoted and new desks of the latest model added. All the porches have been repaired, and new ones built at the west and north sides. It is not only thoroughly fitted up for school work, but it is now a very beautiful building, attractive, and of unusual historic interest. Sometime during the session of the conference, it is purposed to gather together all the preachers and laymen who were ever students in McDonald Hall to have an interesting reminiscence meeting. We hope that all the people will take an interest in the work done on the building. The industrial plant is being largely increased, and it is expected that next year a new industrial building will be erected.

Bishop McCabe Memorial

BY BISHOP THOMAS B. NEELY.

On his second and last visit to South America Bishop McCabe induced our congregation in the city of Montevideo to undertake the erection of a church edifice in that capital city. The church was started but a revolution in Uruguay impoverished the people generally and particularly the most liberal givers, so that when I was assigned an Episcopal residence in Buenos Aires the church was a mere shell. Seeing the importance of showing progress in the presence of an antagonistic ecclesiasticism I proposed the finishing of the lecture room. An appeal to Bishop McCabe to aid in the project brought a prompt response. He secured for us \$2,000 and we cabled to the presiding elder to finish the lecture room. So much had to be done that the final cost was about \$6,500. Toward this Bishop McCabe secured \$6,000, and the people called the room the Salon McCabe or Bishop McCabe Hall. A debt had been carried over from the original effort and, with the exception of the lecture room, the building is still unfinished. Even the finishing of the lecture room has made a most favorable impression. The congregations are large and the pastor of the Spanish congregation received ninety-two on probation in the first year.

Bishop McCabe was a great friend of our mission work in South America and South America should contain a monument to the memory of this glorious man. Let us make the church in Montevideo "The Bishop McCabe Memorial Church." He started the enterprise and loved the church. Let the denomination in the United States at once finish this memorial church. It may require about twenty thousand dollars or possibly a little more. Let the friends of Bishop McCabe send their contributions to me, addressed to Calle Corrientes, 718, Buenos Aires, Argentina, or send to the care of the Mission Rooms, 150 Fifth Avenue, New York, for this purpose.

Washington Conference Notes

Baltimore District, under the Rev. M. J. Naylor, D. D., presiding elder, is making a new record. Of the twenty-seven pastors in his district, twenty had their salaries increased this year; and so far, twenty-three have received better support than last year.

The City Mission and Church Extension Society has been reorganized with Dr. S. H. Brown as president and the Rev. M. J. Naylor as secretary. Monthly mass meetings are being held in the large churches throughout the city in order to create interest and raise means to extend our work. The society has met with encouraging results so far. Baltimore has a colored population of 82,000 souls. Of these, about 33,000 belong to the seventy colored churches here, of which three are Roman Catholic, with a membership of 6,000; leaving an unchurched population of 49,000. Of this number, 27,000, according to the police census, are less than 21 years of age, and furnish the great field for Sunday School effort. The harvest here, indeed is plenteous, but the intelligent, consecrated laborers are comparatively few.

An Institute for the Sunday Schools of the Washington Conference Methodist Episcopal Churches in Baltimore and vicinity was recently held at Sharp Street Memorial Church, the Rev. W. A. C. Hughes, Ph. B., pastor. The program was composed of such Sunday School specialists as Drs. R. R. Dorhety, O. S. Baketel, Henry M. Meyer, Chas. R. Roads and C. C. Jacobs. The attendance was large and the meetings inspiring and helpful. Perhaps never before in the history of our Sunday School work here has there appeared such an array of talent on a single platform, pleading for and directing others how to save the young to Christ and to the church. To Dr. C. C. Jacobs, the efficient agent of the Sunday School Union, and to the Rev. W. A. C. Hughes, the popular pastor, must be given the greatest credit for the success of the Institute. Much good will follow.

A new church was organized on the 9th inst. at Aberdeen, Md., Baltimore District, with five full members and forty-three Sunday School scholars. The Rev. C. H. McPherson, a local preacher, was put in charge. A building has been fitted up with all necessary appurtenances for church work. It is within the town limits; while the nearest place of worship for colored people hitherto has been two miles distant, and that of another denomination. Much interest is being taken in the new project and the outlook for growth is bright. Gracious revivals prevail in ten of the charges on the district.

December Meeting of the Board of Managers

The Board of Managers of the Missionary Society met for their regular monthly meeting Tuesday afternoon, December 18, this being the last meeting in which the interests of both Home and Foreign Missions would be administered by one Board.

By a unanimous vote the sympathy of the Board was tendered to Dr. Frank D. Gamewell in his sorrow caused by the death of Mrs. Gamewell, who gave many years of her life toward the evangelization of China.

Resolutions of sympathy were passed to Mrs. C. C. McCabe because of the sickness of Bishop McCabe, who at that moment was lying in the New York Hospital suffering from what proved to be his final illness.

Formal action was taken authorizing the treasurer of the Missionary Society to transfer to the Board of Home Missions and Church Extension all property now in actual use for Home Missionary purposes, together with the "equal undivided one-half part of the right, title and interest of the Missionary Society in the premises at 150 Fifth Avenue," and of other property and assets, and one-half of the net proceeds of all legacies and annuities not specially designated. It was further ordered that the treasurer be authorized to act in accordance with the decisions of the already appointed Joint Committee of the Board of Foreign Missions and the Board of Home Missions and Church Extension in making the transfers above mentioned.

As delegates to the fourteenth Annual Conference of Foreign Mission Boards in the United States and Canada, to be held in Philadelphia January 9 and 10, the Rev. S. W. Thomas, of Philadelphia, and G. W. F. Swartzell, of Washington, were appointed.

The resignation of F. W. Tunnell of Philadelphia as a member of the Board was accepted. Mr. Tunnell, in his letter of resignation, stated that another engagement on the third Tuesday of each month prevented his attending the monthly meetings of the Board.

Upon the recommendation of the Board's Committee on Africa, Mr. and Mrs. Benjamin R. Duarte were appointed missionaries to Madeira Islands. Mr. and Mrs. Duarte are both natives of Portuguese possessions and Mr. Duarte has already seen service as a Christian worker among Portuguese-speaking people.

Miss Edith Mae Bell, of Vandergrift, Pa., and a graduate of Folts Mission Institute, was appointed as a missionary to Inhambane, Portuguese East Africa.

The Rev. and Mrs. Otis H. Green recently of Griswold, Conn., where Mr. Green was pastor of the Methodist Episcopal Church, were approved as missionaries to Angola.

Austin J. Gibbs, of Bowersville, O., was appointed as a missionary to East Africa.

The appointment of a young lady as teacher in Umtali, Rhodesia, was authorized. Bishop Hartzell had indicated that her salary would be supplied from funds secured on the field.

Provision was made for the homecoming of the Rev. J. M. L. Harrow from Garraway, Liberia, because of broken health.

Upon the recommendation of the Committee on South America and Mexico, the Rev. and Mrs. William E. Myers, the Rev. Ernest N. Bauman and Miss Mary L. Kessler were accepted for work on the East Coast of South America.

Ezra Bauman, a student in Drew Theological Seminary, was approved as a missionary for the Andes Conference.

The Rev. and Mrs. J. W. Miller, of Fulton, N. Y., were appointed as missionaries to Guanajuato, Mexico.

Upon the representation of the Finance Committee of the Mexico Conference, an appropriation was made from the Emergency Fund to aid in repairing the church building in Orizaba.

Provision was made for the home coming of Mrs. Everett M. Hill, of Mexico City, to bring to the states her seven-year-old son Merrill, whose health renders it impracticable for him to remain in the high altitude of his parents' mission field.

Upon the recommendation of the Board's Committee on China, eight new missionaries were appointed for that field. Victor H. Wachs, of Crestline, O., goes to Foochow. Carl D. Gage, of Delaware, O., and Mr. and Mrs. Paul Little, of Centralia, Ill., go to Central China. Mr. and Mrs. Ralph A. Ward, of Lorain, O., go to West China. Mr. and Mrs. Lewis C. Wright, of Somerville, Mass., go to North China. All the men mentioned are students in the Boston University School of Theology, and Mrs. Ward is a daughter of the Rev. and Mrs. J. H. Worley, of the Foochow Conference.

Dr. C. M. Lacey Sites, a son of the late Dr. Nathan Sites, of the Foochow Conference, and for some time an instructor in the Nanyang College at Shanghai, was accepted as a missionary for educational work in the Foochow Conference.

Upon the recommendation of the Finance Committee of the Korea Mission, permission was granted for the erection of a mission residence in Seoul, it being announced that the \$4,000 necessary for that purpose had been received as a special gift.

At the request of the Committee on Southern Asia, provision was made for the homecoming of the Rev. F. S. Ditto and family, of Naini Tal, because of Mrs. Ditto's health; for the homecoming of Mrs. James H. Messmore, of Pauri, because of poor health, and of Karl Bare, son of the Rev. C. L. Bare, of Lucknow, who, after a course at Philander Smith College, Naini Tal, comes to the United States to continue his education.

Approval was granted for the outgoing of Mrs. Benjamin F. Van Dyke, formerly Miss Esther Jackson, of San Francisco, with her husband, to the Malaysia Conference.

An appropriation was made from the Emergency Fund for the repair of the mission residence in Gonda, North India Conference.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

AN APPEAL FOR RENEWALS

With the coming in of the New Year quite a large number of subscriptions upon our list expired, and we are addressing to each subscriber a communication urging the renewal of his or her subscription at once. We are appealing to the pastors for assistance in this matter. One great drawback we have had in developing a large list of subscriptions is that every year we lose so many subscriptions because of the failure of so many to renew. We trust the paper commends itself to our old subscribers and that they will renew promptly. The paper is operated under the rule "cash in advance." We will be forced, therefore, to discontinue the paper of any subscriber whose subscription has expired and who does not make remittance very soon direct to this office or through his pastor. We urge each pastor to take this matter on his heart and during the next two weeks to canvass his membership thoroughly, especially those whose subscriptions have expired, and secure their renewals promptly. This will secure the continuance of the paper and will obviate the necessity of our stopping the paper of any of our old subscribers. Renew at once!

DR. CRAPSEY ON THE FREEDOM OF THOUGHT

(Continued from Page 1.)

multitude does not think; it simply believes. The ordinary man accepts a vast number of statements of alleged facts which he has never verified, and assents to conclusions which he has never proved. His mind is not free, but is the bond-slave of convention and external authority. Such a man does not contribute anything to the thought of the world."

The freedom of thought, of course, is the right of every one. If a communion is to be a communion, there must be a consensus of opinion and the freedom of thought must not annihilate the freedom of others to agree. We grant Dr. Crapsey the right of his own thinking and the right of any conclusion that may be his after investigation of any biblical truth, however destructive his conclusions may be to him personally, nevertheless, it is rather presumptuous for him or any other one man to say that the vast majority of men and women prefer the "parasitic method of thought," that they like to escape the labor of thinking and hence "simply believe." The doctrine of the freedom of thought is all right, but when a man finds himself out of harmony with the set creed of any communion it is his duty as a gentleman to so announce his disagreement and to respectfully withdraw. No man has a right to preach in any pulpit a doctrine that is at variance to the standard doctrine of any church to which he may belong.

FORWARD THE COLLECTIONS

If all pastors will promptly forward their collections to the Freedmen's Aid and Southern Education Society, to the office in Cincinnati, it will enable the Secretary to meet promptly the salaries of teachers without having to borrow, as has sometimes been the case during the interregnum between the Fall and Spring Conferences. Please send in before December 31st.

DR. PROCTOR ON RACE PREJUDICE

We are publishing in this issue, from the pen of the Rev. H. H. Proctor, D. D., of Atlanta, Ga., an article on "Race Prejudice—What Can Be Done to Eradicate It and Bring About a Better Condition Between the Races?" The article is a timely one and places the emphasis just where it should be. Dr. Proctor is rightfully concerned more about the external condition of the Negro than the external environments and discriminations. He urges that we make prejudice unprofitable by putting ourselves in a financial condition to make fair treatment pay, and unreasonable by developing a high intellectual status, and ignoble by so developing the character of the Negro that he by his inherent worth will command respect. In other words, Dr. Proctor proposes that we do what we can, whether the white man does his duty or not. Put the burden on him. And if this policy is pursued the Negro will be



REV. H. H. PROCTOR, D. D.

infinitely stronger for the battles that are before him.

Dr. Proctor is one of our strongest and most representative men. He is a graduate of Fisk University and of Yale Divinity School, and is pastor of the First Congregational Church of Atlanta, Georgia, where he has enjoyed eminent success for a number of years. He is in constant demand for lectures and sermons, and his writings find easy access to the columns of the leading journals of the country. We commend this article by Dr. Proctor as thoughtful reading.

TIMELY AND SOUND ADVICE

Emancipation Day was observed in Mobile, Alabama, and the orator of the day was Dr. H. Roger Williams, one of the most prominent Negro physicians of the state and an ardent and enthusiastic church worker. Altho he has a large and growing practice he gives much thought to the development of his people. Seldom has one gotten down to such practical things as has Dr. Williams in his address. He knows his people and has the courage to give much needed advice and we are glad to give here some excerpts of his remarkable address. Here is advice that if heeded will be of decided help to our people. In the course of his address, among other things, Dr. Williams said:

"A people living under unwholesome influences, in filth, poverty, debauchery, vice, foul air, poorly prepared food, and in crowded dwellings or damp localities, with no rule regulating their eating, sleeping, clothing or exercise; and an increasing death rate, and susceptibility for contagious diseases to which they were once immune, must as a natural consequence, depreciate property value, increase insurance risks and hinder commercial interests, wherever they are congregated in large numbers.

"Now this is exactly the attitude of our people in

the South to-day; hence the problem so little understood, and so often discussed as the 'Negro Problem.' The changing of location from one section of the country, to another, without a change in characteristic habits, custom or mode of living, does not aid in the solution, but adds to the complications of the problem, and wheresoever our people have migrated in large numbers, North, South, East or West, the race problem has gone with them.

"The solution of the problem, then, is a work, not for Congress nor for legislative bodies, nor for incendiary speeches and indignation meetings; but by a firm, resolute determination on the part of every Negro to help himself and every member of the race to inculcate and emulate these virtues and qualities which every nation or people must have who expects to survive and maintain a place in the world's category of races.

"The race that is looking upward must accept it as an axiom, that the sanctity of the home and the purity of the family life are the foundations of human progress, for all personal and civic virtues are nurtured in the home. The ravages of sin on the vigor of posterity begin with the relation of the parents. At the mother's knee, in sweet and clean lives about the father's table, in persistent watchfulness of the habit, words, reading and associations, the graft of the youth is set; which, more than all else, will control the fruitage of the years to come.

"The dwelling houses of our people must be improved. The habit of crowding a large family into one sleeping room, and then fixing a pallet on the floor for the friend who has come to spend the night, is the taproot for much of the immorality and consequent disease and death rate that hinder our progress. What man or woman can awake in the morning and feel cheerful, vigorous, energetic, and keen in intellect, after sleeping all night in an old dilapidated stable with poor ventilation, and a string of damp clothes bisecting every angle?

"I tell you, my friends, we speak of the world being against us, but I sometimes think our greatest enemies are among ourselves. Much of what we call race prejudice is but the fruition from seeds of imbecility, laziness, irresponsibility, dishonesty, backbiting, slander, vice and immorality, sown by worthless members of our race with whom the dominant race has come in contact; and not knowing enough about us to know that some of us, as well as they, are above such ignominy and shame, they denounce the whole race, and put the stigma of class legislation upon us all.

"Let us give no cause for offence, let us quarantine ourselves and our families against the lazy, shiftless, good-for-nothing members of the race, who live only for the mischief they can do. They pollute every home into which they enter, have no regard for law or honor, migrate from place to place, spreading crime and immorality, and are a curse and hindrance to the progress of the race."

SEND FOR ONE

The Constitution League of the United States has prepared a report of the investigation of those discharged without honor of the three battalions of the Twenty-fifth Infantry, and the same has been ordered printed by the Senate and is embodied in the Senate document of 107. It is an interesting paper and free copies may be had by applying to the congressman of the district in which you live. Every colored person at least should send for a copy of this document, which will be gladly forwarded. Send for one.

On Thursday of last week Miss Laura J. LeFroy was united in marriage to Mr. Nolibah V. Richardson, at the residence of the bride's relatives, 1938 Iberville street, this city, the Editor of the SOUTHWESTERN reading the ceremony. Miss Missouri Short was the bride's attendant and Mr. William Hardy was the best man. Little Beulah Thornton, neice of the bride, was the flower girl. Mrs. Richardson is a graduate of New Orleans University and has been a teacher for some years in the parishes of Louisiana. Mr. Richardson is a substantial citizen of Folsom, Louisiana.

One thousand dollars has been given by the South Georgia Conference of the Church, South, toward the erection of a memorial church to Bishop Tigert in Oklahoma.

Personal and General

Simplified spelling has been discontinued by act of Congress.

Dr. I. Garland Penn delivered the Emancipation address at Wilmington, Delaware.

Rev. W. H. Jones, of Franklin, Louisiana, was the city last week spending the holidays.

Through the will of the late Mrs. Lucretia J. Ton, Tuskegee Institute receives \$20,000.

Protestant Episcopalians will celebrate next year 300th anniversary of their church in this country.

Prince Albert has been proclaimed heir apparent of the Congo Free State by his King Leopold, his uncle.

Dr. Thaddeus Taylor, of Natchitoches, La., was the city last week spending the holidays with his family.

Bishop Bashford is to sail for China via Europe and India, from New York, on the Etruria, January 12th.

Mrs. M. S. Davage, wife of our Business Manager, spent the holidays with her mother in Shreveport, La.

Attorney and Mrs. F. B. Smith, of this city, received as a Christmas gift their first daughter. The parents are quite happy.

All text books prepared by teachers in the city's employ will be prohibited in future by the New York City Board of Education.

The Hon. John C. Dancey, Recorder of Deeds of the District of Columbia, delivered the Emancipation address at Pensacola, Florida.

Mr. Charles Stewart, correspondent of the Associated Press, gave our office a pleasant call last week. He was enroute to Mobile, Ala.

Dr. S. A. Cowan and his congregation, of the Paul Methodist Episcopal Church, Meridian, Miss., is in the midst of a glorious revival.

The Rev. Charles Haines, D. D., of the Cincinnati Conference, is the new professor at Gammon Theological Seminary of Pastoral Theology.

Mr. T. B. Wilson, a teacher at Columbia, Mississippi, spent the holidays in the city and called at our office in company with his uncle, Mr. A. W. Wilson, a resident of New Orleans.

Mr. J. L. Williams, State Organizer of the International Labor Union, is in the city this week looking after the interests of his organization. Mr. Williams is a native of Baton Rouge, La.

The Horizon, a journal owned and controlled by E. B. Dubois, L. M. Hershaw and F. H. McMurray, with headquarters in Washington, D. C., will make its initial appearance January 5th.

Mrs. G. A. Deslandes, after a visit of two months with her relatives and friends in this city, has returned to her home in Huntsville, Texas, where her husband, the Rev. G. A. Deslandes, is pastor.

The exercises of the College of West Africa were held last November. The annual sermon was delivered by President Camphor and the annual address before the literary societies by Prof. J. Barclay, of the Liberia College.

In the One Hundred and Twenty-second Ohio volunteers, of which Bishop McCabe was chaplain, brother of Bishop M. C. Harris served as first lieutenant. Bishop Harris was himself a member of the Twelfth Ohio Cavalry.

President Thirkield, of Howard University, an honored guest at the banquet of the Congregational Club, of Washington, D. C., given in celebration of forefathers Day, December 17th, spoke on "The burden of the Sons of the Forefathers."

"The Colored School Teacher," issued at New Orleans, with John F. Guillaume as editor and publisher, comes to us in its second number brimful of good things. We commend this journal to the teachers and educators throughout the state.

The China Mission Centennial Conference is to be held at Shanghai, April 25-26. This will be the most important missionary gathering held in China for twenty-five years and will bring together noted representatives of the leading Protestant churches of Europe and China.

Sunday evening, on the Baltimore & Ohio railroad at Terra Cotta, a suburb of Washington, D. C., a passenger train was demolished by an equipment train, and so far as could be ascertained at the time, thirty-five persons were killed and more than fifty were injured.

The home of the Rev. J. L. Massey, pastor at Murfreesboro, Tennessee, was destroyed by fire recently. Brother Massey and wife lost in the fire all that they possessed. It would be very appropriate to remember them in a substantial way.

Address Rev. J. L. Massey, Murfreesboro, Tennessee.

The election at Mound Bayou, Mississippi, passed off quietly, resulting in the retention in office of Mayor B. F. Cresswell and the city marshal, Chas. H. Williams. The community of Mound Bayou is composed entirely of colored people and is demonstrating unquestionably the capability of the Negro for self-government.

The *Mobile Weekly Press* makes a very kind and appropriate mention of the Rev. A. W. McKinney, who began recently the pastorate of Warren Street Methodist Episcopal Church, Mobile, Alabama. Dr. McKinney has had various experiences as president of the Central Alabama Academy, and after having served as presiding elder returns to the pastorate still in the prime of life and with enthusiasm for hard work.

Mr. John J. Winston, one of our enterprising citizens, has opened what is in every way a very creditable hotel and restaurant under the name of the Astoria, located at 235 South Rampart street, this city. The equipment is first-class in every respect and is a safe and comfortable place at which to stop. We congratulate Mr. Winston on the enterprise put into this hotel and commend him without stint to our readers.

Presiding Elder J. W. Turner entertained at dinner during the holidays the presiding elders of the Louisiana Conference, namely, Dr. J. F. Marshall, Rev. Hubbard Daniels, Rev. J. J. Obée, Dr. B. M. Hubbard and Rev. J. O. Brown. Among the other invited guests were Mr. M. S. Davage, our Business Manager; Rev. P. W. Clark and the Editor. The affair was a most enjoyable one and the Rev. and Mrs. Turner proved themselves to be delightful hosts.

Dr. Liston H. Pearce, for three years the successful editor and business manager of the *Baltimore Methodist*, has resigned upon the advice of his physicians, who consider the work too taxing for his present physical condition. The directors of the *Baltimore Methodist* have accepted reluctantly the editor's resignation, for he has had marked success. Dr. Pearce, who is a member of the Central New York Conference, will at its next session again enter the pastorate.

While Bishop Burt is visiting the remote Conferences in Africa he may be communicated with as follows: Letters—Up to January 15 (date of mailing), in care of the Rev. Robert Sheld, Angola, Saint Paul de Loanda, West Africa, via Lisbon; up to February 15, Umtali, Rhodesia, South Africa. Until January 9 his cable address will be "Burt, Monrovia, via Sierra Leone;" thence to February 21, address "Burt, Loanda, Angola;" and after that to March 28, "Burt, Umtali, Rhodesia."

Dr. J. A. Foust, a returned missionary from Africa, is touring this section of our country and lecturing on Africa and preaching missionary sermons and is cordially received. Dr. Foust is a most effective and interesting speaker. He has studied the African situation with the patience and enthusiasm of a scholar as well as a missionary and his addresses and sermons are quite inspiring. He filled the pulpit of Wesley Chapel, this city, last Sabbath morning, and First Street Church the evening of the same day.

The *Wiley Reporter* is the college paper of Wiley University, Marshall, Texas, and as such is a commendable journal. It fulfills strictly its mission, as a college paper, and does not seek to usurp the field that rightfully belongs to others, but is content to do its work, which it is doing after a very high order and a commendable way. Mr. H. J. Mason of the class 1907 is editor and chief; the business end of the paper, of course, is in the hands of the president of the institution, Dr. M. W. Dogan.

The Thanksgiving sermon delivered by the Rev. W. H. Brooks, D. D., pastor of Saint Mark's Methodist Episcopal Church, New York City, in Mount Olivet Baptist Church on Thanksgiving Day, has been published in pamphlet form. It is at once strong and eloquent. A reference found in this sermon to the discharge of the battalion of the Twenty-Fifth Infantry, was one of the most widely circulated statements that has been made in reference to the Brownsville affair since the unfortunate occurrence.

The Rev. and Mrs. Otis H. Green, new missionaries for Angola, sailed on the steamer Baltic, Wednesday, Dec. 19. Mr. Green is a native of Ohio, a graduate of Boston University and of Boston University School of Theology, receiving the degree of Bachelor of Arts in 1901, and that of Bachelor of

Sacred Theology in 1905. He was received into the New England Southern Conference in 1904, and his last appointment before going to Africa was Griswold, Conn. Mrs. Green has attended Lasell Seminary in Auburndale, Mass.; and for a year and a half has served as a settlement worker in the Epworth League House on Hull street, Boston.

The Rev. and Mrs. Benjamin F. Van Dyke sailed from San Francisco on the steamship Mongolia, Friday, Dec. 21, enroute to their field of missionary labor which will be at Sitiawan, Perak, Malaysia. Mr. Van Dyke has spent several years in the Malaysia Mission, while Mrs. Van Dyke, formerly Miss Esther Jackson, goes out as a new missionary. Mr. Van Dyke is taking with him a quantity of agricultural implements to be used by the boys of the Sitiawan Boys' Industrial Orphanage in the production of rubber with which they are planting the fifty acres of land connected with the Orphanage. It is expected that this work will soon render the Orphanage self-supporting.

The Census Bureau will mail to the pastor of each church a card seeking correct and definite information concerning each local church. The purpose is to collect statistics of all religious bodies and to present a compilation of the work of the various denominations that shall be at once reliable and helpful. We urge, therefore, that when these cards arrive from the authorities at Washington that they be not thrown aside, but be at once neatly filled out and returned. If one preacher fails in this matter in so much will the statistics be a failure. And then we must have denominational pride so that we may show up as well as possible, and hence it is necessary that every man observe promptly and carefully the request coming from the Census Bureau. The statistics of the religious bodies will be under the direct supervision of Mr. William C. Hunt. If you have not yet received your letter, you will very soon.

Bishop Thomas B. Neely sailed from New York for Panama on the steamship Allianca on Friday, Dec. 21, returning to South America. After inspection of our work in Panama, he will proceed to the North Andes Mission and the Andes Conference on the west coast, thence to the South America Conference on the east coast. On the same steamer with Bishop Neely was a group of teachers who are on their way to Bolivia where a somewhat remarkable opening has come. The Government of Bolivia has commissioned Bishop Neely to secure from the United States a number of teachers, salaries to be paid by the government, it being expressly stipulated in the contract that they are at liberty, after school hours, to engage in mission work as they may desire. Such an arrangement has only recently been made possible because of the passage of a religious liberty bill by the Bolivia congress. The teachers who are going at this time are the Rev. and Mrs. Harwin B. Shinn, formerly missionaries under the Board at Coquimbo, Chile, who are to teach in Oruru; the Rev. Moises Merubia of the Rock River Conference and Mrs. Merubia, both graduates of Northwestern University; Mr. J. C. F. Harrington of Decatur, Ill., and Mr. Will Weher, of Iowa City, Iowa, who will teach in La Paz.

Among the new presiding elders of the year not one is more worthy of special mention than the Rev. B. F. Abbott, presiding elder of the St. Louis District, Central Missouri Conference. Brother Abbott is in his thirty-ninth year and is a Missouri product by birth and education. He received his school training at the George R. Smith College, leaving school, however, when he was in his sophomore year of the regular college course. He is an energetic, aggressive, untiring and loyal Methodist, thoroughly conversant with the needs of his people and thoroughly consecrated to the call of the ministry, which he entered March 1892. Since that time he has served four appointments, the last time one being Springfield, Missouri. Here he saved our property to Methodism. A burdensome mortgage had been standing against this property for more than ten years and the property had been sold, but Brother Abbott re-purchased it and besides paying every indebtedness made substantial improvements and left \$1,050 in the bank for a new church. And more, the benevolences were increased three-fold during his pastorate of that charge. He has proved himself to be a great financier, a careful administrator and a judicial pastor. He served Springfield for six years and was unanimously endorsed by his quarterly conference for the seventh year when he was called to the presiding elderate of the St. Louis District of his conference. He is a very bright and progressive young man.

Annual Conferences

Mobile Conference

The sixth session of the Mobile Conference convened at West Point, Ga., December 6, 1906, with Bishop D. A. Goodsell presiding. G. W. Lewis was re-elected secretary, with William Jones and J. W. Martin, assistants. W. H. Jordan was elected statistical secretary, with J. C. Chuman, J. J. Harrison and W. R. A. Palmer assistants. L. D. Williams was elected treasurer, with P. G. Goin and A. G. Glenn assistants.

Among the prominent visitors were Messrs. W. G. Ecart and M. S. Davage, Drs. M. C. B. Mason, W. H. Nelson, W. R. A. Palmer, G. G. Logan, I. L. Thomas, E. M. Jones and I. G. Penn.

The character of not a single minister was arrested, but to the contrary, all had done well and the conference had made great progress. There was a healthy increase in the collections for all the societies of the church. Fifteen hundred dollars is the grand total for benevolences.

J. J. Harrison was ordained deacon and James A. and John W. Knox were ordained elders.

A. W. McKinney, the retiring presiding elder of the Montgomery District, was, in a neat speech by L. D. Williams, presented a purse in token of respect. P. G. Goin, to the delight of the conference, becomes the new presiding elder. The Rev. S. J. Jordan and the good people of West Point handsomely entertained the conference. West Point church is a large and important one, and from the way things look, Bro. Jordan is the man for the place.

Dr. W. R. A. Palmer, president of the Central College at Birmingham, looks especially after the educational interests of the Mobile and Central Alabama Conferences. Dr. Palmer is working hard for the success of the college, and deserves the loyal support of both conferences. Mrs. Emma White, in a neat address won the approval of the conference, as she spoke in the interest of Marion Institute, of which she is the worthy principal.

Conference claimants' collections, \$327. The next session of the conference will be held at Montgomery. G. W. LEWIS.

APPOINTMENTS.

MONTGOMERY DISTRICT.

P. J. Goins, Presiding Elder, P. O. Mobile; Brewton and Pollard, W. J. Smith; Brown's Grove, J. A. W. Usher; Castleberry, to be supplied by D. R. Traylor; Century, supplied by J. I. Boyd; Evergreen and Sandbar, J. C. Chuman; Mobile: Warren St., A. W. McKinney, Wesley Chapel, G. W. Winn; Montgomery, to be supplied; Pensacola, G. W. Lewis; Prattville, supplied by J. Ellis; Theodore and Tensaw, F. F. Owens; Troy, J. T. Thompkins; Union Springs, Osborne Nelson. W. R. A. Palmer, president of Central College, Birmingham, Ala., member of Montgomery Quarterly Conference.

OPELIKA DISTRICT.

J. A. Holliday, Presiding Elder, P. O. Dadeville. Alexander City, W. H. Jordan; Alexander City Circuit, W. O. Pearson; Bethel and Eclectic, C. L. Dunn; Central and Riverside, S. L. Damus; Dadeville and Pleasant Hill, J. J. Harrison; Elmo and Shorters, supplied by J. W. Geeter; Five Points, R. E. L. Beasley; Jackson Gap and Camp Hill, supplied by J. H. Bankston; Kellyton, P. P. Wright; Lafayette, to be supplied; Lafayette Circuit, A. A. Robinson; Lanett, S. J. Jordan; Lomax, Joseph Harris; Opelika and W. Opelika, J. T. W. Willis; Phenix and Auburn, supplied by W. H. Harrison; Rockford Circuit, supplied by Z. K. Jackson; Wetumpka, to be supplied.

MARION DISTRICT.

H. N. Brown, Presiding Elder, P. O. Opelika, Ala.; Allen and Scott's Station, to be supplied; Eutaw and Springfield, Wm. Jones; Gainesville, J. A. Knox; Marion, A. G. Glenn; Mt. Sterling, J. W. Knox; Newbern and Walthall, S. D. Davis; Oak Grove and St. Peter's, Elijah Frazier; Old Town, R. H. Cox; Selma, J. W. Martin; Union and St. Paul, Dennis Herron; Uniontown and Demopolis, to be supplied; Wedgeworth, A. R. Perry; West Greene and Clinton, T. S. Sanders.

The West Texas Conference

The thirty-fourth session of the West Texas Conference of the Methodist Episcopal Church convened at Columbus, Texas, December 13-17. Large crowds are in attendance. Bishop L. B. Wilson of Baltimore presides, and he has completely won the pastors. The reports of the five presiding elders, the Revs. N. J. Johnson, Austin; D. C. Lacy, Columbus; J. W. Weakly, San Antonio; J. H. Swann, Waco; L. H. Richardson, Dallas, showed much progress. The entire benevolent collection was \$4,610, with an entire membership of 12,000. Many distinguished visitors were present, among them Dr. E. M. Jones, of Montgomery, Alabama, Sunday School Agent; R. E. Jones, editor SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans; I. G. Penn, Secretary Epworth League, South Atlanta, Ga.; I. L. Thomas, Agent Church Extension Society of Philadelphia; E. M. Randall, General Secretary Epworth League, Chicago; Dr. Floyd, Agent Missionary Society, Cincinnati; President R. S. Lovinggood, of Samuel Huston College, Austin; Prof. J. W. Frazier, Austin; P. W. Tucker, Luling; Prof. R. A. Adkinson, Lockhart, and hundreds of others. T. H. Wyatt was elected secretary, with T. S. McMorris, assistant. Statistical secretaries: C. P. Westbrook, N. H. Townsend, A. L. Carper, J. S. Medlock, F. L. Kirkpatrick, J. W. Warren. Treasurer, Harry Swann; assistants, J. C. Eusan and J. S. Wyatt. Welcome address was delivered by the Rev. J. S. Mosely of the African Methodist Episcopal Church; Rev. J. S. Wyatt replied. Much attention was given to the aged ministers, their wives and children.

The sum of \$1,011 was given for their support. The value of the church property is \$230,835. Rev. Mr. Mills of the Methodist Episcopal Church, South; Rev. W. Webb, evangelist; Rev. J. A. Faust, returned missionary from Africa, were introduced. Rev. J. Merceer Johnson, of Houston, Texas, was also introduced. R. S. Lovinggood was elected to report to the newspapers.

Miss C. I. King, of Eliza Dee Home, of Austin, Texas, had a beautiful exhibit of the work of the girls of the Home. The beautiful work attracted a great deal of attention.

The Educational Anniversary brought out many facts about the school, Samuel Huston College, at Austin. The enrollment is 400; teachers, 15; property valuation, \$55,000; a beautiful laundry building costing more than \$1,000 has just been completed. Sewerage connections are being put in at a cost of possibly \$1,500 or may run to \$2,000.

The Woman's Home Missionary Society, under Miss E. S. Spriggs, made a grand report. The collection was \$560. The new officers are Mrs. Susie Burgess, president; Mrs. E. S. Spriggs, treasurer and secretary; Miss D. N. Walker, corresponding secretary.

Prof. J. W. Frazier, of Samuel Huston College, was elected president of the Conference Epworth League.

The elders ordained are J. W. Wright, L. R. Parker, W. B. Lott, J. W. McKinzie. Deacons ordained are Wm. Allen, J. W. Brown, Hawdy Williams, H. A. Jones, J. E. Brown, Arthur Humphries, J. G. Brown.

Bishop L. B. Wilson preached a helpful sermon at eleven o'clock Sunday. Dr. I. G. Penn preached an inspiring sermon Sunday night.

Boy's Building Collection For 1906.

Below we give the collection for the year by districts for the Boys' new dormitory of Samuel Huston College. The exact amount to date by districts is as follows:

Columbus	\$332.18
San Antonio	275.35
Dallas District	205.97
Waco District	162.75
Austin District	202.66

Total for Conference	\$1,178.91
Special	472.00

Grand Total\$1,650.91

Appointments

AUSTIN DISTRICT.

N. J. Johnson, Presiding Elder, P. O. Austin, Texas. Austin, College, R. S. Lovinggood; Son Tabernacle, to be supplied; Wesley Church, to be supplied; Bastrop Circuit, to be supplied; Ton Circuit, H. H. Qualls; Davilla Circuit, G. Townsend; Georgetown Circuit, N. H. Townsend; Liberty Hill Circuit, Wm. Allen; Littig Circuit, B. I. Adams; Lockhart Circuit, I. T. Sanford; Luling Circuit, T. H. Wyatt; Mt. Salem Circuit, to be supplied; Montopolis Circuit, D. T. V. Smithville Circuit, S. N. Harvey; South Austin Mission, to be supplied; Taylor and Roundrock Circuit, D. Huff; Temple Circuit, P. A. Morrow; Waco Circuit, J. Harriford.

COLUMBUS DISTRICT.

D. C. Lacy, Presiding Elder, P. O. Austin, Texas. Alleyton and Eagle Lake, W. M. Moore; Columbus, M. S. Jordan; Columbus Circuit, J. Hutchinson; Edna and Morales, G. W. N. Fayetteville and Industry, to be supplied; Flat and Schulenburg, J. W. Wormly; Hallettsville, Adames Branch, J. S. Wyatt; La Grange and Lenger, Felix Mohan; La Grange Circuit, P. Bennett; Oakland and Brown's Chapel, to be supplied; Sublime, J. W. McKenzie; Victoria, J. Warren; Weimar and Smith's Point, J. L. Phens; Wharton and Bay City, S. W. Harvey; Waco and Sweet Home, T. S. McMorris.

DALLAS DISTRICT.

L. R. Richardson, Presiding Elder, P. O. Abilene and North streets, Ft. Worth, Texas. Corsicana, C. Henderson, Dallas, St. Paul, F. L. Kirkpatrick; Denison, C. P. Westbrook; Ennis, Sebrun; Ft. Worth, St. Andrew, Alfred Brown; Ft. Worth Circuit, C. B. Melton; Hubbard and Dawson, A. Shanklin; Lancaster, to be supplied; Mexia, J. Moore; Melford and Italy, George Waters; Ham, T. S. Moore; Pilot Point and Denton, M. Reed; Sherman, W. H. Purnell; South Dallas, and McKinney, to be supplied; Waxahachie, Ferris, R. D. Dennis.

SAN ANTONIO DISTRICT.

J. M. Weakly, Presiding Elder, P. O. San Antonio, Texas. Belmont, J. W. Wright; Ben L. J. G. Jackson; Cuero, Albert Johnson; El Paso, to be supplied; Floresville and Pedderville, J. H. Pier; Goliad and Corpus Christi, W. E. Black; Gonzales and Shiner, A. L. Carper; Gonzales Circuit, G. E. Tyler; Hondo Circuit, A. J. Lynn; Kerrville Circuit, J. T. Jacobs; Lavernia Circuit, C. H. Franklin; Pleasanton and Rossville, W. Mosby; San Antonio, East End, Riley Sodas; Antonio, St. Paul's, Harry Swann; Seguin and Mus, W. B. Lott; Yorktown and Karnes City, J. Eusan.

WACO DISTRICT.

J. H. Swann, Presiding Elder, P. O. Calverton and Long Branch; R. H. Duncan; G. Vert and Mt. Zion, J. W. Stone; Cameron, Rosebud, W. J. Mitchell; Gatesville and Van Mills, L. R. Parker; Groesbeck and Thornton, M. Mason; Groesbeck Circuit, Emanuel Henderson; Lampasas and Brownwood, R. H. Pont; Marlin and Big Creek, E. L. Jackson; Mart Spring Hill, John Bickham; Maysfield, I. H. T. Mons; Mooreville and Chilton, B. J. Goff; Waco, to be supplied; San Angelo, to be supplied; Waco, Andrews and Majors Chapel, A. T. Jackson; Waco, St. James, P. M. Carmichael; Waco Circuit, J. S. Medlock.

W. F. Waters, S. E. Jones and T. D. Huff without appointment to attend one of our schools.

Courtesy

Courtesy is a beautiful thing; it makes rough paths of peevish nature even, and opens in the breast a little heaven. It is due of man, not of gentleman to gentleman—indeed transforms all men into gentlemen. Man never exhibits so true, so refined a taste, as when blends the kindness and pathos of a loving smile with the dignity of an immortal one. Where such a man lives, there must be a noble deposit—there must be noble thoughts and expressions—his life must be a lovely poem, his work and citizenship a lovely picture, he must breathe his spirit into his wife, children, friends, and the whole surrounding circle. His must be the home of taste.—Edwin Paxton Hood.

Doings of the Workmen

FLORIDA.

Rev. P. Swearingen, presiding elder of the Jacksonville district, held the fourth and last quarterly conference at St. Joseph Methodist Episcopal Church Nov. 23-25. A large number of officers and members were present with their reports. After all the reports had been received the elder found the work to be in good condition, under the leadership of the energetic pastor, Rev. G. W. Covington. The reports also showed that \$215.87 had been raised during the quarter and ten persons had joined the church. Sunday was a great day and the elder seemed to have been at his best, and all present enjoyed his sermons, which are always full of logical reasoning. Pastor Covington is now hard at work getting ready for the Annual Conference, which will soon convene. We are closing one of the greatest year's work in the history of this church, and God is to be praised.

INDIANA

Indianapolis, L. C. Fletcher.—At Simpson Methodist Episcopal Church, Rev. Jas. Bailey, pastor, our third quarterly conference was held December 5. Rev. D. E. Skelton, presiding elder, on Sunday morning and evening, preached two interesting sermons before large audiences. During the afternoon the Rev. Mr. Woods, pastor of the African Methodist Episcopal Zion Church in our city, preached for us, and assisted in the communion service. The church was crowded morning, afternoon and evening. About twenty-five children communed. Presiding Elder Skelton was very much pleased and encouraged. The entire church seems to be uplifted, and looking forward to great success this conference year, under the leadership of our pastor, Rev. Jas. Bailey, whom the church and the leading city pastors honor and respect. The leaders presented good reports to the conference. On Thanksgiving Day the pastor preached at 11 a. m. in the Auditorium. The presiding elder was with us. The faithful sisters, under the leadership of Sister McCowan, served dinner from 12:30 to 3 p. m. The sisters spared no pains in making the dinner the success it was. In the evening a program was rendered by the Epworth League Mrs. J. T. V. Hill chairman. The love feast was a meeting that will not be forgotten soon. The offering was \$10.10; Sunday, \$56.15; total, \$66.25.

LOUISIANA.

Eola, S. A. Payne, Pastor.—Thanksgiving Day at this place was observed with much credit to those who attended the service. The origin of the day was given in a talk by Mrs. Payne. A collection of \$5.75 was given for missions, after which a dinner was furnished and served by Mrs. Adele Williamson, Stewardess of this church. At night a delightful reception was given at the parsonage, for Miss Ellen Grimillion, by her relatives and friends, in honor of her visit to her home. Miss Grimillion is very much loved among her people. Bro. Edward White, together with other friends, presented the pastor with a hat for Thanksgiving, valued at \$4.50.

TENNESSEE.

Murfreesboro, J. L. Massey, Pastor.—On the Dillon Circuit, our first quarterly conference was held at Walker Chapel, December 1-2, by Rev. W. R. Smith, our presiding elder. Although there is a local society at this place that is doing much to hinder the church, Elder Smith carried everything for God and His church. He moved the people in each of his sermons on Sunday as never before. The church paid him in full. Four of the most hardened sinners came forward for prayer.

Farmington Circuit (Mrs.) Catherine Boren.—Since the return of our pastor, Rev. W. D. Pettus, things have taken on new life. Our church here is prospering. Many souls have been saved during the past conference year, and many have been reclaimed. Our Sunday school is alive and growing continually. Our community was never in a more prosperous condition. The Lord has blessed us with an abundant harvest until our barns are overflowing with grain. On the night of November 16 a grand reception was given by the members and friends of Simpson Chapel Methodist Episcopal Church at this place. Our beloved pastor and new presiding elder, the Rev. S. M. Utley were the recipients. Long before the hour of the arrival of our guests the ladies began to arrive heavily laden with baskets containing delicacies fit for a king. After appropriate devotional exercises, Rev. W. D. Pettus, in a few and well chosen words, introduced Professor J. B. Jones, teacher in the public school at this place, who made the welcome address. Elder Utley responded. The elder is a forceful speaker. Our first quarterly conference was held November 17-18, the Rev. S. M. Utley presiding. Sunday the elder preached two of his soul-stirring sermons, which filled every sad heart with joy. A goodly number partook of the Lord's Supper, both Methodists and Presbyterians. The full apportionment for the elder was raised.

Algood, Maude Marchbanks.—Our pastor of Officers Chapel, Rev. S. B. Blackman, conducted a rally recently and raised \$12.15. He preached a good sermon and many souls were made happy. We have here a faithful worker for the Lord. Bro. Blackman is an able preacher and a true leader.

Lebanon, W. Mae Officer.—Since October 4th, the day on which our new pastor began his work in Pickett's Chapel Methodist Episcopal Church, he has worked earnestly in the church and has been faithfully engaged in the interest of our young people, especially the sinners. Through his persistent efforts the Sunday School is blessed with an intelligent class of young boys. The reception given him was a manifestation of interest on the part of the officials of the church and members. The music on this occasion was rendered by the writer. The following made addresses: Revs. J. B. Booth, presiding elder; J. R. Inman, principal of Lebanon Public School; J. C. Loft, of Mt. Zion Baptist Church, and B. B. Manson. These addresses were full of good advice. The following represented the different departments of the church: Trustees, Geo. Clemons; Stewards, Reuben Hale; Sunday School and Epworth League, Owen Harris. A series of sermons were delivered during the revival work, which

has stirred up much interest in the town of Lebanon. The revival services were continued two weeks; two conversions and five additions. The spiritual conditions were quickened of both the church and the town. Finances so far are as follows: Trustees, \$37.98; stewards, \$73.83; presiding elder, \$15; benevolence \$5.16; total, \$131.97.

WEST TENNESSEE.

The West Tennessee District Conference closed a very successful session here in beautiful Zion Methodist Episcopal Church Wednesday evening, Nov. 23, 1906, at 7:30 p. m. The opening devotions were conducted by the pastor and choir. Mrs. L. E. Daniels was organist for the occasion. Mrs. Donnie Adkins delivered the welcome address. The welcome echo greeting was delivered by Revs. W. H. Shelby, W. A. Jackson and Miss Uma F. Roper, of the Presbyterian Church; for the ladies of the city, Miss Bertha Buchanan; for the city teachers, Miss Sadie Sanders; introductory remarks by Rev. M. Williams, D. D., presiding elder. Rev. Jesse P. Price was chosen secretary, Rev. W. M. Meals and Mrs. E. B. Adams assistants. Rev. J. P. Gregg preached the opening sermon. Rev. J. M. Moody preached the educational sermon. Misses Jessie Callitt and others read interesting papers. Dr. West and Dr. Walker were introduced to the Conference and made strong talks. Several strong resolutions were passed by the Conference. The pastor and people of the city highly entertained the delegates. Rain fell until the opening of the Conference; the high waters washed away bridges. It seemed impossible for any one to get here, still the Conference was largely attended, and we had a very pleasant session. The closing address by the presiding elder was strong and impressive. It appears that he is the man for the place.

JESSE D. PRICE.

SUNDAY SCHOOL INSTITUTE.

We have just closed a most successful Sunday School Institute, beginning November 29th and running through December 2nd, for the Sunday Schools of Baltimore and vicinity connected with the Washington Conference. The Institute was planned and conducted under the auspices of the Sunday School Union of the Methodist Episcopal Church, the prime mover in the matter being the Rev. Doctor C. C. Jacobs, who had associated with him Drs. Chas. Roads and O. S. Baketel, men of rare ability along the lines of modern Sunday School work. The Institute was well attended and greatly enjoyed by the numbers of Sunday School workers and ministers. The Institute dealt with almost every phase of Sunday School activity. The sessions were held at Sharp Street Memorial Church and were well attended day and night during the entire session. The addresses and illustrated talks from the blackboard by these eminently well prepared Sunday School experts will do much in developing the character and efficiency of the Sunday Schools of Baltimore. The Institute was a success along all lines. Such a rare treat as we enjoyed in the visit and helpfulness of these three great Sunday School workers would be relished by any community.

W. A. C. HUGHES,
Pastor Sharp Street Memorial Church,
Baltimore, Md.

The preachers of the Alexandria District met at Booneville, La., with Rev. E. H. Clark, president, in the chair.

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Many of the brethren were present. Among them being the Revs. W. H. Jones and D. Shelby, of the New Orleans South District. They were introduced and made encouraging remarks relative to the work done. A good spirit existed throughout the meeting. Good sermons were preached by Revs. S. Green and S. A. Masou. L. T. Green and M. L. Baldwin. The exegesis of the Sunday school lesson was given by the Rev. T. B. Cooper. Presiding Elder J. J. Obee preached before a crowded audience an eloquent sermon which filled all who heard him with delight. The collections taken during the sessions were good. The meeting adjourned *sine die*. Benediction by Rev. L. J. Green.—E. H. Clark, President; W. L. Amos, Secretary.

AGRICULTURAL and MECHANICAL COLLEGE for the COLORED RACE

Greensboro, North Carolina.

The 14th Annual Session of the Agricultural and Mechanical College for the Negro Race will begin

September 1st, 1906.

Three departments of instruction: Agricultural, Mechanical and Industrial. Four year courses leading to the degrees of B. S. and B. Agr. Practical two year courses. Board, lodging and tuition, \$7.00 per month. Free tuition to a limited number of students from each county. A commodious three-story dormitory will be completed and will double the accommodations for lodging students. A limited amount of work for needy students. Students allowed from 5c to 12½c per hour for labor. Night school for labor or trade students. Strong faculty, successful graduates. Catalogue furnished on request. Correspondence solicited.

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Doings of the Workmen

PERSONAL.

Rev. Thomas Cole has removed from Richmond, Texas, to 2402 St. Charles Street, Houston, Texas.

Miss Clara J. Harvey, daughter of Prof. H. S. Harvey, returned home from Tongaloo University to spend Christmas with her parents at Brookhaven, Miss.

The Rev. S. M. May, in the Liberty Hill charge, Desoto, Miss., is erecting a church, which will make the third one on his charge, the value of which is \$750. He has received into the church thirty-one new members; paid presiding elder \$20 and raised \$20 for benevolence.

Mrs. J. A. Landry, of Mansfield, La., with her children and niece, were the guests recently of Mr. and Mrs. Philip Brown, of McNeal Street, Shreveport, La. Mrs. F. Brown is one of the leading women of St. Paul's Methodist Episcopal Church, Shreveport. She is secretary of the Conference Daughters and also a Steward Sister.

One of the best Christmas trees that has been had in the history of St. Paul's Methodist Episcopal Church, Texarkana, Tex., was there on Christmas Eve. Too much credit cannot be given the superintendent and to his co-workers for their faithfulness in getting things in shape. It was an occasion of rejoicing and of peace and good will to all. The tree was valued at \$115.

The North New Orleans Preachers' Meeting met at LaPlace, La. Devotional exercise conducted by the Revs. J. F. Marshall, Valcour Chapman and D. J. Price. After brief remarks by the President, the Rev. W. S. Chinn gave the exposition of the Sunday School Lesson. Each member spoke relative to the lesson. Sermon at night by the Rev. Valcour Chapman. Eleven persons joined the church. LaPlace is spiritually alive. The next meeting will be held at White Hall, La., January 12-13, 1907. The Rev. C. O. Pardo is leading his people successfully. —Rev. V. Chapman, acting secretary.

A Farmers' Congress and Business Men's League was held in the New Providence Methodist Episcopal Church, near Cleveland, Madison County, Ky., December 6-7, 1906. Rev. L. M. Hagood, presiding elder of the Lexington District, Lexington Conference, presided. The farmers, and business men and women came together for the first time in the history of the county and church, to discuss matters in regards to their interest and welfare. The congress was largely attended and with great interest which was manifested by the enthusiastic speeches and earnest listeners of the assembly. The farmers brought a sample of everything made and raised by a colored farmer; the business men and women brought and put on exhibition samples of their products. Topics were discussed of interest and help to the race. Dr. Hagood made a lasting impression upon the hearts and minds of the people. In his lectures he portrayed the great need of useful men and women among the race, which could only be acquired by Christian and industrial education, by right and honest living. The congress was followed by the third quarterly conference, which was a success and of spiritual help. The Rev. Abel N. Hewitt is pastor.

GEORGIA.

Wayneville Charge, (Mrs.) Lula Wright.—We, the membership of New Hope Methodist Episcopal Church, are very grateful indeed, to our presiding elder, the Rev. J. W. Folsom and Bishop Joseph Perry for sending Rev. D. G. Greer to serve us a second year. Bro. Greer is an ideal pastor and under his pastorate our church, Sunday school, and indeed every department of the church has never before been so carefully watched and improvements on all lines made. The Ladies' Aid Society has also been organized with Mrs. Lula Wright as president. The young men seeing this band of ladies at work, joined them to aid whenever called on. This band of ladies has placed into the hands of the trustees a handsome sum of money which has greatly aided them in their work of improvement on church and parsonage. A handsome church organ has been put in, at New Hope Church, value \$100, all of which has been paid except \$9, through the good work of these ladies. We have not forgotten the sick of the church and community. Quite a deal of aid has been given them, and we hope to do even more this conference year, the Lord helping us.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chills Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

KANSAS

Dunlap, A. Faulkner, Pastor.—The Dunlap charge of the Lincoln Conference is improving. When the appointments were read by Bishop Wilson, my appointment read "Dunlap, Kansas." It seemed to be a providential act, although I having passed through Dunlap some time previous, noted its location, and because of its sleepy appearance, concluded that I would rather go anywhere else. I arrived here on March 13th, tired and sick; and the town seemed to be so dull and sleepy, and when I saw the little church building, its smoky ceiling and dim oil lamp and broken seats, and then thought of the nice, pretty building at Boaner Spring, where I had labored hard, the prospect was not exactly encouraging. But I met Sister Ray and Rev. M. Bell who had been wanting me here for a long time, and that encouraged me somewhat. On the night of the 11th, I preached and His presence was with us. We raised \$3.50. The following Sunday I preached again before a crowded house. Collection, \$16. Then I came to Bonner for my family, and they raised \$37.70 for my moving expenses. Since I came we have succeeded in remodeling the parsonage and adding two nice rooms, which cost us \$125; raised the church and put a good foundation under it which cost \$50; bought a Blymeyer bell, the best in our town, \$45; built a tower for \$125; paid on old indebtedness, \$10; paid the presiding elder, \$19.50; benevolence money, \$9.70; pastor's support, \$125.49; total raised up to December 6th, \$556.84. It will cost us about \$300 additional to complete our little church and the property will be worth \$1,200. We raised the bell at 3 p. m., December 5th. About forty sisters brought chickens and other kinds of provisions; the people began to gather at about 11 a. m. A club of ladies surprised wife and myself by presenting to us clothing of all kinds for a family of eight from one year to forty-five years. Rev. M. Bell pronounced the benediction. We are doing nicely and working in harmony with our people. We expect to rise this year, as a church, from the fourth

class to that of the first class. Our Sunday school and Epworth League are doing good work. Bro. L. E. McCrary and Bro. T. R. Caanon are leaders of the League and will spare no pains to make the wheels go round.

LOUISIANA

Mansfield, Edward W. Jackson, Pastor.—At Pleasant Valley Methodist Episcopal Church, our fourth quarterly conference convened November 24th, with the Rev. H. Daniels, presiding elder, in the chair. Every officer present with written reports, which showed improvements on all lines. There were two conversions during this quarter. The Lord is blessing us at this place. Paid pastor up to the fourth quarter, \$92.50; paid presiding elder in full up to date, \$60; making a total up to the fourth quarter of \$152.50. The Rev. Hubbard Daniels is an ideal presiding elder. God bless this great and good man.

MISSISSIPPI

Hickory Charge, W. H. Smith, Pastor.—Our fourth quarterly conference was on the fourth of November, with Elder McMorris presiding. The reports of the pastor and officers showed that all had worked in harmony. The pastor has been paid all of his salary with the exception of \$62.82, which will be paid soon. The presiding elder's salary was paid; \$73 was raised for benevolence, and for building and incidentals \$8.30 was raised. At the conference four young ladies were appointed to raise \$5 each. Miss Emma McQueen and Miss Hattie Simpson succeeded in raising the amount apportioned and another one of the ladies raised \$1. Of the number who promised to pay \$1 during the quarter fifteen did so. Fifty-seven have been added to Christ and all are happy in the work.

Pickens, J. Burton, Pastor.—My fourth quarterly conference was held on November 4 and 5. The Rev. S. H. Nevills was present and presided with his usual Christian spirit. Quite a number of the members were present with written reports. The Elder preached two able sermons and administered the Sacrament to a large number. One hundred and twenty dollars were raised during the quarter. The presiding elder was paid in full. The revival closed with sixty-five conversions.

Ocean Springs, S. Jossel, Pastor.—On November 7, 1906, there was a storm which came to the parsonage about 9 p. m. The door was opened and in came the guests, laden with many good things for the pastor and family, led by Sisters N. Cross and L. A. Seymour, followed by many others. The call was highly appreciated by the pastor and family and a prayer of thanks was offered to God for the blessing.

Morton, A. Reid.—Elder McMorris was with us on November 17-18, and held our quarterly conference. We are looking after every interest of the church and will bring up our benevolence money. We paid the elder in full and we are marching on to Zion. We have not forgotten the Southwestern and will bring some subscribers to annual conference. Brethren, let us lift high the banner of Christ and say to the world, "Follow me, even as I follow Christ."

Bridgeville Charge, R. H. Patton, Pastor.—The rally held on the first Sunday of last month was quite a success. We were favored with the presence of Dr. W. W. Lucas, who preached an elevating sermon at two in the afternoon. At night Dr. Lucas lec-

Drunkards Cured In 24 Hours.

Any Lady Can Cure the Most Violent Drunkard Secretly At Home.

To Prove It, A Free Trial Package Is Sent Sealed To All Who Write.

Let no woman despair. The sure, quick, permanent cure for drunkenness has been found.

It is Golden Specific. It has no odor. It has no taste. Just a little is put in the drunkard's cup of coffee or tea, or in his food. He will never notice it, he will be cured before he realizes it, and he will never know why he abandoned the taste for liquor.



GONE MAD FROM WHISKY.

His desire for drink disappears absolutely, and he will even abhor the very sight and smell of whisky.

The vigor he has wasted away by drink will be restored to him, and his health and strength and cheerfulness will return to brighten his home.

Golden Specific has cured some of the most violent cases in a day's time. This fact is proven by many ladies who have tried it.

Mrs. Mattie Balkins, Vanceburg, Ky., says:

"My husband took two doses of your medicine about five months ago and has not taken a drink or had any desire for liquor since then. Our home is so different now."

Mrs. Mabel Zink, R. F. D. No. 6, Salem, Oregon, says:

"My husband has not touched liquor since I gave him the sample package of your Golden Specific."

Save your loved one from premature death and the terrible consequences of the drink curse and save yourself from poverty and misery.

It costs absolutely nothing to try. Send your name and address to Dr. J. W. Haines, 8359 Glenn Building, Cincinnati, Ohio, and he will at once send you a free package of the marvelous Golden Specific in a plain, sealed wrapper.

He will also send you the strongest, conclusive proof of what a blessing it has been to thousands of families.

Send for a free trial package of Golden Specific to-day.

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tured to a crowded house and held his audience spellbound for an hour and a half. His visit will long be remembered in Bridgeville.

Ackerman, Bessie Gaitwood.—Under the pastorate of the Rev. J. W. Byrd we are now closing our third year's work and the charge was never in better condition. Peace and harmony exist between people and pastor. Every interest of the church has been carefully looked after and the work is in a growing condition. White and colored, Methodists and Baptists, are asking, daily, for his return. The Rev. Mr. Byrd is a preacher, an orator and a pastor. During his three years' work a beautiful new church, at a cost of \$1,200, has been erected and paid for; a new organ has been purchased and a beautiful site for a parsonage, all paid for, and a handsome little sum deposited for the erection of a new parsonage; all old indebtedness paid off and the work now has a clear

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I have one of the finest sanitariums in the country, furnished throughout with all the modern conveniences; hot and cold water, steam heat and electric lights in every room. For those who wish to come and have my personal attention I will guarantee a cure or make no charge, whatever, for my services or medicine. However, you can cure yourself just as well at home.

I gladly refer you to any bank or business firm in Lebanon.

FREE CANCER COUPON:

If you suffer from cancer in any form, simply fill in your name and address on dotted lines below and mail to-day to Dr. G. M. Curry, 2446 Curry Building, Lebanon, Ohio. You will be surprised how easily you can cure yourself at home without risk or danger.

sky under which to sail. Additions and conversions, 210; 25 new subscriptions for the SOUTHWESTERN. The Rev. Mr. Byrd and his family will long live in the hearts of this people. The leading merchants, lawyers and prominent citizens of this country are anxious to send in a strong petition for his return, but he will not consent to it.

Victoria Circuit, J. C. Jackson.—Sunday, November 11, was high day at Taylor Chapel. The pastor, Rev. J. W. Terrell, being at the district conference, Rev. W. F. Burton, pastor of Holcomb Circuit, preached a very interesting sermon, and to the delight of all, after which \$104.74 was raised for the rebuilding of the church. Victoria charge bids fair under the present pastorate to make a name for itself. Arrangements are being made to repair the churches on the charge.

Hintonville Mission, G. W. Washington, Pastor.—In Clark Chapel Methodist Episcopal Church the fourth quarterly conference was held November 9th. Elder Jones preached and administered the Sacrament. Paid the pastor \$19.40; presiding elder, \$5.20. Brother A. Delock, a member of the Baptist Church in this community, presented the pastor with a hat valued at \$4. Messrs Peter Lawrence and Earle made him small gifts of money.

Waynesboro, Jas. Jordon, Pastor.—Thanksgiving Day we had a grand time with the old people. We had the old people speak to the young people of their experiences during slavery days, showing them by contrast how much they have to be thankful for in their day of changed conditions and how greatly they should appreciate the church and school room. The young people gave a repast to the old folks, after which we raised a collection and divided it among the most needy ones. We had preaching at night and raised a collection for conference claimants.

Mt. Jordon Circuit, H. J. Brown, Pastor.—We are glad to report that the year has been a successful one, both financially and spiritually. We have built a new church, paid the presiding elder \$60, paid pastor nearly \$300. In our revivals we had twelve conversions and sixteen accessions. Our benevolent collections will be far ahead of our last year's report. There are now twelve members on our work taking the SOUTHWESTERN. We expect to meet the annual conference at Brookhaven with a very creditable report.

Paulding Circuit, B. W. Robinson, pastor.—The Leonia church was dedicated Dec. 16, 1906, and the affair was a success along all lines. At 11 a. m. we had with us the Rev. W. W. Lucas, D. D., of Meridian, the Mississippi Conference evangelist, who preached. The church was decorated with the products of the field. After the sermon a thanksgiving offering was called for and \$20.00 was raised. At 3 p. m., the Rev. Dr. Lucas conducted the dedication service. This beautiful edifice is completed and out of debt, at a cost of \$1,000.

MALARIA MAKES PALE BLOOD.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

NORTH CAROLINA

Mt. Airy, A. C. Hill.—My first grand rally in this, my new field, which closed yesterday, the second Sunday, Dec. 9, with the amount of \$127.54. The church is looking forward to make this the best year's work in its history.

OHIO

Bellaire Circuit, Virnie Douglas.—Nov. 8-11, 1906, in connection with the thirty-seventh session of the Sub-District Epworth League and Sunday School Convention, our third quarterly conference was held. The convention in every way was a success. One of the special features was the temperance contest (oratorical) for a silver medal. The contestants were Misses C. Lucas, V. Douglas and Sadie Green. The decision was in favor of Miss Carrie Lucas. We had great crowds at each session and much good was accomplished. Sunday, at 3 p. m., Rev. E. A. White, presiding elder, preached a very acceptable sermon to a large and appreciative audience. Following the sermon the elder, assisted by Revs. C. D. Chavis of Wheeling and B. J. Coleman of Martin's Ferry, O., administered the Lord's Supper; 49 communed. At 7:45, at Bellaire church, another very impressive service was held. Rev. E. A. White preached and gave communion. Thus ended one of the best quarterly meetings held on this work for years. The reports were good. Three young people on the work had entered school during the quarter. Benevolence for the quarter, \$19.00; presiding elder, \$16.00; pastor, \$137.50.

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The first quarterly conference conducted by Presiding Elder J. B. Borth in Payne's Chapel, on the Payne's and New Bethel Circuit, Tenn., was recently held. The work on this charge progresses favorably. The Rev. P. N. Woodson is pastor.

The recent session of the fourth quarterly conference of our church at Moss Point, Miss., indicates a work progressive in its every department. Paid the pastor, the Rev. H. Cannon, on the 16th inst., \$180, at which time \$259.50 was collected.

The Epworth League Chapter of the Methodist Episcopal Church, St. John's, Fla., is holding interesting services each week. On Thanksgiving Day, November 29th, this chapter rendered a fine program, under the direction of the vice-president. Mr. W. E. Cooper, the able president, delivered an address. An address was also delivered by Miss Ella J. Richardson, teacher in the public school. The pastor, Rev. G. W. Watson, made appropriate remarks. A good collection was raised.

WOMAN'S HOME MISSIONARY SOCIETY, CENTRAL MISSOURI.

The annual meeting of the Des Moines Branch convened October 11-14, in Indianola, Iowa. Next year it will be held in Sedalia, Mo. Our appropriation this year is fifty dollars to the District, and I hope that each auxiliary will begin now, for our first quarterly meeting will be held the 11th of January, and we would like a fair report. Therefore we ask every church in the conference to raise a Christmas offering and send to our treasurer, Mrs. W. H. Arnold, 1032 Twentieth Street, Des Moines, Iowa, which will be gladly received and will be a credit to our conference. We have three colored conferences belonging to this branch, namely, Little Rock, Central Missouri and Louisiana, and all reported at the meeting. The reports were very small, the Central Missouri being the largest. So let us be careful for the next year. Strong in faith, giving glory the God, is our watchword for this year, living out the spirit of the text, we would speak to the women of the Central Missouri Conference that you go forward in the grand work of the Women's Foreign Missionary Society and taking God as our leader we will be sure to come out victorious. Let us pray often so as to be strong

in faith, let the petition rise as the prayer of one woman of one heart and one way; let us pray to the Lord of the harvest that He may send forth laborers into the harvest field. A little talk with Jesus makes the path more bright, in trials of every kind.—Mrs. M. J. Gibson.

SAVANNAH CONFERENCE.

The sixth annual session of the Woman's Home Missionary Society of the Savannah Conference convened Friday November 30, in Haven Memorial Methodist Episcopal Church. The meeting was called to order by the President, Mrs. R. F. Fisher. The report of the President showed the work in a splendid condition, and advances made on all lines. It was seen that our conference was recorded with the few conferences that had paid in full their silver offering. The recommendation for the work for the ensuing year was made on a very large scale. Our organizer, Mrs. F. P. Terrentine, showed the extent of her work. Many auxiliaries had been revived, while others had been organized. She gave a short but touching talk on the work in general. The reports of local auxiliaries read by Mrs. G. A. Bonnlepart, of Brunswick, and Mrs. Emma Walker, of Waynesboro, excited some comment. The short speeches from Miss Myers, of Haven Home, Savannah, and Mrs. R. W. S. Thomas, of Haven Academy, Waynesboro, were special treats. A warm welcome delivered by Mrs. Brown, was the special feature of the evening. We have never had better, indeed, the ladies of Waynesboro are worthy of special mention. Mrs. Tweezer Williams and her co-workers know how to make one at home among them. We are to have a regular conference missionary meeting for which we shall have more time to do our work. Officers elected as follows: President, Mrs. R. F. Fisher; Vice-president, Mrs. R. W. S. Thomas; Recording Secretary, Mrs. W. E. Dent; Treasurer, Mrs. J. S. Stripling; Organizer, Mrs. F. P. Terrentine. Thus goes into history one of the best sessions we have ever held.

BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Conference Notices

ST. LOUIS DISTRICT.

FOURTH ROUND.

Montgomery, Dec. 29-30; Foristelle, Jan. 1-2; Wright City, 5-6; Troy, 12-13; Thompson Chapel 16-17; Bowling Green, 19-20; Curryville, 21-22; Louisiana, 26-27; Clarksville, 27; Hannibal, 29-30; Springfield, Feb. 1; Elsberry, 2-3; Baden, 6-7; Bridgeton, 9-10; St. Charles, 10-11; Farmington, 16-17;otosl, 20-21; Fredericktown, 23-24; Ironton, 23-24; Festus, 26-27; Union Memorial, March 2-3; St. James, 6-7; Rolla, 9-10; Lebanon, 11-12. Dear Pastors—Let December 30, (fifth Sunday) be used to bring up all benevolent collections not taken in full. Urge all committees to duty and endeavor to take all benevolent collections reported and nothing short, at the fourth quarterly conference. May I depend on you to put your charge or circuit in Class First for missions this year? Don't fail to have your boards and committees arranged, ready for the quarterly conference.

B. F. Abbott, P. E.

WACO DISTRICT.

FIRST ROUND.

Calvert, Dec. 29-30; Groesbeck, Jan. 5-6; Groesbeck circuit, 12-13; Maysfield, 19-20; Valley Mills, 26-27; Marlin, Feb. 2-3; Majors, 9-10; Cameron, 11-12; Mooreville, 16-17; Mart, 23-24; Lampasas, March 2-3; St. James, 9-10; East Waco, 9-10; Waco circuit, 16-17. Dear Brethren—You wrought nobly last year. We must strive to do better this year.

J. H. Swann, P. E.

MARSHALL DISTRICT.

FIRST ROUND.

Ebenezer, Dec. 30-31; Lodi, Jan. 5-6; Woodlawn, 12-13; Tyler and Longuen, 19-20; Rose Hill, 20; Hawkins, 26-27; Daingerfield, Feb. 2-3; Pittsburg, 3-4; Hariton, 9-10; Gilmer, 11; Queen City and Kildare, 16-17; Mineola, 23-24; Marshall circuit, March 2-3; Malilleu, 3-4. The District Stewards and Preachers' Meeting will convene at Ebenezer, Marshall, Jan. 9-10. We expect the presence of each steward and pastor.

J. O. Williams, P. E.

PALESTINE DISTRICT.

FIRST ROUND.

East Calvert, Dec. 29-30; Hearne, Jan. 5-6; Bryan circuit, 12-13; Bryan Station, 19-20; East Mexia, 26-27; Fairfield, Feb. 2-3; Winkler, 9-10; Oakwood and B., 16-17; Palestine Station, 22-24; Palestine circuit, 23-24; Jacksonville, March 2-3; San Augustine, 9-10; Hempbill, 16-17; Jewett and B., 23-24; Leona, 30-31; Madisonville, April 6-7.

L. S. Blakeney, P. E.

WAYNESBORO DISTRICT.

FIRST ROUND.

Waynesboro circuit, Dec. 29-30; Millen, Jan. 5-6; Waynesboro, 13-14; Wadley and Louisville, 15-16; Rocky Ford, 19-20; Wood cliff and Sharp, 21-22; Sylvania, 26-27; Herendon and Midville, Feb. 2-3; Summit, 2-3; Dublin, 4-5; Statesboro, 9-10; Pulaski, 16-17; Bascom, 23-24; Charlestown, March 2-3; Hagan, 9-10. District stewards and preachers' meeting at Millen, Friday, 10 a. m., Feb. 8, 1907. Pastors and district stewards are urged to be present. Now, my dear pastors, let us take bold of our work with renewed zeal, let us take for our motto, "Stay on Top." Please remember each pas-

tor is expected to take up a Christmas offering for our school at Waynesboro, our district is asked to raise \$100. Let us take this matter up with a will, and send the Christmas offering to Prof. R. W. S. Thomas, Waynesboro, Ga.

JAMES JACKSON, P. E.

ANNISTON DISTRICT.

FIRST ROUND.

Anniston, First Church, Dec. 28-30; Second Church, 27-30; Collinsville, Jan. 5-6; Cedar Bluff, 12-13; Centre, 19-20; Heflin, 26-27; Oxford and Choccolocco, Feb. 2-3; Talladega, 9-10; Alpine and Ironton, 13-14; Sylacauga, 16-17; Ashland and Lineville, 23-24; Wedowee, March 2-3; Lamar, 9-10; Roanoke, 16-17. Brothers, we are beginning this New Year's work under very favorable circumstances. Let us do our best to make a favorable start and thus make it easy to keep up all the year. If you will think more of God and the cause of righteousness, and your people, and less of self, God will honor you this year more than in all your past work for Him.

J. W. Thomas, P. E.

WEST TENNESSEE DISTRICT.

SECOND ROUND.

Springville, January 5-6; Paris, 7-8; Mansfield, 12-13; Martin, 19-20; Union City, 26-27; Humboldt, February 2-3; Alamo, 9-10; Brownsville, 11-12; Galloway, 16-17; Mason, 23-24; Ramsey, March 2-3; Atoka, 3-4; Pleasant Grove, 9-10; Centenary, 15-17; Dyersburg, 22; Friendship, 23-24; Fowkes, 28-29; Mayes and Hudson Grove, 30-31. Dear Pastors—January 1st, 1907, will be a good time to take your collections for education and get subscriptions to the SOUTHWESTERN.

M. Williams, P. E.

SAVANNAH DISTRICT.

FIRST ROUND.

Waynesville, January 5-6; Tarboro, 12-13; Jesup, 19-20; Savannah, Asbury, 27-28; Savannah, Palm, 27-29; Savannah Circuit, February 3-4; Clio, 2-3; Baxley, 9-10; Reidsville, 16-17; English Eddy, 23-24; Mt. Vernon, March 2-3; Montgomery, 1-3; Vidalia and Saper-ton, 5; Lions and Collins, 6. Brethren—Remember the Savannah District has never in its history raised as much benevolent money as it did this year; we made for ourselves a name. Now let us strive to keep it and remember the best way to succeed is to begin at the beginning. Let me suggest that each pastor hold watch-night services as is our custom and take a New Year's offering however little; it will be a beginning, and don't forget February 12th, as you know that Lincoln's Birthday and the Sabbath is used for the taking of collection for the Freedmen's Aid and Southern Education Society. Let us make this day a red-letter day for this cause. And on Easter we hope to round up our entire claims. The District Stewards and Pastors' Meeting will convene at Jesup, Thursday, January 7th, 1907, at 10 a. m. We hope to have a good attendance of pastors and stewards at this time. I have much to say to you. Please come, and come on time.—J. W. Fisher, P. E.

ATLANTA DISTRICT.

FIRST ROUND.

Grantville Ct., Jan. 5-6; Battle Hill, 4-6; North Atlanta, 11-13; College Park, 12-13; St. Charles, 18-20; Palmetto, 19-20; Hogansville, 26-27; Hogansville Ct., 26-27; Fairburn, February 2-3; Warren Chapel, 8-10; Ariel Bowen, 6-10 Grantville and Lutherville, 16-17; Whitesburg, 15-17; Central Avenue, 24-25; Newnan, 22-24; University, March 1-3; Newnan Ct., 2-3; Heard Ct., 9-10.—

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Remember that this is for Ninety Days Only.

Subscribe To-Day and Secure an Article of Merit and Usefulness.

THE CUT SHOWS THE EXACT SIZE OF THE PEN.

Brother Pastors—We have just finished a great year's work. Let us go forth again asking Divine help, to save souls, to raise benevolent money, to build churches and to circulate the literature of the church. Remember the SOUTHWESTERN and Easter Sunday. The Pastors' Council and District Stewards' Meeting will convene January 18th, at Palmetto, Ga.—C. L. Johnson, P. E.

SAN ANTONIO DISTRICT.

FIRST ROUND.

San Antonio, East End Mission, January 5-6; San Antonio, St. Paul, 12-13; Cologne Ct., 19-20; Yorktown and Karnes City, 22-23; Cuero, 26-27; Gonzales and Shiner, February 2-3; Gonzales Ct., 9-10; Belmont Ct., 16-17; Ben Allen, 23-24; Seguin and Almas, Mar. 2-3; Laverna Ct., 9-10; Kerrville, 16-17; Pleasanton, 23-24; Hands, 30-31. Dear Workers—Let us begin our year's work at once. Watch Night would be a good time to begin our benevolent collections for 1907. I hope to be of much help to you in my quarterly visits and I want you to help me in making the district all it should be.—J. W. Weakley, P. E.

SPECIAL NOTICES.

MISSISSIPPI ANNUAL CONFERENCE.

To the Delegates, Visitors and Members of the Mississippi Annual Conference, which convenes in Brookhaven, Mississippi, January 16, 1907: Reduced rates of one and one-third are granted on all railroads in Mississippi on the certificate plan. In purchasing your ticket get a certificate showing that you have paid full fare from starting point and you will be returned home on one cent per mile.—A. J. McNair, Secretary.

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Mme. Turner's MYSTIC HAIR BRUSH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors.

MRS. M. C. TURNER, 1433 Canal St. New Orleans, La.

BATON ROUGE DISTRICT.

Pastors of the Baton Rouge District: You are requested to meet at Donaldsonville, January 21, 1907, on your way to Lake Charles. Let each one bring at least five subscriptions to the SOUTHWESTERN. I want the Baton Rouge District to report one hundred and fifty annual subscriptions at this coming annual conference. Let us make this our banner year for the SOUTHWESTERN.—J. W. Turner, P. E.

They Live in Our Memory

W. CHARLEY MAXWELL SINGLETON.

Rev. Charley M. Singleton was in the State of Alabama in the 1859, and died at his home in instead, Texas, December 10, 1906, about 7 p. m. He was converted joined St. Thomas Methodist Episcopal Church in 1879. He was scd a local preacher under the Rev. F. C. Moore, presiding cl- and joined under the pastorate aron Neely. He was married to Nancy Jesham; from this union children were born. His wife, y, died Oct. 10, 1892. His second was Miss Mary Jane Neal, of er county, Texas; to them five ren were born. Rev. Singleton d the traveling connection of the s Annual Conference in 1894. He ordained deacon by Bishop H. Warren at Huntsville and ordain- by Bishop Willard F. Malla- Nov. 30, 1902, at Paris, Tex. He d the following appointments: e circuit, Sealy and San Felipe, instead circuit and Waller circuit, ast appointment. At the recent on of the Texas Conference he granted a superannuated relation s request. Brother Singleton was ed by all of the brethren of the rence. He was held in the high- steem as a good Gospel preacher, od man, a law-abiding citizen, a g husband who provided well for amily. He leaves a home for and children. He was a member Christian Home Workers. Our heaven's gain. The ministry church have lost an earnest tian co-worker, the country a and a faithful citizen. Many have been saved by his preach- and several churches have been under his administration.

Jno. A. Tillory.

OMPSON.—Mrs. Margaret Thomp- of Darrow, La., died suddenly ay, November 5, 1906, at the age years. Sister Thompson died as ved in peace with God and all ind. She was a member of the s Aid Society and a constant at- ut upon early prayer meeting y morning. She leaves a hus- two sons and three grandchil- and a host of friends to mourn oing. The funeral service was n Haven Chapel Methodist Epia- Church. M. J. Dyer, pastor.

—Mrs. Jennie Hall, wife of ohn Hall, departed this life No- r 6 at 8 a. m. She died as she a true Christian woman. St. Church, Shreveport, La., will or, for her faithfulness. Heaven ined a saint. Sister Hall leaves ted husband, four children and ful mother. We shall see her The funeral was conducted her late residence by the Revs. Martin, A. C. Crewell, Father ed and the pastor, W. R. But-

ER.—Sister Frazier, a resident ttsboro, Ala. died October 23, n the eighty-second year of her She joined the Methodist Epis- church in 1903, and lived a Chris- te until called Home. She was he best members of Joyce Chap- ht grandchildren and fifteen grandchildren survive her. Many in both races will miss her.

The funeral was attended by the pas- tor, assisted by Rev. E. E. Newell, or the African Methodist Episcopal Church.—J. B. Webb, Pastor.

KELLEY.—Little Clifton Kelley, of Welsh, La., passed into the land eternal November 13, 1906. Clifton was the only child of Mr. and Mrs. Eugene Kelley. To the grief-stricken parents we give our deepest sympathy and point them to Him who can make the dark places lighter. The Rev. Peter Johnson, of the Baptist Church at Welsh, conducted the funeral sermon.—S. M. Haynes, pastor.

BREED.—Mrs. Lucinda Breed, was a remarkable woman, in that she was the mother of 29 children, to whom she was very dear and by whom she will be sadly missed. Among the children is Mrs. Lucy Banks, of Camp- ti, La. Sister Breed died at the age of 75 years.

HASTY.—Mrs. Caroline B. Hasty, age 37 years, died Saturday morning, November 17, 1906, at her lato resi- dence, 17 Fornwait St., Atlanta. She was a faithful member and Christian worker of Central Avenue Methodist Episcopal Church. She was carried to her old home the following Sunday morning, where the funeral took place. The husband, sister and brother have the sympathy of the whole church. Since her connection with this church she has carried many rays of sunshine into hundreds of homes, where there was sorrow. ELIJAH E. TRAMMELL.

KING.—Mrs. Prince King, wife of Mr. Prince King, of Mt. Pleasant Methodist Episcopal Church, Pelahatchie, Miss. She left a dear husband and 10 or 12 children, all of whom are grown and members of the mother church.

FLOWERS.—Mr. Hugh Flowers, of Pelahatchie, Miss., a bright and promising young man, and a member of Mt. Ridge Church, died of malaria fever. Bro. Flowers was a faithful Christian.

COLION.—Mrs. Helena Colion, a true and faithful member of Mt. Ridge Church, Pelahatchie, Miss., who departed this life a few days ago, leaves four dear little children and many friends to mourn her passing. Her husband preceded her to the Better Land about a year ago.

WHITE.—Mrs. Susan White, a member of Mt. Ridge Church, was laid to rest in Mt. Ridge Cemetery, Pelahatchie, Miss., a few days ago. She was a good and faithful member of the Methodist Episcopal Church.

JORDAN.—Mrs. Alice Jordan, of Pelahatchie, Miss., was laid to rest in Mt. Ridge Cemetery, from Mt. Ridge Church. Sister Jordan was a loyal Methodist and member of our church at Pelahatchie.

JOHNSON.—Annis Johnson, at the age of 16, passed into the Land Beautiful. For six years she had been a faithful member of the church at Iron Station, N. C. For her death had no terrors; 'twas only crossing the river into her Father's arms.

LEWIS.—Mr. J. H. Lewis, a member and an old class-leader of Little Zion, passed into the Land Eternal during the month of November. He was a member of our church at Pelahatchie, Miss., of which the Rev. P. H. Davis is pastor.

JOHNSON.—Mr. Julian Johnson, a loyal member of Mallalieu Methodist Episcopal Church, St. Martinsville, La., passed away recently at the ripe age of 80 years.

ROBINSON.—It has pleased Almighty God in his wise providence to take from our midst, November 14, 1906, our friend and sister, Mrs. Nora Robinson, who was a good and a faithful member of Mt. Pleasant Methodist



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Episcopal Church, West Jackson, Miss. Sister Robinson was a Christian lady, a loving wife and mother. She leaves a husband and five daughters and a host of friends. Her funeral was conducted in the home church by the pastor. We extend our sympathy and prayers to her bereaved ones.

W. A. OATES, Pastor.

Box.—Mrs. Lizzie Box, a devout member of Riley Chapel, Handsboro, Miss., departed this life November 8, 1906. Her husband, Brother G. Box, left her about 8 o'clock p. m. and on his return at 10:30 found her dead, with her little two-year-old niece in her arms crying. Her father, two brothers and a sister mourn her loss. Her funeral was preached by the pastor, November 10.

A. M. TROTTER, Pastor.

COOPER.—Sister Eliza Cooper, aged 65, one of the pillars of St. Paul Methodist Episcopal Church, San Antonio, Texas, died in full triumph of faith. She was the widow of the Rev. Larkin Cooper, one of the old fathers of the West Texas Conference. Sister Cooper was a faithful member and an affectionate mother. She leaves four daughters, four sons, a number of grandchildren and a host of friends to mourn her passing. The funeral was conducted by Rev. H. Swann, our pastor, assisted by Dr. T. S. McMorris and Rev. Natt Shelton, of the Baptist Church.

Cooper.—Henrietta, the daughter of Peter and Jane McKee, was born in this "land of the free" a slave on the 21st day of March, 1847, in Anderson county, South Carolina. In 1864, possibly, Jeffersonville, Indiana, became her home. Not many weeks ago, God in his Providence cast her lot in Delaware, Ohio, where, in the home of her idolized sister, Mrs. J. T. Leggett, she died Wednesday, December 5, 1906, aged 58 years, 8 months and 14 days. As a daughter she was ever obedient; as a mother, gentle, kind and loving. The survivors of the McKee family are, one sister in Washington, D. C., two sisters and one brother in Anderson, S. C., one brother in Jeffersonville, Ind., and

one sister, Mahala, who brought the body here for interment. Henrietta and Mahala were the two of the family that seemed to be cemented together. Henrietta and her children each seemed to look to Mahala for advice and guidance and to have unbounded confidence in her word and lead. Henrietta was twice a soldier's widow. Her first husband was Gabriel Jarman, whose only son, James, was at his mother's bedside when she fell asleep. Seventeen children were the fruit of her second marriage to Charles Cooper, who eight years ago passed to the other side. All of her large family, fourteen boys and four girls, have passed over the Silent River, except three boys. These, with two daughters-in-law, three grandchildren and many nephews and nieces and friends will mourn their loss. Rev. J. C. Patton, of the Illinois Avenue Baptist Church, Jeffersonville, Indiana, conducted her funeral Saturday afternoon, December 8, and she was laid to rest in the beautiful Eastern Cemetery. By trade Mrs. Cooper was a tailoress, and for 22 years was a maker of fine blue coats for the U. S. government. Well nigh 42 years ago she became a Christian, and to the day of her death was consistent and faithful along all lines. A Baptist by conviction, her church may well point with modest pride to her model life. Her last illness was not to say long, yet fully long enough to bring out to full view her sterling qualities—patience, faith and fortitude—in all their matchless beauty. Late on Tuesday afternoon, with the hand of her son James clasped in her feeble grip, and her eyes riveted on his, he earnestly promised to meet her in that Better Land; then turning to Mrs. Leggett she said: "Sister, will you overtake us?" The reply was: "I will overtake you; I'll see you in heaven." "Blessed! thrice blessed," are the dead who die in the Lord." And this is heaven's herediction upon Henrietta Cooper: "She has reached the perfection of her immortal being."

J. F. H.

Delaware, Ohio.

Southwestern Christian Advocate

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Crescent City Notes

The friends who contributed toward the renovating of Flint Medical College, the Trustees and Faculty of the Medical College were invited to hear the final report of the Renovating Committee on Wednesday evening, the 12th inst., at the Medical College. The following report was submitted: Receipts for payments in full for all work done and materials purchased were handed to the president of the Board of Trustees. Cash received by subscription and concert, \$714.90; by cash for stationery and printing and stamps, \$11; by cash for concert expense, \$29.17; by cash for lumber and hardware, \$9.98; by cash to carpenter, \$8; by cash to water tank, \$32; by cash to lime, sand and cement, \$1.85; by cash to sink, \$6; by cash to painter (Rev. W. S. Chinn), \$317; by cash to tinner (guttering), \$6.93; by cash to one skeleton, \$43.50; by cash to brick-mason, \$11; by cash to paint and materials, \$238.47; total, \$714.90. Respectfully submitted,

Dr. J. A. Hardin, Pres.; Rev. Valcour Chapman, Secty.; E. O. Moss, Treas.

FIRST STREET—Sunday, December 23, prayer meeting and Sunday school as usual. At 11 a. m. the pastor preached; at 7 p. m. the Ladies' Progress Association held its annual Thanksgiving service, sermon by the pastor. Two joined the church. Two annual subscriptions for the paper. The pastor, Rev. C. W. Reeves and family, received a large number of Christmas presents and provisions from the members and friends of First Street Church, for which they extend many thanks. The Christmas tree was full of the presents of the little folks. Mrs. O. Gould and Mrs. E. A. Jefferson assisted the superintendent in making the Christmas tree a grand affair. Mr. E. H. Anderson, secretary of the church, received many presents from the Christmas tree. First Street Church is progressing along all lines. Peace and harmony prevail. All services are largely attended. Collection Sunday, \$63.23. Sunday, December 30, sermon at 11 a. m. by Bro. Williams. At 3 p. m. was held a union meeting of all the auxiliaries. Bro. M. Wynn preached. At 7 p. m. Rev. J. A. Faust preached an acceptable sermon. Two subscribers for the Southwestern. Collection \$49.32.

Special Notices.

Mrs. Johanna G. Bates, chairlady of the Committee on Church Extension of Mallalieu Chapel, raised and paid her pastor, Rev. H. J. Wright, over the apportionment for said cause, which was \$8. If all committees would do likewise it would solve the omnibus collection matter.

Rev. H. J. Wright, pastor of Mallalieu Chapel, was tendered a surprise by some of the leading members of his church on last Friday night. A large basket of groceries and some cash were presented him. Refreshments were served.

On December 23rd, the Epworth League Chapter of Wesley Chapel held an interesting service. Solo by Mrs. Anna Knox. Music rendered by Mrs. T. J. Johnson.

The Board of Conference Examiners of the Louisiana Conference will meet Tuesday, Jan. 22, 1907, at 9 a. m. in Warren Chapel Church, Lake Charles, La. Let all candidates come prepared to take examination that day. Examiners will please send me the questions as per the Discipline at once, and be on hand to do their work. Only one day will be given for the examination.

F. T. CHINN, Chairman.

B. MACK HUNNARD, Registrar.

WILLIAMS CHURCH—The steward sisters, with A. E. Brazley, S. Obee, A. Howard and E. Meslah as officers, presented the pastor with a fine turkey for Christmas, also a purse, through Sister A. Morse. The Christmas tree was a success in every sense of the word. Much credit is due the committee on decoration for their faithfulness. The pastor, Rev. J. O. Richards, received many presents. The editor of the Southwestern preached at 11 a. m. At 7:30 p. m. Rev. J. J. Obee, presiding elder of the Alexandria District, preached an excellent sermon. Rev. P. W. Clark was also present. Two joined the church. Collection good.

LADIES. If you want better and longer hair, go at once to your drugstore and ask your druggist to get you a box of TAYLOR'S HAIR GROWER and DANDRUFF CURE (pomade). Price, 25 cents. Made by Taylor Remedy Co., Louisville, Ky. Agents wanted everywhere. \$2 to \$5 per day. Write at once for full particulars.

The Board of Examiners of the Mississippi Annual Conference will take notice that the conference will meet in the Methodist Episcopal Church at Brookhaven, Miss., January 16, 1907, and we must meet on the morning of the 15th, to hold the examinations according to the method laid down in the Appendix of the Discipline, 64.

For admission on trial: Revs. P. H. Rembert will examine the following in books, Elementary English, Principle of Rhetoric, Hill; Outline of History, Swinton; A Manual of Bible History. L. W. Price will examine on A Manual of Christian Doctrine, A Plain Account of Christian Perfection, The Discipline of the Methodist Episcopal Church, 1904, and John Wesley, the Methodist. First year: S. A. Couran, on Introduction to the Holy Scriptures, Old Testament, 1-447. Harman J. C. Huston on Systematic Theology and Homiletics. N. N. Sidney on Students' American History, and written sermon.

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Third year: Biblical Hermeneutics, Rev. S. H. Cannon; Outlines of Descriptive Theology and the Land of Israel, Rev. W. W. Lucas; Outlines of Universal History (Parts 1st and 2nd), Rev. N. Tools; History of the Christian Church (Vol. 1), N. W. Ross.

Fourth year: Systematic Theology (Vol. 2), A Plain Account of Christian Perfection, D. F. Dudley; Doctrinal Aspects of Christian Experience, N. Tools; Systematic Theology, (Vol. 3), N. W. Ross; Introduction to the New Testament, Dods, A Digest of Methodist Law, S. H. Cannon; H. L. Kennedy, chairman. Christian Baptism, Merrill, A Manual of Christian Evidence, One Thousand Questions on Methodism, Rev. S. A. Cowan. Systematic Theology, Rev. J. C. Huston; Short History of the Christian Church, H. L. Kennedy; Discipline, 1904, L. W. Price; A History of Methodism (Abridged), Stevens, J. C. Huston; Grounds of Theistic and Christian Belief, Fisher, Analogy of Religion and Christian Ethics, Rev. W. L. Mills; Outline of Univer-

sal History, Rev. N. Tools; History of the Christian Church (Vol. 2), C. Morrison; Ordination, A. M. Bible History, L. W. Price; Biblical Compend, H. L. Kennedy.

Literary Notes

BOOKS RECEIVED

"THE PHILOSOPHY OF CHRISTIAN EXPERIENCE," by Henry W. Clark. \$1.25 net.

"C. H. SPURGEON'S PRAYERS" from the Metropolitan. Price, 75 cents net.

"THE UNIVERSALITY OF JESUS" Rev. G. A. Johnston Ross, M. A. 75 cents net.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JANUARY 10, 1907

Vol. 41 No. 2

RACE PREJUDICE

Race prejudice is not at all of a modern growth. It is an illegitimate offspring of race pride. It is not necessary to go into a discussion to show what race prejudice will lead to, but suffice it to say that it is inexcusable in a man who shuts his eyes to facts and is unwilling to be convinced that he is wrong and exclaims, "I am prejudiced, that is all." It is simply pitiable and disgusting to hear an individual proclaim that he is prejudiced because he has prejudice. Such a one wraps his prejudice up in a napkin, shuts out the clear light of reason, holds on to his prejudice as an heirloom never to be parted with, some precious trinket that he must hold onto in life and cling to in death. The more to be pitied is the man who has his prejudices and refuses to open his eyes to the light.

That the relation between the races in this country does not at once adjust itself is not at all surprising and all parties concerned must be patient, but all must also seek to be honest and fair while patient. The Negro was once owned as a slave; the word of the master was law. It is not at all surprising that this sudden and radical change should shock the former master, and that he evinces the spirit of the ante-bellum days is not to be at all wondered at. We can see how these relations would be a little strained, but we can see no justification for the inconsistent and abominable race prejudice that adds to the flame of the race situation.

The *Times-Democrat*, of this city, in a recent editorial referring to the Negro soldiers says: "Race prejudice is so firmly based in human nature that the Governments must take note of it whether they would or not." That the South is awakening to the fact that race prejudice is a boomerang is a cause for sincere congratulation. For this blinded, incessant, intolerant and abominable prejudice has worked wreckage not only to the Negro, but to the white man himself.

The *Atlanta Constitution*, in a recent number, places at least much of the responsibility for the racial outbreaks where it belongs, and in referring to the depredations in the eastern part of Mississippi says:

"The people of Atlanta can look with sympathy toward the little towns of Scooba and Wahalak, in Mississippi. For the last few days they have been in the clutch of that frenzied passion which, of all the ghastly evils generated in the nethermost hell of weak human nature, is the most deadly, the most devastating, the most terribly defiant of the laws of man and of God—

"Race prejudice!

"Just such a visitation as brought to Atlanta a reign of terror, spreading to strong men and almost hysterical women, has interrupted the peaceful lives of these little villages, planting in white and black breast alike the germs of fear and hatred, setting back, doubtless, the settlement of the South's most dangerous, sinister problem a score of years.

"The parallels are eloquent—and convincing."

Was there ever a stronger denunciation of this mystical race prejudice? Indeed, the editor is right, it defies both the laws of God and of man. Referring to the killing at Scooba and Wahalak the *Constitution* continues:

"The same 'reckless mob' that demoralized Atlanta a few months ago; the same indiscriminate slaughter of innocent Negroes, in no wise connected with the original crimes; the same appeal for militia to rescue these communities from the grip of anarchy and to prevent the further spreading of the saturnalia of blood; the same unreasoning racial antipathy which, shooting wide of its mark, avenged nothing and threatened—everything."

And in its eloquence this journal adds:

"The *Constitution's* views with regard to the treatment of Negro outlaws have been reiterated sufficiently to make them plain to the people of this city. They should be met with full justice—summary, ample in its deterrent effect.

"BUT JUSTICE WITHIN THE LAW ADMINISTERED BY OFFICERS OF THE LAW."

"NOT 'JUSTICE' JUGGLED IN THE HANDS OF BLOODTHIRSTY, IRRESPONSIBLE BOYS AND MEN; NOT 'JUSTICE' THAT PUTS ON THE HAZARD OF FATE THE PRESENT AND FUTURE PEACE OF A COMMUNITY AND A SECTION; NOT 'JUSTICE' THAT SOWS SEEDS OF RANCOROUS RACE HATRED, TO BE REAPED BY FUTURE INNOCENT GENERATIONS."

This is a masterly plea coming from a great editor. Our people in the South are victims not so much of their own passions and sins, for it is not that they are so bad and so much worse than other people, but it is because they are the victims, the constant and incessant victims of an aroused race hatred. And if our friends throughout the country would take into consideration that we are represented by a prejudiced press, that we are maligned by men who seek to make good their case, then they would have less reason to look upon us as a worthless and never-to-be redeemed people.

The *Constitution* looks for the cause that lies at the back of the outbreaks and particularly the blot that besmirched the name of Mississippi and shocked the entire country. The *Constitution* says:

"A cause lies back of this violent outbreak—as it does back of all similar ones.

"The Associated Press reports that Governor Vardaman, of Mississippi, has gone post haste to the storm-center, flanked by several of his colonels and a squad of militia.

"Well he might—in eleventh hour repentance—strive to undo or quell the murderous mischief, for a part of which, at least, he cannot escape responsibility.

"During his political campaigns before the people this man has deliberately, systematically, without losing one opportunity, taken advantage of the smoldering passions he knew were at the base of frail human nature, whipping the prejudice of the Caucasian against the Negro to a white heat; appealing to the lowest, most debasing instincts which must sadden the Almighty when he looks upon the human soul; utilizing every trick at the command of the ingenious demagogue to set white against black, to substitute unrest for tranquility, an armed truce for a peace well-tried and well-established.

"For at the time Vardaman was sowing dragon's teeth throughout Mississippi, there was not the barest excuse for his appeal to race prejudice. White supremacy was established, beyond peradventure. His offense, therefore, against his own state, was doubly wanton and gratuitous. He was willing, for the sake of trivial political capital, to plant virulent seed which now germinate in such gory har-

vests as those at Scooba and Wahalak, and which are being emphatically condemned by the white people of the South.

"Does the man expect he can engrave deep his incendiary views on susceptible minds, without an evitable and a dreadful aftermath? Where is his logic, his patriotism? We do not say he is wholly responsible for these affairs at Scooba and Wahalak. We do say—no sensible man can deny—that preachments of this sort from high places must unavoidably produce evil effect, though it be delayed for months and years.

"How long will men of this type continue to emasculate the efforts to conservative, substantial white men to reach a settlement of this problem, and to banish the menace which has cast its shadow over our progress for forty years? How can they justify their flippant selfishness before God. Himself, in preaching a gospel of violence, of prejudice, of hatred, of outlawry?

"Each outbreak like those in Mississippi breeds its fellow—larger, more bloody, perhaps with less provocation—near at hand, sometimes in far-distant states. It makes more tense the racial, the industrial situation everywhere throughout the South. Its baneful influence must inevitably react with tragic force on innocent men and women and tranquil communities.

"What the South needs—how sadly, heaven alone knows!—is sober-headed, conscientious, scrupulous leaders capable of tranquilizing those agencies that lie like dormant dynamite beneath conditions in this section."

And here The *Constitution* goes at the core of the situation. The Negro is not a factor in politics. Voluntarily he has withdrawn for peace, but as great as the price has been peace has not been found. So long as there were two political organizations in the South circumstances could not form as they have. Without discussing the merits either of the Democratic or the Republican parties as to their men and measures, the one held the other in check and while the Republican party seldom triumphed in its campaigns in the South it did serve the purpose of keeping the better element of the Democratic party to the front and now since there is only one party in the South it is divided into the upper and lower strata. The conservative and better element is now at the mercy of the lower, that is easily influenced by some men who have the eloquence to appeal to passion and nothing so much brings together in a clannish way men as does race prejudice. And thus an appeal to the passion and the cry of "domination" and of "social equality" has the same charm to bring together the lower element of the whites in the South as the beating of the tin pan has to bring bees to the hive. We are a weak and an unfortunate people, it is true, with our own limitations and natural besetments. We have internal difficulties and internal weaknesses so that no race that has entered into the twentieth century with its face towards civilization need fear, hence all races can afford to be fair, and givers of the square deal.

But as it is we are victims of race prejudice. And the editor of the *Constitution* strikes the malady hard. He says it is a "ghastly evil, generated in the nethermost hell of weak human nature, and is the most deadly, the most devastating, the most terribly defiant of the laws of God and man." He further declares against the "unreasonable racial an-

(Continued on page 8.)

1866

WALDEN UNIVERSITY

The Fortieth Anniversary

By President John A. Kumler, D. D.

1906

"Walden University, the successor of Central Tennessee College, and embracing all the rights and privileges of said college, was created and established by the Methodist Episcopal Church. It was a humane and Christian necessity. During the latter years of the Civil War the city of Nashville was thronged with colored people, who were endeavoring to escape from places where their newly-acquired rights of freedom were hardly recognized. In doing this, they found the larger cities, where the Federal soldiers were stationed in considerable numbers, the only places of refuge from . . . outrages that were of too frequent occurrence, and that continued



PRESIDENT JOHN A. KUMLER, D. D.

after the close of the war, and against which the civil law was scarcely the shadow of a protection. These people were poor beyond description. They had nothing; they were homeless, moneyless, and almost naked, and ignorant of all provident manner of living. The Government did much to relieve their physical wants, but left much of this, and almost all of their intellectual and moral culture to the philanthropist and the Christian. The work was cheerfully undertaken by the Freedman's Aid Societies, in which the various Christian churches united. The Methodist Episcopal Church was a large contributor of both workers and means, and aided in establishing schools for the freedmen and supporting the teachers.

"In 1865, after the formation of the Freedman Aid Societies by some of the leading denominations, the active members of the western branch of the Freedman's Aid Society, who were connected with the Methodist Episcopal Church in Cincinnati, organized a society, the object of which was to aid in the elevation, intellectually and morally, of the freedmen of the South.

"In 1865 the Methodist Episcopal Church began its denominational work in Nashville. A school was organized, under the direction of Bishop Clark, by Rev. A. A. Gee, who employed such teachers as were available. The building used was the church formerly belonging to the Methodist Episcopal Church, South, and known as Andrew Chapel, which was purchased by the Methodist Episcopal Church, and since known as Clark (Memorial) Chapel. The Mission School grew rapidly in numbers, the scholars crowding the rooms provided for them. In 1866 Rev. John Seys, D. D., for many years missionary to Africa, was appointed pastor of Clark Chapel and principal of the Mission School. The school becoming too large for the building, it became necessary in the spring of this year to secure

more commodious accommodations. The large brick building, known as the 'Gun Factory,' on South College Street, which was in possession of the Federal Government as abandoned property, was turned over to the proper persons for the use of the school. The building was fitted up for school purposes, excepting the school furniture, by the Freedmen's Bureau.

"In the fall of 1866, at the first session of the Tennessee Conference of the Methodist Episcopal Church, Rev. W. B. Crichlow was appointed pastor of Clark Chapel and principal of the school. A large corps of teachers was employed, and the school numbered in the aggregate attendance during the year nearly eight hundred scholars. During the month of May a local Board of Trustees, consisting of Governor W. G. Brownlow, Rev. A. A. Gee, Thomas H. Pearne, W. J. Smith, T. R. Stanley, John Seys, William Bosson, Joseph S. Carels, James R. Ferriss, Thomas H. Coldwell, R. G. Jameson, G. Ogden, and Daniel J. Holmes, was established, and a charter procured from the Legislature of the State of Tennessee under the name of the Trustees of the Central Tennessee College. On July 9 the Board of Trustees met, accepted the charter, and otherwise organized as a body corporate.

"On July 14, 1866, the sum of \$11,500 was granted to the Trustees by the Missionary Society of the Methodist Episcopal Church to purchase a site and erect buildings thereon for the college.

"During the existence of the school up to this time no tuition or incidental fee had been charged, in view of the poverty of the people and the fact that there was no ample provision made for their education by the State. In the autumn of 1867 the city of Nashville opened free schools for the colored people. In view of this fact, and that the object of the school being to prepare colored teachers to become the educators of their own people, and to prepare young men for the ministry, and not wishing to do work that others would do, and do well, a tuition fee of one dollar per month was charged.

"Rev. John Braden was appointed pastor of Clark Chapel and principal of this college school. The Trustees succeeded in purchasing an eligible lot in South Nashville, on Rutledge Hill, not far from the (Tennessee) Medical College, and proposed to erect buildings at once and move the school into them, as the gun factory was only temporarily in the possession of the Government. But such was the opposition to having a school erected there that a decree from the Chancery Court was procured, annulling the sale, and the money was refunded.

"The school opened in the gun factory for the second year on September 15, 1867, and during the year numbered, notwithstanding the city free schools and the tuition fee of one dollar per month charged at the college, over two hundred. Of the teachers this year Rev. J. Braden was elected President of the Board of Trustees, and Miss Emily Preston, Miss Julia Evans, Mrs. S. L. Larned, and Mrs. Mary Murphy, assistants.

"During this year efforts were made to secure a place for a building, and attempts were made to purchase property in Franklin and Murfreesboro, but the opposition to the education of the colored people prevented any purchases. Threats were made that it would not be safe to start 'nigger schools' in either of these places. The feeling that a school for the colored people, established by the Methodist Episcopal Church, in any of the smaller towns of Middle Tennessee would be insecure to person and property led to the abandonment of the idea of leaving Nashville and also of seeking property outside of the corporation. Property was purchased on Maple Street (now First Avenue), known as the Nance property, fronting 432 feet on Maple Street and being 190 feet deep, and paying for same the sum of \$10,150, as will appear in records of Deeds 39, page 431; the only building on it being a

large brick family residence. (In this building Gen. James B. Steedman recruited his colored brigade, which made the opening charge on Gen. Hood's left center in the battle of Nashville in 1864. It was also the same building in which a blind school was taught.) The gun factory had been returned to the creditors of the company who built it, and rented for the city schools (for colored people). The (college) school was moved to this building (on Maple Street), and was opened late in the autumn of 1868, under the supervision of Rev. G. H. Hartup, who had been placed in charge of the school by the Trustees, Rev. J. Braden having resigned his position at the close of the previous school year.

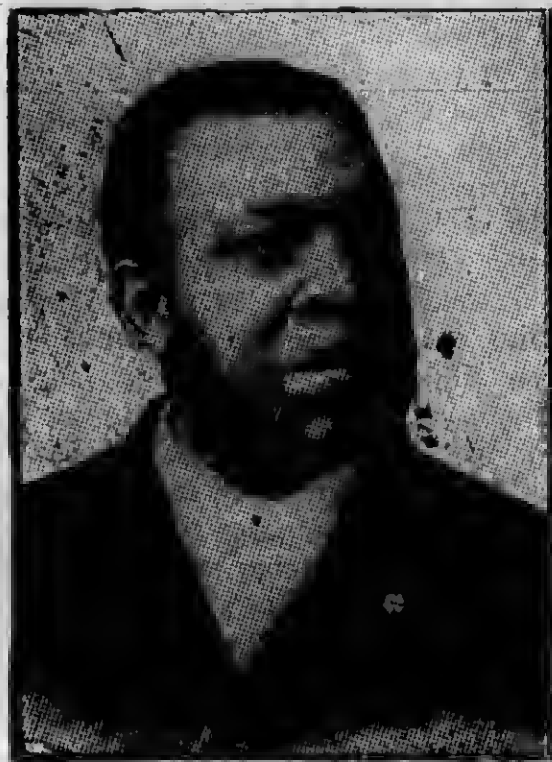
"In July, 1868, the Bureau of Refugees, Freedmen, and Abandoned Lands, through Gen. O. O. Howard, U. S. A., in charge thereof, consented to pay from the funds of the Bureau for the erection of two buildings for the school, or college, on the grounds purchased by the Trustees—two brick buildings, furnishing a large and commodious chapel (Thompson Chapel), with dormitories above in one building and schoolrooms and dormitories in the other (now a dining hall), all capable of accommodating about two hundred students. These buildings were begun in the fall of 1868 and completed in March, 1869, at a cost of \$18,501.03, which was paid by the Freedmen's Bureau as the work progressed.

"At the close of the school year 1869, Rev. G. H. Hartup resigned his position, and Rev. J. Braden was re-elected President, and immediately entered upon his duties. The following ladies were assistant teachers this year: Misses Maggie S. Herbert, Minnie E. Herbert, May C. Owen, and Mrs. L. C. Braden. This opening was the beginning of the permanent establishment of the college, though founded three years before. The first catalogue was published this year, and indicated an enrollment of one hundred and ninety-two students in all departments. The primary class was thrown out of the course of study, and none admitted who could not read in the Second Reader.

"The assistant teachers for 1870-71 were Misses M. E. Herbert, M. C. Owen, H. A. Herbert, H. M. Perkins, and Mrs. L. C. Braden. The catalogue showed an enrollment this year of 226. The departments organized were the Intermediate, Academic, Normal, Preparatory, and Theological. Many of the students in the Academic and Normal Departments were engaged in teaching, and although but partially prepared, yet such was the ignorance of

G. W. HUBBARD, M. D.,
Dean Meharry Medical College

the colored people in the country places that students who had not advanced beyond the Third Reader and simple addition found employment as teachers, and did a good work in imparting a knowledge of letters and reading to their people.



REV. E. W. S. HAMMOND, D. D.
Dean, Braden Bible Training School

"The assistant teachers for the years 1871 and 1872 were Misses M. E. Herbert, M. C. Owen, H. A. Herbert, H. M. Perkins, and C. M. Neville. Total number of students, 114 males and 127 females—9 were in the Preparatory, 17 in the Theological, and 76 in the Academic and Normal Departments. A course of lectures was delivered to the theological students on church polity and pastoral work by ministers, resident and others, also on ancient history, physiology, and hygiene. The students were more punctual in attendance and were at school for a longer period than before and seemed to have clearer ideas of acquiring knowledge of the higher branches. Classes in algebra, geometry, Latin, Greek, natural sciences, and Biblical studies were taught and passed such examinations as gave great satisfaction to the numerous visitors and examiners who were present at the close of the year.

"The teachers, in addition to the President, for 1872-73 were Mr. J. F. Zeigler, Mr. C. W. Munson, each a part of year; Misses M. C. Owen, M. E. Preston, H. M. Perkins, and Mrs. Jos. Walker. The number of students was 141 females and 129 males, a total of 270. Over one-fourth of the entire number engaged in teaching during the year. The following year the number of students was about the same, though the standard of admission was raised, and not a few were denied admission by this higher condition.

"The college, from the autumn of 1869, reasonably progressed, prospered, and advanced in most all respects. It acquired additional grounds and buildings, it raised its standard of admission and courses of study, increased in the number of students, and the Rev. John Braden, D. D., was elected continuously each year, and remained its President for thirty-three years, a steady, moral, intellectual, and spiritual force and benediction, till he passed away to heaven in 1900.

"The result of the nine years of this school may be summed up as follows: Hundreds of students have been educated to such a degree as to engage in teaching in this and other States. Many of them have been very successful, and their schools compare favorably with the best common schools taught in the States, where they have labored. The young men who have attended the theological schools are now occupying some of the most responsible positions in the Tennessee Conference. The prospect for increased numbers is such that an absolute necessity has been felt for additional facilities to accommodate the increased number of students. During the present year the buildings already erected have been filled to their utmost capacity. To meet this demand a band of singers, nearly all of them

students of this college, have gone out bearing the name "Tennesseans," and have been so successful that probably an additional building will be erected this summer. The catalogue in 1873 shows a full college course of study, with students ready to enter the Freshman Class. Recently a friend of our educational work among the colored people, Mr. Hugh Meharry, of Shawnee Mound, Indiana, proposed on certain conditions, which will be (were) complied with, to give ten thousand (\$10,000) dollars as the beginning of an endowment fund. The success of the school is thus assured."

The foregoing sketch is here inserted as coming from the sainted John Braden, D. D., who wrote the same (except that part in parenthesis) in 1874. John Braden, D. D., continued to preside over this school for twenty-six years afterward—one of the most Christlike and patriotic men, who, with his benign and scholarly spirit, yearned and prayed for the conversion and righteousness of all the students with the zeal of a Paul and the personal interest of a Carvosso. Few colleges have had so good a President.

The founding of the Meharry Medical Department in this college was a most marked event. This department was founded in 1876. Through the timely and liberal donations for this purpose by the 5 Meharry brothers, of positive convictions, deep interest in the colored people all their lives, and clear vision of an eternal need, they—Hugh, Alexander, David, Jesse, and Samuel Meharry—provided the means for the Meharry Medical College. These funds, amounting to more than \$30,000, were wisely invested and well secured and are still sacredly so guarded. These Meharry brothers have all passed to their reward. In their lifetime they, seeing the great success of this department and the achievements of many of the graduates in their profession, were happy over it. At this time more than one-half of all the educated colored physicians in the Southern States are graduates of this institution. This Medical college, was among the first to require a four-year course of study. The courses are now made much stronger and thorough, and the qualifications for admission are now made much greater. The length of the college year is now seven months. Nearly all the living graduates are now engaged in their profession. Their preparation was thorough, and their practice is meeting success in the healing art and in a good income. These physicians are kindly treated and well respected by the white physician and surgeon. The Meharry Medical added, in 1886, the Dental Department, and in 1889 the Pharmaceutical Department. These departments are well equipped with buildings, apparatus, and slightly grounds. The facilities for thorough work here are most commendable. The faculty, too, are strong, learned, and devoted to their work. The spiritual, educational, and moral tone of this department is praiseworthy—we believe that ninety per cent of those who graduate are Christians. The enrollment last year, and the long list of alumni prove the Meharry Medical, Dental, and Pharmaceutical College to be the largest in the world for colored people. It is open for women and men. The Nurse-training Department is also begun, and is showing a most inviting field. At present the number must be limited, yet we do hope that means may soon be provided to meet the great demand in this department. It is very needful and profitable. The intelligent and cultured nurse already meets a great demand, and will receive a cordial welcome, both to the white and colored people. We now seek to educate and train them in the Medical, Dental, Pharmaceutical, and Nurse-training Departments. George W. Hubbard, M. D., is Dean, and has full charge, with a large, experienced, and well-educated faculty,

giving to all these departments a most efficient corps of successful and trained instructors and lecturers. Dr. George W. Hubbard is the oldest living teacher of these people, having been a teacher from 1864 continuously to the present time. His name and achievements in blessing and in education are honored and loved in thousands of families in the Southland and elsewhere. Few have been more successful in discipline, in finances, and in college work. He is still a member of the Board of Trustees, and is the Secretary and Treasurer of the same, and still, as ever, remains the efficient and reliable adviser, friend, and energy in the university.

Mercy Hospital was added to the college largely through the effort of R. F. Boyd, A. M., M. D., D. D. S. This hospital has made and is making a marvelous record of small per cent in mortality for so many difficult major operations, by the most eminent surgeons of this land, as well as by local surgeons. Trained nurses minister in this hospital with assistants, who give their work careful study and application. Dr. R. F. Boyd is the eminent superintendent of this hospital. It is located at 811 South Cherry Street. To this hospital alumni and other physicians may bring their patients for treatment and operation at all times.

In 1900 Dr. John Braden, the President of the college, after thirty-three years' service as President, died. Dr. G. W. Hubbard, for the ensuing year, was the acting President. This was a wise administration. He closed the year with the college and college property out of debt and in pleasant condition. The attendance was large and the discipline praiseworthy. On Dr. Hubbard this year were very heavy burdens in perfecting his work as Dean of the Meharry Medical, Dental, and Pharmaceutical Departments as well as to do the duties of the President of the college and industrial departments also. He requested that the Board elect a President for the next year.

The name of the institution was changed to conform to her real character, with her various departments, to a university, and was named "Walden University." This name was given in honor of Rev. John M. Walden, D. D., bishop of the Methodist Episcopal Church. Bishop Walden, from 1860 to the present time, has shown, by his ability, sacrifices, and devotion, marked success in aiding the poor, the ignorant and oppressed, both white and colored, in this Southland, and elsewhere. To give all the greatest advantages of life, learning, liberty, and labor, has been the working place of Bishop Walden. He early organized the sympathetic forces in the churches and the country for the relief and education of the colored people and uncultured whites. He was principal in the organization of the Freedmen's Aid Society in his own church and has been President of the same from the beginning. He is also in the line of Presidents of the Board of Trustees of this university, succeeding such men as Parson W. G. Brownlow, Governor of the State of Tennessee, Judge Colwell, and Dr. W. H. Morgan, and other honored men of Tennessee. The charter in making this change to "Walden University," was amended according to law, a copy of which is found in the catalogue.

At the close of the college year 1901, Rev. Jay



MEHARRY MEDICAL COLLEGE



MEHARRY DENTAL AND PHARMACEUTICAL HALL

Benson Hamilton, D. D., who is a brother of Bishop J. W. Hamilton, D. D., was elected to the position of President of Walden University. The institution opened under brilliant auspices. The number of students was large, the financial support was liberal, and the promises and new enterprises awakened for the university were many. The administration of Dr. Hamilton continued for three years, and in this period the affairs of the institution were carried along with unusual events and conditions. Kindergarten work was introduced, and expert teaching and training were placed over it.

The disastrous fire which, at 10:45 p. m. December 18, 1903, destroyed Rust Hall (which was the administration building), was sad beyond description. It was an awful tragedy. The night was cold. Sixty young ladies occupied the upper stories as a dormitory. They were in bed when the fire broke out. What caused the fire no one living knows. A panic among the inmates seized them. Six students never escaped from the building, but perished in the smoke and flames. Six students, leaping from the third and fourth story windows, were fatally injured, or killed, and twenty-six students were more or less injured in making their escape in the panic.

The fortieth anniversary of Walden University and the thirtieth anniversary of Meharry College were held on the same day, and appropriately observed some weeks ago in the Meharry Auditorium. It was a great and memorable day. The cause was great and the achievements were great. The day brought an array of facts, victories and successes which were startling and impressive because so true and important. The fulfillment of the purpose and wisdom of method shown in the history of these institutions were astonishing, and transcended the fondest hopes of their beginnings. The audience itself, which numbered about one thousand, presented a picture of culture, taste and intelligence which filled every observer with a deep feeling of admiration and confidence. It was an ideal audience of the best colored people in the South. The audience was the best illustration of the good work done by our educational institutions; that audience was an inspiration and complete answer to any opposer of Negro education and learning—weighed by any standard. The programme in its cast has not been surpassed by any other yet rendered in the city of Nashville. The music was a vivid show of art, culture and classic expression which would honor any occasion. Among the speakers the array of talent was the best the church, or the several universities, alumni, or the honored Board of Trustees, could present, and these certainly were declared by the educated as the highest and purest mental grace and effect. The great lessons, the historic and wise progress, the fruits produced and the triumphs over adversities flowed before the enraptured and enthusiastic audience like a river overflowing during the presentation of the programme. The interest was intense, and the anniversaries this day celebrated marked a new era in these colleges. It meant friends and confidence. The programme was as follows:

Music.

Invocation.....Rev. E. W. S. Hammond, D. D.

Music.
Introductory Words.....
President Jno. A. Kumler, D.D.
Address.....
Bishop John M. Walden, D.D.
Music.
Address.....H. W. Key, D.D.
(Representing Board of Trustees).
Address.....
G. W. Hubbard, M.D.
(Dean of Meharry Colleges.)
Address, representing Alumni....
R. F. Boyd, M.D., D.D.S.
Address.....Dr. P. B. Guernsey,
(Pres't Roger Williams University.)
Address.....Dr. J. G. Merrill
(Pres't Fisk University.)
Address.....Dr. W. F. Tillett,
(Dean Theological School Vanderbilt.)
Music.
Address.....
Bishop Wm. F. McDowell, D.D.
Doxology.
Benediction.

The music consisted of two selections at the opening by orchestra and chorus. This was followed by an invocation by Dr. E. W. S. Hammond, Dean of Theological Department, full of gratitude and praise to the Almighty for His blessings to these colleges in the past and prayer for the continued usefulness and success for the years to come. Another musical selection, a bass solo, by J. Miller, which was enthusiastically encored by the audience.



THE NEW MEHARRY AUDITORIUM

The President, in a few brief words, stated reasons for these anniversaries, and showed how widely the mission of these Walden and Meharry Colleges now range, and how marvelously and triumphantly their success have been in these forty and thirty years, and yet the places and missions of these colleges, while yet in their infancy, had touched all continents and nations with their blessing and uplifting achievements. He was there not to make an address, but to introduce representatives of great organizations and the best institutions in this Southland, who would address them.

Bishop J. M. Walden, D. D., of the Methodist Episcopal Church, and President of the Freedman's Aid and Southern Education Society from the beginning till now, and who was also President of the Board of Trustees of this University, and after whom this University was named, was introduced. He was warmly welcomed. He made an address of thirty minutes. The early history of the Western Freedmen's Aid Society, in which he himself was a

leader and was really the basis of Fisk University were full of intense interest. The beginnings of the work by whatever teachers might be secured in the midst of the Civil War in the early sixties and the subsequent organization of the Freedmen's Aid Society and the location of the seat of this University and the colleges under it, were a history of fact and experiences well worthy a place in the great work and stirring history of our educational world in this Southland. Walden University is the oldest of our forty-six schools in the South, and the history of this was the index and pioneer of all the rest. The Bishop in this historic address gave many personal and interesting facts, alike showing the daring sacrifices and discouraging conditions to be met and overcome. His address was vivid, earnest, instructive and much appreciated. His address made a deep and encouraging impression. His tribute to the men and women who taught and sacrificed to help these colored people and through adversity and small or no compensation did their work so well was appreciated, indeed, by a grateful people. His fine procession of graduates going out each year from the University to do good and to help the race, the nation and the world was a fitting climax.

Dr. H. W. Key, a Presiding Elder for twenty-four years and a member of six General Conferences, and a Trustee of Walden University, was introduced. He struck fire in his first sentence: "I am living in a new world. I was not born in this one. This is a world of education, life and liberty. I was born a slave, a piece of property, and by law was denied an education. I am now a man and a child of God." The speech of Dr. Key was practical and full of terse illustration. He wanted money for this University, and urged the colored people to raise \$100,000 for this purpose. While he did not want the white people to give less, he wanted the colored people to give more. He knew they could do it. He showed the work and wishes as well as the wisdom of the Trustees in the management of these interests amid so many adverse conditions, but the time would soon be here when we must make provision for 2,000 students and the colored people must give money to do it.

Dr. G. W. Hubbard was next introduced as the Dean of the Meharry Colleges, and when he stood before them they would see the Meharry Colleges themselves. These consist of the medical, dental, and pharmaceutical colleges—the largest in the world for colored people. He received an ovation of a long and general welcome. For over forty years he has been a teacher among this people. He is the oldest teacher in continuous service in this Southland. He is still the master and financier of this great work and college. If the colored people ever had or have a friend, that friend is Dr. Hubbard—and they know it. He is peerless in their affections and confidence. He gave a brief but interesting history of the Meharry Medical College, its work and the success of the graduates who go out to practice their professions. His words and expectations were cheering. They were believed easily by reason of the amazing success of the Meharry

(Continued on Page 7.)



INTERIOR VIEW OF THE NEW AUDITORIUM

The Christian Conflict

W. F. Mallalieu

Battle-hymn of the Reformation.

Fear not, be strong! your cause belongs
To him who can avenge your wrongs;
Leave all to him, your Lord:
Though hidden yet from mortal eyes,
Salvation shall for you arise;
He girdeth on his sword!

As true as God's own promise stands,
Not earth nor hell, with all their bands,
Against us shall prevail;
The Lord shall mock them from his throne;
God is with us; we are his own;
Our victory cannot fail!

Amen, Lord Jesus, grant our prayer!
Great Captain, now thine arm make bare,
Thy Church with strength defend;
So shall thy saints and martyrs raise
A joyful chorus to thy praise,
Through ages without end.
—Gustavus Adolphus, in prose. Jacob Fabricius. Tr.
by Miss C. Winkworth.

For we wrestle not against flesh and blood, but
against principalities, against powers, against the
rulers of the darkness of this world, against spiritual
wickedness in high places.

Wherefore take unto you the whole armour of God,
that ye may be able to withstand in the evil day, and
having done all, to stand.

Stand therefore, having your loins girt about with
truth, and having on the breastplate of righteousness;
And your feet shod with the preparation of the
gospel of peace;

Above all, taking the shield of faith, wherewith ye
shall be able to quence all the fiery darts of the
wicked.

And take the helmet of salvation, and the sword
of the Spirit, which is the word of God:

Praying always with all prayer and supplication in
the Spirit, and watching thereunto with all persever-
ance and supplication for all saints.—Bible.

The most foolish thing that can be told young
people is that the Christian life is one of endless
comfort and delight. Such talk appeals to the weak-
est and softest qualities of human nature. Such
appeals are not based on the absolute and unchange-
able facts. It would be far better to say to the
young, especially to young converts: "This life of
the Christian has its compensations, but if you live
an OUT-AND-OUT Christian life it may cost you a
right eye, or a right hand, or it may cost you all
that men hold dear—it may cost you life itself."
When Garibaldi started on his campaign to deliver
Italy from the hard bondage of tyranny that had
long and grievously crushed the people, he sent out
his proclamation to this effect: "I cannot promise
you honor and comfort and rich rewards; I only
promise you hunger and thirst, cold and heat, battle,
wounds, suffering, death; but if you love Italy and
want to see her free and united, follow me." And
they did follow him until at last, thundering at the
gates of Rome, he made an end of civil and spir-
itual despotism.

So let it be said to every young man and woman
who thinks of becoming a Christian, "God only
knows what is to be your future; He only knows
how and when you are to die; He only knows
through what perils and sufferings you are to pass;
but he sure of this, that if you endure hardness
as good soldiers, if you fall in the conflict, the ever-
lasting gates of glory will swing wide open to re-
ceive you, and the hand that was nailed to the cross
will put the victor's crown on your immortal brow,
and you will find a high seat among those who have
overcome by the blood of the Lamb and the word
of their testimony."

Courage, then, young soldiers of the cross.
Heaven waits for you.

in the hereafter will proceed from the amplification
of that love under conditions in perfect harmony
with all the requirements of his being. Blessed life!
—Daniel Wise.

The Best is to Come

We have good reasons to believe that the coming
days shall be better than the past, for "the path of
the just is as the shining light, that shineth more
and more unto the perfect day." It was said at
the marriage feast: "Every man at the beginning
has set forth the good wine, * * * but thou hast
kept the good wine until now." And so to the
Christian the best is to come. His spring may have
been joyous, his summer radiant, but

"Ever the richest, tenderest glow

Sets round the autumnal sun—

But there sight fails; no heart may know

The bliss when life is done."

We need have no fear as we enter the new year for
ourselves, nor for the work we love so well. And
every time we pray, "Thy kingdom come," we may
rejoice to know that it is coming, for he has said:
"And it shall come to pass, in the last days, that
the mountain of the Lord's house shall be estab-
lished in the top of the mountains and shall be ex-
alted above the hills; and all nations shall flow
unto it."—Selected.

Faith and Works

BY CHARLES KEELER.

We prate of love and work in hate;
We talk of faith and trust to fate.
O might we do the things we preach!
O might we live the life we teach!

The Christ is born. Rejoice! Rejoice!
Across the ages rings His voice,
But sounds in vain for him who reads
If faith leads not to loving deeds.

When Plato lit the torch of yore
The beacon blazed from shore to shore,
And we upon Time's farthest height
Still see it flash across the night.

Uplift the brand, nor fear the burn;
Dare, in a world of doubt, to learn
That God attains himself through you;
Christ lives to-day in them that do.

—Ex.

THE CHRISTIAN LIFE

My Beloved

BY MRS. HARRIET E. BANNING.

O, my beloved is the King,
The Wonderful, the Wise,
Enshrined a Babe in Bethlehem,
In lowly, human guise,
The King, who died on Calvary
To pay the price of sin,
And open wide the gates of joy
To let the sinner in.

The King, enshrined in glory now,
My Advocate above,
Pleading my cause before the throne,
In ever-living love,
The King, who speaks in righteousness,
"Mighty to save" the lost;
The weary, heavy laden soul
Afflicted, tempest-tossed.

The King, who calls me by my name,
And whispers, "I am his."
O, this is joy without alloy,
An ecstasy of bliss.
His name above all other names
All glorious, divine,
The King of kings, the Lord of lords,
And my beloved, mine.

My sympathizing Friend is He
My Counsellor and Guide,
My Lord, my God, Immanuel,
Dearer than aught beside.
Who places neath my helplessness
"The everlasting arms,"
And bears me o'er life's roughest ways
Secure from all alarms.

Who comes to me in dire distress
In sorrow's darkest hour,
With wondrous words of love and peace,
To stay the tempter's power.
Who, patient, tireless, loving still,
Bears all my sin and shame,
And never spurns me from His feet,
However great the blame.

"The Chief among ten thousand," He
The altogether fair,
My Sun, my Shield, my Life, my Rest,
Who can with Him compare?
And so, within my heart of hearts
To him I bow the knee,
Beloved, more than all beside,
"Because He first loved" me.

—New York Observer.

The Blessed Life

"The terrors of the Lord" have driven millions of
men from the practice of vice; but the more magnetic
power of the love of Christ is necessary to attract
and hold men to the practice of holiness. The spir-
itual man, though fear was at the beginning of his
religious life, does not say, "I serve the Lord that I
may escape from future misery," but he does say
with the devout Mr. Prentiss, "It is because I be-
lieve, fully believe, that I shall be saved through
Christ that I want to be like Him here upon earth.
It is because I do not fear final misery that I shrink
from sin and defilement here." The simple fact is
that to be saved here is to be put into present pos-
session of that personal love for God in Christ which
is the essence of the life of souls in heaven. He that
knows and loves God "hath eternal life." His joy

Strive to Overcome Difficulties

Overcoming is the keenest joy in life. Shall we,
then, dread, or welcome, the opportunity to over-
come? The man who has fallen so many times he-
fore his worst sin-foe that he has given up counting
his failures, yet who desperately, blindly fights on,
groping for the light through the tears of his bitter
discouragement, hoping against hope, in agony of
soul, that he may yet win—it is no wonder that he
dreads in shrinking terror the next onslaught of the
enemy. He knows that the enemy knows the well-
worn track through broken will and shattered reso-
lutions into the citadel of his life. But why may
he not gain strength, after all, by recognizing that
that very attack is his opportunity, permitted of
God, to taste the keen joy of overcoming? Without
the renewal of the fight, there would be no chance
to regain the lost character, the lost will. The ene-
my can be made the stepping-stone to all that one
longs for; and without the enemy, now, there
would be no such restoration. Half the force of
the attack will be gone when the enemy finds that
he is welcomed! But only in Christ's strength may
we safely do this.—Sunday School Times.

When there is so much imperfect vision, we can
hardly be sure that our own eyes are absolutely re-
liable. So we must learn to express our opinions
humbly, and with due respect for those of others;
above all—having charity. A voice that habitually
"sharps" or "flats" will spoil a choir, so an intolerant
spirit will ruin the harmony of a household.—J. F.
Willing.

Christianity wants nothing so much in the world
as sunny people; and the old are hungrier for love
than for bread; and the oil of joy is very cheap; and
if you can help the poor on with a garment of praise,
it will be better for them than blankets.—Henry
Drummond.

SUNDAY SCHOOL LESSON

First Quarter—Lesson III. Jan. 20, 1907. Title: "Man's Sin and God's Promise" (Gen. 3:1-16, 13-15). Golden Text: "For as in Adam all die, even so in Christ Jesus shall all be made alive" (1 Cor. 15:22). Place: The Garden of Eden. Hymn: 243.

(Study the Chapter.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Man fallen! The noble and beautiful structure in ruins! Where there was moral and spiritual light, there is now moral and spiritual darkness. As a result the crowning word of creation lies shattered in the dust. The sweet peace and joyful contentment that come from daily intercourse and communion with God have departed, and man, in fearfulness and sorrow, awakens to the realization that a barrier, great and insurmountable, has arisen between him and his Maker. And all of this because of one act—an act that, at first, seemed small and trivial, our progenitor certainly had no idea of the terrible consequences that would follow, of the woes and sorrows, bitterness and gloom, that would thereby be entailed upon his progeny, else he had been more mindful of the divine command that "of the tree of the knowledge of good and evil" he should not eat. But he transgresses the law, his eyes are opened, and the consciousness that he has sinned, and through him his race, comes upon him. Naturally he seeks to hide from his Creator. But God discovers him, and makes known unto him the awful penalty of disobedience. What sadness fills his heart! What bitterness fills his soul! Out of Paradise, the Garden of the Lord, into a dark and unknown world must he go. And then he must, in course of time, die. Because of what he had done not only sin, but death also came into the world. Of the dust he was made, to it he must return. Gross, indeed, was the darkness that enveloped him. But see, out of the gloom there arises a star. It is the bright star of hope. The heart of the Father yearns in sympathy and love for His child. Sin and death must be destroyed. Darkness must give place to light. Man must be saved. Hence the Divine promise. That promise was fulfilled in the gift of the Lord Jesus Christ. He came to destroy the works of the devil, to chase away the darkness of the grave, and to conquer death. Man, though dead, may live! Jesus says: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." Note:

1. Man was made a free moral agent. God endowed him with a free will and gave him sovereignty not over the world alone, but over himself also. He possessed the power to determine his own destiny. He could make of himself what he would. He had the power to choose the path of right and remain innocent and happy, or the path of wrong and become sinful and miserable. So with men today. They are free moral agencies. It is with them as to the kind of life they shall lead, and the kind of death they shall die. God forces no man to do right. He sets before man life and death. He may, of his own volition, choose the one and live, or the other and die. Thus we see what "a dread, awful and majestic power, this power of moral freedom and choice. It is a fearful thing for a creature to

possess a will, by the exercise of which he may save or damn himself."

2. Test evidences character. God knew from the beginning what would be the result of the test that would come to Adam. Yet, He was willing that it should come and permitted it. Bravery, honesty, chastity, obedience are not manifest to consciousness, but to experience." Adam could not know of his devotion and loyalty to God except by experience. Hence the test. The result thereof proved to him his true character. Even so do we find it in our day. There are thousands of men who delight to speak of their moral and spiritual and physical bravery, but who, when the test comes, fail. The Damascus blade is tested again and again before it is put upon the market. Likewise does God test men before sending them forth to do His word.

3. The approach of sin is gradual. Satan never makes a wholesale assault upon man. He approaches gradually and by repeated assaults seeks to weaken and overcome. Three steps led to Eve's undoing. She said that "the tree was good for food;" "it was a delight to the eyes;" and "the tree was to be desired to make one wise." Here was an appeal to the appetite, the aesthetic sense, and to the intellect. Thus are men led astray to-day. Temptation presents itself in so many ways that we need to be constantly on guard lest we be overcome. Resist the first approach of evil, if you would keep your soul from the power of the evil one.

4. Sin brings its own punishment. Despite the fact that God warned Adam of the terrible consequences that would follow any act of disobedience on his part, he so far forgot himself as to wilfully violate the law. He did not sin against light, against knowledge. All this had been given him. Hence the greatness and terribleness of the punishment that followed. Adam did not need God to tell him of the great evil he had done, the consciousness thereof dawned upon him as soon as the act was committed. He was guilty, and he knew it. Sorrow and bitterness filled his soul. He knew that he could not remain where he was. Sin had estranged him from his Maker. So now. A life of drunkenness brings shame, poverty, disgrace. A life of sin brings a guilty conscience and a fearful looking for a judgment to come.

5. But with sin comes the promise of salvation. God's law had been transgressed. His kindness and tenderness had been wounded with disobedience. The demands of the law must be met. Divine justice must be satisfied. Man must die. But man was God's own child. He was made in His own likeness. The Father loved him. He must pay the penalty of his crime, but he must also be saved. Herein is love, not that we loved God, but that He loved us. Hence with the execution of the penalty came the promise that man should live again. The seed of the woman should bruise the serpent's head. Christ, born of a woman, should come. "Beneath his heel the serpent's head is crushed." Yes, "God so loved the world, that He gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life."

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic January 20,

Our Heavenly Father's Consideration

Scripture Reference—Luke 11: 5-13.

Passages for Reference—2 Chron. 16: 9; Psa. 34: 15, 17; John 16: 23, 24; Phil. 4: 19.

Scripture Basis. Constant and oft-repeated requests may bring help from one who has not friendship enough to aid for friendship's sake, but simply that he may avoid annoyance to himself. How much more availing will prayer be to Him who has so much love that he gave his only-begotten Son that men might be saved! An earthly parent will

not mock the hunger of his own boy by giving him a stone instead of bread, a serpent instead of fish, or a scorpion instead of an egg. Can we imagine that the all-perfect Father would do less than the earthly parent? Nay, will he not give in even a wiser way and bestow the best of all gifts as including every lesser one? Our heavenly Father's greatest concern for us is that we should have the Holy Spirit. Chronicles assures us that God does not even wait to be called before He is at hand ready to relieve. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect

toward Him." Wherever His people go, there He is watching for an opportunity to help. The psalmist found that not only were the Lord's eyes open to see the righteous, but his ears were likewise open to hear their cry; and for Him to hear is also to help. In John we are assured that in these days of the Spirit's influence whatever we ask in the name of Jesus, trusting in Him as mediator, we shall receive. Whoever is a friend of Jesus is also a friend of the Father and receives his consideration. Phil. 4: 19 is commended to your careful and prolonged consideration in the wonderful sweep of its provision.

The Theme Considered. Does God care for me? Let the reader of the meeting lay stress on this question. The basis of all true prayer is that God does care, and yet we often act as if we thought He had no concern. Many a boy has been stirred to do something for himself because some one showed that he cared whether he got along or not. "No man cares for me" has brought many a person to the depths of despair; many steps pointing toward the suicide's grave have been turned when the men found God cared for them. We may get beyond the reach of earthly aid, but never beyond our heavenly Father's reach.

Special Providence. We are taught to believe that God has a personal care over each one of his followers. We need not say that we each have a guardian angel who stands between us and harm, although the "angels are ministering spirits sent forth to minister to them who shall be heirs of salvation," but the statements that "The hairs of our heads are all numbered," "Not a sparrow falls without your Father," are plainly indicative of the fact that God takes personal care of each one. It is well for us to be on our guard how we put out certain experiences of ours as evidently "special providences." A man may feel that the impression that came over him restraining him from taking a certain train that was wrecked on the way to its destination was a special providence. It may have been so according to God's plan for his life, but if so given out he will probably have to answer a question about the special providence over the Christian men who were killed on the same train, who were not warned. If we believe in divine providence at all we must believe that there is a special providence over each life.

A special providence does not necessarily mean escape from trial, nor even deliverance from death. Daniel had to pass through the den of lions and the three young men through the fiery furnace. Jeremiah was not spared some experience in the dungeon, and many of the prophets were slain. Peter was delivered from prison, but Stephen was stoned to death. Paul was delivered from death many times, but finally suffered martyrdom. We shall find that God's providence over our lives has something to do with his plan for us.

Practice the Presence of God. A splendid theme for the meeting to consider would be, "What change would likely take place in my life if I really acted as if God was right with me?" When different expressions are given, then ask why we should not act that way, and whether we are not dishonoring Him by failing to do it. The leader could do nothing better in preparation for this meeting than to invest twenty-five cents in a dozen copies of "The Guest of a Dream," published by W. J. Shuey, Dayton, Ohio. Give them to a number of members of the League with portions marked which they are to read, digest, and give to the meeting in their own words.—From Notes of the Epworth League Devotional Meeting Topics.

An old man said that in reviewing his life he discovered, to his great surprise, that the best things in his character and in his career were the fruits of what he regarded as his failures and follies. These defeats had wrought in him new wisdom, and had led to repentings and renewals of faith in God, and had thus proved sources of richest blessing and good. Probably the same is true, in greater or less degree, of every life. We owe more to our defeats, with the humblings of the old nature, the cleansing of motive and affection, and the deepening of trust in God, than we owe to the prouder experiences which we call our successes.—Anon.

"One universal need is kindness. Many a soul is languishing for want of kindness. 'Be kindly affectioned one to another.' But kindness of spirit will not avail, unless it is manifested in words and deeds."

WALDEN UNIVERSITY

(Continued from Page Four.)

Medical College in the last thirty years. The alumni of the Meharry Colleges now number 723 from the Medical, 89 from the Dental, 94 from the Pharmaceutical, and 94 from the Nurse-training, making a total of 917 from them all. The present prospects are decidedly promising.

The address of Dr. R. F. Boyd, who is an alumnus three times—A. M., M. D., and D. D. S.—represented the Alumni. He showed their life-work and success in their professions, inspiring his great audience with sure confidence and joyous expectation, though the same must come through patience, push and providence. That the colored people share these he proved to a certainty. The career and success of the graduates of Walden and Meharry Colleges were forcefully put and much appreciated. The home life and safe leaders and advisers were among our alumni. They were industrious, prosperous and reliable. They attended to their own business and had much business to do. They were the pride of the race. He urged them to give their money and energies to build an adequate hospital and increase the equipment and usefulness of the Meharry Colleges and the whole University. His address was well received and was an able one.

Dr. P. G. Gurnsey, the President of Roger William University, was unavoidably absent and sent regrets that he could not be present. His absence was a disappointment. He has made quite a number of addresses to our students and his coming always secures a large and glad hearing.

The President, Dr. J. G. Merrill, of Fisk University, which has attained a world-wide fame and is really a great university, was introduced and made a most instructive address. He defined the nature and mission of a Christian college and showed Walden University to be a complete illustration of his definition, and was an unanswerable argument to show what Christian education did for any people. He showed that Christianity was an organized spiritual force, depending on morality, character, truth and an intelligent use of all these in its mission in the world, and that Christianity was no respecter of persons, races or conditions; that what was good for a white man was good for black or colored men and women, and that institutions like Walden University, with her several departments, was the positive demand of Christianity and Christian duty. These institutions of learning were the most useful and potent means of doing the work of Christ and His Kingdom in this world; that good government and the safety and prosperity of any people depended upon the morality and intelligence of her people. The education of the colored people was a necessity. It should be the duty and pleasure of all good people to encourage it. The progress and growing wealth and business ability and good citizenship of the colored race among us stand before the business and unprejudiced mind like a miracle of grace and Providence. The improvement of these millions who came from slavery and its degrading conditions is one of the most marvelous testimonies of their ability to develop and grow in worth and intelligence seen anywhere.

Dr. Merrill's address was impressive and showed him a student of the great and critical question and prejudices in this Southland. The solution of these difficulties was a personal and practical Christianity through our Christian schools.

Dr. W. F. Tillet, Dean of the Theological School of Vanderbilt University, was next presented to the audience, already wrought up to an intense feeling of conviction and favor for Walden University. Dr. Tillet is a favorite with Walden students. His addresses and sermons always gave to them a feast of fat things. The address of Dr. Tillet on this occasion was a clear cut classic in pure English, showing the thinker, the scholar and the teacher, who knew how to say great and wise things in simple words. Had he spoken to the alumni of Yale College his style, thought and spirit could not have been more graceful or intense. The reference that in the past the plan of work was to turn men and women into money, but now a better way was to turn money and gains into men and women to make manhood, womanhood, character and righteousness in this world, was presented by a master in the art and skill of address. The sincerity and interest of the speaker in the young men and women of the colored people was overwhelming. The audience held their breath and in an attentive silence drank in as a hungry and thirsty people the lofty

and logical address of the speaker. A distinguished scholar and orator said to the writer, "The attention and grip that audience got of that most wonderful effort of Dr. Tillet would be a compliment to any audience in America." When he finished his thought, how these institutions make the most of men and were doing it among all races, and especially here, the whole audience came in with a spontaneous burst of applause. His address was worthy of Dr. Tillet and of the occasion, too.

After a grand chorus and solo the next speaker was the master of assemblies, Bishop W. F. McDowell, who was here holding the Tennessee Conference of the Methodist Episcopal Church. He was warmly received. His address was on the Negro problem and who should settle it. No one race could settle it alone. All races under the flag must join in its settlement. These alone would not and could not do it. It was likewise a problem for the Republic and the Kingdom of God. Till all united and soft words and the Christian principles ruled the deliberations and council it would not be done. When these blended it would be peace on earth and good will to men. Be not deceived by theories. Industrial schools and manual labor will not settle these questions. It requires all kinds of education. Any education that is good for the white man is good for the black man. Any virtue that is good for the white man is good for the black man. Any vice which is bad for any race is much worse for the black race.

When the issue is between law and lawlessness the black scholar must be on the side of law. If between temperance and intemperance, the black scholar must be on the side of temperance. If between honesty and dishonesty, or between virtue and lust, the black scholar must be on the side of honesty and virtue. Then the school is to teach the student to know, to be intelligently certain, and to apply and use rightly what he does know. He must know that he knows and be true to that knowledge. Truth when learned must become principles and convictions to which his heart and mind are responsive. He must love the truth because it is true, and follow the truth as his confidence. He must be truthful in word and in action. He must be a disciple or learner of our Lord. He must have that light and truth which comes from God to have safe knowledge or wisdom. All questions must submit to God's wisdom and law or they never will be settled or settled right. God rules among the nations and among men. He will never lay down his scepter or leave his throne for the whims or follies of men, or for the prejudices or ignorance of men till His throne is established in righteousness and every man gets a square deal. The will and pleasure of God is easily known, but the way to its attainment or enjoyment He wants intelligent men, by His grace, to solve. A great work lies before you. The serious questions which you will and must face, you must help settle. They will never be settled till you help do it, and you must get the education and development of real character to settle them intelligently and fairly. Do your best in learning, and in acquisition of property, but, above all, for a true manhood and womanhood in virtue, industry and character. Rely upon yourselves that others may rely upon you. God may do so also.

During these exercises the interest was intense. The uplift was a decided success. The anniversary exercises rendered were unequalled in the history of the University, and the results of this meeting have already proved a blessing. The conviction that the Congregational, Baptist and Methodist Episcopal Churches of various names are a unit in and for the education of all classes of people in this country as the only safe and assuring condition for safety, prosperity and peace.

The music on this occasion was under the direction of Miss Mary E. Braden, whose fame and success as the Dean of the Department of Music in Walden University is great indeed. The music rendered was varied, artistic, impressive, and intensely inspiring. No musical leader, or teacher, in Nashville, Tenn., is more loved, or more popular than she. It is deserved. She has consecrated her life to this work for the colored people. Without any question the best church music in this city on the Sabbath day services, is conducted by Miss Braden, the Dean of the Music Department at Walden University.

The Commercial and Law Departments are very efficient and thorough and deserve due mention.

In these exercises the Industrial work of Walden University was not overlooked: she was a pioneer

in this line of college requirement, and still dignifies these efforts to promote skilled labor. Her carpentry work, printing, painting, sewing, cooking, millinery, laundry work, etc., still exercises many students. Walden University still commands confidence and deserves the support of good people in all her thirteen departments.

DELEWARE CONFERENCE LETTER

BY J. W. FENDERSON.

In observing the work on the Philadelphia District, which extends from Chester, Penn., to Worcester, Mass., one is struck with amazement at the extent and development of the mission work. The continuous influx of our people from Southern parts to Northern points makes it incumbent upon the church to provide for their spiritual and social welfare. The geographical position of this district in the Conference necessarily places upon the co-ministration the burden of initiation and provision. And in this the administration of the district finds serious problems in the absence of means and men. But however short may be the money, and scarce the right type of men, every effort is utilized to provide for the religious and social welfare of these people. The Church Extension and Home Mission Society manifests much interest in this work.

An evidence of this interest is shown in the mission at Summerville. For years the people have been worshipping in a tent. The zeal of the pastor and loyalty of the members have appealed so greatly to the society until the Board has decided to build a church at this point. The work of building will be begun at once, and the chapel will be ready for use by the first of the spring.

The mission work at White Plains has suffered some reverses, not however on account of the lack of means of support. The pastor, discovering that he was not called to the work of the ministry, left the little flock without a shepherd, and it became necessary for the Presiding Elder to call and license a man to preach to the people. The case cannot possibly prove less than the case of the former pastor. The need of this place is a man to build a church. There are several wealthy families that stand ready to largely aid the work. A lot of \$3,000 has already been secured which by selling a point of it, for which there is a sale, will pay for the entire lot. The right man is the demand of the hour.

Newman's Memorial Church at Brooklyn will soon be requested to take a mission of the Afro-American Methodist Episcopal Church which recently came over to the Methodist Episcopal Church. This mission was made up of persons who were formerly members of St. Mark's Methodist Episcopal Church in New York, but who had moved across the river to East Brooklyn. These members hearing of their former pastor, now presiding elder, having jurisdiction over a work in the same territory, and desiring to continue in the denomination of their first choice, came and, together with their pastor, Dr. Gumbs, asked to be united with the Methodist Episcopal Church. Dr. Monroe, presiding elder, received them, and as stated above, they will be placed with Newman's Memorial.

Rev. C. A. Tindley, pastor of Calvary Methodist Episcopal Church, is enjoying the peculiar distinction of drawing people to his church. His congregation has so increased that it is necessary to hold two services each Sabbath, beside that of the evening. The church edifice that his congregation now worships in at the Corner of Broad and Fitzwater streets was formerly owned by a white Presbyterian congregation. The cost of the church is \$65,000. \$3,000 have been paid. This, with the sale of the Bainbridge Street property of \$40,000, will materially reduce the purchase price, and secure to our people a strong church in the city of Philadelphia.

Now that the long standing mortgage has been paid off at Haven, this congregation will erect a new building on the present site, commencing next June. This church will then be a two-story building, coming out to the street. The cost will be about \$8,000, of which amount \$600 have been collected. The Rev. W. T. Hensley is serving this charge for the seventh year.

At the memorial service, held over the late Bishop C. C. McCabe on December 24, Dr. H. H. Monroe was one of the speakers, and was also one of the Guard of Honor. Bishop McCabe was particularly interested in Brother Tindley's new church, and had his life been spared would have been instrumental in cancelling a large part of the debt.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malas, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

ANNOUNCEMENT EXTRAORDINARY

Bishop Mallalieu retains his old time interest in our work in the South. He is now engaged in writing a number of articles especially for the SOUTHWESTERN CHRISTIAN ADVOCATE, which are exceedingly practical and will be of great help to our people. For the last three weeks we have published articles from the pen of Bishop Mallalieu, and beginning with next week his article will appear at the top of the first and second columns of page two. We direct the attention of our readers to these articles with the full assurance that if read they will prove to be quite helpful. We are profoundly grateful to Bishop Mallalieu for this evidence of his continued interest. He is doing the SOUTHWESTERN a great service.

EXCEEDINGLY PRACTICAL

To reach our unreached people is a serious question with us. The Colored Citizens' Club of Birmingham, Alabama, answers the question by going to them. Dr. U. G. Mason, a most energetic and enterprising physician of that city, recently secured Dr. Booker T. Washington for a series of addresses. The first was delivered in the Jefferson Opera House, the leading theatre in Birmingham, which was packed to its utmost. It is estimated that more than 2,000 persons were turned away, while more than 3,000 gained entrance, 1,000 of these being white and some of them among the most representative citizens of the city. Among them were two Supreme Court judges, the Governor-elect Comer, and others in the high walks of life. But on the first day of January the Colored Citizens' Club chartered special cars and took Dr. Booker T. Washington around the suburbs of Birmingham, and in the mining settlements where he addressed large audiences of our people, urging upon the importance of thrift and economy. These hardy miners received Dr. Washington after a most cordial fashion. Such efforts as this to reach our people who would not come at all to fashionable places to hear an address is exceedingly practical and should be suggestive to our people throughout the country.

RACE PREJUDICE

(Continued from page 1.)

tipathy" and "the rancorous race hatred," "the gospel of violence, of prejudice, of hatred, of outlawry." Thus the editor of the *Constitution* preaches most eloquently against race prejudice and in words more earnest than of which we are capable. He has our sincere thanks and gratitude for this timely sermon.

The Rev. Dr. Ernest Lyons, the minister of the United States at Monrovia, Liberia, is a popular official, not only popular but efficient. It is said that he has put more energy, wisdom and diplomacy in the Liberian ministership than any other man holding that office for years. He is popular with the Liberian Government as well as with the authorities at Washington. Dr. Lyons is one of the best products of the race.

WALDEN UNIVERSITY

Forty years ago under the charter granted by the State of Tennessee, just one year from the close of the Civil War, out of a historic enthusiasm for education, in harmony with its purpose to do good for all men, resolute in its confidence in a people recently born of slavery, the Methodist Episcopal Church established in the city of Nashville a college for the higher training of the Negro, the purpose of this institution being to develop teachers and preachers for the evangelization and Christianization of a newly made people. It is not easy to estimate the influence of Central Tennessee College, now Walden University. This institution has graduated from its literary and arts departments 359; from the medical 723; from the dental 89; from the pharmaceutical 94; from the nurse training 11, making a total of 1,270. These graduates are scattered throughout the many states of the Union, Canada, South America, the West Indies, Mexico, Europe, Africa, Australia, Philippine Islands and Japan. They are found at the top wherever they are, for this institution has furnished Bishops and general officers of other churches as well as of our own, and has educated more than one-half of the Negro physicians practicing in this country. But aside from her graduates thousands of students have been inspired and touched, and uplifted and these also have gone forth to make the dark places of earth glad.

It is the mission of the SOUTHWESTERN to place emphasis upon education. There need be no apology, therefore, for appropriately observing the fortieth anniversary of an institution, the record of which has been one of undying fame, and glorious because it has been the work of the Christ.

In the mentioning of Walden University two names stand out clearly, John Braden and George W. Hubbard. John Braden was as fine a spirit, as unselfish, as devoted, as courageous, as untiring, as optimistic, as ever toiled for the uplift of humanity. He believed in his work. It was not a condescension on his part, nor any special sacrifice to serve the cause of God even though the call be among God's lowly people of another race. Dr. Braden believed in his Negro students and believed that they should have the highest and best. We have yet to hear it said that he ever by any act or word or suggestion accentuated the difference between the race to which he belonged and the race to which his students belonged. And it is needless to say that his students never looked upon him as a white man. They honored him, revered him and spoke his name in reverential manner. They looked up to him, they would do him honor, they would accept his teaching and submit most gracefully to his chastisement, but it was John Braden the man, bigger than any race. He would have been a great man, with his soul and vision and intellect, whatever his race might have been. And along with the name of John Braden comes the name of George W. Hubbard, that quiet, unassuming, brave-hearted dean of Meharry Medical College, who out of a raw people, with his faith in their capabilities and in their worth, established a medical college, the graduates of which are known in every state and territory of the Union and many countries abroad. In spite of limited facilities Dr. Hubbard has built up the most popular and the largest attended medical school for Negroes in the world. More than forty years ago he began his work among these lowly people and unflinchingly, unswervingly, and with a constancy that is heroic he has held his post of duty. Find a Negro physician whose diploma is signed by Dean Hubbard and you will find a devotee to this man. Dean Hubbard is admired and loved for what he has accomplished for the Negro people. He takes pride in his students and boasts of their success.

The present president, Dr. J. H. Kumler, came

to us by the unanimous vote of the Freedmen's Aid Society in 1904, and since that time extensive repairs have been made. The recitation rooms have been put in repair and the Meharry Auditorium was built in February 1905, and seats comfortably 1,000 persons. This building, which was largely constructed by Negro skill and labor, cost \$15,000 and was the conception and the financial management of Dr. George W. Hubbard. Dr. Kumler has had remarkable success during his presidency. The faculty is composed of 57 persons in all departments, of which there are 13, and a student enrollment of 870. The name of Dr. Braden is preserved in the Braden Training School, of which the Rev. Dr. E. W. S. Hammond is dean.

On its fortieth anniversary the SOUTHWESTERN CHRISTIAN ADVOCATE extends to Walden University in all its departments the heartiest congratulations, and wishes for it continued prosperity and the enlargement of its facilities, the doubling of its enrollment and the blessings of God upon its great and beneficent work.

TRUTH COMING TO LIGHT

A committee was appointed to disburse the funds contributed by the citizens of Atlanta for the relief of the victims of the mob in the September massacre. The aggregate sum collected is \$4,423, not including \$1,000 contributed by the city of Atlanta. The committee was composed of W. R. Joyner, chairman, Harry L. Schlesinger, Louis Gholstein, M. R. Emmons, W. H. Petterson, chairman of the city finance committee, G. W. Cooper and George Muse. These are some of the most prominent and representative white citizens of Atlanta. The report says:

"In connection with this statement of disbursements we think it our duty to call attention to some of the facts which have come to light during our investigations."

The first item given is a very significant one: "Among the victims of the mob there was not a single vagrant" and this is reinforced by the statement that "they were earning wages in useful work up to the time of the riot." Further the report says: "Most of them were in humble circumstances, but they were honest, industrious, law-abiding citizens and useful members of society. These statements are true of both white and colored." Now let those who wanted to believe that the Atlanta mob attacked the good-for-nothing Negroes read these lines and think. Notice, if you please, that this is not the statement of Negro editors, or of Negroes who want to have their race to the best advantage possible, but the sober and frank statements of the best white citizens of the city of Atlanta. But Atlanta is reaping its reward, as the committee observes:

"The slaughter of the innocent does drive away good citizens. From one small neighborhood twenty-five families have gone. A great many of them were buying homes on the installment plan."

So that many of the best Negroes are moving from the South. In concluding its report the committee adds:

"Considering this record of a law-abiding community, it is amazing that the things we have recited could have happened in Atlanta; and that the small minority which constitutes the tough element was allowed to crucify this community in the eyes of the world, and shock the moral sense of our own people."

Truly Atlanta was crucified, but the Negro race was doubly crucified by the false reports sent out concerning the awful tragedy.

The *Michigan Christian Advocate* of the 29th ult. says that: "Editor D. D. Thompson, of the *Northwestern Christian Advocate*, is in San Francisco personally inspecting the conditions existing there, and has in mind a vigorous plea for the upbuilding of our church in California."

Personal and General

One of the promising men of our Southern Methodism is the Rev. W. R. Smith, presiding elder of the Nashville District, Tennessee Conference.



He was born in Murfreesboro, Tenn., 32 years ago. He was first appointed presiding elder at the age of 27, and was converted at the age of 11, and after preparation in the common schools entered Walden University. He was called to preach at the age of 14. After several years spent in Walden University he entered Gammon Theological Seminary, and during

his second year, on account of ill health, was forced to retire from the Seminary, but as soon as he recovered his health he re-entered Walden University and graduated from the theological department of that institution in 1902. He entered the conference quite young; was ordained deacon at 19 and at the age of 23 was ordained elder. During his term as presiding elder 12 new churches have been built on his district, 3 parsonages constructed, 7 pieces of land have been bought and the church debts greatly reduced. Brother Smith is a man of energy, a conscientious and safe leader and is honored by his brethren for his worth and for the brilliant success.

Bishop Harris visited the Senate in Washington on the 19th ult. and offered prayer.

Inside of two weeks two schools for Negroes in East St. Louis, Ill., have been burned.

Hon. Wm. H. Taft, Secretary of War, is the new president of the American Red Cross Society.

Mrs. E. C. F. Troupe, of Grenada, Mississippi, spent the holidays in New Orleans with her son, Mr. W. M. C. Troupe.

Mr. R. J. Davis, editor of the *Atlanta Independent*, is a wide-awake, intelligent editor, indeed, he is one of the best editors of the race.

Dr. Charles B. Mitchell, an alumnus of Allegheny College, will preach a sermon on the annual day of prayer at that college, January 17.

That Chicago is destined to be the greatest educational center in the United States is the opinion of President Harris of Northwestern University.

The Rev. J. B. Thomas, of the South Carolina Conference, is in grief because of the death of his daughter. We extend to our brother our deepest sympathy.

The dates of the Florida Conferences remain the same. The Florida Mission at Orlando, January 15 and the Florida at Pulaski, January 17, Bishop McDowell presiding.

The Rev. Dr. D. L. Rader, editor of the *Pacific Christian Advocate*, is writing interesting letters to his paper under the title, "Notes from an Unwilling Traveler Seeking Health."

Mrs. Edith F. Ross, of Bay St. Louis, Miss., passed through the city this week en route to Shreveport, La., where she will spend the winter with her daughter, Mrs. D. A. Smith.

Presiding Elder Z. K. Gowen, of the Atlanta Conference, desires that his correspondents address him, 63 Thayer Avenue, So. Atlanta, Ga., instead of Oxford, Ga., as heretofore.

Bishop McDowell takes charge of the Florida Mission and the Florida Conference instead of Bishop Cranston, who is relieved in order to make preparations for a trip abroad.

Dr. W. S. Brabham, of Carbon, I. T., formerly of St. Louis, Mo., well known to our readers, has been sick since November with typhoid fever. At this time, however, he is improving.

Col. J. W. Hartzell, a brother of Bishop Hartzell, died recently at Vallejo, California, at the age of 67. Colonel Hartzell was the organizer of the electrical system of Northern California.

Samuel Taylor, of DePauw University, won, over seven contestants, with an ovation on "The Heritage of Emancipation," the right to represent that institution in the coming State oratorical contest.

It is said that France is losing population, and Germany, although its people migrate continuously, has so many children that its population is rapidly on the increase; England is also steadily growing in numbers.

The Rev. R. L. Selle, for 15 years a member of the Austin Conference, and presiding elder for 7 years in that conference, has been transferred to the Southwest Kansas Conference and stationed at Great Bend, Kansas.

All persons who desire at any time to communicate with Dr. I. L. Thomas, write to 2111 Druid Hill Ave., Baltimore, Md. The Doctor especially desires that all the preachers note this change of address as well as the laymen. Do not fail.

The Rev. Thomas E. Webb is the new pastor of the St. Charles Methodist Episcopal Church, this city, and the Rev. G. B. Hines is the presiding elder of the New Orleans District Gulf Conference. We were glad to have these brethren call.

Dr. Alpha J. Kynett is now added to the secretary of the Board of Home Missions and Church Extension. We predict for Dr. Kynett a great career, following in the footsteps of his noble father, the founder of the Board of Church Extension.

The Rev. H. L. Ashe presiding elder of the Western District, North Carolina Conference, is improving. The broken limb is about mended and he hopes to be at his work within two weeks. The many friends of Brother Ashe will rejoice to know of his recovery.

The Rev. W. Hartley Jackson pastor of Tabernacle Methodist Episcopal Church, Galveston, Texas, begins the year with a great revival. Thus far 31 have been converted and added to the church. The Rev. S. W. Johnson, of Beaumont, Texas, is assisting in the revival.

The marriage ceremony of Miss Frances V. Lewis, daughter of Col. and Mrs. James Lewis, of this city, and Mr. Thomas B. Baham, of Madisonville, La., took place at 6 o'clock mass at St. Katherine Church, Thursday morning, December 28. Mr. and Mrs. Baham will reside in Madisonville.

Dr. Geo. C. Hall, of Chicago, Ill., who has returned from a trip through the South, where he several cities he performed operations so successful as to elicit complimentary press notices. Dr. Hall plans to establish a post-graduate school in Chicago, in connection with Provident Hospital, for Negro doctors.

Mr. John R. Mott of New York, Chairman of the Student Volunteer Movement, and Mr. Fred B. Smith, Evangelistic Secretary of the Y. M. C. A., last week addressed the students of Howard University. They left a profound impression on the student body, which is bearing fruit in quickened spiritual interest.

At the Commencement of the Cape Palmas Seminary, Liberia, Africa, Dr. J. H. Reid, vice-president of the College of West Africa, preached the annual sermon. The seminary address was delivered by the Hon. A. J. Wood, a member of the Liberian Legislature. Dr. J. C. Sherrill is principal of the seminary.

The Rev. J. H. Everett, of the Upper Mississippi Conference, closed a splendid year's work at Macon. A December rally resulted in the paying off of every indebtedness of the church and for the first time in years the church is free of debt. Brother Everett raised for all purposes this year \$914, and on watch night the mortgage was burned.

Dr. M. C. B. Mason delivered the principal address at the Emancipation Celebration held in Simpson Methodist Episcopal Church, Indianapolis, Ind., Tuesday afternoon, January 1. Bishop Vincent was also present and made a short address. The result of this meeting is a permanent organization of which the Rev. J. C. Patton was elected president.

We have in our Methodism some princely laymen and among them is Solomon T. Houston, Esq., of Salisbury, Maryland, a trustee of Morgan College. Brother Houston received two gifts recently for Princess Ann Academy, one from the Hon. W. H. Jackson of Salisbury, for \$500 and the other from Ex-Governor E. E. Jackson for \$600, making a total of \$1,100.

Bishop Coke Smith, of the Methodist Episcopal Church, South, died at Asheville, N. C., recently. He was forced on account of failing health to relinquish his Episcopal duties sometime ago. He was born in 1849, and joined the conference in 1872. His remains were interred at Norfolk, Virginia. He had many friends in the Methodist Episcopal Church as well as in his own church.

Miss Leonie DeLuc, a popular and accomplished young lady, one of the Crescent City's favorite singers, was led to the altar recently by Mr. Charles Reeves, a mail carrier in the city of New Orleans. The ceremony was performed in St. Katherine

Church by the Rev. Father P. Cuddy, at the 7 o'clock mass. Prof. and Mrs. W. T. Nickerson, intimate friends of the bride, and the leading violinists of our city, furnished exquisite music.

Miss Edith Mae Bell, of Vandergrift, Pa., Miss H. L. M. Lodge, of Charlottstown, Prince Edward Island, and Miss Sophie J. Coffin, of Truro, Nova Scotia, three new Methodist missionaries for East Africa, sailed from New York on the steamer Oceanic Wednesday, January 2. Miss Bell and Miss Lodge represent the Board of Foreign Missions, the former going to Inhambane and the latter to Umtali. Miss Coffin goes to Umtali for the Woman's Foreign Missionary Society.

The Rev. Peter W. Clark, Superintendent of City Missions, has been a member of the Louisiana Conference for 20 years, and during this time has built four churches, namely: Beachgrove, Wesley Chapel, Bastrop and Newman Memorial at Alexandria. During this time he has also built three parsonages and paid on church indebtedness \$5,750. During his ministry in the charges he has served 469 persons have been converted. Bro. Clark has an accurate record of each name and the time of conversion.

Dr. Joseph H. Mansfield, presiding elder of the Cambridge District, New England Conference, and the secretary of the Methodist Ministers' Relief Association, died at Brookline, Mass., December 29. Dr. Mansfield had been secretary of the Methodist Ministers' Relief Association since its beginning, and as its energetic clerk has collected and disbursed \$740,000. Dr. Mansfield has been a member of the New England Conference for 40 years. He was a graduate of the Wesleyan University and had been a presiding elder for 17 years.

Our church at Salisbury, Maryland, is beautifully lighted with electric chandeliers and other needed improvements have been made. A class of fifty converts has been received into the church from probation, and during the probationary period the pastor, the Rev. J. H. Blake, indoctrinated the young people, lecturing to them on the doctrine and polity of the articles of religion of our church. The class was addressed on its reception into full connection by Mrs. P. O. O'Connell, wife of the distinguished presiding elder of the Salisbury District. An address was delivered also by Dr. T. E. Martindale, pastor of Ashury Methodist Episcopal Church, Salisbury, on the "Duty of the Church."

Mrs. Herbin, wife of Dr. Stephen J. Herbin, editor of the *Epworth Herald*, met with a very painful accident a few days ago, the circumstances of which are described by the *Northwestern Christian Advocate* as follows:

"Their oldest boy had a rifle for a Christmas present and the mother went out to the lakeshore with the lad that he might prove the weapon. There was a hitch in its working and the mother, in taking the weapon from the boy's hand, was wounded by an unexpected discharge. Word was sent at once to husband and physician who met the patient at the hospital, whither she had been taken by a party of automobilists who were passing the spot where the accident had taken place. The wound is not considered serious, though it may be some time before Mrs. Herbin is able to walk as serenely and confidently as before.

Beginning Friday, December 28, and closing Tuesday, January 1, at Bareilly, India, missionaries and native leaders in Southern Asia connected with the Methodist Episcopal Church celebrated the fiftieth anniversary of the founding of the Methodist Mission in India. On Saturday, December 29, Dr. H. K. Carroll, of New York, First Assistant Corresponding Secretary of the Missionary Society, sent to Bareilly the following greetings: "Convey hearty congratulations of the Board. Leviticus 25, 12." This verse is as follows: "For it is the Jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field." To this message, Dr. Leonard, on Monday, December 31, sent from Bareilly this return message to New York: "Five hundred and twenty-three baptized to-day." But few times in the history of the Methodist Missions in India, or in fact in the history of the work of any missionary organization, has so large a number been baptized in a single day. A second cable message from Dr. Leonard, dated at Bareilly, January 3, was as follows: "Jubilee greetings. Acts 14:27." This reads as follows: "And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles,"

PERSONALS

The members and friends of St. Peter Methodist Episcopal Church, Donaldsonville, La., demonstrated their appreciation of the pastor, the Rev. C. Spears, and family, by a severe pounding, in all about two hundred pounds of choice groceries and the like were presented. The promoters of this affair and their assistants have the sincere thanks of Pastor Spears and his family.

St. Mark Church, at Baton Rouge, La., on the evening of December 2nd, was literally packed with attentive and eager listeners to the sermon preached with great spiritual power and eloquence by the Rev. Mr. Franklin. After which 80 communicants bowed at the sacrament table. Collection, \$40.00. The Sunday school, under the superintendency of Mr. L. A. Jackson, and the Ladies' Aid Society are doing all possible to assist the pastor in his preparations for conference and to raise all benevolent money.

At Minden, La., the Methodist Episcopal Church has not erected a building as yet. But the present pastor, the Rev. J. C. Clark, with energy and perseverance, assisted by his membership of five dauntless souls, will soon have a church spire pointing heavenward. Already they have purchased a lot worth \$50 and have paid \$17 on the same. This pastor and people

should be encouraged and helped by the residents of Minden in particular. A few have already signified their good-will by contributing.

At Jordon Chapel, Baton Rouge, Presiding Elder J. W. Turner held, December 12th, a successful quarterly meeting. The Rev. C. D. C. Bryant is the pastor at this point.

Rev. Aaron Taylor should be addressed at Vandania, Texas, instead of Taylor, Texas, as heretofore.

The address of the Rev. J. L. Henderson, of the South Carolina Conference, is 113 American street, Charleston, S. C.

The following persons were married in Jackson, Miss., recently: Mr. Mark Brown to Miss Pinkie Penn, also Mr. Mose Bell to Mrs. Rosa B. Miller, Dr. J. M. Shumpert officiating.

Arthur W. Obee, of New Orleans, was the guest during the Christmas holidays of the Misses Covingtons and Stewards, of Pass Christian, Miss.

The Rev. R. H. Warren has begun with a bright outlook the year's work on the Thompson (Texas) Circuit. The membership was glad of his return. One of his first efforts was to secure four cash subscriptions for the SOUTHWESTERN.

er and pastor each can witness, that Amory is one of the leading charges of the Tupelo District. We have raised up the fallen, healed the broken hearted, and added to the church 87 additional members. We have raised this year something over \$1,200. On Thanksgiving Day, without any extra efforts, we raised \$36. Prior to Thanksgiving Day, Rev. McGee, of Tupelo, preached an eloquent sermon for us. We raised \$105. So far as inhabitants are concerned, Amory now leads.

Green Hill Circuit, P. W. Baldwin, pastor—Rev. J. C. Hibbler, presiding elder, held my fourth quarterly conference December 12. Reports showed the work to be in fair condition. The presiding elder preached in all the churches on the circuit. The work was greatly revived, both spiritually and financially. He made a strong plea for the cause of benevolence. Sixteen dollars was raised in the quarter for benevolence. The elder made a lasting impression on the minds of his people for self help. Pastors' reports showed some additions to the church, and a fair benevolent collection; double that of last year. The outlook for the future on this work is good.

Hub, M. White, pastor—The fourth quarterly conference for Zion Ridge and New Zion charges convened December 12, 1906, with Rev. G. W. Smith, D. D., in the chair. Upon the opening of the conference the presiding elder addressed the conference upon subjects of vital importance to both the race and church. The brethren all presented well written reports, which showed general prosperity in church work along all lines. The presiding elder preached an interesting sermon. The people were so stirred to that extent that they asked him to preach again the next night; which he agreed to do. Raised during the quarter for all purposes, \$175.00. All benevolences raised.

Baird, E. M. Bird—I have built a new church at Inverness. The cost of the church was \$400, on which we have succeeded in paying \$220. We have seated it with chairs. October 11th we had a grand rally and raised \$60 on the indebtedness of the church. Those who contributed were as follows: Mr. I. B. Martin and wife, of the African Methodist Episcopal Church, gave us \$7.20; Monros Hale, \$23.00; G. L. William and wife, \$25.00; Mrs. Phelan Evans led in benevolence, \$5.00. This has been a year of jubilee to me; God has been with me. Thirty members have been added to the church at Inverness this year. The presiding elder is doing a wonderful work on the Greenville District.

West Point, Ida E. Longstreet—Our fourth quarterly conference was held at Oak Grove Methodist Episcopal Church, December 15-16, with the Rev. F. H. Henry, D. D., in the chair. The officers presented written reports which showed the work to be advanced along all lines. The elder preached a great sermon on Sunday. We paid the elder in full. Benevolence all in hand. The sacrament was administered. The members ask the return of their pastor, the Rev. S. M. McLeod, for his sixth year. Of the five years this is his best. Raised this quarter, \$16.50.

West Point Circuit, L. J. Terrell, pastor—Presiding Elder F. H. Henry was with this people December 8-9, holding the fourth quarterly meeting at Libbi. The reports indicated a prosperous work. The elder's talks on matters pertaining to church work were interesting and instructive. We

Avoid alum and alum phosphate baking powders. The label law requires that all the ingredients be named on the labels. Look out for the alum compounds.

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are in advance of last year along all lines. Elder Henry preached two excellent sermons on Sunday. Paid the elder \$13.55; paid pastor \$127.35 this quarter.

Ripley Circuit, L. Miller.—The fourth quarterly conference of Ripley circuit convened at Union Grove Methodist Episcopal Church, Saturday and Sunday, November 24 and 25, 1906. As our worthy presiding elder, W. C. Clay, could not get here, Rev. J. C. McGee presided. The Rev. Mr. Clay made a wise choice when he had chosen Rev. Mr. McGee to hold his conference, and we are proud to say Rev. Mr. McGee was at his best. He opened the conference promptly at 2 p. m., and held

Doings of the Workmen

ARKANSAS.

Marianna, F. J. Jacobs, pastor—December 15 our fourth quarterly conference ended. Rev. L. G. Hodges, presiding elder, was on time, and despite the continuous rain we had a splendid session. Although some of the members cried hard times, we broke the record on this work. We paid the presiding elder \$20.15; raised for trustees, \$36.60; total collection, \$56.75.

LOUISIANA.

Coifax.—We, the members of the Methodist Episcopal Church, of Coifax Charge, have bought ground in the town of Coifax, to build a neat church and parsonage thereon. We have the deed and title for said ground. The Rev. S. A. Davis is a hustler. He made this great move for a church in the town of Coifax. We are going to send him to conference in good shape and ask for his return to us another year. He is a strong preacher. Rev. Simon Mitchell is standing by him.—Frank Arthr, Recording Secretary.

Jeanerette, H. J. Smith—Our stewards' financial week was quite a success. We plan to raise the balance on pastor's salary. Last week, beginning on the 22nd; on the 24th the Sunday school Xmas tree brought out a crowd of young people, and the tree was laden with nice presents. The close occurred Saturday night, the 28th, with a grand exhibition under the management of Mrs. A. D. Wilson, with Mr.

Robert Alexander and the writer as organists. Too much praise cannot be given to Mrs. Wilson for her service during the year. She is a noble church worker and a Christian woman. Our pastor is all we need. He knows now to reach his people. We will send him up to Lake Charles with his salary paid and the full apportionment raised.

Abbeville, J. W. Pierce, pastor—At Briggs Chapel, December 8-9, our fourth quarterly conference was held by the Rev. J. J. Obee. The brethren presented good reports. Two able sermons were preached by the elder. He is leading the Alexandria District victoriously and we will come up to the conference in good shape.

Logansport, G. W. Banks, pastor—Presiding Elder H. Daniels held here, December 18-19, our fourth quarterly meeting, and the result was satisfactory. We paid the elder in full. Have raised our benevolence in full and are \$5.00 in advance, and have built a parsonage valued at \$250. We will report at the forthcoming annual conference in good shape.

MISSISSIPPI.

Amory, D. W. Cooper—Never before in the history of Amory has our church made such brilliant marks. We are going to the annual conference in Holly Springs with a round report. Through the sagacious management of Rev. J. J. Johnson we have built a new parsonage with four rooms. Our eld-

the congregatio spellbound for quite a while by his fluent and well-worded address. The attendance was not so large, but each member rallied to raise the remainder of the elder's salary on Saturday, and by so doing \$12.55 was quickly laid on the table. On Sunday morning at 11 a. m. Rev. Mr. McGee entered the stand and preached a stirring sermon, after which a collection of \$20 was quickly raised. Total collection \$32.50. The Lord's Supper was administered to a goodly number.

Natchez, C. G. Taylor, pastor.—The Rev. W. P. C. Morris of Brookhaven was with us on the third Sunday in November. We were indeed glad to have him with us. Notwithstanding the inclemency of the weather, \$36.00 was raised for the pastor. A sock social given by Mrs. Taylor placed \$23.00 on our benevolent claim. The full apportionment of \$40.00 has been raised. The Lord is crowning all our labor with success.

MARYLAND.

Mt. Zion Charge, G. R. Williams, Pastor.—The new Mt. Zion Church is nearing completion. Dedication the third Sunday in December. It is a thing of beauty, surpassed by few, if any of the churches of the Annapolis District. It has all modern improvements and is up-to-date in every respect. This congregation has been struggling hard for more than fifteen years to get a church, and now all seem to be happy over the wonderful success they have had with their pastor as leader. When Mt. Zion is completed it will make fifteen new churches built under my administration since I joined the Washington Conference, in Winchester, Pa., March 4th, 1870. The following are the churches built: Mt. Zion, Charles Co., Chicamuxen, Charles Co., Bryantown, Charles Co., Middletown, Charles Co., Md.; Falls Church, Va.; Chapel Hill, Prince George Co., Eastern Chapel, Calvert Co., Western Chapel, Calvert Co., Brown's Chapel, Calvert Co., Grace Methodist Episcopal Church, Sussnet Co., John Wesley, Dorchester Co., Fowler's Chapel, A. A. Co., Meekens Neck, Dorchester Co., Mt. Zion, Martinburg Co., Mt. Zion, A. A. Co., Md. I have also remodeled churches; paid debts on many; saved Macedonia Church from being under a heavy mortgage; paid off the debt and burned the papers. Also built three parsonages, one at Falls Church, Va., one at Martinsburg. Bought one at Oriole, Sunset County. Received on probation since October 3rd, 40 candidates for membership. Our churches are crowded at every appointment. Every dollar of our benevolence will be raised in full by the fourth quarter, the weather permitting. All of our churches are well organized in all departments, and the future outlook is very encouraging.

NORTH CAROLINA.

Sherrillsford, R. J. Shipp, Pastor.—The first quarterly conference of this charge was held Dec. 22-23. Owing to the injury sustained by Presiding Elder Ash, whose leg was broken in a runaway accident, Rev. A. H. Newsom, pastor at Hickory, held the quarter, and well did he fill the elder's place. In our judgment, he would make a good presiding elder. His explanation of disciplinary questions and his sermon on Sunday were enjoyed by all. We regret very much the accident to our elder. Paid the presiding elder \$20.00. Raised for all purposes this quarter, \$113.19.

Laurinburg, G. B. McLean, pastor.—The first quarterly conference on this charge was a fine success. Rev. I. W.

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Troubles and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Southwestern Christian Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble

"I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers."

Gratefully yours,
Mrs. A. L. WALKER, 331 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and many fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

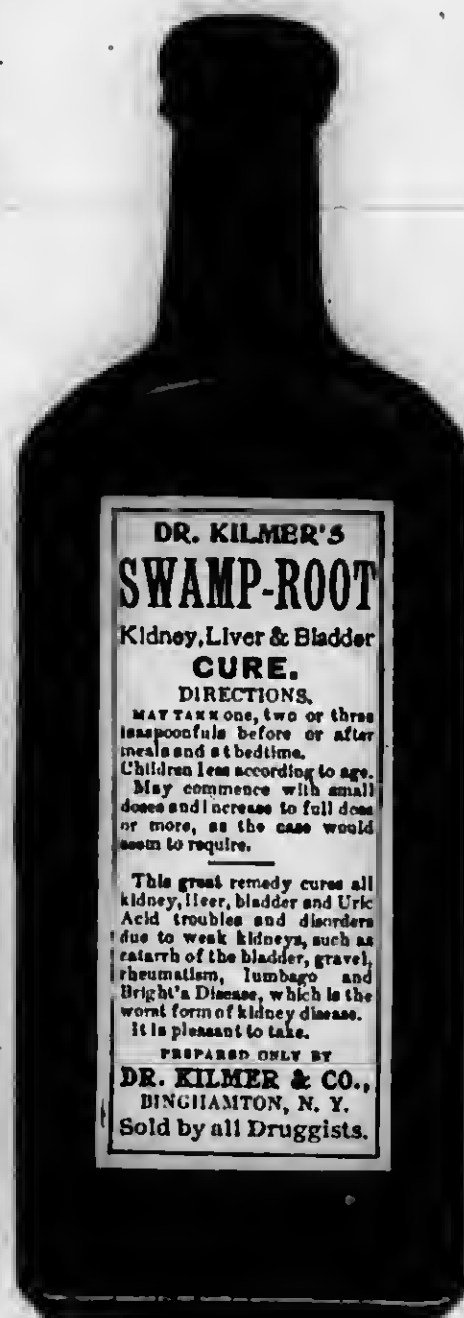
How To Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

EDITORIAL NOTICE.—So successful is Swamp-Root in promptly overcoming even the most distressing cases, that to prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the SOUTHWESTERN CHRISTIAN ADVOCATE.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



(Swamp-Root is pleasant to take.)

Wells, presiding elder, called the conference to order at Cool Springs, Saturday, Dec. 1st, at 12 o'clock, and 26 of the officers answered to their names. With care, patience, and exactness, the elder dispatched the conference business. The financial report was as follows: For pastor's salary, \$71.35; moving and traveling expenses, \$18.00; church extension, \$6.61; missions, \$5; insurance, \$28.22; repairing and painting and furnishing parsonage, \$33.90; paid the presiding elder, \$33.75; for Orphanage, \$2.50; for the poor, \$1.50; raised by parsonage committee, as reported, \$22.00; total, \$222.83. This is a result of six weeks' work. We paid the elder \$37.50 more than was due him. The parsonage has been palatial inside, and furnished, and made comfortable. The Laurinburg and Cool Springs people are thoroughly alive to the obligations devolving upon them. With their armor on and sword in hand, they are marching to victory. On Sunday, Elder Wells was at his best, and preached a powerful sermon from Acts 1: 8. The impression made was profound. He also preached an

able sermon at Galilee at 7:30 p. m., Sunday night. Two cash subscriptions to the *Epworth Herald*. The Sunday schools and Leagues have taken on new life. This promises to be a great year.

TENNESSEE.

Tullahoma, L. E. Clendenen.—Our pastor, the Rev. F. N. Collier, who has returned to us for another year from the recent Annual Conference, is doing good work. The church seemingly took on new life and every department is alive. The Sunday School, Epworth League and the Ladies' Aid Society are doing all possible to make this a successful year. Rev. W. R. Smith, presiding elder, held his first quarterly conference a few days since, and it proved a success in every way. He preached two able sermons and spoke highly concerning the work of the past year. Several pastors of the Tennessee Conference have visited our work this year and preached for us, viz: Rev. T. W. Johnson, of Clark's Memorial; A. D. Butler, Maechester; J. B. Bradford, Murfreesboro; S. M.

Carmichael, Hillsboro; H. W. Racker, McMinaville; the Rev. Mr. Douglas, of Chattanooga. We are always glad to have the preachers visit our city. Miss M. E. Wallace, of Memphis, Tennessee, the assistant teacher in the public school, is now organist for our choir, and she is sparing no pains in her efforts to make the choir what it ought to be. We would esteem it a loss without Miss Wallace and T. B. Spencer, M. D. They are laboring earnestly with the choir. With such strong aid as we are having now, with our earnest and zealous pastor, we will bring our church to the front. We are to do some repairing and beautifying of our church, as the Nashville District of the Tennessee Conference will meet in Tullahoma, August 6, 1907.

VIRGINIA.

Pulaski Circuit, J. M. Watson, pastor.—Our first quarterly conference was held at Clark's Chapel, North E. Pulaski, Dec. 8-9, Rev. James A. Pickett, presiding elder. This is my second term on this work and many of the members seem determined to do their full duty. The report of each officer was encouraging. The members and pastor are much delighted with our new presiding elder. Owing to the illness of his family he was not able to spend as much time with us as he desired, but good impressions are now stamped for the future.

Christiansburg, A. W. Raadolph, pastor.—I was assigned to this work last October at Graham, Va., and was on my work the first Sunday after the adjournment of the conference. I received a warm reception among the people. They put a nice set of furniture in the parsonage. The Sunday school is improving nicely. I have reorganized the Epworth League and it has begun work again; and also the Woman's Home Missionary Society. The outlook is bright for a prosperous year's work. The first quarterly conference was held for this charge Dec. 23. The Rev. A. J. Pickett, our new presiding elder, was at his best. Most of the officers were present with reports which indicated that the work is improving on all lines. The elder preached two able sermons. He gained the affection of the people at this place. Paid the elder up in full. Total raised this quarter, \$179.78. The elder spoke in commendation of the work.

Literary Notes

The editors of "His Life," a booklet giving the gospel narrative of the life of Christ in the words of the scripture, which has reached a circulation of one hundred and twenty thousand, have also prepared two other booklets which complete the New Testament series, entitled, "His Friends" and "His Great Apostle." Paper, 15 cents; cloth, 25 cents. Hope Publishing Company, Chicago and New York.

BOOKS RECEIVED.

Publishers, Fleming H. Revell Company, 158 Fifth Ave., New York.

"QUIET TALKS ON SERVICE," by S. D. Gordon. Price 75 cents a set.

"THE INCOMING MILLIONS" (International Home Mission Study Course), by Howard B. Grose. Price, 50 cents a set.

Hope Publishing Company, 27 East Twenty-second St., New York City.

BIBLE HERO CLASSICS: (1) ABRAHAM, (2) JACOB, (3) JOSEPH, (4) JOSHUA, (5) SAMUEL, (6) SOLOMON, (7) ELIJAH, (8) DANIEL, (9) RUTH-ESTHER, (10) SAMSON-GIDEON, (11) MOSES, (12) DAVID. Set of 12 complete, 80 cents, postpaid.

THEY LIVE IN OUR MEMORY

CUNEY.—Samuel E. Cuney, a relative to the wife of Rev. H. J. Wright, died in Elko, Nevada, December 3, 1906, aged seventy-eight years and twenty-eight days. He was born in Alexandria, La. His mother was Sylvia Casson. In 1859 he joined with the exodus to the California gold-fields. He was a barber by trade. From California he went to Montana, Utah and then to Idaho, finally settling down in Elko, Nevada, where he went into business and accumulated some real estate. He married Mrs. Jennie Taylor, November 6, 1878, who survives him. His wife being an invalid, and desiring to amuse her, on July 4, 1906, he held in his right hand a large fire-cracker, which exploded and took off a part of his hand. Thus having to give up business, he was appointed janitor of the court house, which position he filled to the time of his death. He was a member of the Episcopal Church. Mrs. Cuney is a sister of Mrs. Harry Lott, of Alexandria, La. Mr. Cuney was known as one of the leading men of his race. His worth, standing and his life in the community where he lived were referred to by the *Weekly Independence*, published in Elko, which said: "Mr. S. E. Cuney was one of Nature's noblemen. He had a pleasant word for all, and was kind to all. But it was in his home life that his lofty character shone the brightest. This alone would give him a welcome entry into the realms of eternal life. It should teach (speaking of others of his race), that no matter what their conditions in life, or what their race, they can live useful, honorable lives and have the respect and esteem of the community in which they live." The local press requested all business houses to close on the day of Mr. Cuney's funeral. The Rev. Percival S. Smithe, of the Episcopal Church, conducted the funeral services from the house of the deceased, then from the church. Mr. Cuney was of a loving disposition, upright in all his dealings, was very tall, straight, well dressed, dignified in appearance, wore his hair long, and was a good conversationalist. He leaves some relatives in this state, also in Texas, for he was related to the Honorable Wright Cuney. His wife has been an invalid for the last twenty years, and will remain among her new made friends and acquaintances in the Far West. Although Mr. Cuney had to lift her, as a child, and carry her about, he never grew tired or worried, but heroically, with Christian fortitude and patience, waited on her as though upon an angel. But, alas, the death messenger came for this faithful man with rheumatism and other complications. He left this affectionate wife, with sore heart, with much grief and sadness. During the life of his mother, never a week passed but that he wrote to her, and always sent her means for her support, for he loved her as only a true child can. Our prayers go up for Mrs. Cuney, but He who knows all things will take care of her. From a friend, H. J. Wright.

HAYES.—Frank Hayes, who departed this life on December 17th, at Shuquink, Miss., was loved by both races. He was called Uncle Frank, the good man. He was a member of Mt. Airy Methodist Episcopal Church. He leaves a wife and nine children. He died in his seventy-ninth year. His funeral was largely attended by white and colored. The pastor conducted the funeral.—G. W. Baker.

WILSON.—Ellen Wilson, of Bridge-

ville, Miss., died November 18, 1906, aged nineteen years. She was a member of the church six years. She was a girl of sweet disposition and a faithful member of Little Rock Church. She has joined her mother, father, and eight brothers and sisters.—R. H. Patton, Pastor.

THOMAS.—The angel of death entered the parsonage of the Rev. and Mrs. J. B. Thomas, of the Florence District, South Carolina Conference, at Lake City, S. C., Wednesday evening, December 26, 1906, and bore to the heavenly mansion their eldest daughter, Miss Fannie Ruth. Her age was eighteen years and two days. Born in Orangeburg County, S. C., December 24, 1888. She was a faithful and an earnest member and worker in our church and Sunday School from the time of her conversion until her death. She embraced religion in a revival several years ago, held at Browning Home, Camden, S. C., she being one of the students attending that school. Later she attended the Beaufort Graded School and was constantly on the "Honor Roll." She was very obedient to her parents and was kind and devoted to her sisters, brothers, relatives and friends. The Rev. C. R. Brown, presiding elder of the Florence District, South Carolina Conference, conducted the preliminary service at the parsonage at Lake City, assisted by the Rev. J. Jenkins, of the African Methodist Episcopal Church, and Bro. Lewis Jones, of that city. Dr. and Mrs. J. E. Wilson and daughter and the Rev. W. H. Redfield met the bereaved family at Florence depot, as they were passing through that city, accompanying the body to Orangeburg County. Fannie Ruth delighted in reading Psalms 19, 23, 24, 27, 46, 84, 102 and 193, and singing hymns 421 and 724 of the Hymnal. The funeral sermon was preached by the writer at Calvary Methodist Episcopal Church, of which he is pastor, Orangeburg County, Friday, December 28. He had also baptized and given young Fannie Ruth a part of her name (Ruth) in her early childhood. The interment was at Calvary Cemetery of said county, where some of the members and relatives of Bro. and Sister Thomas' family—strong Methodists they were—lie buried.—J. L. Grice.

BOYD.—The youngest sister of our pastor, the Rev. M. C. Harrison, died at Shreveport, La., December 11, 1906. Sister Dorcas Boyd was her name. She was converted when quite a child and died in the faith.—E. L. Hood.

EMERSON.—Laura Emerson, aged fifty-five years, a member of the Methodist Episcopal Church for forty years, died at Janesboro, Ark., November 24, 1906. She was at the time of her death a class leader and district steward, serving faithfully each position. A faithful servant has gone to her reward.—J. H. Sanders, Pastor.

NEELY.—Fount A. Neely, formerly of Nashville, Tenn., died November 26, 1906, in Cincinnati, O., where he had made his home for the past few years. His remains were brought to Nashville Wednesday morning and the funeral service was held Thursday from the residence of his sister, Miss Ruth Neely, and was conducted by the Revs. T. W. Johnson and E. W. S. Hammond, D. D. Interment was made in Greenwood Cemetery. His absence will not only be felt by his two sisters and brother, but also by friends and acquaintances of Nashville and the city in which he made his home.

SWANN.—Mrs. Rosalie Swann died December 15th, 1906, in New Orleans, at the Charity Hospital. She was buried at Cankencro, La., December 17,

1906, her old home.—S. M. Haynes, Pastor.

COLLINS.—Mary Collins died December 9, 1906, aged ninety-one years. She was a member of the church for over fifty years. She leaves a son, a daughter, and many friends.—R. H. Patton, Pastor.

SIMS.—Emanuel Sims, a resident of Franklin, La., died December 2, 1906, in full triumph of the faith. He was eighty years old and a faithful member of Ashury, in which church he was a local preacher and class leader at the time of his death. Assisted by Prof. Wm. Porter, the Rev. W. H. Jones conducted the service.

BREWER.—Carlee Brewer, son of Bro. Abram and Sister Nancy Brewer, fell asleep November 30, 1906. He was a member of Zion Ridge Church, and lived a good and consistent Christian until his death. He was a boy whom everybody seemed to love. His age was about fifteen years and twenty days. He was also a member of the Sunday School, the Epworth League, and of the Globe Academy, of which Prof. J. H. Brooks is principal. He leaves a father, mother, two grandmothers, seven sisters, one brother and a host of friends to mourn his early departure.—M. White.

GILLIAM.—Mrs. Maggie Gilliam, the devoted wife of Mr. C. W. Gilliam, a leading merchant of Okolona, Miss., died November 27th, 1906. In the death of this true, noble woman, many homes are made sorrowful. She was noted not only for her beauty of face, but beauty of character as well. She leaves a husband and nine children. She professed a hope in Christ and joined the Baptist Church early in life.—Charity Wall.

ROBERTS.—Mrs. Lizzie Roberts, of Hampton, Fla., for many years a faithful member of the Methodist Episcopal Church, died November 26, 1906, leaving mother, father, seven sisters and four brothers, besides other relatives. Interment was made in the Waldo cemetery.

EMERSON.—Mrs. Tohltha Emerson, a faithful veteran, was called from labor to reward November 22, 1906. She was in her fifty-seventh year, and had been a member of the Methodist Episcopal Church about twenty-six years. She lived an exemplary Christian life. The funeral was conducted in Rose Hill Methodist Episcopal Church, Meridian, Miss., of which she was a member, by the pastor, who was assisted by the Rev. I. M. Stinnis. Nine children and many friends survive her.—D. I. Morgan, Pastor.

SILAS.—Mrs. Lou Silas, a member of Midway Methodist Episcopal Church, Vaiden, Miss., died November 28, 1906, leaving three children, one brother and two sisters. The funeral was attended by the pastor, the Rev. W. S. Leake.

MALARIA MAKES PALE BLOOD.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

MARRIAGES

JONES-MOORE.—At Enondale, Miss., the home of the bride, Mr. John Jones, Jr., and Miss Mattie Moore, in the presence of many friends. An elegant reception was tendered the young people the same evening at the residence of the groom's father. The Rev. P. R. Crump officiated.

SMITH-CORNISH.—Mr. John T. Smith and Miss Victoria Cornish, by the Rev. C. W. Reeves, December 19, 1906, at the home of the bride's parents, in New Orleans, in the presence of a company of friends. The bride is a mem-

ATTENTION

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The above is the remarkably generous, yet true offer, of Catarrh Specialist Sproule, a man who has probably cured more sufferers from Catarrh than anyone living; a man who counts his cured patients by the thousands. He will give to any reader of this paper, (afflicted with Catarrh), his great three-fold treatment absolutely free of charge.

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Don't suffer any longer, don't be a splitting, hawking, foul-breath nuisance to your friends and all you meet; don't take chances of filling a consumptive's grave. Start getting cured by sending for the treatment to-day.

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ber of First Street Methodist Episcopal Church.

SIMS-THEARD — THIOPEN-THEARD.—Mr. Burton Sims and Miss Annie Theard, at the residence of the bride's father; also Mr. Lee Thigpen and Miss Mary Theard. These young ladies are the daughters of Mr. and Mrs. Albert and Rosale Theard, one among the best families of Jasper County, Miss. A double wedding is always an interesting and novel affair, and this one was attended by perhaps three hundred and fifty people. The Rev. A. B. Britton officiated.

WHITE-SNELL.—December 6, 1906, at the home of the bride in Leesville, La. Mr. J. A. White and Miss Evelina Snell the ceremony being read by the Rev. J. Tutson.

HANSBERG-MILLS.—At Wilson, La., December 9, 1906, Mr. B. Hansberg and Mrs. Ida Mills, at the St. Paul Baptist Church, of which the bride is a member, the Rev. J. D. Wilson officiating.

BROWN-WILLIAMS.—On Wednesday night, November 28, at the residence of Mr. and Mrs. Henry Williams, of Clinton, La., Mr. Abraham Brown and Miss Mattie Williams, the ceremony being read by the Rev. A. B. Harris assisted by Revs. Wm. Hamilton and John Brown.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Simmons, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if you children trouble you in this way. Don't blame the child. The chances are it can't help it.

Conference Notices

LOUISIANA CONFERENCE.

Pastors of the Louisiana Conference please note: Rates over all railroads have been secured on the certificate plan. Brethren, please secure receipts showing that you paid full fare to the seat of conference. If you get on where there is not a ticket office, secure the conductor's receipt. The same applies to your members.

C. W. REEVES, R. R. Secy.

ST. JOSEPH DISTRICT.

FOURTH ROUND.

New Bloomfield, Jan. 3-4; Fulton, 5-6; Sturgeon and Yates, 9-10; Mexico, 12-13; Randolph Springs, 16; Moberly, 17-18; Clumbia, 19-20; Higbee, 22; Armstrong (L. F. Payne), 19-20, Qr. Conf., 24; Fayette, 26-27; New Franklin Ct., 29-30; Glasgow Ct., 31-Feb. 1; Gilliam, 5; Glasgow, 2-3; Arrow Rock, 6-7 Kansas City, Ashbury, 9-10; Butler, 12-13; Harrisonville, 14; Independence Quar. Conf., —; Kansas City (Clark), 20; Kansas City (Burns), 16-17; Richmond, 21-22; St. Joseph, 23-24; Des Moines, Ia., March 2-3; Oskaloosa, Ia., 9-10; Slater, 16-17. Brethren: After reading the bulletin for this quarter I hope that you will see that I have arranged the meetings in view of the needs of our district. I have carefully considered everything, the work and the men; it is impossible to appoint all the meetings on Sunday. I have done the very best that I could. No personal feelings of friendship have moved me in any way. Come to the conference with no blank reports. When you make excuses for your people, in most cases it simply means to judge your own way. God and you can bring things to pass. Remember the SOUTHWESTERN CHRISTIAN ADVOCATE.

A. H. HIGGS, P. E.

TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

GAINESVILLE DISTRICT.

FIRST ROUND.

Lawrenceville, Jan. 12-13; St. Luke, 11-13; Elberton, 19-20; Elberton Circuit, 19-20; Lavonia, 26-27; Glisville, Feb. 1-3; Commerce, 2-3; Nicholson, 2-3; Fort Street, 8-10; Gainesville, 9-10; Toccoa, 9-10; Hoschton, 16-17; Athens, 16-17; Centerside, 23-24. Brethren—Another conference year has come and we want to make it the best in the history of our ministry. We can do so by standing close by the side of our great Commander. The district stewards and pastors will please meet at Fort Street Church, Tuesday, January 8th, at 10 a. m. Begin now to raise all of your benevolences on Easter. Plan for a revival in every church.

Z. K. GOWEN, P. E.

WESTERN DISTRICT.

SECOND ROUND.

Machpelah, Jan. 19-20; Louisville, 26-27; Bessemer City, Feb. 2-3; Gaston, 3-4; Lincolnton Cir., 6; Falston, 9-10; Brooks, 16-17; Moorsboro, 19; Marlon, 23-24; Old Fort, 24-25; Asheville, March 2-3; West Asheville, 3-4; Lenoir, 9-10; Lenoir Cir., 11; Paster-son, 12-13; Boone, 16; Hickory, 17-18; Newton, 18-19; Sherrills Ford, 23-24; Hendersonville, 30-31; Franklin, April 6-7.

H. L. ASHE, P. E.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Doings of the Workmen

PERSONAL.

The Rev. J. A. Ritchie, of the Atlanta Conference, should be addressed, Stockbridge, Georgia, Box 54.

The pastor and members of the Second Methodist Episcopal Church, of Butler, Mo., closed a very successful revival Dec. 23rd, 1906. Five persons were converted and joined the church. Backsliders were reclaimed and the church revived. Rev. G. T. Wooten, of Rosedale, Kansas, a member of the Lincoln Conference, rendered valuable aid and all were pleased with his sermons. The Rev. G. B. Abbott is pastor.

LOUISIANA

Crawford, P. Landry, pastor.—At Mt. Zion Methodist Episcopal Church, Watch Night meeting was largely attended. Forty-five young people came to the altar for prayer. Collection, \$10.00. Emancipation Day was observed to the satisfaction of all present. Mr. Ephraim Davis presided with grace. Wm. Smith Nelson acted as secretary. Prof. A. C. Washington was the orator of the day. Sunday the 6th inst. was a joyous day in Mt. Zion. At 7:30 p. m. a large meeting was held. Appropriate papers were read by Miss Alberta Hayward, on the life of the late chaplain and Bishop McCabe, and by Mrs. G. L. Cowan, principal of the public school; N. J. Collins, O. B. Gibson and Mrs. Betsy Jackson of Houston, Texas. Papers were also read on the life of the lamented R. S. Rust, D. D. Music by Mrs. H. P. Seely. Collection for the day, \$32.00.

MISSISSIPPI

Hazlehurst.—We, the members of Mt. Sinai Methodist Episcopal Church, met and unanimously adopted the following resolutions: Whereas, Dr. G. W. Smith, presiding elder of the Brookhaven District, has been so persevering in his efforts to build up the church, Sunday School, Epworth League and all other departments of the church, that we are under many obligations to the Bishop and Annual Conference for having given us a man of such tact, zeal, patience and scholarly attainments. And whereas, the District under his supervision has made rapid strides during the year, and we believe that the best interests of the District will be subserved by the return of Dr. G. W. Smith; therefore, be it resolved, that we respectfully ask his return to the Brookhaven District for the year 1907. * * * Respectfully submitted, J. P. Murray, F. McCoy, J. R. Ratliff, "Father" Jas. Mills, Committee.

Pearlington, M. C. Smith.—We were greatly surprised on Christmas eve by a band of Sunday-school scholars that came to the parsonage, saying they had a Christmas gift to offer Sister Smith. It was a purse of \$13.00, which was joyfully accepted, and after her many thanks to them, the pastor said he was delighted to learn that Sister Smith occupied such a high place in their hearts. Refreshments were served and the little band went its way.

Ocean Springs, S. Jossel, pastor.—On the second Sunday in November the church at Ocean Springs raised the sum of \$50.00 on pastor's salary. One sister, who is the worthy postmaster's daughter, Miss A. M. Keys, raised the sum of \$20.00. May the good Master continue his blessing upon this good people.

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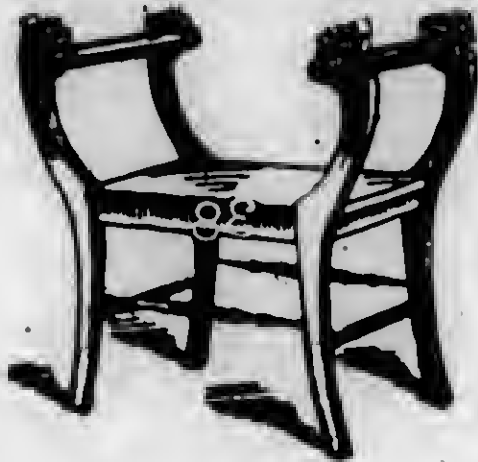
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Conference Notices

SPECIAL NOTICES.

LOCAL PREACHERS' BROTHERHOOD.

Local Preachers' Brotherhood of the Birmingham District will meet at Lehigh, Alabama, February 7-10. The local preachers are to be present; it is for their benefit. It is the only way we can do good by these meetings. All pastors of the district and the presiding elder are invited. Yours,

D. C. CARUTHERS, President.
A. C. PAOE, Secretary.

LOUISIANA CONFERENCE.

To the Members of the Louisiana Annual Conference—Ministers coming from the East will get off at the Coal Shute. A committee will meet you. Those coming by way of the Watkins will get off at Broad and Boulevard. Those coming by way of Kansas City Southern will take cars for Grosport and get off at Boulevard. Instead of sending cards we have published a Conference Directory, which you can get at seat of conference for 10 cents.

B. J. REDOIX, Pastor.

BRISTOL DISTRICT.

SECOND ROUND.

Tip Top, Jan. 26-27; Tazewell, Feb. 2-3; Castlewood, 9-10; Stonega and Norton, 16-17; Gate City, 23-24; Johnson City, March 2-3; Shell Creek, 9-10; Mountain City, 9-10; Bristol, 16-17; Abingdon, 23-24; Glade Spring, 30-31; Rural Retreat, 23-24; Marion, April 6-7; Wytheville, 13-14. Brethren, please observe that we can not afford to have a marked decrease from the past record of the charge we represent on a single benevolent cause. Let us show that the appointment as compared with the past is a success. Let us also increase our subscription list for the SOUTHWESTERN CHRISTIAN ADVOCATE.

J. R. HILL, P. E.

WEST NASHVILLE DISTRICT.

SECOND ROUND.

Brentwood, Jan. 12-13; Springfield, 19-20; Duplex, 26-27; Lawrenceburg, Feb. 2-3; Petersburg, 9-10; Farmington, 16-17; Lewisburg, 23-24; Hickory Grove, 24; Dover, March 2-3; Cumberland Furnace, 9-10; Dickson, 16-17; White Bluff, 23-24; Franklin, 30-31; Gordon Chapel, April 6-7; Green Chapel, 7; Saey Chapel, 13-14; Flat Rock, 14.

S. M. UTLEY, P. E.

LEXINGTON DISTRICT.

SECOND ROUND.

Centerville (Miss.), Jan. 5-6; Aetna, 7-8; Hohenwall, 10-16; Manna, 17-22; Burdett's Chapel (Sta.), Feb. 5-11; Annesdale (Miss.), 12-13; East Memphis, 14; Anna May Hall, 15; Warren Chapel, 16-17; Alabama City (Miss.), 19; Jackson (Miss.), 21-22; Lexington, 23-28; Mt. Pleasant, Feb. 28-March 6; Oak Grove, 7-12; Waynesboro, 13-18; New Zeal, 22-25; Clifton, 19-25; Savannah, 26-31; Parsons and Howards, April 4-7; Linden (Miss.), 5-6; Selma, 11-15. Dear Brother Pastors: I have just finished my first round under the most adverse conditions. However, at this moment I am much refreshed of spirit and resolved to meet all perils further on, still go further even unto death. The work is far ahead of this time last year and despite the many obstacles with which we have had to

contend we have gained the vantage ground. Continue to hold the fort; none can hold it better than you—this you proved last year by your reports, with sixty dollars advance on Missions and nine dollars advance of Church Extension ahead of any previous year in the history of the district. Do not forget the way up is to push. The SOUTHWESTERN must have its proper support. Send in your list of ten yearly subscribers, and as to your benevolences let me say, do your best to double last year's report on all causes; also take your collection for General Conference delegates' expenses. Do not forget the special days as for discipline. Take a collection for each cause on day and date if possible. Send all money to where it should go as soon as taken. See that your Sunday schools are well supplied with good and wholesome literature. And now I pray you, be strong in the work of our Lord Jesus Christ.

B. J. MEREDITH, P. E.

KNOXVILLE DISTRICT.

SECOND ROUND.

White Pine, Jan. 26-27; Russellville, Feb. 2-3; Newport, 9-10; Jefferson City, 16-17; La Follette, 23-24; Clinton and Coal Creek, March 2-3; Byington, 9-10; Harriman and Kingston, 16-17; Greenville, 23-24; Warrensburg, 30-31; Tazewell, April 6-7; Knoxville, Vine Ave., 12-14; Knoxville, Senev Chapel, 13-14; Morristown, 20-21; Tate Springs, 27-28. Brethren: Try and hold revival meetings in every church. Look well after our young people; get them in the Epworth League and church; get the ladies of your churches to organize themselves into the Ladies' Aid Society. Remember Easter Sunday (March 31); get your programs in good time, and let Easter Sunday be a high day for the Missionary cause. Let the watchword be, fifty subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE this quarter.

W. A. WEBBER, P. E.

WEST NASHVILLE DISTRICT.

The first district conference of the West Nashville District met in Gordon's Chapel, Nashville, Tenn., Dec. 12-14, with Rev. S. M. Utley, presiding elder, in the chair, and Rev. A. L. Nelson, secretary of the last conference. Several of the brethren were present and all pastors of the district attended the session but five. After the organization of conference, Rev. S. M. Utley, presiding elder, read his report. It showed that he had done his duty as far as he had gone, and it also showed that he is abreast with all movements. From the reports of all the brethren present, it seems that all had started off well for another year's work. Every brother seemed to be determined to do his best this year. The watchword of the district is better reports this year than last. Our brother, Rev. J. M. Lyte, has raised \$20.00 for missions up to date. Several of the city pastors visited the conference, were introduced, and spoke encouraging words, which we highly appreciated. The outlook for the West Nashville District seems to be brighter now than it has been for several years. Too much respect and honor can not be paid to Rev. R. A. Dowell and his good people for the way they entertained the conference; certainly they made it pleasant for all. We showed our respect for our new presiding elder by raising his assessment above any of his predecessors for several years past. The next session will be held at Cumberland Furnace, Tenn.

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ST. MARY'S CIRCUIT.

We, the officers of St. Mary's Circuit, take pleasure in giving to the readers of this well known paper a few notes concerning our work. Our beloved pastor is a great worker and a builder. The third quarterly conference was held at Larren town Methodist Episcopal Church, Saturday, December 1st. Rev. Joshua Barnes, of Washington, conducted the business of the session, in the place of the presiding elder, Rev. A. Young. The work was well arranged by the working pastor, the Rev. B. Boyce. The quarterly conference opened Saturday morning, December 1st. Reports showed that there has been an increase in every department of the church. After dinner, which the ladies had prepared for the officers, a sermon was delivered by Rev. F. O. Young. Sermon by Rev. J. Barnes Sunday morning at 11 o'clock. After the sermon the Lord's Supper was given. The new communion set, which was presented to Larrentown Church by the Quarterly Conference of Mount Zion Church, Georgetown, Washington, D. C., was used. Two hundred took communion. It was well arranged by the pastor and Bro. Barnes to leave this church about four o'clock and drive fourteen miles to a church that is called Zion Fair, where a special sermon was preached to the Ladies' Aid Society. A good collection was raised. Quarterly money, \$25; paid to the pastor for this quarter, \$78; presiding elder, \$12; benevolence money, \$30.

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They Live in Our Memory

REV. ISAIAH CLAYTON.

On the 23rd of November, 1906, Rev. Isaiah Clayton departed this life. He was about seventy-two years old. He had served as an ordained minister for more than thirty years. Brother Clayton's service in Southwest Texas has been untiring and we can hardly estimate the value of his work. He felt called to preach the Gospel of Christ and this he did, not waiting for any compensation, but going wherever the spirit led him. Thus he was found laboring in Goliad, Victory, Beeville, Corpus Christi, Nueces town, and other points further west. He thought it better to wear out than to rust out. When the Master called he was found at his post. Southwest Texas has lost a good citizen and Christian worker, his family a devoted husband and father, and heaven gained a redeemed soul, who has entered into that rest that remaineth for the people of God.

FINLEY.—Mrs. Rhoda Finley, a proponent of Wilson Methodist Episcopal Church, at Wilson, La., after six long years of illness found relief in death November 3, 1906. She was a probationer for two years and when the summons came she was ready. Sister Finley leaves a son, one daughter, two sisters and other relatives who mourn her passing. Her funeral was attended by the Rev. A. M. Taylor.

JAMES.—Christopher C. James, at the age of 28 years, passed into the great Beyond on the 14th of November. When taken ill he had no hope in Christ, but after a few days he felt his sins forgiven and rested in God's love, dying in great peace. The funeral of Bro. James was conducted by the Rev. N. R. Raadolph, at St. Martinville, La.

MCNEAL.—Mr. Dover McNeal, of Matfield, La., departed this life in peace November 16, 1906. Bro. McNeal was an exhorter in our church here and a loyal member of the same. Death found Bro. McNeal all in readiness to bid good-bye to this world. His wife and child, brothers and sisters, together with many friends, mourn his passing. The Revs. Julius Bea of Berwick, W. M. Browne, of the Baptist Church, J. W. Smith, of the Baptist Church, and L. H. Smith, of the Methodist Church, assisted in the funeral service. D. SHELLEY, Pastor.

FUZIE.—Mrs. Cleonie Fuzie, after several months of illness, fell asleep in Jesus. Always faithful, she is very much missed in Malibu Church, St. Martinville, La., of which she was a member. Sister Fuzie's husband and children survive her and mourn their loss. The funeral was conducted by the pastor, N. R. Randolph.

HILL.—Mr. Walter Hill, a young man of 18 years of age, and a member of Salem African Methodist Episcopal Church, departed this life on the 21st. He was a faithful member of the church and we feel that he is now safe in the Home of the blest.

HARRISON.—Dock Harrison, the father of Rev. E. J. Harrison, of Torras, La., died Oct. 29, 1906, in full triumph of faith, aged 97 years. He leaves six sons and three daughters. Rev. C. says attended his funeral at Eola, La. R. V. Wills.

LAWTON.—Bro. Gilbert Lawton was born at Lawtonville, S. C., July 10th, 1829, and joined the Baptist Church at Lawtonville at the age of ten years, his

master being of that denomination. He lived a consistent member of that branch of the church until the emancipation, when he connected himself with the Methodist Episcopal Church, of which he was a member at his death. He was born a slave. Thomas Willingham was his owner. Later he was sold to Robert Lawton, with whom he lived until freedom was declared. He served at the brick mason's trade between the ages of thirteen and twenty. At the close of the war he decided that his trade was not sufficient to sustain his family of eight children, hence he bought and settled on a farm and was a successful farmer. Bro. Gilbert was a man of great will power. He believed in what he thought was right. Like all noble-minded men, he always weighed a subject before his decision. I first met Bro. Lawton sixteen years ago, when I came to this county to teach. I boarded with the family for eight months. During that time I found him one and the same. He never failed in holding family devotions, not as a form, but as a duty. He was loyal to his church and was always ready to defend the right. On the third Sunday night in November, 1906, Bro. Gilbert Lawton passed to his reward in the full triumph of faith. His funeral was attended by the Rev. W. H. Brown, pastor. He leaves a wife and eight children—four sons and four daughters—a number of grandchildren and a host of friends to mourn their loss.—D. L. Clark.

COOK.—Sister Aale Cook departed this life at Waynesboro, Tennessee, November 26, 1906. She was a faithful member of the Methodist Episcopal Church for sixteen years, and leaves a mother and a husband, two brothers and six children. The funeral was conducted by the pastor.—A. Ridley.

JONES.—The death angel visited Paulding Circuit November 2, and Sister Jane Jones, (a faithful member of the Leola Methodist Episcopal Church, died in full triumph of Christian faith. She leaves a husband, five girls and four boys, and a host of friends. Her funeral was largely attended. Services conducted by the Rev. B. W. Robison, pastor.

JONES.—Tohe Joas, a faithful member of Smith's Chapel Methodist Episcopal Church, died in Christian love November 25, 1906. His mother, sister and brother survive him. The funeral was attended at the Oak Bowery Methodist Episcopal Church, both white and colored largely attending. He was just in the prime of life, only twenty-five years old. Services were conducted by the Rev. B. W. Robinson, pastor.

CRUCE.—Baby Cruce, the loving and only son of the Rev. J. H. and Mrs. B. L. Cruce, died in the arms of Jesus, November 25, 1906. This little angel was the darling of its mother and father. God knew best. There was more use for him in heaven than on earth. Rev. B. W. Robinson, pastor, officiated at the funeral.

RUSSELL.—Sister Priscilla Russell, at the age of ninety years, departed this life in the full triumph of faith, after lingering for more than eleven months. Her last words to her pastor were: "I am intending to make heaven my home." She was the aunt of the Rev. C. Spears, pastor of St. Peter's Methodist Episcopal Church, Donaldsonville. She leaves one son and a daughter.—J. D. Wilson, pastor.

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United for Life

COLMAN-BASS.—Mr. Albert Colman to Miss Lucy Bass, at the home of the bride, in Leesville, La., November 17, 1906, by the Rev. J. Tutson, her pastor.

HUGHES-PERKINS.—Mr. William Hughes, of Vicksburg, Miss., and Miss Louise Perkins, of Edwards, Miss., at Kingsly Chapel Methodist Episcopal Church, of which the bride is a member, November 16, 1906, the Rev. J. A. Patterson reading the ceremony. Mrs.

F. E. Perkins played the wedding march. The presents were numerous and valuable. Mr. and Mrs. Hughes departed for Vicksburg that evening, accompanied by many friends from their respective homes.

DAVIS-BANON.—At Springfield, La., Mr. Richard Davis and Miss Mary Badon, December 12, 1906, at the residence of the bride. Mr. Davis is a member of the Methodist Episcopal Church. The ceremony was performed by the Rev. B. F. Branch.

MACLIN-EVANS.—At Mason, Tenn., December 23, 1906, Mr. Sidney Maclin and Miss Katie Evans, at the home of the bride, the daughter of one of our officers, a wealthy farmer at Mason. The Rev. C. Fields assisted in the ceremony the Rev. J. H. C. Means.

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Crescent City Notes

Mesdames Clara Wilson, M. J. Nickerson, H. J. Dutch, T. Mitchell, Annie Dolphas and Mary Powells raised recently \$25.00 for the trustees of Pleasant Plains Church, for which the board and membership desire to express their sincere appreciation.

Mr. and Mrs. R. J. Nash, of 1946 Gravier street, were tendered a surprise by a number of friends, the evening of December 17th. The affair was conducted by Mrs. G. Davis. Mr. Andrew Jones made the presentation speech, to which Mr. Nash responded. Many useful tokens were presented Mr. and Mrs. Nash.

WESLEY CHAPEL.—Sunday, December 30th, was a day of joy to all attendants. At 11 a. m., Rev. J. A. T. Foust delivered an able sermon, subject "Beware of False Prophets." At 3 p. m., stewards' rally; 7:30 p. m., the Hod Carriers had a sermon delivered to them by the pastor, Rev. T. J. Johnson. Collection, \$47.00. Miss Lula Brooks, of Monroe, La., and Mr. Walter Buchanan, of Mississippi, were united in holy wedlock Monday, Dec. 24, and left for Monroe.

FIRST ST. CHURCH.—Sunday, Jan. 6, a great meeting was held at 5 a. m. A good Sunday school service followed at 9 a. m.; at 11 a. m. the leaders' speaking meeting, led by Bro. E. H. Anderson, was a spiritual feast; 3 p. m., the Daughters and Sons of Conference had charge of the services. The Lord's Supper was administered at night to 223 communicants. Three joined the church and four were received into full membership. Collection, \$34.64.

The Emancipation Proclamation was appropriately celebrated in Wesley Chapel at 3 p. m., January 1st. A number of good speakers were heard. Mrs. Henry gave reminiscences of slavery days. Mr. Wm. Turner read a well-prepared paper giving some interesting facts concerning the progress of the Negro. Mr. Isahell read the Emancipation Proclamation. Papers by Mozetta Thomas and Mrs. Whittington. Fitting remarks were made by the Rev. P. W. Clark. The choir of Wesley Chapel rendered appropriate music for the occasion.

Literary Notes

"ALL ABOUT THE BIBLE" (Its Origin—Its Language—Its Translation—Its Canon—Its Symbols—Its Inspiration—Its Alleged Errors and Contradictions—Its Plan—Its Science—Its Rivals), by Sidney Collett. Price, \$1.00 net.

"STUDIES IN EARLY CHURCH HISTORY," by Henry T. Sell, D. D. Price, 50 cents net.

Publishers: Eaton & Mains, 150 Fifth Ave., New York City.

"MODERN POETS AND CHRISTIAN TEACHING" (Lowell), by William A. Quayle. Price, \$1.00 net.

JANUARY "AMERICAN BOY."

The January *American Boy* is, in the language of the boys, "a hummer." Its most conspicuous features are its serials by Stratemeyer, Shute, Tomlinson, Alger, and Sprague, and its four new departments, namely, "Chats With Big Americans for Young Americans," "How to Become Strong," "Practical Furniture Making for Boys," and "Keeping Tah on the World For Wide-Awake American Boys." There are six short stories, about a dozen leading articles, any number of humorous skits and the usual departments relating to boy life, including photography, mechanics, electricity, stamps, coins and curios, puzzles, etc. In the biographical department, Henry Clay is given the place of honor this month. It has a striking two-color cover—a skating scene—and, in addition, seventy-five illustrations. Altogether, it is one of the best numbers of *The American Boy* ever issued. \$1.00 a year. The Sprague Publishing Company, Detroit, Mich.

LADIES. If you want better and longer hair, go at once to your drugstore and ask your druggist to get you a box of TAYLOR'S HAIR GROWER and DANDRUFF CURE (pomade). Price, 25 cents. Made by Taylor Remedy Co., Louisville, Ky. Agents wanted everywhere. \$2 to \$5 per day. Write at once for full particulars.

Doings of the Workmen MISSISSIPPI.

West Point Circuit, L. J. Terrell, pastor.—The fourth quarterly conference was held by F. H. Henry, Dec. 8-9, at Tibbee. Pastor's and officers' reports showed the church to be alive spiritually and financially. The trustees' report showed that they had planned well. Local preacher, exhorters, stewards and pastor are in harmony. The Lord has blessed our labors for two years with 65 accessions. Converts this year, 60. Paid pastor up to date, \$405.

TEXAS.

Calvert and Mt. Zion, J. W. Stone, pastor.—We came directly from the seat of our Annual Conference, held at Columbus, Texas, Dec. 13-18, back to our work and met a most enthusiastic and hospitable reception at the beginning of our third year's work. Our first quarterly conference convened December 29-30; most of the officers were present with written reports showing the work in good condition. Revs. I. H. Timons and R. H. Duncan were with us. Rev. Duncan preached acceptably on Sunday at 11 o'clock and at night. Rev. J. H. Swann, presiding elder, preached an able sermon at 3 p. m. and administered the Lord's Supper to 59 persons. The quarter was, with one exception, the best held since we have been on the work. Finances were not what we hoped for, but a spirit of peace and harmony prevailed. Our watch night service was largely attended. Collection larger than at

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JANUARY 17, 1907

Vol. 41 No. 3

THE FREEDMEN'S AID SOCIETY APPEALS FOR FUNDS

The Freedmen's Aid and Southern Education Society comes to the church with an appeal for funds to carry on and extend its beneficent work. To this end Secretary Mason, in this issue, urges the observance as heretofore of the Sunday next to Lincoln's birthday as an occasion for the presentation of the work of the Freedmen's Aid Society and the taking of a collection to sustain it in its work. There is no arm of our benevolences that should appeal more to our membership than the cause of education as fostered by the Freedmen's Aid Society, for to this movement we owe in a large measure the reduction of our illiteracy, and the establishment of our home life. If the Negro membership of the Methodist Episcopal Church in the South is the best church membership among our people, as is stated by Bishop Hoss, of the Methodist Episcopal Church, South, it's because of the educational system fostered by the Freedmen's Aid Society.

It is very significant that within the bounds of nearly all of our conferences there is located an institution fostered in a large measure by these conferences. Thus, the Texas Conference is especially interested in Wiley University, the West Texas Conference in Sam Houston College, the South Carolina Conference in Claflin University, the North Carolina Conference in Bennett College, the Mississippi Conference in the Academy at Meridian and the Upper Mississippi Conference in Rust University. These strategic centers have the moral and financial support of these conferences and the Freedmen's Aid Society has become a mighty force in the life of our people.

The work of the Society does not stop as an educational force. It has been a movement for the development of our character, the character as it relates to self-support. If a man is to be worthy of the name, he must be a producer, and not altogether a consumer. He must not be a ward. He must not be a pauper. He must have within himself the strength and confidence to take care of himself. Eight years ago, the sum total of all the money raised by our conferences for the schools in operation among us was \$8,924.87. The sum total collected last year for the same purpose amounted to \$25,244.01; which makes an increase for last year, as compared with the collections of eight years ago, amount to \$16,319.04. The South Carolina Conference gave in this last year for education \$6,085.93, which is \$1,579.45 more than the contribution of any other single conference in our worldwide Methodism. This we consider a very significant fact. Our people are going towards self-support.

Not only is the Freedmen's Aid Society a great educational force among us, leading our people to self-support, but it is opening the doors for utilization of our best equipped young men and young women and permitting them to participate in the educational work among us. And in this the Society is ahead of any board or society doing work among us. There are thirteen Negro men who are

presidents and principals of our institutions, while there is not a faculty, upon which there is not found one or more members of our race, while in some institutions the whole faculty is composed of Negroes. Added to this is the significant fact that Dr. M. C. B. Mason is the corresponding secretary, having charge of this entire educational system. Thus, it may be seen that the Freedmen's Aid Society is a mighty factor in the development of our people. It is a matter for congratulation that our men who hold these responsible positions, almost to a man have had signal success. They have the confidence of the constituency of the school, they make friends for the school in the community where they are located. There was a time when it was held that a Negro school could not be maintained in a Southern community without arousing the racial antipathies to the detriment of the work, but these men have not only handled the situation so as to avoid any difficulties, but by tact and wisdom have adjusted differences that have arisen, and have so demonstrated the capability of the Negro that Southern communities have come to regard our schools as institutions that make for the public good.

The Freedmen's Aid Society now comes with an appeal to our people for an observance of Lincoln's birthday, with the hope that on the Sunday nearest Lincoln's birthday, there will be contributions taken up in every church for the work of the Society. If one of our preachers fails to observe the birthday of our great emancipator, and to advocate the second greater emancipation from crime, and emancipation from ignorance, he will be a traitor to his people. We must insist upon an education for our people, an education that means the development of the man, the bringing out of the highest and best powers in the individual. If we are worthy of our freedom, then we must preserve it. To preserve it, we must be educated. Ignorance is no virtue. Ignorance may be a crime. It certainly is a crime when there are open doors for our development and we do not enter. There is no phase of our work that means so much for our ultimate good. We should, therefore, show our interest and appreciation for the work of the Freedmen's Aid Society by taking this special collection. Let no man among us prove a traitor to this great cause.

The Society has gotten out a coupon-book, containing twenty-five coupons, each coupon calling for forty cents, which is one cent for each year of the existence of the Society. These coupons are especially provided for this celebration of Lincoln's birthday, and one cent per year for each year of the existence of the Freedmen would be a nominal sum, and we therefore suggest that our pastors write to the Rev. M. C. B. Mason, D. D., 220 West Fourth Street, Cincinnati, Ohio, and ask for as many of these coupon-books as they think they can successfully use. Each book contains twenty-five coupons, which call for forty cents each.

HAS THE REACTION SET IN?

Last week we had occasion to call attention to a recent editorial in the *Atlanta Constitution* on "Race Prejudice," and the report of the Citizens'

Committee of Atlanta showing the injustice done the Negro people as a whole in the account of the actions of the rough element that was connected with the September massacre. It is now our pleasure to call attention to a letter of Mr. Samuel M. Inman, written to the *Constitution*, commenting upon the report of the Citizens' Committee, and in this comment Mr. Inman makes some statements that are very encouraging. He says:

"It seems to me that the principal reparation that can be made to those who gave up their lives is for the people, in the future, to treat in a more just and kindly spirit those of the Negro race among us who are free from wrong doing. There is too much disposition to lay upon them as a whole the sins of a few of the race." Here he strikes a very vital point, one that we have called attention to heretofore, and we feel that in a very large measure nothing has done the Negro race greater injustice than this wholesale judging of the race by the doings of the few. There must be in the minds of the people a separation of the good, intelligent, thrifty Negro from the vicious, ignorant and shiftless ones, who are always in evidence, to the disgust of the better element of our people.

Mr. Inman stated that he had been North recently and was very much incensed by the wholesale denunciation by the Northern people of the people of Atlanta for the brutality and inhumanity of a few men in the September massacre. To this he objects, as unfair and unjust to the people as a whole. Continuing, Mr. Inman says: "In the same way, I think it wrong to stir up race hatred and create prejudice against the Negroes of our country, because a few of the most degraded do wrong. The great mass of the colored people in Georgia are hardworking, law abiding citizens. IF HALF THE PUBLICITY WERE GIVEN TO THOSE WHO ARE TRYING TO DO RIGHT AND LIVE RIGHT, THAT IS GIVEN TO THE CRIMES OF A FEW, OUR PEOPLE AND THE WORLD WOULD VIEW THEM IN A DIFFERENT LIGHT." (Capitalization ours for emphasis.)

We would that it were possible to emblazon these words of Mr. Inman so that they could be read throughout the whole country, so that they might convince our friends of the true facts concerning us and secure the former friends of the Negro to his ardent support, who have now grown lukewarm. There have been so many false statements, so many misrepresentations of our people at the hands of the press, in the great amount of publicity that is given our criminal element, while on the other hand, scarcely any mention is made of those of us who are doing right. With these significant statements of Mr. Inman before us, we appeal to those of the dominant race, in the name of justice and fair play, to bring to those of our people who are obeying the law and trying to do right the safeguards and privileges granted by the law.

So many good things are coming from Atlanta just now that we are forced to ask the question: Has the reaction set in? Is Atlanta going to lead the South to an appreciation of the worth of the

(Continued on page 8.)

SELF-HELP STILL INCREASING

By the Rev. M. C. B. Mason, D. D.,
Secretary of Freedmen's Aid and Southern Education Society.

No more important work has been done by our church in the South than by helping the people to help themselves. In this regard the Methodist Episcopal Church has

other of the great northern bodies at work among the colored people in the South. Eight years ago, the total collections contributed by the twenty Colored Conferences of the Methodist Episcopal Church for the Freedmen's Aid and Southern Education Society, amounted in the aggregate to \$8,924.87. Last year, these same Conferences gave \$25,244.01, being an increase in eight years of \$16,319.14. The total collections from all Conferences for the General Fund last year amounted to \$111,902.44, so that it will be seen that the amount given by the colored people themselves for educational work among them is more than one dollar in every five compared with what are received from the entire church.

The South Carolina Conference, composed with the exception of the Rev. Dr. L. M. Dunton, President of Claflin University, entirely of Negro ministers, stands now at the head of the whole list of all the Conferences throughout the whole church in the amount given to the work of our society. This is a fitting tribute to our work, after forty years in the South by the people for whom, for the most part, it was organized, and in whose interest it has been carried forward. It is also a factor of unusual significance as an aid in estimating whether or not this work of northern philanthropy has really helped the Negro, for if, after forty years, the people had not been trained to help themselves, the outlook would be very discouraging, to say the least. While friends of the North have been claiming that the Negro has been undergoing a development that is sure and permanent, who would have thought that his sense of honor and gratitude would be so clearly shown in so short a time? The report from the South Carolina Conference has just reached us. It is not on paper—it is a New York draft for \$6,085.93, being \$1,579.45 in excess of the largest amount contributed by any of the wealthy Conferences in the North. It should be remembered that this effort of the South Carolina Conference is by no means spasmodic, as will be seen by the following figures: In 1902 the collections from this Conference to our educational work in the South were \$2,32.;; in 1903, \$3,648.48; in 1904, \$3,622.01; in 1905, \$4,991.46, and the collection for this year, \$6,085.93, which is an advance of \$1,094.47 over last year, and \$3,764.93 over four years ago.

When it is considered that the large majority of the lay members in this Conference are laborers on the cotton and rice farms of South Carolina, where they receive in many instances less than 75 cents per day, and out of which they must pay their board, this collection of \$6,085.93 from them is not only remarkable, but truly marvelous. The average sal-

ary in this Conference is about \$375, so that every cent given meant sacrifice on the part of both preachers and people. It should be remembered also,

in our mission fields either at home or abroad, during the whole history of the Church, which can in any way equal the giving from our people, poor and poverty-stricken as many of them are.

Another conspicuous example of self-help is the local support which the colored people in the Texas and West Texas Conferences have given for the Institutions in their midst. If the splendid work which the South Carolina Conference has done and is doing can be in a measure attributed to the splendid influence which our Dr. Dunton exerts in that Conference, here are two of our own men, Dr. Dogan and Professor Lovinggood, President of Wiley University and Samuel Huston College respectively, who were educated in our schools. They inspire the host in these Conferences in the interest of the educational work committed to their care. Two years ago, by the gifts of the Texas Conference, the Central building of Wiley University, was completed without debt, costing \$31,000, nineteen thousand of which was raised by the people themselves, and the additional twelve thousand by the Secretary in charge. Brick for this building was made on the campus by the students, and with the exception of the work of the Superintendent, all the labor was done by them. They have just completed a President's residence, costing \$3,000, and are now erecting an industrial building costing \$3,000 more. The splendid work which Dr. Dogan is doing here was brought to the attention of Mr. Carnegie, and he promptly gave them a library costing \$15,000.

The West Texas Conference, in proportion to its numbers, has done equally as well. In the completion of the main building and the erection of the boys' dormitory, they have shown themselves royal givers. The same might be said of the Little Rock, Mississippi, Upper Mississippi, Atlanta and several other Conferences. Methodism should truly congratulate itself that in one generation they have secured a constituency among our people who a generation ago did not own the clothes on their backs, but now do so much out of their poverty to help themselves.

The spirit of self-help among our white Conferences also is most encouraging. The Holston Conference, during the last two years, has made a phenomenal increase in collections for our work. This was inspired, for the most part, by the erection of new buildings for Grant University at Athens and Chattanooga, and in the securing of the endowment for this Institution. The Austin Conference has also given largely for the work at Fort Worth, and the Georgia has Institutions within its bounds. Our work in the central South is stronger among the colored people than among the whites, and still the spirit of self-help among the white is not quite so marked as it is among the Colored Conferences,



SECRETARY M. C. B. MASON.

that this Conference gave to the Missionary Society nearly \$7,000, and their total benevolent collections amounted to more than \$16,000. It is important also to note that this increase is not one-sided—that is to say, these Conferences have not been taught to give everything to one benevolence and leave others to go a-begging, for a study of their giving will reveal the fact that the advance for all benevolences is steadily on the increase.

There are four Conferences—Delaware, Washington, South Carolina and the Atlanta—which on the basis of the Missionary appropriation are self-supporting, and give in the aggregate \$9,388 to the Missionary Society over and above the amount they receive. As far as I have been able to learn, there is nothing along the line of self-help and self-support



BIRD'S-EYE VIEW OF CLAFLIN UNIVERSITY.



A GROUP OF BOARDING STUDENTS--WILEY UNIVERSITY.

yet they are doing greater work in this direction than ever before, the increase in their offerings to the Missionary Society being especially noticeable.

I congratulate the pastors and Presiding Elders and our lay members in our Colored Conferences for the magnificent showing which they have made. It is a sign of growing manhood. It shows that help given to a worthy people does not pauperize, but ennobles them and prepares and strengthens them to help and uplift others. Let us not grow weary in well doing. The work of self-help has just begun, for some say, in the Providence of God, when we are stronger, this work may be committed entirely to our care.

We are now in the midst of the celebration of our Fortieth Anniversary. Hundreds and thousands of young men and young women of all denominations throughout the South have been helped and prepared for usefulness through our schools. Coupons in books of 25 at 40 cents each, being one cent for each year of the Society's history, have been prepared. It gives any one the opportunity to give one cent per year for every year of our work. Pastors can in this way raise \$10.00 with one set of coupons, and may have as many books as they desire. Unused coupons in every instance must be returned to the office.

If all our Conferences will take a hand in dead earnest, we shall make this Fortieth Anniversary a memorable event throughout the South. Cincinnati, Ohio.

'Twere better to send a cheap bouquet
To a living friend, this very day.

'Than a bushel of roses, white and red,
To lay on his casket when he is dead.
—Anon.

Industrial Work for Girls

By Rev. J. S. Hill, D. D., President of Morristown Normal and Industrial School.

Every girl in our school fourteen years of age and over receives two years instruction in sewing and cooking. I have girls whom I have sent North receiving \$8.00 per week, not because they are black but because they are cooks, real cooks and understand how to prepare and serve food in the best possible way. In the last five years I have sent out more than 400 girls trained in our industrial department, and the demand for them is far greater than the supply. No girl can graduate until she can make her own clothes with her own hand. Thirty-three girls were graduated last year, every girl arrayed in garments cut, fitted and finished by themselves. It is along these practical and necessary lines that the work must be done in order that in more ways than one it may tell upon the home life of the people.

After twenty-six years of work in the South with these people—I have lived among them, I have slept in their cabins, I am the only white man in my Conference and have access to them as few white men do—I know what they need and I am planning my work and have planned it along lines of helpfulness to them, and I want to say that after all these years that I have passed through with them, that the results more than justify everything that has been done in the way of expenditure of money, of life, or any embarrassment or ostracism that has come to us

who have been privileged to work among them. We are developing manly men, we are developing pure women. I have had 5,000 girls under my charge during the twenty-six years that I have been at the head of this Institution, and I want to say in the face of Dixon's assertion against the purity of the character of colored women, that in all these years I have not expelled a single girl for immorality, and no girl has ever left our school with a stain upon her character. When I know what these girls have to contend with, when I know the temptations that beset them, when I know the evil influences that surround them, the wonder to me is that anything like this can be said of them.

A special feature of our work is the preparation of colored girls for cooks, dressmakers, and in all lines of domestic economy, and our success has surpassed our most sanguine expectations.

If now the North will stand by us in this work and give us not only their sympathy and co-operation, but give us means and help us meet these requirements, still greater results will come, and instead of 12,000 students which we have in our schools in the South to-day, we could have 25,000, and instead of 600 teachers we could have 1,000 dedicated to this blessed work of uplifting and saving a struggling but worthy people.

Morristown, Tenn.

What the Freedmen's Aid Schools Are Doing for Our Sunday Schools.

E. M. JONES, D. D., Field Worker Sunday School Union.

Some time ago the French Government selected and commissioned one of its best scholars and statesmen to visit America and to study our American Government and its institutions, that he might discover the secret of the greatness of this country. This Frenchman came to our shores and began his investigation. He had the honor of meeting the President of the United States and several members of his cabinet; he held conferences with several of the State governors; he visited several of our leading colleges and universities, and was the honored guest of many commercial and social clubs. He had ample opportunity for his study of American life.

After his visit and thorough investigation, he returned to his government and made a remarkable report, and said some remarkable things, and the most remarkable thing he said was "that America was safe because of the splendid and magnificent work that was being done in training the youth in morals and religion by the American Sunday-schools."

About sixteen millions of Americans open their Bibles at the same place and study the same lessons every Sabbath morning.

This, in the judgment of the French diplomat, gave safety and stability to our American life, and furnished the key to America's greatness.

While this is true, it is also true that to a very large extent the Sunday-schools are dependent upon the common schools, academies, colleges, and universities for trained and competent teachers and officers to do this noble and Christian work.

Our schools furnish Sunday-school officers. Especially is this true in our Southland. Our Freedmen's Aid schools, which decorate the South, are furnishing, not only ministers for the pulpits, but superintendents, teachers, and officers for our Sunday-schools.

And some of the most proficient and successful superintendents and teachers in our Sunday-schools are graduates and students from some of our schools. This is as it should be. These schools are light-houses of the South, and from them must go young men and women as ministers, missionaries, teachers, and leaders of the masses. They have had superior training by competent professors, and it is expected that wherever these students go—in the cities, or towns, or far away in the country places, they will be found as officers in the Church and leading our young people in the Sunday-schools and Epworth Leagues. It is not always thus, I am sorry to say, but it should be so.

Their thorough training and opportunities in our colleges naturally put them in the lead, and thus qualify them to manage our Sunday-schools and Leagues more successfully than those who have not enjoyed such privileges.

Our greatest hindrance.—Our greatest hindrance is the lack of better qualified men and women to do religious service. In many of our Sunday-schools and Leagues we are not getting the best results because of the want of educated officials.

Too many of our Sunday-schools and Leagues have incompetent superintendents and presidents. This is the best we can do in some places; therefore there is nothing to do but to keep them until we can do better. But be it said to their credit, they have done what they could, and God has blessed their work, and will eventually reward them for their faithful service.

Here is a large and important demand that must be met by our Freedmen's Aid schools. And this is a splendid piece of Christian service. Our schools are rendering the Sunday-schools by giving them year by year more qualified officers to train the youth in the principles of the gospel of Jesus Christ.—In *Western Christian Advocate*.

The Glory of The Freedmen's Aid Schools.

BISHOP C. H. FOWLER.

Lincoln's birthday is the most appropriate day for the friends of the Negro to express their sympathy with and aid the educational work in the hands of the Freedmen's Aid and Southern Education Society. The glory of these schools is largely in the fact that they are training teachers and preachers in the colored race and for the colored race. They are pumping vitality into the colored race, and thus enabling them to stand on their own feet. God finally helps them that help themselves.—In *Western Christian Advocate*.

"Peace is better than joy. Joy is an uneasy guest, and is always on tip-toe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so. It comes more quietly, it stays more contentedly, and it never exhausts our strength, nor gives one anxious, forecasting thought."

Freedmen's Aid and Southern Education Society.

BY R. J. COOKE, D. D., L. H. D.

As pastor, professor, editor, I have been acquainted with the work of the Freedmen's Aid and Southern Education Society in the South for many years. For nearly thirty years I have watched its sowing and reaping—the results of its earnest labors—among the colored people, not as a teacher among them, but as an observer on the outside, and therefore better able, perhaps, to judge without bias of the permanency and value of the work done. None of the colored people educated in other institutions, of which so much is said on platform occasions and in magazine articles, surpass those who graduate from the schools of this society. And in the ministry it is noticeable that our colored ministers are far ahead in many essential requirements of those from other denominations. I have never read or heard of a colored person in the South arrested for crime who had for any length of time attended one of our schools. This society, organized and maintained by the Church for the intellectual, social and spiritual uplift of the colored race, must be reckoned among the mightiest philanthropic agencies, one of the most important sociological forces of this century, and should receive the most hearty support not only from the great Church which it represents, but also from earnest patriots, publicists and students of sociology in every section. The race problems—really race problems—for many race issues and political necessities are all born the same year—the real race problems in the South, and elsewhere, can be settled much easier with an educated colored man who can reason broadly than with an ignorant individual who may be the victim of his environment or of designing politicians. The whole Nation, therefore, should be interested in this mode of working out the problem which while it baffles the highest statesmanship is never the despair of the Church.

The aid given by this society to white schools is also to be commended. I do not know much at first hand of what it has done in other States and in other Conferences, but in mine own Conference (the Holston) the assistance given there and the results accomplished have been of material benefit in the development and strengthening of the entire work of the Church in that historic section. Nowhere is there a better outcome for the amount invested than is being constantly—and with the swing of the years increasingly—realized in the schools of this Society for the Advancement of All Peoples.—In *Central Christian Advocate*.

THE CHRISTIAN LIFE

Offering

Dear Lord, I come to Thee with empty hands—
No gift I bring.
So busy was I, that there seemed no time
For garnering.

To one athirst beside me, Lord, I gave
The cup I bore.
And to a weary comrade lent the strength
He needed sore.

A little, tender child, in tears, afraid,
Clung close to me,
And I him carried. So, to glean, my hands
Were never free.

Dear Lord, ashamed, I hide my face! I came
Through golden lands:
And yet, at last, can only offer Thee
My weary hands.

—Bertha G. Crozier, in *Harper's Monthly*.

"I Follow After Jesus"

A true life ever reaches upward and strives toward better things. It leaves behind the things that are imperfect as it presses toward perfection. It puts away childish things as it grows toward manhood. It leaves undone the things that are not right or beautiful, the things that are not essential, and gives all its energy to the attaining and achieving of the things that are excellent, the things that belong to the imperishable and eternal life.—J. R. Miller.

Necessity

It is a grand achievement for the soul when, sure of its place in the world's spiritual order, sure of its relation to and reinforcement from the Highest Life, it finds a new necessity in itself, an imperative of honor and nobleness to which all else within that is inferior must submit. It is here that man becomes as God, "who cannot deny Himself." There is nothing, indeed, so godlike on this earth as the soul's imperative. What a height is that of Dante when, invited to return to Florence at the price of dishonor, he exclaims: "What! Are not the sun and stars to be seen in every land? Shall I not be able under every part of heaven to meditate sweet truth, unless I first make myself inglorious, nay, ignominious, to my people and my country?" When Luther, with a whole world against him, exclaims, "I can do no other," he is at one with the great exile; he, too, is exhibiting the soul's necessity of being ever loyal to the highest.—J. Brierly, B. A.

The Best Friend

Friendship—what a word! How fraught with meaning! Its worth is beyond all measure. We often use this term lightly with reference to persons who are friends only in a superficial sense, by virtue of conditions which when changed quickly break the tie. Even the splendid friendship of Samaritan-like principle is not an absolute bond. True friendship is sacred and lonely, not conditioned by circumstances nor based on principles but born of love. This friendship is as abiding as the mountain and as sure as the tide. It stands in the face of all assaults of doubt, and flows with an unceasing passion. The very reference to such a friend makes the heart throb and sends a surge of emotion through the soul. Such is the friendship of Jesus, and love is the force of His friendship.

The friendship of Jesus brings out the best that is in us. Some people are kindly disposed, but cannot lay hold of our best. We know what an influence one who loves us has upon us. Have you ever wondered how those unlettered disciples became such noble characters? The secret was their friendship with Jesus; without that fellowship the world might never have heard of them. "Is life worth living?" is a common question, but never asked by those who live in companionship with Jesus. He

makes life limitless in height, depth, length, and breadth.

He is a friend not affected by our conditions. At Christmas time many of our gifts are conditioned upon what may come to us, but not so with our gifts to father and mother. We never stop to think of what we may receive in return. When we discover our gifts are not appreciated we cease to bestow them. Not so with Jesus: he offers his pardoning love to those who disregard and abuse it.

His friendship is one of service. He yields himself completely to our needs. You can judge friends by what they will do for you, what risks they will take. One day a letter came to me from a young man friend of mine, stranded in a distant city, financially embarrassed. He mentioned several men who had always been his friends and who had treated him so kindly, but when asked to assist him in his sore need, to the extent of some risk, they were not ready. It was an easy-going friendship. But Jesus came not to be ministered unto but to minister and to give his life in service for humanity.

His friendship is a friendship of sacrifice. A boy is arrested, thrown in jail; while selling papers and blacking boots on the corner many men notice him in a most friendly way, though no one is friend enough to bail him out; but a poor mother in her penury will sell the very shoes from her feet to redeem him. Such a friend is Jesus; when He died for and redeemed us sinners.

He is a friend with power. We like to make friends of folks of influence; we think we may need them some time in our limitations, for we are sure to get to the end of our resources; then people of influence can lift the cloud or break the fetters. In time of real sorrow, when all the light of day went out, to whom did you go? To your bosom friend, and poured all your sorrow at her feet, and, closeted there, you found some comfort. But best friends are limited at some points. In the Bethany home Jesus leaves a record of a friend with power to comfort, and His words go beyond our dearest earthly friends when he says, "Let not your heart be troubled."

He has power to pardon. Oh, wonderful gift which the Friend of sinners bestows! It was in the time of the great Civil War that a boy had violated army rules and must pay the penalty with his life. All friends were powerless; but the mother knew there was one man, who, if she could interest in her boy, could save him. She hastened to the White House and soon had the ear of that man whose heart was ever sensitive to a mother's appeal; and, pouring out her grief before him, she makes Mr. Lincoln the friend of her boy, and he quickly seizes a pen, hurries a messenger away, and bids the broken-hearted mother go; her boy is pardoned. So Jesus is ever the friend of sinners. He came to set us free; He said when here: "Thy sins, though they were many, are all forgiven thee." "He ever lives above for us to intercede." It is true; as we sing, "the best friend to have is Jesus." Make him your friend.—Wentworth Stewart, in *The Class-mate*.

Teach Me the Truth

Teach me the truth, Lord, though it put to flight
My cherished dreams and fondest fancy's play;
Give me to know the darkness from the light,
The night from day.

Teach me the truth, Lord, though my heart may break
In casting out the falsehood for the true;
Help me take my shattered life and make
Its actions new.

Teach me the truth, Lord, though my feet may fear
The rocky path that opens out to me;
Rough it may be, but let the way be clear
That leads to thee.

Teach me the truth, Lord, when false creeds decay,
When man-made dogmas vanish with the night,
Then, Lord, on Thee my darkened soul shall stay,
Thou living Light.
That leads to Thee.

—Francis Lockwood Greene.

"Cast Thy Burden Upon the Lord"

To every one on earth
God gives a burden to be carried down
The road that lies between the cross and crown;
No lot is wholly free:
He giveth one to thee.

Thy burden is God's gift,
And it will make the bearer calm and strong;
Yet, lest it press too heavily and long,
He says, "Cast it on Me,
And it shall easy be."

It is the lonely road
That crushes out the light and life of heaven;
But borne with Him the soul, restored, forgiven,
Sings out, through all the days,
Her joy and God's high praise.

—Marianne Farningham.

The Central Mystery

That the soul of every man, however savage or degraded, can attach itself to a higher, and partake of its purifying influence, is that biological fact of the spiritual world which spells redemption. The story, to take one out of a hundred such, of Wesley's apostolic work amongst the mobs of the eighteenth century—amongst the weavers of Yorkshire, the colliers at Kingswood, the miners and fishers of Cornwall—reaching in these half savage men that hidden chord in the human heart which vibrates to the Divine, and thereby effecting wholly marvelous transformations, offers an aspect of our central mystery which should forever abolish pessimism. J. Brierly, B. A.

Incongruous Affections

A slave does his master's bidding because he dreads the lash. Fear is the spur of his obedience. A son obeys his father with spontaneous affection. His obedience springs from his heart as flowers do from plants. Hence it is that Christian believers, being sons of God, do not abstain from sinful, worldly practices reluctantly and through slavish fear, but from a filial determination to do nothing that tends to lessen the intimacy of their fellowship with the Father. Instead of asking how much of the world they may take into their lives without offense to God they shrink from even its doubtful practices as from infected garments, "hating," as Jude says, "even the garment spotted by the flesh." Being filled with the love of the Father, they do not love the world, for "if any man love the world, the love of the Father is not in him." These opposite loves cannot abide together, the one being necessarily expulsive of the other. Judge thyself, therefore, O man, by these principles! By which love is thy heart and thy life governed?—Daniel Wise.

"Noah Prepared a Ark"

What a humble, what a modest sphere for the exercise of faith! One would have said that the purpose was quite disproportionate to the work. The ark was a great undertaking, but what was it undertaken for? To save his own family. Is so commonplace a scene as the life of the family circle fit to be a temple for the service of God? . . . My soul, when thou hast finished thy prayers and ended thy meditations, do not say that thou hast left the house of God. God's house shall to thee be everywhere, and thine own house shall be a part of it. Thou shalt feel that all the duties of this place are consecrated; that it is none other than the house of God and one of the gates to heaven. Thou shalt feel that every one of its duties is an act of high communion. Therefore, be it thine to make thy house His house. Be it thine to consecrate each word and look and deed in the social life of home. Be it thine to build thine ark of refuge for the wants of common day; verily, thy labor of love shall be called an act of faith.—George Matheson.

YOUNG FRIENDS

Missionary Jack Horner

Little Jack Horner
Sat in a corner
Eating a very queer pie;
He saw in a trice
It held everything nice
From the lands where the mission fields lie.

From Ceylon came the spice,
And from China the rice,
And bananas from African highlands;
There were nutmegs and cloves
Sent from Borneo's groves,
And yams from the South Sea Islands.

There were nuts from Brazil
All the corners to fill,
And sugar and sago from Siam;
And from Turkey a fig
That was so really so big,
Jack's mouth thought, "It's bigger than I am."

There were pomegranates fair,
Grown in Persia's soft air,
And tortillas from Mexico found there;
And there did appear
Grapes and grains from Korea,
And of all the things that abound there.

A Syrian date
Did not turn up too late,
He need not for tea to Japan go;
Tamarinds were not few,
There were oranges, too,
And from India many a mango.
"Now," thought little Jack,
"What shall I send back
To these lands for their presents to me?
The Bible indeed
Is what they all need,
So that shall go over the sea."
—M. E. Banks in "Over Sea and Land."

How the World Says "Good-By"

The Turk will solemnly cross his hands upon his breast, and make a profound obeisance when he bids you farewell.

The genial Jap will take off his slipper as you depart, and say with a smile: "You are going to leave my despicable house in your honorable journeying—I regard thee!"

In the Philippines the departing benediction is bestowed in the form of rubbing the friend's face with one's hand.

The German "Lebe wohl," is not particularly sympathetic in its sound, but it is less embarrassing to those it speeds than the Hindoo's performance, who when you go from him falls in the dust at your feet.

The Fiji Islanders cross two red feathers.

The natives of New Guiana exchange chocolate.

The Burmese bend low and say "Hih! Hib!"

The "Auf wiedersehen" of the Austrians is the most feeling expression of farewell.

The Cuban would consider his good-by anything but a cordial one unless he was given a good cigar.

The South Sea Islanders rattle each other's whale-teeth necklace.

The Sioux and the Blackfoot will at parting dig their spears in the earth as a sign of confidence and mutual esteem. This is the origin of the term, "burying the tomahawk."

In the islands in the Straits of the Sound the natives at your going will stoop down and clasp your foot.

The Russian form of parting salutation is brief, consisting of the single word "Praschai," said to sound like a sneeze.

The Otaheite islander will twist the end of the departing guest's robe, and then solemnly shake his own hands three times.—Selected.

A Word to the Boy Who Smokes Cigarettes

A word to you, sonny—you little twelve or thirteen year old boy, who is smoking cigarettes on the sly. What do you want to be when you grow up—a stalwart, healthy, vigorous, broad-shouldered man, or a little, puny, measly, no-count, weak-minded dude? If you want to be a man, strong like a man, with hair on your face, brains in your head, and muscles in your limbs, you just let those cigarettes alone. If you want to be a thing pitied by your folks, despised by the girls, held in contempt by the fellows, keep right on smoking.—Seneca, Mo., Hustler.

Right Sort of Pluck

Burt and Johnnie Lee were delighted when their Scotch cousin came to live with them. He was little, but bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he advanced finely.

At night, before the close of school, the teacher called the roll and the boys began to answer, "Ten." When Willie understood that he was to say "ten" if he had not whispered during the day, he replied, "I have whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall have to mark you zero," said the teacher, sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnnie that night after school.

"Well, I did," said Willie; "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil and asked a boy for a knife, and did several things. I supposed it was allowed."

"Oh, we all do it," said Bert, reddening. "There isn't any sense in the old rule; and nobody could keep it; nobody does."

"I will, or else I will say I haven't," said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies," muttered Johnnie. "There wouldn't be a credit among us at night, if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied hard, played with all his might in playtime; but according to his account he lost more credits than any of the rest. After some weeks the boys answered "nine" and "eight" oftener than they used to do. Yet the schoolroom seemed to have grown quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of disgrace. Willie never preached to them or told tales; but, somehow, it made the boys ashamed of themselves, just the seeing that this sturdy, blue-eyed boy must tell the truth. It was putting the clean cloth by the half-soiled one, you see; and they felt cheats and story-tellers. They talked him all over, and loved him, if they did nickname him "Scotch Granite," he was so firm about a promise.

Well, at the end of the term Willie's name was very low down on the credit list. When it was read he had hard work not to cry; for he was very sensitive, and he tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General —, the great hero.

"The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now, boys, you will see what I mean when I give a little medal to the most faithful boy—the one really the most conscientiously perfect in his deportment among you. Who shall have it?"

"Little Granite," shouted the forty boys at once; for the child whose name was so low on the credit list had made truth noble in their eyes.—The British Evangelist.

What Time is it?

Time to do well—

Time to live better—

Give up that drudge—

Answer that letter;

Speak a kind word to sweeten a sorrow;

Do that good deed you would leave till to-morrow.

—Ex.

The Race Needs More Business Women

BY MISS ANNIE E. HANN.

Young Friends

Time and money invested in the procuring of an education yield large returns not only in the heart life and soul vision, but multiply the productive and accumulative power of the individual. The education that pays most just now is the commercial, industrial or scientific education. The women that can do things in the commercial, industrial or scientific world are the women that are well paid. A business education is to prepare young women intelligently for actual work in the business world, giving them a fair knowledge of practical bookkeeping and accounts, commercial law, business forms, correspondence, shorthand, typewriting, commercial arithmetic and penmanship. Many young people have failed to secure positions for which they have applied because of their ignorance of how an application should be written. An applicant's ability to fill any position is generally tested by the style of his application. The young women of to-day need a fair knowledge of contracts, sale of personal property, drafts and checks. Women have not only made a place for themselves in the banking world by the extent of their deposits, but they have entered into the official life of banking institutions. There are more than three hundred and thirty-seven colored business women employed in various capacities in banks, some as presidents and cashiers. These are really responsible positions in the world of finance, which until a few years ago it was thought impossible for others than men to fill. We need more business women.

Decatur, Ala.

Palm Sunday Decision Day

(Continued from Page Seven.)

acceptance of Christ. But make no reference to the fact of Decision Day. A letter to the Christian members of the school who have not accepted Christ might be wise. And we would urge all pastors on the Sunday preceding Decision Day to preach on the subjects treated in paragraphs 50-55 in the Discipline, or on something showing the obligation of parents to permit their children to claim the spiritual rights of childhood in the Kingdom and in the Church. Unfortunately some parents stand in the way of their children making Christian profession and uniting with the church.

These are our general directions for preparation for Decision Day. Wise pastors and superintendents out of their previous experience and in view of the conditions and circumstances of their schools will without doubt modify this progress; but in the main it outlines the things necessary to secure the truest success for the day. On receipt of the booklet above referred to, which we will send to all pastors, they will give the officers and teachers the benefit of all further suggestions on preparation for the day; directions there given for the wisest way in which to conduct the services of the day itself; and how to prevent the results of the day from being dissipated and lost.

Let us set before us the inspiring and wholly possible determination, *the conversion and addition to the church of a quarter of a million of young people out of our Sunday Schools during the year 1907.*

In the great hope that on the approaching Decision Day an unparalleled victory will be achieved, and joining our prayers with the church at large for that, we are, your servants in Christ;

J. T. MCFARLAND,

Corresponding Secretary for Sunday Schools.

THEODORE S. HENDERSON,

General Field Superintendent of the Commission on Aggressive Evangelism.

SUNDAY SCHOOL LESSON

First Quarter—Lesson IV. January 27, 1907. Title—*"The Story of Cain and Abel"* (Gen. 4:3-15). Golden Text—*"Whosoever hateth his brother is a murderer"* (John 3:15). Hymn.

(Study the Chapter.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

We have, in this chapter, a concise, but remarkably clear history of the progress of the human race from the time of the expulsion of Adam and Eve from the Garden of Eden to the time of the occurrence of the sad lesson given us for our study today. Instead of a world of two, we have a world of many people. Great and wonderful progress has been made in the several occupations of life. The first city has been built, polygamy has been established, music has been introduced, agriculture and pastoral pursuits have been clearly defined, and the work of artisans may be seen on every hand. The conception of God, of religion, and of sacrifice had also entered into human thought and practice.

The downward path is easy. Once a man turns his back upon right he will find but little, if any, difficulty in wrong. Sin is a great evil, and leads its votaries step by step toward the land of darkness and of woe. An evil thought generally leads to an evil deed. Had Cain not thought evil his hand would never have been stained with his brother's blood. But jealousy and malice rankled in his breast, with the result that in an evil moment he slew him with whom he should have lived in peace and love. His heart was not right and his actions corresponded thereto. The green-eyed monster we call jealousy is as cruel as the grave. It is the cause of indescribable sorrow and inexpressible pain. It is still abroad in the land, causing brother to be arrayed against brother, race against race and nation against nation. The human heart needs to be steeled against it. Love should and must take its place. Men must learn to love, instead of being jealous of and bearing hatred toward each other, for "whosoever hateth his brother is a murderer." Note:

1. Receiving all that we have from God it is right and proper that we should, from time to time, make unto Him an offering thereof. Just how Cain and Abel conceived this thought it is idle to question. They recognized that whatever prosperity came to them was not due so much to the efforts they had put forth as to God the Creator of all things. Consequently Cain brought "the fruit of the ground," and Abel "also brought of the firstlings of his flock and of the fat thereof." Each offered of what he had. Men should do the same to-day. We may have much, or we may have little; nevertheless a part of what we may have should be offered unto God as a token of our appreciation of His goodness, and as a recognition of the fact that whatever we may have has come from Him.

2. God's acceptance of our gifts depends upon the spirit in which they are offered. Abel's gift was accepted while Cain's was rejected. The spirit that prompted Abel's gift was altogether different to that of Cain's, consequently "the Lord had respect thereunto." The one offered in faith, the other as a matter of course. "By faith Abel offered unto God a more excellent sacrifice than Cain." The offering of the poor widow was greater than all the others. It is not how much we give, but the spirit in which and the motive that prompts, that determines the acceptance or rejection of our gift. Let us make our offerings in a spirit of gratitude and of faith that they may be accepted of God.

3. A jealous heart rejoices not in the promotion and preferment of another. "Cain was very wroth, and his countenance fell." He could not appreciate nor rejoice with his brother. Abel was not to blame for his rejection. He alone was to blame. His heart was not right. Sin was at the door. Consequently he could not look upon Abel as formerly. His heart was now turned against him, and he resolves to kill him, and does. The world is yet full of Cains. They may be found in every walk of life, and their victims may be numbered by the thousands. They slay by innuendo, insinuation, a shrug of the shoulder, and other kindred ways. Let us keep jealousy out of our hearts and in honor regard one another.

4. Sin will out. It is impossible to conceal crime from God. Cain found this out. True, he seeks to evade his responsibility by asking, "Am I my brother's keeper?" But that question would not suffice. The voice of his brother's blood cried from the ground. He had committed a foul crime, the dence of which he could not obliterate. It was so with Adam, with Saul, with David. We may hide our sins from men for a time, but if we persist in them they will surely come out and cry aloud against us. Let us heed the warning herein given and profit thereby.

5. We are our brother's keeper. God asked, "Where is Abel, thy brother?" Cain was, in a measure, responsible for him. He had been with him and, therefore, should know where he was. The obligation is the same to-day. We are, to a certain extent, responsible for each other. Hence we who have the light of truth should not deny it to those who have been less fortunate. The duty of carrying or sending it unto them rests upon us. Let us do our duty and thus be approved of God.

6. Violated law will be avenged. This is true in the natural, moral, and spiritual world. God said unto Cain, "And now art thou cursed from the earth." Adam was driven from Eden and Cain from the soil. Yes, God will most assuredly punish those who violate His law. "The wicked shall be turned into hell." Let us have a care lest violating God's law here we be cast out from His presence hereafter, for "the soul that sinneth shall die."

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, January 27:

The Saviour of All.

Scripture Reference, Isa. 42, 6, 7.
(Missions.)

Passages for reference: Matt. 15, 22-28; Mark 2, 15-17; Luke 2, 29-32; John 4, 6-26; Acts 10, 34, 35.

Scripture Basis. No sublimer thought ever came to man than that "Jesus is the Saviour of all." It proclaims two unmistakable truths: First, man is hopelessly lost without Christ; second, that Christ is an adequate Saviour for all the world. Looking out upon the lost world and realizing their desperate condition, no one would feel like undertaking so stupendous a task if he were not assured by the authority of the Word itself that it is God's purpose to bring his salvation to all. From the prophecy in Isaiah, through the experiences of the Master with

the woman of Samaria, and the Gentile woman who was willing to take the "crumbs from the table," on to the declaration of Peter in Acts, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him"—all the way runs the plain purpose of God to bring his life to all the race.

The Theme Considered. I. Why should there be a Saviour at all? In a broad way the answer is easy, "Because men are lost"; but this is hardly sufficient to satisfy. Many people are sticklers for self-help and would lay upon men the burden of lifting themselves. Moreover, men are not discriminating, and think religion is religion. These peoples have their own religions which they follow sincerely. They are all right. Why disturb them with our faith? The answer to this question is to be found in an examination of the religions of the non-Chris-

tian world. It is true that there is something of truth, but in many cases only a half-truth, which in the setting in which it is found may be more dangerous than unmixed error. As Robert E. Speer says of Christianity, "Each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that he is holy. Mohammedanism teaches that God is great, but it forgets that he is loving. Buddhism teaches that this earthly life of ours is fleeting, but it forgets that we must therefore work the works of God before the night comes. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home." All the truth they possess is in Christianity in a purer form. The evils of Christian lands are in opposition to Christian teaching; those of heathen lands are under the sanction of their religion.

Dr. Speer gives many reasons why the non-Christian religions cannot meet the needs of men. A religion like Hinduism, that makes "acts of vice acts of public worship," and recognizes that "the courtisans are as much a part of the establishment of the temple, as much the ministers of the gods, as the priests," is too unclean to meet the needs of sinful men. A religion like some of those in Africa, that has no answer to the problems of human origin and destiny, that has no word for "sin" or "love," cannot meet the needs of men. Mohammedanism is too much a religion of immorality to meet the needs of struggling men. The non-Christian religions do not answer the intellectual inquiries about origin, destiny, or duty. They do not meet the moral needs because they have no ideals to present. Mohammed, Confucius, Buddha, none of these claimed to be ideal; but the character of Jesus stands alone in its spotless purity and its unapproachable majesty.

II. How the gospel of Christ supplies the needs of men everywhere? The gospel may speak out from any point in all the world and declare, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Into the groping hand he places a Father's hand, and man, wherever he is on the earth, finds a relief to his heartache. God not only speaks in love, but he speaks with authority, and moral law has a meaning. So great is his love and so great his respect for the moral law, "rather than that man, made in God's image, should perish, or the moral law remain unvindicated; He who is infinite love condescended to die a human death, that he might save his people from their sins."

III. When shall needy men find relief? It is no longer a question of finding access to these needy people; it is not a question of their unwillingness to leave the old. It rests with the church itself as to when the gospel shall reach them. A man of good judgment and one of experience in the mission field was asked, "What do you believe to be the greatest single obstacle to the speedy evangelization of the world?" His careful answer was, "I have no hesitation in saying that the greatest single obstacle to the speedy evangelization of the world is to be found in the home church in the hearts of individual Christians who are prejudiced or indifferent because of ignorance concerning the missionary movements of the day." If this is true, then something must be done to dispel the ignorance. A missionary sermon once a year, which is preached with a money conclusion in the annual collection, will not dispel this ignorance. Missionary literature will not stir the indifferent, because they will not read it. The only satisfactory solution to the problem is in the systematic study of missions in the mission study class. While this movement is of recent growth, yet it has already assumed goodly proportions and is accomplishing a great deal in intensifying the interest of the young people in missions. This study takes us into the depths of God's purposes, leads us to see some of the world's most heroic service, brings to the attention some modern works that would write up as a "Modern Acts of the Apostles." This generation in the non-Christian lands depends upon us to teach them of the Saviour. Shall we not be about the task in the most approved way? Let every Second Vice-President send to the office of the Young People's Missionary Movement for literature and instructions for mission study classes.—*From Notes on the Epworth League Devotional Meeting Topics.*

Washington Conference Letter

By the Rev. S. H. Norwood.

The average salary, including house rent, paid pastors the year ending April 9, 1906, was \$535.00. Rev. Dr. M. W. Clair attended the General Missionary Committee meeting and helped dispose of the \$2,000,000.00 missionary money in hand. We are elated over the appointment of Dr. Jr. W. E. Bowen as president of Gammon Theological Seminary, and would like to see a colored man president of Morgan College, Baltimore.

At the Annapolis District Conference unusual peace prevailed and the brotherly, Christian spirit was generally manifest, and the appreciation for Rev. Wm. H. Gainer, presiding elder, was boundless, and so strong that it was manifested in a purse of money. Mt. Charge (G. R. Williams, pastor,) has laid the corner-stone for a new church. St. John's (R. L. Jenkins, pastor,) has been enlarged and decorated. Eastern Chapel (C. G. Key, pastor,) has renovated and beautified. Ellicott City (J. H. Goodrich, pastor,) has paid off a long-standing debt and bought a valuable lot adjoining the church. The \$162.50 assessment to each district for the veteran fund will be raised in full by this Annapolis District. One candidate was recommended for local deacon's orders, and another for reception to the Conference. The entire Conference regrets very much the death of Rev. George H. Reid, who last year came to our conference from the Baptist Church. The Rev. J. W. Galloway reports a great revival in progress at Leesburg, one of his appointments. Rev. Moses Lake is moving Augusta Street Church, Staunton, as she has never before been moved upon. Paw-Paw, one of the points of the Romney circuit, Charles S. Briggs, pastor, is having an old-time Methodist revival. Twenty-four conversions to date, and the altar still crowded with seekers. Revivals are usual on this charge, but this

year it is unusually large. The Rev. S. H. Brown, D. D., pastor of John Wesley, Baltimore, expects to visit the old country next summer, and then next visit the General Conference. The Conference expects a net income of \$500 at the session of 1907 at Mt. Zion, Washington, D. C., from ministers. The pastors and laymen take special interest in selling conference minutes, and in paying for them. Jackson Street Church, Lynchburg, Va., is undergoing extensive improvement. The pastors of Baltimore have entered protest against having the General Conference of 1908 in Baltimore because of the jim crow car arrangement for its entertainment. Simpson, of Washington, D. C., has just closed a large rally, house crowded, Sunday school full, collection good, Joshua Barnes, pastor. Hagerstown debt has been reduced from \$1,400.00 to \$900.00 in seven months. Commencing November 25 and closing December 2, Asbury, Frederick, will celebrate the eighty-eighth year of the founding of the church, at which time the Revs. P. G. Walker and R. H. Robinson, two of the surviving organizers of the Conference, will preach. The members of the Conference are requested to notify the secretary of the Conference of any mistakes in the minutes so that they may not appear again.

The Rev. R. T. Parson, pastor of our church at Huntington, W. Va., has left his charge. Rev. J. W. Waters, presiding elder of the Staunton District, who has been sick under the doctor for six weeks, is out again. The Rev. John A. Holmes is also better. December 10, Ashury Church, Washington, D. C., raised two thousand dollars with forty clubs still to be heard from, whose reports would possibly wind up the rally with \$3,500.00. The Rev. C. G. Cummings, of Charlestown, W. Va., has been sick. The Rev. J. W. Titus, a superannuate, keeps quite ill.

Palm Sunday as Decision Day.

It is proposed to designate Palm Sunday, the Sabbath preceding Easter, as the permanent Annual Decision Day in the Sunday Schools of the Methodist Episcopal Church, throughout the world. In very many schools doubtless more than one day during the year will be observed for the purpose of Decision, but it seems fitting that one day shall be set apart for universal observance, for inviting and urging the young people in our Sunday Schools to accept Christ as their Saviour and openly pledge themselves to His service. There are peculiar reasons which make Palm Sunday the most appropriate for this purpose. It is a day associated with the sentiment of holy joy and enthusiasm. On that day the multitudes openly acclaimed Jesus as King, spreading their garments before Him as He rode into Jerusalem, waving palm branches and crying, "Blessed is He that cometh in the name of the Lord!" And it was an ovation in which children had a great part, for they followed after Christ in great multitudes as he went into the temple, crying, "Hosanna to the Son of David!" And when the chief priests and scribes made angry protests, Jesus answered, "Have ye never read, Out of the mouths of babes and sucklings hast thou perfected praise?" The day presents Christ as the highest object of adoration and is peculiarly adapted to awaken in the hearts of young people a deep enthusiasm for Him. The story of His triumphant entry into the Holy City creates an atmosphere most favorable to the call of discipleship to young people. If we will lay hold upon the great opportunity which this day presents, to make wise and thorough preparation for it, and by prayer and consecration and counsel, and by earnest and tender appeal, bring home to the hearts of our young people Christ's invitation to follow Him, the day may be made in our single church in spiritual results more glorious than ever made through the centuries since that day when the multitude went jubilant and shouting with Jesus as he rode from Bethany to Jerusalem. If the children and youth

who on that day cried out "Hosanna to the Son of David!" were many hundreds, on this coming Sabbath of Palms those who in our Zion will join in that sacred acclaim should be ten times ten thousand.

Our present purpose in this announcement is to definitely set the day for this holy purpose before the minds and hearts of our pastors and Sunday School officers and teachers, and to make a few suggestions for their guidance in such a preparation for the day as will secure the largest and most permanent results. We deal now simply with this work of preparation. We are preparing a booklet which will be sent out to all of our pastors well in advance of the day, which will give helpful suggestions on teacher preparation in particular, and general directions for the general observance of the day, and for the preservation of the fruits of the day. These interests will also be presented in the *Sunday School Journal* for March. The vital thing at present is preparation. We are sure that the following pivotal points should enter into the program leading to Decision Day:

1. Let the pastor, having carried the matter before the divine Master in the secret chamber of prayer and received his assurance of guidance, call together for counsel and prayer the superintendent and the heads of the several departments of the school. In this conference the whole situation should be carefully canvassed. The general spiritual condition of the school should be considered. The list of teachers should be studied in detail with reference to the possible efficiency of each one in the work proposed. If it should be clear that some of the teachers for causes which cannot be overcome will not be able to give spiritual leadership to their classes, it should be considered whether they may not be superseded by those better qualified. It must be understood that all such inquiries are to be made with frankness, and in perfect kindness and confidence.

2. Then let the pastor and superintendent call a full meeting of the officers and teachers of the school. The place and the time should be chosen so as to make the fullest attendance possible. The call for that meeting should not be made publicly, either in the school or congregation, but by a joint note of invitation from the pastor and the superintendent, sent to each member, indicating that the meeting will be one of unusual importance and urging their presence. At that meeting let the subject be clearly explained and the vital importance of the end in view strongly impressed. Before taking up any details of method let there be a period of prayer, thorough heart-searching, and consecration. There may follow representations from teachers concerning their classes. A general estimate may be made of the unconverted members of the school and plans may be discussed for the best methods of influencing them. But the great end to be accomplished at this meeting must be the awakening of the teachers and officers themselves. Unless their hearts are stirred into a deep concern, little can be accomplished. A Decision Day for which officers and teachers make but half-hearted preparation will not bear much fruit. The results will be measured by the amount of eager prayer, patient labor and earnest thought put into the preparation.

Let each teacher make a complete list of unconverted scholars in his class, giving their names in full and their residences. In making up this list the teacher must not be guided simply by question of membership in the church, for there are some members of the church who have no vital Christian experience, and some have accepted Christ who have not yet united with the church. Let the teacher, not merely in a hortatory way, but simply and earnestly impress the members of his class with his anxiety that they may accept Christ and openly follow him. Say nothing about an approaching Decision Day. Put the emphasis of *decision*, not on the day. This effort must not be confined merely to the meeting of the class, but must be followed up tactfully, prayerfully and persistently. It may involve many calls, many letters, meetings of the class in the teacher's home or in the home of some member, and calling in for co-operation other persons most likely to influence particular members of the class. Each person must be dealt with independently and his peculiarities and circumstances carefully considered. It is a question of gaining him for Christ, and no pains should be regarded as too great with that end in view.

4. Repeated meetings of the officers and teachers will be necessary as the work progresses. The subject of the parents of unconverted children should be considered at these meetings. The knowledge of the homes is exceedingly important, and the co-operation of parents should be enlisted. Much indifference on the part even of nominally Christian parents concerning the religious condition of their children will be discovered. The utmost effort must be made to break up this indifference and create in them a serious concern. This will require visits to the parents for heart-to-heart talks concerning their children. The result may be not simply the securing of their help in the effort to gain children, but their own religious awakening as well. Irreligious parents may be deeply touched by a genuine interest in their children on the part of others. Following the necessary amount of personal work among the parents, a special meeting of the parents should be called by the pastor and superintendent, in order to put the matter more thoroughly upon their hearts. This will give a great opportunity to point out their obligations and indicate how they may help. One effect will be in many cases to secure the restoration of the altar of prayer in the home.

5. The pastor and the superintendent will probably desire the teachers to gather for a few minutes before or after the session of the school for prayer and conference for several weeks before the day. Bear in mind that no announcement of the day must be made. But the last week before the day should be made one of ceaseless effort and prayer. Every teacher and officer must have a full "prayer list" of those for whose conversion effort is being made, and pray for them name by name, again and again, and follow up the prayers by every suggestion of the Spirit for accomplishing the object sought. A simple but appealing letter signed by the pastor and superintendent should be sent to each unconverted member of the school, urging their ac-

(Continued on Page 5).

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

HAS THE REACTION SET IN?

(Continued from Page 1.)

Negro? Are we to understand from the sentiments given forth by Ex-Governor Northern, from recent editorials in the *Constitution*, the report of the Citizen's Committee, and the recent utterances of Mr. Inman that the better element of the white people is going to take the side of law and order and justice and fair play for the Negro? If so, we can lift our voices in praise to God, and thank Him for the better days in sight. If this problem is to be solved by the better element of both races getting together for a mutual understanding, then there is no better time to begin it than now.

PROFESSIONAL EVANGELISTS

There is no disputing the fact that with many men the special evangelistic work has been a signal success, and in some instances their work has been permanent; but as a matter of fact, any man who is called to preach and is not called for evangelistic work does not fulfill his calling. Bishop Berry, at the Upper Mississippi Conference, uttered a very significant statement when he said, "The Methodist preacher who is not an evangelist is not a Methodist Preacher." Too much has the materialistic spirit entered into our ecclesiastical work, so that ministers give their time and strength to the building of churches, educational and financial enterprises, rather than to evangelistic work. Now these matters enter into the sum total of ministerial success, but the ruling passion with the minister should be the sole desire for the conversion of the unsaved. If a man is called to preach, he is called to evangelize—called to save souls. The preacher who is not an adept at saving souls is a dismal failure, no matter what success along other lines he may have.

It is too bad that the money consideration has entered into the preacher's success. We are rated as \$700, \$800, \$1,000, \$1,500 men; we are rated by the amount of money for benevolent purposes we have raised. The time is come when there should be a halt. The effort should be made to rate a man in his ministry according to the number of souls he has been instrumental in bring to Christ.

The preacher himself is largely responsible for this state of things. He says that he is too busy with his various enterprises in his church, and that in order to have a successful revival effort he must call in a professional evangelist. The people rightly form the opinion that the pastor is not fulfilling the measure of his Divine calling. The church begins to look upon the preacher not as the man who can achieve victory as far as the salvation of souls is concerned, and will, therefore, feel that it is always necessary to have a man for this special work. By all means let our membership be impressed with the fact that when a man is called of God to preach, he is called unto the salvation of souls.

A Negro in Mississippi whose sentence was commuted to imprisonment for life was hanged three minutes before the governor's telephone message arrived.

THE TEXAS CONFERENCES

Our Southern Methodism has no two conferences that are more vigorous and progressive than the Texas and the West Texas Conferences. The last session of these conferences were exceptional, not for the reports showing heroic efforts on the part of the presiding elders and the pastors in the collection of benevolences, but that heroic efforts have also been made for the development of our membership.

One of the strong points in these conferences is the emphasis placed on education, but this is not only seen in the class of men received into the conferences, but in the spirit in which the educational institutions located within the bounds of these conferences are fostered. Wiley University, located within the bounds of the Texas Conference, and Sam Huston College, located within the bounds of the West Texas Conference have the loyal and very gratifying support of this local membership; so that President Dogan and President Lovinggood are to be congratulated on the success of these great institutions, for the men really vie with each other in raising funds for these schools. Wiley University and Sam Huston College are bound to be great factors in the education of our people because of these facts.

In the West Texas Conference there was one instance approaching heroism. The Rev. N. J. Johnson, presiding elder of the Austin District, told how he had helped his people pick cotton that is known as missionary cotton, i. e., the people decided to pick cotton on a certain day, all the proceeds of which would go for missions. On this day, Dr. Johnson went into the field with a bag and helped his people pick this "missionary cotton." It seems to be prevalent in certain parts of Texas, that since cotton and other plants are raised for the sustenance of the people, a certain part should be set aside for missions, education and for the church expense, which illustrates many of the heroic efforts put forth by our people to meet their obligations to the church.

Our conferences in Texas are alive, thoroughly sane and progressive, and the various benevolent interests of the church are receiving splendid support, notwithstanding the wonderful efforts they are putting forth for education. All hail to the conferences in Texas!

UPPER MISSISSIPPI CONFERENCE

APPOINTMENTS.

ABERDEEN DISTRICT.

J. H. Henry, Presiding Elder. P. O. West Point, Miss. Aberdeen, B. H. S. Ferguson; Aberdeen Mission, to be supplied; Aberdeen Circuit, W. C. Wetherall; Athens, A. E. Franklin; Bigbee Valley Mission, Andrew Saulsbury; Brooksville, T. L. Ingraham; Caledonia, L. J. Terrell; Center Ridge, to be supplied; Columbus, H. B. Hart; Columbus Circuit, W. M. Chappell; Columbus City Mission, to be supplied; Crawford, O. W. Crump; Hickory Grove, B. J. Roberson; Macon, W. H. Whiteside; Macon Circuit, L. T. White; Mashulaville, H. A. Robinson; Shuqualak, G. W. Baker; Strongs, L. F. Jones; West Point, J. W. Marsh; West Point Circuit, F. J. Talbert; West Point Mission, to be supplied; B. F. Perry; Conference Evangelist, N. L. Lackey.

CLARKSDALE DISTRICT.

B. F. Woolfolk, Presiding Elder. P. O. Holly Springs, Miss. Bedford, A. B. Blewitt; Clarksdale, G. J. Dobson; Clarksdale Circuit, P. H. Jackson; Coahoma, J. P. Watson; Drew, to be supplied; Dublin, to be supplied; Minter City, W. H. Golden; Money, E. M. Byrd; Phillip & Shiloh, E. D. Reed; Ruleville, H. Y. Saulter; Shellmound, C. W. Butler; Schalter, to be supplied; Tu-

nica, D. D. Shelby; Tutwiler, to be supplied; Webb, D. W. Weatherby.

GREENVILLE DISTRICT.

J. W. Winbush, presiding elder. Arnold and Boyle, to be supplied; Baird, G. H. Harvey; Belzona, to be supplied; Cude and Matson Mission, to be supplied; Dahomey and Winterville, R. L. Lee; Doddsville and Blaine, T. B. Barnes; Greenville, J. A. Slate; Gunnison and Rosedale, B. L. Roberts; Heads and Hollyridge, S. M. McLeod; Hollendale and Bourbon, to be supplied; Indianola, E. H. Holmes; Itta Bena, Grant Orange; Shelby and Mound Bayou, Wm. Bell; Sheppardtown, C. A. Jordan; Stephenville, J. R. Nevils.

TUPELO DISTRICT.

W. C. Clay, presiding elder, P. O. Holly Springs, Miss. Amory, J. J. Johnson; Amory Circuit, R. B. Buchanan; Bell, J. W. Johnson; Big Bay Miss., to be supplied; Boonville Mission, to be supplied; Corinth, J. M. Thompson; Corinth Circuit, to be supplied; Cotton Plant, to be supplied; Ecu Mission, to be supplied; Houston, W. C. Conwell; Houston Circuit, A. A. Wright; New Albany, Richard Sewell; Nettleton, D. D. Reed; Okolona, P. S. Bowie; Okolona Circuit, W. C. Hilliard; Pontotoc, J. C. McGee; Pontotoc Circuit, S. T. Walker; Ripley, F. H. Bunton; Ripley Circuit, F. D. Compton; Sherman Mission, to be supplied; Tupelo, J. M. Walton; Tupelo Circuit, S. D. Hudson; Union Grove, J. T. Cannon.

GREENWOOD DISTRICT.

S. H. Nevils, presiding elder, P. O. Greenwood. Carrollton, J. B. Starkey; Durant, J. H. Everett; Ebenezer, E. J. Turner; Goodman, O. Gillespie; Greenwood, C. W. Walton; Hesterville, J. M. Nevils; Lexington, D. M. P. Hazley; North Carrollton, P. A. Lemon; Owens, J. S. Pleasant; Pickens, J. Burton; Sallis, Green Spencer; Tchula, to be supplied; Vaiden, C. E. Moody; Vaiden Circuit, W. S. Leake; Winona, J. W. Byrd.

HOLLY SPRINGS DISTRICT.

N. R. Clay, presiding elder. Abbeville, D. P. Shaw; Alesville, W. T. Wright; Batesville, J. H. Talbert; Byhala, P. T. McEwen; Crenshaw, and Sledgeville, to be supplied; Duckhill, Drew Vanderford; Elliott, S. W. Moseley; Grenada, W. H. Gilliam; Grenada Circuit, William Lester; Gums The; to be supplied; Hernando and Cold Water, H. U. Yale; Hickory Flat, J. H. Wesley; Holly Springs, E. F. Scarboro; Holly Springs Circuit, Wilson Newall; Lewisburg, to be supplied; Oxford, N. H. Williams; Oxford Circuit, F. G. Wilborn; Sardis and Spring Hill, N. H. Isom; Senatobia and Como, David Darby; Tallahatchie Mission, to be supplied; Taylor, to be supplied; Thyratura Mission, to be supplied; Victoria, W. A. Rogers; Water Valley and Coffeerville, S. D. Troupe.

STARKVILLE DISTRICT.

T. W. Davis, presiding elder, P. O. Durant. Ackerman, C. L. Walls; Bell, G. W. Hunt; Bellefontaine (P. O. West Point), N. B. Bell; Bradley, W. B. Blackman; Cedar Bluff, W. S. Gillespie; Euporia, E. D. Cameron; Euporia Circuit, D. W. Calvert; Fences, to be supplied; Hopewell, Wm. Campbell; Kilmichael, M. C. McEwen; Kosciusko, D. A. Bragg; Kosciusko Circuit, E. D. Montgomery; Liberty Hill, W. H. H. Gallion; Little Rock, A. D. Sherman; Louisville, E. A. Boyd; Maben, J. E. Everett; Mantee and Pheba Miss., to be supplied; Noxpatier Miss., to be supplied; Rock Hill, A. J. Trice; Sand Creek Miss., to be supplied; Starkville, E. C. F. Troupe; Starkville Circuit, D. L. Tubbs; Weir, D. Green; Whites, J. W. Parks.

We learn through the *Colored American Magazine* that Thomas Dixon, author of "The Clansman," has given the First Baptist Church (colored) the price of a window for their new edifice.

Personal and General

Bishop Burt is at home in Zurich, Switzerland.

The Negro regiments are being sent to the Philippines.

Rev. and Mrs. W. R. Butler, of Shreveport, are in the city.

The annual session of the Tuskegee Negro Conference will be held February 20-21.

The first general election in the Philippines under the new law will take place July 30th.

The Rev. J. H. Thompson, of Bertie, La., called at the office on a recent visit to the city and reported a successful year's work.

Prof. Geo. W. Hayes, president for the past 13 years of the Virginia Baptist Seminary, Lynchburg, Va., died a few days ago.

Bishop Warren, during his visit in Spokane, Washington, last month, was entertained at dinner by former students of Boston University.

President Roosevelt has presented Commander Robert E. Peary, the Arctic explorer, with a gold medal, on behalf of the National Geographical Society.

Bishop James A. Handy, of the African Methodist Episcopal Church, celebrated his eightieth birthday recently. The Bishop is completing his sixteenth year on the bench.

A skyscraper 654 feet high is to be built in New York, which leaves the Eiffel tower only 330 feet ahead. The new structure will overtop the Washington monument 99 feet.

Announcement is made of a Race Conference to be held in Columbia, S. C., January 23, for the consideration of important questions. The attendance of a number of prominent men from other states is expected.

We have on our desk a copy of the neatly printed minutes of the eighteenth session of the Staunton District Conference, of the Washington Conference, held recently in Charlestown, Va. The Rev. Jas. H. E. Carter is the secretary.

A very impressive memorial service for Bishop McCabe was held in Calvary Methodist Episcopal Church, Washington, D. C., Sunday, December 31st. Addresses were made by Bishop Earl Cranston and Dr. W. L. Davidson, secretary of the American University.

Madam Jordan, a graduate of Grantland College, in Philadelphia, is in the city giving instructions in millinery. Mrs. Jordan is a resident of Nashville, Tenn., and comes highly recommended to us and we therefore hope as many of our young ladies as possible will avail themselves of her instruction. She purposes to train the young ladies in millinery for the nominal sum of ten dollars.

The First Methodist Episcopal Church, of Monrovia, Liberia, Africa, raised some time ago \$1,655.13 for repairs. At this service the Rev. Dr. Ernest Lyons delivered an inspiring address on "Money Giving." To report such a sum in a single day is an indication that our work is very much alive under the leadership of the Rev. J. A. Simpson, B. D., pastor of the church. We send to these friends our highest congratulations.

President Joseph F. Smith, of the Mormon Church, is the father of 43 children. The mother of the 43rd child, which was born a few weeks ago, is President Smith's fifth wife, according to his faith. The birth of the last child brought the Mormon Apostle finally before Judge Ritchie's division of the Criminal Court, as the governments of the United States and of Utah declare that only one of the five women is his wife, and upon him was imposed the maximum fine, three hundred dollars.

The Rev. and Mrs. James M. Hoover, after a furlough period in America, started on the return trip to their work in Borneo, Tuesday, January 8th, sailing from New York on the steamship Kaiser Wilhelm II. Their visit to the United States has been profitable not only in recuperating their health, but also in enlarging their circle of friends and in strengthening the ties which bind many in the United States to the picturesque and useful work these missionaries are doing at "the corner of Asia."

Dr. James E. Shepard, of North Carolina, sails February 2 en route to Southampton, London and other points. The Doctor is the only Negro who will appear upon the program of the World's Sunday School Convention, before which body he will

speak May 27. After this engagement he will give a careful study to the conditions in South Africa, and formulate, if possible, a plan for the relief of the terrible oppression of blacks in the Congo Free State and the betterment of the agricultural and industrial conditions there and in Liberia and other sections of the west coast.

Bishops William Burt and Joseph C. Hartzell, after making the first stage of their tour for inspecting the mission fields of the Africa conferences, namely, the trip to Madeira, left Funchal Dec. 23, enroute to Monrovia, Liberia. The inspection of the work in Madeira led Bishop Hartzell to write very hopefully of that portion of his field. Perhaps the most noteworthy feature of the visit was the organizing of the Madeira District Conference which includes four ordained missionaries and the four ladies of the mission staff. The work there is now carried on from three centers—Funchal, Mt. Serre, and Machico.

On Friday evening, November 23d, a farewell reception was held in honor of Bishop I. B. Scott, in St. Mark's Methodist Episcopal Church, New York, of which the Rev. W. H. Brooks is pastor. The Bishop gave a graphic description of his work on African soil and cited many interesting incidents of the African life. At the conclusion of his address Dr. Brooks suggested that St. Mark's Church take the responsibility of educating one of the native girls and that "St. Mark" be part of her name. The suggestion was favorably received. Bishop Scott sailed from New York the following Saturday morning for Liverpool, enroute to his work in Africa.

The American Philological Association and American Archaeological Association was in session in Georgetown University, Washington, D. C., a few days ago. Among the distinguished and noted scholars of the country in attendance upon these meetings was Prof. W. S. Scarborough, of Wilberforce University, who is not only a member of both of these associations, but of the American Modern Language Association and American Social Service Association of Oxford, England, as well. Prof. Scarborough read a paper before the association upon the meaning of certain Greek words which was favorably commented upon by several of the expert Greek scholars of the world.

The American Bible Society has received a report from its agent in Shanghai, China, the Rev. John R. Hykes, D. D., which gives some details of a "Boxer" uprising in the province of northern Shansi, and indicates that the "Boxer" doctrine is not yet a thing of the past. A number of rowdies practicing these arts surrounded the magistrate's yamen, says Dr. Hykes, where the few foreign residents had been forced to take refuge, and demanded to be permitted to sacrifice the foreigners to their rites. The magistrate was powerless, but a young German lieutenant, who was in the district, assembled a few of the loyal soldiers, inspired them with courage, and went with them to face the "Boxers" in person. He had only eleven rifles, while the "Boxers" were a small multitude and well armed with knives and spears. The German ordered them to surrender, but they merely laughed and started to attack, upon which the German shot one, and in the fight that followed he and his Chinese braves killed a dozen or more and took forty-three prisoners. It is due wholly to him that the foreigners present were not all slain, and the incident shows also how ill-prepared any of the local officials are for an affair of this kind and how little precaution they take against it. Immediately after this incident was over a Chinese general and troops in plenty had arrived! It is usually so.

The Rev. Francis Berry, of the Detroit Conference, died on January 2 of pneumonia, at the age of eighty-five. The earlier years of his ministry were spent in the Methodist Church of Canada, where he was an influential leader. He served pastorates at Hamilton, Aylmer, Saint Thomas, Napanee, Whithy, Collingwood, Sarnia and elsewhere, and was for six years chairman of the Barrie and Sarnia Districts. Thirty years ago his health broke, and he was forced to retire. At that time he came to Michigan. After a season of rest he re-entered the pastorate and served with zeal several churches in the Detroit Conference. But his strength was unequal to the task, and he was compelled to superannuate permanently. He was a Christian gentleman of the old school, a man of profound convictions, aggressive, evangelistic and uniformly successful in his pastorates. Up to the end he retained his intellectual vigor, and read widely on all phases of cur-

rent life. He preached every time he had an opportunity, and "went about doing good," even in age and feebleness extreme. A widow, now in her eighty-second year, one daughter and four sons survive. The daughter is Mrs. John Farley, of Saint Thomas, Ontario, and the sons are Dr. E. A. Berry, of Ohio; Bishop Berry, of our church; Dr. W. F. Berry, of Glenwood Springs, Cal., and Dr. H. G. Berry, of Mount Clemens, Mich.

The New York *Christian Advocate* gives the following account of the funeral of Dr. Richard S. Rust:

The memorial services which preceded the burial of the late Dr. Rust were held in Saint Paul's Church, Cincinnati, December 26, in charge of the pastor, the Rev. W. D. Cole, who read the lessons and testified that Dr. Rust had been for weeks before his departure in a spirit of expectation, composed, joyful, and at times, rapturous. Prayer was offered by Dr. J. B. Young and Dr. H. C. Jameson, presiding elder of the district; Dr. A. J. Lyon, of Delaware, O., represented Ohio Wesleyan University, of whose Board of Trustees Dr. Rust had been a valued member for many years.

Bishop John M. Walden, president of the Freedmen's Aid and Southern Education Society, who had been closely associated with Dr. Rust in the work of that organization for two score years, emphasized especially his providential equipment for his work, his business sagacity and tact, as well as his faith, courage and devotion.

Dr. Young read resolutions of the Cincinnati Preachers' Meeting, which declared Dr. Rust to have been for years a pattern of heroic zeal, evangelical enthusiasm and Christian philanthropy and briefly dwelt upon his volcanic eloquence. A brief tribute from Dr. W. V. Kelley, editor of the *Methodist Review*, suggested the everlasting debt of gratitude owed to the dead man by the Negro race; a letter from President W. P. Thirkield, Howard University, Washington, D. C., characterizing Dr. Rust as a man endowed with unusual powers and made on a large pattern, whose enthusiasm, stirring eloquence and sacrifices had helped to make possible the great system of southern schools; and the action of the Woman's Home Missionary Society, furnished by Mrs. F. A. Aiken, its recording secretary, giving credit to Dr. Rust for great services in connection with the formation and early history of that organization—were also read.

The burial was in Spring Grove cemetery, where the final words of committal were uttered by Bishop Walden and the Rev. Mr. Cole. Two sons survive, Charles H. Rust and Dr. Richard H. Rust, both of Cincinnati, the latter a graduate of Wesleyan University, and widely known as pastor of leading churches in the East and in the Cincinnati Conference.

NEWS NOTES

The health of Bishop Fowler is improving each day.

An old law, that of docking congressman \$13.75 a day for non-attendance, has been revised.

The corner-stone is laid of the Mrs. William Butler Memorial Hospital in Baroda, India.

Bishop Thoburn, it is said, predicts the early coming of the greatest revival this country has ever seen.

Evangelist Gipsy Smith counts the Boston meetings the most successful he has ever held. During the recent series of meetings in that city over 3,000 persons expressed their purpose to lead a new life.

Late press dispatches report that Kingston, the capital of Jamaica, was destroyed by an earthquake. Fire broke out in the ruins, making the situation more horrible. The estimated loss of life is one hundred.

For the first time the United States will now have an official representative in the Congo Free State. Action was authorized, on the initiative of Secretary Root, for the appointment of a consul-general by this government.

The Rev. J. F. Heisse, presiding elder of the West Baltimore District of the Baltimore Conference, has consented to resume the editorship of the Baltimore *Methodist*, made vacant by the resignation of the Rev. L. H. Pearce.

It is said that General William Barth has begun the year by establishing in London an Anti-Suicide Bureau, the object of which is to give a place and an opportunity to the friendless and distressed, where they may apply for encouragement.

PERSONALS

Miss Corine Kennedy, now visiting in Alexandria, contemplates making that city her home.

Mesdames Mary Miller, Lucy Banks and Miss Cella Miller, of Camppti, La., spent the holidays with relatives in Beachland.

The Rev. J. Tutson, of Leesville, La., desires to thank Sisters Anna Shad, Ella Connerly, Z. Connerly and Jane Fisher for the hat presented him a few days ago.

Methodism prospers in Paris, Tennessee, under the pastorate of the Rev. J. F. Neal, who is overcoming all obstacles. Bro. Neal is popular among his people.

At Atoka, Tenn., Presiding Elder M. Williams held a very successful fourth quarterly meeting December 31st. The pastor has received this quarter \$35.78; raised for all purposes \$53.85.

The Rev. and Mrs. N. H. Redrick, of Warrior, Ala., received recently presents and pounds of various provisions that quite filled their tables. This was the thoughtful kindness of the young people of the church.

The first quarterly conference of the Hearne (Tex.) Charge was a grand success. The Presiding Elder was paid in full. The people of Hearne are looking forward to better things under the pastorate of the Rev. P. H. Jenkins.

Mr. and Mrs. J. A. Y. Dickens, with their little daughter, Howard D., spent the Christmas visiting relations and friends in Sardis, Miss. Mr. Dickens desires all of his correspondents to address him at Sardis, Miss., until February 20.

Some of the leading members of Hood's Chapel, among them Mr. John Williams and Prof. S. E. Cooper, on the Belmont (Tex.) Circuit headed the party which so pleasantly surprised the pastor, the Rev. J. W. Wright, on a recent evening.

The Rev. J. A. Knox and wife upon their arrival in Gainesville, Georgia, were heartily welcomed by the mem-

bers of our church and of the Baptist church as well. They soon called at the parsonage with various tokens of good will and a sum of money.

Pastor F. Smith and family, of Alexandria, Tenn., are highly appreciated by the parishoners. The contributions of members and friends shortly before the holidays netted \$8.00 and during the Christmas season the friends visited the parsonage again with many packages and pounds. The pastor and family are indeed grateful.

Very agreeable and helpful was the visit of members and friends of the Madison (N. C.) Circuit, to their pastor's family on the evening of December 25th. The numerous pounds were appreciated. The church at Stoneville raised \$21.25; Wither's Chapel raised \$17.65, making a total collection of \$42.58, during the Christmas holidays.

The Sisters of Bethel Methodist Episcopal Church, Roanoke, Ala., are planning to have a Grand Rally on the Fourth Sunday in February. They assessed themselves \$2.00 each. This will give them a total of \$86.00, the purpose of the rally is to have the church lighted by electricity and paint the inside walls. The Rev. W. L. Darious is the pastor in charge.

At Woodlawn Methodist Episcopal Church, Newport, Tennessee, the Emancipation Proclamation was appropriately celebrated. The speakers on this occasion were Prof. J. W. Spears, M. Porter, C. H. Hutcherson, M. Dickens, A. Boyd, Elizabeth Garrett and Ellen Brown. The addresses, recitations, prayers and songs were fitting. The Rev. M. E. Johnson is pastor at Newport.

A reception was tendered Mr. and Mrs. Walter G. Buchanan, who were recently united in marriage in New Orleans, by Mr. M. Brooks, of Monroe, La., a brother of Mrs. Buchanan, formerly Miss Lula Brook. The bride's relatives are among the best people of Monroe, Mr. Brooks being one of the leading business men. The reception was largely attended by the many friends of the family.

Doings of the Workmen

ALABAMA

Wetumpka, R. S. Taylor.—Our pastor, Dr. Daniel, recently assigned for this conference year, on the Wetumpka Circuit, preached an eloquent sermon at New Stille Church Jan. 6, text Rev. 12, 14. We have unshaken confidence in him and believe the charge will go on to success. The people gladly received him. Collection at the 11 o'clock service, \$13.50.

DECATUR, L. H. Hunly, pastor.—Our first quarterly conference was held during December with Rev. A. S. Williams Presiding Elder in the chair. All officers were present with reports. Paid Presiding Elder \$12.80. The Elder preached two able sermons on Sunday.

On Friday night December 14 a storm struck the parsonage; the door was blown open and in rushed Brothers Chas. Troup, Frank Williams, Jess Martin and Sisters Murphy, Goley and a host of others, leaving many nice things for the pastor. Thanks to the members and friends of St. Paul Church. We hope they will come again.

SCOTTSBORO, J. B. Webb, pastor.—A party of friends visited the parsonage the evening of December 31st and loaded the tables with provisions of all kinds. The party led by Bro. J. H. Hembree, received a cordial welcome from Mrs. Crawford of Tennessee, the mother of Mrs. Webb, who attended

A FEELING OF SECURITY.

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

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The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs.

It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything.

It is nature's great helper in relieving and curing kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

If you need a medicine, you should have the best.

If you are already convinced that Swamp-Root is what you need, you will find it on sale at all drug stores in bottles of two sizes, fifty-cents and one-dollar.

Sample Bottle of Swamp Root Free by Mail.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the SOUTHWESTERN CHRISTIAN ADVOCATE.

her sick daughter, Mrs. Webb has been ill for five weeks, but she is now convalescing.

ARKANSAS.

LADD AND LINWOOD CIRCUIT, B. F. Young, pastor.—My fourth and last quarter was held December 29-30 by the Rev. S. McDonald, Presiding Elder, who was on time. All the officers were present with written reports which showed the work to be gaining and in a prosperous condition. The Elder preached two strong sermons. All hearts were made glad. We have purchased a church record also a leader's and steward's record and we are going to make this a first class appointment with the Lord's help. We are in advance of last year.

LOUISIANA.

Bayou Goula, I. C. Dougherty, Pastor.—I take this method of thanking the members and friends for their kindness to me this year, especially Bros. R. Tate, A. Thomas, E. Smith, Frank Morris and E. Marshall; Sisters M. Tate, R. Thomas, M. Dyer, H. Young, M. Coleman, S. Wilson, C. Pleasant and L. Mullen; Mrs. S. L. Lavine, Mr. G. L. Davidson and many others. We pray God's blessings upon these kind people who have stood by us this year.

SPRING CREEK.—The fourth Quarterly Conference held at this place by Presiding Elder J. J. Ohee. He found the church completed all debts paid off but \$17.25. The cemetery beautifully fenced in at a cost of \$30.00, and paid for. Our members are few but they have done remarkably well. Benevolent money collected up to date, \$18.00; paid Presiding Elder \$32.00. The Elder preached a strong sermon. The service closed with a determination to do more for the Master in this the New Year.

CENTRAL, D. J. Price, pastor.—In connection with the Christmas tree at St. James Methodist Episcopal Church, December 24, the Superintendent, Mrs. C. A. B. Price, had a Little Folks' Concert and Tableaux which in every way was unique and entertaining. It was fun for the young people and pleasure for the old. The church was beautifully decorated. The Christmas tree was one of the best ever had. Santa Claus

gave out many presents, making smiling faces and glad hearts. All went away perfectly satisfied with the festivity.

DONALDSONVILLE, C. Spears, pastor.—The Christmas tree and exercises held here were the best in the history of St. Peter Methodist Episcopal Church. Too much credit cannot be given Misses Collins, Slaughter and Spears, Messrs. R. B. Jones, C. Scott and James Boyd for their interest in the affair. The old folks as well as the young were made happy. The pastor and family were remembered. The pastor received in cash \$5.85. On New Year's night one of the largest crowds ever assembled in St. Peter's Church gathered for the service. The Rev. A. J. Proctor, of Mason, Tennessee, was present and preached a strong sermon. Collection, \$12.85.

GILEAD, B. Carr, pastor.—The Superintendent and children of Pine Grove Sunday School had a joyous Christmas celebration. The tree held many beautiful tokens. A collection of \$4.50 was raised. The members plan to send the pastor to the forthcoming conference with full reports.

LETTSWORTH, J. J. Woolridge, pastor.—Our church here is in better condition spiritually and financially, than it has been for a number of years. Sinners are being converted, the pastor's salary is being paid and the benevolence is already in hand. The stewards presented the pastor with a handsome suit of clothes for conference, led by Bro. Anthony Bradford and Bro. Binfields. At Scottsboro the young friends of the church got together and purchased for the pastor a very nice pair of shoes as a token of their appreciation and esteem. On the evening of January 8th the inmates of the parsonage were awakened by a small band of friends led by Bro. J. D. Buens and other members. These friends presented to the pastor and family some 35 presents evidences of their appreciation.

MISSISSIPPI.

CORINTH.—Rev. J. M. Thompson, of Corinth Methodist Episcopal Church has wrought a noble year's work. He has not hesitated to condemn sin. He has preached a pure and wholesome gospel and now closes his work for this conference year without a spot or blemish. His work has been wrought with so much earnestness that we hold him in high esteem. We admire him as a minister so much that we want him back. Young Ladies' Club, of Corinth Methodist Episcopal Church, assisted by Prof. W. R. Adams.

VICKSBURG, L. W. Price, pastor.—"The first Sunday in January was Presiding Elder's Day in Wesley Chapel. Rev. J. C. Hibler, Presiding Elder of the Jackson District, preached. 'The Old Iron Horse' yet knows how to stir great audiences. The results: The Stewards paid the Pastor off, \$600.00; the Stewardess and Parsonage Committee Sisters, members and friends led by Sisters Mattie Newton and Ophelia Williams, presented the pastor, L. W. Price, a fine suit of clothes for conference; two members joined and got one cash subscriber for the SOUTHWESTERN. A great day it was.

West Jackson, C. H. Jones.—With the Rev. W. A. Oates as pastor, we are surely gaining ground. He took charge of this work during the month of August and has added sixteen or more to the church and raised \$200.00. Should the next Annual Conference return him next year we predict a great and grand work and we ask for his return. Our pulpits are in a great need of such men as Bro. Oates, men who will take a bold stand for Christ.

and His Church and will preach God's plain word as it is written in the Sacred Scriptures. Let us have more clean Christian lives.

OKLAHOMA

SHAWNEE.—W. F. Smith, pastor.—At the watch meeting Monday night, December 31, many promised with tears that they would be better and do more for the Master in the New Year than they did in the old. If these promises mean anything quite a list of new subscribers will be sent in soon. The pastor will be sent to the conference with the entire missionary appropriations raised. A revival is following this watch night meeting service.

TENNESSEE.

PETERSBURG CIRCUIT, J. A. Fleming, pastor.—The Rev. S. M. Utley, Presiding Elder of the West Nashville District, held his first quarterly conference at Colwell Chapel Methodist Episcopal Church, November 24-25, 1906. The Elder was at his best. He preached two sermons to crowded houses. On Tuesday evening he spoke before the Epworth League. We believe him the man for the place. Raised for Elder, \$11; Pastor, \$15.50; trustees, \$4.00; total, \$30.50.

TEXAS.

PALESTINE, H. R. Smith, pastor.—I arrived in Palestine with my family on the 20th of December and was cordially received by the entire membership. Everything moved on in a most prosperous condition until the last night in the old year. Just at the passing out of the old year and the entering in of the New Year all were howled in prayer giving thanks to God, and after receiving the benediction and all had dispersed a song was heard at the doors of the parsonage and as the doors opened a host of members and friends of St. Paul's Methodist Episcopal Church entered with the greetings of the happy New Year, leaving many pounds of provisions which gladdened the heart of the pastor for which he expressed his sincere thanks.

GORDON CHAPEL, Mamie B. Childress.—We the members and friends of Gordon Chapel Methodist Episcopal Church, West Nashville District, are very much pleased with our present pastor, Rev. R. A. Dowell, he has started off with his work with a vim and a strong determination to succeed. He has taken in several members already, and is building a parsonage. The Ladies' Aid Society made up a Christmas basket representing old Santa, for the children, valued at \$4.00. The ladies are planning to do a good work this year. The District Conference was successfully held. Prof. Green delivered the welcome address. The First Quarterly Conference of Gordon Chapel was held December 16-17 with Rev. S. M. Utley, Presiding Elder, in the chair, the report showing that each department of the church had been looked after. Dr. Utley who was at his best, preached two wonderful sermons, lectured to the Sunday School and Quarterly Conference. Notwithstanding the inclemency of the weather we were very successful, paying our full amount of apportionment, eleven dollars and 25 cents and raising for all purposes this quarter \$161.00.

A GIGANTIC MASS MEETING.

At Handsboro, Miss., in the interest of the Jamestown Exposition, to be held at Norfolk, Va., this year, a gigantic mass meeting was held Dec. 31st. The meeting was called to order by Rev. R. N. Jones, a Presiding Elder of the Methodist Episcopal Church, and

Commissioner for the Coast Counties. After formal exercises, Rev. A. M. Trotter, pastor of Handsboro Methodist Episcopal Church, introduced Dr. Jas. M. May, M. S., Ph. D., professor of chemistry at Alcorn A. & M. College, and Chief Commissioner for the State of Mississippi. The doctor spoke in detail of this mammoth exposition, the government's willingness to have the Negro represented, the same being evinced by its \$100,000 appropriation for the Negro exhibit. He clearly demonstrated how vitally necessary it would be for the Negro to come on the stage, at this, his critical period, and show in a tangible way his progress, and the forward strides he has made during these four decades of his freedom, along educational, inventive, agricultural, and industrial lines. Some fifty exhibits were reported from the Coast District, and the state's number of registered exhibits stands second only to Virginia. A brief address was delivered by Prof. A. E. Perkins, B. S., principal of the Biloxi City Schools, who touched forcibly upon the exposition as a vital feature in our racial problem. Prof. J. N. Randolph, principal of Pass Christian public school, emphasized the great necessity of the Negro's making better than a mere "Jim Crow" exhibit, as this would tend to operate against him. Aside from the above named persons who were exposition Committees and officers, the delegates were as follows:

From Biloxi, Mesdames Fannie C. Williams, Theresa L. Alexander, Mary M. Young, Julia L. Hutchins, Rev. R. L. Carpenter; from Pass Christian, Mrs. Raymo, Mrs. Morris, and Mrs. Richardson; from Handsboro, Rev. H. L. Kennedy, Capt. Judge Riley. The following resolutions were adopted: "Whereas, the Jamestown Exposition, affords the Negro an unparalleled opportunity, to place himself advantageously before the civilized world, in an industrial, educational, and moral light; Resolved, That we heartily co-operate with Dr. Jos. M. May, and Hon. Giles B. Jackson in their untiring efforts to make the Negro feature of this gigantic world movement, a success. Resolved, That, all Exposition committees, and commissioners, race leaders and persons interested in race development, stir themselves to action, gather and send to Norfolk through their commissioners, all good specimens produced by Negro talent, hand, and genius. Resolved, That the proceedings of this meeting be published in the SOUTHWESTERN, and the Negro Criterion, and that all Negro journals, newspapers, periodicals, and magazines enter into the spirit and purpose of this mammoth enterprise, and assist in scoring a great victory for the race in its upward struggle.

Committee:

A. M. TROTTER.
H. L. KENNEY.
A. E. PERKINS, Sec.

STERLING COLLEGE.

BY THE REV. H. H. MATTHEWS.

Sterling College, of Greenville, situated in the extreme northwestern portion of South Carolina, is doing an excellent work among our people. Dr. D. M. Minus, president of Sterling College for the last eight or ten years, has put his whole being into the work. We had the pleasure of visiting this institution the latter part of December last and witnessed some of the very good work done by this much needed institution of learning among our people, in the extreme portion of the state. Claflin, the state college, Benedict College, and Allen University are doing good work among our people, but all

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.
I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the cure a complete trial; and if you should wish to continue, it will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," 11th explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMER, Box 176 - Notre Dame, Ind., U. S. A.

haven't been reached yet, therefore Sterling and other coming schools should be not only encouraged but helped and sustained. Prof. A. C. Garrison is vice-president of Sterling; Miss Hattie Brown, of Tuskegee, La., is head of the Sewing and Millinery Department; Miss Minnie Minus, the talented daughter of Dr. Minus, is matron. Sterling has an excellent corps of teachers. Dr. Minus, it must be remembered, is a very brilliant preacher and stands among the foremost men of the South Carolina Conference, being a graduate both of Claflin and Gammon. We inquired as to the number of schools for the white and colored people and found that there were at least six for the whites. Sterling College and the Greenville are the only schools in the city of Greenville for Negroes. This state of affairs in itself should cause all lovers of education and especially of a people who have had but little or no chance scarcely to aid Sterling and other such schools. We are glad to say that there are some kind hearted white people in South Carolina who are giving their influence and some means toward Sterling, some whose names we think it quite appropriate to mention here, the following trustees of Sterling among the whites, viz.: J. J. Fretwell, A. A. Gates, C. E. Graham, Jas. Maxwell, J. F. Mackey, J. Organ Lawton, Postmaster J. F. Richardson and others who have contributed toward the support of the school. Dr. J. B. Middleton has given \$300. Elders J. F. Page and W. G. Valentine, Drs. C. R. Brown and B. F. Witherspoon, and other ministers of our church, also some of the leading ministers of the Baptist Church, have thrown their church doors open to the institute. Sterling should be helped by all means. Only a man of indomitable will could accomplish the work which Dr. Minus has accomplished in so short a time. Let Sterling's friends increase and speed on the good work. Greenville, S. C.

INQUIRY.

I wish to inquire for my son Samuel Wilson who left home about the last of July or first of August, 1905. When last heard from he was in New Orleans in the Pullman service running between New Orleans and Chicago. He is about 27 years old. Any information concerning him will be thankfully received. Address James Wilson, R. F. D. No. 1, Yazoo City, Miss.

Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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High grade coeducational, literary and industrial boarding school. Fourteen buildings; steam heat; hot and cold water throughout; ample fire protection; 4 preparatory and 4 collegiate courses leading to degrees; Bible reading and study course; school of music with frequent high grade concerts; fine athletic field; 16 industries; 88 instructors; 700 students; restaurant and delicacies; beautiful home with modern conveniences for self boarding girls; campus large, well kept, shaded and healthful; no malaria; government, fraternal; terms moderate; an ideal school. Send for catalog. L. M. DUNTON, Pres., Orangeburg, S. C.

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GREAT
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FOR THE HAIR AND COMPLEXION

is used in our Beautifying Parlors on hundreds of ladies and gentlemen. MME. TURNER'S MEDICATED HAIR GROWER will cure any scalp trouble and stimulate the growth of hair, no matter what its condition may be. Price, \$1.00. We give the kind of soap we want you to use.

MME. TURNER'S MYSTIC HAIR BLEACH will cure every, any and all kinds of spots, marks or blemishes in 8 or 10 days, giving you a youthful, clear, sweet complexion. Price, \$1.00. Soap free. We have a full line of wigs and switches of all colors. MRS. M. C. TURNER, 1422 Canal St. New Orleans, La.

HAVE YOUR EYES EXAMINED BY DOCTOR P. J. SCOTT,

A Graduate Refractician. Myopia, Hypermetropia and Astigmatism scientifically corrected. Spectacles and Eye Glasses made to order and guaranteed to give perfect satisfaction. Office at 2509 Dryades Street. Calls promptly answered. New Orleans.

35c Worth of Needles for 15c

We manufacture the best Needle Case in this country. To introduce them we make the ABOVE SPECIAL OFFER. It contains an assortment of 115 High-grade needles, for every sewing use, guarantee to be the best value ever offered for the money. You can make big money selling these Cases. Send 15 cts. for case and AGENT'S TERMS. Satisfaction guaranteed or money refunded. WALTHAM NEEDLE CO., 128 MAPLE STREET, WALTHAM, MASS.

Conference Notices NOTICE.

The Board of Control of the Preachers' Aid Society of the Louisiana Annual Conference will convene in the parsonage at Lake Charles, La., January 22, 1907, at 7:30 p. m.

B. MACK HUNBARD, Vice-President.
W. R. BUTLER, Secretary.

SPECIAL NOTICES.

Presidents of Each Epworth League Chapter.—Dear Friends: Please see to it that your League sends \$1.00 to the Annual Conference by the pastor, and the same will be paid to Dr. I. G. Penn, for general Epworth League expenses. Dr. Penn will give vouchers for same.

ROBT. C. WORSHAM,
Pres. of Alex. District League.

WINSTON DISTRICT. SECOND ROUND.

Wilksboro and North Wilksboro, Feb. 2-3; Jonesville and Elkin, 9-10; Mt. Airy Station, 16-17; Mt. Airy Cir., 21; Winston, St. Paul, 23-24; Winston, Mt. Pleasant, 23-24; Winston, St. James, March 2-3; Winston Mission, 2-3; Kernersville, 9-10; Midway, 16-17; Asheboro and Randleman, 23-24; Mitchell and Fairville, 26; Trinity and Liberty, 27-28; Salisbury and Spencer, 30-31; High Point, April 6-7; South High Point, 6-7; Thomasville and Lexington, 13-14; Denton, 17; Statesville and Philadelphia, 20-21; Mayhew and Mooresville, 27-28; Jefferson, 28-29. Brethren, the Easter rally comes in this quarter. Let's do the best work in the history of the district in benevolences and SOUTHWESTERN.

ROBERT SMITH, P. E.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

GREENVILLE DISTRICT. FIRST ROUND.

Indianola, Jan. 26-27; Balrds, Feb. 2-3; Belzoni, 9-10; Heads and Holly Ridge, 16-17; Sheppardtown, 23-24; Stephensville, March 2-3; Cude and Mattoon, 9-10; Greenville, 23-24; Itta Bena, 16-17; Dahomey and Winterville, 30-31; Gunnison and Rosedale, April 6-7; Greenville, March 23-24; Shelby and Mound Bayou, April 13-14; Doddsville and Blaine, 20-21; Arnold and Boyles, 3-4. My brethren, we must get together and push every interest of our great church; get a vision from the holy mount. Begin revivals at once. Raise your benevolence at once. Visit your members, have a personal talk with the people in your parish. God wants to use us largely this year.

J. W. WINBUSH, P. E.

GREENWOOD DISTRICT. FIRST ROUND.

Carrollton, Feb. 2-3; N. Carrollton, 1-3; Winona, Jan. 26-27; Vaiden, Feb. 9-10; Valden Ct., 16-17; Hesterville, 23-24; Durant, March 15-17; Sallis, 16-17; Goodman, 2-3; Pickens, 9-10; Greenwood, 22-24; Tchula, 30-31; Lexington, April 5-7; Owens, 6-7; Ebenezer, 13-14. Dear brothers, look well to the request of Bishop Bashford, a jubilee service and an extra collection for China from April 25 to May 6, 1907. Now, brethren, get ready for 500 souls this year; 200 Southwesterns and all of the benevolence on the district reported at first conference, and don't fail to get up every dollar assessed to us for building the Industrial Hall at Rust University, as you have been there and seen the conditions. Do your best this year. I am your friend,

S. H. NEVILL, P. E.

Doings of the Workmen ALABAMA.

Blount Springs, E. Mixon, pastor.—On Saturday, Jan. 5th, our first quarterly conference was held with Dr. W. H. Nelson, presiding elder, in the chair. Most of the officers were present with written reports. Sunday the elder preached two excellent sermons and administered the sacrament to a large number. Quite a large number of white friends attended the service and contributed largely to the cause. The white people as well as our own people declare Dr. Nelson to be the man for the place. On Sunday night the elder explained to us the law of discipleship from Luke 9: 23. Collection for the day, \$20.40.

Attalla, J. W. Wright, pastor.—This is my fourth appointment to this place and I was received with hearty welcome by both colored and white on my return for the year 1907. We received many presents from off our Christmas tree; one among my presents was a purse containing \$9.40.

ARKANSAS.

Lewisville, Lee Nelson, pastor.—This charge has been earnestly at work. This year we have raised for benevolence \$107.35; for all purposes, \$603.27, making a grand total for the four years of \$2,212.70. Any man coming to this place secures a good field of work for the Master. Sunday is rally day at Lewisville for the pastor, and a rally day always means something at Lewisville. May the good All-Father bless and prosper this work.

KENTUCKY.

Flemingsburg—Strawberry Methodist Episcopal Church is in the midst of a glorious revival, being conducted by Rev. Dr. G. W. Ziegler, presiding elder of the Maysville District, Lexington Conference. His masterly sermons on the great doctrines Repentance, Faith and Regeneration, and Christian Living, have resulted in the clear-cut conversion of many souls, and sinners are crowding the altar and the church is taking a higher stand for Christ and Methodism. This charge has been under the immediate supervision of the presiding elder, who has supplied from time to time by the various brethren his district since the death of the pastor, Rev. A. A. Woolfolk, who died Sept. 23d, 1906. The charge has made wonderful advancement. The ladies are raising money to carpet the auditorium; the parsonage has been repaired and will be thoroughly remodeled; the recording steward has money in bank. The benevolences are properly looked after. Presiding elder has been paid up to date. O. C. Quan, R. S.

MISSISSIPPI.

Crown's Point, S. T. Lipscomb—Jan. 6th on the Harriston charge was a high day, spiritually and financially. At this place the membership has paid the pastor in full and \$6 over the assessment. After the collection Mr. A. M. Johnson, a young man of the community, altho not a member of our church, arose and asked for a collection with which to make the pastor a present of a hat. He and Mrs. Tanna Randolph raised the sum of \$4. This circuit will pay the pastor in full this year, except a small sum. The benevolence is better this year than ever before in the history of this circuit.

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AND BUILD UP THE SYSTEM.**
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

CATARRH

FREE ADVICE ON ITS CURE

If you have Catarrh let me show you what to do for it—how to drive every bit of it out of the system.

Without it costing you a cent, you can have the benefit of my twenty-one years' of successful experience—my wide knowledge of Catarrh, its causes and its cure.

Don't neglect Catarrh! Don't let it make you into a worn-out, run-down Catarrh wreck.

Remember, Catarrh is more than a trifling ailment—more than a disgusting trouble. It's a dangerous one. Unchecked Catarrh too frequently destroys smell, taste and hearing, and often opens the way to Consumption. Be warned in time. If you have Catarrh, start to cure it NOW!

Don't think it can't be cured because you've tried to cure it and failed.

Don't waste any more time—energy—money, in trying to conquer it with worthless patent medicines.

Catarrh can be cured, if you take it in hand the right way. Write to me to-day and I'll give you valuable medical advice free on just what to do for it.



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LEARN AT ONCE HOW TO CURE CATARRH

Tell me about your trouble. After careful study I'll send you, without any charge whatever, a complete diagnosis of your case which will explain clearly how to get rid of Catarrh.

Simply for the asking you'll receive excellent counsel that will point out how Catarrh can be cured, not just for a week, or a month, or a year—but PERMANENTLY.

Don't let this offer pass—accept my assistance to-day. This treacherous disease has been my life study—I know it in every form and stage. My advice has already cured thousands who now are free from Catarrh. You can be also if you will.

Read my list of questions carefully, answer them yes or no, write your name and address plainly on the dotted lines and mail the Free Advice Coupon to me as soon as possible. I'll cost you nothing and will obtain for you the very help you need. Address

CATARRH SPECIALIST SPROULE,
(Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service), 432 TRADE BUILDING, BOSTON.

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It entitles readers of this paper to free medical advice on curing Catarrh.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crusts form in your nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat often?
Is there a tickling sensation in your throat?
Do you have a discharge from the nose?
Does mucus drop in back of throat?

NAME

ADDRESS

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received.—"Baroness Melting requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Paderborn, Vienna, 24th March, 1890." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 90 Beckman St., N. Y.

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Write to Cincinnati Bell Foundry Co., Cincinnati

MARRIAGES

PLEASANT-BUTLER.—On the Bridgeville (Miss.) Charge, December 9, 1906, Mr. M. Pleasant and Miss Tangeller Butler, by the pastor, the Rev. R. H. Patton.

JACKSON-THIGPEN.—Mr. Manuel Jackson and Miss Clara Thigpen, December 9, 1906, at Bridgeville, Miss., the Rev. R. H. Patton officiating.

TAYLOR-DELOACH.—On December 18, 1906, by the Rev. Wm. Jones in Eutaw, Alabama, Mr. Walter Taylor and Mrs. Ella DeLoach.

KEY-WILLIAMS.—By the Rev. Wm. Jones, in Eutaw, Ala., December 14, 1906, Mr. Mance Key and Miss Mary Williams.

RICHARDSON-COLVIN.—Lawyer Richardson and Mrs. Louisiana Colvin, both of Eutaw, Ala., December 19, 1906, the Rev. Wm. Jones reading the ceremony.

ELLINGTON-JONES.—In the First Baptist Church of Winston, N. C., recently occurred the marriage of Miss Ora Ellington to Mr. J. J. Jones, both graduates of Bennett College. The church was artistically decorated. Mendelssohn's beautiful wedding march was played by Miss Perry as the bridal party entered the church. The flower girls were followed by the bridesmaids, Miss Ola Martin and Miss Rosalie Bland. The groom's attendants were Prof. John Gunn and Mr. Dixon. Immediately in the wake of the bridesmaids came the bride, followed by the groom, they were accompanied by Miss Mamie Mundy, and Prof. W. B. Windsor, respectively. Dr. J. P. Morris, of Bennett College, read the impressive marriage ceremony. An elegant reception was tendered the contracting parties and invited guests by the Young Men's Exeelsior Club. The young couple were the recipients of valuable and useful presents to the amount of several hundred dollars. Beautiful tokens were sent them by former teachers, who have watched with interest the career of each up to the present, while the many friends of Prof. Jones, both white and black, in Atlantic City, sent telegrams and presents. A beautiful five-room cottage had been built and furnished by the groom, and so amidst pleasant surroundings they begin the new life; may it be of much benefit to the race and to the church.

J. P. M.

POWELS-JOHNSON.—Clark Powels and Miss Julia Johnson, at Pine Grove Methodist Episcopal Church, Gilead, La., December 6, 1906, the Rev. B. Carr officiating.

DIXON-EVANS.—At Leona, Texas, December 13, 1906, Mr. Davis Dixon and Miss L. Evans, highly respected young people, by the Rev. G. W. Baker.

WILLIAMS-PIERCE.—Mr. Robert Williams and Miss Ada Pierce, daughter of the Rev. J. W. Pierce of the Louisiana Conference, December 27, 1906, at the home of the bride in Palmetto, La.

YOUNG-GREEN.—At Rapides, La., in the home of Mr. and Mrs. F. Green, their only daughter, Miss Ellen, one of the leading Sunday School scholars of Macedonia Methodist Episcopal Church to Mr. Noah Young, January 3, 1907. A host of friends witnessed the ceremony. The pastor, the Rev. S. A. Mason, officiated.

LAMONTH-GERON.—At the Little Zion Baptist Church, of Opelousas, La., November 27, 1906, Mr. E. Albert Lamonth and Miss Viola J. Geron. Miss Geron is a most estimable young lady and has a large circle of friends. Mr. Lamonth is one among the leading bricklayers of Opelousas. Miss Mary J. Blackwell, of Algiers, was one of the maids of honor. Miss B. Johnson

Mrs. Miller Makes a Fortune

Started a Few Years Ago With No Capital, and Now Employs Nearly One Hundred Clerks and Stenographers.

Until a few years ago Mrs. Cora B. Miller lived in a manner similar to that of thousands of other very poor women of the average small town and village. She now resides in her own palatial brown-stone residence, and is considered one of the most successful business women in the United States.

Several years ago Mrs. Miller learned of a mild and simple preparation that cured herself and several friends of female weakness and piles. She was besieged by so many women needing treatment that she decided to furnish it to those who might call for it. She started with only a few dollars' capital, and the remedy, possessing true and wonderful merit, producing many cures when doctors and other remedies failed, the demand grew so rapidly she was several times compelled to seek larger quarters. She now occupies one of the city's largest office buildings, which she owns, and almost one hundred clerks and stenographers are required to assist in this great business.

Million Women Use It.

More than a million women have used Mrs. Miller's remedy, and no matter where you live, she can refer you to ladies in your own locality who can and will tell any sufferer that this marvelous remedy really cures women. Despite the fact that Mrs. Miller's business is very extensive, she is always willing to give aid and advice to every suffering woman who writes to her. She is a generous, good woman and has decided to give away to women who have never used her medicine, \$10,000.00 worth absolutely FREE.

Every woman suffering with pains in the head, back and bowels, bearing-down feelings, nervousness, creeping sensations up the spine, melancholy, desire to cry, hot flashes, weariness, or piles from any cause, should sit right down and send her name and address to Mrs. Cora B. Miller, Box 3384, Kokomo, Ind., and receive by mail (free of charge in plain wrapper) a 50-cent box of her marvelous medicine; also her valuable book, which every woman should have.

Remember, this offer will not last long, for thousands and thousands of women who are suffering will take advantage of this generous means of getting cured. So if you are ailing, do not suffer another day, but send your name and address to Mrs. Miller for the book and medicine before the \$10,000.00 worth is all gone.

performed at the organ. The Rev. L. C. Simon officiated.

MORGAN-JACKSON.—By the Rev. A. B. Venable, in the presence of a large concourse of friends and relatives, December 27, 1906, Mr. Bernard Morgan and Miss Cynthia Jackson, in the home of the bride's parents in Maringouin, La.

SUTTAR-HOLMES.—One of the prettiest weddings of the season was the marriage of Miss Baiton Holmes and Mr. J. D. Suttar, which was solemnized at St. Paul's Methodist Episcopal Church, Bay St. Louis, Miss., Wednesday evening, December 19, 1906, the Rev. S. H. Canon, of Moss Point officiating. The church was beautifully decorated with evergreens, potted plants and ferns. At 4 o'clock p. m. the bridal party entered the church to the strains of Mendelssohn's wedding march, rendered by Miss Julia Moore who played softly throughout the ceremony. The bride accompanied by her father, the Rev. J. E. Holmes, was met at the altar by the groom and his best man, Mr. J. L. Love. Little Hazel Sims made a dainty ring-bearer and little Lily Holmes, sister of the bride, was the charming flower-girl, followed by Miss Celeste Harris, a pretty and graceful bridesmaid. Immediately following the marriage ceremony a reception was held at the parsonage on Washington Street residence of the bride's parents. The happy couple received many beautiful presents. Mr. and Mrs. J. D. Suttar left the same evening for New Orleans, La., and from thence, the following morning, for their home, No. 409 Clay Ave., Yazoo City, Miss. The bride for the past year was organist of St. Paul's Methodist Episcopal Church of which her father is pastor. She will be greatly missed by the members and friends.

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Monday, December 31, 1906

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FREDERIC HARRISON KNIGHT, President.

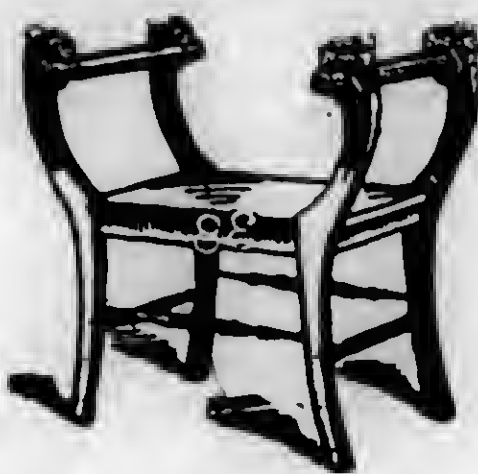
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Mr. Suttar is mail carrier No. 1 at Yazoo City, Miss., and has for several years filled that position satisfactorily.

HALL-DECATUR.—Mr. Clarence Hall and Miss Dolly Decatur, in the presence of a large number of admiring friends in St. James Methodist Episcopal Church, Monroe, La., November 10, 1906. The Rev. D. G. Taylor read the ceremony, assisted by the Rev. W. W. Green.

TADAMY-MCCULLY.—At the home of the bride in Hadnot, La., Mr. Benjamin Tademy, son of the Rev. Samuel Tademy, superintendent of the Sunday School of the Regolet Methodist Episcopal Church, was married to Miss Annie McCully, January 3, 1907. A host of friends were present. The Rev. S. A. Mason officiated.

DAVIS-HARMAN.—At the Methodist Episcopal Church in Tip Top, Va., December 26, 1906, where quite an appreciative audience had gathered. The church was decorated in royal style. The Rev. A. Davis, pastor of Marion Charge, one of the most prominent members of the East Tennessee Conference, and Miss Mattie M. Harmon, one of the best Christian workers of our church here and a public school teacher. The many valuable presents bore evidence of the high esteem in which the bride is held. She was a student of Morristown College. The Rev. I. R. Hill, Presiding Elder and the Rev. J. H. Gardner, pastor, officiated.

COULTON-WINN.—Mr. Jesse Coulton and Miss Lula Winn, some among the best young people of Leona, Texas, December 9, 1906, the Rev. G. W. Baker reading the ceremony.

WINN-HALL.—December 12, 1906, at Leona, Texas, Mr. Morris Winn and Miss Ida Hall, prominent young people of the Methodist Episcopal Church, the Rev. G. W. Baker officiating.

SIMMONS-MORRIS.—At Douglasville, Ga., December 25, 1906, Mr. R. J. Simmons and Miss May F. Morris, at the home of the bride. Only a few friends and relatives were present. The groom is a student of Clarke University and the bride of Gerald Academy, Athens, Ga. They left Monday, December 31, for Summerville where they will teach. The Rev. A. B. Allen, National Grand Master of Masons (colored) of the United States, officiated.

THOMAS-HUNTER.—Mr. Elias Thomas and Miss Fannie Hunter, at the home

of the groom in Monroe, La., December 31, 1906, by the Rev. D. G. Taylor, assisted by the Rev. W. J. M. Price. These young people are members of St. James Methodist Episcopal Church.

GRAY-DECATUR.—At the residence of the bride in Monroe, La., December 17, 1906, Mr. Julius Gray and Miss Sallie Decatur, members of St. James Methodist Episcopal Church, the ceremony being read by the Rev. D. G. Taylor.

HOWARD-JOSEPH.—Mr. George Howard and Miss Josephine P. Joseph, at the bride's residence, 3227 Church St., Galveston, Tex., January 3, 1906. Mr. Howard is one of New Orleans' best young men, his bride is one of Galveston's leading and charming young girls. The Rev. W. Hartley Jackson, officiated.

HENDERSON-LASHINGTON.—December 25, 1906, Mr. Gen. Henderson and Miss Gertrude Lashington, at the home of the bride in Monroe, La., the Rev. D. S. Kilbourne officiating.

MOORE-LITTLES.—At Scottsboro, Ala., December 25, 1906, Mr. B. W. Moore and Miss C. E. Littles, active members of the Methodist Episcopal Church, the pastor, the Rev. J. B. Webb, officiating.

TAYLOR-MARTIN.—December 26, 1906, Mr. Ben Taylor and Miss Henrietta Martin, at the home of the groom, in Kendleton, Tex., by the Rev. Wm. Josey.

BROWN-CRUMP.—Mr. Tom Brown and Miss Mamie Crump, daughter of the late Rev. H. C. Crump, at Lewisville, Ark., December 27, 1906, by the Rev. Lee Nelson.

MCCANTS-WILLIS.—At Stronga, Miss., Mr. Robert E. McCants and Miss Minnie Willis at the home of the bride's parents, December 28, 1906. Mr. McCants is recently from Chicago. Miss Willis is a school teacher. The Rev. S. M. McLeod officiated.

JORDAN-LOUIS.—On Thursday evening December 20, 1906, at the bride's home, Miss Olevia Louis and Mr. S. W. Jordan, of Baton Rouge, La., by the Rev. F. C. Hamilton.

HOSKINS-PURKINS.—Mr. Eli Hoskins and Miss Lida Purkins, Sunday night, December 30, 1906, at the residence of the bride's mother, Mrs. Dina Blue, Lexington, Miss. Both parties are prominently connected. Mr. Hoskins is a member of the Sanctified Church and Miss Purkins of the Methodist Episcopal Church. The Rev. C. E. Moody officiated.

They Live in Our Memory

SLAUGHTER.—On December 30, 1906, Mrs. Cornelia Slaughter, a faithful member of Ashury Methodist Episcopal Church, Natchitoches, La., departed this life. Sister Slaughter died in quiet peace leaving a kind husband, one sister and two children, to mourn their loss. Her funeral was conducted from the church of which she had been a life-long member, by the pastor, assisted by Rev. G. G. Goldston and A. W. Golns, our pastor at Lafayette, La. W. J. M. PRICE.

SMALLEY.—Brother Zack Smalley, a faithful member of Fairview Methodist Episcopal Church, Kleithville, La., died December 14, 1906. Bro. Smalley lived a true Christian for thirty years. Just before he died, expressing the wish that the pastor go to the Conference with every dollar of his benevolent money, he said here is \$1.25 for the cause. I will give more if you need it. You have done well as pastor and I want you to close up your year's work with a round report. Thus ended a noble life.—W. L. Dyas, Pastor.

JONES.—Joseph Jones, a member of the Methodist Episcopal Church of St. Martinsville, La., died on January 1, 1907. Mr. Jones was a class leader and trustee of the church. The pastor being absent, Rev. A. C. Williams, of the Baptist Church, conducted the funeral services. HENRY GANT.

CHASE.—On the twentieth of December B. F. Chase, a consistent and loyal member of the church of Morales, passed away. His body was interred in the Morales cemetery. The Rev. G. V. Nevells conducted the services.

L. H. HACKETT.

PARKER.—Mr. M. T. Parker, a wealthy farmer of Granite, Texas, died December 27, 1906. He was a model member of the white race.

G. R. W. ALLEN.

HILARD.—Brother Hute Hilard, who was a member of the Methodist Church of Polk, Ark., laid down his arms and passed to his reward December 28, 1906.

R. B. FAGAN, pastor.

TUCKER.—Delphine Tucker departed this life December 19, 1907. She told the pastor that she was ready and waiting for the Lord to take her home.

W. H. JONES.

PASCAL.—Sister Emma Pascal departed this life December 24, 1906. She was a faithful member of the church. Her remains were laid to rest in St. Roch cemetery, New Orleans.

D. M. SEALS, Pastor.

PRIMM.—Vernon Lee Primm, nephew of Mrs. D. C. Mead and Mrs. A. M. Robinson died at his aunt's home Thursday, December 20, 1906, at the age of eleven years. The ceremony was conducted by J. J. O. Richards, pastor Williams Chapel, New Orleans.

FLOYD.—Sister Sarah Floyd departed this life, in full triumph of the faith, November 11, 1906, at the age of eighty. She was a member of the Methodist Episcopal Church for forty-three years. The services over her remains were conducted by the Rev. Mr. Hughes.

STILLS.—Sister Nancy Stills died at the age of eighty six at Hamburg, Miss. The services were conducted by the pastor, Rev. N. D. Hopkins.

HARDEN.—Parnish Harden, a loyal member of Higdon Methodist Church, at Hamburg, Miss., died December 10, 1906. His remains were carried to Jackson. REV. N. D. HOPKINS.

SMITH.—Susan Smith, a faithful member of Union Chapel, of Torras, La., died November 25, 1906, at the age of one hundred years. She leaves two sons and three daughters.

R. V. WELLS.

EVERY.—Sister Mary Avery departed this life December 7, 1906 in the faith. She was a member of the Methodist Church for twenty years. She discharged her full duty toward the church. She leaves a husband, two children and a host of friends to mourn her loss. The funeral exercises were conducted by Rev. D. D. Shelby, the pastor.

ROWLAND.—The Rev. C. R. Rowland, the pastor of Scott's Chapel Methodist Episcopal Church of Blackshear, Ga., has departed this life and is greatly mourned by his followers.

MARGARET RICHARDSON.

WHITE.—Bro. George White, a member of Mt. Pisgah Methodist Episcopal Church, Okaloosa charge, died November 30, 1906. He was once a representative from this county (Chickasa) to the state legislature. He was a peaceful citizen, a faithful church member and a true husband and a faithful father. He has a son, Mr. Aaron White, who is in the mercantile business in Holly Springs, Miss., and a daughter who is the wife of the Rev. D. Calvert pastor of Starkville Circuit. He claimed to be one hundred years old or more. He leaves a host of friends and relatives to mourn their loss. His funeral was attended by the pastor, assisted by Rev. J. R. Nevils, pastor, Okaloosa Circuit and Rev. C. B. Brown of the African Methodist Episcopal Church.—J. M. Walton, Pastor.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

United for Life

BROWN-BOWERS.—On December 22, 1906, Mr. Gust. Brown and Miss Maggie Bowers, by Revs. P. Landry and E. B. Richards, Mrs. B. M. Hubbard presiding at the organ.

BILLINGSBY-WATKINS.—Mr. Hubert Billingsby and Miss Snowdle Watkins at Polk, Ark., by Rev. R. B. Fagan.

JOSHLEY-WATKINS.—Prof. Bill Joshley and Sister Mollie Watkins, by Rev. R. B. Fagan, at Polk, Ark.,

FREY-BOWERS.—November 25, 1906, at the bride's home in Ashland City, Tenn., John S. Frey and Eleonora Bowers, by the Rev. P. G. Woodson.

KELLY-HAYSE.—At the residence of the bride's sister, near Baker, La., Wednesday evening, December 19, 1906, Mr. Ernest Kelly and Miss Tetsy Hayse, by the Rev. Lawrence Estavan.

GILBERT-CURRY.—At Madisonville, Tex. Mr. Wesley Gilbert and Miss Ellen Curry, December 18, 1906, at the Methodist Parsonage, the Rev. R. B. Reid officiating.

TAYLOR-BENFORD.—On December 2, 1906, at Eutaw, Alabama, the Rev. Wm. Jones reading the ceremony, Mr. John Taylor and Miss Florence Benford.



SAMUEL HUSTON COLLEGE, AUSTIN, TEXAS

Christian School. Faculty of fifteen able and experienced teachers. All denominations treated alike. Enrolled 418 last year. Takes front rank with our oldest and best schools, and stands for what is best in scholarship and noblest in character. Advanced methods. Strict discipline. Graduates win certificates in Texas and elsewhere on merit. Not a cheap school, but rates low as possible for good board, high class teachers, and modern equipment. Health of students carefully guarded. Special interest in their moral and religious welfare. Excellent chemical and physical laboratories of special interest to those wishing to study the sciences or take a course in medicine. Courses: English, College Preparatory, Normal, Musical, Printing, Plain Sewing, Dressmaking, Fancy Work, Cooking, Typewriting, etc. Fine training in the Eliza Dec Home for girls. New four-story brick building for boys. A friend to all, but especially to the friendless boy and girl whom the world is abusing and kicking around. Work for a few worthy students to pay part of their expenses. Save your money and be ready to enter Monday, October 1, 1906, or as soon after as possible. For catalogue and further information, write, R. S. LOVINGGOOD, A. B., A. M., President, Austin, Texas.

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This College offers exceptional advantages and at terms most reasonable. The courses of study are broad and liberal, and embrace every requirement of modern education, refinement and culture. The faculty is composed of instructors especially qualified in theory and practice to teach, and one of the many good features connected with the work of the school is the attention bestowed upon the individual education of the pupils.

The buildings occupied are large and commodious, modern in construction and equipment, and every facility and convenience is provided for the pupil. In fact, the entire tone and influence, moral, social, religious, educational and physical are all that can be asked for by any parent solicited for the welfare of his child. Next session begins September 26, 1906. Send for catalogue.

COLE-FARMER.—On Thursday night, November 30, 1906, Mr. Sam Cole and Mrs. Georgla Farmer. Bro. Cole is a member of St. Peter's Methodist Episcopal Church and Mrs. Farmer is a member of the Baptist Church, both of Shuqualak, Miss. The Rev. G. W. Baker officiated.

PRICE-JOHNSON.—At the parsonage of the Methodist Episcopal Church, of Mansfield, La., Mr. Joe Price and Miss Estelle Johnson, December 25, 1906, the ceremony being read by the Rev. J. A. Landry.

WILLIAMS-BATY.—At the residence of Mr. and Mrs. N. Turner, in Gretna, La., December 3, 1906, the Rev. E. Fields reading the ceremony, Mr. Abe Williams and Miss Pinkie Baty. Many friends were present.

ALLEY-THOMAS.—At Eutaw, Alabama, November 29, 1906, by the Rev. Wm. Jones, Mr. Hill Alley and Miss Josephine Thomas.

HARRIS-TOMLER.—At the home of the bride in Maringouin, La., November 29, 1906, Mr. Peter Harris and Miss Mary Tomler, by the Rev. A. B. Venable.

BROWN-BAKER.—On November 26, 1906, Mr. Marchel Brown and Mrs. Nora Baker, at Louisville, Arkansas, by the Rev. L. Nelson.

BURDON-KIDDER.—In the presence of a large company of friends at the bride's home in Opelousas, La., January 2, 1907, Mr. Nathan Burdon and Miss Adele Kidder, by the Rev. E. H. Clark.

LAPONT-BRIGGS.—At the home of the bride in Abbeville, La., Mr. Summerfield Lapont and Miss Sydney Briggs, daughter of Mr. E. E. Briggs, one of the leading Negro residents of Abbeville. The ceremony occurred December 27, 1906. These young people are members of Briggs Chapel Methodist Episcopal Church. The Rev. J. W. Pierce read the ceremony.

MORRISON-BREED.—Dr. J. W. Morrison and Miss Polly Breed, December 17, 1906. Dr. Morrison is a successful dentist of Galveston, Tex. His bride is a member of one of our best families of Richmond, Tex. The Rev. W. Hartley Jackson officiated.

LEE-JACKSON.—By the Rev. Wm. Jesse, December 23, 1906, Mr. Selma Lee and Miss Pearl Jackson, of Kendleton, Tex., at the residence of the bride.

MOFFET-HARRISON.—At the home of Mrs. Hannah Harrison, in Heidelberg, Miss., December 9, 1906, Miss Mittie Harrison, a sister of Mr. S. L. Harrison, to Mr. Frazer Moffet. The bride, since early childhood, has been a member of our church and Sunday School at Heidelberg. Miss Harrison was attended by her cousin, Miss Mattie Harrison. Mr. Moffet was accompanied by Mr. Ronnel McCullom. Mr. Moffet is an intelligent and thrifty young man. He is a member of the Methodist Episcopal Church at Masell, Miss., for which place he departed with his bride that evening at 7:20. The Rev. C. B. Scott, of the Presbyterian Church was the officiating minister.

TAYLOR-HAYWOOD.—At Shelby, Miss., November 28, 1906, Mr. W. A. Taylor and Miss Susie Haywood. Attendants: Mr. I. S. Walker and Mrs. S. A. Walker. Mr. Taylor is one of the big planters here and Miss Haywood is a prominent young woman in church and society circles. After the ceremony a splendid repast was enjoyed by all. The ceremony was read by their pastor, the Rev. Jno. A. Slats.

McMELLON-GILBERT.—At the residence of the bride's parents, Mr. Walter J. McMellon, of Shreveport, La., and Miss Gertrude Gilbert, of Mansfield, La., on November 27, 1906. Mr. McMellon is a member of St. Paul Methodist Episcopal Church, Shreveport, La. His bride is a member of Wesley Chapel at Mansfield. They are highly respected young people. The Rev. J. A. Landry officiated.

JENKINS-DAVIS.—On November 29, 1906, Mr. Josh Jenkins and Miss Alice Davis, at the home of the bride in Maringouin, La. Many friends witnessed the ceremony, which was performed by the Rev. A. B. Venable.

HUMPHREY-BYLAS.—January 1, 1907, Mr. Steven Humphrey and Miss Rhoea Bylas, at the African Methodist Episcopal Church, Kendleton, Tex., before a large audience, the Rev. Wm. Jesse officiating.

1



LADIES' VICTORIA WATCH
6 size, gold filled hunting, 10 year case, engraved in an assortment of handsome scenic and floral designs, fitted with the reliable New York Standard movement, 7 jewel, nickel finish, stem wind, lever set. Your jeweler would charge you from \$10 to \$20.00 for a watch like this, yet it is **FREE** to you for selling only 16 bottles of Wrang Tang Liniment at 50 cents each.

Which had you rather do?—Do business with a firm that does exactly as claimed, or with a firm that claims to do one thing and does another? We do exactly as claimed. Every offer and statement in this advertisement are facts. There is no "pulling the wool over your eyes." We do not describe a watch in beautiful language worded in such a way as to make you believe one thing and mean another. We state plainly the facts. There can be no misunderstanding. 10,000 agents are now selling Chief Elkhorn's Indian Wrang Tang Liniment. In another year 15,000 will be doing it. Over a million bottles have been sold through agents in the Southern States, and millions more will be sold. Agents who commenced years ago to sell it are still selling it today. We do not make a practice of giving premiums. During the year 1905 we will only give the watches mentioned here. We do not make money when you work for a watch. We prefer that you work for the cash. If you need a watch—work for one. If you don't—work under the cash plan. Read what we have to say below, and if you then desire to join the company, send in your application for the agency--if you are not already an agent.

3



Here you are! A dandy, good enough and fine enough to please any lady. Ladies' 0 size, (exactly size of cut above) gold filled 20-year case, artistically engraved, and fitted with the reliable New York Standard 7 jewel movement. A watch like this is generally sold by jeweler at from \$18 to \$25 yet you can get it **FREE** for selling only 32 bottles of Wrang Tang Liniment at 50 cents each.

AFFIDAVIT

I, the undersigned, manager of The Wrang Tang Liniment Company, St. Louis, Mo., solemnly swear that every statement made in this advertisement, to the best of my knowledge and belief, is the truth; and further, if you accept our offer to act as agent under either the cash plan or watch plan, you will be dealt with honestly, and our promises will be kept faithfully. Yours sincerely,
W. R. PONDER, Mgr.
WRANG TANG LINIMENT CO.,
St. Louis, Mo.



\$100.00 REWARD

Will be paid if either watch as described on this sheet is not exactly as represented. When we say that a watch case is warranted to wear 10 or 20 years, we mean that it will wear 10 or 20 years before it turns brassy. If we say that the famous New York Standard 7 jewel movement will be put in the watch, we mean that it will be put in it. If you do business with us you know exactly what you will get.
WRANG TANG LINIMENT CO.,
St. Louis, Mo.

WATCH OFFER NUMBER 1 and 2.

In order to obtain a watch free under offer 1 and 2 it is necessary for you to sell 16 bottles of Liniment at 50 cents each, which amounts to \$8.00. When you have sold the Liniment and sent us the \$8.00, the watch will be sent you immediately. 2 extra bottles of Liniment are added to the box free to cover express charges. Read cash offer below.

Watch Offer 3 and 4

In order to obtain a watch free under offers 3 and 4 you must sell 32 bottles of Liniment at 50 cents each, which amounts to \$16.00. When you have sold this quantity of Liniment and remitted us \$16, your choice of watches will be sent you immediately, and 4 extra bottles are added free to cover express charges.

WRANG TANG LINIMENT. Strong, Powerful, Penetrating.

It's medicine—it's not water—it's not weak. It is so strong and powerful that it goes through the skin, through the flesh and into the very bones—every drop—not a sign left on the skin—no oil—nothing. That is why its Action is Magical. Its like Gold to Silver. A 20 dollar gold piece is 20 times as valuable as a silver dollar, yet a silver dollar is larger. It's not the size of a thing that makes it valuable. It's the Quality. One Bottle of Wrang Tang Liniment is worth 20 bottles of Water Stuff. Every drop is medicine—medicine that's powerful—medicine that's strong—medicine that's magical.

4



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Southwestern Christian Advocate

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Crescent City Notes

A surprise party was given by the Sixth D. B. C. of New Orleans, recently, assisted by the members and friends of the new Simpson Memorial, in honor of the Rev. Peter W. Clark, Superintendent of City Missions. He and his good wife were presented 50 pounds of groceries and \$14.20 in cash.

PLEASANT PLAINS CHURCH.—An able sermon was delivered by Presiding Elder J. F. Marshall at the 11 o'clock services, Sunday, January 6th. At night the pastor, the Rev. Wm. Howell, preached to an appreciative audience. There were four additions made to the membership. Collected during the day, \$11.00.

NOTICE.

To All Whom It May Concern: Rates over all railroads leading to seat of annual conference have been secured. Brethren, please secure a certificate of going trip showing that you paid full fare to Lake Charles. If you board the train at a station where there is no ticket office, please secure a receipt from the conductor. C. W. Reeves, Railroad Secretary.

HAVEN CHAPEL.—Services commenced at 5 a. m. with the prayer meeting service. At 11 a. m. speaking meeting. At 7 p. m. the Lord's Supper was administered to 90 persons. Two joined the church. Collection, \$46.15. The pastor, the Rev. J. McKee, is closing up in good shape.

FIRST STREET CHURCH.—On last Sabbath the prayer meeting service at 5 a. m. was well attended. At the morning service the pastor, the Rev. C. W. Reeves, preached. At 7 p. m. the Rev. B. M. Hubbard, presiding elder of the South New Orleans District, preached an able sermon, and Mrs. N. E. Hubbard sang one of her favorite selections. Six persons joined the church. The infant son of H. B. Thompson was baptized. The collection for the week for all purposes, \$122.21. The work is closing up in a good shape.

WESLEY CHAPEL.—Sunday, January 13, was a day of great spiritual help to all attendants. The prayer meeting service at 5:30 a. m. was well attended. At 11 a. m. the presiding elder, Rev. B. M. Hubbard, delivered an able

sermon. At 3 p. m. the Epworth League rendered a fine program, and at night the Rev. P. W. Clark preached an interesting sermon. Three probationers were obligated at 11 o'clock and one joined at 7:30 p. m. Old Wesley is still striving to do good in the community. At the fourth quarterly, just held, the stewards raised from Sept. 20th, 1906, to Jan. 11th, 1907, \$1,176.87. The membership 11th, 1907, \$1,176.87. Collection for day, \$33.27. The membership desires the return of pastor and presiding elder. The pastor, Rev. T. J. Johnson, will preach his farewell sermon Sunday night. The public is cordially invited.

THOMSON CHAPEL.—An excellent programme was rendered by the Epworth League of Thomson Chapel on the night of Jan. 13th. Messrs. G. Walker, D. Parker, Misses Olivia Collins and Francis Bronson rendered beautiful solos. Misses Louisa Chase and Eveline Davis recited. The papers read by Misses E. Holmes and Fannie Donella were worthy of special mention. Our Business Manager, Prof. M. S. Davage, was present and was given 12 subscriptions for the SOUTHWESTERN. This League is alive and doing good active work. The third Sunday night in each month is given to the reading of the literary programme of this organization. Give the young people a chance and they will make the wheel go. The work of Thomson Chapel is closing up nicely and the pastor, the Rev. D. M. Seals, will go to the conference with a full report along all lines.

LADIES OR GENTLEMEN

Can make money selling our famous remedies, TAYLOR'S HAIR GROWER and DANDRUFF CURE (Pomade), and TAYLOR'S FACE CREAM and BEAUTIFIER in 25-cent sizes. We want a local representative in every city and town in U. S., and can show how you can make a steady income of from \$2 to \$5 per day. All goods guaranteed to please customers or money refunded. No capital required. No risk. Pleasant employment. Write us at once for full particulars. Address TAYLOR REMEDY CO., Dept. "1," Louisville, Ky.

Doings of the Workmen TENNESSEE.

Memphis.—We are preparing to erect in the city of Memphis, a beautiful brick structure on the old Centenary site, which will be an attractive and representative church. In so large a city it is the church's desire to present an edifice of respectability, where churchmen and women may come with real church pride, and loyalty, and where others may be induced by outside appearance, and inside, and sincerity, to come and be among us. This church is one of the oldest churches in the South. It has many loyal and active members who are proud of their pastor, the Rev. H. W. Key, who has spent more than a score of years in our church and educational work. He has with his accustomed diligence set himself about the task of building this church. No one doubts his success, but everyone is watching with eagerness the unfolding of the plans. He expects to build one of the loftiest and most beautiful Negro churches in Memphis. Let us hope for Centenary's success; let all churchmen and women everywhere encourage the pastor and congregation of this church by sending him or them donations to insure this success, and let all friends come to their rescue by contributing to this worthy cause. The material has been purchased and is on the ground and the next step is to raze the old church, and procure workmen for the new building. The church needs six thousand dollars. Send us

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The Picture Lesson Paper. Clubs of six and over, per copy, 20	
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Improved in general appearance, excellent matter, clear in exposition, the very best for the price. Two pages to a lesson.	
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Improved in every feature. Lavishly illustrated. It is the most attractive of all Sunday school lesson helps for the youngest scholars above the Primary Department.	
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For advanced pupils. Contains forty-eight pages, colored map and beautiful illustrations; a veritable Bible dictionary.	
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All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

Literary Notes

"CORRECT ENGLISH—How To Use It," a Monthly Magazine Devoted to the Use of English. Josephine Turck Baker, Editor. Partial contents: Course in Grammar; How to Increase One's Vocabulary; The Art of Conversation; Shall and Will, Should and Would, How to Use Them; Pronunciations (Century Dictionary); Correct English in the Home; Correct English in the School; What to Say and What Not to Say; Course in Letter-Writing and Punctuation; Alphabetic List of Abbreviations; Business English for the Business Man; Compound Words, How to Write Them; Studies in English Literature. Agents wanted. \$1 a year. Send 10 cents for single copy. Correct English, Evanston, Ill.

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of land now open for settlement in Old Mexico, in the Wiggins Colony at the rate of 30 cents per acre. We have plenty of water, plenty of wood and give title with each tract of land sold. We have also a town site laid off and expect from this a splendid city in the only Negro Colony in Mexico. For information write Dr. J. A. Gallos, Box 207 Earlsboro Okla., or D. F. Whitaker, Tampico Mexico.

Books Received

Publishers: Jennings & Graham, Cincinnati, Ohio.

"THE LIFE OF SIR-GEORGE WILLIAMS. Founder of the Young Men's Christian Association, by J. E. Hodder Williams. (The life of a young man who was always young, written by a young man for men.) Price, \$1.25 net.

"THE LAMP OF SACRIFICE" (Sermon Preached on Special Occasions), by V. Robertson Nicoll. Net price, \$1.50.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JANUARY 14, 1907

Vol. 41 No. 4

BISHOPS FOR RACES

At the General Conference held in Los Angeles, California, in May 1904, the Committee on Episcopacy, after a consideration of the memorials sent up from several conferences favoring the election of a Bishop of African descent, presented the following report, which was report No. 8 of the Committee on Episcopacy and is to be found on page 335 of the *Daily Christian Advocate*:

"Concerning memorials from the Tennessee, East Tennessee, North Carolina, South Carolina, Florida, Mississippi, Texas and Lexington Conferences requesting the General Conference to provide for the election of Bishops of African descent who shall be assigned to the Presidency of Conferences consisting wholly or chiefly of ministers of African descent, respectfully report that:

"In the present state of our fundamental law a constitutional objection is raised to the granting of the request of said memorialists; but there having been referred to this committee by the General Conference a memorial from the Rock River Conference to change the fundamental law so as to make possible the realization of the desire of the memorialists and to accomplish other important objects, therefore:

"Resolved, First: That this General Conference propose the following amendment to the constitution: To strike out from the Third Restrictive Rule, Paragraph 67; Section 3 of the Discipline of 1900; all after the words, 'May elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively' so that the whole paragraph shall read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away with Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

"Resolved, Second: That should this report be adopted immediately thereafter, the above proposed amendment to the constitution be submitted to the General Conference in order to ascertain whether the legal constitutional vote of two-thirds of the members present and voting shall be given, and

"Resolved, Third: If such should be the result the Bishops shall be requested to submit the proposition to the members of the Annual Conferences, and of the Lay Electoral Conferences, which shall meet in the years 1907 and 1908 for their adoption of the said amendment to the constitution.

"Respectfully submitted,

"J. M. BUCKLEY, Chairman.

"J. W. E. BOWEN, Secretary."

This report was considered on the eve of adjournment of the General Conference and Dr. G. J. Starnes, H. T. Ames, Dr. F. M. Bristol, Dr. E. M. Taylor, Dr. P. H. Swift, Mr. E. J. Bek, Dr. J. W. E. Bowen and Dr. J. K. Buckley were those who participated in the debate. This report of the committee was adopted, recommending a change in the constitution, by a vote of 517 to 27. Beginning with next fall this proposition is to be voted upon by our conferences. In this week's issue of the *SOUTHWESTERN* we have an article bearing on this subject from the pen of the Rev. R. E. Gillum, D. D., of the Central Missouri Conference. It is our purpose that the columns of the *SOUTHWESTERN* shall be opened for a frank and unbiased discussion

of this subject, which is of such vital concern to our church and especially to our membership in the South.

AN ABOMINATION

There is nothing that so completely destroys the spiritual atmosphere of our churches, demoralizes our religious worship, annuls the force of a gospel sermon, quenches the fires on the altar of Israel, as our method of taking collection. To characterize this method as an abomination may be hard, but this characterization, nevertheless, is borne out in many instances. In the first place the collections are long drawn, consuming by far too much time, all the way from fifteen minutes to one hour, and if there was no other objection the length of time consumed and the necessary depression of the service thereby makes this method of taking collection very, very objectionable. But added to this are the loud calls of the stewards, the interjection of ridiculous stories and statements. For instance we heard a steward say, "Give me sixty-five cents and I will be as happy as a dog with two tails." Something must be done to reform this, the most objectionable feature of our religious services. We have waited long enough to begin. Begin now.

A note from the Rev. Dr. W. H. Logan, pastor of Trinity Methodist Episcopal Church, Houston, Texas, states that the pastor's salary has been increased from \$1,200 to \$1,500. In the face of this increase the Board of Stewards of this church had the courage to introduce, recently, the basket and envelope system, and at the very first service that this system was used there was a decided increase in the collection. All honor to these stewards of Trinity! What man has done man can do. What Trinity Church has done other churches may do. If we do not institute the basket system then for God's sake, for the sake of our young people, and for the sake of effective preaching let us decrease the time consumed in taking these collections and let us dignify the manner.

THE UPPER MISSISSIPPI CONFERENCE

The last session of the Upper Mississippi Conference was appropriately held in Holly Springs, Miss. This locality is best known because of the location here of Rust University. The influence of this institution upon the life of the Upper Mississippi Conference is very marked. Of the seven presiding elders six are graduates or were at one time students of this institution and a very large per cent of the rank and file of the members of this conference have been touched and helped by this educational plant. For this reason Rust University figured very largely in the conference session. An important event was the appointment of a committee by the conference which arranged for a program for appropriate exercises at McDonald Hall. This is the original hall of Rust University named in honor of the late Dr. A. C. McDonald, who was at one time president of this institution. The building has been repaired and beautified and rearranged so that it is now a very con-

fortable building for the housing of the classes. The program was in charge of the Rev. R. Sewell, who proved himself to be a royal master of ceremony. Short addresses were made by Father Adams and others who had been students in this hall. It was a gathering of men and women who had been students of Rust University in former days, and the reminiscences on this occasion were very interesting and did not fail to move the audience greatly as the experiences of by-gone days were rehearsed. One case in particular was that of a mother and two boys who entered the school together and were in the same class. These boys are now stalwart business men and loyal supporters of the institution.

The anniversary of the Freedmen's Aid Society was held in Rust Hall on Friday evening during the conference week, Dr. W. W. Foster, Jr., president of the institution, presiding. A brief address was made by Dr. Homer Eaton, of New York, who was followed by Dr. S. A. Cowan, pastor of St. Paul Methodist Episcopal Church, Meridian. Dr. W. C. Clay, presiding elder of the Tupelo District, was introduced and made a stirring appeal in favor of Rust University. In a happy manner Dr. Foster introduced Dr. M. C. B. Mason, who in his usual inimitable style delivered an impassioned appeal in favor of Rust University and education. But the university was yet to figure more conspicuously in the session of the conference for the Sunday morning love-feast was held in the university chapel and in this chapel Bishop Berry preached a sermon of tremendous power, of unusual spiritual uplift, illuminated with striking illustrations and based upon the fundamental doctrines of our Christian faith. The general effect was tremendous. The Bishop moved his audience as audiences are seldom moved, and at the close of the sermon, after the singing of a song, many came forward for prayer. The Bishop conducted an altar service, which was an impressive example to the ministers whom he would send out to go and do likewise. The conference in this service received an enrichment of spiritual life, a clearness of vision, an inspiration for the year's work. The spiritual life of the university was heightened and several were brought from darkness to light.

Bishop Berry's presence was simply delightful. He was at once brotherly and fatherly, open, frank, considerate and patient. He stirred the conference by announcing on the first day that there would be no secrecy as to appointments and that each man was to be consulted; and this statement at once put him on good terms with every man of the conference, even the preachers on the smallest circuits. And while such method worked very heavily on the nervous force of the Bishop and his cabinet, nevertheless, it proved very, very satisfactory. Men very cheerfully accepted places who otherwise would have been dissatisfied. It relieved them of the anxiety that cometh from long waiting and the uncertainty of appointment, so the reading of the appointments by the Bishop there was no news, except in the case of two or three appointments, in all other cases every man knew where he was going. Aside from this the Bishop entered thoroughly into

(Continued on page 8.)

SHOULD THE CHURCH ELECT A NEGRO BISHOP

Under the Amendment Now Before It? Should It Be Approved by the Annual and Electoral Conferences?

By the Rev. R. E. Gillum, D. D.

One might answer the above question, "yes" or "no" according to the view taken by the individual giving the answer, but to give an intelligent answer, we should try carefully to study out the result of such election, and the answer should be given as the result can be shown to be for the glory of God, in the good of the church, or otherwise.

What is the motive which gave rise to the amendment? There has been manifest desire shown by large portion of the ministry of the church, since 1884, to have a Negro Bishop. The efforts at first were for a full-fledged General Superintendent: so far as that is concerned, there could be no valid objection, though the methods resorted to for its accomplishment might be questioned.

The General Conference which convened in Omaha, Nebraska, 1892 (after due consideration), decided not to elect any Bishops at that session. Those colored delegates, who were intense in their desire for a colored Bishop, formulated and brought into the Episcopal Committee a resolution, asking that the Negro Conferences be districted, and a Negro Bishop elected to supervise them.

At every General Conference since 1892 (after making strenuous efforts to elect a Negro general superintendent, and failing), some of the colored delegates have mooted in some form or other, this idea. This idea has been fostered until it has led up to the present form of segregation.

While the amendment now pending does not state in so many words that it is to effect the Negro membership of the church alone, the fact remains that it was invented solely for that purpose.

Notwithstanding the coloring given its phraseology, the object of its friends must admittedly be, to elect a Negro Bishop for the Negro membership of the Methodist Episcopal Church.

This is no time, nor place for sophistry; that is beneath the dignity of the Church of Christ. Any proposition that cannot bear the effulgent light of truth and sincerity should not be indorsed by the followers of the Man of Galilee.

What effect would the election of a Negro Bishop under the above amendment have on the Methodist Episcopal Church? And what effect would it have on her colored membership? Let us not be blinded by our anxiety or prejudice, so as to prevent us from seeing what this proposition involves.

If all the Bishops were elected under the same rule and districted, and a Negro was assigned to a colored district, there would be nothing serious about it, but when you propose the election of white general superintendents for the whole church and a Negro "bob-tail," under restriction, for the Negro membership (to the mind of the writer), such class legislation would be the darkest blot on the fair escutcheon of Methodist history, and the most shameful humiliation, ever imposed upon the colored membership of the church.

As to whether there should be Bishops for different languages, will depend upon other facts, which must come into consideration: Namely, first, it would depend upon whether a man with the other requisite qualifications for Bishop of that particular language could be found, or, second, whether it would not be better to elect men enough to the general superintendency whose linguistic gifts would meet the emergency growing out of the diversity of tongues. Whatever may be the necessity as to languages, this cannot prove a like necessity for electing Bishops for races.

Do you say, "If we do not accept a Negro Bishop under this proposition, we will never get one at all?" The reply to that statement might be made: "It would be far better not to have a Negro Bishop than to accept one under such conditions as would impose irreparable injury and disgrace upon the race and stamp the church forever as non-Christian in spirit.

It is not admitted, however, that there will never be a Negro Bishop in the Methodist Episcopal Church, if the Negro membership does not accept a "bob-tail" under this ill-advised proposition.

This may seem to be an effective argument to coerce those who are over-anxious for a colored Bishop into the acceptance of this most humiliating

mess of pottage." Let us not be too hasty and positive in our conclusions.

Fifty years ago, had some dreamer stood where I stand to-day and said: "1906 will see the South dotted with schools, manned with Negro presidents and faculties, or that there would be Negro physicians successfully filling their calling throughout the land, or that the miraculous change which has taken place in the condition of our people, he would have been thought more hopelessly insane than you think me to be; nevertheless, these are changes which have been wrought before our eyes. Before we become despondent and discouraged let us measure the possibilities of the future by the actual facts of the past.

The one reason pointed out as rendering the election of a Negro Bishop imperative is: that the other colored churches which have Bishops of the race use this against us; again it is said, that if we had a Negro Bishop, it would encourage and inspire the Negro membership, and thereby greatly help our work. Let us examine this argument carefully and ascertain just what weight it is actually entitled to.

The exclusive colored churches have colored Bishops and point to them in their appeals to the prejudices and the ambition of our people. Is there no other reasonable answer to this appeal to sentiment, but the election of a Negro Bishop under this humiliating amendment? The Methodist Episcopal Church has nothing in common with a purely race-church, and it is inconsistent, illogical and absurd to insist that she should shape her polity after such churches.

I hope you will not misunderstand me, and accuse me of being opposed to the election of a Negro Bishop. I do not take second place in my race-pride for any one. I have never failed to do any honorable thing for the promotion of the best interest of our people. But, I insist that the election of a Negro Bishop, under this disgraceful proposition, so far from removing the cause for adverse criticism, made against our colored membership by the other Negro churches, would expose us to unanswerable criticism. As the case now stands, there is no legislative bar of inequality between us and other races in the church. But this proposition proposes by special class legislation to elect a Negro Bishop and confine his labors to the Negro membership.

This act must take its place beside all other prospective acts, if there is any exception, it is worse than the rest, being enacted by a Christian church, which heretofore has been loud and constant in her declaration of the Fatherhood of God and the brotherhood of man. If this act is consummated, it will and properly should be interpreted as the Methodist Episcopal Church's indorsement of every act of discrimination against the Negro; those of us who favor it must prepare to accept these consequences as the only logical construction. It is said in support of this amendment, "that we already have the color-line in the church;" this statement is not true, as applied in this case. I challenge any man to show a legislative enactment that circumscribes the privilege of the Negro membership as such.

It is said Negro preachers must serve Negro districts and so forth. The simple answer to this argument, if it may be called an argument, is: there is no legislative barrier in the way of these men's appointment to any place, to which other men of like standing may be appointed, and no conscientious, sensible person will criticize the church for her course, as long as she honestly strives for her ideal.

If the church would elect a colored Bishop, just as others are elected, and then assign him where he would be most serviceable, there could be no valid objection to such a course.

We should carefully note the difference in recognizing the equality of every member of the church before the law of the church, and at the same time, administer the affairs in such manner as to accomplish the greatest good without the sacrifice of any vital principle. In the appointment of preachers and presiding elders, their acceptability and servability must be considered, and there is absolutely no analogy between the two cases, namely: the law constituting all of the preachers and presiding elders

in precisely the same way, and assigning them to the fields for which they are best fitted; and, then passing an act of special class legislation to circumscribe the Negro membership of the church, as no other race is circumscribed in the church.

There is an argument, that it requires Negro leadership for the development of the race; therefore a Negro Bishop is a necessity. This may sound well, and appeal to the feeling of many, but when weighed in empirical balances, it is found wanting. We are sanguine in our belief in the capabilities and possibilities of the race as any one of its members, but before we become despondent and discouraged and sacrifice our self-respect for an empty title, let us pause and see how much solid truth there is in the argument.

It is thought leadership and not distinctive racial leadership that has contributed to the world's best development. What member of the race furnished the ideal of the best men in the race to-day? What exclusive Negro church has excelled us in the work of uplifting our people? And before we answer, let us deduct from those churches all of the help they have derived from contact with our church, then I ask, "Which of them can compare results with our own church in the development of the race?"

If it be said that the elevation of a Negro to the Bishopric of the Methodist Episcopal Church, would inspire and encourage our people, it is granted, if such elevation comes to us as to others, as a tribute to our worth and merit, while we do not all expect to be Bishops or general officers, we do justly appreciate the honor and advantage of such positions; but, if this position cannot be obtained without mortgaging the manhood and self-respect of my people, and thereby adding to their degradation and humiliation, I confess that every fiber of my being revolts against paying such a price for the elevation of a few men of the race, if such an office can be called an elevation.

It is often said, and truthfully so, that the chasm between the races is widening; that those who were formerly our friends seem to have lost their interest in us.

The agitation of this subject has had a double effect upon the Methodist Episcopal Church, namely, it has wounded and discouraged those who believe in our rights and would help protect them; while it has afforded those who were none too ardent in their love for us an opportunity to devise a scheme to get the Negro membership out of the church. It is folly for us to continue shouting about our loyalty to the church, and our faith in her attitude toward us, and at the same time importune the church to do precisely the same thing we protest so strongly against having others do.

If this contemplated act is crystallized into law, the Negroes of the church will be reduced to a kind of appendage to the church and become the curiosity of the twentieth century, or those who cannot consent to a position which imposes such injustice upon themselves, and invites such discrimination against the race, will be compelled to seek a church-home more congenial to their sense of righteousness, and the Methodist Episcopal Church should write "Ichabod" over her threshold.

Let us carefully bear in mind that this man is to be elected under restriction and will only be a Bishop among Negroes; he will not enjoy any of the prerogatives of a Bishop in the General Boards or the Episcopal meetings; he must set dumb at the General Conference while the general superintendents preside; the other colored churches can then truthfully say, we are setting behind the white folks.

There can, then, only one reason be given why we should remain in the Methodist Episcopal Church, namely: for the pecuniary aid which we receive. This may be a sufficient and valid reason to some, but if I am not greatly mistaken in the self-respect of the race, it will not be accepted by a large majority as such.

If this act is consummated, it will mark the beginning of the end of the Negro's connection with the Methodist Episcopal Church, if that is the aim of those who favor this amendment, they will certainly be more than gratified at the results.

THE HOLY SABBATH

By Rev. Mallatieu.

Return, my soul, enjoy thy rest;
Improve the day thy God hath blest;
Another six days' work is done;
Another Sabbath is begun.

O that our thoughts and thanks may rise,
As grateful incense to the skies,
And draw from Christ that sweet repose,
Which none but he that feels it knows!

This heavenly calm within the breast
Is the dear pledge of glorious rest,
Which for the Church of God remains;
The end of cares, the end of pains.

In holy duties, let the day,
In holy comforts pass away;
How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end!

—Joseph Stennett.

Remember the Sabbath day, to keep it holy.

Six days shalt thou labor, and do all thy work;
But the seventh day is the Sabbath of the Lord
thy God; in it thou shalt not do any work, thou,
nor thy son, nor thy daughter, thy manservant, nor
thy maid-servant, nor thy cattle, nor the stranger
that is within thy gates:

For in six days the Lord made heaven and earth,
the sea and all that in them is, and rested the
seventh day; wherefore the Lord blessed the Sab-
bath day, and hallowed it.

If thou turn away thy foot from the Sabbath,
from doing thy pleasure on My holy day; and call
the Sabbath a delight, the holy of the Lord, honor-
able; and shalt honor Him, not doing thine own
ways, nor finding thine own pleasure, nor speaking
thine own words:

Then shalt thou delight thyself in the Lord; and
I will cause thee to ride upon the high places of
the earth, and feed thee with the heritage of Jacob
thy father; for the mouth of the Lord hath spoken
it.—Bible.

The Holy Sabbath

The Sabbath institution is as old as Eden. God gave it to our first parents ere they had fallen into sin. He consecrated one day in every seven to rest

The Late Ex-Senator Caffery.

The New York Tribune of December 31st announces the death, on December 30, of the Hon. Donelson Caffery, of Franklin, Louisiana. In obedience to the old saw, "Honor to whom honor is due," I am moved to say an appreciative word of my friend.

His career in the U. S. Senate was marked by more than ordinary ability, and his fame needs no tribute from me. But the Cause which I represented for so many years in Louisiana owes it to itself to bind a wreath of laurel to his memory.

In my peculiar work, I had frequent need of legal counsel. While in New Orleans my legal adviser was Mr. F. L. Richardson. When I had business in St. Mary Parish, upon Mr. Richardson's suggestion, I consulted Mr. Caffery. During the long term of years wherein I resided at Winsted, St. Mary's Parish, Mr. Caffery carried me through many critical passages of conflict. I wish to say that he made no mistakes, had no failures, was uniformly courteous and helpful; and we owe it to him, and to the co-operation of his cousin, Senator Foster, that we were not bankrupted by fraud. It is needless to enter into details.

Mr. Caffery was a genial friend. Acting *fortiter in re, suaviter in modo*, he could accomplish difficult tasks, defeating some persons, upholding others, and making friends of all. He had that combination of *force of character*, displaying itself in vigorous action, with complete self-control, which makes a man in whom the people can trust. I recall a little incident which illustrates my point. Sitting in his office, one day, waiting for a suitable interval for bringing up my business (Mr. Caffery being engaged in writing), I observed an excited man who came in by the door and, without waiting for discreet opportunity, began a discourse to Mr. Caffery.

of the body, and the culture of the soul. When a lot of crazy French revolutionists, a hundred years and more ago, tried to start a new era and end the era of Anno Domini, they also attempted to rearrange the divine order of the week, and made a rest day or holiday every tenth day. They were not so considerate of human needs, and not so considerate of working people as the Heavenly Father. But that French spasm long since subsided, and France, wit hall the rest of the world, writes at the head of all its documents "A. D. 1906 or 1907" as the case may be.

God gave humanity the Sabbath at the very beginning, for there was need of it then as there has ever been. And we may well remember that though institution continued through all the generations, and even in heathen nations one day in seven has been recognized as in some sense sacred. But when God revealed himself to Moses on the granite peaks of Sinai he wrote with a touch of his own finger the Commandment that stands at the head of this article. Thus in all the centuries from Sinai to the present time the Jews everywhere have held sacred one day in every seven. And so it has come to pass that the same command is recognized as of divine authority among all Christians, and the chime of the Sabbath bells that begins in Japan, the land of the rising sun, is heard all 'round the world, and well nigh from pole to pole. Blessed is the nation and equally blessed is the individual that obeys the commandment and keep holy the Sabbath day.

In this land of ours all the people, the Jews as well as Christians, ought to observe the same day of the week. Works of mercy and necessity may lie done on this day, but we are not to engage in any kind of work for-profit simply; nor should we make a holiday of our holy day. Picnics, pleasure parties, amusements, plays, games, and everything of the kind ought to be shunned. The day should be consecrated to worship, to the reading and study of the Bible, and other good books. It ought to be especially devoted to public religious observances in our churches. The children in all our homes ought to be taught to keep the commandment. And we all ought to remember that when we follow the right way we may expect the divine blessing, and may claim the spiritual fulfillment of the promise.

It was the time of a warm political campaign. Mr. Caffery, lifting his eyes from the manuscript, made some kind of brief response. The man was not satisfied with the counsellor's answer and plunged into a tirade of abuse. Mr. Caffery gave heed again to his manuscript; and the agitator, saying "you'll repent of this, you—you—decayed—" went away. Mr. Caffery, as calm as a summer's evening, turned to me and said: "He's a bun." Then he added: "Your letter, Doctor, came when I was away from home, attending the session of the Criminal Court at Houma. Those people will not trouble you any more." This referred to some racial troubles that had occurred at our place; about which I had written Mr. Caffery.

Mr. Caffery and Mr. Foster were among the most active leaders in the campaign for the abolition of the Louisiana Lottery. It was a healthful inspiration to live in Louisiana in the days of that great moral upheaval and victory. It is a great gratification to note how the people of Louisiana appreciated the struggles of their faithful leaders, and advanced every one of them to honor. White, Caffery, Foster, McEnery, Blanchard, all put the world in debt to them for their fight in behalf of public integrity.

Among the expressions of his habitual views of life, freely given me, was this, in the earlier years of our acquaintance: "The best thing that could happen to this country"—meaning Louisiana—"would be a genuine, old-fashioned Methodist revival." I doubt not—I, that write this paper—that hundreds of public men, to-day, harbor, in their deepest heart, this same thought, or its equivalent. They see, in the general mind, the decay of the old moral ideals: the adoption of the sentiment—not the conviction, but the sentiment—that morals are good at home, but may be laid aside in business and in

politics. They fear that the social fabric may collapse, if honey-combed with moral obliquity and rottenness.

Mr. Caffery was a sincere friend of the education of the colored man and often expressed that friendliness. He deprecated the opposition of some, and often uttered his pleasure because of our success at Winsted. More than once he promised that, at some time, he would attend our Commencement and make an address. This promise he fulfilled only last year. All honor to his memory.

W. D. GODMAN.

Philadelphia.

Self-Support.

BY THE REV. L. M. DUNTON, D. D., PRESIDENT OF CLAFLIN UNIVERSITY.

Our people are now making considerable money. Is it not time in all of our conferences to urge the better local support of our schools and colleges. There are over 20 schools under the control of the Freedmen's Aid and Southern Education Society for the education and training of our youth. Every one of these institutions needs buildings, furniture, equipments, and more and better qualified teachers.

For many years we have depended upon our membership and friends North to provide for our educational needs. We appreciate what they have so generously done, but our schools are not fully meeting the demands of our patrons nor the demands of the times. The Society, under the magnificent leadership of Dr. Mason, is doing what it can but the demands are so many and so urgent that each school has to receive its pittance and govern itself accordingly.

Much more could be done by ourselves to relieve the situation if we would get about it earnestly and in a systematic way. The South Carolina Conference is an illustration of what every other conference could do. This conference raised for the Freedmen's Aid and Southern Education Society last year over \$6,000. One district under the splendid management of the Rev. C. R. Brown, presiding elder, raised over \$1,000 for education.

There has never been a time in the history of the conferences when the demand for an educated and trained ministry has been so great as at present. We also need teachers for our schools and colleges. Physicians, lawyers, educated and trained men in every profession and calling are urgently needed and these can be supplied only by and through our higher institutions of learning. The schools themselves must have character, a competent faculty, comfortable buildings, and an adequate equipment in all departments in order to turn out the men so greatly needed.

Thousands of young men are growing up in ignorance because our own people are not sufficiently interested in education nor in the support of our higher institutions of learning.

Can we not have a great educational awakening in our colored conferences this year, and raise at least \$40,000 for the Freedmen's Aid and Southern Education Society? The saving of our young people depends largely upon our answer to this question.

"Do not repress the buoyant spirits of your children. Half an hour of merriment within doors blots out the remembrance of many a care and annoyance during the day; and the best safeguard they can take with them into the world is the influence of a bright home."

Happiness is a small matter. It is a mere incident in life. It largely depends, as the word itself suggests, on what happens to a man in his course of duty or of service. It may affect his feelings hour by hour, but it is no measure of his character or real being. Joy, or blessedness, is, however, more of a matter than is happiness. One fellow man may affect our happiness. God gives us joy. Blessedness is God's crowning gift. By being near to God we can have joy and find blessedness, whether happiness be ours or not.—S. S. Times.

THE CHRISTIAN LIFE

Giving

Open your hands, ye whose hands are full! The world is waiting for you! The whole machinery of the divine beneficence is clogged by your hard hearts and rigid fingers. Give and spend, and be sure that God will send; for only in giving and spending do you fulfill the object of his sending.—*J. G. Holland.*

The Cure All

Love is the panacea for all ills. There is no disease and no sorrow that can resist its mighty power.

If you do not love you can neither heal nor be healed. The love that is confined to the family or the few is not love, but selfishness, and never yet brought happiness to any living creature.

Love as the sun loves. Shine as the sun shines.

No place or person can be so far out of the way as not to feel his loving.

Beam royally upon your enemies.—*Eleanor Kirke's Idea.*

"The Men Did the Work Faithfully"

You cannot set the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, Who gives you your share. And so the burden of responsibility is lifted. This assurance makes peace, satisfaction, and repose possible, even in the partial work done upon earth. Go to the man who is carving a stone for a building. Ask him where that stone is going, to what part of the temple, and how he is going to get it into place, and what does he do? He points you to the builder's plans. This is only one stone of many. So, when men shall ask where and how your little achievement is going into God's plan, point them to your Master, Who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—*Phillips Brooks.*

Pennies or Gold Coin

BY CORA S. DAY.

I once heard a speaker say that he tossed a handful of pennies into the midst of a congregation to illustrate a point he wished to make. It was this: that they would not stoop to gather the copper coins—they would not think them worth while. But if each coin had been a gold piece, how many would not have stooped to gather at least the one that lay nearest? And then he applied it; how many would resist the great temptation as well as the small one?

Do you resist the little temptations and fall at the large ones? Do you scorn the small change that evil throws in your way, but grasp eagerly at the larger price when it is offered? The golden opportunity that shines before you—how bright it looks! Yet you know that it is a temptation to evil in some form; for it demands the sacrifice of a principle. Its name may be wealth, or fame, or honor, or any other thing that the world can give. But: "What shall it profit a man if he gain the whole world and lose—his soul?"

It is easy to reject and ignore the pennies—so easy that it is nothing of which to boast. It is glorious to reject the tainted gold—glorious to be strong in the power of right, and to stand upright and walk unbending, though the path be strewn with the fool's gold of sin.—*In Epworth Herald.*

A Mission Somewhere

Ah! think not, if thou art not called to work in mission field of some far distant clime, That thine is no grand mission. Every deed That comes to thee in God's appointed time Is just the greatest deed that thine could be, Since God's high will appointed it to thee.

The present moment is divinely sent,

The present duty is thy Master's will.

O thou who longest for some noble work,

Do thou this hour thy given task fulfill;

And thou shalt find, though small at first it seemed, It is the work of which thou oft hast dreamed.

—Selected.

God's Way and Mine

BY F. WATSON HANNAN, D. D.

I asked my Lord to lead me for a day,
I did not know or care what he might say;
So long as He would lead me, I'd agree
To follow paths I could or could not see.
Or try to carry loads I scarce could lift,
And move as He directed, slow or swift.
I would not murmur if the road was rough
Nor ask for more when He had giv'n enough
To meet my simple needs, both few and small—
I'd be content and thankful in it all.
But when He bade me suffer and be still
I then rebelled against my Master's will,
And said I would not have Him for my guide,
Because His will ran counter to my pride.
And yet I suffered, suffered once again,
I asked for joy, He gave me only pain.
I asked for rose-strewn pathways, sunny morns,
I chose to tread on petals, not on thorns;
But through the thorns He led me up the hill.
I murmured at His "suffer and be still"—
I could not grasp His meaning; I was prone
To ask Him for His way but keep my own.
But one day, when my struggles had been sore,
I asked my Lord to lead me just once more.
This time I would not murmur 'gainst His will;
I'd go or stay, or "suffer and be still."
I would not have my own way—His was best;
I'd gladly do, endure His wise behest.
And then I understood why all my pain
And thorns came to me once again.
It was withdrawing, by His gentle art,
The thorns which pride had thrust into my heart,
His oil and wine, poured on sin's open sore.
The pain was just to heal, and nothing more.
His thorns were lances to relieve disease,
His hilly pathway led to plains of peace.
He meant my life for joy, for power and bliss—
Pain was remedial, work was happiness.
And so my Lord has led me all the years,
Sometimes he leads through smiles, sometimes
through tears,
But each day shows me that His way is best,
For through its cloud or sunshine I am blest.
—*New York Advocate.*

Nobleness

Be noble! and the nobleness that lies
In other men, sleeping but never dead,
Will rise in majesty to meet thine own.

—Lowell.

As to Childhood

1. We must not despise childhood's golden opportunities. They can never be recalled.
2. We must carry forward into manhood and old age the childlike traits.
3. By simplicity, not subtlety, the greatest power is ultimately wielded.
4. True greatness consists in genuineness and generosity, the union of sincerity and magnanimity.
5. Rank in the kingdom of heaven depends upon the measure of holy childlikeness.
6. The grand epoch for conversion is childhood.
7. The Church that is not God's nursery for young plants will find few flourishing trees for her courts.—*Ex.*

Religious Epicures

To-day we want the heroic temper. "A great time demands great hearts," wrote the hero-poet, Korner, who gave his life for his German Fatherland. "Shall I write vaudevilles when my country calls me?" And if humanity, in the degenerate days that are now upon us, is to be saved anew to faith and freedom, the deed will be wrought by men and women of this mold. In this fight it will not be by people who count over their sensations, who think of life mainly as "a sum of pleasures," that the victory is won. Not by the "epicures of feeling," but by hero souls "who count not their lives dear unto themselves," shall an emasculated, pleasure-drunk generation be won back to strength and righteousness.—*J. Brierly, B. A.*

Forgiveness

The hour of evening prayer, when we bow at God's feet, should always be a time for getting right everything that may have gone wrong with us during the day. Then all injuries should be forgiven when we pray, "Forgive as we forgive." Here all envy and jealousy should be quenched, and the love of Christ should be allowed to fill our hearts.—*Rev. J. R. Miller, D. D.*

The Morning Watch

In the morning there is much to feed the spirit of devotion. The hour is a still one. The hurry and tumults of life are not begun, and we naturally share in the tranquility around us. How fit it is at this hour to raise to God the eyes that He has opened; to acknowledge His providence, and to consecrate to Him the powers which He has renewed! How fit to employ in His praise the tongue which He has loosed and the breath which He has spared. . . . If God finds no place in our minds at that early and peaceful hour, He will hardly recur to us in the tumults of life.—*W. E. Channing.*

Love's Sweet Lesson

JANE E. LEESON.

Saviour, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving Him who first loved me.

With a childlike heart of love,
At Thy bidding may I move;
Prompt to serve and follow Thee,
Loving Him who first loved me.

Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee;
Loving Him who first loved me.

Thus may I rejoice and show
That I feel the love I owe;
Singing, till Thy face I see,
Of His love who first loved me.

—*In Northwestern Christian Advocate*

Transformed by Love

A Christian grows lovely by just loving—by going on in love of Christ. It has been fabled from old times that the graceful swan changed from a most ugly bird into its present beauty merely because of its constancy to its mate. But, oh, how Christian fact is sure to outrun classic fable! The soul grows wondrously lovely just by loving; by pouring out its affection, and all the more so when the object of its affection is the Lord Jesus Christ, the "one altogether lovely." We "behold His face," Jesus' face, "as in a glass, and are changed into the same image, from glory to glory, even as by the Spirit of the Lord." But the result is permanent. The soul gets more and more set in the way of holiness, in the beauty which holiness brings. "Beloved, now are we the children of God, and it is not yet made manifest what we shall be. We know that if we shall be manifested we shall be like Him; for we shall see Him even as He is; and every one that hath this hope set on him purifieth himself, even as He is pure."—*G. B. F. Hallock.*

Be Strong

Be strong!
We are not here to play, to dream, to drift.
We have hard work to do and loads to lift,
Shun not the struggle; face it, 'tis God's gift.

Be strong!
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on. To-morrow comes the song.
—*Mable Davenport Badcock.*

YOUNG FRIENDS

Knowing How

I've sometimes heard my grandpa tell
That folks who know just how to smoll
Can get the summer from one rose,
Or from a little breeze that blows.

And father says, no matter where
You live, if you will just take care
And make the best use of your eyes
You'll see so much you'll get real wise.

And then my mother's often heard
One little pleasant-spoken word
That's made somebody smile and smile,
And feel cheered up for quite a while.
They say it doesn't matter much
Whether a child has such and such;
It's how she'll learn to "make things do;"
And pr'aps it's so with grown folks, too.

—Elizabeth Lincoln Gould, in *The Congregationalist*.

Making a Life

The late Governor William E. Russell, of Massachusetts, was one day addressing a body of young men. In the midst of his speech he turned to them very pointedly as he said: "Gentlemen, remember that there is one thing more important than making a living and that is making a life."—*Ex.*

Not So Funny Then

"F I should die 'fore I wake," said Donny, kneeling at grandmother's knee, "f I should die 'fore I wake—"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet, and hurrying away downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie, and stood all his wooden soldiers on their heads, just to see how he'd tear round in the morning. But 'f—I should die 'fore I wake, why—I didn't want him to find them that way, so I had to go down, and fix 'em right. There's lots of things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."—*Baptist Commonwealth.*

The Boys We All Like

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never cheats or is unfair in his play. Cheating is contemptible anywhere and at any age. His play should strengthen, not weaken, his character.

The boy who never calls anybody bad names, no matter what anybody calls him. He cannot throw mud and keep his own hands clean.

The boy who is never cruel. He has no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness is the mark of a gentleman.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say no when asked to do a wrong thing.

The boy who never quarrels. When your tongue gets unruly, lock it in.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—*Philadelphia Public Ledger.*

A Happy Birthday

"Good-by, my little girl. It is a beautiful day, and I am glad you are to have such a pleasant time on your birthday."

Jessie looked very happy as she returned her mother's warm kiss.

"I wish you would have John drive you round by old Mrs. Prout's," continued her mother. "Go in and tell her your father has concluded to try her grandson, Hiram, as office boy."

"Why, mother, I thought Hiram was a bad boy. I shouldn't think father would want him."

"If he thought only of his own wishes he probably would not take him. But there is more in it than that, you know, dear. We are not placed in the world to do what simply pleases ourselves, or to give help only to those who deserve it. We hope to help Hiram along by giving him another chance. That will make his poor old grandmother happy, too. So you have opportunity of making three people happy on your birthday. What a fortunate little girl!"

"Hiram and his grandmother—who is the other?"

"Myself, dear."

"How yourself, mother?"

"In doing for someone else. Don't let us forget that others are happy in the same things that make us happy. They are flesh and blood and spirit like ourselves. They suffer as we do and enjoy as we do."

"Then," Jessie turned away with a thoughtful face, "God wants them to enjoy just as much as we."

"Exactly, dear."

She was quite happy in seeing the joy that spread over the old face as she told Mrs. Prout her news.

"How many times your mother has sent me good things, pleasant things, but never as good as this. And Miss Jessie, as you, just like your mother, are always doing kind things, could you take this basket of flowers over to Miss Allen's? She's sick and I promised 'em to her. I think she'll enjoy 'em."

It would make her a little late at the lawn party to which she was going, but how could she refuse? A quarter of an hour's drive brought her to Miss Allen's house.

"O my dear, my dear!" The face of the gray-haired mother of the sick girl beamed on Jessie with a brightness that was full reward for delay. "I cannot tell you how happy I am to get these. They will cheer her up as nothing else would."

"Miss Jessie—Miss Jessie! will you let us ride with you?" Three children ran out to her as she returned to the buggy. "Just to the merry-go-round. It's on the way to your house. It's too far for us to walk both ways, but if you'll only—"

"Now, don't bother Jessie," began their grandmother.

Jessie had caught her breath a little, but as the clamoring children, quieted by the words, stood gazing at her with wistful eyes, the new thoughts that had taken possession of her mind held their way.

"Jump in, all of you," she said. "I'm not going home, but we will go around that way."

The new thoughts had full sway during the short, quiet ride after depositing the laughing group at the merry-go-round.

"I shall be late—very late. But what of it? Those little things don't often have a ride. They like pleasant things just as much as I do. And—how does mother say it?—the more people you have happy it's just so much more happiness in God's world. And what does it matter if the happiness isn't just for yourself?"

With the loving unselfishness in her heart it was not hard to show its spirit in her dealings with her little friends at the party.

"I have been kind to ten people this afternoon," was her report to her mother.

"One for each year you count to-day, dear. That is a good record for your birthday."—*Morning Star.*

Time Is

Too Slow for those who Wait,
Too Swift for those who Fear,
Too Long for those who Grieve,
Too Short for those who Rejoice;
But for those who Love,
Time is not.

—Henry van Dyke.

Her One Talent

Margaret Sangster tells of a woman, neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up. The husband said one day: "There's one talent you have, darling, beyond anyone else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success, which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sunday bend eagerly around her while she unfolds the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the downtown factories, and keeps them, by kindly word and helpful ministry and a Christian example, from places of temptation; for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman, Margaret E. Sangster says: "Altogether, when I think of the sick beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy homelife which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master."—*Sunday School Lesson Illustrator.*

Doing Something

If you're sick with something chronic
And you think you need a tonic,

Do something.

There is life and health in doing.

There is pleasure in accruing.

Do something.

If you are fidgety and nervous,
Think you need the doctor's service,

Do something.

Doing something will relieve you

Of the symptoms that deceive you;

Therefore, if these troubles grieve you,

Do something.

If you do not like the weather,
Don't condemn it altogether,

Do something.

It will make the weather clearer,

Life will sweeter be and dearer,

And the joys of heaven nearer;

Do something.

And if you are seeking pleasure
Or enjoyment in full measure,

Do something.

Idleness? There's nothing in it,

If you're busy, don't begin it,

'Twill not pay you for a minute;

Do something.

—Character Builder.

SUNDAY SCHOOL LESSON

Fourth Quarter Lesson V, February 3, 1907. Title: "Noah Saved in the Ark." (Gen. 8:1-16.) Golden Text: "The Salvation of the Righteous is of the Lord." Psalms 37:39. Hymn: 463.

(Read Genesis, Chapters 6-9.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

How cheering the thought that God loves, cares for, and protects His people! In all ages of the world He has given evidences of this great truth. His blessed word is full of precious promises of His protection of deliverance of those who put their trust in Him. Nor has He failed once. The fulfillment of His promise in this regard as manifested in the cases of Noah, Abraham, Joseph, Daniel, David, Peter, Paul and thousands of others, proves that with Him "there is no variableness, neither shadow of turning." True, the righteous may not always escape physical injury; like the unrighteous they may at times perish, or suffer great bodily harm, nevertheless "the salvation of the righteous is of the Lord." While God may not, in every instance, protect or save His people from physical suffering or death, He will never fail to protect and save them from sin. And this is the salvation here referred to.

We have presented for our study to-day a new epoch in the history of the world. The human race had greatly multiplied, and the descendants of Adam were to be found in different parts of the valley of the Euphrates. Sin had also kept pace with the increase of the race and had "reached such proportions that the work of creation" had become "a source of sorrow." Divine justice must be vindicated. The penalty incurred must be paid. But in the midst of wrath God remembers mercy, and provides a way of escape for Noah who, in the midst of a wicked and perverse generation, had remained righteous and just. Thus we see the great love of God for His fallen and disobedient children. Note:

1. God never forgets those who love Him. "And God remembered Noah." Perhaps, having been out on the waters for days, and weeks, and months. Noah's faith began to weaken, and the thought that after all he might have been forgotten caused him great sorrow and pain of heart. God had not told him how long he was to be in the ark, nor had He set any time for his deliverance. Doubtless he was greatly perplexed and thought that deliverance would never come. This has been the experience of good men in all ages of the world, especially when their trials and afflictions have been unusually grievous and long. But God's ways are not as our ways. He had not forgotten His servant. He remembered him and in His own time brought him deliverance. God deals with His children in the same way to-day. True, there may come times when seemingly He does not hear our cries, nor sympathize with us in our sufferings, but let it be remembered that He has said, "Fear thou not; for I am with thee; he not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."

2. God always provides a way of escape. "God made a wind to pass over the earth, and the waters assuaged." Looking out on the vast waste of waters Noah could see no way of ever reaching dry land again. But the God who had let loose the fountains "of the deep and the windows of heaven," and caused them to inundate the earth had the power, also, to cause them to be "stopped" and closed, and to bring His servant in safety to dry land. He accordingly does so, and Noah, his family, and all that were in the ark are ever again permitted to walk upon solid ground. Thus has God dealt with His people in days gone by. His ways are the same to-day. He provided a way of escape for Lot, for Joseph, for the Children of Israel. He never leaves nor forsakes His people in times of distress nor of trouble. He says, "Call upon me in the day of trouble, and I will deliver thee."

3. While God will always help His people, they must not forget to use the means they have at hand by which they may help themselves. Noah "sent forth a raven." The waters had begun to recede. The tops of the mountains could be seen. Thinking that, perhaps, the time had come when he could re-

turn again to the earth, Noah did not wait to be divinely told what he should do, but at once began to look around for a place at which to land. Thus he used, in sending forth the raven, the means he had at hand by which to ascertain to what extent the waters had subsided, and whether or not the time had come for him to go forth from the ark. God's people must follow the example he here sets. While depending upon God to help us in times of suffering, trial, or temptation, we must do what we can to help bring the relief desired. Remember God never does for us what we can do for ourselves.

4. Failures, though repeated, should not keep us from trying again. The raven failed to return, but this did not discourage Noah. Seven days having passed by, he sends forth a dove. Not finding a place on which to rest "the sole of her foot," she

returns. But he sends her forth the second time, with the result that she returns with an olive leaf in her mouth. This was a sign to him that the wrath of God had been appeased, and that he might, in safety, return to dry land. Thus should it be with us. That failure will at times overtake or come to us admits of no denial. But instead of being disconcerted or discouraged we should maintain a brave heart, a strong faith, and try again. Efforts rightly put forth will ever be honored of God.

5. It is God's to command, and ours to obey. God said to Noah, "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." They obeyed regardless of the desolation that surrounded them. Noah's faith led him to believe that the God who had kept him safe in the ark was fully able to take care of him anywhere. It should be the same with us. Darkness may at times envelop us; discouragements may weaken us; trials may disconcert, and burdens weigh us down, but if God commands us to go forward, we should obey, and leave results with Him. Let us heed the lesson in order that we may possess His favor here, and live with Him hereafter.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, February 3:

Wise and Foolish Building.

Scripture reference: Matt. 7, 21-29.

Passages for reference: Rom. 2, 13; 1 Cor. 3, 11-13; 2 Tim. 2, 19.

Scripture Basis. The Scriptures frequently represent men as builders. A careful comparison of passages on this subject will furnish many valuable hints for life. The foundation, the superstructure, the material, the design, the ornamentation, all these may be found here by a little research. We do well to carefully study the solemn truths in the main Scripture reading for the topic. It tells us that at the last, when the building is all done, there will be many disappointments. Some will have claimed to have done things in the name of Christ, but the Judge will say to them, "I never knew you. Depart from me, ye that work iniquity." Then he illustrates what he means. Hearing is not enough; the doing of the things we hear is the essential thing. The house on the sand may look just as nice as the one on the rock, but the testing time will come that reveals the fact that it is not safe. The importance of the foundation being sure is here inculcated. In another reference we are told that "other foundation can no man lay than that is laid, which is Jesus Christ." A man that builds on him does it by obedience to his precepts. Corinthians tells us also about the materials that are to be used in the building, and Timothy informs us that there is no place in the structure for iniquity.

The Theme Considered. The Purpose. The object for which the building is erected will have much to do in determining many things. The design, the material, the depth of foundation, and many other features are dependent upon this. A man's purpose in building his life will control many of these matters. We take it that we are to accept the purpose that God lays down, namely, to form a character that will stand the test of time and eternity. When the Lord took Moses up into the mount he gave him the plan for the tabernacle, and told him, "See that thou makest all things according to the pattern showed thee in the mount." We are to build a temple for God to dwell in, and it is well to heed the same injunction given to Moses, "See that thou makest all things according to the pattern showed thee in the mount," which to us will mean, build a life like the ideal one shown us in the mount of revelation—the life of Christ.

The Foundation. We notice that the higher a building is to be, the deeper must go the foundations. The hole dug for the foundation of Mr. Wanamaker's store in Philadelphia seems almost as deep as the superstructure will be above ground. For the New Traymore hotel in Atlantic City the foundations are to be cedar piling twenty feet long, ten inches across at one end and twelve the other, sunk five feet below the surface, and above that five feet of reinforced concrete foundation. So if we would build high we must dig deep. Our aim be-

ing a life like Christ, if we would build up to Christ we must get down to Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ."

The Material. This is an age of cheapness. Anything to get it done; when it is covered up with a little veneer no one will see the shoddy material or the rotten timber. The material must be carefully attended to. A heavily loaded ice wagon came to grief in front of my home by the wheel going to pieces, and his significant answer was, "Dry rot." We want sound material, or when the load is on us we will not bear up under it. We have to remember that we are not building for a day, though that would demand good material, but we are building to stand as long as God lives and eternity lasts. A man is foolish to put second-class materials in a structure that is to last. It will only mean loss. Nothing but the best ought to be built into my character. A house should not be erected just to stand in the sunshine, but to endure the storm and gale. Bridges are built to stand a greater strain than can ever be put upon them. So the wise man will build so as to stand the storm of temptation, the struggle of life, the shock of death, and the scrutiny of the judgment day.

The Construction. But how is this material to be built into the structure? Not by looking at it, not by being told that it is there, not by being shown where to put it, but by actually taking hold of it and putting it there by hard work. Lay stone upon stone, fit timber to timber. So we hear the truth from the lips of others, we go away and forget it; we read the truth and do not apply it to our lives; we hear the truth, but do not do it; we know it, but do not obey it. The wise man hears the word and practices it; the foolish man hears the same truth and neglects it. Obedience is the only way to make truth into character. The wise man obeys and so builds wisely on the right foundation and with material that will endure. The foolish man rejects the truth, builds wrong principles into his house, and it can't endure. "Be ye doers of the word, and not hearers only."

After years of building that won the confidence of men Mr. Hipple built the wrong principles into his life, and soon the storm gathered that made his structure an absolute wreck. Principles of truthfulness and purity instilled into the hearts of children when young will be apt to hold them steady when temptation comes.

Foolish builders think it is a waste of time and energy to dig down so far for a foundation. To them poor material is just as good, so long as it is not seen. Their workmanship is careless because they are not watched. Foolish builders often expend money in building and then stop before it is done. That is a waste of what has been expended. Did you ever know a character builder to stop before the end came?—From Notes on the Epworth League Devotional Meeting Topics.

The Duty of the Presiding Elders to Missions

By the Rev. J. M. Johnson, D. D.

The supreme purpose of Christianity is the salvation of souls, and the chief object of every Christian the same. The command is, "Go ye into all the world and preach the gospel to every creature." Go, ye? Who? Those whom God has sent—his ambassadors. Since it is the duty of his ambassadors to preach the gospel to every creature, they must be missionaries. The ministers of the Methodist Episcopal Church have accepted the obligation as binding to bring in disciples for Christ everywhere and under all conditions and circumstances.

The presiding elder, as a minister, is in duty bound to Christ and by the polity of his church to promote by all proper means the interest of missions; he is to inspire others with his own spirit and thus set in motion influences which will be felt long after he ceases to labor in earthly vineyards.

If the missionary spirit is not in a church, that church exists only in name. This cause takes first place in all church work and the presiding elder must feel that this cause rests upon him to such an extent that he gives inspiration to all with whom he talks, lives and moves. To-day the cry is, missionary men and women, first, money second.

Hence, the presiding elder has a double duty to missions: to inspire his pastors and give impetus to their work; and to teach the people missionary zeal and enlist their sympathy in a worthy cause. The work is done according to the workman; it is no better than the moving spirit. That district is in fine shape whose missionary spirit is normal, for no man or church can do anything without the spirit of missions. We are not expected to give money only; the best giver is he who gives himself.

The presiding elder is in the truest sense a co-worker with God for the redemption of the world. As a representative of Jesus Christ, he is to use every opportunity for doing good. He should be like the Master—feared by none save the wicked men in power and the godless in society.

The presiding elder must have the spirit of missions pulsating through every vein and actuating every deed, for nothing can come out of man that is not first put into him. He may build cities of splendor and surround himself with wealth and earthly glory; but he will never build the city of God unless it is first built into him. He must see it as a vision and pursue it as an ideal. Applied Christianity is the only hope of the world.

The kingdom of God cometh not by observation, but it cometh by development; The whole glory is not imparted at a single installment; there is a beginning which is glorious, a progress which is more glorious and a full fruition which is most glorious! thus making true the scriptural statement: "First the blade, then the ear; after that, the full corn in the year."

On the altar of the Methodist Episcopal Church, the divine fire of missions is still burning. It has never died out and our hopes, our prayers, our aims are, that it never will. The Episcopal address of 1896 declared that this should be plainly taught in the pulpits, that, if in other days the church stood between the feudal lord and the cringing serf, to-day she must stand between the greedy, grasping money king and the sweat-begrimed laborer and say "Thou shalt not destroy the manhood of him for whom Christ died!"

Methodism is distinctively missionary, and stands pre-eminently for the spiritual life, what Amiel has called the supernatural life, mystical in its root; but practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts and a happiness which overflows.

The missionary spirit must prevail in every department of a presiding elder's work. He must think with it, preach with it and live with it. If he hasn't this spirit, he is not in touch with the Methodist Episcopal Church and, indeed, is foreign to the spirit of the teachings of Christ.

The spirit of missions is taking on a real, practical phase. "Tongues are dead," says Matherson, "prophecies are dying; but charity is born." It is simply the call of God, heard and obeyed, to join heart and hand in the effort to make the world Christian.

When that startling cry, Gold in California! was heard in '49, men left their homes, families, yea their all! They were willing to brave all dangers, overcome all difficulties and endure all hardships for gold. May that command uttered by our King and high priest: "Go ye into all the world and disciple all nations," so completely possess us that hundreds, yea, thousands, may offer themselves upon the altar in the spirit of that poet who sings: I'll go where you want me to go, dear Lord; I'll say what you want me to say; I'll be what you want me to be! But if we cannot go, let us send. Send what? Send clothes, send hooks, send men, send money—and last but not the least of all, send up our prayers to God that many may be redeemed by the blood of the Lamb.

On entering a great cathedral, Oliver Cromwell saw the silver statues of the apostles standing, beautifying this splendid work of man, his orders were: "Melt these and send them about their Master's business!" This is what godly men and women are doing to-day. They are no longer carving statues out of gold and silver; but they are melting the precious metal and sending it out on its mission of love.

To-day the church, instead of keeping all of her brightest minds at home as ornaments, by her prayers and appeals for help, is humbling their stubborn pride and firing their cold and indifferent hearts with more love for their fellow-man and sending them out to the needy fields on the Master's business. God grant that the good work may go on 'till His kingdom come on earth.

Faith in God and confidence in ourselves is what we need in the work. If we have the faith, the money is not long coming. When the dead in eye or limb came to the Savior, His one question, in order to restore life, was: "Dost thou believe that I am able to do this?" In their affirmative was sealed their salvation—go thou and do likewise.

Love of humanity must possess the soul of him who would be an effective missionary worker; for says one, "What force has failed to do love can accomplish." The rich and the poor must meet together, for you can bring multitudes whom you can never send.

Dr. Bradford says: "Not more laws, but more love; not new institutions, but finer and truer sympathy; not force, but brotherhood will change the inequalities in the human condition which now are so terrible."

Houston, Texas.

The Church at Prospect.

BY DR. A. W. THORNTON.

The Methodists of Prospect had the finest church in town,
The steeple, it appeared, was built to coax the lightning down;
The choir, just the common kind, would leave and then come back,
With self-importance well defined they kept us on the rack.

The Preacher—how shall I portray that man with genial face;
Affliction had consumed the dross, but multiplied his grace;
Against the Devil, World and Flesh that Preacher was secure,
The Lord had kept him humble and the people kept him poor.

I have listened to him preaching when his spirit was aflame,
With rapture of the holy things, God called him to proclaim;
I have heard him fearlessly denounce the sins that mar the race,
And plead with sinners to accept the Gospel's saving grace.

The people lived their little lives and played their little part,
A few upheld the Preacher's hands, the others broke his heart.

The sisters raised the salary, collecting week about,
The Quarterly Official Board, by motion, paid it out.

These motions were recorded all by Brother Robert Rose,
Recording Steward thirty years, just why, the good Lord knows;
The burdens of the church on earth lay lightly on his heart,
By neither grace nor nature was he fitted for the part.

Some folk in all communities will give, or so it seems,
According to their meanness, not according to their means;
And in churches I have known, it's the customary plan
To trust the man who makes the wealth, not God that makes the man.

Good Brother William English was a thorn in many a side,
A self-appointed critic of the people, far and wide;
Yet not devoid of kindness when once you pierced the crust,
With this redeeming feature he was faithful to his trust.

But there was Aunt Rebecca Carl—God bless her kindly face,
Not more concerned for daily bread than for abundant grace;
Her dress perhaps was out of date, her bonnet on awry,
If fashion were the shibboleth, the Lord might pass her by.

But when she pleaded at the Throne, her voice was low and clear,
God's presence seemed to fill the place, and heaven seemed very near;
When I've grown weary in the way and reached the eventide,
I'll ask the Lord to let me stay by Aunt Rebecca's side.

And when I think of Prospect, with its people big and small,
I'm thankful that the Father sees and knows and loves us all;
With time and space unlimited, this earthly house laid low,
The undeveloped of this world will have a chance to grow.
Toronto. —The Christian Guardian.

An Afro-American Proclamation

Through Bishop Walters, the National Afro-American Council issued a proclamation asking the colored race of America to dedicate October 7 as a day of prayer and fasting. He calls upon them to pray that the country may rid itself of race prejudice—the American heart disease which only the grace of God can cure. He asks them to pledge to fight every law having for its aim the humiliation of any class of American citizens, because of race, color, creed or previous condition. The proclamations charge that many men of power are using their offices to degrade 10,000,000 American citizens, and that many people are looking on in silence.

Pursuant to the proclamation the religious people of Okolona, Mississippi, en masse gave many expressions touching the untoward conditions of the times affecting our fellowman and institutions, in songs, prayers and speeches. Mr. C. B. Brown secured a committee for a formal presentation on the American heart and life reconnecting the race problem. We hold that the divine elements in mankind are essentially unchanged and when he has sohered down from his abnormal achievements he will gravitate to His Divine Head and that the mantle of security will be so enlarged as to cover the weak and the strong alike, and to this end we dedicate ourselves and earnestly entreat the powers that be to enlarge upon his purposes of heart and life that the measure of his will shall weal the destiny of our great institutions for Christ.

Committee: Revs. W. J. Payne, I. R. Nevils, W. C. Clay, M. Adams, J. T. Cannon, J. M. Walton, Mr. M. Thompson, C. W. Carter, I. S. May, P. McIntosh, Jr., P. E. Tubbs, J. B. Brown.

Southwestern Christian Advocate

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- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
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THE UPPER MISSISSIPPI CONFERENCE

(Continued from Page 1.)

the problems of the conference, was a patient, careful, logical student of the needs of this particular conference, and he applied his accumulated wisdom of years, tempered by a brotherly heart, so that the men went away with a profound impression of the Bishop's grasp of the situation and the warmest love for him. The Bishop's addresses and sermons were of the highest evangelical type, sound to the very core, helpful because he seemed to have interpreted the vital needs of the people he was addressing.

At the Sunday afternoon service the Rev. Dr. R. E. Gillum, of St. Louis, Mo., representing the Committee on Aggressive Evangelism, preached to a large audience an impressive sermon. An event of unusual importance was the speech of the Rev. Dr. J. W. E. Bowen, president of Gammon Theological Seminary, delivered on Saturday morning just before reception of the class into full connection. He appealed to the conference to halt in its method of taking untrained men into its ranks and to see that hereafter the men received into the conference should be men called to the work and were not rushing into the ministry unprepared of God and the church for the great work before them. It was an unvarnished and statesmanlike presentation of the difficulties that face our ministry and the naming of the remedy that must be applied for the improvement of our ministers.

The conference further attested its interest in Rust University by unanimously voting to raise during the present year, \$2,000 for the erection of an industrial hall, the plans for which have already been drawn. Rust University is doing some effective work along industrial lines. Its department of carpentry is making a specialty of mission furniture, for which orders are being received from all parts of the country. The young men are thus receiving training in an industry that will yield them large returns. But aside from this, Rust University is developing the industries of tailoring, dress-making, plain and fancy sewing. The industrial building has become an actual necessity. The Upper Mississippi Conference did exceedingly well the past year in raising funds for this institution; it should do better this coming year and the pledge of \$2,000 is a prophecy that it will do better. It is our sincere wish that this amount will be realized and that during the next conference year this building will be dedicated to the industries, the outcome of the heroic efforts of the men of the Upper Mississippi Conference.

Dr. W. W. Foster is bringing real educational ideal into service in the development of our educational plant at Rust University, giving of his own money and energy for the development of this field.

Bishop Earl Cranston, one of the representatives of the Board of the Methodist Episcopal Church at the forthcoming General Conference of the new Japan Methodist Church, has been designated as a representative of the Board of Foreign Missions to the China Centenary Conference at Shanghai.

THE NEW SIMPSON MEMORIAL

We are presenting in this column a picture of the new Simpson Memorial Church, located on Valence street near Chestnut, in this city, and its faithful pastor. Simpson is one of our oldest, strongest and most representative churches among our people in this city. Among its pastors are to be numbered the leading men of the Louisiana Conference and also several men who, having been members of the Louisiana Conference, are now trans-



REV. HENRY TAYLOR

ferred to other conferences and are filling leading appointments. It will be remembered that last February Simpson Chapel was destroyed by fire and then it devolved upon this congregation to re-house itself. Under the inspiring leadership of the Rev. Henry Taylor, the present pastor, the congregation set about to erect a more substantial, better arranged and a larger building than the one destroyed. The outcome is a splendid brick structure, the aggregate cost of which is announced to be \$17,000, with a total seating capacity of near on to 1,500. The exterior view does not do justice to the beauty and attractiveness of the well arranged interior. The auditorium room is large, capable of good ventilation, affording, as is stated, seating capacity for many, and is seated with modern oak pews. Al-



NEW SIMPSON MEMORIAL
METHODIST EPISCOPAL CHURCH

ready a fine pipe organ is installed, which is to be run by water, and the church thus constructed is one of the very best in our Southern Methodism. This has been a year of strenuous effort on the part of this local congregation and its pastor. It is estimated that something like \$7,000 has been raised for all purposes during the year, including the \$2,000 received from the insurance. The Rev. Mr.

Taylor has worked hard and has achieved a notable success for our Methodism, placing a large and substantial building in a section of the city where it is much needed, and giving to us the largest auditorium among all our churches in this great city. We sincerely congratulate him on this magnificent achievement and express our admiration of the heroic and self-denying effort on the part of the members and friends of Simpson Memorial in the construction of this building. This congregation and pastor deserve the unstinted praise of all who are interested in the growth of our common Methodism.

THE MISSISSIPPI CONFERENCE

The Mississippi Annual Conference, which met in the city of Brookhaven last week, was without doubt one of the most successful meetings of that body ever held. In the character of the reports from the districts, the meeting was especially successful. Each presiding elder reported substantial gains in the benevolent collections and in the number of conversions and accessions. The Meridian District led all the others in the amount of money collected for benevolent purposes, reaching the magnificent sum of \$1,465.

The ministers, who came to the city with the appearance and demeanor of Christian, God-fearing men, created such an impression upon the inhabitants of that city that despite the fact that at Brookhaven, our church occupies a somewhat subordinate position, the building was practically unable to hold the immense throng that gathered at each session.

The various general church interests were so well represented by the general officers, that Bishop Berry, at the morning session on Thursday, paid a high compliment to the eloquence of the men in making appeals for their several interests. On the first day, Dr. Griffin G. Logan, of Holly Springs, Field Secretary of the Foreign Mission Board, made an interesting address, pleading that the American Negro in the Methodist Episcopal Church should manifest a stronger interest in the redemption of the heathen in foreign lands. He stated that certain conditions demanded that the Negro should especially be interested in foreign mission work, and cited valuable statistics, comparing the amount of money spent for chewing gum, whiskey and tobacco with the amount of money spent for missions abroad. His address made a profound impression upon the immense audience. Likewise, all the general officers present, Dr. Penn, representing the Epworth League; Dr. E. M. Jones, representing the Sunday School Union; Dr. I. L. Thomas, representing the Board of Home Missions and Church Extension, represented their departments like heroes.

Dr. J. W. E. Bowen, at all of these conferences, is making energetic efforts to induce the applicants for admission to attend Gammon Theological Seminary. At the Upper Mississippi Conference, he made such a strong address on the necessity of the young Negro minister being fully qualified for this important work, that Bishop Berry delegated him to deliver the address to the class of young ministers admitted to full connection at the Mississippi Conference. His address was such a one that a man of Dr. Bowen's experience and education could be expected to deliver on such an occasion, full of ripe, practical advice and wholesome truths to the young minister. As a result of his efforts at this conference he carries back with him to Gammon Theological Seminary five young men who will receive training for the ministry.

Dr. Homer Eaton, of New York, visited the conference during the first days of the session, and delighted the audience on one or two occasions by his

the Epworth League, on Friday afternoon delivered to the parents of the community as much as to the ministers of the conference an address on the proper relation that should exist between parent and child, the old and the young. In an address of fully an hour and a half in length, his audience failed to grow weary, and the terse saying of one lady who is a member of another church, "Every word he uttered seemed to weigh two pounds and a half," seemed to be the consensus of opinion. Because of an indisposition on the part of Bishop Berry, Dr. Randall likewise occupied the pulpit on Sunday morning.

The presence of Mrs. M. C. B. Mason at all of these conferences in the South has a tendency to put more life in the women's work, and her presence at the Mississippi Conference was no exception to the rule. Mrs. Mason made two good, strong addresses to the ladies, and there is no doubt but that the work of the Women's Home Mission Society will be operated on a broader basis in this conference. At the Mississippi Conference as at the Upper Mississippi Conference, it is the general opinion among the brethren that greater satisfaction exists among them with the appointments this year than ever before. Practically no changes were made, all the presiding elders being re-appointed and no transfers recorded.

MISSISSIPPI CONFERENCE APPOINTMENTS 1907

BROOKHAVEN DISTRICT.

G. W. Smith, Presiding Elder, P. O. Jackson, Miss. Barlow, Annis Jackson; Bowerton, (P. O. Wesson), J. I. Garrett; Bridgeville, R. H. Patton; Brookhaven, W. P. C. Morrisson; Brookhaven Circuit, Lymus Speed; Buford, Edward Ford; China Grove, G. W. Moody; Columbia Valley, Frank Smith; Crystal Springs, Jessie Houston; Crystal Springs Circuit, Aaron Davis; Fernwood and Tybertown, J. A. Tatum; Florence, D. D. Dukes; Hazellhurst, R. L. Tate; Hub, E. M. Dukes; Menden Hall and New Hebrew, to be supplied; Kenolia, P. S. Thomas; King (P. O. Star), A. Johnson; Mountcello and Silver Creek, G. W. Davis; Rockport, Calvin Williams; Summit and Magnolia, H. I. Jordan; Zion Ridge and New Zion, Moses White.

GULFPORT DISTRICT.

R. N. Jones, Presiding Elder, P. O. Meridian, Miss. Augusta, H. L. Kennedy; Basin, David Ray; Bay St. Louis, J. E. Holmes; Biloxi, R. L. Carnter; Bond, A. C. Lacv; Delisle, to be supplied; Eder, J. H. Cook; Escatawna, Anderson Lee; Gulfport, J. A. Patterson; Handshoro, A. M. Dekalh, D. R. Bentley; Forest, W. I. Lamb; Fort Trotter, Hattiesburg; Bentley Chapel, P. T. Robinson; Saint Paul's, J. K. Comfort; Leaf, to be supplied; Lucedale, to be supplied; Lumberton and Purvis, to be supplied; McHenry, to be supplied; McNeill, to be supplied; Moss Point, S. H. Cannon; Ocean Springs, Simpson Jossell; Pass Christian, I. L. Pratt; Pearlinton, H. W. Woods; Red Creek, to be supplied; Simrall, W. H. Mims; Barbara, F. L. Woods; Woethan, A. D. Smith.

JACKSON DISTRICT.

I. C. Hihbler, Presiding Elder, P. O. Vicksburg, Miss. Benton, Harry May; Brandon, H. H. Sidney; Canton, D. F. Dudley; Canton Circuit, I. E. Coleman; Carthage and Goodhope, to be supplied; Counale, Henry Henderson; Greenline, to be supplied; Jackson, Central, J. W. Shumpert; Pratt's Chapel, W. A. Oats; Madison, R. B. Davis; Pelahatchie, Handy Roundtree; Silver Creek, C. H. Johnson; Yazoo City, Wiston, W. P. Walker; St. Stephens, A. G. McNair; Yazoo City Circuit, A. M. Quinn.

MERIDIAN DISTRICT.

Wm. McMorris, Presiding Elder, P. O. Meridian, Miss.

Chunkey, C. G. Gavin; Collinsville, James Williams; Coy, I. S. Lewis; Daleville, J. C. Lodge; Stephen, Kelly Roberts; Garlandville, R. B. Anderson; Hickory, W. H. Smith; Lake, H. E. Mor-

gan; Lauderdale, R. L. Brooks; Lillian, E. P. Chapman; Meehan, W. T. Hughes; Meridian: Haven, N. H. Ross; Rose Hill, D. L. Morgan; Saint Paul's, S. A. Cowan; Meridian Circuit, H. R. S. Erby; Neshoba, Amos Holland; Vale, A. B. Britton; Morton, E. H. Langston; Philadelphia, N. E. Goodloe; Scooba, P. R. Crump; Spring Hill, C. W. Ivy; Trenton, Wm. Emerson.

SHUBUTA DISTRICT.

J. B. Brooks, Presiding Elder, P. O. Pass Christian, Miss. Collins, James Robinson; DeSoto, J. E. Webb; Ellisville, L. L. Shumpert; Ellisville Circuit, G. W. Brown; Enterprise, Nelson Toole; Heidelberg, Robt. Howze; Lake Como, Cornelius Washington; Laurel, Val Trotter; Liberty Hill, S. M. May; Magee and Saratoga, to be supplied; Montrose, D. D. Armstrong; Mount Jordan, H. J. Brown; Paulding, B. W. Robinson; Quitman, A. Reid; Sanford and Seminary, to be supplied; Shubuta Circuit, Stephen McDavis; Stateline, W. A. White; Richton, to be supplied; Taylorsville, to be supplied; Turnersville, to be supplied; Ucurttie, T. A. Carter; Vossburg, to be supplied; Vernon, J. H. Bell; Waynesboro, James Jordon.

VICKSBURG DISTRICT.

R. P. Threlkeld, Presiding Elder, P. O. Jackson, Miss. Anguilla; W. H. Perkins; Bolton, C. H. Brown; Bonace, to be supplied; Bovins, R. M. Phillips; Carey, A. H. Lathan; Centreville, J. W. Hill; Clinton, W. L. Mills; Edwards, S. H. Glenn; Fayette, P. H. Rembert; Hamburg, N. D. Hopkins; Harriston, W. N. G. Lipscomb; Liberty and Gloster, I. C. Rucker; Meadville, Wm. M. Harman; Natchez, C. G. Taylor and W. W. Lucas; Roxie, to be supplied; Union Church, Alexander Howze; Union Church Mission, M. Lockman; Vicksburg, L. W. Price; Vicksburg Circuit, Wm. Payne; Waterville, to be supplied. G. W. Coleman, member of Shubuta quarterly conference, appointed to attend one of our schools. R. S. Hammond, member of State Line quarterly conference, left without an appointment to attend one of our schools.

Personal and General

The well-known writer, the Rev. Theodore L. Cuyler, passed his eighty-fifth mile-stone January 10.

To the \$10,000,000 given by Mr. Carnegie for retired educators he has added \$5,000,000 for the widows of educators.

Seven Congregational Churches have been built in the city of New York during the past year, at an expense of \$2,500,000.

The Hon. James Bryce, author of "The American Commonwealth," has been appointed English ambassador to the United States.

The King of England gave coal as a Christmas present to each of the 743 poor persons over 60 years old in the borough of Windsor.

The Rev. J. F. Leggett reports a good revival at Delaware, Ohio. The interest is deep, there has been several conversions and a general awakening along all lines.

Mr. and Mrs. B. G. Russell, of Bakersfield, California, were in our city last week, visiting the relatives of Mrs. Russell, after spending some time in Texas with Mr. Russell's relatives. Mr. and Mrs. Russell are each conducting a successful business in Bakersfield.

Cory Chapel Methodist Episcopal Church, Cleveland, Ohio, has been gloriously awakened by revival. Forty conversions are reported to date and interest in the meeting is growing. The pastor, the Rev. G. A. Sissle, is assisted by the evangelist, Mrs. Sallie Ramsey.

The Rev. Hartley Jackson, pastor of Tabernacle Church, Houston, Texas, has closed a revival with ninety-one converts. Not only was the revival a success in the number of conversions, but the membership has necessarily received a great quickening. Brother Jackson and his people are shouting happy.

The Rev. Homer Eaton, D. D., of New York City, one of the publishers of the SOUTHWESTERN CHRISTIAN ADVOCATE, visited the Mississippi Conferences and paid the SOUTHWESTERN a call last week. Dr. Eaton is interested in the larger development of the SOUTHWESTERN and promises large things for its improvement. We were very glad to have him call.

The Rev. Ward Platt, D. D., of Buffalo, New

York, has been elected new secretary of the Board of Home Missions and Church Extension. Dr. Platt possesses rare platform ability, is an enthusiastic supporter of missions and will prove an ideal secretary in this capacity. We congratulate the Board of Home Missions for securing the services of Dr. Platt.

Bishop J. W. Bashford, Mrs. Bashford, and the Bishop's secretary, Mr. H. S. Elliott, sailed from New York Saturday, January 12, by the steamship Etruria. They are returning to China by way of Southern Asia. Their route will carry them across Europe and they will sail early in February from Brindisi, Italy. Bishop Bashford expects to spend about six weeks in India before proceeding to China.

The Rev. Valcour Chapman, at the close of his fifth year as pastor of Union Church, this city, was presented on last Sabbath evening by the Ladies' Aid Circle with a silver water pitcher set and a silver platter. The presentation speech was made by Attorney R. C. Metoyer, which was responded to very appropriately by the Rev. Mr. Chapman. Brother Chapman as pastor of this church has met with gratifying success.

Mrs. M. C. B. Mason, of Cincinnati, Ohio, is making effective speeches in the January conferences in the interest of the Woman's Home Missionary Society. She was cordially and enthusiastically received at the two Mississippi and the Little Rock Conferences. Her addresses have been brilliant and earnestly delivered and were, of course, very cordially received. Mrs. Mason spent a few days in this city, the guest of Dr. and Mrs. J. F. Marshall.

Trinity Church, Houston, Texas, makes another step forward. The quarterly conference of Trinity recently, by unanimous vote, increased the pastor's salary from \$1,200 to \$1,500. This puts Trinity in the very forefront of our colored churches. There is only one other church among us that pays this salary and that is St. Mark, New York. Dr. W. H. Logan, the pastor, writes that the basket and envelope system has been introduced and that the first Sunday it was tried there was an increase in the collection.

In response to advances made by the Minister of Public Instruction of the Republic of Ecuador, Secretary H. K. Carroll has been authorized to write saying that the Board of Foreign Missions will be glad to select and send out men and women qualified to teach in the schools of Ecuador, with the understanding that the government of that republic will pay their traveling expenses, appoint them to positions and provide for their salary, the Board of Foreign Missions placing itself under no obligation respecting either outgoing or home-coming expenses.

Provision was made for the homecoming of the Rev. Frederick Wood and family from Bombay, the Rev. Kingsley E. Pease and family from Singapore, Mrs. William H. Teeter from Manila. Mrs. Robert Johnson from San Fernando, Philippine Island, and the Rev. and Mrs. Corwin F. Hartzell from Manila, all returning home for health reasons. Provision was also made for the homecoming of the Rev. Ellis Roberts of Belgum, who was granted the superannuate relation at the recent session of the South India Conference, after having served twelve years in that field.

The home office of the Metropolitan Life Insurance Company in New York is to have a tower extension of its present building. The following details as to specifications will give some idea as to what the building is to be: Height above sidewalk, 658 feet; total height from foundation, 690½ feet; number of stories above sidewalk, 46; number of stories below sidewalk, 2; grand total floor area of new Metropolitan Building, 1,035,663 square feet (about 25 acres). The construction of such a tower seems almost a dream, but then this is a day of great things.

Rev. George E. Clement, editor of *The Star of Zion*, lost through an accident last week his right eye. Dr. Clement was chopping wood when a piece flew up striking him directly in the right eye, which caused the total loss of sight in that eye. We regret to learn of this painful accident to our friend and brother and extend to him our deepest sympathy. During his confinement *The Star of Zion* will be under the editorship of Bishop George W. Clinton. We sincerely trust that Dr. Clement may be able to take charge of his work soon, notwithstanding the injury he has sustained.

The Atlanta Annual Conference

By R. T. Adams, Secretary

The above named conference convened in its eleventh session December 6, 1906, in Newnan, Ga., with Bishop Earl Cranston, D. D., LL. D., of Washington, D. C., presiding.

The opening divine services were conducted by the Bishop administering the Lord's Supper, assisted by the presiding elders.

Conference was organized with the following officers unanimously elected: R. T. Adams, secretary; assistants, J. W. Queen, S. A. Stripling, and J. W. Bowlin, railroad secretary.

C. L. Johnson, statistical secretary; assistants, L. H. King, Z. K. Gowe and L. P. Kimball.

J. E. Watkins, treasurer; assistants, M. M. Alston, J. A. Richie, J. W. Thorpe and W. McWillie.

John Crolley was received by transfer from the Savannah Conference.

W. B. Wood and W. A. Neely were received on trial; B. A. Johnson, N. J. Crolley, E. A. Allison, M. W. Burch were admitted into full membership. B. A. Johnson, N. J. Crolley and R. B. McPherson were ordained deacons. H. E. Burns and E. C. W. Cox were ordained elders. J. A. W. Usher was transferred to the Mobile Conference, and W. G. Alston was transferred to the Texas Conference.

Rev. W. C. Upshaw died during the year. W. A. Mitchell by his own request was placed on the superannuated list.

The reports of the presiding elders were most encouraging, demonstrating a healthy growth and development in department of church work during the year. Our conference never heard more intelligent and clear cut reports than the reports read by our four presiding elders at this session.

The reports of the pastors generally showed an increase in the benevolent collections over that of last year.

The session was a great one and full of living interest from beginning to the end.

Bro. S. A. Stripling was elected reporter for the SOUTHWESTERN CHRISTIAN ADVOCATE.

Bishop Cranston won the admiration of the entire conference by his deep interest in the work of the conference, and his most profound addresses, and his strenuous life in making appointments. He is indeed a great Bishop. His great sermon Sunday morning was matchless and indescribable. He filled our hearts with the glory and fullness of the divine atonement for sin.

The conference was honored by a number of distinguished visitors all of whom made great speeches in the interest of the causes they represented, among whom we name Drs. G. G. Logan of the Missionary Society, I. L. Thomas of the Board of Church Extension, C. C. Jacobs of the Sunday School Union, I. G. Penn of the Epworth League, M. S. Davage of the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. J. W. E. Bowen, president of Gammon Theological Seminary; Dr. W. H. Crogman, president Clark University; Presiding Elders E. D. Giddens and R. R. O'Neal of the Savannah Conference, and Rev. J. D. Jenkins, of the same conference. Addresses were also delivered by our Drs. Mason and Wragg.

The different conference anniversaries were great meetings—great speeches and largely attended by the people.

Brother Davage, of the SOUTHWESTERN, is a brilliant young business man and he knows how to get subscribers for his Advocate.

Two new presiding elders were appointed by the Bishop at this session. Dr. G. W. Arnold completed his term of six years on the Gainesville District with a brilliant record, and was appointed Secretary of the Steward Foundation Fund and instructor in Gammon Theological Seminary. Dr. E. H. Oliver completed a most successful term of six years on the Atlanta District, and returns to the pastorate at Chapel Street, Atlanta. The two new presiding elders are C. L. Johnson to the Atlanta District and Z. K. Gowens to the Gainesville District. They prayer of the conference is that great success may attend the administration of these honored brethren.

The pastor and people of Newnan exercised boundless hospitality in caring for the conference. Newnan Chapel is a great church, and its loyal membership knows no failure.

Our next session will be held in Rome, Ga.

APPOINTMENTS.

ATLANTA DISTRICT.

C. L. Johnson, presiding elder. Atlanta, Central Ave., J. A. Rush; Atlanta, Chapel St., E. H. Oliver; Atlanta, Ariel Bowen, David Gray; Atlanta, Foss Chapel (S), J. M. Daniel; North Atlanta (S), N. Bridges; Battle Hill, J. M. Spencer; University (S), J. W. E. Bowen; Oakland City, H. M. White; College Park, N. J. Crolley; Fairburn, W. McWillie; Palmetto, A. J. Wilson; Newnan, M. M. Alston; Newnan Ct., J. J. Jones; Grantville and Lutherville, E. R. Miller; Grantville Ct., H. E. Burns; St. Charles and Mt. Zion, H. F. Thomas; Enon Grove (S), R. B. Laster; Whitesburg (S), H. S. Lee; Hogansville, E. C. W. Cox; Hogansville Ct., J. W. Tharpe. M. C. B. Mason, Corresponding Secretary of the F. A. & S. E. S. member of Central Ave. Quarterly Conference. J. P. Wragg, Agent of the American Bible Society, member of University Quarterly Conference. G. W. Arnold, Secretary of the Steward Foundation Fund, and instructor in Gammon Theological Seminary.

GREENVILLE DISTRICT.

Z. K. Gowins, presiding elder. Athens, A. C. Wright; Atlanta, Fort St., J. E. Watkins; Atlanta, St. Luke, John Crolley; Covington, J. N. C. Coggin; Commerce, A. McNeal; Doraville, G. W. Lamar; Duluth, J. W. Bowlin; Elberton, D. C. Richardson; Elberton Ct., B. A. Johnson; Gainesville, J. D. Lovejoy; Gillesville (S), William Stalk; Hoschton, N. S. Sterling; Lavonia, William Baily; Lawrenceville, M. W. Burch; Leo, R. B. McPherson; Nicholson, C. H. Blake; Norcross and Roswell (S), H. Ham; Oxford, J. W. Queen; Suwanee, A. G. Story; Toccoa (S), L. W. Barr; Union Grove, V. D. Jenkins.

GRIFFIN DISTRICT.

P. H. Travis, presiding elder. East Atlanta, J. H. Matthews; So. Atlanta, L. H. King; Brook Station, B. G. Burk; Decatur Ct., G. Y. Flemister; East Point, J. P. Lawson; Edwardsville, to be supplied; Fayetteville, A. C. Cheerless; Griffin, A. C. Cheerless; Griffin Ct., J. H. Davis; Hampton, E. J. Knight; Jonesboro, E. D. Petty; McDonough, R. T. Adams; McDonough Ct. (S), L. F. Wise; Oak Hill Ct., L. F. Beeks; Stockbridge, J. A. Richie; Decatur and Lithonia, W. J. Sagoes; Williamson Ct., N. J. Ross. M. C. B. Cain left without an appointment to attend one of our schools, member of South Atlanta Quarterly Conference. L. G. Viel left without appointment to attend one of our schools, member of South Atlanta Quarterly Conference.

ROME DISTRICT.

C. W. Adams, presiding elder. Adairsville, M. M. Wims; Aragon, R. T. Jackson; Austell (S), J. B. Booth; Bowden, Y. T. Frederick; Cartersville, W. B. Wood; Carrollton, J. W. Swain; Cave Spring, S. B. Beauford; Cedartown (S), C. D. Dickerson; Cohutta, J. H. Brandon; Douglasville, J. O. Smith; Floyd Ct., W. T. Brantly; Marietta, H. L. Phillips; Rivertown, L. P. Kimball; Rome, First Church, S. A. Stripling; Rome, Second Church, W. A. Neely; Summerville, W. C. Bryant; Tallapoosa, E. A. Allison; Temple, H. W. B. Wilson; Villa Rica, A. J. Noland; Livingston, B. B. Boston. F. M. Gordon, Principal of Cave Spring Deaf and Mute School, member of Cave Spring Quarterly Conference.

through Jesus Christ our Lord and Redeemer.

May preachers and people remember that they have an important share in this work of hunting for and finding the precious souls for whom the Saviour died, and, that, always when they succeed in winning one it sets the bells of heaven to ringing, and there is joy among the angels of God.

"Thackeray expresses the feeling of discontent which is the bane of life in this way: 'When I was a boy, I wanted some taffy; it was a shilling; I hadn't one. When I was a man, I had a shilling, but I didn't want any taffy.'"

The Sinner's Substitute

It is a most gladsome truth that Christ died on the cross for the sake of eternally saving people who were dead in sin, and for all who are now thus dead. Had it not been for Christ's death, not a sinner would ever have been saved from his state of death. The opposition to the doctrine of the substitutionary sacrifice of Christ is really against the cross of Christ. If he did not take the sinner's place before divine law and on the cross, then it is certain that every sinner in all history is in as fatal a condition as he ever was. Moreover, if Christ did not assume the sinner's place, then the Bible is a book of falsehood from beginning to end, for that truth runs through the whole Bible. The Bible says that Christ died, the just one for the unjust one, that he might bring sinners to God. Dr. B. H. Carroll, of Texas, in a sermon in which he speaks of the three hours of darkness during Christ's crucifixion, says: "The second element of that darkness was penal, in that the one who enters it is smitten by the sword of divine justice. 'Save me from the sword,' said Christ on the cross, and the Father answered, 'Awake, O sword, and smite him.' Why should the sword of divine justice smite Jesus? It smites only sinners. Jesus was holy and harmless and undefiled, and separate from sinners. Jesus was born holy. Jesus kept every precept, in spirit and letter, of the divine law. In him was no guile. How could the sword of divine justice smite him? 'God made Him to be sin who knew no sin, that we might be made the righteousness of God in Him.' If the sword of divine justice smites Him there, and cannot smite him through sin of his own, it must be that he has assumed the place of sinners. It must be because, as the prophet said, 'God hath laid on Him the iniquity of us all.' This teaching is confirmed by the tenor of the whole Bible. Even the Old Testament would be largely without true significance if it were not true that Christ was the sinner's substitute, both in life and in death. The multitudes of animal sacrifices, used as sin-offerings, plainly signified that Christ was to appear as a substitute for sinful people. Lay hold of this great truth and rejoice in it.

C. H. WETHERBE.

Doctrine and Experience

It was when the disciples felt their hearts "burdened within them" in contact with the Master when they realized the gracious uplift of His teaching, the ineffable peace He breathed upon them, that in their religion found its life and its self-propagating power. And it has been so ever since. When Wesley, at the meeting in Aldersgate street in 1738, "felt his heart strangely warmed," and entered there and then into joy and peace in believing, there were forces at work which neither he nor we are fully competent to explain. But the forces were there and they were redeeming forces. It is here, in what men age after age have felt of the inner quality of the Gospel, of its mystic peace and purity, that is abiding power consists. The doctrine may go, but the fact, and remains. And it contains a doctrine grander than any we have had yet.—J. Brierley, B. A.

If ever there was a time when we needed to think of what we can have without money, it is now. We talk so much about money. We say we can do nothing without it. That is not so. We can have peace without money; we can have peace of conscience, peace with God, joy in God—we can have heaven without money.—Margaret Bottome.

The inward influences and illuminations which come to us through those who have loved us are deeper than any that we can realize; they penetrate all our life, and assure us that there must be a fountain of life and love from which they and we are continually receiving strength to bear and to hope.—F. D. Maurice.

It is a great deal easier to do that which God gives us to do, no matter how hard it is, than to face the responsibility of not doing it. We have abundant assurance that we shall receive all the strength we need to perform any duty God allots to us.—R. Miller, D. D.

PERSONALS

Tuesday morning, the 15th inst., a small stranger, now bearing the name of Charles Dempsey, entered the home of Prof. and Mrs. James Appleses, of Mansfield, La.

All correspondents of the Rev. J. A. Richie will note that his address is now Stockbridge, Ga., instead of Griffin, Ga., as heretofore.

The address of the Rev. A. M. Mason has been changed from Ennis, Ellis county, Texas, to Groesbeck, Limestone county, Texas.

The members of the Bethel Methodist Episcopal Church, Williamston, S. C., visited, a few days since, the personage, inhabited by the Rev. M. Mason and family, and left substantial and appreciated tokens of their visit.

The work of our church at Warrior, Alabama, keeps pace with the advance in general lines, under the leadership of the Rev. N. H. Redrick. Pastor Redrick addressed very appreciative congregations on a recent Sabbath. His sermons must have been very effective, for the echoes are yet heard.

Our church at Lewisville, Ark., prospers under the pastorate of the Rev. Lee Nelson. The contributions for the work have been generous. Recently Mesdames D. C. Crump contributed \$12; Ada Nelson, \$10; Charlotte Robo, \$10; A. Foster, \$5; Wm. Foster, \$13; P. W. Bobo, \$4; V. Menes, \$10; A. Dunning, \$1.50.

The Ladies' Aid Society of the Meth-

odist Episcopal Church, Opelousas, La., presented the pastor, the Rev. E. H. Clark, with a \$40 suit for Conference. Mrs. Susan Griffin, as the president of the committee, selected to collect the desired amount, deserves much praise for her able management. Sister M. McPherson is president of the Society.

The Rev. Lewis S. Price and family, of Sylacauga, Alabama, were very kindly remembered by the members and friends of the church in the presentation on a recent evening of quite an assortment of groceries. The promoters of this affair were Mr. and Mrs. Walter Cook, Mr. and Mrs. D. Killebrew, and they were ably assisted by the young people.

On Jan. 11th, at about 2 o'clock p. m., at the residence of Dr. and Mrs. G. A. Cain, of Shreveport, La., the forty-third birthday of Dr. Cain was celebrated. Guests present: Drs. D. A. Smith, J. B. Maclin, Wm. Wallace, S. P. Brown, W. D. Wilson, T. H. Wright and Dr. Rainwater; Dentists & Pharmacists, Charlie Smith and J. Sojourner. An address was made by Dr. D. A. Smith. Mrs. Cain proved an admirable hostess. The elegant repast was served in courses. Four of the Doctors named are prominent members of St. Paul Methodist Episcopal Church. Mrs. Cain is also one of the leading members in St. Paul, and is president of the Ladies' Auxiliaries of the Shreveport District and is president also of the Willing Workers of St. Paul Church, which organization raised and paid over to the pastor, the Rev. W. R. Butler, for missions, \$12.

Doings of the Workmen

COLORADO.

DENVER, J. E. Williams, pastor.—Together with the untiring efforts of our pastor and the many white friends, we have succeeded in raising six hundred and eighty dollars on our church debt. This is a very promising charge in the Western District, one that the grand old church will be proud of in the near future. Our white Methodists have come to our aid. We received five hundred dollars, and Tuesday, the 8th inst., we paid the interest, which was \$137.50, and paid \$500 on the principal, cutting the mortgage of \$2,500 down to \$2,000. We borrowed this amount from Wilkins & Cornish; paid W. H. McCormick his \$2,637.50, and then we turned the mortgage over to Wilkins & Cornish for the \$2,000, at 6 per cent for three years. The transferring of the papers from one to the other made some additional expense, amounting to \$43, so the actual amount raised by the people was \$680. Now we have started a crusade for a hundred souls between the present time and the Annual Conference.

GEORGIA.

DULUTH, E. J. Mitchell.—I think the Atlanta Annual Conference made no mistake in sending to this charge the Rev. John W. Bowlin as pastor. He comes like a Christian gentleman with the right kind of advice to all he

meets. Our first quarterly conference convened Jan. 5th, in Mt. Aarat Methodist Episcopal Church, with the presiding elder, Z. K. Gowens, in the chair. The written reports of the officers showed the work to be alive. The elder, after a few remarks before the Sunday School, began his sermon Sunday promptly at 11 o'clock. Text, "Except a man be born again he cannot see the kingdom of God." St. John 3: 3. The sermon was eloquently delivered, many souls were revived, and one, Mr. A. W. Eason, was added to the church. The pastor and elder seem to be highly pleased with the work. Elder Gowens left Sunday evening, paid up in full.

WAYCROSS, Jonas Mays.—With King Solomon Methodist Episcopal Church, the Rev. J. C. Williams, pastor, the year of 1906 was one of success, spiritually and financially. Members added last year, 25; paid to pastor, \$400; to presiding elder, \$90; trustees, \$260; Sunday School, \$64; Missions, \$64; total, \$875. Our first quarterly conference was held Jan. 11-13, with the Rev. E. D. Gidden, presiding elder, in the chair. On Sunday the elder preached three sermons to the delight of his hearers. The altar was crowded with sinners. Two joined the church. Paid pastor this quarter \$135; presiding elder, \$19.75. Our pastor is pushing every department of the work. We have

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone.

LAME BACK.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, occasional headache, dizziness, sleeplessness, poor digestion, nervousness, sometimes the heart acts badly, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of Southwestern Christian Advocate May Have a Sample Bottle Absolutely Free by Mail

EDITORIAL NOTE—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Southwestern Christian Advocate. The Proprietors of this paper guarantee the genuineness of this offer.



organized a Bible reading class here with 15 young members.

LAWRENCEVILLE, M. W. Birch, pastor.—The first quarterly conference convened Saturday, Jan. 12th, at 2 p. m., with the presiding elder, Rev. Z. K. Gowen, presiding. The elder executes business with rapidity and judgment and seems at home in the chair. Reports were good. The elder was paid in full, \$18, and a snug sum left for pastor. The sermon captured the town. It was a masterly discourse. The Holy Spirit came upon us. Strong men praised the Lord and women shouted.

LOUISIANA

OF GOOD REPORT.

The Crawford, Glencoe and Islands Circuit is easily the largest and richest in the Louisiana Conference. It includes the following named villages and plantations in the fertile sugar belt of St. Mary parish: The village of Glencoe is named after the Kemper's Home plantation, adjacent to the Bonvillain's Home place, the upper starting point of the circuit; Georgetown is the suburb of Glencoe, bounded by the lands of M. S. Alexander and Noverrete plantation, post office Glencoe; Freetown is a part of the

Crawford and Inez plantations, on the Cypremort Bayou; Cote Blanche Island, due west from this point, on the bay of the same name, has been one of the most prosperous spots in the Cypremort region, post office Crawford. Upon the picturesque banks of Cypremort Bayou, towards its outlet, is situated the Richland, Florence, Ivanhoe, Alice B., and the Cypremort, all wealthy plantations. The two last named have among the best equipped factories and sugar refineries in Louisiana; post office, Louisa. From this point to the outlet, a distance of 15 miles on said Cypremort Bayou, we have the village of Patagonia, of white residents, and a colony of white people mostly members of the Methodist Church; South. Weeks Island and the Myles & Co. salt mine are still further in another direction in the parish of Iberia, and still a part of this circuit. Like Cote Blanche Island, this was once a prosperous place and our church work flourished, but of recent years, on account of certain property transactions through which these islands are passing, our people have all left them except a few at the mine. Conditions, however, are changing, signs of returning prosperity are visible, and the future is bright. With

the spirit of our time the power of organized wealth and Caucasian enterprise, the glory of the latter day of these islands promises to be greater than that of the former. By no means should we relax our hold, but, on the contrary, prepare for a more aggressive evangelistic Methodism; and thus cultivate our home field.

Churches and Parsonages.—We have on this circuit four church buildings, one each on Cote Blanche and Weeks Island, one in Georgetown and Mt. Zion, the headquarters church in Freetown, with a seating capacity of \$500. Our parsonage, also in Freetown, has recently been renovated, floor matted, and newly refurnished. Thus we have a house of seven rooms, yard and garden spot. The fences around the premises and the gates have all been repaired; garden partitioned off, a hennery built, and the other outhouses looked after, all at the cost of \$200, by the present administration.

Valuation of Property.—Our property is valued at \$7,000; land upon which Mt. Zion and the parsonage is situated in Freetown, including yard, garden and the beautiful Mt. Zion park, measures five acres of the best land in the State.

Our Membership and Stately Church.—Many of the old guards, who started their church life with the lamented Marcus Dale of heroic fame, who sowed the seeds of Methodism here in the early seventies, are still active members of our church and community, and among the younger people are to be found very excellent characters. As a rule, our church and its ministry enjoy the friendship and confidence of the white people and peace reigns between the races.

Our Presiding Elder.—On account of his manly, Christian bearing and uniform kindness in dealing with his brethren, and the intelligent performance of the duties of his high office, Presiding Elder B. M. Hubbard has made for himself quite a name on the South New Orleans District. For these qualities of head and heart he received the deserved endorsement of the members of the fourth quarterly conference held Dec. 29th, and his sermon on Sunday night, the 30th, so impressed the people that by a rising vote they affectionately endorsed the expressions of the quarterly conference and bade him God-speed in the field of usefulness.

The Pastor.—In the spirit of reni Christian modesty I wish to state that with the light before me in the service of God and the church, I have done what I could for humanity and the advancement of the Redeemer's kingdom. With more light I might have done more. I am now closing a year's work with the proud consciousness of the fact that all the years of my manhood preceding this have been spent in the service of my church, my country, my people and my children. If in the providence of God I am permitted to meet my conference at Lake Charles Jan. 23d; 1907, I will have answered uninterrupted the thirty-fifth roll-call of the Louisiana Annual Conference. I find comfort in the knowledge of the fact that to the credit of my humble efforts, men and women in all the walks of life, in church and in state, are mindful of me and are continually offering me their good offices. This may be my last report; I don't know. Be that as it may, but "Surely the Captain may depend on me,"

Though but an armor-bearer I may be."

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DONALDSONVILLE, B. C. Spears, pastor.—At St. Peter Methodist Episcopal Church, Sunday, January 13th, 1907, the two divisions made their last reports for the year 1906. Sister Aglia Godwin, representing the West, reported \$33.20; Sister L. J. Shallowhorne, \$10.35; Sister M. J. Harris, \$2; reported by L. Feachere, \$5; M. J. Foster, \$9; by public collections, \$11.15. Total amount raised, \$71.10.

NORTH CAROLINA.

CREEDMOOR and DURHAM, J. D. Hairston, pastor.—Dr. M. M. Jones met our quarterly conference Jan. 5-6. He found us cheerful over the fact that we are making some progress and are in advance of our last year's first quarter. We bought a church bell for \$5, paid pastor \$14, paid the elder \$6.65, and raised for missions \$5, by G. L. Crenshaw (committee) and T. R. Bowling, Sunday School superintendent. Mr. J. W. Pratt, our Sunday School superintendent at Durham, has made a nice start in his Sunday school work. Total, \$30. Now we are only 25 members strong and three probationers, making 28 that raised the said money, one dollar per member per quarter for ministry and missions. We took into the church three on probation. We want to know our standing in reports on district and in North Carolina Conference. Dr. Jones, after giving us some great events of great men of the past and some of the present, preached a glowing sermon.

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Crescent City Notes

St. Matthew's pastor closes up the year's work in excellent shape. Peace and harmony prevails in all departments and the church is on a substantial road to real and permanent success. The trustees, under the presidency of Bro. Chas. D. Smith, have wrought well. Old debts paid, improvements made, and all feel very grateful to the Public School Board of the city for the many and helpful improvements which amount to \$600. The stewards reported for all purposes this year \$1,085.60. The pastor goes to conference in good shape. Benevolence raised.

FIRST STREET CHURCH.—The Sunday services were well attended. At 11 a. m. the pastor, the Rev. C. W. Reeves, preached. At night the Venus Star Tabernacle No. 3 held its annual thanksgiving service. A report was read showing the financial condition of the Tabernacle, which was good, over \$1,000 in the bank. Two joined the church. The pastor preached the sermon. Collection for all purposes, \$154.36. Reports were read by the secretary of Trustee Board and the secretary of Steward Board showing nearly \$5,000 raised for all purposes during the conference year ending January 21, 1907. Conversions and accessions, one hundred and forty. Benevolence, \$569. Present indebtedness, \$12.00. The church closes one of its best years, with peace and harmony among its members.

The Rev. and Mrs. L. L. Estavan, of Zachary, La., are the proud parents of a fine boy, born Sunday morning, January 13th.

Mrs. Virginia Ferguson, of Chamberlin, spent a while, recently, with her sister, Mrs. Clara Riley, of 2626 Willow street, this city.

The Epworth League of Wiley Chapel held its regular service Sunday, January 13, at 3 o'clock. The pastor of Haven Chapel, the Rev. J. McKee, with his League, was present. Brother McKee preached a fine sermon and all present were well benefited. The League of Haven Chapel rendered a fine program, as did the League of

Wesley Chapel. The League of Wesley had a rally on Tuesday night, at which service the Rev. H. H. Dunn, of Central Congregational Church, was present, and the Rev. Wm. Harrell, of Pleasant Plains Church.

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REV. WALTER RICHARD ZEIGLER.

One of the most progressive young men of the North Carolina Conference is the Rev. Walter Richard Zeigler, who is now serving at Berry Temple, Asheville. Brother Zeigler began life on a farm and attended the public schools in his vicinity and subsequently entered Bennett College where he made his preparation for the ministry. He was converted in 1886, at the age of seventeen, joined the Methodist Episcopal Church and was licensed to preach the following year. He has served with success, Oxford, East Greensboro, Summerfield, Durham, Livingston, Raleigh, High Point and Maxton. We are sure our readers are glad to see the pleasant, intelligent and open face of Brother Zeigler.

MARRIAGES

EVANS-MITCHELL.—At Bastrop, La., Jan. 17, 1907, Mr. James Armstead Evans and Miss Lila Mitchell, at the home of the bride. Only a few friends and relatives were present. The Rev. Ed. Powell officiated. The bride is a faithful worker in our church at this place, being a Sunday-school teacher, stewardess, and third vice-president of the Epworth League. The groom is also a member of our church and a hustling businesslike young man. May their sail on life's sea be calm and peaceful.—Julius S. Scott.

Doings of the Workmen
MARSHALL DISTRICT.

The Preachers' and District Stewards' meeting was held in Ebenezer Church of this city, January 9-10. The majority of the pastors and a goodly number of district stewards were present. This meeting from the very opening seemed to have been laden with what which tends to make a district great. Every brother present had prepared himself to discuss some topic helpful to our work in a general way. The presiding elder gave to the young preachers that advice which will best fit them for the Christian ministry. The spirit of the meeting was to bring the pastors in closer relation with one

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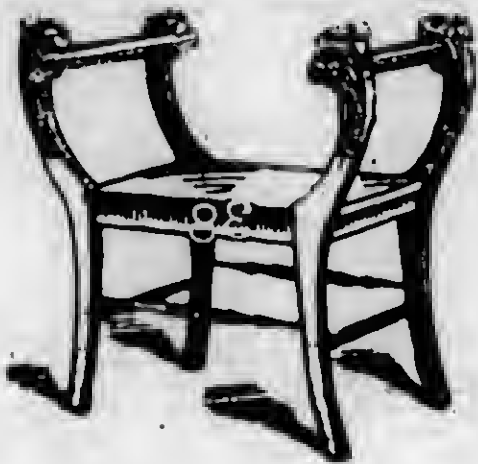
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another, in the various discussions every speaker invariably spoke of doing greater things for the benevolent enterprises, and for a general sweep of the revival fire throughout the district. On Thursday morning the convention met in Wiley Chapel to be with them in the morning devotional service, and so that some of the brethren could see this great school as it is. The brethren expressed themselves greatly pleased and were resolved to do more for Wiley and our great church. In the closing hour the presiding elder, the Rev. J. O. Williams, asked the brethren to pray God's blessings upon the head of the district and the various charges. With the inspiration of this meeting we departed to our various fields to lead the Texas conference in revivals, benevolence and the saving of souls.—W. D. Lewis, Sec.

chased him a fine suit: Phyllis Turner, Ella Nelson, Emma Ranbo, Helen Molenio, R. Hudson, L. Collins, E. C. Jones. Our church and Sunday school is in excellent condition.

Conference Notices
SHUBUTA DISTRICT.

FIRST ROUND.

State Line, Feb. 1; Waynesboro, 2-3; Ucattla, 5; Liberty Hill, 6; Shubuta, 7-8; Shubuta Cir., 9-10; De Soto, 12-13; Quitman, 14-15; Enterprise, 16-17; Mt. Jordan, 18-19; Vossburg, 20; Heidelberg, 23-24; Paulding, March 2-3; Vernon, 5; Lukecom, 7; Mt. Rose, 8; Ellisville, 9-10; Laurel, 12; Richton, 13; Taylorsville, 14; Magee, 15; Collins, 16-17; Sandford, 18. Dear Brothers: Let us make this the best year of our history. Please begin now to put in new life. Let us go to the front. Yours for the race.

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Literary Notes

The February *Century* will be almost a Washington number, with Bishop Potter's account of "The Graves of Three Washingtons," Prof. W. M. Sloane's memories of "Von Moltke's View of Washington's Strategy," Clarence Winthrop Bowen's record of "A French Officer with Washington and Rochambeau," and the narrative of "The Washington-Craigie-Longfellow House." Bishop Potter's description of the resting-place of an English ancestor of our own Washington will carry the reader to a picturesque bit of English country and back to an unfamiliar chapter of history. Professor Sloane has interesting memories of a meeting with Von Moltke in which he dwelt at length and with deep feeling upon Washington's pre-eminent qualities as a soldier. Mr. Bowen's article consists of several pages of valuable and interesting extracts from sketches and papers kept by an aide to Count Rochambeau and other French officers while in this country during the War for Independence.

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LOUISIANA.

Franklin.—Lydia Collins, Elard Johnson gave a stereopticon exhibition for the benefit of his little Sunday-school class. Elard is doing good service with his lantern for his church. He is a little boy of Bro. and Sister Ewing Johnson. Ivy Johnson gave an entertainment which proved very successful, for her pastor. These are our little working Sunday-school scholars. We are planning to send our worthy pastor to conference in good shape. The following committee together with the members and friends have pur-

Conference Notices

TEXAS CONFERENCE.

Dear Pastors: My Commission on Finance for the Texas Conference was continued from last Conference, which convened at Palestine to go forward for another year. The Commission is composed of E. P. Robbins, John Roberts, B. F. Carter, Paul David, H. B. Pemberton, C. M. Lewis, A. E. McMillan, Frank Constant, E. G. Williams, P. Landry, R. S. Thweatt and J. W. Jamison, making two each from the Houston, Huntsville, Marshall, Navasota, Palestine and Paris districts respectively, with myself as chairman. We started out with an earnest aim to co-operate with the steward boards and district stewards upon the best and most agreeable plans for raising all estimated salaries for our pastors. To ascertain the facts and figures on what was raised and paid our preachers on last year, we sent out a circular letter for that purpose. Quite a number of these letters have been returned with the proper information, while there are still others which we have not heard from. It seems expedient for you to let me hear from you on this important matter at once. Better times are upon us, and why not devote closer attention to meeting ministerial claims? It is not enough to estimate the salaries and approve on them by the several quarterly meetings and to have the amounts spread on the quarterly conference records. These amounts can and should be raised and paid monthly. Our stewards can readily see the justness of this course. This done, our preachers will be placed in a position financially to meet their honest debts by the month. I desire to make a success of my Commission. Let me hear from you.

FREEMAN PARKER...

Dear Pastors, Sunday School Superintendents and Epworth League Presidents of the Texas Conference: The Commission on Aggressive Evangelism for the Texas Conference, which was appointed at Palestine, is anxious to see great and glorious revival services in the conference this year. To promote the cause and work of Aggressive Evangelism, a call was made not long since by the bishops for the last three days of last year to be spent in special prayer. We observed these days in my charge with splendid spiritual results. On watch-night our church was crowded with persons of happy hearts and tearful eyes, as the Lord was with us. Several persons connected with the church. I am satisfied that special prayers went up from over the conference for an outpour of God's Holy Spirit and rich grace upon us as Christians to labor more than ever for glorious revival meetings this year. Remember that religious victory always follows faithful and earnest prayers. Having received a good start for a new year, let us keep it up with united plans and efforts, that the strongholds of Satan may fall. My committee is at work with many hopes for a spiritual uplift among our people upon each pastoral appointment. As church officers, you are eminently in a position to accomplish much spiritual work. I feel like urging that each one of you take the matter of evangelical work on your

hearts and go forward with plain and simple plans for the saving of many bright and precious souls for the Master's church and kingdom. It is not wise to put off this matter of winning souls, but start at once.

FREEMAN PARKER,
Chairman of Commission.

ST. LOUIS DISTRICT.

Brethren: See to it that every church observes Sunday, Feb. 10th, as the "Abraham Lincoln Birthday Anniversary" for the Freedmen's Aid Society. Write Dr. M. C. B. Mason today and get the anniversary programs for that special occasion. I depend on you to raise your last dollar of the apportionment for this cause. This is your last chance. Take it.

B. F. ABBOTT, P. E.

ABERDEEN DISTRICT.

FIRST ROUND.

Athens circuit, Jan. 26-27; Crawford, Feb. 2-3; Aberdeen circuit, 9-10; Aberdeen charge, 8-10; Strong's circuit, 16-17; Caledonia circuit, 23-24; Columbus charge, 22-24; Columbus City Mission, March 1-3; Columbus circuit, 2-3; West Point, 8-10; West Point circuit, 9-10; Shuquiak, 16-17; Macon charge, 22-24; Mashulaville, 23-24; Center Ridge, 30-31; Hickory Grove, April 6-7; Macon circuit, 13-14; Brooksville, March 30-31. Pastors of the Aberdeen District, let me congratulate you on the splendid record you made last year in church work. Let us begin this year with renewed energy to do the best year's work of our lives. Start the revival at the beginning of the year. Observe Easter Sunday, March 31. Be sure to make plans to raise all of your benevolence on this day. Renew your canvass for the SOUTHWESTERN; see that the paper goes into each home on your work. I trust you will receive a hearty reception at the hands of the people whom you are to serve this year. Do not be satisfied unless you have had a revival in each church on your work. To this end pray much and work hard. If at any time I can be of special service to you, please write me. The district stewards' meeting will be held in Crawford, Miss., Feb. 1st. Let all district stewards attend.

F. H. HENRY, P. E.

NASHVILLE DISTRICT.

SECOND ROUND.

McMinnville Sta., Jan. 19-20; Tullahoma Sta., 19-20; Sparta Sta., 26-27; Sparta Cir., 26-27; Bon Air Miss., 28-29; McMinnville Cir., Feb. 2-3; Hillsboro Cir., 9-10; Dilton Cir., 9-10; Manchester Cir., 16-17; Shelbyville Sta., 23-24; Murfreesboro Cir., 23-24; Eagleville Miss., 25-26; Cainville Cir., March 2-3; Murfreesboro Miss., 5-6; Christiana Cir., 9-10; Hubbard Chapel, 9-10; Thompson Chapel, 10-11; Murfreesboro Sta., 16-17; Clark Memorial, 23-24; Smyrna Cir., 30-31; Nolenville Cir., April 6-7. Dear Brother Pastors: Please do not cease to push your work; there is no time for idleness. Every moment should be spent in some way that would be of great profit to the charge which you are serving. We won a great victory along the line of soul saving and in collecting the various benevolent claims last year; we cannot afford to do less this year. Let each and every one please work to that end. Remember Easter Sunday comes on the 30th of March. Let each and every pastor send for the Easter programs as early as possible and make ready for the celebration of this great day. I am your brother and friend.

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This College offers exceptional advantages and at terms most reasonable. The courses of study are broad and liberal, and embrace every requirement of modern education, refinement and culture. The faculty is composed of instructors especially qualified in theory and practice to teach, and one of the many good features connected with the work of the school is the attention bestowed upon the individual education of the pupils. The buildings occupied are large and commodious, modern in construction and equipment, and every facility and convenience is provided for the pupil. In fact, the entire tone and influence, moral, social, religious, educational and physical are all that can be asked for by any parent solicitous for the welfare of his child. Next session begins September 26, 1906. Send for catalogue.

LEXINGTON CONFERENCE.

My Dear Brothers: We are pleased to announce to you that ample provisions are being made to entertain the conference royally. The church has been put in good repair. The conference program will be sent to each person due to receive one, on or about February 15th. All persons intending to visit the conference can get good accommodation for one dollar per day, which includes board and lodging. All persons desiring a good boarding place will kindly inform J. H. Stanley, pastor. Do not come without making arrangement for yourself.

J. H. STANLEY, 1117 High St.
Maysfield, Ky.

HOLLY SPRINGS DISTRICT.

FIRST ROUND.

Victory, Jan. 26-27; Byhalla, Feb. 3; Holly Springs, 8-10; Holly Springs Cir., 9-10; Abbeville and Sallatchee, 16-17; Oxford, 22-24; Oxford Cir., 22-23; Aleville and Taylor, March 2-3; Water Valley, 7; Granada, 8-10; Duck Hill, 16-17; Elliott, 15-17; Batesville, 22-24; Sardis, 22-24; Senatobia and Cuno, 30-31; Hernando and Coldwater, April 6-7; Hickory Flat, 13-14. Brethren: Let this be the greatest year in your ministry in saving souls and building for the Master.

N. R. CLAY, P. E.

The Old Standard Grove's Tasteless "Chill Tonic" drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

They Live in Our Memory

THE REV. J. E. DEBOSE.

Rev. James E. Debose, the oldest son of Rev. Alex. and Margaret Debose, was born in the state of Florida, in the year 1863, and died at his father's home in Gainesville, Alachua, January 3, 1907. He was happily converted under the pastorate of his father when quite young. He joined the Florida Annual Conference about fourteen years ago and served the church faithfully as a preacher and pastor until his death. He has served as a pastor the following churches: Old Town, Archer and Long Pond, Micaphy and Rochelle, San Pulaski, Waldo and Freedom, Levyville, Williston and Mt. Brooks, Hawthorn, Cltry, Levy and Adamsville, and Cedar Keys, the latter being his last appointment. He died in the triumph of faith. He leaves to mourn his going a loving wife, ten children, father, mother, four brothers, three sisters, many other relatives and a large number of friends. The funeral took place at Mt. Pleasant Methodist Episcopal Church, conducted by the Revs. J. S. Todd, D. D., S. Welch, Hill, T. Holsondorf and others.

—R. W. DEBOSE.

LONG.—Mrs. Harriett Long was one of the oldest members of Mount Moriah Methodist Episcopal Church, Corinth, Miss. She and her husband were loyal members. Only ten months and few days marked the difference in their deaths. Mrs. Long died suddenly from heart failure Sept. 2, 1906. Her funeral was conducted by Rev. H. B. Hart, of Columbus, on Wednesday, September 5. Six children, all of whom are grown, are left. Since her husband's death she and her youngest daughter had lived together at their home, and this daughter, Mrs. Olivia McCarter, was with her at the time of her death. All arrived, however, for her funeral. Those who survive her are: Messrs. J. B. and J. W. Long, Chicago; W. H. Long, Lake Geneva, Wis.; Mrs. J. H. Usher, Jericho, Ark.; Mrs. Sterling McWilliams, Memphis, Tenn.

OUBES.—The silent messenger of death has again invaded the ranks of Simpson Memorial Church, New Orleans, taking one of the oldest and dearest members. On the morning of January 14th, as the bell in the steeple of the church in which he had worshiped for years rang the hour, the spirit of Alexander Oubes quietly passed from its earthly abode into the realm of a brighter and happier life. Bro. Oubes was born in St. James Parish 67 years ago; was married 47 years ago. God blessed the union with two children, one of whom he and his mother and a host of friends mourn the passing of our brother. He was faithful under all pastorates as a class leader, steward and trustee, until he was unable to perform his duties. A good man has fallen. The Revs. V. Chapman, P. W. Clark and Brown assisted in the funeral services, the pastor, the Rev. H. Taylor.

TURNER.—Miss Adeline Turner, a member of Rockwell Methodist Episcopal Church, of Talladega, Ala., died at her home at the age of twenty. She was a faithful member of the church.

KING.—Mr. Fred King, of Baldwin, La., fell dead while at work in the field. He was a local preacher of Trinity Methodist Episcopal Church. A wife and daughter survive him.—E. B. Richards.

HUNTON.—Martha Hunton, after many days of suffering, passed away to be with Him, December 28, 1906, from Jacksonville, Texas. She leaves as an undying memorial her bright and earnest Christian life. Her age was 51 years, 31 of which had been spent in her Master's service. Husband, children and many friends are sadly bereaved in the passing of this dearly beloved one, but "earth has no sorrow that Heaven cannot heal." The funeral obsequies, conducted by the Rev. L. L. Neal, were largely attended.

SMITH.—Betsey Smith, of Battleville, La., daughter of the Rev. and Mrs. Jules Benn, died in peace January 6, 1907. She was just in the prime of young womanhood. A father, mother, brothers and sisters mourn the loss, tho only for a few days, of this dear one. The Revs. N. Ralney of the Baptist church, and D. Shelby conducted the funeral service.

THOMPSON.—Mary Thompson died at Napoleonville, La., January 13, 1907. She leaves her father and two children. The funeral service was attended by the Revs. I. Walker of the Baptist church, J. H. Harper of the African Methodist Episcopal Church, and M. S. Goins of the Methodist Episcopal Church.

MORAGNER.—Dock Moragner, one of the oldest members of Macedonia Methodist Episcopal Church, Attalla, Ala., has passed from labor to rest. He was a good man. Several children, grandchildren and a number of friends survive him. The funeral service was conducted by the Rev. J. W. Wright, pastor.

FULLER.—On January 11, 1907, at Marshall, Texas, occurred the death of Miss Silvia Fuller, a niece of the Rev. M. Q. A. Fuller.—J. Williams.

HARRIS.—Joseph Harris, aged 33 years, a resident of Napoleonville, La., died at that place January 5, 1907. He was not a Christian, altho an attendant of Wesley Chapel Methodist Episcopal Church. Two brothers, one sister and many friends survive him. The funeral service was conducted by Rev. J. H. Harper, of the African Methodist Episcopal Church, and the Rev. M. S. Goins.

LIWEEN.—Thomas Liween died at Sweet Home after a very short illness. The Rev. V. Hubley conducted the funeral.

BROOKER.—Will Brooker, a member of Hartzell Methodist Episcopal Church, died at Pearlville, La., December 29, 1906. He leaves a mother, a father and several sisters and brothers to mourn his departure. The funeral was conducted by the pastor, the Rev. H. A. Sorrell.

BAEWER.—God in his own wise providence visited the home of Mr. and Mrs. Abram Brewer, of Hub, Miss., on Friday evening, November 30, 1906, and took from their midst their eldest son, Carlee, a young man of 15 summers and 20 days. Carlee, one of our associate students in the Globe Academy, was full of beauty and sunshine and filled his life with active service for God and humanity; he was kind, tender and loving in disposition. Though we regret to give him up we bow to the will of our Father in Heaven who doeth all things well.—Anna Richard, Shortline Johnson, Christina Barnes, Committee.

RILEY.—Miss Mattie Riley, of Lewisville, Ark., died December 18, 1906. She joined the Methodist Episcopal Church at the age of 12 years, and lived a faithful Christian until death called her at the age of 20 years. A host of friends mourn her death. The funeral was conducted by the pastor, the Rev. Lee Nelson, and the Rev. P. W. Bobo.

MORROW.—The death of Prince Everett Morrow was peculiarly touching. He was a young man of 21, of regular habits and devout Christian experience. He was an undergraduate of Samuel Huston College, and having from childhood having felt a call to the ministry, was making preparation to enter Gammon Theological Seminary when cut down. During his last illness, even at death's door, he continued to plan for the ministry until his death on Christmas day. With the song, "I am not ashamed to own my Lord" still warm upon his lips, he fell asleep. This marks the first death in a large family. His parents have been blessed with fourteen children—among the number Mr. J. J. Morrow, student at Flint Medical College; Mrs. J. Will Jones, of Houston, Miss.; Lemuel and Almus Morrow, formerly of Samuel Huston College; Misses Georgia and Beatrice Morrow, of Wiley University, and others. These have the sympathy of a host of friends in their bereavement.

COWNWAY.—Miss Ida Cownway, the granddaughter of Sister Charity Brown, of Lewisville, Ark., died January 2, 1907. She leaves a host of friends to mourn her death. Her age was 15 years, 11 months, 19 days. The funeral was conducted by the pastor and the Rev. P. T. Wright, of the Baptist church. Lee Nelson, Pastor.

PARKER.—Mahaly G. Parker, a faithful member of the Newuan Memorial Methodist Episcopal Church, died December 29, 1906, in full assurance of Heaven. She leaves three sons, two daughters and a host of relatives and friends. She stood well in the city of Alex, La.; in evidence of that fact, her funeral was largely attended by the residents, both white and colored. Prof. R. M. Davis, Revs. A. Z. Ducommun, and I. Thomas assisted in the service. R. C. Worsham, pastor.

DOKE.—After an illness of six weeks, Sister Moulrvy Dokes, a faithful member of Bethlehem Methodist Episcopal Church, Texas, died December 9, 1906, aged 54 years. She leaves a husband, three children and many friends. Chas. Wafford, pastor.

POWELL.—William Powell, who took sick October 7, 1906, died October 13, leaving mother, wife, a sister and two brothers. The funeral was conducted by the pastor, the Rev. A. B. Venable.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 178, Notre Dame, Ind.

Literary Notes

"CHRISTIANITY IN THE MODERN WORLD," by the Rev. D. S. Cairns, M. A. Price, net, \$1.50.

Publishers: Harper & Bros., New York.

"THE SQUAW MAN," a novel by Julie Opp Faversham (Adapted from the play by Edward Milton Royle). Price, \$1.50.

MALARIA MAKES PALE BLOOD.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

HAVE YOUR EYES EXAMINED BY

DOCTOR P. J. SCOTT,

A Graduate Refractionist. Myopia, Hypermetropia and Astigmatism scientifically corrected. Spectacles and Eye Glasses made to order and guaranteed to give perfect satisfaction. Office at 2509 Dryades Street. Calls promptly answered. New Orleans.

United for Life

POWELL-TERRANTINE.—Mr. W. R. Powell, of Columbus, Ga., and Miss Gertrude Terrantine, of Greenville, Ga., at the home of the bride's mother, Sunday, December 16, 1906, at 4 o'clock p. m. The bride is a public school teacher and a loyal member of Rust Chapel Methodist Episcopal Church. The groom is a railway postal clerk. The Rev. G. H. Lemou officiated.

PANKEY-BLACK.—Mr. P. Pankey and Miss Susann Black, at Keithville, La., by the Rev. W. L. Dyas.

ROBINS-OWENS.—Mr. J. W. Robins and Miss Doula Owens, at Keithville, La., by the Rev. W. L. Dyas.

ADAMS-FIELDS.—Mr. Wm. Adams and Miss Emma Fields, at Keithville, La., by the Rev. W. L. Dyas.

BROWN-JENKINS.—Mr. A. E. Brown and Miss Tennessee Jenkins, at the home of the bride, December 27, 1906, by the pastor, J. Tutson.

WINZIER-CLARK.—Mr. George Winzier and Mrs. Maria Clark, January 6, 1907, at Pearlville, La., the Rev. H. A. Sorrell, officiating.

NICKS-WILSON.—Mr. Willie Nicks and Miss Primrose Wilson, January 3, 1907, at Monroe, La. The Rev. D. G. Taylor officiated.

MABLEY-BOYD.—Mr. Thomas Mabley and Miss Sallie Boyd, January 3, 1907, at the home of the bride. The Rev. D. G. Taylor officiated.

SMITH-BROWN.—In the parlor of the beautiful home of Mr. and Mrs. W. R. Douglas, Ardmore, Ind. Ter., January 9, 1907, at 7:20 p. m., a few friends witnessed the marriage of Beuf. F. Smith, M. D., and Miss Mamie M. Brown. The groom, Dr. B. F. Smith, is a son of Rev. Moses Smith, pastor of Wesley Chapel Methodist Episcopal Church, Austin, Texas. He is also a graduate of Meharry Medical College, Nashville, Tenn., and at present a successful physician of this city. The bride, the daughter of the late Rev. J. W. Brown, a prominent minister of the Central Missouri Conference, graduate of George R. Smith College, is a teacher in our city schools, of which Prof. C. A. Biggers is principal, and leader of Warren Chapel choir. The Rev. H. W. Talbert officiated.

HENSON-PRICE.—On Dec. 30, 1906, at the home of the bride, in the presence of a large company of friends, Mr. Arthur Henson and Miss Emma Price. The groom is a popular young man of Stettown, Texas; his bride is one of the leading members of Trinity Methodist Episcopal Church of Glory, Texas. The pastor, the Rev. Chas. Wofford, officiated.

JONES-JOHNSON.—At the home of Mr. and Mrs. Abe Johnson, of Biloxi, Miss., Miss Ella, their daughter, and Mr. Arthur Jones, Jan. 6, 1907. Miss Johnson is a faithful worker in the Methodist Episcopal Church and Sunday school at this place. The Rev. R. L. Carpenter officiated.

JOHNSON-PORTER.—The evening of December 27, 1906, at Scooba, Miss., Mr. Geo. Johnson and Miss Louisa Porter, many friends witnessing the impressive ceremony, performed by the Rev. P. R. Cruimp.

MOORE-FIELDS.—January 6, 1907, the Rev. J. M. Moody officiating, Mr. Algie Moore and Miss Alice Fields.

WILLIAMS-LANOLEY.—Mr. Y. G. Williams and Miss Lula Langley, December 19, 1906, at Greenville, S. C., the Rev. M. Mason officiating.

HOW CAN WE HUMBUG YOU?

You Don't Pay A Cent

Until you know, until you see, until you feel, until you are sure. We cannot get a penny from you until you know that we have done the work, until you are willing to send it to us, until we have earned it of you as pay for what Vitae-Ore has done for you. We take all the risk—we stand to lose all. You take no risk—you cannot lose anything. We match our remedy against your ailment. You must experience actual, positive, visible good before you pay for it. You must know it has helped you; you must feel better, stronger, healthier, from using it.

You Are To Be the Judge

You don't pay for promises, you pay for only what has been done. You pay for the work, not words, and if the work has not been done to your satisfaction, you don't pay for it—No, not a penny! You are to be the judge, and you can easily judge. You know if you feel better, if you sleep better, if you are stronger, more active, if your limbs do not pain you, if your stomach does not trouble you, if your heart does not bother you. You know whether or not your organs are acting better, whether or not health is returning to your body.

If You Cannot See It

If you cannot feel it, if you cannot be sure of it—that ends the matter and you pay nothing. How can we humbug you when you alone have the entire "say so"? How can you hesitate to accept our offer immediately if you are ailing and need help? What excuse have you? Read the offer and do not delay another day before writing for a package on trial. Start your cure immediately.

Our 30-Day Trial Offer

If You Are Sick we want to send you a full sized \$1.00 package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it; just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

WHAT VITAE-ORE IS.

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

Permanently Cured

Used Two Packages Two Years Ago, Was Permanently Cured and Has Had No Return of the Trouble.

SENATH, MO.—I have been afflicted with Rheumatism ever since 1875 and have been so bad that I was almost paralyzed; at times I could hardly move more than if I were dead. I had tried several doctors and all the patent medicines I heard of. The doctors here all told me I was incurable. They said they could give me some temporary relief, but they could not cure me. Two years ago I saw the Vitae-Ore advertisement; I knew I must do something or die and I sent for the trial package.

I used it according to directions and sent for three more packages. Before I finished the second package I was entirely cured. I used the third package to make the cure sure. It is now two years since my cure, and I have not felt any trace of Rheumatism since. When I sent for the trial package I could not walk across the house and I did not weigh one one hundred pounds; now I weigh 145 lbs.

I am sixty-two years old and today I feel as well as if I were but twenty-five. I can do all my work and my washing and walk two miles to church and it does not tire me. The people here who knew me when I was sick, ask me what I have taken to be cured and to look so well. I tell them Vitae-Ore and nothing else. MRS. N. J. MILAM.

Cures Stomach Trouble

SOUTH BEND, IND.—I suffered terribly with Stomach Trouble for over fourteen years and for the last six years was unable to do any housework whatever. I was induced to try Vitae-Ore, and since taking it I feel like a different person and am now able to attend to all my household duties. V.-O. has brought me back to health and I would not do without it in the house. MRS. JOHN REEDER, 620 W. Water St.

Cures Bright's Disease

MARYSVILLE, OAL.—My mother was afflicted with what the doctors called Bright's Disease for about six or seven years; was attended all of that time by physicians. She was finally given up to die and at this time was induced to try Vitae-Ore. To our surprise and great joy she was cured sound and well by the use of three packages. JOHN WILLIAMS.

Health IS WORTH TRYING FOR!

It is worth writing for. It is worth getting out pen, ink, paper and envelope, and writing us:

"I am sick. I need Vitae-Ore or something that will cure me. I have seen your trial offer. Send me a dollar package. I will use it and pay the dollar if I find it has helped me. I will not pay one penny if it does not help me."

That is all it takes. Just a letter asking for it, just your promise to use it. What excuse have you to keep on suffering? How can you continue to look your family in the face and say: "I feel so sick today" or "My back aches" or "That rheumatic leg is getting worse" or "My stomach is bothering me again." when here, right at your elbow, right within your reach, ready and waiting for you to turn and get it, is the thing that has set thousands right, yours for the mere asking.

WRITE FOR IT TODAY

THOUSANDS OF PEOPLE

and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anaemia, Sores and Ulcers, and worn out, debilitated conditions.

In all parts of the United States and Canada have testified to the efficacy of Vitae-Ore in relieving

Could Hardly Walk

HOUSER, ALA.—Three years ago I was running a dynamo near Ouray, Colorado, and fell from a water dam and hurt my hip. This injury developed into what the doctor called Rheumatism and Lumbago. I tried the doctors there and all the patent medicines I could get, with no relief and therefore had to give up my position and come home. I tried our physician in North, Ala., and he is as good as any that ever compounded a pill or wrote a prescription, but he could do me no good; then I tried a specialist and he failed. I also tried Peppercat Oil, Barfoot and old Bacon rinds, also Whiskey and Polk Root and all the old remedies which we folks down here generally use, and all with no relief.

This kept up until I could hardly walk a step. My appetite was gone, my flesh was gone and I thought I was gone. When I noticed the Vitae-Ore advertisement and sent for a package, I had no faith in anything.

I was just grabbing at every straw in reach. You sent me the package of Vitae-Ore telling me to take it according to directions, which I did. You also wrote me to report results and said if I was not benefited not to send you one cent. Well, sir, in 18 days I felt like a new man. I could walk five miles and walk perfectly straight and had gained 7 pounds in weight.

I have taken five packages of Vitae-Ore and am well. I walked 18 miles yesterday and carried about 40 pounds. I am still taking Vitae-Ore and I advise anyone who is suffering to try it and they will thank the Theo. Noel Company all the rest of their days. FRANK KING.



Make the Effort That Cures

Nothing is so pitiable to witness as wrongly applied effort, particularly so when the effort thus put forward is earnest and persistent, of a kind that, placed in the proper channel, would be productive of the results sought after. Especially is this true of the attempts of sick and ailing people to secure a cure for their ills, many wasting some of the best years of their lives in an effort along the wrong direction, lives that are made miserable by a protracted disorder that apparently defies all efforts to eradicate it. They will apply themselves diligently to the treatment, will follow it and dose themselves day after day with a determination and spirit that is, indeed, commendable, but the effort is misdirected and nothing but additional and prolonged distress comes of it.

The trouble is, that they are treating the SYMPTOMS, the external evidences of a disturbance within, and not the CAUSE which brings it about. They deaden the immediate discomfort by drugging with narcotics and preparations which depend for temporary efficacy upon a narcotic influence and are doing nothing to get at the fountain head of the trouble, which remains in its seat, undisturbed and unconquered. Thus it is that the treatment is kept up, week in and week out, month after month, year after year, the sufferer always seeking a cure and not realizing that what he is seeking lies in an entirely different direction. Doctors diagnose the case, question as to the symptoms and treat the symptom instead of investigating for the cause, and having discovered it, taking proper steps to remove the wrong condition which makes it possible. Patent medicines, too, are placed on the market and advertised to treat the symptoms, to relieve this and that outward manifestation of an inward abnormality, while the CAUSE goes merrily on, causing more and more symptoms as time progresses, more work for the doctors and more sales for these so-called medicines.

Vitae-Ore treats the CAUSE, not the symptoms. It gets into the veins, courses through the vital organs, doing its good work in each, setting each to rights and by so doing removes the inward disorder itself. It is a cure and not merely a check for a time upon the outward physical manifestation of that disorder. This is one of the reasons for the absolute and permanent of its cures, the principal reason for the wide range of symptoms it causes to disappear. Many different symptoms and local disturbances can be attributed to one particular lesion, one fundamental lack of functional activity that is primarily alike in many separate cases, accounting for the ease with which Vitae-Ore effaces such different symptoms by the removal of these underlying and controlling causes.

It is easy to cure ordinary, simple disorders. Most any ordinary medicine will. Extraordinary diseases, that defy ordinary treatments, require an extraordinary remedy to vanquish them. Vitae-Ore is an extraordinary medicine, and its reputation is built upon its achievements where "ordinary" treatments failed even to benefit.

READ THE TESTIMONY.

Read it again and again. No stronger words have ever been written about any other medicine; no better expressions are truthfully commanded by any other treatment. Vitae-Ore is as different from other remedies as its pure milk from Vitae-Ore. It takes only a trial—all we ask. THIS MEDICINE ENTERS THE VEINS OF THE SICK AND SUFFERING PERSON AND CURES whether the sufferer believes in it or not, whether he wants it or no. Its substances enter the blood, the vital organs, and WORK, WORK, WORK—a work that cures.

THEO. NOEL CO. S. N. DEPT. **CHICAGO, ILL.**
Vitae-Ore Bldg.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JANUARY 31, 1907

Vol. 41 No. 5

A BETTER DAY COMETH

Recently we had an occasion to refer to some very significant statements which were born in Atlanta as the result of the recent death struggle between civilization and anarchy. Reason was aroused in that awful tragedy and is now asserting itself. But there are signs of hope in other parts of the sky.

The Christian Advocate, the official organ of the Methodist Episcopal Church South, published in Nashville, Tenn., in the issue of January 25, 1907, contains a most significant editorial under the title "Our Friend, the Negro." This contribution to the discussion of the race question is the most logical, clear-cut, courageous statement that has appeared in print for many a day. It begins with the bold statement which strikes to the very core of our race difficulties:

"The Negro deserves more consideration and better treatment from the white man than he has usually received."

This confession at once opens the way for the very striking sentence which follows: "God made the Negro man, a member of the human family. The doctrines of the fatherhood of God and of the brotherhood of man do not admit interpretations including and excluding individuals or races according to any man's whim."

This is refreshing, for a great journal published somewhere in this section has done its utmost to make its readers believe the contrary. When the country recognizes the Negro's place in the common brotherhood, then we will be on the high road toward adjustment of our difficulties. Immediately following the sentence just quoted follows this paragraph:

"The Negro has claims upon the white man in proportion to those which the white man has upon him. In the Christian economy service is laid upon each for all. Any social system that fails to develop the mental and moral life of all who are subject to its laws, whatever may be or may have been their physical or civic conditions, cannot hope to escape the censure of all right-thinking men."

The logic of this conclusion is absolute. The races are linked together for better or for worse. Our relation has gone so far that the white man must now help the Negro in self-defense, or else the best civilization of the world will be discounted. No chain is stronger than its weakest link. The Negro is a part of the American civilization and he must be saved, if not for his sake then for the sake of our boasted civilization.

Ignorance is the mother of much misunderstanding and no little calamity. There is a woeful amount of ignorance on the part of many who profess to know all about the race question. *The Advocate* on this point very pertinently remarks:

"Too much has already been said of the Negro problem, and not enough of the Negro's salvation. There would be no problem if truth and love ruled in the life of both races. Ignorance is the mother of misunderstandings, and an evil heart a fountain of strife. There will continue to be a race problem so long as there is race ignorance. There will be hatred between the races so long as there are evil-minded whites and wicked blacks to fan it into

flame. Good and intelligent men know a brotherhood that is above all merely racial traits."

Right you are, Dr. Winton, we should know each other better. Our points of contact are all too few. The barriers between races erected by the political demagogue have worked great harm, for they have made it almost impossible for the better elements of the races to come together for a mutual conference.

There are those who would judge the Negro's capacity by his past development. *The Advocate* meets this point squarely:

"What the Negro needs is development. His habits of the past have looked more to animal gratification than to spiritual elevation. His pleasures and his interests through the centuries have been largely physical. The service which he has been called to render has not been such as to quicken his intellect or to enlarge his powers. No inventions have been required at his hand; and the absence of a demand upon him is, at least in part, responsible for the undeveloped state of his genius. Any race which is forced to receive its utensils from another is likely to lose its capacity for invention and even its ingenuity in the use of mechanical appliances. The Negro has never yet had a first-hand chance at the life that develops and ennobles. He is not to be judged by what he is, for his possibilities are as yet unknown. Give him first a chance at the things that will bring out his latent powers."

Many illogically assert that the Negro is to come to manhood by an entirely new process than that which gave the white man the strength of his present position. *The Advocate* does not evade this point, but says:

"What will develop the Negro? What will bring him into his kingdom? We answer: The processes by which other men have come to their full stature. Let him have the first training that gives mechanical skill and industrial ability. His mind, moreover, is the seeing organ in the world of truth. Let that also be trained. The science, philosophy, and literature that are necessary to bring a white man's mind to its best estate cannot be ignored in the development of the Negro. That which has educative value for the one cannot be wholly discarded in the training of the other."

The Advocate continues:

"Honesty demands that the stronger shall be true to the weaker. The political trickster and the social disturber should give place to the school-teacher and the moral reformer. Social equality and political domination are not even so much as dreams of the average black man. In the mad delirium produced by the harangue of some political demagogues a few indeed may have dreams of these things. But as a race his hunger is for the bread of truth, and his thirst is for the water of life."

"The white man best equipped for being the Negro's benefactor is the man who knows him. The injudicious efforts of some well-meaning but ill-informed folk have harmed as much as helped a long-suffering race. The neglect of the Negro by the white man in the South is largely due to the indiscretion of certain other well-meaning white people. Yet the Southern white man is the natural teacher, benefactor, and leader of the Southern Negro: They know each other and love each other and they must help each other. No member of the human race is more tractable, docile, plastic than the Negro. He has naturally a happy, contented disposition, and his heart is always full of song. He is imitative in the extreme. His imagination is rich, and his rea-

son and other faculties of mental life are as strong as could be expected of one in his state of development. For his molding he needs but the touch of a sympathetic hand, the guidance of an interested life."

The implied thrust at Northern philanthropy found in the paragraph just quoted is unworthy of a place in this splendid article. Facts will not sustain *The Advocate* in its contention. It will not cover the South's negligence and indifference to the Negro's development to refer to the "indiscretion of certain other well-meaning white people." Those Northern people who have been closest to this Negro question are to be found in the Methodist Episcopal Church. This church has developed in the South among the Negroes a constituency of 300,000. Bishop Hoss, of the Nashville *Advocate's* own church, says that the best church membership in the South among the Negroes is to be found in the Methodist Episcopal Church. How can Dr. Winton harmonize these two views?

The Advocate, in its next paragraph, faces the real condition of our people in the South and eloquently states it:

"Too long has the Negro been fed on the scraps from the white man's kitchen, clothed in the cast-off garments of another race, and housed in dingy hovels along filthy streets. The black man usually has no home—only a stopping place. Epidemics claim him for their first victim, and linger longer at his door. The severe seasons bear hardest on him. From his hut go the cooks, waitresses, laundresses, and maids of town and city; but his own table is bare, his linen soiled, and his rooms unclean and unkept. The Negro must be taught self-respect and regard for his home. To be sure, there are thousands of the colored race who have well-kept homes and neatly attired children. All such are honored and respected by white people. But for the vast majority of the race, and as a rule, the abiding place of the Negro is untidy, uncomfortable, and unsanitary. True Christianity says: 'Away with the Negro huts of our towns and cities! Away with the dens on the back alleys!' City authorities do well to condemn and destroy such lurking places of disease, degradation, and crime. Tenement houses should be brought to a grade that will be in keeping with our civilization without regard to the color of the occupants. Why be so solicitous about the Chinese woman's foot and utterly without concern for the physical well-being of the poor black friends who are indeed the wards of the white race? The Negro's development, like that of the white man, must begin with his home."

After this keen, brotherly and friendly analysis of the race question, *The Christian Advocate* faces squarely the question, What shall be done? and says:

"The school and the church only can lift a light for the Negro's night. The future of any race or any individual is dark if it lacks the hope that springs from the consciousness of commanding powers. The enlightened mind and the pure heart are masters of all conditions, and are the surest agents for bringing solutions to the most difficult problems. The black man needs the white man's religion. Too often he is left to his own gross misconceptions and hideous superstitions, with never a visit from men who have received the command: 'Go, teach all nations.' Were the Negroes in Africa, they might hope for the leadership of a white missionary. Korea sends out an appeal for Songdo

(Continued on Page Eight.)

How to Conduct Funerals

By the Rev. W. Scott Chinn

Since reforms of various kinds are "all the rage," permit me to offer some suggestions upon the subject of "Funerals."

We may preach against "the whooping up" preacher's present day method of taking up the collection, the various societies and their influences upon the church life, but they all take second rank when the subject of Funerals is rightfully considered.

Like all other reforms for decency and order, it takes the intelligent, plain and straightforward minister to bring about these desired results.

Funerals, it matters not how humble, are always sad, and we can not get accustomed to them as with other things, and possibly on this account a great many old customs and antiquated ideas are still in vogue; yet there are laws governing funerals just as any other service, and they ought to be obeyed.

When some one dies, be they friend or stranger, as a rule, there are those ready and willing to lend assistance, hence all rules may be obeyed to the letter. That the undertaker should help and co-operate in an orderly and yet tender and sympathetic manner goes without saying; he should know the proper rules and customs governing his business, just like the caterer, carpenter or mason, for is he not employed because he is supposed to know how and what to do in an honest and intelligent manner?

No undertaker is fit to serve decent and respectable people if he is not an up-to-date, thorough-going business man who knows his profession from start to finish.

In many cases they should be health inspectors, for among us how many times bodies have been kept unburied far beyond the time and doubtless caused more sickness and aches than anything else? If the undertaker were a shrewd and up-to-date business man he could have suggested to the family in a mild, yet positive way that the deceased "would not keep" and unless embalmed would cause others to be sick and endanger the lives of many.

I have known of cases where, when the time arrived for the burial, the family, friends, and even the minister, could not stand the odor emitted by the deceased. I distinctly remember a case where both men and women fainted at the sight of the body.

Then let us discourage our people from the habit of keeping their dead unburied so long, unless embalmed, and then only in cases of necessity. We try to bury animals as quickly as possible for fear that the diseases or germs may spread and injure others; why not take just as much precaution among human beings?

Then, again, the "wake" business is, of all nuisances, the chief. It is a shame and a reflection upon the intelligence of any people the way the majority of "wakes" are conducted. In the city of New Orleans they are a disgrace, a relic of barbarism and ante-bellum days. It is enough to "wake up the dead."

There was one the other night; the people were there in crowds, extra preparation had been made, the society donated five dollars to buy "something cool" for the wakers; coffee, crackers and cheese aplenty and an all-round "good time" was in store. The "devotional exercises" started at 9:30 p. m. How they did yell, pray and mourn. Later, the "something cool," with the other carbohydrates and proteid material came on, and the Hottentots in Africa could not have acted better over a missionary served up a *la bouillon* style.

That was indeed a "wake," for it kept everything in that neighborhood awake while it lasted. I rather think had a half of this energy been spent trying to serve the living, the funeral might have been postponed. The five dollars drank up by those old wake-chasers, bums, loafers, hoodlums and loose women ought to have been spent in giving the living some of the good things while alive. Let us abolish the "wake" business over our dear ones! Nobody will steal the body. Let a few who care to, remain and watch out of respect, but see that the body is in a cool place, with lights burning and let all retire at a safe distance and pass the night as if in the presence of death, and not at a "Virginia

reel." There is a moral side to this "wake" business also.

Let us reform this feature of the funeral at once, and "wake up" to some of the evils of such out-of-date practices.

As to the preparation for carrying the body from the house to either the church or graveyard, it is noticeable that usually great crowds of spectators gather around and loud and boisterous talking goes on, and the people generally rush out without any order and thus mar the occasion greatly. Now this can be easily stopped. Let some alert, energetic and serviceable man be appointed Grand Marshal, who knows what to do, and see how the people will obey and follow his instructions. Let him confer with the undertaker, the heads of the society, the pastor, and even the family, and by this mutual understanding the whole affair will be done orderly and in time.

The ceremony at the house should be short. The friends and family view the remains for the last time there, the coffin closed, and all pass out quietly, to be formed in line of march by the Grand Marshal.

Under no circumstances should the coffin be opened or the face exposed after once closed in the house or at the church. The friends who failed to see it while lying in state should be denied it after the sermon or eulogy is over. The family, relatives and kindred who may be afar always form the exception, but this present day method of "lining up" and marching around to view the body is a relic of by-gone days and reminds one of a visit to a menagerie, and viewing the animals in the cages. The other day I witnessed a funeral, sad, yet beautiful and pathetic. Each minister in his eulogy said something noble, pure and worthy. The choir—what singing! We all felt the divine presence. Now imagine that crowd of gossipers, funeral-goers, busybodies, strangers to the deceased, filing by, some for show, some to be seen, some indifferent, some giggling and some who had never known the deceased in life, all gazing, peering and staring into that severe face still in death. And again the family was called upon to "exhibit themselves" and show their grief by viewing the body before the crowd. Funerals are not the places for exhibitions!

As an addenda to the above, there was this feat-

ure to it: As the spectators filed by, men and women pushed, jammed and rubbed each other, trod on women's skirts; dirty street urchins were in line with the whole thing was a very unwholesome closing for such an occasion, and marred greatly the entire service and looked bad.

Let's break up this grand review at our funerals. There is no earthly need for it. It is simply a cheap show.

When all is over at the church, let the congregation rise quietly and stand with bowed heads, no rush out like cattle, nor whisper, nor appear restless. The benediction is pronounced; the minister goes before, the corpse next borne by the pall-bearers, then the family, society, if their be any, and finally the friends. When the body is deposited in the hearse, let the undertaker and his assistants see that all are in their carriages and the Grand Marshal in the meantime arrange those who are afoot, and then at a given signal, the entire procession may pass away quietly and in order.

From the church to the cemetery, go the shortest route, for the reasons that the ministers may be tired and may be on other appointments, the family have been on duty perhaps for twenty-four or forty-eight hours, to say nothing of nights, weeks and possibly months, they have patiently waited on the deceased, with broken rest and possibly shattered nerves; the undertaker may have another engagement; the friends who would like to see the last and be compelled to break ranks, and thus by taking the most direct route all may be able to attend at the grave and be on time elsewhere. In the country and rural districts there may be an excuse for remaining until the grave is filled with earth, for often this kind of service is voluntary and no one is paid for it, but in cities and towns where men are paid for such services, there is no just reason to remain at the grave to the last.

It is not railroading, but simply getting thru with a service which has already taxed the strength of a man for at least twenty-four hours or more.

When the body is deposited let either the minister or sexton put in a shovelful of earth, the ceremony of our church said, then the societies, if any, and the concluding services, then the Apostolic Benediction, after which all may return to their respective places of abode.

The minister or ministers may at this juncture say a word of comfort and cheer to the bereaved family and let them know that they have the sympathy and prayers of all before leaving. This consolation is wonderfully.

New Orleans.

A Short Temperance Lecture

By Mr. J. R. Bulkley

A few days ago I was walking along the street, and heard the click of an air rifle, and at the same time I saw a flock of sparrows fly away from where they were feeding, as if their lives depended on a hasty flight. They flew ahead of me and lit in the street and began feeding again. I passed by them and they paid no attention to me, scarcely seeming to care to move out of my way; but a boy came up behind me with a rifle and before he could get within gun-shot every sparrow was up and away.

I do not think that there was a crippled sparrow in the flock, but every one of them seemed to know both the sound of the rifle and the looks of it. Those little fellows had never been hurt by a rifle, but they had either seen some of their kind killed by one or had been told that it was a thing that would kill them, and they did not care to risk their lives by staying near one.

When I was a boy I set a rat-trap, and for a few days I caught some rats; but very soon after the rats would not go into my trap, although I could sometimes see them very near it. I asked my mother why the rats would not go into my trap, and she said that they had seen some of their kind lose their lives in it and were afraid to go in it themselves. They had rather not have the pleasure of eating the tempting bait I had prepared for them.

I saw a pair of mules run away once. The driver was putting forth every energy to stop them, but it was evident that he was not going to be able to do

so. There had been some heavy rains, and along the road on which the mules were running a bridge that spanned a stream had been washed away. Every body who saw the mules running away stood aghast, expecting to see both mules and driver dashed to their deaths. But just as they came within a few feet of the brink, the mules saw where they were going and fell back on their haunches, stopping themselves and the wagon with such force that the driver was thrown out of the wagon and on one of their backs.

I could spend hours telling of animals who watch for and shun everything that tends to injure them, but the animal that has not sense enough to shun things that he has seen destroy his fellows, the animal that will continue to hang around a thing that he knows will kill him (I say kill him, and would to God it would kill him alone, but it kills his soul), it damns the lives of those whose lives he should make happy, and deprives them of the good thing that it is his duty to bestow on them), the animal that has not sense enough to stop when he sees that he is running into a chasm where both body and soul will be forever lost, is the one of which I must speak.

Perhaps you have made up your mind what animal this is. Yes! he is a man! Or, at least, a thing that ought to be a man, but is not deserving the name. For years I have been asking this question whenever the subject of drinking came up and there

was any one around who drank, "What good is there to be gotten out of drinking intoxicants?" I have never been told anything that was good, and have the first person to find who thought there could be any possible good derived.

One man told me some time ago that he had tried every kind of liquor that he ever heard of—good liquor, bad liquor, and every other kind of liquor; but he has the first good liquor to find yet. All of it is bad; good liquor is an impossibility.

A few days ago a man said to me, "Well, I will tell you the truth about it; I have been drinking whiskey for fifteen years, and I have not found any good in it yet."

No! there is nothing good to be gotten out of it; but there is something to be gotten out of it. There is "woe, sorrow, contentions, wounds without cause, poverty, disease, death, and eternal damnation."

I will not give a list of statistics on the amount of whiskey sold, the number of persons who suffer and die on account of the evil brought about by its use. To the average person it means very little, and then there is scarcely any use, because every town will furnish you with examples that are sufficiently striking. You can hear everywhere some one spoken of as being a good workman, or a smart man, but (and how sad) "he has let whiskey get the better of him." Does any one suppose that whiskey jumped on that fellow and poured itself down his throat and in this way got the better of him? Does any one suppose that when that man began to drink that he did not know that whiskey had destroyed the very existence of thousands of his fellows? or that he even thought that he would himself be the things that he is?

Now, my brother, if you have not shown as much reason as a sparrow, and kept out of the way of this demon that you know has killed thousands of your kind; if you have not shown as much reason as a rat and refused to go into a trap where others of your kind have lost their lives; then, in the name of all that is pure and good, do like the mules who saw that they were running to destruction—stop! Stop! although the host of hell may be behind you pushing you on! Stop, my brother! and if you have not enough strength to stop by yourself, then call on our Lord and Saviour Jesus Christ, and somehow the power to withstand will come. Somehow the love for the accursed demon will die out of your hearts, and instead will spring up love for that which is pure and noble.

Orangeburg, S. C.

Desperately in Earnest

By Bishop Mallalieu

Urge on your rapid course,
Ye blood-besprinkled bands:
The heavenly kingdom suffers force;
'Tis seized by violent hands:
See there the starry crown
That glitters through the skies;
Satan, the world, and sin, tread down
And take the glorious prize.

Through much distress and pain,
Through many a conflict here,
Through blood, ye must the entrance gain.
Yet, O disdain to fear:
"Courage!" your Captain cries,
Who all your toil foreknew;
"Toil ye shall have, yet all despise;
I have overcome for you."

The world cannot withstand
Its ancient Conqueror;
The world must sink beneath the hand
Which arms us for the war:
This is the victory—
Before our faith they fail;
Jesus hath died for you and me;
Believe, and conquer all.

—Charles Wesley.

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.

I therefore so run, not as uncertainly: so fight I, not as one that beateh the air:

But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.—Bible.

What a glorious hymn! Charles Wesley wrote it when his soul was filled to overflowing with holy enthusiasm and dauntless courage. Let every Methodist preacher commit it to memory and sing it a thousand times. Let him urge his people to learn it and sing it, and he will be sure to find himself at the head of a conquering company of Christian soldiers. And what words of inspiration are these taken from the Bible. In Paul's time the Olympic races were as popular as baseball and football games are now; and it must be said, if the truth is told, that those races of the Greek people were neither brutal nor brutalizing, as is football as played in these days.

Doubtless Paul, before he was an apostle, had witnessed the races, when young men, splendid young men physically, had run in the races for a crown of laurel. It was not the value of the crown, for that was only a collection of leaves, but it was to be the first of all to reach the goal. No laggard, no glutton, no drunkard, no effeminate, no careless one ever gained the crown. Every crown winner was desperately in earnest to do just one thing, and that was to lead all his fellows. Ah! how intent was his gaze as he looked down the course and saw the crown hung out for the winner of the race. Ah! how he stripped himself of all incumbrances that might in any way impede his progress. Ah! how he strained every muscle of his well-trained body as he rushed along, hoping to gain the crown.

If our preacher would commit these words of Paul to memory, and often repeat them, and preach from them, and of them, he would be desperately in earnest in all the work of the Christian ministry, and what blessed results would follow. And what the preacher ought to do in the service of God the people ought to do.

This world will never be converted until more Christian people and preachers become more desperately in earnest than most of them are at present. Strip for the race; put on the whole armor of God, and follow Christ always.

Report of Commission on Consolidation

By the action of the Commission on Consolidation the legislation of the General Conference constituting three general boards for the care of the official benevolent interests of the Methodist Episcopal Church became effective January 1, 1907. In place of the Missionary Society, which has had under its charge both home and foreign missions, and of the Board of Church Extension, which has aided in securing church buildings; there will be the Board of Foreign Missions and the Board of Home Missions and Church Extension.

The two Boards are separate and distinct, each conducting its own definite work through its own officers and organization. While the collections are by action of the General Missionary Committee and the General Committee of Home Missions and Church Extension to be consolidated and equitably divided at the end of the fiscal year 1906-07, so that the interest of each Board shall be guarded during the first year of its separate existence, it is desired and expected that all pastors shall observe the intention of the General Conference that the cause of Foreign Missions and the cause of Home Missions and Church Extension shall be faithfully presented, not jointly at the same service but separately on separate days. Consolidation was adopted to reduce the present number of benevolent collections so that each might have consideration separately, adequately, and on its own merits. The causes committed to the three societies are of such importance to the present and future of the great work of the Methodist Episcopal Church that one full Sunday for

each should be the minimum of consideration by pastors and people.

We ask, therefore, in harmony with the plan and purpose of the General Conference that the interests of the several Boards—what they have done, what they are doing, and what they wish to do—shall be laid before all our churches at such times as will be most convenient, and that separate presentations shall be made and separate collections shall be taken.

1. Collections in the churches should be taken for the Board of Foreign Missions and remitted to the Treasurer, Homer Eaton, 150 Fifth Avenue, New York City, or to the Assistant Treasurer, H. C. Jennings, 220 West Fourth Street, Cincinnati, O., and for the Board of Home Missions and Church Extension and remitted to the Treasurer, Samuel Shaw, 1026 Arch Street, Philadelphia, Pa. It is very desirable, to avoid the necessity of heavy loans, that collections shall be promptly remitted from time to time as paid in.

2. Sunday-school collections are to be taken as heretofore, until the meeting of the next General Conference, for missions simply and may be remitted to either of the above named treasurers.

3. Collections taken in the churches for the Missionary Society before the 1st of January, 1907, should be remitted to the treasurer or the assistant treasurer of the Board of Foreign Missions; so also may the undivided collections from the Sunday schools.

4. Collections which may have been taken for

Church Extension will, of course, be remitted to the treasurer at Philadelphia.

5. The administration of all interests pertaining to home missions, heretofore under the care of the Missionary Society at New York, will be transferred to the Board at Philadelphia, January 1, 1907, and thereafter all correspondence relating thereto, including appropriations to the various domestic fields, applications for grants from the contingent fund, etc., should be addressed to the Corresponding Secretary of the Board of Home Missions and Church Extension.

6. All foreign missions, including the Philippine Islands, will be under the care of the Board of Foreign Missions, and all communications relating thereto should be addressed to the Corresponding Secretaries at 150 Fifth Avenue, New York.

7. All bequests intended for foreign missions should be made to the Board of Foreign Missions, incorporated by the Legislature of the State of New York. All bequests for home missions or church extension should be made to the Board of Home Missions and Church Extension, incorporated under the laws of the State of Pennsylvania.

8. Applications for annuity bonds should be addressed to the officers of the particular Board representing the cause to which the money is finally to go.

9. Special gifts for foreign missions should be sent to the officers of the Board at New York. Special gifts for home missions and church extension should be sent to the officers of the Board at Philadelphia.

On behalf of the Board of Home Missions and Church Extension:

JAMES M. KING, Corresponding Secretary.

SAMUEL SHAW, Treasurer.

On behalf of the Board of Foreign Missions:

H. K. CARROLL, First Asst. Cor. Secretary.

HOMER EATON, Treasurer.

THE CHRISTIAN LIFE

When All Is Done

When all is done and my last word is said,
And ye who loved me murmur, "He is dead,"
Let no one weep, for fear that I should know,
And sorrow to that ye should sorrow so.

When all is done, and in the oozing clay
Ye lay this cast-off hull of mine away,
Pray not for me, for, after long despair,
The quiet of the grave will be a prayer.

For I have suffered loss and grievous pain,
The hurts of hatred and the world's disdain,
And wounds so deep that love, well-tried and pure,
Had not the pow'r to ease them or to cure.

When all is done, say not my day is o'er,
And that thro' night I seek a dimmer shore;
Say rather that my morn has just begun—
I'll greet the dawn and not the setting sun
When all is done.

Paul Laurence Dunbar.

You can afford to trust God.

All that was ever written to anybody, recorded
in the Bible, is for us.

Prayer, personal work and pertinent preaching
will win souls for Jesus Christ.

It is our business to pray, preach, live as facing a
never-ending and a never-changing eternity.

"By strength shall no man prevail." Alone man
is a failure. But with God as his helper any man
will succeed.

One may rate high in heaven and not correspond-
ingly so among men. It is the part of wisdom to
seek that "honor that comes from God only."

It is written "How can ye believe that seek
honor one of another," and yet in spite of that, how
wont we are to worry over our rating among men.

Cold, hot, or lukewarm, which is it you will be
during 1907. To be hot on the trail for sinners
will win for you more than all earth's mines can
give you.

"And He went up unto them into the ship; and
the wind ceased." It always does when we let
Jesus in. "From every stormy wind that blows"
there is retreat by letting him in.

"And the Lord visited Sarah as He had said."
He keeps every promise, never breaks an engage-
ment. "And the Lord did unto Sarah as He had
spoken." He never fails to do as He promises; He
always does what he says he will.

"Though ye have lien among the pots, yet shall
ye be as the wings of a dove covered with silver
and her feathers with yellow gold." Worldly con-
ditions here count for little if anything. Only be
thou faithful unto death. So we will forget the
pots and never mind the crime, for in God's to-mor-
row we shall shine, and that forever.

Care-Free Lives

Let us not live fretful lives. God will never
stretch the line of our duty beyond the measure of
our strength. We ought to live with the grace of
the flowers, with the joy of the birds, with the free-
dom of wind and wave. Without question this is
God's ideal of human life. We are expected to do
no more than we can do with the time granted us,
with the tools, the material, and the opportunity at
our disposal. We serve no Egyptian taskmaster
who watches to double the tale of bricks, but a gen-
erous Lord, who waits to make our duty our delight.

Those who can repress complaints, murmurs and
peevish bemoanings—better still, the vexed feelings
which beset us when those around inflict petty an-
noyances and slights on us—will really find that
their little daily worries are turning into blessings.—
H. L. Sidney Lear.

The Night Season

It is the night which has after all added most
to our knowledge of God. Other sciences interest
us, but astronomy overwhelms us. Its cosmic revela-
tions awe us into silence. We learn of the vast
spaces, symmetrical systems and swift movements
which go to make up the universe, and can only
stand speechless, like rustics who are permitted to
hold crown jewels in their hands while some Tower
guide repeats the millions at which they are val-
ued. Every new discovery in the world of night
simply emphasizes the assertion of Young, written
a century and a half ago, that "the undevout as-
tronomer is mad."

Night is also the hour of rest which God has
granted to a weary world. Not only do the liv-
ing creatures of the forest, field and town sleep, but
the very trees suspend their functions of the day,
and the more sensitive plants in the garden close
their pretty eyes and fold their diaphanous palms.
It is but here and there a floral sentry seems to be
awake. Not only do dandelions draw to their
golden disks, but certain mimosas droop their sensi-
tive leaves with leaflets tightly pressed against each
other, the whole plant as visibly asleep as a baby in
its cradle. The night is "tired nature's sweet res-
torer," the arrest which a loving hand puts upon
weary muscle, tired brain and quivering nerve, con-
veying a foretaste of paradise.

But night is not less designed for love and
prayer. Despite all his misdeeds, Byron has a sen-
sitive spirit, and could write:

"The stars are forth, the moon above the tops
Of the snow-shining mountain—Beautiful!
I linger yet with nature, for the night
Hath been to me a more familiar face
Than that of man; and in her starry shade
Of dim and solitary loveliness,
I learned the language of another world."

Night is the time when the bulbul sings, when the
lover finds his beloved, and the soul turns to the
bosom of its God. However precious may be the
day, Romeo says, and Juliet echoes him:

"I love night more than day—she is so lovely.
But I love the night most because she brings
My love to me."

And not the less does the devout disciple look for-
ward to the seclusion of "holy night," as Longfel-
low calls it in his Hyperion, the midnight watches
in which he can, like David, commune with his own
heart and be still.

Far be it from any child of God to pollute the
hours which are divinest. However careless we may
be in shop or stable, we are reverent in church. The
night is God's in every sacred sense, and he who
uses its hours for sin defiles the sanctuary. "Him
shall God destroy." By its beauty, by its mystery,
by its power, by its holy associations, it belongs to
the King. He who despises it or converts it to
purposes of shame, sins against his own soul; but
he who realizes how precious it is, and how divine,
will, under its benign influence, find

"That the night shall be filled with music
And the cares that infest the day
Shall fold their tents, like the Arabs,
And as silently steal away."

—The Interior.

Tell Me About the Master

Tell me about the Master,
I am weary and worn to-night;
The day lies behind me in shadow,
And only the evening is light—
Light with a radiant glory,
That lingers about the west:
But my heart is weary, weary,
And I long like a child for rest.

Tell me about the Master—
Of the hills he in loneliness trod,
When the tears and the blood of his anguish
Dropped down on Judea's sod;
For to me life's weary mille-stones
But a sorrowful journey mark—
Rough lies the hill country behind me,
The mountains before me are dark.

Tell me about the Master—

Of the wrongs he freely forgave
Of his mercy and tender compassion,
Of his love that was mighty to save;
For my heart is weary, weary,
Of the woes and temptations of life,
Of the error that stalks in the noonday,
Of falsehood and malice and strife.

Yet I know that whatever of sorrow
Or pain or temptations befall,
The Infinite Master has suffered,
And knoweth and pitieth all;
So tell me the sweet old story,
That falls on each wound like a balm,
And the heart that was bruised and broken
Grows patient and strong and calm.

—The Advance.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text—II Cor. 13: 5. Theme—Self-Examination.

To inquire into matters concerning himself is the
last thing a man does, if ever he does it at any time.
He is desirous of ease, and therefore always reaches
conclusions which are pleasant and suitable. He
often says to his soul: "Soul, thou hast much good
laid up for many years; take thine ease, eat, drink,
and be merry," instead of putting to it the trying
test, saying: "Soul, my soul, how art thou? Whither
art thou bound, and where wilt thou spend eter-
nity? Dost thou love thyself, thy neighbor, and thy
God?" This should be done by every man before
the hour of death, that he may escape the misery and
despair of one who began to examine himself when
it was too late, and exclaimed in anguish, as he
sank into the bitter pains of the death that never
dies, saying: "My poor soul! what will become of
thee?"

Man is willing to examine the truth or falsity
of any proposition presented by another, by experi-
ment or observation, by sifting or scanning closely
by diligent search and constant inquiry. He should
be as earnest in the examination of himself, and
then he would by such a severe test be able to know
himself, which is a thing worth knowing. Self-ex-
amination is necessary because we may be deceived
we may be partial and therefore wrong; and because
there is no other way of rightly discovering what
is true or false in ourselves. Examination of others
is easier than the examination of one's self, for man
is inclined to overlook and make an excuse for what
may be wrong in himself. A mote in another's eye
is larger than a beam in his own. To him it is
easier to swallow his own camel than to cut in
tiny pieces and eat the gnat that belongs to another.

By strict inquiry into our own life we find evi-
dence of what may be found in other men. Examine
yourself now, and find out, if you are in the faith
that saves from death? Do you discover any sym-
ptom of religious heart disease? Do you let little
things prevent you from doing your duty to human-
ity and God? Are you guilty of thoughtlessness,
self-indulgence, and do you neglect the means of
grace and the house of God?

God will examine every man. He examined
Adam and Eve, Cain, the antediluvian world, the
cities of Sodom and Gomorrah; and this He will do
for the purpose of making each man know himself,
know to the world, and to vindicate His moral uni-
verse.

A man should know of the things he would ex-
amine another on, and remember that if he does not
examine himself others will do it most severely
by that unseen, real standard, the rule of Christ's
character.

Greenville, S. C.

"Every one of us has a weak side. Our business
is first to find out what it is, and second to post
guard there and keep it posted. A girl who has
a fretful side should keep a cheerful spirit always
on guard there. Unfortunately, often she thinks
that side strong and not weak, and calls it 'ser-
viteness,' or 'delicacy of feeling,' and so the ene-
my of souls has it all his own way."

SUNDAY SCHOOL LESSON

First Quarter, Lesson VI. February 10, 1907. Title:

"Abram called to be a blessing." (Gen. 12: 1-8.)

Golden Text: "I will bless thee, and make thy name great; and thou shalt be a blessing." (Gen. 12: 2.)

(Read Gen. 10-12.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Selfishness is a curse to any man. A man becomes useful and happy in proportion as he becomes serviceable to others. He who seeks his own happiness and advancement becomes a cipher rather than a digit in life. If we would be blessed we must bless. God blesses us that we may bless others. This great and important truth is clearly brought out in the latter half of our Golden Text: "and thou shalt be a blessing." Hence the blessings that come to us in life are not for our enjoyment alone, but for the enjoyment of others as well. Whatever intellectual, financial, religious, or social gifts we possess, have been given to us that we may the more effectively serve.

All great epochs have had their beginning in one man. The greatest of all human epochs, the human race, had its beginning in Adam, and following the same law we find that the Hebrew people hold their beginning in Abraham. The descendants of Noah, forgetful of the power of God as manifested in the distinction of their ancestors, committed a great error in attempting to build a town within which they might be preserved from another deluge, and because thereof were scattered throughout the world. The result was different races, tribes and nations. God was mindful of them all, and had much to do with their history. Nevertheless, He found it necessary to have "only one chosen people, and chosen for a purpose, involving the entire human race." The history of that people begins with the character that forms the subject of our lesson for to-day.

Note:

1. When God has a great work to do, He always has a man in readiness to do it. Abram dwelt among his own people and, doubtless, was perfectly contented and happy. But a great work was to be done. The true service and knowledge of God was to be perpetuated among men. A new race had to be built. The man to start such a race was needed. He was found in Abram. God knew him. So has it been in all ages of the world. Witness David as king of Israel. Later as the greatest character in the Reformation; John Wesley as the founder of Methodism, and Lincoln as the emancipator of four million slaves, besides scores of others equally as conspicuous in the history of the world. Let not the church, then, be discouraged because of the prevalence of crime, intemperance, and kindred evils, for when God gets ready to move, He will have in readiness the man or men to do the work He wishes done.

2. It is always wise to follow God's providential leadings. God said to Abram, "get thee out of thy country . . . unto the land that I will show thee." Abram, though he knew not where he was going, obeyed. He neither hesitated nor questioned. He walked by faith and not by sight. He was wise in doing so. We should emulate his example. God knows better than we the way in which we should go. The way may not always be our way, but if it is God's way it is the best, and we should with faith unfaltering walk therein. Joseph could not, at first, understand why he was called upon to walk in the way God's providences led him. But when he became prime minister of Egypt he understood it all. So will it be with all who follow the ways in which God leads them, for He is too wise to make a mistake.

3. Separation from others is sometimes necessary to the accomplishment of the greatest good. "Get thee out of thy country, and from thy kindred, and from thy father's house." Thus spoke the Lord unto Abram. This was indeed trying, but necessary. His country had become idolatrous, and to remain there would have exposed him to the temptation of becoming the same. He must love God more than his native soil and dearest friends, if he would be accepted of Him. Such love could only be shown by his willingness to love them, all behind and follow God. The requirements of God are

the same to-day. If we would accomplish the salvation of our own souls we must separate ourselves from the world, and leave behind whatever pleasures, enjoyments or friends that might have a tendency to lead us astray.

4. God's commands are invariably accompanied by promises of reward. God said "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing." A great promise, truly, but no greater than the ability of the One who made it to perform. God kept His word. He blessed and prospered Abram. His wife, though barren, became a mother, thus giving him joy and pleasure in his old age. The commands and promises of God are the same now. "Be thou faithful unto death, and I will give thee a crown of life." With such a blessed promise, to say nothing of hun-

dreds of others, we should delight to do God's will here that we may dwell with Him hereafter.

5. A curse or a blessing will fall upon those who hinder or help God's people. "And I will bless them that bless thee, and him that curseth thee will I curse." "The Jews are fond of commenting on the verse that the history of the world shows that the nations which have treated them generously God has blessed with prosperity, while those who have persecuted them God has punished with failure." God's care concerning His people is the same now. Having espoused His cause, He will see to it that those who help us are helped, and that those who affront us are affronted. It is dangerous to maltreat one of God's little ones.

6. With God's promises to cheer and sustain us, we should unhesitatingly obey His commands. "So Abram departed as the Lord had spoken unto him." He knew not where he was going, but he knew under whose direction he was going. Hence his submission and the speed with which he went. We may not always know where we are going, but since we know that God directs us should neither hesitate nor doubt, but cheerfully follow wherever He leads.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, February 10,
The Blessing of Helpfulness
(Isa. 58: 6-12.)

(Southern Educational Work.)

Passages for reference: Psalms 102: 18-22; Luke 10: 25-37.

SCRIPTURE BASIS. That the spirit of Christianity is unselfishness—yes, more than that, a positive interest in *the other man*—is very evident from all the teachings of the Bible. In the main reference for our topic we find clearly set forth the idea that God gave to the people through the prophet Isaiah. They had formed a wrong idea of what a fast meant, and while claiming to be religious they had abused their religious observances. In brief, the true idea that is enjoined is that relief to the needy, whatever the need may be, is the true expression of a right attitude toward God. He needs not our help, but his weak ones do, and we pay our debt to Him by helping them for His sake. Prosperity was assured to those who thus remembered the needy as God's reward for their unselfishness. Paul emphasizes the same thing when he says, "So then we that are strong ought to bear the infirmities of the weak, and not to please ourselves." "Bear ye one another's burdens, and so fulfill the law of Christ." The Master's illustration that will never grow old or lose its power is the "Good Samaritan." Study it carefully to refresh your mind in regard to its meaning, and go to the meeting saturated with its spirit.

THE THEME CONSIDERED. *The Other Man.* More and more the contrast between Christianity and the world is being brought to the front. The world says, Look out for this man—self; Christianity says, Look out for the other man. In the world spirit all the world pours its contribution into the hopper of self to enrich the individual. In the Christian spirit the individual pours out of his resources and drains his forces to scatter abroad and enrich the world. It is all a difference of direction. The contrast may be seen in great combinations. Gradually there has come to the knowledge of the country the schemes and methods by which great organizations and trusts have conspired to enrich themselves at the expense of the public. Thousands and millions of dollars are annually poured into the treasuries of these great corporations, and their constant inquiry is, "How can we increase our dividends?" "How can we swell the stream of wealth flowing our way?" On the other hand, it was my privilege not long ago to sit in a meeting of the International Committee of the Young Man Trust, commonly known as the Young Men's Christian Association. They were discussing the problem of their work in foreign lands. They were planning to invest life and money in getting hold of the strategic points in the great, dark lands of the world, that they might give out to the other man, the weak man, the ignorant man, the degraded man, the hopeless man, the help-

less man, a life that would make him strong, and wise, and noble, that would fill him with hope and equip him for victory. What a contrast!

The Needy Within Our Borders. No individual is able to meet his full obligations to others unless he is at his best. Neither is any land or nation equipped to do its full task in the world's work that is not at its best. It is not at its best when any considerable number of its citizens are ignorant, untrained, and so exposed to every vice and degradation that humanity is heir to. The millions of colored people that constitute so large a part of our Southern population did not come here at first by their own choice, neither was their continued state of illiteracy, while in contact with the white man, their own fault. Their condition when set free from slavery and thrown on their own resources under such burdens for self-support and self-government was not their own fault. No one questions the great menace to a nation of millions of illiterate people, whatever their color. For the safety of our own national life we must settle the problem. It is one that is America's problem so far as citizenship is concerned. It is the church's problem so far as their character is concerned. Let it also be borne in mind that this is a problem of ignorant whites as well as Negroes. Dr. Amory H. Bradford, of the American Board of Foreign Missions, says of this work: "This work appeals to me as the most imperative of all forms of Christian activity which face the American churches. The colored people are in this country by no volition of their own. They constitute about one-ninth of the population of the republic. They have a right to demand of us what no other class which comes to our shores has any reason to expect, and those far away could not claim. This work is most imperative for us because it belongs exclusively to the American people. This people needs ethical and spiritual ideals as much as any in non-Christian lands. It is an example of foreign missions in the heart of the American republic. The only way to save ourselves and our nation is by uniting in a common effort for its elevation.—*From Notes on the Epworth League Devotional Meeting Topics.*"

"Everyone may learn how to be masterful and authoritative. Those who seek authority and those who find authority thrust upon them have an ever-present opportunity for perfecting themselves in its exercise. But many a man ignores this opportunity, and then wonders why he is not given greater command. Discipline, like charity, begins at home, and the more truly it is exercised there, the more surely will others gladly submit themselves to the man who has thus proved his right to rule."

There is a sense in which the glory of man is the glory of God, and by that I mean the glory of the man whose soul is at peace within him, and who is serene and strong because he has this peace of well-doing in his soul.—*Winston Churchill.*

YOUNG FRIENDS

What Can You Do?

That's what the world is asking you.
Not who you are,
Not what you are;
But this one thing the world demands,
What can you do with brain or hands?
What can you do? That is the test
The world requires; as for the rest,
It matters not,
Or who, or what
You may have been, or high or low,
The world cares not one whit to know.

What can you do? What can you do?
That's what the world keeps asking you
With trumpet tone,
And that alone!

Ah, soul, if you would win, then you
Must show the world what you can do!

Once show the world what you can do,
And it will quickly honor you
And call you great;
Or soon, or late,
Before success can come to you,
The world must know what you can do.

Up, then, O soul, and do your best!
Meet like a man the world's great test,
What can you do?
Gentle or Jew,
No matter what you are, or who,
Be brave and show what you can do!

—The Watchman.

When Bobby Went to Meeting

"Bring them in, bring them in,
Bring the wandering ones to Jesus."

Bobby, cold, damp, miserable, calling papers on the corner, stopped to listen to the song. Its hearty invitation made the shivery world seem a little warmer, a trifle less friendless and homeless, and he crept nearer to the sound. The door of the church opened to admit a newcomer, and the glimpse of light and comfort tempted the lad to venture in and hide back of the big heater.

"Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the sinful ones to Jesus,"

sang the people of the First Church.

"Say! I wonder if they mean it," thought the boy, as he snuggled near the heater. "I wonder if they honest mean it—what they're sayin' in that song—about bringin' of 'em in. It's a mighty fine place to be brought ter, and I'd like mighty well to know who Jesus is. Say! I wonder if it could mean folks like dad—if they'd do anything ter give him a lift!"

On they sang through the five verses—it was a cheery song for a rainy night, and the First Church people liked the hearty, simple refrain:

"Bring them in, bring them in,
All who are lost in the ways of sin;
None too vile, and none too frail,
His healing power will never fail;
Bring the helpless ones to Jesus."

"They'd never keep it up this long if they didn't mean it fer sure," mused Bobby. "Sein' as the landlord's turned us out, and there ain't any place fer him but jest the saloon—he might get to be a man again if he'd half a chance, and a place like this here to get a start. Say—I'm goin' to give it a try."

And out of the door, into the cold, wet night, hurried the boy.

The benediction had been said, and the people of First Church were preparing to leave, when the door was pushed open, and a ragged, rain-soaked boy boldly entered, dragging after him the almost helpless figure of a man much the worse for liquor.

"What's this? What's this?" asked one of the men severely. "Guess you've got into the wrong place, my boy."

Bobby took one quick look round the room, then shook his head decidedly, as he tried with his small strength to brace the wretched man by his side.

"No—the place's all right—it's the same; but, say, yer ain't agoin' away and close it up, are yer—for I've brought him in, as yer said to."

"What is this? Brought who in?" It was the kindly voice of the pastor, as he drew near to the boy.

"All of yees—in the singin' yer said to bring 'em in, the no 'count folks, who ain't done the straight thing. Anyhow, that's the way it sounded, and so I jest brought him along like yer said, so that Jesus as you said in the song would fix him up. Ain't it straight—that there song?—and the lad looked wistfully into the pastor's face.

"Tell us about it, my boy," said the man gently. "Is he your father?"

"Yes, he's my dad, and some way he got on the wrong track, and ma, she tried to set him right till she got tired and died, and then sister Liz she tried till she got hurt—and went to the hospital—pa wasn't himself when he did it—and then jest I've been tryin', but tain't no kind of use, and there ain't no place now fer to stay, ter get a start—and there ain't nobody what cares, and then I heard you folks a singin' ter bring 'em in—folks like him, and somebody what lives here would take 'em in hand—Jesus was the name, wasn't it—say, don't he live here?"

The stupid man the boy supported now dropped heavily on the floor. "Tain't no use, Bob," he said; "yer pa can't help it—nobody cares—let's go back to Pete's and get nuther drink—that'll make it all right."

But the pastor's strong arm had lifted the man, and helped him to the cushioned pew. Then he turned to the silent, serious group about him.

"Brothers, sisters, what do you think of the boy's question? 'Doesn't Jesus live here,' in this very place? It comes pretty near home, doesn't it? And if He did live here, what would He do juts onw, on this rainy, cold night, with this poor fallen father and his faithful son? Men, women, let's help Bobby save his father, no matter what the cost!"

Bobby and Bobby's father never went back to Pete's for another drink, neither that night nor the nights which followed; and their voices may be heard each week, as they mingle with other voices in sending out upon the street the invitation:

"Bring them in, bring them in,
Bring the wandering ones to Jesus."

—Julia F. Deane, in *Union Signal*.

Royally Related

Some little boys were playing together. They were schoolmates in an English school, and one of them was boasting of the number of relations he had among the nobility. Then he turned to another of the boys and said: "Have you any lords in your family?"

The boy who was asked this question was very young; and this was the reply he made: "I don't know, but I have heard mamma say that the Lord Jesus Christ is our elder brother."

Very few can count earthly lords and princes among their relations, but we can all have the Lord Jesus Christ as our elder brother, if we will only put our trust in Him. And when we have Jesus as our elder brother, we are richer than if we were related to all the kings and princes of the world.—*Christian Observer*.

How Is It With You

Bessie had been told about Jesus when she was a tiny girl, and she cannot remember a time when she did not love Him. Her teacher once asked her: "Bessie, have you found your Saviour yet?" "Why, I have never lost Him," was the sweet reply. Can you say you have never lost the Saviour, but have always felt that He was with you?—*Exchange*.

It will be a welcome day for many a brave, struggling soul warring with the world rulers of this darkness when the age-long conflict shall be over, and in place of the shouts of combatants and broken sword and dented shield, shall be waving palms and golden crowns and everlasting hallelujahs; it will be a day worth living for, and, if need be, worth dying for.—*D. F. Lamson*.

A Little Gentleman

I know a well-bred little boy who never says, "can't;"
He never says, "Don't want to," or "You've got to," or "You shan't;"
He never says, "I'll tell mamma!" or calls playmate "mean."

A lad more careful of his speech I'm sure was never seen.

He's never ungrammatical—he never mentions "ain't;"

A single word of slang from him would make his mother faint.

And now I'll tell you why it is (lest this should seem absurd):

He's now exactly six months old, and cannot speak a word!

—St. Nicholas.

Honest Dues

"Mrs. Smith said you were the best laundress she ever had, Norah," we remarked, as dainty muslins were taken from the rack.

"Did she, ma'am?" The woman looked up for a moment, but her face expressed no particular pleasure at the praise. "'Twas meself she should have said it to, then, long ago, but she never did. All the months I worked for her she never said if things pleased her or no; she just looked at 'm, and said nothing. I'd do my best for her, but all the time I did be feeling she wasn't satisfied. I thought she was an honest woman."

"Honest, Norah?" we questioned. "Why, she paid you, didn't she?"

"She paid me the money, ma'am, but if she liked me work 'twas no more than me dues for her to say so," was the answer, with a touch of indignation. "She kept that back."

Norah was right, and we went away thinking how many of us are guilty, either carelessly or willfully, of withholding dues of that sort. From the sermon which uplifts the soul, to the humblest task in the household, the one who faithfully ministers to our needs has earned the meed of acknowledgment as truly as the compensation in coin.—*Wellspring*.

Just This Minute

If we're thoughtful, just this minute,
In whatever we say and do;
If we put a purpose in it
That is honest, through and through,
We shall gladden life, and give it
Grace to make it all sublime;
For, though life is long, we live it
Just this minute at a time.

Just this minute we are going
Toward the right or toward the wrong;
Just this minute we are sowing
Seeds of sorrow or of song;
Just this minute we are thinking
On the ways that lead to God,
Or in idle dreams are sinking
To the level of the clod.

Yesterday is gone; to-morrow
Never comes within our grasp;
Just this minute's joy or sorrow,
That is all our hands may clasp.
Just this minute! Let us take it,
As a pearl of precious price,
And with high endeavor make it
Fit to shine in paradise.

—Nixon Waterman.

Hard on Short Sleeves

"I don't mind your looking as though you did the family wash, and all by yourself, too," observed paterfamilias to his short-sleeved daughter the other day. "But I really do wish that you could manage to look as though you got through with it sometime. Sunday, week day and holiday you go around with your sleeves above your elbows, looking just as though someone had called you away from the wash-tub and you did not want to come. I do wish that you could manage to look as though the family linen did not demand your cleansing attentions on Sunday at any rate, no matter what you may do the other days of the week. Do try to look as though you got it done sometime." *Ex.*

Urgent Appeal

The following appeal from the Famine Relief Committee of Central China, representing several missions in that section of the Empire, has been received, and shows how urgent is the need for relief for the sufferers. The Board of Foreign Missions of the Methodist Episcopal Church will be glad to receive and forward any contributions that may be sent for this purpose. Drafts should be drawn to the order of Homer Eaton, treasurer, 150 Fifth avenue, New York City. H. K. Carroll, Missionary Secretary.

Owing to the unprecedented heavy rains during the months of June, July and August, and part of September, 1906, a large part of the northern districts of Kiangsu and Anhui provinces were flooded. The flooded districts are estimated as covering an area of 40,000 square miles, supporting a population of 15,000,000. None of the crops have been gathered. All the necessities of life have already (November 1) doubled in price. Thousands of houses have been destroyed. Thousands of people are already living on one meal a day, and often this meal is composed only of gruel and sweet potato leaves. Tens of thousands have left their homes to beg elsewhere. Some throw their children into the water and then commit suicide. Many are selling their children for almost nothing. The farmers are selling their work animals to buy food and have no wheat to plant for next year's crop.

Unless relief be given, from eight to ten millions of people will soon be face to face with famine, and great numbers of them must perish. Hundreds of them are dying already with famine and fever. The provision the Chinese Government has made to meet these needs, even were it honestly administered, is woefully inadequate, allowing only 25 cents silver for each individual in need. From recent information in the Shanghai papers, the officials are forcing the famine sufferers, with gunboats and soldiers, to remain in the flooded districts, while failing to provide them with the food which they must have, or starve in their desolate and foodless homes. The *North China Daily News* reports that 10,000 families were compelled to remain in Haichoufu alone, the officials promising to feed them. That the help rendered by the officials is inadequate is shown by the serious disturbances in that section, the people saying they might as well die by the sword as by starvation.

There is no hope of natural relief from famine before the ripening of crops next June; consequently nearly all of the millions of people in the flooded country will be affected by the famine and the conditions will be indescribably awful. The need is urgent and acute suffering has already begun.

We therefore appeal to the humane sympathy of all Christian and philanthropic people to help us feed these suffering fellow-beings.

M. B. Crier, Southern Presbyterian, Haichoufu; B. C. Patterson, Southern Presbyterian, Suchien; C. P. Bostick, Gospel mission, Pochou; S. Cochran, M. D., Northern Presbyterian, Huaiyuen; J. B. Woods, M. D., Southern Presbyterian, Tsingkiangpu; J. R. Trindle, Methodist Episcopal, and L. W. Pierce, Southern Baptist, Yangchow; W. C. Longden, Methodist Episcopal, A. Sydenstricker, Southern Presbyterian, J. E. Williams, China Inland mission, M. J. Walker, Scotch Bible Society, and T. F. McCrea, Southern Baptist, all of Chingkiang.

The Mississippi Conference

The great Mississippi Annual Conference of the Methodist Episcopal Church convened in Brookhaven, Miss., January 16, 1907. On account of illness the Bishop, J. F. Berry, D. D., was absent. Dr. J. M. Shumpert was appointed to preside. On the calling of the conference roll, only one had fallen at his post, and that was the Rev. City W. Jones, pastor at Shubuta Circuit, who died October 26, at his father's home. The Rev. A. J. McNair was re-elected secretary, the Rev. P. W. Baldwin was elected Statistical Secretary, and the Rev. J. I. Garrett was elected Treasurer. Among the visitors were Drs. J. P. Wragg, C. G. Penno, M. C. B. Mason, I. L. Thomas, E. M. Jones, E. M. Randall; J. W. Young, J. W. E. Bowen, D. D., F. H. Knight, M. S. Davage and R. E. Jones. These general officers inspired the conference to do greater things in the future than have been done in the past. Among the other visitors from other churches were the following brethren: S. H. Nevils, presiding elder of the

Upper Mississippi Conference; D. G. M. Thompson, of the Methodist Episcopal Church South. The presiding elder of the same church, the Rev. Mr. Adams, Revs. L. J. Brooks, H. W. Williams, H. D. Hardy, of the African Methodist Episcopal Church, were constant visitors, as well as Dr. I. Cooper, president of the Female College of Brookhaven. The Conference was a great one from every point of view. The six presiding elders were alert and read very excellent reports of the districts. The Treasurer reported \$4,919 raised for benevolence, over \$2,200 raised for missions alone. The Conference reached the self-supporting line. There is an advance made each year as the Conference wheels roll on. The following named brethren were ordained deacons: H. W. Woods, James J. Young, E. W. Brown, Wm. Emmerson, W. M. Hughes. Ordained as elders: H. E. Morgan, E. E. Langston, J. E. Holmes, D. R. Bentley, F. L. Woods, Jackson A. Patterson, Alfred Britton, W. M. Herman, H. J. Brown, and D. L. Morgan. Admitted on trial in the Conference: G. W. Brown, W. R. Walker, K. Roberts, William Emmerson, James Robinson, T. A. Carter, J. H. Bell, Mikiel Anderson. Recognition of orders: Richard Randell, of African Methodist Episcopal Church; Brooks Jones, of the Baptist Church; W. M. Harvey, of the Baptist Church. The orders of J. T. Burney, of the African Methodist Episcopal Church, were recognized by the Conference; also Gabriel McDonald, of the Colored Methodist Episcopal Church. Nearly 425 subscribers were secured for the SOUTHWESTERN. The Mississippi Conference stands hard by the SOUTHWESTERN. One hundred and fifteen dollars were raised for the pastor and Kynett's Chapel, the beautiful church in which we held the Conference. Sunday was a great day in our Zion. The love-feast was conducted by Rev. H. Henderson and R. L. Tate, at 9.30 a. m. At 11 Dr. E. M. Randall, Epworth League General Secretary, preached a very profound sermon. At 3 p. m. the ordination service were very impressive. At 7 p. m. Rev. W. W. Lucas, D. D., preached a soul-stirring sermon. He brought the great audience to tears and joy. Dr. Lucas excelled himself. Rev. A. M. Trotter then called the Conference to order. The reports from standing committees were read. Resolutions were offered and read. The Bishop arrived and took the chair. He addressed the Conference in words very fitting and touching. "A Charge to Keep I Have" was sung by the Conference. The appointments were read and the Mississippi Conference went forth to do and dare.

A. J. McNAIR...

Give Us a Remedy

BY REV. W. E. BLOCKSON.

Much has been said and written about "poorly paid pastors" by some of the brethren. We admire all that has been said by the writers. It was well said by the brethren when they said that the pastors raised or caused to be raised nearly all the money in the Methodist Episcopal Church. We speak of loyalty to the old church. Show me a more loyal set of men than the ministers. We dare not say that ministers are the only ones that raise large sums of money for the church, but we can say that they are in the lead. When the minister puts every claim of the church before his own and takes the scraps, coming up smiling with a half-paid salary, he must be "gum from the stump."

I listened to the report of one of the brethren of the West Texas Conference which was held in Columbus, Tex., Dec. 13, 1906, under Bishop L. B. Wilson, who reported on the Conference floor, "Raised for all purposes, \$150!" Now, what that brother lived on during those twelve months it would take an expert economist to tell. This is only one case out of the many. Who will give us a remedy for a better paid ministry? We notice that a lot of our good brethren say: "Preach! preach! Give the people the Holy Ghost." The Holy Ghost needs help to make the people do. Therefore, let the church put on a little restraint. The old injunction, "Give according as the Lord has prospered you," is almost obsolete or dead. That used to be all right, but not so now. A good many of our brethren and sisters do not believe that the Lord has anything to do with their prosperity and hence do not feel so free to give. This matter may seem small, but it needs our careful consideration. Who will give us a remedy?

The question may be asked, Can the General

Conference help out the situation? Who will answer? The presiding elder who goes to the General Conference may be unmindful of this matter, since it does not immediately affect him. But I am sure every pastor who goes will study the pastor's interest in this connection.

I am in favor of amending paragraph 249, found on page 162 of our Discipline, which relates to the trial of members by committee, for we have followed that method of procedure too long. It has proven detrimental to the interests of the church.

Instead of trial by committee, let the officers reprove, from time to time, such as habitually neglect the means of grace. And, if there is no improvement in the conduct of said member or members by the third quarterly conference, let their names, together with a statement of facts concerning the conduct of said members be handed to the presiding elder, who will, at the fourth quarterly conference, read them out of the church, provided that there is no improvement in their conduct between the third and fourth quarterly conferences.

The above procedure would give the local churches less trouble, and each church would prosper thereby, as I see it. I believe it would add 90 per cent to the financial and spiritual condition of the church. Some may differ from me, but let them come forward with a better remedy. For I candidly believe that the pastors of the Methodist Episcopal Church should have some consideration touching their poorly paid salaries.

Goliad, Texas.

The Boy Problem Solved--The Knights of the Holy Grail.

Sixteen States now have Castles of the Grail. They run from the Atlantic to the Pacific and across, as follows: New Hampshire, Massachusetts, Rhode Island, New Jersey, Maryland, Pennsylvania, Indiana, Ohio, Wisconsin, Iowa, Kansas, Nebraska, Wyoming, Nevada, Washington, and the Philippines. Two denominations are represented in the work, the Methodist and Presbyterian, also the Young Men's Christian Association. Pastors are welcoming it as easy and delightful work.

The Grail is a boy's work, by boys, and for boys only. It is not a secret society, but a brotherhood, a private meeting for boys under an adult leader (Merlin). Bishop Fowler says it has the "spirit of our times." Dr. G. Stanley Hall, "Wholesome, ethical and ideal;" the Rev. Eli G. Price, "A God-send to the churches where no Young Men's Christian Association can be supported;" the Rev. F. E. Bauchop, "I have had a number of boys' clubs, but I think this is the best thing I have found yet;" the Rev. W. O. Nuzmu, "The best plan I have seen;" Mr. W. E. Weldy, Sunday school superintendent, "A step nearer solving the boy problem;" Mr. Myron Colver Leckner, a Harvard senior, "It makes it easy for the minister to gain the confidence of the boy." The order is endorsed by Doctors S. Parkes Cadman, Brooklyn; Dan B. Brummitt, Chicago; Alfred H. Henry, North Yakima, Washington, and others.

The Grail fits the boy, reaches the large boy fifteen to twenty-five and satisfies his activity. It has a ritual that is symbolic and religious, and two degrees, the Esquire for boys twelve to fifteen, and the Knights for boys fifteen to twenty-five and over. It possesses the uniform rank, camp, athletics, etc.

The book, "The Knights of the Holy Grail," can be bought at any Methodist Book Depository. A card addressed to the Holy Grail, Garrett, Ind., will bring a free descriptive, illustrated booklet.

Sending and Receiving

BY FRED P. FISHER.

Did you ever think how the telephone illustrates the soul's attitude to God? With the "receiver up" the circuit is cut and we cannot send a word over the line. If we want to send a message we must take down the receiver, or, in other words, if we want to talk over the line we must be able also to hear over the line.

And is this not the reason that so many times our prayers are not answered? We talk and talk to God and we wonder if He hears. We think He does, but we get no response. Perhaps we are not prepared to hear. The soul's receptive attitude is complete surrender. But we are tied up to some desire of this world, and so the line is not open and the message gets no further than the walls that echo the sound.—In *Epworth Herald*.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A BETTER DAY COMETH

(Continued from Page 1.)

College, and Japan for Palmore Institute; and they are heard in Conferences, Sunday schools, and church services; but Lane College, Paine Institute, and other schools for colored youth remain in jeopardy and groan under their burdens, and nothing is heard but the footfalls of those who are passing by. On the other side. Let not our contributions for Korea, China, Japan, or Mexico, be lessened; let not one word fewer be spoken for the foreigner at our door, the miner and factory hand in our midst; but let some voice be raised for the poor, hungry black man, whose face is an appeal, and whose life is a prayer. For his ignorance send him education, and for his wickedness give him the gospel. We trust that the day is near when the Christian white man will not only erect schools for the Negro, but will also be his teacher and his minister in the holy things of the gospel of Christ."

This editorial is a brave statement of the case, which represents the thoughtful South, the advanced South, which is fair and considerate because it is thoughtful and advanced.

The Southern white man must have an important part in the adjustment of the racial differences, for in the South the races will be for all time side by side in more equal numbers than in any other section of the country. That the Christian scholarship of the South is devoting itself to the careful study of our graver question is encouraging.

OUR INTEREST AND OUR ESTIMATE

It is difficult for most men to separate their interest from their estimate. To such an extent does this error obtain that many men form their estimate of men and measures according as they do or do not accord with or promote their individual interest or pleasure. Nowhere is this more clearly seen than in some conferences. If a brother receives just the appointment he desires, whether it is the appointment in which he can best serve the church and the kingdom or not, he not only proclaims it the greatest session the conference ever held, but he holdly asserts that the presiding Bishop is the wisest administrator, the most beloved brother, the greatest preacher of the church. This he does without regard to how far the collections, the conversions, and the other interests of the church may fall behind any former session. To avoid this erroneous idea, men should diligently inquire whether it is their personal interest and pleasure or the interest of the church that calls the louder.

To speak in a more general way, often men and measures are opposed not because they are harmful in themselves, but because they do not promote personal interest and pleasure. Thus some of the wisest and best and most successful and generally helpful men are lightly spoken of, their work and worth underestimated, their motives misrepresented, not that they harm the critic in any virtual right, but because they do not particularly contribute to his personal pleasure and selfish interest.

Governor Jelks of Alabama has commissioned as a notary public Miss Ida C. Council, daughter of President W. H. Council, of the Alabama State Normal School.

DON'T SEND CHECKS

We are very grateful to the brethren for sending subscriptions. This January has been a record-breaker. Our subscription receipts exceed any single month in the history of the paper.

In remitting, however, do not send personal checks. On each check we must pay 10 cents for collection, and in the course of a month this item will amount to several dollars. When a check for \$1 is sent, we lose 10 cents. Send, therefore, postal money order or express order. In case of small amounts stamps will be accepted.

APPROACHING SELF-SUPPORT

Our Conferences are gradually and surely approaching self-support. It seems to be dawning upon them that it is infinitely better to carry than to be carried.

The fact that inspires this article is the splendid showing made at their recent sessions of the Upper Mississippi, the Mississippi, and Louisiana Conferences in their missionary collections, as shown by the reports of the several Conference treasurers. The Upper Mississippi Conference received last year from the Missionary Society \$2,400, and contributed last year \$1,600. This year the Conference contributes \$1,732. Five years ago the Upper Mississippi Conference contributed for missions only \$700.

The Mississippi Conference received last year from the Missionary Society \$2,200 and in return it contributed \$1,700. This year the Missis-

issippi Conference contributes \$2,200, giving as much as it receives. That is, it comes to self-support. Five years ago it contributed for missions only \$500. The Louisiana Conference receives this year \$2,900. It reported at its session just held \$2,905. Thus it comes to self-support. Five years ago it reported for missions \$1,500.

Thus in five years the Upper Mississippi Conference has more than doubled its missionary contribution; the Mississippi Conference has quadrupled, and the Louisiana Conference has practically doubled its missionary collection.

The Upper Mississippi Conference lacks just a little of being self-supporting, and we are sure that when another conference year closes it will cross the line.

This approach to self-support by the Mississippi and Louisiana Conferences and its approximation by the Upper Mississippi Conference are all the more encouraging because the collections for all the other causes have had a like increase.

To become self-supporting should be the united aim of every Conference and lay member. It means more than at first appears. It will give influence to our constituency and joy to our friends, and thereby we can more effectually aid the church in sending the Gospel to all the people everywhere.

Mr. Joseph Knotts, after five years of service as a missionary in Peru, has returned to the United States on furlough, arriving in New York on the steamer Colon, on day, January 21.

THE GROWTH OF CHRISTIANITY

Dr. H. K. Carroll, of the Missionary Society of the Methodist Episcopal Church, through *The Christian Advocate*, presents the statistics of the churches of the United States, which show a net gain of all denominations in 1906 of 4,300 ministers, 3,635 churches, and 870,389 communicants. The Roman Catholic Church reports 11,143,455 communicants, with a gain of 259,548; but Dr. Carroll explains that these figures are not the result of an actual count, but are derived from estimates of "population," Catholic "population" including all persons baptized—old and young. Following the Roman Catholic denomination comes the Methodist (17 bodies) with 6,551,891 communicants;

then the Baptists, with 5,140,770; the Lutherans with 1,957,433; the Presbyterians, with 1,771,877; the Disciples of Christ, with 1,264,758, and the rest with less than a million each.

The combined Methodists have an increase of 116,087. Of this increase the Methodist Episcopal Church has 73,482, and the Methodist Episcopal Church, South, 30,764. The Colored Methodist Episcopal Church has an increase of 4,751, and the African Methodist Episcopal Zion Church 3,802. The Colored Baptists have a total membership of 1,779,691, and an increase of 27,222. Table No. 3, on Order of Denominations, shows the rank of the denominations in 1906, as compared with 1890:

TABLE NO. III.

DENOMINATIONS	Rank in 1906	Communicants	Rank in 1890	Communicants
Roman Catholic.....	1	10,879,930	1	6,231,417
Methodist Episcopal.....	2	2,984,261	2	2,240,354
Regular Baptist (South).....	3	1,939,563	4	1,280,066
Regular Baptist (Colored).....	4	1,779,691	3	1,348,989
Methodist Episcopal, South.....	5	1,631,379	5	1,209,976
Disciples of Christ.....	6	1,264,758	8	641,051
Presbyterian (Northern).....	7	1,126,469	7	788,244
Regular Baptist (North).....	8	1,113,222	6	800,450
African Methodist Episcopal.....	9	842,023	11	452,725
Protestant Episcopal.....	10	837,073	9	532,054
Congregationalists.....	11	694,923	10	512,771
Lutheran Synodical Conference.....	12	624,122	12	357,153
African Methodist Episcopal Zion.....	13	573,107	13	349,788
Lutheran General Council.....	14	414,832	14	324,846
Latter-Day Saints.....	15	350,000	21	144,352
Spiritualists.....	16	295,000	39	45,030
Reformed (German).....	17	279,483	15	204,018
United Brethren.....	18	267,921	16	202,474
Lutheran General Synod.....	19	262,821	17	187,432
Presbyterian (Southern).....	20	252,882	18	179,721
German Evangelical Synod.....	21	228,420	20	164,640
Colored Methodist Episcopal.....	22	219,739	23	129,383
Cumberland Presbyterian.....	23	185,212	19	164,940
Methodist Protestant.....	24	183,894	22	141,989
United Norwegian Lutheran.....	25	152,843	25	119,972
Primitive Baptist.....	26	126,000	24	121,347
United Presbyterian.....	27	125,126	26	94,402
Reformed (Dutch).....	28	119,355	27	92,970
Evangelical Association.....	29	110,320	23	133,313
Lutheran Synod of Ohio.....	30	106,411	33	69,505
Christian Connection.....	31	101,597	29	90,718

THE HON. JAMES BRYCE

The appointment of the Hon. James Bryce to represent the government of Great Britain at Washington was very fitting and quite agreeable to the American people. It is appropriate that Mr. W. T. Stead should introduce Mr. Bryce to our people in an article in the *Review of Reviews* for February, entitled "James Bryce, Britain's Envoy to the American People." Among other things, Mr. Stead says:

"Mr. Bryce is not only admirably fitted to represent Britain at Washington by his politics; he is not less ideally fit because of his personality. It was little more than a year and a half ago that I had the good fortune to hear the present Prime Minister discuss the character and capacity of Mr. Bryce. Both men were then in opposition. I had gone to see 'C.-B.' to tell him that within a year he would be in office with a majority of 250 at his back. After lunch we fell naturally to discussing the personnel of the future cabinet. In the course of our conversation Sir Henry remarked that he regarded Mr. Bryce as being 'all round the most accomplished man in the House of Commons.' 'Bryce,' said C.-B., 'has been everywhere, and he knows everybody.' There was at that time no thought of his appointment to Washington. C.-B. did not exaggerate. It is almost bewildering even to read the list of Mr. Bryce's academic honors. Since Lord Acton's death he is admittedly the most learned man in the House of Commons. As a man of letters his fame is world-wide. His history of 'The Holy Roman Empire' has long been recognized as the classic text-book on the subject. It has gone through twenty editions in England and America, and is in constant demand. It is almost incredible that such a masterpiece of erudition and historical research should have been produced by a young man of 24. Four years before he published his 'Holy Roman Empire' he had written a volume on 'The Flora of the Island of Arran.' When he was 28 he produced an official report on the condition of education in Lancashire. Ten years later he made his debut as a traveler and mountaineer by publishing his book on 'Transcaucasia and Ararat.' It is doubtful whether any human foot had trodden some of the almost inaccessible peaks of Mount Ararat to which he made his way alone, for no guide would accompany him to those mysterious summits from which Noah was reported to have descended from the Ark. When he was 32 he became Regius Professor of Civil Law at Oxford, a post which he held until 1893."

THE BOARD OF HOME MISSIONS

The Board of Home Missions has so strengthened its field force that it is evident that the church will not want for information concerning the home fields and their needs.

Three new Field Secretaries have been elected and enter immediately upon their work: Rev. Dr. George Elliot, of the Detroit Conference; Rev. Dr. Ward Platt, presiding elder of the Buffalo District of the Genesee Conference, and Rev. Dr. J. H. Fitzwater, presiding elder of the Delaware District of the Ohio Conference. The duties of the Recording Secretary, Rev. Dr. Alpha G. Kynett, have been so enlarged as to require all of his time in the service of the Board.

The office of Home Missions is further re-enforced by the election of the Rev. Dr. J. Wesley Johnston, known for many years as "Stylus" of *The Christian Advocate*, as Managing and Missionary Editor of *The Christian Republic*, the new monthly periodical of the Board of Home Missions.

The past services of these five conspicuously useful men warrant us in expecting great triumphs for Home Missions and Church Extension from their labors. The secretarial, editorial and financial leaders of the Board spent January 10 and 11 together in prayerful and conscientious consultation concerning fields and plans of work. The new men in consultation met with the Corresponding Secretary, Dr. James M. King; the First Assistant Corresponding Secretary, Dr. Robert Forbes; the Additional Assistant Corresponding Secretaries, Dr. Thomas M.

Boswell and Dr. Thomas C. Iliff; and the Treasurer, Mr. Samuel Shaw. The entire force of ten servants of the church in this department of benevolent work in their assigned fields now go forth to do their part in seeking to conquer America for Christ.

Personal and General

Dr. G. G. Logan spent a few days in the city this week.

Dr. H. C. Jennings has so far recovered as to be able to attend to his correspondence.

Dr. I. L. Thomas preached last Sabbath in Wesley at the morning hour, and in Simpson at night.

Dr. M. C. B. Mason lectured in Central Church, Jackson, Miss., recently. The auditorium was packed to the doors and more than 500 were turned away.

Dr. I. Garland Penn preached at Mt. Zion in the morning and lectured in the afternoon before the Epworth League Chapter of Wesley Chapel last Sunday.

"Follies and Foibles of Folks" is the latest lecture of Dr. J. D. Chavis, and it has been listened to with much interest and acceptability by all who have heard it.

The Rev. P. W. Clark, the presiding elder of the Lake Charles District, announces that he will begin his first round at Jeanerette and St. Peter February 9, 10 and 11.

Mrs. J. O. Williams, wife of Presiding Elder Williams of the Marshall District, Texas Conference, delivered the address to the recent graduating class of King Home, Marshall, Tex.

Mrs. Florence Jones, mother of Dr. M. M. Jones, presiding elder in the North Carolina Conference, died in Greensboro, N. C., last week. The *SOUTHWESTERN* extends to Dr. Jones in this sore bereavement the deepest sympathy.

The Rev. and Mrs. John W. Miller, of Fulton, N. Y., under appointment as missionaries of the Board of Foreign Missions of the Methodist Episcopal Church, started for their field of labor, Guanajuato, Mexico, early in January. Mr. Miller is a graduate of Nebraska Wesleyan University, class of 1892.

The Rev. Raymond A. Carhart, a member of the Dakota Conference, on December 26 last, started for Mexico as a missionary of the Methodist Episcopal Church. Mr. Carhart is a graduate of Dakota Wesleyan University and of Boston University School of Theology, graduating from the former in 1900 and from the latter in 1905.

The Louisiana State Medical, Dental and Pharmaceutical Association will hold its annual session in this city February 11, 12 and 13. Dr. G. A. Cain, of Shreveport, is president of the association, and Dr. Isaac Young, of Alexandria, is secretary. The local medical men are preparing an elaborate program for the entertainment of the members of the medical profession throughout the state. Several prominent physicians from other states will attend the session.

Father C. F. Checclzli (Charles-Ze), the Abyssinian priest visiting this country, was a distinguished visitor in Wheeling W. Va., January 12 to 15. He preached on Sunday at Simpson Methodist Episcopal Church, and on Monday night he lectured to a crowded house in the same church. His lecture was pronounced most scholarly and eloquent, and was listened to by quite a select and intelligent audience. While in the city, the Priest was the guest of Dr. and Mrs. J. D. Chavis.

The most brilliant affair in Wheeling (W. Va.) society lately was a seven-course dinner, served by Mr. and Mrs. James E. Moe, in honor of their pastor and his wife, Dr. and Mrs. J. D. Chavis. The occasion was one of much pleasure and social enjoyment. Those present were: The Rev. Dr. J. D. Chavis and Mrs. Chavis, guests of honor; Professor and Mrs. Flem B. Jones, Mr. and Mrs. Robert Mason, Mr. and Mrs. Thornton Yates, Mr.

Mrs. L. W. Owens, a white, resident of East Baltimore, Md., plans to establish for colored women an association similar to the Young Women's Christian Association. At a recent meeting held in Asbury Methodist Episcopal Church, where Mrs. Owens, in great detail, outlined her plans for the proposed association; she stated that a building suitable for the work was in view. This building was to be equipped as are the buildings of the Young Women's Christian Associations, and was to contain an assembly room seating 500 people.

From the *New York Advocate* we learn that Dr. Booker T. Washington, of Tuskegee; Major Moton, commandant of cadets at Hampton, Va.; Thomas Walker, the leading Negro lawyer and farmer of Virginia, and Charles Doxson, a successful Indian engineer and machinist, spoke at the meeting held in Carnegie Hall on the evening of January 29 in the interest of the Armstrong Association, the society which promotes the interests of the Hampton Institute, which General Armstrong founded. The entire program was contributed by members of the Negro and Indian races.

Claflin University, Orangeburg, South Carolina, one of the schools of the Freedmen's Aid Society, has just closed its twenty-third annual revival, lasting eight days. Sixty-five students consecrated their lives to the service of Christ. Practically the entire student body is now Christian. The remarkable progress, thrift and good deportment of the colored people of South Carolina are owing in a large measure to the influence of the host of educated and trained Christian young men and women sent out from Claflin University. Christian education saves the so-called Negro problem.

Mr. W. A. Hunton, of Atlanta, Ga., International Secretary of the Young Men's Christian Association, addressed the association of this city last Sunday in St. James African Methodist Episcopal Church. Mr. Hunton sails in a few weeks for Japan, where he will attend the World's Convention of the Students' Volunteer Movement. Three men will represent the student work of the Young Men's Christian Association of North America, and Mr. Hunton will be one of the three. Mr. Hunton in every way is one of the best expressions of our race life.

The election of Dr. Henry A. Buchtel, Chancellor of Denver University, to the governorship of the state of Colorado was a significant event. He was inaugurated recently in Trinity Methodist Episcopal Church, Denver, of which the Rev. Dr. Albert Banks is pastor. The members of the legislature were present. After delivering his inaugural address Governor Buchtel led in prayer, invoking divine guidance in his administration. Then the entire assemblage joined in repeating the Lord's Prayer. This looks as though it were a partial answer of the prayer for the coming of the kingdom on earth as it is in heaven. At least it is a prophecy of better days when a minister of the gospel can so completely dominate the affairs of a state that he can lead its people to a throne of grace. The senior class of Denver University escorted the Governor's carriage in the procession.

Representative Methodist clergymen and laymen of New York City and vicinity were present at the dinner of the Wesley Brotherhood of the Methodist Episcopal Church, which was given at the St. Denis hotel, New York City, on the evening of January 15. About a hundred men, representing a score of chapters, together with others who are interested in the work of the Brotherhood, were in attendance. The Rev. Dr. John Handley, first vice-president, delivered an address of welcome and later spoke on the Wesley Brotherhood organization. Mr. Cleveland A. Dunn was the toastmaster. A strong talk on Christian Citizenship was delivered by the Hon. Frank Moss, and Mr. Cornelius S. Loder, of Englewood, N. J., put forth the plans of the Boys' Department of the Society. William B. Patterson, the corresponding secretary, spoke on the larger plans of the organization and gave an outline of the work scheduled for the coming year. This includes the holding of two conventions, the one in the East and the other in the West. Rev. Dr. Geo. P. Eckman, conference president of the New York Conference, brought the greetings of one of the largest Wesley Brotherhood Chapters, that of St. Paul's Church, New York City. A talk on Chapter Work was given by the Rev. Dr. J. Wesley Johnston, of Old John Street Church, Chapter 348.

BOOK COMMITTEE MEETING

The Book Committee will meet in annual session at the Methodist Book Concern in New York, at 9:30 a. m., February 13, 1907.

The Eastern and Western sections will meet separately on the day preceding, February 12, at 2 o'clock p. m.

WILLIAM F. WHITLOCK, Chairman.
ALPHEUS S. MOWBRAY, Secretary.

Blessed While Serving Others

I have a message to be delivered to those who have faith to believe it. It must be told at once. I cannot keep it. The best and quickest way for it to be delivered to my mind is through the dear old SOUTHWESTERN.

This is my message: From the very hour of my happy conversion when but a girl, I felt that there was something else I needed, yea, desired, in my church life.

Being hindered by a stubborn will of my own to work in another profession, I have had a very long and indeed serious experience in getting the blessing that I have just received. For a long time I did not know what to ask for. But the last time our dear Bishop Scott preached to my conference in Asbury Church, Lexington, Kentucky, I felt as I never felt before while he was preaching. I could not tell his text or anything he said, which is very unusual for me, but this I do know: when he concluded his sermon I was moved to sing a song that I had never allowed myself to sing before, as I try to be very conscientious, thus careful even of what I sing. But my heart was impressed as never before, and I sang this particular verse:

"Consecrate me now to thy service, Lord,

By the power of grace divine;

Let my soul look up with a steadfast hope,

And my will be lost in thine."

Surely I did not mean it as fully as I do now. For on last night (Friday, January 11th—you see I hasten the message), while aiding in our first week of revival services I was moved toward a young woman whom I had asked God, six weeks before, to bring to the altar for conversion. When down at her side, asking God to convict her in her sins, the power of the Holy Ghost came upon me in answer to my prayer, and removed every doubt from my mind of any selfish desire on my part. I was fully convinced that He was pleased in my effort. Presently she yielded to the knock of the Master at the door of her heart, and she was willing and did go forward. She labored in doubt for some time before she made a complete surrender to God. I felt this, for she had told me that dancing was her besetting sin. I prayed with her and at the same time asked God to have me, too, make a complete surrender to Him, that my will become lost in His will, that His spirit might be conveyed through me to the young woman. Soon the Holy Ghost fell upon her, and I, too, received the second blessing at the same time. I was so marvelously struck that I know I must have appeared strange. I kept telling the people that I felt that I, too, had been re-converted. But I said, how can this be? I was soundly converted twenty-six years ago and have been trying to live a faithful soldier. My children and everybody were awe-stricken at my actions. I was simply lost in the will of God! And when I reached home a whisper, "Second blessing," came to my ears. I asked my husband what second blessing meant. After explaining to me, I said, "that's what I have, then." All night nearly I praised God, and while I thus prayed I asked Him to remove all doubts from my mind. He knew what I meant. For seven long years I have grieved about my mother's death, as I was not permitted to hear a parting word, did not get to see even her dying countenance. But my dear Lord drew back the curtain in bright glory and allowed me to see mother's bright face shining there as plainly to me as I ever beheld the noonday sun. I could write a book this very moment, but the dear Editor has not the space to tell it all. I cannot tell it all, anyway.

Now I can truthfully sing, "I have a mother at the gospel gate," etc.

Also I can truthfully sing:

"I'll go where you want me to go, dear Lord.

I'll say what you want me to say,

I'll be what you want me to be."

Let every Christian who has faith believe in what I say, ask God for a fuller development of Christian faith, and that God may prepare me for whatever He has for me to do. Yours in His name,

MRS. GEORGE A. SISSLE.

Cleveland, O.

"The first thing that a human being should recognize about himself is that his character is his distinguishing feature. It is not the amount of money, the amount of power, the amount of brains that a man has, but his character."

Our Colored Work in Arkansas

BY REV. C. M. HOLLETT, PH. D., D. D., PRESIDING ELDER LITTLE ROCK DIST. CONF.

It was my privilege to attend a session of the Little Rock Conference recently held at Cotton Plant, Ark. Bishop H. W. Warren, the presiding Bishop, was at his best, and presided in his usual careful, judicious and gracious manner. The conference is composed of a splendid class of ministers. Two of the presiding elders live in Little Rock, and I know them to be first class. I was pleased to meet some of our general officers, among them the gifted Dr. Logan, of the Missionary Society, whom I had previously met in Buffalo, N. Y. It was a privilege to meet these servants of the church. We honor them for their work's sake.

But I want to especially speak of Philander Smith College, in Little Rock, presided over by one of the most scholarly men of his race, the Rev. Dr. J. M. Cox, and the Adeline Smith Home, with Mrs. Nasmith as superintendent, a most capable and worthy woman. These splendid institutions are overcrowded. More than 600 pupils in actual attendance at Philander Smith, and could soon have 1,000 students if they had room. They need more buildings badly. Why can't the Freedmen's Aid and Southern Education Society devote a part of the money realized from the sale of the Little Rock University property toward helping out Philander Smith? The sale was for \$28,000. I am told \$15,000 was given to the Arkansas Conference College. The \$13,000 remaining is most pressingly needed on Arkansas soil in relieving the congested condition of one of the very best schools in the South.

I have said these things simply because I wanted to say them, and as a slight return for the pleasure I have experienced in noting the progress of a great race.

When our late friend, Bishop C. C. McCabe, asked me at Buffalo to give some of the principal reasons for our existence as a church among the whites in the South, among others I gave this: "In the interest of our colored work, if one race in the South is to be elevated, both must be. The constant contact of the colored race with the white will make or mar the progress toward the high ideals of noble manhood and womanhood. If the politicians will keep hands off, the church and the Christian school will solve the race problem."

Day of Prayer for Colleges

The only church which can hope to win in our day is the aggressive church. In this bustling age the spirit of enterprise is the price which must be paid for business, political or professional success. Present day leaders must possess intelligence, vision, devotion, heroism. If such leaders are not trained in our educational institutions, where may we hope to find them? The church looks to its colleges to furnish them. It has a right to expect this return from the institutions whose foundations were laid in sacrifice and whose support has been secured by continual self-denial. The denominational college which is not ambitious to do its full share of this work has missed its aim; no apology can be made for its existence; no plea for its perpetuity.

The approaching Day of Prayer for Colleges—Thursday, January 31—will afford opportunity for each of our educational institutions to accentuate this aspect of the work. It is of the utmost importance that in all these classic halls the call for personal surrender to Jesus Christ and the dedication of their lives to His service should be persuasively urged upon all our students. Our ministry alone requires about a thousand new men a year. The field of Christian education calls each year for another large army of thoroughly equipped men and women. The condition of the world's life makes this period the morning of opportunity for the man who will stand for the right and who will build his career in righteousness. Never were the moral forces so completely to the fore; never were they so potential in public life as now; never did intelligent Christian character count for so much as in this very hour. The call is imperative—"The harvest truly is great, but the laborers are few." May the silent response from many a student's heart, on January 31, be "Here am I; send me."

"Always believe that those things which elicit the most patience and prayer and humility are your best things, and those which the most please and excite your pride and self-complacency are your worst, let them come in what garb they may."

"Educational Essays"

CHAPTER I.

A CHRISTIAN EDUCATION.

BY DR. J. P. MORRIS, VICE-PRESIDENT BENNETT COLLEGE.

By a Christian education we mean that not only the intellectual and physical man is developed but we mean that the moral and spiritual man is likewise developed, that the soul increases in religious fervency and spirituality. Other religions have a tendency to help man in his intellectual condition and to some extent in his moral capacity; but few if any of them really help the soul of man. Ages have held their peculiar views as regards man's relation to the supreme being; and as the ages rolled away, man has come more and more into sacred nearness to the Ruler of Nations. Disobedience brought about an estranged relation between man and his maker; but Jesus Christ made an adjustment. The real work began at Jerusalem when Jesus was twelve years of age. "We are not that I must be about my Father's business" and a better relation has been creeping constantly upon the inhabitants of our globe.

God's method of revealing himself has been that of a gradual development; so that in the ages to come men will learn and know more and more of God. We know more of God to-day than did the sages of Israel who prophesied of a coming Messiah; or even the apostles who walked and talked with Jesus, but did not meet with the trials and disappointments nor encountered the difficulties which did the saint in later centuries. What we have overcome through Jesus Christ gives us a deep insight into the character of our blessed Lord that any of the immediate disciples of Christ ever thought of having. Christianity is still advancing, and the man who lives in the fortieth century will understand God, it may be a hundredfold better than we do. For the world's history and therefore God's revelation is moving on in geometrical progression. Men are now beginning to make footprints on the shores of another world. Just how far this other world will be explored within the next two thousand years history bears an analogy.

The Christian system exhibits the highest form of moral and spiritual sentiment that man ever had. At the beginning of Christianity there were but few characters and minds able to comprehend the system, but as the ages passed the light gradually dawned upon the masses. So now there is no presumption in saying that Christianity is the characteristic of the age.

Now, in our educational system, we must give to the masses the education which their surging souls demand in order to meet the necessity of the age. The spirit; the life germ; the demand; the only thing which will satisfy the cravings of the soul; that which dovetails into the grooves of our natures is that which tends to make us more like our savior; and this is the kind of training that we must have. The Carnegies, Rockefeller and Vanderbilts realize this fact in establishing schools and libraries over the country from which Christian thought may be obtained.

Again, a Christian education is more in demand than ever before, because of the fact that nothing but the spirit of Christ, the characteristic of our common Christianity could keep man in his rightful position in a progressive age like this. The scientific spirit is so ripe among men that were not for the check placed upon us by the reins of the gospel, we would be inclined, as were the great men of antiquity, to enroll our names in the catalogues of the gods. The Edisons, Roentgens and Marconis would be deified easily if Christianity did not declare to us that these are mortals as we are.

This is an age of finance. We have in the past fifty years produced more millionaires than all previous time combined. We know that the ancient nations had their glory and wealth, but the few kings owned it all. To-day the great cities of the world are swarming with their money kings. The Christian spirit, which should come through our educational system, must keep pace with financial growth.

Greensboro, N. C.

The only happiness a brave man ever troubles himself with asking much about was happiness enough to get his work done.—*Carlyle*.

PERSONALS

"We the members of the Methodist Episcopal Church of South Austin, are, and have been struggling to raise money to erect a church edifice in which to worship. Our membership is small and our condition is such that we are forced to call upon the friends of the Christian Church everywhere to assist us in this worthy effort. Whatever you may give will be greatly appreciated and will help us beyond measure in accomplishing the Christian task before us. We feel that God will abundantly bless those who will extend to us the hand of charity. Therefore give us what you can." Respectfully, Rev. T. W. Rice, pastor, (Samuel Huston College); Oliver Hood, Jessie Robinson, Robert Stanton, (Stewards).

The Rev. F. Smith, of Pearllington, Miss., "desires to thank the good brothers of Stringer Lodge No. 141, K. of P., for their hospitable act towards me on the 13th of this month. These brave Knights presented to me \$16.65 in token of their love and friendship for me. Here are the names of the leaders who contributed \$1.00 each: Radgis Burton, Victor Evans, Wesley Holmes, Smith Peterson, Thomas Lee, John Douglas, S. D. Snell, William Smith. May God bless these good brethren."

Presiding elder, R. N. Jones, of the Gulfport District wishes to thank the Board of Trustees of St. Paul Methodist Episcopal Church of Hattiesburg, Miss., for a very handsome and accept-

able present." Bro. J. B. Thigpen is chairman of the board.

Misses Mattie and Mary Evans, of New Orleans, La., spent a few days recently with friends in Jerseyland, La.

The Rev. M. C. Harrison, pastor of Luther Chapel, Luther, La., was presented a suit of clothes, valued at \$27, by the members and friends on the eve of his departure for Conference. Brother Harrison was very grateful for this timely gift.

The Rev. J. W. Terrell requests that all correspondents address him in future at So. Atlanta, Ga., instead of Holly Springs, Miss., as heretofore.

The pastor of Lewisburg, Tenn., Methodist Episcopal Church, Rev. S. J. Boone, is wide awake. The church has taken on new life, and a subscription of \$100 has been taken up already for the erection of a new brick church, which when finished will cost not less than \$2,000. Any donations from the public will be highly appreciated by the pastor and members.

The correspondents of the Rev. A. D. Harris will note that his address is now R. F. D. No. 4, Box 42, Yorkville, S. C. Brother Harris is again on the Yorkville change after an absence of 22 years and finds that its people are still hospitable. All are praying for and expecting a glorious revival.

Doings of the Workmen

FLORIDA.

Hibornia, W. J. Knight.—On the 4th of January the Fourth Quarterly Conference of the St. John's Methodist Episcopal Church was successfully held by Presiding Elder Peter Swearingen. The year's work was very encouraging. The Elder was paid in full as was also the pastor and every cent of our benevolent money was raised, \$26.25, and raised for the San Francisco Emergency Fund, \$2.15.

LOUISIANA.

Mansfield, J. A. Landry, pastor.—On Sunday night, the 20th, a large crowd filled the audience of Wesley Chapel, Methodist Episcopal Church, to hear the farewell remarks of the pastor, the Rev. J. A. Landry, Text Rev. 2, 10. The sermon was enthusiastic and every heart seemed filled and went away rejoicing. We appreciated the presence of Prof. J. H. Whaley, family and students of Mansfield High School; Prof. Jas. Appleses, of the Mansfield Academy, and our many Baptist friends. We wish to thank those who donated in giving the pastor a purse of \$7.00, Bro. Nelson Gilbert & Sons for a pair of shoes, Kings Daughters & Sons for \$4.00 and Brothers Wm. Sharp, Joe Evans, Hutcherson and P. B. Simpkins for a hat. Collection for the day \$14.00. God bless these good people. I go to the Annual Conference at Lake Charles with good reports.

Monroe, D. I. Taylor, pastor.—Sunday, Jan. 20, was a spiritual and fin-

ancial day along all lines. At 11 o'clock the pastor organized a new work for the Methodist Episcopal church at Renic, La. A Sunday school was organized with a good membership. Rev. H. C. Wilson, of Waterproof, assisted in the work. At 7 o'clock the pastor preached his closing sermon to a packed house. The sacrament was administered to 87 or more, by Bro. Wilson. Five subscriptions for the SOUTHWESTERN were received. Collection, \$30.00. One infant was baptized. Love-feast conducted Monday night, the 21st.

MISSISSIPPI.

Lumberton, E. W. Hall, Wm. McCall, Stewards.—Lumberton Church was assessed \$275. Paid \$223, due \$52.00. Poplarville Church was assessed \$150; paid \$60.50, due \$89.50. Purvis Church was assessed \$125; paid \$126.50. Benevolent collection \$35.00. Total paid pastor \$410, due \$141.00. Paid Presiding Elder \$72.00.

TENNESSEE.

Mitchellville Creek, W. E. Edwards, pastor.—On the 11th of January our First Quarterly Conference was held by our new Presiding Elder. Quite a number of the members were present. Elder J. B. Booth, the man for God's work, preached able sermons and administered the sacrament to a large number. Twenty-nine dollars were raised during this quarter and the Presiding Elder was paid in full. The Elder looked after all the departments

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in overcoming rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following the use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night.

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You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Southwestern Christian Advocate. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

of the church. We have started in this new year to do more for every department of the church. We want to bring up ten subscribers this conference year and also all our conference claims in August.

Chicamauga Circuit, J. H. Brandon, pastor.—On Tuesday night, January 7, the parsonage was delightfully "stormed" by a number of members of the St. James Methodist Episcopal Church. It was led by Brother W. M. Harris, with fifty pounds of flour on his shoulder, followed by Brother John Johnson and a number of others with contributions amounting to about \$6.00. The pastor doesn't care how often such storms may come this way. I am glad I am among these generous people.

Lawrenceburg, J. M. Lyte, pastor.—Last Friday night while everything was quiet, a voice was heard in the distance, singing one of the sweet songs of Zion, which was soon joined by a host of voices; as they drew nearer the parsonage. Mrs. Lyte opened the door and a storm, composed of the members and friends of St. John Methodist Episcopal Church, passed through the house. No damage was done. But the tables were left laden with groceries of every description, leaving us happy and very much elated. Many thanks to our beloved members and friends.

Tullahoma, F. N. Collier, pastor.—On January 5th Dr. T. B. Spencer, with the assistance of the members and friends of the church, presented to the pastor a nice suit of clothes, which was very much appreciated. Also the young men of Tullahoma presented to the choir a set of chairs. The church here is alive in every way, spiritually, financially. On Sunday, December 30, Z. R. Fields, D. D., of Clarendon, Ark., was in our city and preached two able sermons and he is quite an able speaker and we would be glad to have him call again. Also on Sunday, January 13, Rev. A. J. Buckhannon, of Owensboro, Ky., preached for us. His sermon stirred up the church and many souls were made glad. We are always glad

to have any of the ministers to stop with us.

Dayton.—Sunday, January 13, was a high day at Mount Olive Methodist Episcopal Church. Rev. W. R. Marbury was at his best. At 11 o'clock he preached an eloquent sermon. Subject, "The Glory of the Present Age." At 3 o'clock p. m. the installation of Epworth League officers. This service was very impressive indeed, and each officer made an inaugural address. The same were very inspiring, uplifting. Following are the officers for the ensuing year: Mrs. Pauline Holman, president; Mrs. Jennie Lowery, First vice president; Miss Mary L. Day, Second vice president; Mesdames Alice Day, Third vice president; Lizzie Freeman, Fourth vice president; Bertie McGinity, Secretary; Miss Lizzie Lillard, Treasurer; Mrs. L. E. Stephen, Jr., Superintendent. The Emancipation Proclamation was appropriately celebrated in Mount Olive church. At 2 p. m., January 1st. A fine program was rendered by some of our best talent. The Emancipation Proclamation was read by Miss Johnette Layne. Papers were read by Mrs. G. F. Holmon and Mrs. Jennie Lowery. Prof. C. H. Powell made a very fitting address on the "Present Need of the Race."

TEXAS.

Marshall, R. E. Brown.—On January 15th the members and friends of Ebenezer Methodist Episcopal Church carried out a well planned storm party for their pastor, the Rev. J. E. Bryant, as a token of their respect and appreciation for his return to them after many years of toil in other fields of labor. The regular Class Meeting was held and closed and everybody apparently left for their homes, but at 10:30 o'clock the members and friends under the matchless leadership of Mrs. M. A. Johnson, president of the Home Mission Society of Ebenezer, re-assembled in the church and literally filled the tables and the space in front of the altar with provisions of every description sufficient to last the pastor and family for many days. The surprised pastor was escorted to the church by Mrs. S. S. Reed and Rev. N. A. Murphy. They came in amid great applause from the many friends who had come to do him honor. He was presented the viands by Prof. H. B. Pemberton, Presiding Elder J. O. Williams and Prof. S. S. Reed. All of whom commented upon his life and works and pledged to him their support. The pastor responded to these speeches in well chosen and fitting words. The program was interspersed with sweet music by the choir. It was an occasion long to be remembered. After the program the ladies served refreshments to all present. The pastor and members are happy and have put their shoulders to the wheel and hope to make this the banner year for Ebenezer.

Willis, E. Micheaux, pastor.—My first Quarterly Conference was held January 5-6. Rev. W. A. Fortson, Presiding Elder, was present. Paid the Elder in full, \$20.00; for missions, \$6.00. Two subscribers to the SOUTHWESTERN. We have a progressive people at Willis, the majority of whom own their own homes and some of them own good farms. A good feeling prevails between the two races at Willis. We have a school of which Mrs. K. Cleg is principal and Miss M. Tragler assistant.

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Home Mission Notes

Miss Almira Dean of Old Orchard, Maine, who received her appointment to the Susanah Wesley Home in Honolulu, at the last annual meeting of the Woman's Home Missionary Society, expects to enter upon her work there some time in February. Miss Dean has had six years experience in Japan, speaks the Japanese language fluently and will be a strong reinforcement to the work.

The work of rebuilding the Rebecca McClosky Home at Boaz, Ala., will be begun at once. A large number of the girls are being sheltered in a dormitory, built by the boys of the Seminary for their own use, which they should be able to occupy as soon as possible. Mrs. O. P. McCarty of Cincinnati, Ohio, is the secretary for the Bureau of White Work in North Carolina and Alabama and will be greatly pleased to hear from any friends of this work who desire information as to the needs. Mrs. McCarty's address is 37 Haddon Hall, Avondale, Cincinnati.

Mitchell Home at Lenoir, North Carolina, under the care of the Woman's Home Missionary Society, is the outgrowth of a community school. There are now ten resident pupils and the day school is well patronized by mountain girls and boys who come long distances on foot. The school house is the only church in the neighborhood, and preaching services are held once in four weeks. The teachers in the Home, Miss Apperson and Miss Bartholomew, carry on Sunday school and Epworth League in addition to their home and school duties. Excellent work is being done at this point.

About five miles from the heart of the city of San Francisco, is a large tract of ground at one time used for the horse races, but now converted into a camp. The deaconesses from the San Francisco Home have been of great service in the camp. Here are gathered between five and six hundred refugees, and while their material wants are supplied many of them find it a source of great pleasure and blessing to receive the ministrations of the deaconesses. It was a kind Providence that spared the Deaconess Home at the time of the earthquake and fire. Since that time, several deaconesses have given their services almost entirely to relief work among the sick and poor who suffered from the great disaster.

The Interdenominational Council of Women for Christian and Patriotic Service was organized in New York City in 1900, with Mrs. Darwin R. James of Brooklyn as president. The object of this council was to consider subjects of national importance and to bring about concerted action when desirable. Thus far the objective point of the Council has been an amendment to the National Constitution, making Polygamy a crime in each state and territory of the United States. The Council has provided a Bureau of Information on the Mormon question, has circulated vast quantities of literature, and provided speakers for public meetings. Many of the petitions sent to Congress asking for Mr. Smoot's dismissal have been the result of the unceasing work of this Council. During the past year earnest effort was made to enlighten public sentiment in Idaho,

where the balance of power is already in the hands of the Mormons and where much discouragement prevails on the part of anti-Mormons. In order that this excellent work of illumination may be properly carried on funds are necessary and the treasurer of the Council, Miss Helen E. Brown, 35 W. 130th St., New York City, will be glad to receive contributions as well as requests for information, literature or speakers.

The Silver Offering now being raised by auxiliaries of the Woman's Home Missionary Society is progressing well. At the annual meeting in Lincoln, Nebraska, fourteen conferences, of which three are colored, had paid their quota in full. Doubtless others have by this time reached this goal, while still others are planning to complete the entire amount apportioned them at the rate of \$2.50 per member, before the close of the fiscal year, July 31, 1907.

A missionary worker in Kansas City writes, that traveling on the train she noticed a newsboy who regarded her curiously. He finally stopped and asked if she were a deaconess. When told that she was, he further inquired if she were Miss —; and when he learned that his surmise was correct, he asked her if she remembered Joe. Yes, the deaconess did remember Joe, a dirty and ragged boy, the worst one in her boys' club, more frequently drunk than sober. When she asked him to tell her how it came about that he was now clean, sober, self-respecting and industrious, he replied, "I could not get away from the last service we had at the Mission," and then he added that he had given himself to God and meant to make a man of himself. Deaconess work pays.

The study of immigration which is being carried on this year in the study classes of the Woman's Home Missionary Societies of several denominations is found to be of intense interest. "The Incoming Millions," the text book in use by these Societies, is full of bright illustrations, and the facts and figures are such as to stir every heart. If there are any auxiliaries of the Woman's Home Missionary Society which have not yet taken up this study, they are advised to do so as soon as possible. The text books can be procured of Miss M. E. Morehouse, 150 Fifth Ave., New York City, either in cloth or paper covers, and in each number of Woman's Home Missions, in which the topic is presented, there will be found a suggestive outline of study and a list of appropriate helps.

John Benson, an Aleut from Unalak, Alaska, was at one time a student in Jesse Lee Home, and several years since was sent to Carlisle, Pa., where he remained for three years. After this he became a pupil in the Chemawa Indian School, from which he graduated last July, ranking high in his studies and being specially gifted in oratory. In addition to his literary training he is a fairly good carpenter, having taken work in this department of the Indian School for three years. He is anxious to have a college education, and is entirely dependent upon his own efforts. The Oregon Daily Journal offers a free

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scholarship upon certain conditions, and John Benson is one of the candidates for this scholarship. There may be a bright future before this ambitious young man.

For twenty years, Miss Alsie B. Dole, superintendent of Allen Home, Asheville, N. C., has maintained the interest of the work of the Woman's Home Missionary Society in that city. The work originally started by Dr. R. M. Pease, founder of Five Points Mission, New York, has grown from a small day school in a remodeled livery stable, up to the present Allen Home and the Lurandus Beach Industrial School and the Colored Methodist Episcopal Church of Asheville. Miss Dole has given much attention to the church as well as to the Home and School. Last October the little church had the honor of entertaining the North Carolina Conference in excellent fashion. Allen Home had a large share in this entertainment. At this time the matron, Miss Alexander, and the industrial teacher, Miss Jones, are both graduates of the Home School. Fifty-three girls are resident pupils. Excellent training is given not only in books, but in domestic science and sewing. Mrs. E. L. Albright is the secretary for this Bureau.

Malaria Makes Pale Sickly Children.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

CENTRAL MISSOURI CONFERENCE

Mrs. Anna Henley, Treasurer.

General fund.—Silver offering, \$102.50; Dues, \$78.25; total general fund, \$180.75.

(Note.—St. Louis Auxiliary collection of \$14 through error credited to St. Louis Conference.)

Since this work was organized three years ago in our Conference, we have been astonished at the results and regret that the opportunity of pursuing this work did not present itself sooner.

We had an excellent Conference meeting last March at Lexington, Mo. In making the statistical report before the Annual Conference our presiding Bishop Wilson had the secretary to pause, while he noted that the Wom-

85 SQUARE MILES

of land now open for settlement in Old Mexico, in the Wiggins Colony at the rate of 30 cents per acre. We have plenty of water, plenty of wood and give title with each tract of land sold. We have also a town site laid off and expect from this a splendid city in the only Negro Colony in Mexico. For information write Dr. J. A. Gallows, Box 207 Earlsboro, Okla., or D. F. Whitaker, Tampico, Mexico.

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an's Home Missionary Society has made, by far, the greatest advancement of any of the benevolences. He said that the reason the women did so well was because, "they began internally, worked externally and eternally kept at it." He advised the brothers to look into our plans.

In August all the Districts, viz.: the St. Louis, the St. Joseph and the St. Dalia Districts, held interesting meetings.

The work is better understood and the eighteen Auxiliaries (half of which are very weak) are prepared to do better work than ever before.

Miss Martha Joiner, our deaconess at Union Memorial, St. Louis, assisted by an auxiliary there is doing a wonderful work.

Our financial report nearly doubled that of last year. We are still praying for more consecrated women to help this cause in our Conference for "truly the harvest is great and the laborers are few.—(Mrs.) Anna Henley, Corresponding Secretary.

The above is from the 25th Annual Report of Woman's Home Missionary Society which has just been printed and sent out from Cincinnati by Miss Fish.

AN APPEAL.

After two years of hard work and real self-sacrifice, the less than twenty-five members of Rock Hill Methodist Episcopal Church, of Duncan, S. C., finished completely a cosy little church building, 24x36x12, with vestry and furniture, paint, etc., at a cost of more than \$400, and dedicated the same free of debt, October 21, 1906. On Tuesday, December 25, 1906, this small band of Christians beheld their house of worship on fire, which was so completely destroyed. They did not save even the Bible and hymnbooks. Will not the members and friends of our world-wide Methodism help this little band of faithful ones? They have already begun to raise funds among themselves to rebuild on the same spot. All persons sending aid and help will be thanked and receipted for the same, if sent to Rev. B. F. Witherspoon, P. E., Greenville, S. C.

Conference Notices

CLARKSDALE DISTRICT.

FIRST ROUND.

Minter City, Feb. 2-3; Shellmound, 9-10; Schalater, 14-15; Money, 16-17; Bedford, 23-24; Webb, March 2-3; Ruleville, 9-10; Drew, 13-14; Dublin, 16-17; Tutwiler, 19-20; Clarksdale, 23-24; Clarksdale Ct., 30-31; Coahoma, April 6-7; Tunica, 13-14. Brethren, I congratulate you upon the reports you made in the last Annual Conference. You did exceedingly well, when we consider the many hindrances you had in your work during the year. Let us begin this year's work with a determination to excel that of last year, in every respect. Begin now to pray for a general revival all over the district. Lay your plans to raise your full apportionment for the benevolences. Send to Dr. Foster before the Commencement the amount you have been assessed for the Industrial Building. Put the SOUTHWESTERN in every home, and especially the homes of your official members. We must succeed. With God to help we will succeed.

B. F. WOOLFOLK, P. E.

SOUTH NEW ORLEANS DISTRICT.

FIRST ROUND.

Plaquemine, Feb. 9-10; Bayou Goula, 11-12; Donaldsonville, 13-17; St. John, 15; Virion, 18-19; Hahnville, 23-24; Union, March 1; Crawford, 2-3; Winsted, 4-10; Godman and Sorrell, 6-10; Garden City, 8; Franklin, 15-17; Centerville, 16-17; Patterson, 18-19; Berwick, 20-24; Morgan City, 22-24; Thibodaux, 30-31; Schriever, 31-April 1; Dulac, 2; Beattleville, 3-4; Raceland and Lockport, 5; Houma, 6-8; Napoleonville, 13-14; Woodlawn, 14-15; New Orleans, First St., 17-21; New Orleans, Wesley, 18-21; New Orleans, Williams, 19-28. Brethren: We are at the beginning of another conference year. With few exceptions we were co-laborers last year. Let us make the new pastore feel at home. The laurels were ours at Lake Charles. They must remain ours at Simpson Memorial next January. Go in for a sweeping revival of the religion of the Lord Jesus Christ. Plan well your benevolences and raise them by June. Make Easter a tremendous day for missions. Educate your people to give the benevolent money before the end of the year. In the readjustment of the districts, we have lost some strong churches and efficient pastors. Let the watchword be, A Thousand Conversions and Two Thousand Dollars for Benevolent Purposes.

B. MACK HUBBARD, P. E.

BATON ROUGE DISTRICT.

FIRST ROUND.

Mt. Comal, Feb. 8-10; Macedonia, 10-12; Beach and Pine Groves, 13-14; Asbury, 15-17; Clinton, 17-18; St. Paul and Vincent, 19-20; Norwood, 21; Mt. Zion, 22; St. Peter, 23-24; Wesley and Wilson, March 2-3; Stoney Point Cir., 5-7; Rylander, 8; Slaughter Cir., 9-10; Deerford, 12; Jackson, 13-14; Albert Cir., 15-17; Baker, 17-19; Jordan Cir., 20; Jones Creek, 21; Wesley, Baton Rouge, 22-24; Union, 29-31; Letsworth and Island, April 2-3; Sumner, 4; Batchelor and Mason, 5-7; Port Allen, 12-14; Lobdell and Wintersville, 15-16; St. Luke and Plainview, 17-18; St. Mark, 19-21; Prairieville, 22; Conrad, 23; Rosedale, 26-28. Dear Brethren: Last year was a record breaker for the Baton Rouge District. We increased our benevolence money over \$600. Let us go in to raise all our benevolences on Easter day. Send to Prof. M. S. Davage, 429 Carondelet St., New Orleans, La., at once and get the programs. See to it that the SOUTHWESTERN goes in every home. Begin reviv-

als at once. Visit your members and have a personal talk with them about the church work. Make this the best year in the history of the district.

J. W. TURNER, P. E.

BROOKHAVEN DISTRICT.

FIRST ROUND.

Hezelhuret, Feb. 2-3; Bridgeville, 6-7; Cryetal, Springs, 8-10; Cryetal Springs Cir., 9-10; Bowerton, 16-17; Barlow, 18-19; Brookhaven, 23-24; Rockport, 26; Monticello, 28; Kennolia, March 2-3; Brookhaven Cir., 4-5; Summit and Magnolia, 9-10; Tylor-town and Fernwood, 13-14; China Grove, 16-17; Columbia Valley, 22-24; Buford, 23-24; Hub, 27-28; Zion Ridge and New Zion, 30-31; King, April 5; Florence, 6-7; Mendenhall and New Hebron, 11. Now, dear brethren, our report at the last Annual Conference, which showed that the district is steadily advancing along all lines of church work, was the best in the history of the district. It ought to be greatly encouraging to each one of us to know that as a district we reported nearly six hundred conversions and accessions to the church during the past year; and more than \$400 in advance of the two previous years in our benevolent collection. Let each pastor again nerve himself, take fresh courage, and begin at once planning to make this the greatest year in the history of his charge. Send at once for the programs, and begin at once planning to make Easter one of the greatest days your charge has ever seen for gathering in your benevolence. As an Annual Conference, we have about reached the point of self-support; that is, we have about reached the point of a conference where we put back into the Missionary Treasury every dollar that is appropriated by the Missionary Committee for the Mississippi Conference. The Missionary Committee, at its last meeting, gave in the regular appropriation of \$2,175, and we put back \$2,207. But, however, we can not stop there. We must move on up until we reach the point of our greatest capacity and become one of the great contributing conferences of the church. Yours sincerely,

G. W. SMITH, P. E.

Doings of the Workmen
FLORIDA

Pelahatchie, Oscar Flowers.—Wednesday night, Dec. 26th, at Mt. Ridge Church, we had a Sunday-school concert and a Christmas palace. That night we raised \$9.45. I have one of the most successful Sunday schools here with 24 scholars enrolled. With the assistance of our good pastor this Sunday school ought a nice organ for the church. The mothers and fathers should feel proud of such children. They need only give us a chance and we will strive to reach the highest mark.

NORTH CAROLINA.

Oxford.—Emancipation was celebrated in grand style in Oxford, N. C. The Rev. J. C. Prince, graduate of Gammon Theological Seminary, was orator of the day. The occasion was the grandest in the history of the place. The day was balmy and the people fairly swarmed and thronged the streets to see the grand parade which was nearly one mile long. There were in the line of march various floats representative of the several industries of the town and county. The march ended at the Grand Opera House where the programme was rendered. Dr. Hayes (white) gave the welcome address on behalf of the city. Among the many things said he advised the colored people to "secure homes of their own and

become good citizens." Before the echoes of that most inspiring hymn, "My Country, 'Tis of Thee," had died away, the orator of the day was introduced by the Rev. Walter Pattillo, D. D. The Opera House was taxed to its utmost capacity and fully one thousand persons were turned away who could not gain admittance. For one hour that large audience listened between tears and cheers to that true Prince of orators, the Rev. J. C. Prince. The orator played upon his audience as a skilled musician upon the keyboard of an instrument. He said, among other things, that "there is not, after all, as much race prejudice as race competition, but the fittest will survive." When he had reached his climax, having swept his great audience, proclaimed "Be true to self, to friend, to God, and the victory is ours." Amid cheers and shouts the great audience arose proclaiming "never a man spake like this." Thus closed the day with the greatest speech ever delivered upon any occasion at this place.—A visitor.

TEXAS.

Marshall.—On the 15th of January about 80 or 90 persons were at class meeting at Ebenezer Methodist Episcopal Church. After the meeting had closed Prof. H. B. Pemberton hurried the pastor, Rev. J. E. Bryant, to the parsonage. As they were in conversation Mr. H. H. Murphy and Mrs. S. S. Reid entered and announced that the pastor and his wife were invited in the church. Mrs. Bryant being ill, Rev. Bryant went with the two messengers and to his surprise the lights were again turned on and the beautiful church was crowded with more people than were at the class meeting. Mrs. J. O. Williams, the presiding elder's wife, was performing at the organ. The music and voices were charming, out to the utter astonishment of the pastor he saw about twenty dollars worth of groceries of all kinds in and around the altar. Bro. Bryant was escorted to a seat in the altar and the program was taken up as follows: Excellent speeches as to the people's appreciation and love for their pastor and their aim to make the church a success, the best in its history, were delivered in forceful manner by the following persons, Prof. H. B. Pemberton, Prof. S. S. Reid, Rev. J. O. Williams, the brilliant presiding elder, and Mrs. M. A. Johnson, president of arrangements; concluding remarks of thanks to his good and gracious people by the pastor, after which refreshments were served. This did not end it, for on Wednesday President Dogan sent over more than two dollars worth.

TENNESSEE.

Paris.—We had a good quarterly meeting with Rev. M. Williams in the chair. The Rev. Mr. Neal is the man for Paris. The church is in a better condition than it has been for two years. Much praise should be given him for the good work he has accomplished. Everybody is at work and the church is in very good shape.

VIRGINIA.

Wytheville, G. J. Hedrick.—We are rejoicing over our success this year, as our church is in better condition now than it has been since the Rev. Mr. Beck's time. Great praise should be given our pastor, the Rev. G. J. Hedricks, for the way in which he has managed the work. On January 6th, 1907, he made a call to the members and friends for \$100 and on that day we raised \$105.49. We are determined to pay the debt on our church this conference year and ask the assist-

ance of all of our friends. We have been in debt for twenty years. Assistance of any kind will be gladly received by our pastor, Rev. G. J. Hedrick, Box 64.

ITINERARY OF DR. JAMES E. SHEPARD AND PROF. R. B. MCNARY.

Feb. 28, leave Durham, N. C.; March 2, leave New York by S. S. "Etruria;" March 9, arrive Liverpool and proceed to Glasgow; March 10, at Glasgow; March 11, to Edinburgh; March 12, at Edinburgh, p. m. to London; March 12-15, at London; March 16, to Paris; March 17-19, at Paris; March 20, leave for Lucerne; March 21, at Lucerne; March 22, continue to Milan; March 23, at Milan, and leave for Venice; March 24-25, at Venice; March 26, leave for Florence; March 27, at Florence; March 28, leave for Naples; March 29, leave for Alexandria, S. S. "Hohenzollern;" April 1, due Alexandria and Cairo; April 2-3, at Cairo; April 4, leave for Assuan; April 5-7, at Assuan; April 8, leave for Luxor; April 9-11, at Luxor; April 12, leave for Cairo; April 13, at Cairo; April 14, leave for Port Said and Jaffa; April 15, arrive Jaffa and commence eight-day Palestine tour; April 22, leave for Beyrout; April 23, arrive at Beyrout and commence six-day tour in Syria; April 28, leave for Haifa; April 29, arrive Haifa and commence eight-day tour of Galilee; May 5, leave for Alexandria; May 8, arrive Alexandria and leave for Athens; May 11, arrive Athens; May 11-13, at Athens; May 14, leave Patras and embark; May 15, call at Corfu; May 16, arrive Brindisi and Naples; May 17, proceed to Rome; May 29, leave Naples; June 1, call Gibraltar; June 12, arrive New York. Should you desire to communicate with either of these brethren while abroad, letters mailed prior to March 15 can be sent: Cairo, Egypt, care of Messrs. Thos. Cook & Son. Letters mailed after 15th and before 28th can be sent either to Alexandria, Egypt, or Athens, Greece. Letters mailed prior to April 10 should be sent to Naples, Italy. In every case put care Messrs. Thos. Cook & Son, Tourist Agents. Letters, if mailed in ample time, say 20 or 25 days, would reach them at any place named on the itinerary, sent as directed above.

Literary Notes

"The Human Side of Immigration," an altogether timely discussion of a pressing problem, will be treated in the February *Century* by John Graham Brooks. From the point of view of race education, Mr. Brooks argues, the human or world side of this problem should have not only increasing attention, but the utmost practical weight consistent with safeguarding interests within national bounds. The article promises to be one of the most valuable of recent contributions to sociological discussion.

The *American Monthly Review of Reviews* has for its frontispiece a good picture of President James McCrear of the Pennsylvania Railroad. In the table of contents will be found the following titles: James Bryce, British Ambassador, by W. T. Stead; The Longfellow Centenary, by Frank Gaylord Cook; Manufacturing in South America, by G. M. L. Brown and Franklin Adams; The Civilizing Work of Modern Christian Missions, by Cyrus C. Adams; Italian Cotton-Growers in Arkansas, by Alfred Holt Stone, and Protecting the Farmer Against Fraud, by John Phillips Street.

Conference Notices

SHUBUTA DISTRICT.

Dear Brothers of the Shubuta District: You will please fill out the cards sent you from the Census Office at Washington and return them. You need no stamps on the envelope. I, your Presiding Elder, have promised the department at Washington that we would do that. Give a perfect list of your charge. Yours respectfully,
J. B. BROOKS.

LITTLE ROCK DISTRICT.

FIRST ROUND.

Batesville, Feb. 10-11; Batesville Cir., 13-14; Jacksonport, 16-17; Newport, 24-25; Lonoke and England, Mar. 2-3; Hazen, 4-5; Hensley, 9-10; Sweet Home, 17-18; Little Rock Cir., 30-31; Whites Chapel, April 7-8; Holly Springs, 14-15; Wesley Chapel, 21-22; Rock St., 28-29; North Little Rock, May 5-6; Wood Lawn, 7-8; City Mission, 12-13. Brethren, let us pray for five hundred conversions on the Little Rock District.
Yours in prayer and labor,
W. S. SHERRILL, P. E.

MERIDIAN DISTRICT.

FIRST ROUND.

Scooba, Feb. 2-3; Chunky, 7; Meridian Ct., 9-10; Meridian, St. Paul, 16-17; Meridian, Rose Hill, 19; Hickory, 21; Lake, 23-24; Forest, 26; Collinsville, 28; Morton, March 2-3; Lauderdale, 2-3; Lillian, 5; Garlandville, 7; Vale, 9-10; Trenton, 9-10; Neshoba, 16-17; Springhill, 23-24; Daleville, 28; Ft. Stevens, 30-31; Philadelphia, April 2; DeKalb, 4; Coy, 6-7; Haven Chapel, 6-7; Meehan, 13-14. District Steward's meeting will be held at Hickory Feb. 22. Brethren, leading the Conference in benevolent collections last year was a great thing, but we must do better this year. Our District motto this year is: "Every cent of benevolence raised by Easter and Children's Day." Prepare for Easter.
WM. McMorris.

SOUTH FLORIDA MISSION.

FIRST ROUND.

Hernando Ct., Feb. 2-3; Spring Lake Ct., 4; Tarpon Springs, 5; Clearwater, 6; Bradentown, 7; St. Petersburg, 9-10; Tampa, 15-17; Key West, 22-26; Miami, 27- Mar. 3; Ft. Lauderdale, 4; Melbourne, 5-6; New Smyrna, 8-10; Daytona, 10-11; Ormond, 12; Sanford, 15-17; Ft. Myers and Punta Gorda, 23-26; Homeland, 27; Lakeland and Plant City, 29-31; Smithville, April 14; Orlando, 12-14; Winterharp, 16.
JEFFREY GRANT, Supt.

JACKSON DISTRICT.

FIRST ROUND.

Pelahatchie, Feb. 9-10; Brandon, 16-17; Central, 22-24; West Jackson, Mar. 2-3; Madison, 7; Canton, 8-10; Canton Ct., 9-10; Couparie, 12; Carthage, 16-17; Yazoo City, 22-24; Wiseton, 23-24; Yazoo City Ct., 27; Benton, 30-31; Roseneath, April 6-7; Silver City, 9-10; Greenville, 13-14. Brethren: We are gratified to know that the district made quite an advance. God gave us great victory. Let us start in with vigorous efforts for larger results. Observe Easter and Children's Day, and try to raise all benevolences in the first half of the year. Look well after the interest of the SOUTHWESTERN. Let us lay well the foundation for evangelistic work, that we may have a great harvest of souls. J. C. HIBBLE, P. E.

PINE BLUFF DISTRICT.

FIRST ROUND.

Helena Sta., Feb. 9-10; Helena Cir., 13-14; Marvel Cir., 16-17; Clarendon, 23-24; Danan Sta., March 2-3; Dumas and McElmer, 9-10; Luna and Eudora, 16-17; McGehee, 20-21; Warren and Johnsville, 23-24; Dermott, 27-28; Marrell and Crastt, 30-31; Wilmot and Sir, April 6-7; Tano and Star City, 10-11; Ladd, 13-14; Preston, 17-18; Fordyce, L. B., 20-21; New Edinberg, 27-28; Wabaska, May 4-5; St. Mark, 11-12; Altheimer, 18-19; Humphry and Stuttgart, 23; St. James, 25-27. Brethren: We did well last Conference year, but let us do better this year. Souls are to be saved, and the benevolences are to be raised. Begin now to plan for Easter Sunday which will be March 31. Let this be a great day for Missions, both Home and Foreign. Do your best, brethren, and let us become self-supporting. Excuses will not do. Remember every man makes his own appointment. We passed a resolution at Conference that we would have a Missionary Convention in July; let us begin to get ready for it now. I am expecting every man to do his work. Get subscribers for the SOUTHWESTERN. Any time you need me in a rally, let me know in time. Pray for the Baptism of the Holy Spirit to be with us. Plan a Spring revival in every church. God bless you in your work.
S. McDONALD, P. E.

CLOW DISTRICT.

FIRST ROUND.

Gordon and Arkadelphia, Jan. 26-27; Nashville and Ebenezer, Feb. 2-3; Murfreesboro, 3-4; Caddo Gap, 6-7; Elbert and Muddy Fork, 8-9; Center Point, 9-10; Clow Ct., 16-17; Clow, 17-18; Texarkana, 21-22; Horatio and Ashdown, 23-24; Dequeen and Mena, 27-28; Loekesborg, Mar. 2-3; White Cliffs, 9-10; Wilton, 12-13; Saratoga, 16-17; Fulton and McNab, 17-18; Camden and Eldorado, 21-22; Stamps and Hope, 23-24; Canfield, 30-31; Lewisville, 31-April 1; Texarkana Ct., 6-7. Brethren: We are now beginning a new year's work and if we hope to be successful along all lines, we must organize our forces at once. The pastor who will organize is the pastor who will succeed. You who fail to do your work in the morning of the year will fail to succeed. We cannot afford to stand around and complain, our work will be what we make it. If we will pray for the revival fire and strive to save souls, we will greatly build up our people and after all, this is the duty of the Christian minister. Let us take advantage of the special days for benevolence. Plan now and collect every cent at the proper time and send it to the places respectively. The District Association of the Woman's Home Missionary Society of the District will meet in Lewisville April 11-14. Let all plan now to make this meeting the best we ever held. Dr. J. M. Cox will have his plans for the Thirtieth Anniversary of our Philander Smith College in the hands of all the pastors in a few days and this occasion must eclipse everything of the past along this line. Sunday, March 31, is Easter. Let each pastor so plan that this day will count. This can be done if all the forces are rallied. Let us look after the SOUTHWESTERN. We ought to put this paper in every home. Brethren, furnish your Sunday schools and Epworth Leagues with the proper literature and put every department to work now. If any changes are made, I will give you notice. If you need me, let me know and I will come. Your humble servant, D. B. HARTSON, 2621 Rock St., Little Rock, Ark.



SAMUEL HUSTON COLLEGE, AUSTIN, TEXAS

Christian School. Faculty of fifteen able and experienced teachers. All denominations treated alike. Enrolled 418 last year. Takes front rank with our oldest and best schools, and stands for what is best in scholarship and nobility in character. Advanced methods. Strict discipline. Graduates win certificates in Texas and elsewhere on merit. Not a cheap school, but rates low as possible for good board, high class teachers, and modern equipment. Health of students carefully guarded. Special interest in their moral and religious welfare. Excellent chemical and physical laboratories of special interest to those wishing to study the sciences or take a course in medicine. Courses: English, College Preparatory, Normal, Musical, Printing, Plain Sewing, Dressmaking, Fancy Work, Cooking, Typewriting, etc. Fine training in the Eliza Lee Home for girls. New four-story brick building for boys. A friend to all, but especially to the friendless boy and girl whom the world is abusing and kicking around. Work for a few worthy students to pay part of their expenses. Save your money and be ready to enter Monday, October 1, 1906, or as soon after as possible. For catalogue and further information, write,
R. S. LOVINGGOOD, A. B., A. M., President, Austin, Texas.

PHILANDER SMITH COLLEGE

REV. J. M. COX, D. D., President.

Eleventh and Izard Streets,

Little Rock, Ark.

This College offers exceptional advantages and at terms most reasonable. The courses of study are broad and liberal, and embrace every requirement of modern education, refinement and culture. The faculty is composed of instructors especially qualified in theory and practice to teach, and one of the many good features connected with the work of the school is the attention bestowed upon the individual education of the pupils.

The buildings occupied are large and commodious, modern in construction and equipment, and every facility and convenience is provided for the pupil. In fact the entire tone and influence, moral, social, religious, educational and physical are all that can be asked for by any parent solicitous for the welfare of his child. Next session begins September 26, 1906. Send for catalogue.

GULFPORT DISTRICT.

FIRST ROUND.

Augusta, Wade Chapel, Feb. 2-3; Ragland, 5; Bentley Chapel, 6-7; Bay Creek, 8; Hattiesburg, St. Paul, 9-10; Sumrall, 11; Dawson, 13; Leaf, 14; Donivan, 15; McLain 16-17; Bond, 23-24; Bld Settlement, 26-27; Elder, 28; Lumberton, March 2-3; McHenry, 9-10; Lymon, 12; Delisle, 13-14; Gulfport, 16-17; Pass Christian, 19-20; Bay St. Louis, 21-22; Pearlinton, 23-24; Biloxi, 26-27; Handsboro, 30-31; Moss Point, April 2-3; Escatawpa, 4-5; Ocean Springs, 6-7. District Stewards are called to meet at Hattiesburg in St. Paul Church at 12 m. Feb. 1, 1907. Let each pastor or District Steward be present. Now, dear pastors and members, let each of us do our best to make a better report than over before. Let this be our cry—a revival in every charge, circuit and mission. A dollar from every member for our benevolence. Build a new church and parsonage. Rebuild the old. Let us all be loyal to our church. Have your quartermaster ready so I may help you.
R. N. JONES, P. E.

HUNTSVILLE DISTRICT.

SECOND ROUND.

Huntsville, Mar. 8-10; Decatur, 16-17; Sheffield, 18-19; Courtland, 20-21; Scottsboro, 22-24; Madison, 26-27; Center Grove, 30-31; Fuller and Lows, 3-4; Cedar Grove, 6-7; Gunterville, 12-14; Athens, 20-21; Stevenson, 23-24; Belle Mins, 26-28; Trina, May 3-5; Gurleys, 7-8. A. S. WILLIAMS, P. E.

VICKSBURG DISTRICT.

FIRST ROUND.

Harriston, Feb. 2-3; Gloster, 4-5; Centerville, 6-7; Roxie, 8; Meadville, 9-10; Natchez, 11-12; Hamburg, 13-14; Fayette, 16-17; Union (ch.), 23-24; Borris, 22; Union (ch.) Mission, 23-24; Clinton, Mar. 2-3; Edwards, 9-10; Bolton, 16-17; Vicksburg, 23-24; Vicksburg Ct., 30-31; Bovina, April 1; Anguilla, 6-7; Cary, 7-8. Brethren: March the 31st is Easter. Let us make it a great day both spiritually and financially. Begin at once to prepare for it. I am as ever your true friend and brother,
R. P. THREKELD, P. E.

STARKVILLE DISTRICT.

FIRST ROUND.

Ackerman, Jan. 26-27; Kosciusko, Feb. 2-3; Liberty Hill, 9-10; Little Rock, 1; Louisville, 16-17; Hopewell, 23-24; Kosciusko Ct., 21-22; Bradley, 8; Noxpat, 20; Sand Creek, March 1; Starkville, 9-10; Belle, 7; Rock Hill, 3; Starkville Ct., 16-17; Whites, 23-24; Kilmichael, 30-31; Eupora, April 6-7; Eupora Ct., 4; Bellefontaine, 20-21; Maben, 3; Cedar Bluff, 18; Weir, 13-14; Calhoun City, 19; Mantel and Phebe, 17; Fences, 13. Brethren: We are now starting out on a new year. Let us raise all of our benevolences on Easter which comes on the 5th Sunday in March. Our motto is "all benevolences on Easter, 500 subscribers for the SOUTHWESTERN, 100 students for Rust University, and 1,000 conversions for Christ."
T. W. DAVIS, P. E.

Literary Notes

LINCOLN'S STORY-TELLING.

"I am not simply a story-teller, but story-telling as an emollient saves much friction and distress." These words of Lincoln, and the circumstances under which they were uttered will be part of a new contribution to Lincolniana in the February Century of unusual interest, "Lincoln on His Own Story-Telling," from Col. Silas W. Burt. The article has further historical value for the light it will throw upon relations at that time between the President and Governor Seymour, of New York.

TEXAS.

Madisonville, R. P. Reid, pastor.—Wilson Chapel Methodist Episcopal Church pulled off a church rally January 20, resulting in \$40.00 for church improvement. Twenty working female members brought about these results in spite of the unfavorable weather. E. L. Adkins, A. Ludd, Mary Burrell and P. Beechy are splendid workmen although women.

The Old Standard Grove's Tasteless Chills Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

They Live in Our Memory

HENDRICKS.—On January 10th, Sister Laura Hendricks joined the heavenly host. She died in full faith. She lived a consistent member of Mt. Zion Methodist Episcopal Church, of Paris, Texas, for 27 years. Mt. Zion has lost one of her best members. She was the wife of the Rev. C. H. Hendricks, who was used about thirteen years as a supply. She leaves to mourn her departure a husband, two sisters and five children.—W. G. Alston, pastor.

GUYTON.—Mrs. Rachel Guyton, wife of Rev. J. E. Guyton, Farmington, Mo., departed this life Tuesday morning, January 8, '07, after an illness of two weeks. She was born at High Hill, Mo., October 5, 1864, her age being 42 years, 3 months and 3 days. At the age of eight years she became a Christian and united with the Methodist Episcopal Church. Her stay of only a few months in this place has won for her many friends. Being conscious during her entire illness, her special request was that her children be reared together and that they be brought up under the fear and admonition of God. As a Christian she was a consistent persevering one; as a mother a patient sacrificing one; and as a wife, a model one. The remains were taken to St. Louis Wednesday morning. The funeral services were conducted by the Rev. Mr. Small at the Union Memorial Church. She was also a member of the order of Ruth of St. Louis. This order had charge of the burial ceremony. She leaves a husband, four children, one sister and two brothers to mourn their loss. As a community we feel very deeply the loss of such an honored woman, and extend sympathy to the bereaved family.—Dayse F. Baker.

TURNER.—Adeline Turner, age 20 years, a loyal member of Rockwell Methodist Episcopal Church, has answered the Master's call. She was prepared for his coming. The deceased was one among the best young people of the church and community.—G. W. Reeves, pastor.

EDWARDS.—Mrs. Carry Edwards, of Georgetown, Ky., the mother of Mrs. Bettie White, quit the walks of life January 7, 1907, at the age of 80 years and 4 months she joined the church at the age of 15 years and lived a consistent Christian until death. She leaves three daughters and a host of grandchildren to mourn their loss. The funeral was conducted by the Rev. Mr. Herndon and Rev. J. R. Portor.

HENDERSON.—The Father has called home Brother Wyatt Henderson, a faithful member of the Baptist Church at Dolette, January 7, 1907, age about 45 years. A wife and eight children, two brothers and two sisters survive him. He was the uncle of Rev. I. B. Henderson, pastor at Brownlee. His funeral was attended at Shady Grove Methodist Episcopal Church by the Rev. Frank Edwards, of the Baptist Church, assisted by the pastor, the Rev. T. P. Norris.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pelvis in the kidneys or neuralgia pelvis, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 196, Notre Dame, Ind.

United for Life

BROWN-SMITH.—At the residence of the bride's mother, Mr. Cato Brown, of Spider, La., and Mrs. Lillian Smith, of Shreveport, January 17, 1907, by the Rev. T. P. Norris.

SPRUCE-JONES.—January 20, 1907, at the home of the bride in Attalia, Alabama, Mr. Bass Spruce and Miss Francis Jones, by the Rev. J. W. Wright.

JAMES-SANDIFER.—At the Methodist Episcopal Church, of Lumberton, Miss., in the presence of many witnesses, Mr. John James and Miss H. Sandifer, one of the foremost young women of Lumberton. W. McNeil.

TAYLOR-NEALEY.—At Madisonville, Texas, January 10, 1907, Mr. Edward Taylor and Miss Mary Nealey, the Rev. R. B. Reid officiating.

GILBERT-CRAFF.—December 27, 1906, the Rev. R. B. Reid reading the ceremony, Mr. John Gilbert and Miss Janie Craff, at Madisonville, Texas.

WOTLEY-MILLS.—By the Rev. R. B. Reid, at Madisonville, Texas, December 26, 1906, Mr. Will Wotley and Miss Lizzie Mills.

THE POLICY OF THE CONVENTION.

Since the Convention started under the open door movement of the Missionary Society of the Methodist Episcopal Church, the work of diffusing missionary intelligence has been continually growing. This convention has been held in all parts of our work and each church has been stirred to a higher sense of religious duties.

1. It is the highest sense of this Convention to continue its work under the open door movement, to inspire our membership in every interest of missionary work, both home and abroad—to see that every church comes to the missionary requirement.

2. As a Conference Missionary Society to urge each committee on missions to use the literature from the open door movement of missionary society; that the pastor faithfully use the soliciting books at the beginning of the year. See that a record is kept; that the world-wide mission be in the hands of everyone who will give one dollar or more.

3. That each Sunday school be organized into a Missionary Society with active officers and that the monthly program be used.

4. To see that the League and all the Young People's Societies take high religious stand in saving souls for Christ and His Church and continue the same interest in all the church work.

5. We prayerfully urge the Scriptural plan of giving and use every means to stir the membership to self-support by sermons, lectures, tracts, etc.

6. This Convention considering that the work of Dr. G. G. Logan has brought about great results in our church, prayerfully asks every member of our Conference and the entire church to stand by him and we also urge every pastor to organize a Missionary Study Class where three persons or more can meet and study our missionary work. The Conference must prepare the missionaries in our territory.

7. The Texas Conference has already given some of its best blood for the redemption of Africa in the persons of Bishop I. B. Scott, Reid, Foust and families. Let the Conference Society furnish more men and money.

Sunday School Periodicals

THE PRICES STATED INCLUDE PREPAYMENT OF POSTAGE.

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The Junior Worker's Quarterly. Single copy, 10 cts.; per year...\$.30	
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8. We endorse the New Orleans Convention policy that we lay on the altar a special gift of \$25,000 for Bishop Scott and his work in Africa for which the Conference Board will use the blanks all ready for the secretary and Treasurer and the same will be transmitted by them to Bishop Scott through the proper channel and every dollar raised will cancel the prorata of this Texas Conference, of the \$25,000 voted by the New Orleans Convention.

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F. PARKER, Ch'mn.

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Southwestern Christian Advocate

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

METHODIST MISSIONARY RECRUITS OF THE YEAR 1906.

The calendar year 1906 added eighty-three new names to the list of missionaries of the Missionary Society of the Methodist Episcopal Church. Seventy-six of these were sent out from the United States and five were workers of experience on the field when they were approved as missionaries of the Board. India received twenty-four new recruits, the largest number sent to any one mission field. To China's roll of missionaries nineteen new names were added. Ten recruits went to Africa, including the mission in Madeira. To the Philippines eight new missionaries went, and the same number to South America. Mexico received five; Japan and Korea each four, and Malaysia and Italy each one.

Of the seventy-six missionaries sent out from the United States, forty were men, and of the thirty-six women thirty-four were wives of outgoing missionaries or affianced to missionaries already on the field. Fifty-two of the seventy-six were college graduates, thirty-eight of whom received their degrees from Methodist Episcopal institutions. Of the forty men all but five were graduates of colleges in the United States; thirteen were graduates of Methodist theological seminaries, the largest number of these being representatives of Boston University School of Theology, five having received degrees from that institution. Garrett Biblical Institute, Drew Theological Seminary and Nash Theological Seminary were also represented. Of every ten men sent out one was a doctor of medicine. The medical departments of the University of Michigan, Johns Hopkins University, Kansas University and Northwestern University each furnished a physician.

Twenty-nine colleges in the United States are represented by the fifty-two college graduates among these new missionaries. Baker University, Hamline University, Northwestern University and Syracuse University are each represented by four alumni. Kansas Wesleyan University and Morning-side College have three each in the number. Two graduates went out from each of the following seven institutions: Dakota Wesleyan University, German Wallace College, Lawrence University, Napa College, Ohio State University, the University of Denver and the University of the Pacific. Each of the following institutions is represented by one alumnus: Albion College, Barnard College, Boston University College of Liberal Arts, Central Wesleyan, Clark University Normal Department, Cornell College, De Pauw

University, Friends College, Iowa State University, Kansas University, Mount Holyoke College, Southwest Kansas College, Susquehanna University, the University of Illinois, the University of Michigan and Washington Agricultural College.

Of the thirty-five men who are college graduates, twenty-four had signed the declaration card of the Student Volunteer Movement for Foreign Missions, thus expressing during the period of their educational training the purpose to be foreign missionaries.

Twenty-four of the men were members of Conferences in the United States before they sailed for the foreign field, these twenty-four being distributed among eighteen Conferences, only one, the Rock River Conference, being represented by as many as three members. Four Conferences, California, Kansas, Northern New York and Northwest Iowa are represented by two men each. The other Conferences represented are Central German, Central New York, Central Pennsylvania, Dakota, Illinois, Minnesota, New England Southern, North Dakota, Northwest Indiana, Northwest Kansas, Saint Louis German, Southern California and Southwest Kansas.

All sections of the United States have given of their Methodist young people to make up this company of foreign ambassadors, twenty-three States having representatives among the year's recruits. The largest number claiming residence in any one State are the eleven who gave New York as their home State when they sailed. Kansas is second with ten children, and Illinois is third with eight. The States of the Atlantic seaboard claim twenty-two, the Mississippi valley forty-two, and "the Far West" ten. Two were citizens of foreign lands.

Altogether twenty States of the Union are credited as native States of missionaries who went out in 1906. Iowa and New York divide the honors, eight natives of either being found among these new missionaries. Illinois and Kansas each contributed six. Ohio is represented by four recruits and Michigan by three. The Missionary Society also drew upon the resources represented by our foreign-born population, seven different foreign countries having contributed of their children.

A study of the records of past years discloses the fact that never in the history of the Missionary Society has there been added to its rolls so many new foreign missionaries as were appointed and sent out in the last year of its existence as "the Missionary Society." In 1905 there sailed sixty-three recruits, and in 1904, sixty-seven, the nearest approach in number to the seventy-six who left for foreign fields in 1906.

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A CABLEGRAM CONCERNING THE FAMINE IN CHINA.

The American Bible Society has just received the following cablegram from the Rev. John R. Hykes, D. D., the Agent of the Society for China:

"Notify all Boards Shanghai Missionary Association 274 members, representing 19 bodies, urges appeal famine relief through all churches. Million and quarter starving. Refugees already flocked cities. In district three million destitute. Many millions af-

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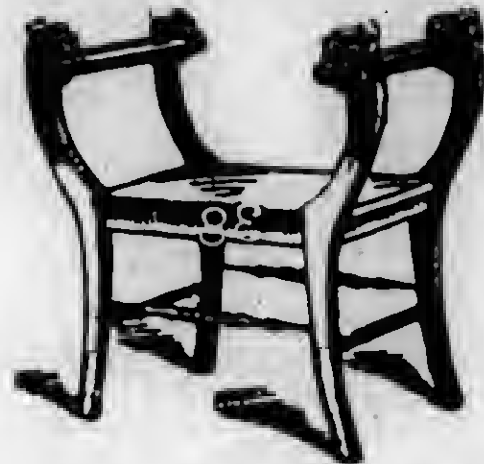
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fect. Many deaths already though five months' suffering only begun. General relief committee representing all interests in this part East unite in placing relief work entirely in responsible hands of missionaries. Opportunity century impress China.—Hykes, President."

A special meeting of representatives of missionary bodies of the United States having work in China was held in New York January 18, 1907, in response to this cablegram, and it was by them unanimously recommended that churches, societies, and individuals be urgently requested to contribute liberally and promptly to meet this emergency, which must continue until June. All funds should be sent to the Treasurers of the various Foreign Missionary Boards of the churches with which the contributors may be affiliated, or to the Treasurer of the American Bible Society, William Foulke, Bible House, Astor Place, New York City.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

PERSONAL.

Mr. and Mrs. Perry Brewington, both active members of Mt. Calvary Methodist Episcopal Church, of Fruitland, Md., celebrated the twentieth anniversary of their marriage, at their home, Monday evening, Jan. 21, 1907, with a large company of relatives and friends present. The parlor was artistically decorated for the occasion. The guests were received by the bride and groom, assisted by Mrs. Leah Humphreys, Mrs. Jane Robinson and Miss Bertha Reck. The bride was attended by Mrs. Johnson, of Philadelphia, and the groom's attendant was Mr. John H. Williams, of Fruitland. At 10 o'clock the wedding party wended its way to the spacious dining-room to the strains of Beethoven's Wedding March, rendered by Miss Edythe R. Hammond. There an elegant repast was served. Rev. Solomon Hammond made a few impressive remarks of congratulations, which were responded to by the toast, "Happy Days," by Mr. John H. Williams. The couple were the recipients of many handsome and useful presents.

Doings of the Workmen

GEORGIA.

Stockbridge.—At the close of the Annual Conference, Rev. J. A. Rice from Griffin Station, was assigned the Stockbridge Circuit as our pastor. Every member of the circuit seemed to be happy over his arrival. He made but one round before we came up to our first quarterly conference Saturday, Jan. 19, a fine day, at 11 a. m. the presiding elder, Rev. P. Travis, preached an eloquent sermon after which the sisters served dinner. At 2 p. m. promptly, the business opened with the presiding elder in chair and Mr. H. B. Barnes, secretary. Almost every official answered to call and the business was dispatched with ease, every department showing interest in the work. Sunday was a high day, tho cold; the house was hardly hold the people that came hear the elder preach. At the close of the service the stewards announced raised in the quarter \$46.16; paid presiding elder \$27.00 in full. Total raised on this charge since conference date, \$121.78. Bro. Richle knows how to get money.

Deaths

STROTHER.—Rev. J. Strother, of P. Christian, Miss., died January 21, 1907, at the age of 55 years, with great faith in God. He was a faithful Christian worker; he held the office of elder, leader, steward and trustee of his church. He was ordained in 1904 at Hattiesburg by Bishop Mallalieu. His funeral was largely attended by members of his church. The cause was given by a white friend in New Orleans. He leaves a wife, six children and a host of friends to mourn his loss. He was born in 1853 and married April 3, 1877. The funeral was attended by the pastor, assisted by Presiding Elder I. B. Brooks, and Rev. M. H. Bowen of the Baptist church and Rev. M. Allen of the African Methodist Episcopal Church. "Blessed are the dead which die in the Lord." L. L. Pratt, pastor.

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Write to Cincinnati Bell Foundry Co., Cincinnati.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, FEBRUARY 7, 1907

Vol. 41 No. 6

EDITORIAL NOTES

Certain Southern papers are disturbed over the question of the purity of the Anglo-Saxon race and some breezy things are to be found in the columns of the Southern press these days on the subject. The discussion of the matter has begun at the right place.

The investigation by the Senate Committee on Military Affairs of the Brownsville, Texas, affray was begun Monday of this week. The investigation promises to present certain information that will be exceedingly interesting. The investigation is being conducted in Washington.

It is estimated that from July, 1905, to December, 1906, 12,000 Japanese have come into the United States and it is reported that among them there are several spies who are investigating our fortifications, especially those of the Pacific Coast. There are those of the opinion that there is cause for alarm.

Announcement is made that a National Negro Fair will be held this fall in Mobile, Alabama. It strikes us that it will be more of a local affair than national. How this board could have gotten together and nominated vice-presidents from the first to the thirteenth and overlooked all the representative men of our church it is hard to see. It may be national, but it will be one-sided.

The sixty-fifth anniversary of the birth of the late President William McKinley, and the fifth annual observance of Carnation day, resulting from the establishment of the Carnation League of America in 1903 as a token of respect and affection for a public servant who fell at his post of duty, occurred Tuesday, January 29. A carnation boutonier was the simple, silent token of remembrance.

There has come to our notice a small sheet published in the interest of a certain local church, and the pastor subscribes himself with the following degrees: B. C. S., A. M., Ph. G., Psy. D., Ph. D., M. D., D. D. Such an array of titles would shock the royalty of any European country. The gentleman who claims these titles is a man of extraordinary and almost unheard of ability, or he is an extraordinary blockhead. He evidences a certain hankering that some people have for titles.

Some of the papers are discoursing on the immorality of the news given of a certain trial now being conducted in New York, and the newspapers are receiving considerable blows for publishing such matter. But, if there was not a market for such stuff the newspapers would never publish it. It is not the newspaper that is so much demoralized as is our common humanity. The appetite of the ordinary man is rather depraved and he reads about what he wants, and what he wants, in a large measure, determines what the papers shall publish.

THE CHILD

Child life has become the subject of much study. The church has a new view of children. Not only has the study of recent years affected the child in its relation to the church and the interpretation of its relation to the Kingdom of God, but the study of child life has led to a very practical consideration of the child labor question. Senator Beveridge has introduced a bill in the Senate for the regulation of child labor by the Federal government. He says, "The census shows that nearly 2,000,000 child bread winners under fifteen years of age are now at work and of these almost 70,000 are engaged in work other than agricultural. Child labor on the farm is good; this bill does not strike at that, it strikes only at the child slavery in factory, mines and sweat shops." One of the evils of the age is the dwarfing of the body and the mind of the child by this early call to labor for long hours during the day, which in itself is a crime, to say nothing of the fact that it robs the child of its future; not giving it a chance for the development of its mind and body. Senator Beveridge in forcing his argument calls attention to the fact that an average of thirty per cent of all recruits were rejected by the British Government during the war with the Boers, for the reason of nervous and physical inferiority. The Inspector-General reported that forty to sixty per cent of the recruits were unfit for service. "Under size, narrow chests, bad teeth, decayed nerves, bad vision and all other evidences of race inferiority were the causes of the rejection." This is a sad comment upon our boasted civilization.

The Negro race of this country is not afflicted as the white race is by the labor of children in sweat shops and factories, but as a race we are very seriously affected by practically the same evil, namely the putting of the children to work at an early period to support the family. Poverty tends to encourage this in both races. But the Negro race is handicapped in its development for the reason that the parents think it a necessity to put the child out to work for 50 cents or \$1.50 per week and thus the earning capacity of the child, because of its ignorance, always remains low. In this respect our people move along the line of ignorance and blindness. A family that can live with an additional 50 cents or \$1.50 per week can manage to live without it. The child should have an opportunity of securing an education. If he is educated, of course he will be a better member of society and an honor to the family, but more, his earning capacity will increase and in the long run he would be permitted to do more for the family than he would be able to do if continued in a menial capacity at such small wages, which increase so slowly. Our people need instruction along this line, and from the pulpits the alarm should be sounded and our children should be turned in their earlier years to the school and not to the places of labor. In many cases the earnings of these children are wantonly spent for needless and unnecessary articles of wear, and the parents who foster such practices not only perpetuate a crime upon the children, but are enemies to the race and to civilization. If the study of child life but inter-

ests our ministers and this evil is checked an important step will be taken that will help largely our race condition.

McCABE MEMORIAL

Dr. W. L. Davidson, secretary of the American University, wrote in the last issue of the *University Courier* a beautiful tribute to the late Bishop McCabe. It appears that the Bishop had in his mind large things for the American University. He was planning a campaign for \$5,000,000, with the slogan, "\$5 each from 1,000,000 people." He died before his plans were materialized. As a fitting memorial to Bishop McCabe, who was at the time of his death Chancellor of the American University, an appeal is made for a building to be erected on the grounds of the American University in his memory. In presenting the idea the *University Courier* says:

"The voice which pleaded for others is hushed. Thousands have been the recipients of his benefactions. He is held in loving remembrance by vast multitudes, who would rejoice to find some substantial way in which to manifest their appreciation of what he did for them, and to keep his name alive in the memory of men. Tombstones crumble and are but the decaying decorations of the graveyard. The names of John Harvard and Stephen Girard would long since have been obsolete but for the great institutions of learning which bear their name.

"The church owes a debt of gratitude to Bishop McCabe which it can never fully repay. What form shall his memorial take? Could he speak from the skies and were our ears attuned to the interpreting of angels' speech, he would say, 'let a building in the plan of the American University bear my name, where for all the years to come men and women shall be trained and equipped to fight life's battles and leave their impress on their age. To this great work I pledged my loyalty and love, and planned to give my later years unremittingly to this cause, until the dream of its great founder had been realized.' This was his thought on earth so often expressed to friends, and is still his thought in heaven. Thus he would speak could we but hear him.

"Shall not his legion of loving friends make possible at once this worthy and significant memorial—a stately marble building from whose halls trained students shall go out to bless the world? Let the contributions, large or small, begin to flow. Let all who have been helped by the supreme faith and enthusiasm of this prince among men have some share in this memorial which love shall build. Make checks payable to the American University and send to 1419 F St. N. W., Washington, D. C. Gifts will be acknowledged by receipts and printed in the *Courier*."

We commend this enterprise to our brethren.

The *Christian Republic* contains this very significant paragraph, which is true every word of it: "The best work that can be done for Africa is the work that we shall do for Africans in America. 'Ethiopia stretches out her hands unto God' and his answer to Ethiopia's call will come when Afro-Americans, following the lead of Bishop Scott, educated and trained in our American churches and schools, shall go to the dark continent as farmers, mechanics, merchants, teachers, physicians and preachers. These are all missionaries."

The Black Man's Burden

By Rev. George F. Culmer

The negro, too, has borne a heavy load—
"The Black Man's Burden"—o'er a rougher road
Than white man ever trod. He tolled and sweat,
Ate a slave's food. And a slave's treatment met.

He felled the forests in the Southern lands,
And tilled the virgin soil with horny hands.
Gathered the crops with unrewarded toil,
And fed his master's household from the soil.

Captain and Colonel lived by service done—
By this black burden bearer—who had none.
No praise for Saxon lips—or only save
The comfort that, "He was a likely slave."

When the great war was on, the black man stood
Guard of his master's household. And was good
For food and clothing for the troops afield,
Forcing the lands their utmost strength to yield.

Food for the army. Food for soldier's wife—
For helpless age and childhood—in the strife.
For many years, on, on, the black man went—
A burden-bearer—till the war was spent.

He held the power, when help was far away.
And all the Southland seemed an easy prey—
And had the word proceeded from his mouth,
He could have desolated all the South.

But not a hand was raised to smite the weak.
Nor lust nor rapine reigned the trust to break—
The "burden-bearer" stood the trying test.
God help him now to strengthen by a rest.

No strike, no strife, no threat to smite and slay—
He would do well had he an open way.
A slave or peon, all his growth is checked.
Given a white man's chance and he will stand erect.

In Western Christian Advocate.

The Joy of Service

By Bishop Luther B. Wilson

What is the highest joy that can come to you? Not simply the joy of grasping for yourself the meaning of God's beautiful world, not simply the gladness that comes when you are able to grasp the meaning of God's great promises, not simply when the peace of God which passeth all understanding comes in to possess your heart—the greatest gladness comes when you shall lead another up to Calvary, when you shall help another to the vision of your Lord, when you shall bring another, who, with open heart, shall receive unto himself the treasures of the King. The greatest gladness of the Northland is not the gladness that comes in the fellowship of faith and in the fellowship of song, but the gladness of fellowship in service for Jesus Christ our Lord. That service shall not merely serve to lift another up, but shall serve to strengthen that one that he may pass on to others the blessedness of living, and may himself, under the blessing of Almighty God, be in his place a saviour as the Master is the Saviour of us all, and is he helps us to touch with our uplifting power the lives that lie nearest unto us.

It ought to be remembered that of keenness of intellect, of sageness of judgment, you will find as great evidence among the black people of the South as you will find anywhere. Thank God that, as the opportunity has come to them, they are not only giving expression to a natural strength of judgment in the business of living, but they are manifesting also a high nobility of life. Amid all the discouragements that are still upon them, that nobility is asserting itself in many ways. It can be said concerning the students that have gone out from our schools in the Southland that not one of them has by deed or violence brought disgrace upon his race, not one of them has ever been known as an offender against the purity of the home or the safety of our land. I have heard that testimony given by those who know. All the more they deserve that we should teach them more and larger truth, show them what God's great world is, let them enter into the thought of God, help them to feel the force of the ageless truth of God. We shall find as magnificent responses to our effort in these men and women of the South as may be found in any servants of Jesus Christ in all this world.

We must also remember that, as much as they are doing to help themselves this work cannot go on without us. They are not able to do this work for themselves. We have twenty-five schools for our colored people, in which there are in round numbers eight thousand students. They are not able to carry on this work for themselves. If we do not stand by these schools of the South they cannot be maintained. In the Southland there are twenty-one schools for our white people, in which there are four thousand students. These schools likewise cannot be maintained without your help.

Give of your treasure for those schools in the South. Help Dr. Race there at Grant University, with all the work and all the burden he has upon

him. There are men of wealth throughout our church who are able, out of their wealth, to make such an offering unto our Lord as shall bear most blessed fruitage in all the years that are to come. Help those black men of the South! Standing like the heroes they are, they have been giving out of their poverty for the glory of God and the uplifting of their race and the blessing of this world. Give of your gold unto them, send your prayers to heaven for them, but send your gold unto them for heaven's sake. Make this great society, that stands for as lofty purposes as ever dominated human lives, to rejoice by your gifts, because thereby it shall be able to extend its beneficence and help to those who look longingly toward it. It gives not that help which pauperizes, but that help which inspires self-help and so ennobles.

Chattanooga, Tenn.

The Proposed Constitutional Amendment

BY DR. L. M. HAOOOD.

The General Conference of 1904 by a vote of 517 yeas to 27 nays recommended that the Third Restrictive Rule of the Discipline be amended as follows: Strike out all that follows the disjunctive "but" and insert the words "may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

The said General Conference also ordered that said proposed amendment be submitted to the members of the Annual and Lay Electoral Conferences which shall meet in 1907-08 for their action thereon. The General Conference having passed the measure as far as it had jurisdiction, if the conferences referred to should vote for the measure it will become law without further action by the General Conference except to canvass the vote and report its findings. It is therefore a matter of too much importance and far reaching influence to be voted upon until all possible information has been canvassed. As one thinks of it there are many questions which arise.

(1). From whence came the primal suggestion of such a measure?

(2). What is the ulterior aim of such a measure?

(3). Is such a measure necessary? If so, how long has it been so?

(4). Is it calculated to add more dignity, if possible or remove restrictions, if there be any, from the Missionary Episcopacy which we have had since 1856, or make them nearer co-ordinate with the regular Bishops?

(5). What effect will the amendment have upon our work in the Foreign Fields: will it strengthen the work and encourage the trench-missionaries and cause more money to flow into the treasury?

(6). Will their salaries come wholly from the Foreign Mission treasury and thus leave the Do-

mestic treasury without obligation as to their support?

(7). Will said Bishops have as many or more rights and privileges in the General Conference than the present Missionary Bishops, or will they be co-ordinate with all Bishops in said conference?

(8). If their Episcopal jurisdiction is to be confined to their fields respectively, will they be Bishops when they visit other Bishops in Foreign or Home fields? If not what will their status be?

(9). Will the enactment of this measure put quietus on "the colored Bishop" question and answer all queries that have arisen because of said measure?

(10). Will its enactment mollify the discussion for "organic union" and have a tendency to bring back into the fold any who may have left because of dissatisfaction?

(11). Will it make possible the election of a person to the Episcopacy who might not have been chosen under the old regime?

(12). If this amendment should prove to be a "good thing" for us of the present generation, will it be a Chinese wall for the children of the future, could we not change it?

(13). Is the amendment calculated to command the decent respect of mankind to such an extent as to add more members and dignity to our great church?

(14). If it is voted "a good thing" now and in the future we wished to strike out all of the Third Restrictive Rule except this amendment, could it not be as easily done as the striking out we shall have done?

(15). Is it true that the colored members are not affected by this amendment since we speak, read and write the English language?

(16). If the amendment passes can we then have a Swede, Scandinavian, Polish, Jewish, German, Chinese, Japanese, Hungarian, Swiss, Turk, Malay, Hawaiian, Filipino, Mexican, Spanish, Indian, Bulgarian, Dane, Finn, or any other kind of Bishop the work may demand? Would we have have one any way if we spoke a different language or for any other reason? Such simple queries will not interest the members of that General Conference who were present and voted or were elsewhere and did not vote, for they know all about it, but who were not there ought to wish these questions answered.

(17). Would it be wrong for any one to favor this amendment as a last resort?

Now who will come forward and favor us, who are in the trenches, with an intelligent answer to these, to some of us vexatious questions?

A Royal Motto For Today

Young man, here is a good motto for you. As you go forth into the new year let its meaning illuminate your path and encourage your heart. Put under your feet as a foundation stone. It is from the colossal Lincoln, who said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

If you adhere to the principle of this teaching you will not go wrong on any question of personal or public morals. It will compel you to stand foursquare against every evil and for every good. And that is a thing very much needed in these days. Much of the evil that abounds exists because Christians tolerate it. If the church were to stand itself squarely against these iniquitous things they would disappear like the mist before the burning sun.

You will have to fight the saloon devil if you sign that declaration of independence framed by Abraham Lincoln. It will not allow you to do anything to perpetuate that scourge of humanity known as the liquor traffic! But it will enlist you in the warfare for its extinction; and what better chance for service for humankind need anyone ask for that?—From The Epworth Herald.

"This kind can come forth by nothing but by prayer and fasting." But "even this kind" that they had to contend with at that particular time could not withstand the power that comes from prayer and fasting. If you would do more, then pray and fast more. In this is the Christian's secret of success.

Funeral Sermons

BY THE REV. W. SCOTT CHINN.

As to the funeral sermon, let the life of the deceased determine that to a great extent. It should invariably be short. We need not go "muck-raking" nor to the other extreme, for enough of good and bad can be found in the lives of all of us, for a wise and judicious speaker to weave a good eulogy and not give offense. Whatever we do, don't preach everybody to heaven nor send anybody to hell. That is not our business.

Let us avoid making people shout or grow hysterical at the funeral. Any old preacher ought to be able to make a few of the weak ones shout but this is not the time.

The heart is already touched, tears involuntarily flow and sobs come naturally; now it is our duty to dry those tears, comfort and console and let all feel that the deceased one is "not dead, but sleepeth."

This does not mean that the sermon should not be impressive and carry conviction to all. Oh, no. Put all the pathos, fervor and power you can command, but let it be real. The hymns selected can assist wonderfully on such an occasion, and our Methodist Hymnal has fine ones.

Another word. In the sermon don't make believe that the deceased was the only saint on earth and that there are none others. Some one in the audience may say, "Thank God, that's a lie!"

Don't flatter dead people; don't be affectations—be sympathetic; don't be too reserved; put yourself in unison with the occasion.

Finally as to the sermon, when it has been preached, let it alone. Years ago, when conditions were different, funeral sermons six months or a year after were all the vogue, and great meetings they were; but now they are relics also, and only weak people and weak preachers will resort to such, and often it is done simply to raise money. We ought not to speculate in the dead in that manner; we treat the living bad enough!

No sensible preacher or any other man can see any good whatever in the raking over dead bones, playing the scavenger, reviving past memories, and it is doing the dead nor living no good.

I know of a case where a man had his wife's funeral preached with his second wife by his side. And another who was "stiff drunk" while he had his wife's funeral preached, and still another case where the husband's funeral was preached and the wife was married the week before!

Let us teach our people to bury their loved ones once for all time, as far as display is concerned.

As to the singing, when the choir is present or absent, sing well known and appropriate hymns. Don't let the choir practice on such occasions.

Nothing jars so perceptibly as bad singing at a funeral. Have good singing at any cost.

As a "P. S.," I may say, avoid, if possible, the Sunday funerals. If they come, make them short. Sunday is always a busy day with the minister, and to tax his time and energy by these additional services is unfair and, finally, brethren, though the Discipline says, "Under no circumstances will we charge for burying the dead," yet quote Luke 10: 7; 1 Tim. 5: 18; and, as others are being paid for their services, it is a piece of imposition and injustice to expect of a Methodist preacher his church, choir, time and energy for nothing, when ministers of other denominations are being paid, and well paid for the same services.

New Orleans.

Principles of Friendship

Since all human relationships merge into friendship, there are three principles which should govern us in forming our friendships. First, Be careful in choosing those you wish to unite with yourself in the bonds of friendship, for you will become what they are. Second, Be willing to spend time and strength upon them, think less of what you are to get from them, and more of what you can give to them. Third, Be willing to lose them if for their good. Chained friendship will soon rust out. Even after having made friends upon these principles, we should use as much tact and courtesy in keeping them as in winning them. Friendship is power, but not the power of the mighty Niagra, doing as it will with the things that lie upon its bosom; more like it is to the never-failing spring upon the hillside.

Enduring Grace

By Bishop Mallalieu

Though waves and storms go o'er my head,

Though strength, and health, and friends be gone;

Though joys be withered all, and dead,

Though every comfort be withdrawn;

On this my steadfast soul relies—

Father, thy mercy never dies.

Fixed on this ground will I remain,

Though my heart fall, and flesh decay;

This anchor shall my soul sustain,

When earth's foundations melt away;

Merely's full power I then shall prove,

Loved with an everlasting love.

—Johann A. Rothe, Tr. by J. Wesley.

Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

I have called upon thee, for thou wilt hear me, O God; incline thine ear unto me, and hear my speech.

Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them.

Keep me as the apple of the eye; hide me under the shadow of thy wings.

From the wicked that oppress me, from my deadly enemies, who compass me about.—Bible.

Some years since, at one of our great religious gatherings, one of the orators indulged in a line of remarks that were directly opposed to what many of his hearers believed to be the truth. Among those present in the audience was a saintly old colored woman, who had been a slave, but who was not only saintly but very sensible. She kept quiet until she could restrain her feelings no longer, and then, as her only way to find relief, she began in a subdued tone to pray, "O Lord, have mercy; O Lord, help; O Lord, give us enduring grace."

She had no chance to reply. She was not an editor of a newspaper to expose the falsity of the speaker's assertions. She was too polite to leave her

seat and march out of the house; and so she just appealed to the God of Truth and Righteousness to help her to endure.

Such hours will enter into the experience of every human life. There will come times when there is nothing that can be done except to suffer and endure. Happy the soul in such hours if one can call on God for enduring grace, and find Him ready to help and succor in time of need. Surely no better means can be employed, especially when all human relief fails. And what is true of the individual is sometimes true of a race. For eight years the tyrants of Spain undertook to stamp out the little handful of Hollanders who loved and cherished the Protestant faith, and did not wish to submit to foreign domination. They held on, they endured, they had enduring grace, and so at last the anvil wore out the hammer, and Holland for more than three hundred years has been a comparatively free country. The Pilgrims of Plymouth had enduring grace, and in spite of cold, and famine and death that swept off half their number the first awful winter, they refused to leave the rock-bound coasts where they had landed, and in due time they were able to transmit to posterity the priceless blessings of evil and religious liberty.

The readers of this paper represent ten millions of a race, all of them for generations Americans, but for generations oppressed and enslaved, and, though now nominally free, yet subject to peculiar and great disadvantages, God only knowing when and how relief may come. This race, in these trying times, needs to repeat the prayer, "O Lord, have mercy; O Lord, help; O Lord, give us enduring grace."

Hold on to God by faith. Be clean in life and thought. Keep out of debt. Be industrious, frugal, thrifty; save the pennies. Educate the children. Be honest, sincere and steadfast Christians. Keep holy the Sabbath. Read the Bible; keep all the commandments. Have enduring grace, and as sure as there is a God in this universe, the day will come when the night will pass away, and the humblest and poorest will walk this earth protected in all his rights by just laws impartially enforced.

The Prayers of Sinners

By C. H. Wetherbe

Some Christian people contend that God does not favorably regard the prayers of sinners, or unconverted persons. There is no Bible ground for this contention. It is true that God does not answer the prayers of those sinners who habitually practice hypocrisy, and who justify their wickedness; but it is very different in respect to the mass of common sinners, and especially those who have desires for deliverance from their bondage to sin. Nothing was more delightful to Christ than the prayer of sinners who begged him to have mercy upon them. He came expressly to save such ones, and of course he wanted them to ask him to deliver them. Praying is asking, and it is the duty of every sinner to ask God to save him and bless him with eternal life. The late C. H. Spurgeon of London, in a sermon said: "It is not true that God will not hear sinners when they pray to him for mercy, confessing their sins and believing in Jesus Christ, his Son. I have known three or four persons quite recently, who have been perplexed with this idea. They have said: 'It is no use for us to pray, for God heareth not sinners.' My dear friend, how can you, in the teeth of God's Word, believe that statement, understanding it in the sense you give to it? For, if it were so, we should be under the law, not under the gospel; and it would be necessary for us to be righteous before we could ask God for anything, and that is the teaching of Sinai, not of Calvary." Such truth ought to be proclaimed everywhere, and especially where the notion is taught that a person must be perfectly pure in heart if he would receive any spiritual favors from God. It is such untruth that is

making mischief among ignorant and misguided people. They are made to believe that the ground of their favorable regard by God is in themselves, when in fact it is in Christ. It is for the sake of his atoning sacrifice that God answers prayer. It is his perfection, and not that of any mere human being, which is the basis of merit and the reason why God is glad to hear prayer. Hence I urge very strongly that those of my readers who desire salvation shall pray God to bestow it upon them for Christ's sake regardless of their own unworthiness or unfitness, and He will do so. He came to save sinners, and not righteous persons. Confess sin, believe, and pray!

C. H. WETHERBE.

We Must Sail Forth

No ship-owner would ever dream of keeping his vessel locked up in harbor in case of storms. It would lie there a worthless, useless thing. What does he? He equips it well. Before leaving dock he sees that every timber and bolt and rivet is in its place. He provides it with helm and compass, strong masts, sails, and rigging; and, more than all, an experienced pilot. Forth it goes on its mission, to grapple with storm and tempest and wild tornado! So it is with the Christian life. No spiritual vessel would ever reach heaven by lying inert—sleeping on its shadows in the earthly harbor. The heavenly Pilot sends it out in the midst of these mortal hurricanes, saying, as He does so, "Fear not, it is I; be not afraid!"—John R. Macduff.

THE CHRISTIAN LIFE

The Narrow Way

BY DONALD A. FRASER.

O Keeper of the Narrow Gate,
I fain would tread thy tollsome path;
Yea, Pilgrim, though 'tis rough and strait,
A better way the world ne'er hath.

Indeed, thy way looks thorny, harsh;
The briars and stones will wound my feet.
These shoes of Peace thy steps will guard
And smooth thy road through cold and heat.

But see, my garb is thin and worn,
And no protection from assault.
Here's breastplate, girdle, helmet, shield,
And sword, blest armor, free from fault.

Doth not thy way look dark withal?
I fear to stumble o'er some steep.
This word of mine's a glowing lamp;
'Twill give thee light the path to keep.

O Keeper of the Narrow Gate,
How lonesome will the journey be.
Cheer thy sad heart, O Pilgrim fain;
For I, myself, will go with thee.
Victoria, B. C. In Epworth Herald.

Service in Heaven

"They serve Him day and night in His temple." "And His servants shall serve Him." Just what these declarations may mean in regard to the employment of the children of God in heaven, we may not know. But they certainly indicate that God has something for His servants to do on the other side of the river of death. The highway to service in the kingdom of God is not by the ocean liner to the foreign fields; it is not by the transcontinental train to the needy home fields beyond the plains and the mountains; but it is down the Death Valley to the kingdom of the immortals. There God is calling His servants one by one. When one has learned the secret of service here, God calls him. When he has completed a certain allotted work, God calls him. When he has proven himself true and faithful, God calls him to a wider service, where there shall be no night and the day of usefulness is never ended. And God shall there take care of His servant so that the privations of service here will be unknown there. He will spread His tabernacle over them. They shall hunger no more, neither thirst any more, neither shall the sun strike upon them, nor any heat; for the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life, and God shall wipe away every tear from their eyes. It will be a magnificent service in that nightless land, where all have washed their robes and made them white in the blood of the Lamb!—*United Presbyterian.*

"The Church"

The Church ought to be a society accepting the ideals of Jesus, and realizing them in the power of His life; consequently a society of people obeying the moral code of Jesus, and therefore a society of people manifesting to the world the breadth and beauty and beneficence of the Kingship of God in and through Jesus Christ. Is that what the Church is? That is what the Church ought to be, for that is the Divine intention.

But some one will say, What has all this to do with the evangelistic Church? And the very fact of the question reveals the weakness of the hour. The Church has largely failed in evangelism because the Church has not realized within her own borders the force of her own life. We ask how is it that the masses refuse to listen to her evangel, and are treating her, in so marked a degree, with contempt? Because the masses see perfectly well that she is not obedient to her own Master's ideals, and does not realize His purpose. That is the severest criticism, and it ought to make us blush, and hide our heads with shame, that the Church is not fulfilling her Master's ideals. The evangelistic Church is the

Church which shares Christ's life, and in the power of it obeys His law, and thus manifests Him to the world. Thus alone can the Church engage in His work, and carry out His enterprises. When the Church realizes and manifests her Lord, in her personal membership, and corporate capacity, then, and then only is she doing His work, the work of seeking and saving the lost. That is the evangelistic Church, and that is the true Church of Jesus Christ.

The purpose of the Church is certainly that of conserving the life of the saints, but this only in order that every saint, and all the saints, may be strong for carrying out the purposes and the work of Jesus Christ. "Ye shall be My witnesses," not witnesses as talkers merely, but evidences, credentials, demonstrations, proofs among men. The only Church which is truly evangelistic is the Church which realizes within her own borders all the will of her Lord and Master Jesus Christ.

Strength of spiritual life always issues in the manifestation through the Church to the world of the facts of the Kingship of God in Christ, and the power of Jesus Christ to deal with all the things in human life that are contrary to the mind and will of God. The Church is to be aggressive, capturing men, fighting against wrong, urging everywhere and always the claims of Jesus Christ, and this she can only be as within her own borders there is realized the purpose of God.—*Rev. G. Campbell Morgan, D. D.*

The One-Talent Man

He couldn't sing and he couldn't play,
He couldn't speak and he couldn't pray.
He'd try to read, but break right down,
Then sadly grieve at smile or frown.
While some with talents ten begun,
He started out with only one.
"With this," he said, "I'll do my best,
And trust the Lord to do the rest,"
His trembling hand and tearful eye
Gave forth a world of sympathy,
When all alone with one distressed,
He whispered words that calmed that breast,
And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright.
When illness came he smiled at fears,
And bade his friends to dry their tears;
He said, "Goodby," and all confess
He made of life a grand success.

—In Onward.

Every Day a New One

Here is a pretty bit of optimistic philosophy, inspired by so ordinary an occurrence as the daily sunrising:

"Did you know the sun rose every morning? There are many persons who do not know this important fact, or, if they do know, they do not act accordingly. These persons carry yesterday's burdens and successes around with them to-day. They would be better off if they carried only to-day's burdens and successes and failures. The failures of yesterday should be forgotten, because they dishearten us for to-day. The successes of yesterday should not be remembered, because they will weigh against the larger possible successes of to-day. The burdens of yesterday should have been buried yesterday. That is one meaning of the sunrising. It shuts off yesterday. The sun rises as fair and bright and new this morning as though it had not risen anew every morning of these six thousand years. It brings a new day with new opportunities, new duties and new possibilities. Yesterday is shut off from to-day by the curtain of the night and the sun rises in the morning to usher in the new day. There are men in this town who are gray with the burdens of yesterday when they might be buoyant with the brightness of to-day's dawn. They have forgotten that the sun has risen."—*Exchange.*

Our Code and Creed

BENJAMIN COPELAND.

Christ's life our code, his cross our creed,
Our common, glad confession be;
Our deepest wants, our highest aims,
Find their fulfillment, Lord, in thee.

Dear Son of God, thy blessed will
Our hearts would own, with saints above;
All life is larger for thy law,
All service sweeter for thy love.

Thy life our code!—in letters clear
We read our duty, day by day,
Thy footsteps tracing eagerly,
Who art the Truth, the Life, the Way.

Thy cross our creed!—thy boundless love
A ransomed world at last shall laud,
And crown thee their eternal King,
O Lord of Glory! Lamb of God!

Till then, to thee our souls aspire
In ardent prayer and earnest deed,
With love like thine, confessing, still,
Christ's life our code! his cross our creed!

—*New Methodist Hymnal, No. 13*

Lift Your Eyes

Sometimes one's place in life is so "cabined, confined," that anything like the progressive widening of life's interests seems utterly forbidden. In fact, thousands on every side are in a state of sufficiently described in the homely Scotch phrase, "Sair hadden doon." This is the lot especially of many a woman whose motherhood and poverty do her to perpetual slavery in a life that circulates between her bed and her fireside. No room for expansion—no time for sweet reflection—no outlet tempting her to cast her eyes abroad—no change of scene or of society to give her culture or a wider experience of the world. If this reaches the eye of one who painfully feel such limitations, let me narrate for them a simple but telling incident:

A Scotch peasant and his wife emigrated to Canada, cleared a bit of forest, built a log cabin, and sowed their crop in the small clearing. One evening, when the husband returned from his work in the woods, he found his wife sitting on the doorstep weeping bitterly.

"What's wrang wi' ye, my woman?" he asked.

"I cannot see oot," she answered.

"No," he answered, with sympathy in his voice, "but you can see up!" and he pointed her to the circle of heaven that, like a great blue eye, looked down upon her from above.

Oh, if you are straightened in your life, your outlook narrow and dispiriting, look up! Look to the new Jerusalem, to your Father's heaven, to your future home, to your coming destiny. There is always room to see up—a great world of thought and blessing in which your soul can dwell.

Religion does not mean restriction. It is the greatest expanding force available for humanity. It is inspired manhood. Have you dreamed that the volume of life is diminished by religion? Christ gives to his people wide horizons—makes them heirs of all ages to come—enriches all their prospects, and fills them with endless hopes. Life without Christ is a stumbling pilgrimage between stone walls; with Christ in one's faith and one's heart, it is like the pilgrimage of the royal river that rises in the west of Dee, that flows through among the silver woods and by rocky gorge across moor and dale, humbly and castled homes of men—always fed upon the waters by fresh inflows that deepen and enrich it, so that it is the fullest and the strongest where it merges into the sea—true image of eternity. Get to be at home with God, and you will find he has set your life in a large place.—*Wesleyan Magazine.*



Bishop Charles C. McCabe

Courtesy of The Northwestern Christian Advocate.

Bishop Charles C. McCabe

BY THE REV. ALFRED KUMMER, D. D.

He's gone! O, shall we hear his voice no more?
Our dear McCabe! Above earth's strident roar
He's singing yet, while people weep and pray,—
"A thousand years, my own Columbla!"

A fiery soul with patriotism's glow:
"Mine eyes have seen the glory"—here below;
But now his eyes supernal glories see,
His wingéd spirit's raptured, glorious, free.

How he could play upon our sympathies!
His own soul thrilled with Heaven's ecstasies:
"Those beautiful, beautiful hands,"—the sainted
smile,
And angels sing, invisible the while,

Bright herald of the Cross, Crusader strong;
How eloquent in speech! How sweet in song!
"We're building two a day!" O sing it out!
The sons of Wesley and of God may shout.

A man of action, full of sunshine, cheer,—
THE BRIGHT SIDE now, the Bright Side even
here,—

No Libby Prison, Death, in-frightful form,
Could quench his spirit's flame in any storm.

"We're going home to-morrow!" Hear him sing:
Earth we forget and every soul's a-wing;
How rapt his face! How all who see rejoice!
He's more than Chaplain, Bishop—he's God's Voice.

His was a warrior's panoply divine;
How, with God's grace, he made that armor shine!

The champion of God's Cause and Truth,
But beautified with tenderness and ruth.

If he, with Joshua, had stood before
The raging Jordan, and its distant shore,
Then had he said, with perfect dauntlessness,—
"This Land, at once, we can, we will possess!"

Surcharged with zeal, contagious earnestness,
He plays on human souls to rouse and bless;
Incarnate courage, Christian love and faith,—
Our Bishop lives, a conqueror of Death.

Magnetic, tender, hope of the forlorn,
Unselfish, optimistic, poet born;
Herculean toiler men to elevate,—
On earth beloved, forever truly GREAT.

In the Western Christian Advocate.

YOUNG FRIENDS

A Thoughtful Boy

My mamma says some little folks will never be real wise,
Because, although they go to school, and use their ears and eyes,
And try to read and write and spell, and be so good and meek,
They never learn this little rule—to think before they speak.

I want to be a great, wise man, and not a stupid dunce,
So I just thought I'd better try my mamma's rule at once;
And, when our baby fell downstairs, and almost broke her head,
I 'membered all about that rule, and what my mamma said.

If I had been a foolish boy, like some I've read about,
I s'pose I'd just have run for mamma with a big, loud shout;
But 'stead of that, I came right out and sat down in my swing,
To have a deep, deep think before I said a single thing.

But do you know, my mamma didn't seem to 'preciate
Howe wise I was? She ran and screamed: "Why, Harry Wilson Bate!
What do you mean? I yell you tuere to care for Sister Rue.
You never told me when she fell; what shall I do with you!"

I tried to 'splain to mamma, but poor sister cried so loud
The neighbor folks came running in; they made an awful crowd.
So I just came out here again to think the whole thing through.
I h'lieve that rules and grown-up folks are queer sometimes; don't you?

Olive A. Smith, in Children's Visitor.

A Handsome Apology

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves. "I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime. "and I said, 'I wish there wasn't another speck of this hateful dirt in all the world!' But then, afterward, I 'pologized."

"I am glad of that," said his mother. "Did you tell your grandmother that you were sorry? Don't you think that you ought to have done so?"

"No, that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful, and just said: 'Don't you want some more of this nice dirt, grandmother?' That is what I said to her. And then we were all right again."—*Youth's Companion.*

The Tongue

"The boneless tongue, so small and weak,
Can crush and kill," declared the Greek.
"The tongue destroys a greater horde,"
The Turk asserts, "than doth the sword."
The Persian proverb wisely saith,
"A lengthy tongue—an early death."
Or sometimes takes this form instead:
"Don't let your tongue cut off your head."
"The tongue can speak a word whose speed,"
Says the Chinese, "outstrips the steed."
While Arab sage doth impart:
"The tongue's great storehouse is the heart."
From Hebrew wit the maxim sprung,
"Though feet should slip, ne'er let the tongue."
The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."

—*Rev. Philip Burrows Strong.*

The Selling of Sam

Teddy sat on the edge of the back lawn watching the new neighbor make his garden. Teddy confided to Sam, whom he held on his lap, that it was very hard work to make gardens.

"You have to spade and rake and hoe and put in the little seeds, and then you have to pull up weeds all the time," Teddy knew, for he had a garden, and, O, dear! there were more weeds than plants. The new neighbor had just moved in, and that was why he was so late with his garden. "And you get so hot," Teddy went on in Sam's ear; "look at the perscriptions running off from that man's face. That's the way I was when I made a garden."

The new neighbor seemed to think it hot work, too, for he came over to rest in the shade of Teddy's apple tree.

"That's a fine cat you've got there," he said; "would you sell him?"

"I never thought about it," said Teddy; "would you be good to him?"

"O, yes," said the man. "I am very fond of animals."

Teddy looked at Sam, and considered for a moment. He would never have consented to sell him but for one thing. There was a ball glove up in the drug store window marked "Only 25 cents." Teddy wanted it, but his pocketbook was quite empty, and would be for a week. And then he would get only his allowance of five cents. Now, if he sold Sam he could get the glove, for he was sure Sam was worth at least twenty-five cents.

"How much do you want for him?"

"Twenty-five cents," said Teddy.

"I'll give you that for him, and I think I'll take him at once, for there are some mice in my barn."

The man gave Teddy a quarter, and Teddy, after a final caress put Sam in his arms.

"Be a good cat, Sam," he admonished, "and catch all the mice."

Then he ran and bought the baseball glove. O! that glove was a treasure! All the other boys on the street came over to Teddy's yard to help him play ball. At night, when he forgot and filled Sam's saucer with milk, he had a queer little, lonesome feeling in his heart for awhile.

"But gloves are ever so much nicer than cats," he said, stoutly.

The next morning when he got up, Sam was sitting at the back door washing his face.

"O! Sam," said Teddy, "this won't do. You don't belong to me any more. You're Mr. Bell's cat. You musn't come here."

But Sam rubbed against Teddy's legs, and purred cheerfully, as if he didn't believe a word of that. Teddy carried him back to Mr. Bell. "Thank you," said Mr. Bell. "I'm glad you brought him back. He's a fine cat. He caught three mice last night."

That wasn't the end of the trouble. Sam would not remember that he was sold. He came back every day, and followed Teddy about, and tried to play with him. But conscientious Teddy always carried him back to his new home. "What makes him always come back?" said Teddy, in despair, one day.

"I think it's because he likes you so well," said Mr. Bell, "and he gets homesick if he is away very long. When I lock him in the barn he walks about, and mews so sadly, and looks for a place to get out."

Teddy went away and sat under the apple tree to think about it. So poor Sam didn't like being sold. He loved Teddy, and cried when he was shut in the barn.

"I wish I didn't have the old glove," said Teddy, kicking it out of his way. "I wish I had Sam back. Everybody said he was the nicest cat in the neighborhood."

Then he sat still and thought again. After awhile he went over to Mr. Bell's.

"Say," he began in a businesslike way, "would you like to sell Sam back for this glove. I bought it with the quarter, and I can't pay you back in money because I've only got five cents."

"So you would rather have Sam than the glove?"

"Yes. I'm lonesome without him, and he's lonesome without me, and he keeps coming over all the time. And I guess I oughtn't to have sold him."

"Now," said Mr. Bell, "can't we have a partnership in this matter? I hate to part with the He's a fine one. So I think I'll keep an interest in him. You let him stay in my barn sometime catch the mice, and you can have him the rest of time."

"All right," said Teddy, with beaming face; "what about the glove?"

"O! yes," said Mr. Bell, smiling a little, "I have a half interest in that, too. You keep it at your house, and I'll come and get it whenever I want to play ball. I think I may have time to play a little to-night if you can come over."

Then Mr. Bell wrote a paper saying that they owned one large black cat and one brown baseball glove in partnership, and they solemnly signed their names, James Bell and Theodore West.

"Now," said Mr. Bell, "I think it's your turn to have Sam."

And Teddy darted away to the barn, the happy boy on the street.—*Zelia M. Walters.*

A Pocket Note-Book

It is not the usual custom of young people to take notes, but as they grow older and their interests in the affairs of life widens, they will discover that a number of matters will come to their attention and will slip away again unless there is something to help the memory. While the suggestion may not be of use to many, for the benefit of the few who like to be systematic, the habit of carrying a little note-book with an alphabetical index is strongly recommended. In this put down at least a brief note regarding what you wish to remember, in each case entering it under the letter beginning the most prominent name or word connected with it. If you do not put down the exact item you wish to remember at least note where you found it. The amount of time saved by this habit as you grow older will be able you to read a large number of excellent books for to seek in vain a bit of information is not only extremely irritating, but exceedingly wasteful of time. Particularly in reading will a little note-book prove a great help. It is better to choose a tiny book, so that it will never be in the way.—*Cassie Magazine.*

Don't Let Your Past Spoil Your Future

There is nothing more depressing than dwelling upon lost opportunities or a misspent life. Whatever your past has been, forget it. If it throws a shadow upon the present or causes melancholy despondency, there is nothing in it which helps you. There is not a single reason why you should retain it in your memory, and there are a thousand reasons why you should bury it so deeply that it can never be resurrected.

The future is your uncut block of marble. Be aware how you smite it. Don't touch it without a program. Don't strike a blow with your chisel without a model, lest you ruin and mar forever the angel which lives within the block; but the past, which you have carved into hideous images, which have warped and twisted the ideals of your youth, and caused you infinite pain, need not mar the uncut block before you. This is one of the merciful provisions that every day presents to every human being, no matter how unfortunate his past, a new uncut block of pure Parian marble, that every day every human being has a new chance to retrieve the past, to improve upon it if he will.

Nothing is more foolish, more positively wicked than to drag the skeletons of the past, the hideous images, the foolish deeds, the unfortunate experiences of the past into to-day's work to mar and spoil it. There are plenty of people who have been failures up to the present moment who could do wonders in the future if they could only forget the past, if they only had the ability to cut it off, close the door on it forever and start anew.—*O. Marden, in Success Magazine.*

Have a purpose in life, if it is only to kill and divide and sell oxen well, but have a purpose; and having it, throw such strength of mind and muscle into thy work as has been given thee.—*Carlyle.*

SUNDAY SCHOOL LESSON

First Quarter Lesson VII. February 17, 1907—"Lot's Choice," (Gen. 13:1-13.) Golden Text "Take Heed and Beware of Covetousness," (Luke 12:15.)

(Read Gen. 13:14-19.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

The words of the Golden Text are the words of the Master and are intended to teach the great lesson that living for self is one of the greatest evils under the sun. Saint Paul tells us that covetousness is idolatry, and this for the reason that it makes a man forgetful of everything else save earthly possessions. Having but this one object in view, he bends all of his energies towards its acquisition. Life, with all of its possibilities for good, for service and the glory of God, is misused and spent in the accumulation of things that perish and that must, though possessed in abundance, be left behind. Controlled by such a spirit the nobler faculties of the soul are left uncultivated, "the thought of God dies out, the motives which relate to the eternal life disappear, and the man blindly pursues his course of greed until judgment falls upon him." Well may we in our greed for gain and mad haste to be rich stop and pray, Lord, help me to "beware of covetousness."

Our lesson to-day brings us to the study of two characters: Abram and Lot. The first became "the father of the faithful," and the ancestor of the children of Israel. From Lot sprang the Ammonites and the Moabites, who occupied the country east of the Dead Sea. Oftentimes the descendants of Abram and Lot came together and disputed as to their right to the possession of Palestine. They might both have had absolute right to the land had not Lot deliberately, and, at the time, selfishly, chosen otherwise. In thus choosing he not only affected himself, but likewise his posterity. Note:

1. Obeying the Lord brought Abram great possessions. When he went out from Horan he had considerable property, it is true, but following the leadings of Providence, he increased in riches. He became "very rich in cattle, in silver, and in gold." But not only was he rich in things material, but also in faith, in good works, and in the promises of God. Thus will God bless all men who willingly and cheerfully obey His commands. True we may not, like Abram, become possessed of great earthly wealth, but we will become rich in grace, abundant in good works, and possessors of the promises that faileth not.

2. Companionship with good men brings great blessings. "Lot * * * also had flocks, and herds and tents." Lot was Abram's nephew and went out with him from Horan. Doubtless, they were partners, and partners with God's people in their obedience and sufferings, because sharers with them in their joys, prosperity and comforts. It is indeed good being in company with God's people. Let us seek the companionship of the good in order that with them we may enjoy the blessings of God.

3. We should not forget the vows we have made unto the Lord. Though Abram had grown wealthy he did not forget the vows he had made unto the Lord when he was less wealthy. Accordingly he went "unto the place of the altar, which he had made there at the first; and there Abram called upon the name of the Lord." Noble example! How worthy of emulation! Many there are who in poor circumstances make vows unto the Lord only to forget them when they become prosperous. This should not be. David said: "I will pay my vows unto the Lord." Let us by all means keep the promises we have made unto God and enjoy the greater blessings that will most surely follow.

4. Worldly progress is often the cause of unnecessary strife. This is clearly seen in the strife that took place between the servants of Abram and Lot. There was certainly no need of such unpleasantness for the land was sufficient to contain them. Possibly Lot had become inflated with the idea of his own greatness. But whatever the cause, the lesson we learn is that riches are often an occasion of contention among relations and friends. Prosperity is frequently the cause of the separation of friends. Let us guard carefully against such a spirit, and strive to live in peace and harmony with all men.

5. Self-forgetfulness is an indication of a great

character and brings its own reward. "Abram said unto Lot, let there be no strife * * * for we be brethren." Here he shows himself to be of noble mind, and perfectly willing to do anything consistent with right, in order that the bond of friendship, that had so long existed between him and Lot, be not broken. He was forgetful of himself and of his own interests. He simply wanted peace. He not only secured peace, but greater riches also. So should it be with men to-day. We should, in honor, prefer another. This may seem hard to do, but it can be done. With faith in God and a firm purpose to do right we can, even with pleasure and joy, surrender what may be rightfully ours unto another.

6. Selfishness always leads to a wrong and painful choice. Lot was not an idealist by any means. He had no thought of putting into practice the Golden Rule. Taking advantage of Abram's desire for peace, and utterly forgetful of the obligations of courtesy, he chose what he desired. And in doing so he flattered himself that the advantage was all on his side. The low-lying plains with the beautiful Jordan running between them was enticing. He knew nothing of the character of the people among whom he was choosing to live. Perhaps he did not care. All he wanted was what, apparently, appeared to be the best. He got what he wanted and more. His choice was beautiful to the eye but bitter to the taste. It was a veritable "Apple of Sodom." His choice showed his selfishness. Many men make the same kind of choice to-day. With a spirit of selfishness they lay claim to and take possession of what appears to be the best, only, however, to awake and find that they have left naked their own souls. Let us beware of "Lot's choice."

Charleston, S. C.

EPWORTH LEAGUE

February 17.

The Divine Purpose For Us

(Eph. 4. 11-16)

(Studies in Christian Experience)

Passages for reference: Acts 20. 28-32; Rom. 12. 1, 2; Eph. 5. 26, 27.

Scripture Basis.—We cannot find out what we are expected to be unless we go to the authoritative work on human character—the Word of God. God has a purpose in human lives, and we do well only when we try to realize that purpose in our experiences. Ephesians gives to us the exalted purpose which our heavenly Father has for us. It seems from this reference that he has taken into account our associated life, and so has bestowed upon men different powers that each without the other should not be perfect, and that in working out our life purpose we should each be inspired by a spirit of mutual helpfulness. Perfect manhood after the pattern is the ideal before each one of us. The truth working in us is to be the instrument by which this shall be attained. Paul speaks of "The word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." The first two verses of the twelfth of Romans are a wonderful appeal to men to present the whole being in subjection to the transforming power of the Spirit of God in order that his perfect will may be wrought out. The high aim that God has for his whole church is declared in Ephesians, "That he might present to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." If it is such, then the perfection must be in the individual members.

The Theme Considered.—Christianity in Theory. The Bible is not an announcement of some ethereal thing that has no possibility of tangible existence. It simply declares what can be made reality. It tells a man what he may have if he meets the conditions. It tells us what Christ has already done for us. It tells us how to make the thing done in our behalf an actual reality in our lives. The word proclaims great truths and talks of wonderful things, as peace, and pardon, and growth, and holiness. It tells us what we may have and how we may get it.

Bible Truths Are to Be Experienced. Many a

finespun theory of men has never been reduced to practice. It has never been embodied in life. But the truth of Scripture can be experienced. The power of Christianity is not in the theory but in the experience. "Christianity is the incarnation of the truth proclaimed in the Word." We talk a good deal about Christian profession, but Christian possession is the reality. That is experience.

Experience with Christianity. There are many men who have an experience with Christianity but have not a Christian experience. There is a vast difference. Everyone living in a Christian community has something to do with Christianity. They enjoy the wholesome influence of those who are Christian; they receive the benefits of the Sabbath day; they have the helpful influence of the Christian church. The greater safety of their lives and the greater security of their property which comes through the teachings of the gospel are all experiences with the gospel. Christian experience is that which comes from the embodiment of the truth in their own lives. It is the life of Christ in their own lives.

Christian Experience. "Christ living in you creates your Christian experience, making true to your personal life the teachings of the New Testament. Test your experience by the New Testament; do not test the New Testament by your experience. Whatever Christian privileges are offered in the New Testament, it is your privilege to test them in your personal life."

Experience Progressive. This truth was intimated above. We learn the simple lessons first. We must learn to count before we can solve difficult mathematical problems. We do not read books of profound thought first. So there is a progression in our Christian experiences. The Great Shepherd leads his sheep into "green pastures." The routine of outward tasks may be much the same, but the inner life may find something richer and better every day. "Every time you read a promise or a command, test it, and it will live in you and through you. That provides you with a new and progressive experience every day. Never be content to live on the experiences of past days, however glorious they may seem. You need a present experience for present needs."—From *Notes on The Epworth League Devotional Meeting Topics*.

"Blessed Are the Pure in Heart"

A beautiful lady went to a photographer to sit for her picture. After the sitting the man retired to examine the plate. He was greatly puzzled, upon developing the picture in the chemical bath, by the appearance of a number of dark spots on the face, although not the least trace of blemish could be detected on the face of the lady. The next day the explanation came. The spots then became distinctly visible. The lady had contracted smallpox, and soon died. The faint yellow spots, before they could be detected by the naked eye, were faithfully portrayed by the searching and pure rays of the sun.

So the first harboring of impure thoughts will mar the loveliest soul, and, if not resolutely warred upon with all spiritual weapons these unholy imaginings will drag their victim down to ruin. No other treasure in this world is so rich as the consciousness of purity, and in order to retain it one must avoid not only the acts, but also the impure thoughts which would destroy it. It is not enough to have a fair exterior; the heart must be pure. It is in the heart that God would live. The heart, too, is the center of the life. God help us to keep our hearts pure that our lives may be pure!—G. B. F. Hallock, D. D.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

COMMIT THE HYMNS

We have heretofore called the attention of our readers to the splendid series of articles appearing in the SOUTHWESTERN from the pen of Bishop Mallalieu. These articles are widely read and are most favorably commented upon. It strikes us that it would be an exceedingly helpful thing if our brethren would commit these hymns each week as they appear. We need to know more of the hymns of our church. They are the embodiment of our theology and the crystallization of much of our holy enthusiasm. When one has a stock of choice hymns committed from which he may select now and then he is read to make an effective appeal. These hymns will not only enrich one for public addresses, but the committing of them will enrich the spiritual life, giving strong food for quiet meditation and lifting one's thought from things of the earth to the things above the earth. Permit us to exhort, therefore, that our preachers and readers commit these hymns and passages of scripture as are carefully selected by our good Bishop Mallalieu. The Bishop is doing us a great service in giving us these articles and they come to us without cost when they would find remuneration in any other journal. The Bishop continues his interest in our Southern conferences.

According to an advance sheet of the official Catholic directory for 1907, the Catholic population of the United States is 13,089,353, an increase of 437,309 over the previous year. The total number of Catholic clergymen is 15,093, an increase of 609. During the year 1906, 334 new Catholic churches were established, making the total of Catholic churches 12,148. There are eighty-six ecclesiastical seminaries with 5,697 students, and 4,364 parochial schools with an aggregate attendance of 1,096,842. The Catholic directory further shows that there are 255 orphan asylums, in which 40,588 orphans are taken care of. Including orphans, children in homes as well as those attending the 998 institutions of higher education, there are 1,266,175 American children being educated in Catholic institutions.

The New York *Christian Advocate* has the following concerning Bishop Hamilton: "Bishop Hamilton who had been ill at Buffalo since the middle of November, having made some progress, was advised by his physician that an absolute separation from his work for two months was indispensable to his complete recovery. He accordingly came to this city January 4, expecting to take ship for Jamaica on the following day. The physicians here, however, considered the sea voyage inadvisable in his present condition. His passage was accordingly canceled, and he was taken to a hospitable suburban home where he has the care of Mrs. Hamilton and the friends of many years. Though his malady, in which the digestive organs are obscurely involved, is painful and stubborn, it is confidently believed that complete relief from nervous strain will eventually restore him to health. Owing to the published announcement that Bishop Hamilton had sailed for Jamaica on January 5, and the fact that the list of the earthquake victims at Kingston included a man of that surname, a rumor spread on the Pacific Slope that the Bishop perished in that disaster. We make this note to correct that impression and especially to ask that the Bishop be spared for the present the necessity of giving attention to correspondence of any sort."

Personal and General

Mrs. Bishop McCabe will make her home in Philadelphia.

All the boarding students in Bennett College, Greensboro, N. C., are professed Christians.

The "New Voice" and the "Ram's Horn" have consolidated under the name of the "Home Herald." The Mississippi Conference will hold its next session in the Central Methodist Episcopal Church, Jackson.

The first number of *The Christian Republic* comes to us chuck full of matter which will be of special interest to the church.

An explosion in a coal mine near Elkins, W. Va., occurred February 4, and between twenty-five and thirty miners are said to have been killed.

Bishop Fowler has so far recovered as to be able to go out daily for a walk or drive. The church rejoices that this strong man carries with us.

The Rev. C. P. Jones, of Jackson, Mississippi, was in the city last week and addressed the Young Men's Christian Association on last Sunday.

Bishop H. M. Turner, of the African Methodist Episcopal Church, fell on the ice while in Kansas City, Mo., January 17, and broke an arm.

The date of the Lincoln Conference to be held in Muskogee, Oklahoma (Indian Territory) by Bishop Moore, has been changed from March 13 to March 14.

It will be very gratifying to the readers of the SOUTHWESTERN to know that Bishop Galloway of the Methodist Episcopal Church, South, is greatly improving in health.

We learn that our church at Chestertown, Md., under the pastorate of the Rev. Mr. Holland, has just closed a splendid revival, which resulted in the conversion of sixty souls.

Bishop Handy, of the African Methodist Episcopal Church, was stricken with paralysis quite recently. The Bishop being quite advanced in age, it is feared that he will not recover.

St. Matthew Church, Greensboro, N. C., is progressing. During the last quarter \$410 was raised for the new church, besides meeting all current expenses and a large share of the benevolences.

Central Methodist Episcopal Church, Jackson, Miss., of which Dr. J. M. Shumpert is pastor, contributed \$345 for the benevolent collections, and thus led all the churches in the Mississippi Conference.

Dr. J. Wilbur Chapman's eighteen days of union revival meetings at Rochester, N. Y., resulted in about 2,000 accessions by the several churches. The Methodist churches have enrolled more than 400 probationers.

The Rev. H. W. Smith, of Elmont, Virginia, has issued an interesting pamphlet under the title "Impressive Revival Scenes in Pioneer Methodism." The same may be purchased of the author direct, price fifteen cents.

It is said that Judge Willard McEwen, of Chicago, hears divorce cases at the average rate of one hundred a month. According to his table he granted decrees to two hundred persons during November and December.

Straight University, of this city, is called upon to mourn the death of Miss Edith Frances Bailey, a member of the faculty. Miss Bailey had not been in the work more than two months, but her cheerful disposition had won to her many friends.

Corporal Oscar G. Robinson, Troop D, 9th Cavalry, U. S. A., according to the announcement from the War Department, the second best pistol shot in the army among the non-commissioned officers. The second best pistol shot among the enlisted men is Horace Jefferson of Troop B, 9th Cavalry.

New Orleans has within its gates as winter visitors Mrs. A. T. Bliss, of Michigan, Dr. and Mrs. L. W. Bliss, of the Detroit Conference, and their son, Dr. James Bliss. These friends come to New Orleans in the interest of the health of Dr. L. W. Bliss. The party is quartered on Jackson avenue.

The summer conferences of the Young People's Missionary Movement for 1907 are as follows:

Lake Geneva, Wisconsin, June 25-July 4; Southern Conference, June 28-July 7; Whitby, Ontario, July 4-12; Silver Bay, Lake George, N. Y., Special Conference for Sunday-school workers, July 12-18; Silver Bay, Young People's Conference, July 19-28.

Miss Emma Louise Phillips, eldest daughter of Bishop and Mrs. C. H. Phillips, of Nashville, Tenn., having finished the Normal Course and studied music, piano and voice culture at Walden University, and took specials and voice at Fisk a year,

has just entered the Musical Conservatory at Oberlin, Ohio, to take a special course in voice, harmony and piano.

Morgan College, of Baltimore, Md., will observe Lincoln's birthday, the program extending from two o'clock in the afternoon to 10 p. m. In addition to Prof. Kelley Miller, of Howard University, the principal speaker of the evening, there will be addresses by other prominent persons. President J. O. Spencer, of Morgan College, will master of ceremonies.

The American Bible Society, during the year 1906, under the care of the Rev. J. P. Wragg, D. D., and eleven persons associated with him, circulated 26,365 Bibles, Testaments and Scripture portions in over 200 towns and villages in the states of Virginia, North Carolina, South Carolina, Georgia, Alabama, Tennessee, Mississippi and Louisiana. Over 24,000 of these volumes of Scripture were circulated by colporteurs.

The "Atlanta Independent," under date of February 2, says:

"Rev. E. H. Oliver, D. D., pastor of Warren Chapel Methodist Episcopal Church, is back from Florida, where he went to represent the Board of Home Missions and Church Extension before the Florida and South Florida Conferences. Dr. Oliver is an able man and is fully prepared to represent any department of his church, wherever and whenever called upon."

Of the Bishop's sermon the correspondent adds: "At night Bishop Berry, of New York, filled our pulpit. His subject was 'Come unto me and I will give you rest.' His subject was divided into three parts—rest of the mind with all its activities and responsibilities; rest of the hands, with all the labors incident to the onerous toils of life; rest of the soul, with all its fullness and greatness. Both sermons were masterful."

A correspondent to the *New Orleans Christian Advocate*, of this city, referring to the sermon of Dr. Eaton at Holly Springs, Miss., says:

"Dr. Eaton, of the Northern Methodist Book Concern of New York, preached for us at 11 o'clock from the text, 'The unsearchable riches of Christ.' His was a great sermon. He showed that all men craved riches of one kind or another; that Paul became rich in that he possessed Christ Jesus; that it was possible for all men to become rich in the same way. He showed the wealth that Christ possesses, and this his wealth might be ours."

Dr. I. L. Thomas is making his first tour of our Southern Conferences in the interest of the Board of Home Missions and Church Extension. He has just completed the round of the January Annual Conferences. The following are his dates: Warren St., Mobile, Ala., February 6; Hamilton St., Mobile, 7; Brewton, 8; Pensacola, Fla., 10-11; Evergreen, Ala., 12; Montgomery, 14; Meridian Circuit, Mississippi, 15; St. Paul, Meridian, Miss., 17; Eutaw, Ala., 18; Tuscaloosa, Ala., 19; St. Paul, Birmingham, 20; Attalla, 21; Cleveland, Tenn., 22; Roanoke, Va., 24; Jackson St., Lynchburg, 25.

CHANGE OF ADDRESS

The Rev. J. A. Patterson, from Edwards, Miss., to Gulfport, Miss.

The Rev. Z. K. Gowen, presiding elder of the Gainesville District, of the Atlanta Conference, to 63 Thayer Avenue, So. Atlanta, Georgia.

Rev. Green Spencer, from Vaiden, Miss., to Sallis, Miss.

Rev. D. D. Reed, from Pontotoc, Miss., to Nettleton, Miss.

Rev. C. L. Johnson, from 436 Smith street, Atlanta, Georgia, to 70 Jonesboro Avenue, So. Atlanta, Georgia.

Rev. J. H. C. Means, from Galloway, Tenn., to box 103, Mason, Tenn.

LOUISIANA CONFERENCE

BY THE REV. W. SCOTT CHINN,

Secretary of the Louisiana Conference.

The thirty-ninth session of the Louisiana Annual Conference convened in Warren Chapel Methodist Episcopal Church, Lake Charles, La., January 23-27 ulto., with Bishop J. F. Berry presiding.

Our Methodism in Lake Charles is quite young and the attempt on the part of Presiding Elder Obee and Pastor Reddix to care for an Annual Conference was a great undertaking and yet they did it, and from all reports it was well done.

This beautiful little city, situated 220 miles from

New Orleans on the Southern Pacific Railroad in southwest Louisiana, is destined to become great from three very important facts: First, the Law and Order League has declared and decreed that the law must and shall be obeyed regardless of race or creed; second, the various enterprises which go to make up a thriving and healthy city are moving there, already eleven saw mills are in and around the city; and third, a true and high regard for the Sabbath and the putting down of the saloons, and all of the evils associated with them. Lake Charles will before long be in the Prohibition column! One measure enacted by the city council recently will be worth its weight in gold to our people and that is, that no one shall openly live in concubinage and stay either in the city or parish. Would that that law was enacted and enforced the world over.

W. Scott Chinn was elected Secretary, with J. A. Lindsay, J. O. Richards, Thos. B. Cooper and M. C. Harrison as assistants; W. J. M. Price Statistician, with M. L. Baldwin, S. Carroll, W. H. Jones, W. L. Dyas, B. J. Johnson, A. B. Harris, T. P. Norris and T. H. Muson as assistants; David J. Price, Treasurer, with D. S. Sloan, V. Chapman, M. S. Goins, J. E. Rolox, J. D. Pool, H. Taylor, T. A. Brown, Wm. Emmett, O. J. Harvey, E. Baptiste, J. D. Wilson, and S. Mitchell as assistants; C. W. Reeves, Railroad Secretary; C. D. C. Bryan, Conference Post Master; A. E. P. Albert, Reporter.

The business was dispatched in a thorough and businesslike manner. The various reports were well prepared and showed a degree of exceptional intelligence. The presiding elders' reports were indeed good, and showed that many conversions were had during the year. The benevolence increased, new churches and parsonages were built and renovated, and new subscribers had been secured for the SOUTHWESTERN and other church papers. The total benevolences were \$8,500, the membership upwards of 18,000, and the Sunday School scholars 11,000. Churches 203, parsonages 116; local preachers 570.

The Conference was highly favored with the presence of so many church agents and representatives in the persons of Dr. E. M. Randall, General Secretary Epworth League, who addressed the Conference upon "The Relation of the Ministry to the Young People;" Assistant Secretary Penn, who spoke from time to time upon the work of the League; Dr. G. G. Logan, Field Secretary, Foreign Mission Society, appealed to the brethren to stand by the Foreign Mission Board and especially of Louisiana, which already had such noble representatives in the persons of Drs. Camphor and wife, John H. Reed and wife, and Bishops Hartzell and Scott laboring there. His appeal shall be heeded. Dr. I. L. Thomas, representing the Board of Home Missions and of Church Extension Society, pleaded as only I. L. Thomas can. Dr. W. J. P. Wragg, Agent American Bible Society, does his work well. Dr. E. M. Jones, Agent Freedmen's Aid, Board of Education, Sunday School Union and Tract Society, which cause he was greatly assisted in by Dr. Mason, a bi-product of Louisiana. Dr. Mason Friday night delivered his famous lecture, "Africa in America and Africa Beyond the Sea," when he was at his best and moved that vast audience at will. Dr. J. O. Randall pleaded for "Aggressive Evangelism" and a committee was appointed to co-operate with the Home Office. Dr. F. H. Knight represented the Board of Education and the New Orleans University.

The Louisiana Conference has gone in to complete the Annex. Watch results. Plans and specifications later. Prof. M. S. Davage represented the SOUTHWESTERN. Though young, he seems old in the business and sticks to his text, and we are proud of our son Matthew. His place is higher up, and he will be there before long. Drs. Francombe, of Galveston, Tex., Wade Hamilton, Orange, Tex., and Dr. Carniur, Denver, Colo., also Dr. Thrown, pastor Methodist Episcopal Church, South, E. R. Houch, Simpson Church, and Presiding Elder G. B. Hines, of our church, were introduced and rendered valuable service to the Conference.

Out of a class of eighteen applicants for admission on trial, not one was admitted. The standard is high and can't come down.

Honour D. Mouton, Geo. F. Huntly, J. R. Reynolds were ordained deacons, and Calvin Stanley, a student at Gammon, was elected to deacon's orders.

Irvine B. Henderson, Thos. F. Robinson, Thos. H. Munson, Jos. B. Johnson, were ordained elders.

Travis Larkins, Stephen Tillman, Stephen Powell, superannuated; J. W. Lewis, supernumerary. G. W. Bates, Baptist Church, had his orders recognized as deacon; Larkins L. Holmes, Colored Methodist Episcopal Church, as a deacon, and Thos. Williams, African Methodist Episcopal Church, as an elder. George Thomas, N. McNeal, H. B. F. Charles, N. Ford, W. H. Simmons, A. C. Mitchell, J. D. McCain, S. R. Davis, D. Garner and Eli Williams were admitted into full membership. A Panalle, Robert Anderson and M. H. Hunter were located after full and due trial by a select committee. A. J. Proctor was transferred from the Tennessee Conference and N. W. Green to the South Carolina; H. S. Johnson to the Lincoln Conference.

The Conference has lost this year Chas. D. Shallowhorne, Chas. Monroe, Hampton James, Chas. H. Jones, Thomas H. Jones, and H. W. McDonald.

The Conference Claimants' Fund, through the Preachers' Aid Society, distributed to the worn out preachers, widows and orphans, \$1,753.

The dividend from the Book Concern was \$1,231, and Chartered Fund \$22.

The Woman's Home Missionary Society held its anniversary Friday evening, and Mrs. D. C. Mead, State President, in her report, showed signs of much progress. Mrs. M. C. B. Mason was the guest of the Society and spoke at length upon the Society's work, and assured the Society of the hearty co-operation of the Parent Board.

APPOINTMENTS, 1907

ALEXANDRIA DISTRICT.

Joshua J. Obee, Presiding Elder, Alexandria, La.; Atlanta and Winnfield, supplied by Charles Bowman; Alexandria, R. C. Worsham; Alexandria Mission, supplied by S. S. Watson; Boonville, M. P. Franklin; Boyce and Village, N. R. Randolph; Boyce, St. Paul, S. M. Haynes; Bunkie and Evergreen, J. W. Pierce; Cane River and Grand Cove, M. L. Baldwin; Cheneyville and Lone Pine, Samuel Green; Campti and Union, Wm. Emmette; Clarence and Mt. Zion, F. M. Lashington; Cottonport, D. S. Smith; Colfax and Kateland, S. A. Davis; Eola and Sunflower, W. S. Harris; Leconte and Longleaf, H. J. Robinson; Marksville and Mansura, supplied by Thomas Jackson; Morrows and Big Cane, supplied by Larkens Holmes; Mellville and Palmetto, J. A. Vincent; Muson, A. B. Venable; Newtown, to be supplied; Natchitoches, E. C. Goins; Old River and Chopin, supplied by Jarrett Green; Opelousas, J. H. Thompson; Opelousas Circuit, supplied by W. L. Lemons; Pineville, J. C. Brown; Powhattan, supplied by Frank Butler; Richland, Wade Hampton; Rapides, Aroca and Rigolets, S. A. Mason; Shiloh, Edward W. Jackson; Spring Creek, W. L. Amos, P. O. Melder; Teche and Macklaine, A. W. Goins, P. O. Washington; Washington, D. G. Taylor; Waxie, H. W. Welch; Wiley, John Tutson.

BATON ROUGE DISTRICT.

J. W. Turner, Presiding Elder, P. O. Baton Rouge. Albert's Chapel, F. D. Thomas; Asbury, H. Lunnon; Baker, J. S. Weaver; Batchellor and Mason, Eli Williams; Baton Rouge: St. Mark, T. B. Cooper; Wesley Chapel, T. A. Brown; Wesley Chapel Mission, supply; Clinton, C. Johnson; Deerford, supply; Hartzell, P. O. Rosedale, J. L. Augustus; Jackson, P. Bibbs; Jordan Chapel, supplied by F. C. Hamilton; Lettsworth and Island, J. J. Wooldridge; Lobdell and Wenterville, supply; Mason and Sumner, to be supplied; Macedonia, Robert Jones; Mt. Zion, I. R. Scott; Mt. Carmel, C. Barnes; New Roads and Morganza, L. L. Green; Pine Grove and Beech Grove, J. D. H. Frazier; Norwood, N. McNeal; Port Allen, G. A. Payne; Prairieville, D. G. Pharris; Priestly and Jones Creek, supply; Rylander, supply; St. Luke, E. V. Taylor; St. Paul and Vincent, J. H. Rylander; St. Peter, J. D. Brightop; Slaughter, Norman Ford; Stoney Point, Geo. Thomas; Union, Ephraim J. Harrison; Wesley and Wilson, H. C. Gair.

LAKE CHARLES DISTRICT.

P. W. Clark Presiding Elder, P. O. Lake Charles, La. Bon Ami, to be supplied; Deridder, to be supplied; Lake Charles Mission, supplied by H. W. Gray; Oakdale and Pawnee, J. D. McCain; Welch, W. M. Ector; Jennings, supplied by Wm. Jones; Lake Arthur, Thos. B. Oville; Gueydan and Kaplan, J. P. Ovell; Crowley and Eunice, to be

supplied; Rayne and Duson, Bedford Carr; Lafayette, R. A. Taylor; Complete and Mt. Zion, supplied by John Coleman; Abbeville and Briggs, J. B. Johnson; Cade, David Garner; St. Martinville, E. Hutchinson; New Iberia, P. C. Colton; Godman Memorial, D. D. Williams; Olivier, B. R. Jackson; Patoutville, to be supplied; Hubertsville, C. D. Crockett; Jeanerette, D. S. Sloan; St. Peter, E. B. Richard.

MONROE DISTRICT.

J. O. Brown, Presiding Elder, P. O. Monroe. Bastrop and Anderson, S. McGruder; Beulah and Farmersville, A. J. Johnson; Bonita and Big Bend, Ed. Powell; Casper and Parker, F. D. Bowers; Florence, Winneshoro and Lee's Bayou, F. S. Brown; Jones and Denris, W. C. Turner; Joyce and Island, S. J. Jones; Lake Providence, T. H. Munson; Mer Rouge and Collinston, supply, A. Smith; Minden, supply, J. C. Clark; Mt. Sinai, G. W. Banks; Mt. Nebo, C. L. Angram; Randolph, Bennet and Duhoach, supply, P. Bryant; Rayville, Delhi and Tallulah, supply, J. Mennifee; St. James, Monroe, W. J. M. Price; St. Paul, Monroe, supply, I. L. Turner; Wildsville and Vidalia, D. W. J. Loyd; Washington Chapel, P. O. Bastrop, W. R. H. Harry; Waterproof, H. C. Wilson; Woods, supply, G. W. Bates.

R. L. Long left without appointment to attend school.

NEW ORLEANS NORTH DISTRICT.

J. F. Marshall, Presiding Elder, P. O. New Orleans, La. Asbury, P. O. Sta. "A," New Orleans, Allen Luster; Angie Circuit, John Wise; Bogalusa, supply; Covington, Wesley D. Riggins; Central, M. C. Harrison; Darrowville, M. J. Dyer; Franklinton, Alfred Vincent; Gretna, J. A. Lindsay; LaPlace and Montz, Chas. O. Pardo; Litcher, H. A. Sorrell; Mandeville, Nelson Burton; New Orleans: Carrollton Mission, supply; Haven Chapel, John McKee; Malden, A. E. P. Albert; Mallalieu, W. Scott Chinn; Mt. Zion, J. A. Tircuit; Pleasant Plains, Wm. Harrell; Scott Chinn, J. E. Rolax; St. Matthew, Pierre Landry; Simpson Chapel, H. Taylor; Thompson Chapel, D. M. Seals; Union Chapel, V. Chapman; Slidell and Pearl River, A. B. Harris; Ross Chapel and Kenner, supply; Pontchatoula and Springfield, B. F. Branch.

NEW ORLEANS SOUTH DISTRICT.

B. M. Hubbard, Presiding Elder, P. O. New Orleans. Beattville, G. J. Rogers; Berwick, Jules Benn; Bayou Goula, J. D. Banks; Centerville and Verdenville, Frank Walker; Crawford, H. J. Wright; Dulac, D. Sutton; Donaldsonville, C. Spears; Franklin, W. H. Jones; Godman and Sorrell, C. C. Landry; Garden City, supply; Houma, D. J. Price; Hahnville, J. D. Wilson; Morgan City, J. D. Pool; Napoleonville, M. S. Goins; New Orleans: First Street, C. W. Reeves; Wesley Chapel, T. J. Johnson; Williams, J. O. Richards; Pattersonville, L. S. Smith; Plaquemine, S. Carroll; Raceland, supply; St. John, supply, N. Kyle; Schriever, Thos. Williams; Thibodaux, Eugene Baptiste; Union, A. C. Mitchell; Viron, David Harrison; Winstead, O. J. Harvey; Woodlawn, P. O. Bertie, E. H. Clark.

SHREVEPORT DISTRICT.

H. Daniels, Presiding Elder, P. O. Shreveport. Allen and St. Paul, D. Shelby; Bedford and Wesley, I. B. Henderson; Benson and Bowolle, I. L. Henderson; Brownlee, G. D. O'Gilvie; Bayou La Chute, supply; Cane City, supply; Columbus and Negreet, W. A. Hilton; Carson, supply; Coushatta and Graff's Bluff, supply; Curtis and Magnolia, supply; Desarc, C. C. Smith; Dixie and Cash Point, supply; Fairfield and Hays, T. P. Norris; Flournoy and Round Grove, C. D. C. Bryant; Gahagan, D. H. Young; Gilliam, E. H. Hall; Jewella, to be supplied; Kiethville and Fairview, W. L. Dyas; Kingston and Bonchest, S. M. G. Taylor; Lake End, W. R. Thomas; Leesville, R. E. White; Logansport and Mt. Zion, H. B. F. Charles; Longstreet, J. R. Williams; Mansfield, J. A. Landry; Many, Fort Jesup and Bayou Sie, Wm. H. Simmons; Marthaville and Robeline, A. J. Proctor; Pleasant Valley, D. S. Kilbourne; Pleasant Hill, Joseph Jones; Rocky Mount, H. T. O. Abbott; Shreveport: St. James, F. T. Chinn; St. Paul, W. R. Butler; Daniel's Chapel, T. F. Robinson; Shady Grove, L. L. Estavan; Scarboro and Wesley, G. G. Priestly; Vanceville, W. H. Lang.

Little Rock Conference

The Twenty-Ninth Session of the Little Rock Annual Conference, of the Methodist Episcopal Church, was held at Taylor's Chapel, Methodist Episcopal Church, Cotton Plant, Ark., January 17-21. Bishop Henry W. Warren, D. D., LL. D., presided. After devotion, conducted by the Bishop, J. W. Jackson, A. M., secretary of the last Annual Conference, was requested to call the Roll, and 52 members and probationers answered to the Roll. The secretary read a letter from the Rev. W. H. Higgins, who was at his home in Pine Bluff, Ark., sick. The Bishop directed the Secretary to note Bro. Higgins as being sick.

J. W. Jackson was re-elected as Secretary and nominated as his assistants G. T. Saxton, W. A. Smith and D. W. Nelson, and they were elected.

J. L. Wilson, D. D., was elected Statistical Secretary, and he nominated as his assistants B. J. Griffin, A. D. Jacques, W. McIntosh, D. W. Boatner, J. J. Freeman, J. W. Burns, P. W. Webb, and they were elected.

T. J. Thompson was elected Treasurer, and he nominated as his assistants G. W. Jackson, Wm. White, D. H. E. Harris, Z. R. Fields, Wm. Speed, and they were elected.

Revs. L. G. Hodges, W. S. Sherrill, A. M., M. N. Langston, A. M., David B. Harriston, S. M. McDonald, the hustling Presiding Elders of the Little Rock Conference, all made good reports and on each district was shown an increase in benevolent collections and membership.

The Brethren were pleased to have Bishop Warren, as their presiding Bishop for the third time of his Episcopal life.

This Conference was enlivened as never before, by having so many of the General Officers present. The old church received new inspiration from these godly men. Drs. J. W. E. Bowen, I. L. Thomas, R. E. Jones, I. G. Penn, Edwin M. Randall, E. M. Jones, R. E. Gillum, G. G. Logan, H. B. Hart, Mrs. M. C. B. Mason, wife of our distinguished Secretary, Mrs. H. M. Nasmyth, Mrs. A. T. Strickland, Dr. C. M. Hallet, Presiding Elder of the Arkansas Conference, Our own Drs. J. M. Cox, J. L. Wilson, W. R. R. Duncan, W. H. Morris, G. A. Hall, T. R. Wamble and other leading lights of the Conference conspired to make this session the best of all sessions. Suffice it to say the conspiracy was a success.

The Anniversary of the Epworth League, Freedmen's Aid and Southern Educational Society, Foreign Missions, Home Mission, and Church Extension Societies, Sunday School Union were quite a success. The Sunday services were extraordinary. Love Feast at 9:30, at its conclusion the ordination of Deacons. The Bishop preached at the morning hour with great power.

In the afternoon the ordination of the Elders by the Bishop, assisted by the Presiding Elders. The Memorial Services were held at 3 p. m. The speakers for the occasion were Bishop Warren, Drs. W. R. R. Duncan and J. W. Jackson. Rev. H. C. Dunlap sang a beautiful solo.

Dr. I. G. Penn preached at the evening services, at which time we had an old fashioned Methodist handshaking.

APPOINTMENTS.

FORREST CITY DISTRICT.

L. G. Hodges, Presiding Elder, Forrest City, Ark.; Augusta, Jackson Hatchett; Auvergn, S. M. Cain; Bledsoe, supplied by S. T. Green; Brinkley, J. W. Burns; Brinkley Circuit, supplied by Z. K. Walton; Caldwell, S. J. Brown; Cotton Plant, G. N. Johnson; Cotton Plant Circuit, J. M. Clark; Crawfordville, W. J. S. Donaldson; Forrest City, J. W. Jackson; Felton and Ringville, to be supplied; Gill, Wm. Speed; Haynes, J. T. Hawkins; Howell, supplied by O. R. Robinson; Jonesboro, J. H. Saunders; Mark Tree, J. W. Williamson; Marrianna, W. A. Smith; Oak Forrest, supplied by F. Smith; Palistine, J. R. Wilson; Wynne and Parkins, to be supplied.

FORT SMITH DISTRICT.

M. N. Langston, A. M., Presiding Elder, 2006 N. 12th St., Forth Smith; Bentonville Station, U.

S. Kitchen; Conway Circuit, J. L. Bryan; Daville Circuit, Wm. White; Fayetteville Station, F. J. Jacobs; Fayetteville Circuit, to be supplied; Fort Smith, Mallalieu, B. J. Griffin; Fort Smith, Ebenezer, to be supplied; Houston, W. H. Morris; Little Maumelle, W. McIntosh; Marche, P. W. Webb; Morrillton, G. W. Jackson; Roland, A. R. Ray; Springfield Circuit, James Stokes; Van Buren, T. J. Thompson; J. W. Lewis left without an appointment to attend one of our schools.

CLOW DISTRICT.

D. B. Harston, Presiding Elder, 2521 Rock St., Little Rock; Caddo Gap, G. W. Thompson; Canfield and Walnut Hill, supplied by J. H. Green; Center Point, T. R. Wamble; Clow, D. H. E. Harris; Clow Circuit, H. Bright; DeQueen and Mena, Phillip Owens; Elberter and Muddy Fork, supplied by T. D. Wesson; Fulton and McNab, R. B. Henry; Gurdon and Arkadelphia, supplied by C. H. Howell; Horatio and Ashdown, David Hall; Lewisville, S. J. Saxton; Locksburg, to be supplied; Murfresboro, C. W. Sampson; Nashville, L. J. Preston; Saratoga, supplied by A. E. Carr; Stamps and Hope, G. J. Izard; Texarkana Circuit, to be supplied; Texarkana, G. A. Hall; White Cliffs, G. B. Donnelly; Wilton, supplied by Mat Turner.

LITTLE ROCK DISTRICT.

W. S. Sherrill, A. M., Presiding Elder, 3800 W. 12th St., Little Rock; Batesville, H. P. Coulter; Batesville Circuit, R. B. Fagan; Hensley, A. S. Miller; Hot Springs, W. R. R. Duncan, D. D.; Hazen and Des Arc, supplied by A. W. Piggee; Jacksonport, J. B. Brown; Little Rock, Wesley Chapel, J. L. Willson; Little Rock, White's Chapel, A. T. Stephens; Little Rock, Rock Street, H. C. Dunlap; Little Rock, North Side, D. W. Boatner, D. D.; Little Rock, Little Rock Circuit, W. B. Smith; Lonoke and England, S. M. Stokes; Newport, H. F. Thomas; Sweet Home, J. H. Greer; Woodlawn and Scotts, to be supplied.

W. H. Simpson, Conference Evangelist and member of Mallalieu Quarterly Conference, Ft. Smith; J. M. Cox, President of Philander Smith College, member of Wesley Chapel Quarterly Conference; J. J. Freeman, member of White's Chapel Quarterly Conference; M. H. Foster, member of Wesley Chapel Quarterly Conference.

PINE BLUFF DISTRICT.

Silas M. McDonald, Presiding Elder, 1810 W. 7th St., Pine Bluff, Ark.; Altheimer, D. W. Nelson; Clarendon, Z. R. Fields; Damon, M. B. A. Cain; Dermott, supplied by C. H. McKay; Dumas and McElwee, C. L. Kyles; Fordyce and Little Bay, C. A. Taylor; Helena Station, J. C. Adams; Helena Circuit, supplied by J. C. Campbell; Humphrey and Stuttgart, supplied by R. M. Piques; Ladd, B. H. Johnson; Luna and Udoro, to be supplied; Macvell Circuit, supplied by D. W. Johnson; McGehee, A. H. Harris; Morrell and Crassett, supplied by W. M. Hanna; New Edinburg, C. W. Whitehead; Pine Bluff, St. Mark, W. H. Higgins; Pine Bluff, St. James, G. T. Saxton; Princeton, C. H. Royston; Tamo and Star City, supplied by J. H. Hines; Warren and Johnsonville, L. C. Dawkins; Wabbaseka and Union Grove, Lee Nelson; Wilmot and Sunshine, B. F. Young.

(NOTE.—The appointment for the Fort Smith District received January 30, 1907).

J. W. JACKSON, Reporter.

Wiley University

Wiley University is crowded to its utmost capacity and yet the students are still coming in. The great demand is more room for the comfort of this great throng of young people who are anxious to enter school and receive training for higher and broader usefulness in life. It is a splendid sight to go into chapel exercises, to listen to the finest of music and to see more than five hundred students joining in praises to God. President Dogan has wrought more than well in eleven years. The Central Building is a monument to his praise, the president's mansion adds not only grace and beauty to

the campus but also to the City of Marshall. This comes the Mechanic building which is about completed, together with many other buildings and improvements on and about the campus. The electric light from our own dynamo and managed by Prof. Reynolds and students is worthy of the highest praise. Dr. Dogan is not only the worthy and productive president of Wiley University, but he has been for several years secretary of the Texas Annual Conference. His service has not only been appreciated by its great membership, but two or three Bishops have made remarks touching the accuracy of the minutes, that President Dogan is among the best of secretaries in any conference, white or colored. Wiley University, under this hard working president and faithful teachers, with the great Texas Conference behind it, is truly destined to be one of the greatest schools in the Freedmen's Aid Commission.

J. E. BRYANT.

Washington Conference Letter

Harrisonburg Charge, Va., Rev. Joseph Wheeler pastor, is closing one of her best years since the organization of the Conference, a glorious revival, a special collection of \$175, benevolent collection all raised, property left to the church which so far \$1100, by Mr. York Minten, one of the members, which from time to time is to help pay pastor's salary. This same charge during November, 1906, entertained the First Epworth League and Sunday School Convention ever held on the district. The Presiding Elder's Council of the Washington Conference met in Baltimore this week. The churches in Baltimore and Washington are asking for the return of their present pastor another year. Round Bay resort, of which the Rev. S. R. Hughes has been special agent for so many years for colored people has had its final closing. The Rev. R. T. Parsons, probationer and pastor of our church at Huntington, W. Va., has left his work and gone West. The Rev. B. T. Perkins is busy preparing for the entertainment of the Conference in March at Mt. Zion, Washington, D. C., the church of which he is pastor. All the railroads in Virginia under the "Associated Railways of Virginia and the Carolinas" will use the certificate plan, while the Norfolk & Western will sell round trip tickets only. The Truett Line Association will use the certificate plan, also. All arrangements for travel to the Conference have been completed, publication of the minutes has been contracted for. Much of the work will be completed before the Conference convenes. Local preachers' superintendents' directory, etc., please send to the secretary at once. Rev. Mrs. Wm. T. Harris, of Hagerstown, Rev. Moses Opher, of Middletown, Circuit, Rev. J. W. Water, Presiding Elder of the Staunton District, have been sick. Mrs. Susie C. Love, wife of Rev. J. C. Love, has been conducting a successful revival in Asbury Methodist Episcopal Church, Frederick, Md. The writer read at the Washington Preachers' Meeting and the Baltimore Preachers' Meeting a paper, "General Conference Delegates," this week which caused considerable discussion. Both meetings adopted the paper and tendered the essayist a vote of thanks. Seemingly there will be a great many changes in the appointments at this session of the Conference. We are delighted to have Bishop McDowell preside at our Conference.

S. H. NORWOOD.

"Love One Another as I Have Loved You"

What a love was that! We cannot equal it in strength and in extent, but we can and must in kind and method, in expression and in deed. How freely it was given! At what cost it was shown! How tender was it and compassionate! No mother for her babe did ever exhibit such tenderness of grace. Grace was on His lips, kindness was in His eye, gentleness was in His manner, love was in His heart. Gifts were in His hands for anybody, everybody, at the time. It owned no limit, felt no weariness, knew no partiality, submitted to no restraint. It would not contract itself, or suspend its bestowments whatever treatment it received. This kind of love, a growing measure of this love, is expected of every believer who sincerely and loyally names His name and would be fully obedient to His heavenly rule.—J. Jackson Wray.

PERSONALS

The address of the Rev. F. J. Tolbert has been changed from Elliot to Grenada, Miss.

Mr. August Grandison, aged sixty-three years, died January 20, 1907, near Sunnyside, Texas.

The address of the Rev. J. H. Stanley, of the Lexington Conference, is 1117 High Street, Paris, Ky.

All correspondents of the Rev. Joseph Nevils are hereby notified that his residence is now Stephensville, Miss., instead of Okolona, as heretofore.

Mrs. Dean, wife of the Rev. Wm. H. Dean, of Richmond, Va., is in Baltimore, at the bedside of a very sick sister, Miss Effie Green, who is one of Baltimore's public school teachers.

On the Cedar Bluff (Ala.) Circuit, presiding Elder J. W. Thomas held, recently, in Gaylesville Methodist Episcopal Church, the first quarterly meeting. The reports presented indicated an encouraging beginning for the present year. The sum of \$16.39 was raised. The Rev. Wm. Perry is pastor.

The Leigh Street Methodist Episcopal Church of Richmond, Va., under the leadership of Rev. Wm. H. Dean, is rejoicing over the greatest revival in her history. The meeting opened Watch Night. So far (January 28) there are thirty-three converts and twenty-seven are at the altar. The pastor and members are happy.

The Rev. R. H. Warren, the popular pastor of our work at Thompson, Texas, organized the Ladies' Aid Society in our church there January 14, 1907, with the following officers: President, Miss Frances Edwards; vice-president, Miss Rosa A. Howard; secretary, Mrs. O. Edwards; corresponding secretary,

Miss Matilda Edwards; treasurer, Mrs. Effie Roberson. Quite a number of ladies attended this meeting.

The board of the Baptist Central Association met at Hopewell Baptist Church. Dr. Adkinson, the moderator of the Association, was president of the Board. A successful session was held. The Doctor is wide-awake, a wise ruler and a fine leader. He awakened the people to the importance of his educational and industrial college work at Conroe, Tex. The Rev. Mr. Johnson also was present and preached a powerful sermon on Education. Methodists and Baptists gave liberally to the cause. The collections amounted to \$232.55.

The following unique write-up is from the pen of a correspondent of our work in Goliad, Tex.: "The masquerade entertainment at the Methodist Episcopal Church, Saturday night, January 23rd, was the 'swellest ever.' It was given under the auspices of the Ladies' Aid Society. Some of the most comical, side-splitting, muscle-aching costumes you ever laid your eyes upon were there. The whole affair was highly enjoyed. The prize for men was awarded to Rev. W. E. Blackson, who was easily the swellest dressed masker in the group. He represented the old 'black mammy' of slave days, and wore a costume that would have almost taken your breath. Miss Ira Mitchell was awarded the ladies' prize. She was bewitchingly dressed, representing the 'flower girl.' All the maskers deserve credit for their wonderful creations, for each costume was the embodiment of individuality and originality. The net proceeds from the entertainment was \$10. The Ladies' Aid Society is fully alive. They have under way now a plan whereby they propose to seat the church.—(Miss) Mary McKinney, President; (Mrs.) Ada E. Powell, Secretary."

Doings of the Workmen

INDIAN TERRITORY.

Eufaula, S. D. Brown, Pastor.—It may be that some of the readers of the SOUTHWESTERN would find of interest a few notes from our charge. While we can not be rated among the charges that do great things in church work, we are glad to take our place among the humble charges that do the small things. With David, we would rather be the door-keeper than nothing at all. Our work will, in some ways, be able to advance its report above that of the previous year. At our new point organized last year, July 16, we have built a church, 29x36 feet; have comfortably enclosed it, and are holding services regularly in the same. Our new building will be worth \$700 when thoroughly completed. We are now ceiling our church at Eufaula, which we hope to complete in a few days. We will also report an increase in membership. Rev. D. G. Franklin, D. D., closed our fourth quarter on the 8th. He announced himself much pleased with the reports of the quarter. He has been faithful to this charge this

year, as in previous years; he has not missed a quarter. The people are all anxious and earnest listeners to the messages he brings. He is much enthused as to the present and future of the race, and lifted the minds and aspirations of his hearers much higher along that line in his closing sermon of the year. Dr. Franklin is the man for the place, one of whom the District is proud.

LOUISIANA

Morgan City, Willie Evans.—Rev. J. D. Poole, our beloved pastor, closed his year's work at Union Chapel. Rev. J. D. Poole is one of the best members in the Louisiana Conference. He led us to success during the year 1906. Union Chapel has as members some of the finest people to be found in the Union. After the Stewards had lifted the collection on Sunday night, Prof. J. W. Gray read a resolution before the congregation, and asked all who endorsed this to let it be known by standing, and the entire congregation stood, both saints and sinners. The resolution

was drafted by Prof. J. W. Gray, to be sent to Bishop Thos. F. Berry, asking the return of the Rev. J. D. Poole, our pastor. There was not a vacant seat in the church on that last Sabbath evening preceding the Conference. Indeed, so great was the crowd that many extra benches were brought in. The Rev. Mr. Poole preached a very able sermon and his appreciative hearers were satisfied. Every effort was put forth to make our pastor's appearance at Conference indicative of the esteem and loyalty of his membership. Mrs. Maggie V. Messiah, Olivia Tousant, Theresa Gray, Clementine Johnson and others collected the amount of \$40 from the members and friends to purchase a suit of clothes for the pastor; Mrs. Gertrude Baptiste, Miss Bertha Sanders and Miss Mary Fouts, with the aid of others purchased a pair of shoes, at a cost of \$5; Master Robert Messiah, Jr., and Albert Moss, members of the Sunday school, collected the amount of \$4 and purchased a hat; the Sunday School gave the pastor \$2.25 to assist in purchasing the pastor a hat at a cost of \$6. We gave our pastor a \$40 suit, a \$6 hat, a \$5 pair of shoes, and a \$12 overcoat. Mrs. Maggie V. Messiah, Gertrude Baptiste, Virginia Stickerson, with assistance, purchased the overcoat. We gave him \$25.20. On Monday night, January 21, the pastor entertained a host of members and friends that filled the parsonage to its utmost capacity, and all enjoyed themselves greatly. Other presents were given the pastor, among them being a pair of \$4 cuff buttons, presented by Mrs. Mary I. Sawyer. Misses Antonia and Josephine Gilbert also gave him serviceable tokens. On December 11, 1906, Mrs. Clementine Johnson, Mrs. Ella Cooper and Mrs. Emma Reed, with the assistance of the members gave a musical entertainment and succeeded well. They raised the amount of \$24.50; gave the pastor \$18.50, and paid the presiding elder the \$6 due him from his third and fourth quarters, making the amount of \$24.50. Union Chapel has some of the best working people to be found anywhere in the Conference.

Campti, Phil Joseph.—Our pastor, the Rev. W. M. Emmett, is the man needed in Campti. He is loved and respected by the community in general. The members of St. Paul Methodist Episcopal Church paid the pastor and presiding elder every cent due them before the convening of the recent annual conference. St. Paul Church stands second to none on the Shreveport District. The District Conference will meet here this year and we are already preparing to make as pleasant as possible the sojourn of the strangers who may come within our gates.

MISSISSIPPI.

Clinton, W. L. Mills.—O my return to this charge, according to the appointment of the Bishop, to serve this good people for the third year, I was received joyfully. A grand reception was given by the members and friends. Quite a crowd gathered at the parsonage to anticipate the occasion in honor of my return. Many good things were brought by these good friends to make us welcome. Thirty or more young people joined in singing, "What a Fellowship." After a pleasant, social time, all departed for their respective homes.

Corinth, J. M. Thompson.—Soon after our return from Annual Conference, on January 22, the city brass band filled the air with sweet music, while the president of the McKinlan Club and the Young People's Aid Society led their allies, with many other

members and friends following. Many pounds of groceries were found after the crowd had dispersed. We have a noble people here; in people one can justly be proud of.

MARYLAND.

Oxen Hill Charge, H. Thompson.—L. E. S. Nash Pastor.—Sunday, January 20, was a red-letter day. It was a rally day. We raised \$73. We are sorry to learn that our pastor's uncle died Tuesday, January 15. We extend our sympathy and prayers for him in his bereavement. The church is progressing along all lines. Peace and harmony prevail. All services are largely attended. We will send our pastor to the conference in good shape.

MISSOURI.

Kansas City, Sndie Washington.—At Burns Chapel this has been the best year in the history of the church. Since the beginning of the Conference year, March 25, 1906, to January 28, 1907. Total amount collected for all purposes, \$2,139.94; of this amount \$1,242.70 has been paid on the church debt. There have been fifty-two accessions to the church. Rev. Dr. J. M. Harris, the brilliant young preacher and financier, is leading the host on to victory.

NORTH CAROLINA

Trinity and Liberty Circuit, S. L. May, Pastor.—The Rev. R. Smith, presiding elder of the Winston District, held his first quarterly conference at Trinity, November 15-16, 1906. Nearly all officers were present with good reports. Paid the presiding elder his full amount in the business session; paid pastor during quarter \$56.27, presiding elder \$10; to the sick \$11.25; for chairs \$2.75; for mission \$3.25; for literature \$3; total, \$83.52.

TENNESSEE.

McMinnville, Fred. R. Anderson.—We are glad to say that the work of Clark's Chapel is progressing, as it has not before for some years. Rev. D. T. Burch, our worthy pastor, is one of the leading preachers of the Tennessee Conference, and he is both a preacher and a pastor. He understands church work and knows how to make things go. Every department of the church is carefully looked after, and is alive. He has handled church matters and conducted himself in such a manner as to gain the confidence and esteem of both white and colored. Our church is well attended and almost every service a large crowd gathers, as has not been the custom for some years, to hear the awakening and eloquent sermons which are preached with so much power. The church is alive and even in the class meetings people are being awakened and joining the church. Sunday, January 20th, was our second quarterly meeting occasion. It was indeed a high day. Rev. W. R. Smith, presiding elder, was with us. He preached two strong sermons; the church was filled to hear him. Collection for the day amounted to \$23. Reports showed a marked progress for the quarter. Six have been added to the church. The Sunday School has increased from 25 to 70, with an average attendance of 50. Raised for all causes \$165. Surely this is an evidence of a great success this year.

E. Nashville, Minerva Perry.—The first Sunday in the month the pastor of Braden Chapel Methodist Episcopal Church, the Rev. J. A. Smith, preached at 11 o'clock, and at night Rev. S. M. Utley, presiding elder of Nashville District, preached an excellent sermon.

Rev. J. B. Booth, presiding elder, was with us. We are always glad of his presence. The congregation is improving. The collections are very good. The church seems to take on a new life.

Alexander Circuit, F. Smith, Pastor.—At Seay's Chapel, January 26-27, the Rev. J. B. Booth, presiding elder, held the second quarterly conference. The session was pleasant and profitable. Although it snowed steadily Sunday morning, the people were out at 11 o'clock to hear the elder. His sermon was strong and eloquent. Elder Booth is the man for our district. He is moving things as never before. Raised for presiding elder \$12.50; pastor \$57.76; total for all purposes this quarter, \$75.51.

Mason, I. H. C. Means, Pastor.—Tuesday night, January 29, a "storm" struck the parsonage. We had retired, when I heard a knock at the door. Upon answering the same, I found at the door Bro. J. M. Boyd, a member of our church, also a trustee, Sunday School teacher, president of the Sunday School Missionary Society, leader of our choir, and a lawyer of Tipton County. Then a party of friends, Baptists and colored Methodist Episcopal Church members and my members of Alexander Chapel, led by Sister F. H. Alexander, president of the Epworth League, Miss Beatrice Stewart, our organist and president of the Daughters of Conference, M. C. Boyd, Miss Mary Walker, of the Colored Methodist Episcopal Church and a host of others entered the parsonage, and left many nice things for us. I take this method of thanking them, saying call again. I was sorry that Sister A. H. Stewart, president of the Ladies' Aid Society, could not be with us, but she sent something. She has been confined to her bed for two weeks, but is now convalescent, and will soon take her place in our midst.

TEXAS.

Richmond, James Jordan, Pastor.—I arrived on my work the 15th of December, at Richmond. The Stewards raised my traveling expenses (\$14.50) and on the 27th I arrived with my family, and was cordially received by the entire membership. Everything moved on in a most prosperous way, and on the last night in the old year, just at the passing out of the old year and the entering in of the new, all were on our knees in prayer giving thanks to God, and just as we were about to dismiss, a glorious hallelujah was heard in the church by a young man saying, "I know Jesus, He is mine." The members were happy. On the 29th of December, after receiving the benediction, and all had dispersed, a song was heard at the church door by a company making its way to the parsonage, and as the door opened a host of members and friends of Mount Vernon Methodist Episcopal Church, of Richmond, Tex., entered with the greetings of the happy new year, leaving many pounds of good things for the pastor's wife and little one. This band was led by Sisters May Martin, E. Gains, Swinstoa, Bros. Washington and Martia, Bro. R. L. Davis and a host of others.

Brookston, G. R. Turner, Pastor.—On receiving my appointment at the last session of the Texas Annual Conference, I immediately returned home, and on my arrival was received warmly by both white and colored. A few nights after my arrival, while seated at my desk, I heard the words of a song, falling from the lips of many, led by Sister Mattie Caloway. The

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove what Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of Southwestern Christian Advocate, May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and should have attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone.

WILSON, CONN., Feb. 18th, 1906.

DEAR SIR: "A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's Disease and that I would not live over six months. Another told me it was gall stones. I had severe pains in my kidneys all the while, could not stoop over, would be dizzy, could not lie down without someone helped me up; my back was weak and pained me; urine was as thick as cream and it would scald me something dreadful. I had to get up many times in the night to urinate.

I took Swamp-Root and to-day I am a well man and never felt better. All of my troubles have gone and show no signs of returning. I take my oath that Swamp-Root put me where I am to-day and I can prove it by acquaintances.

Very truly yours,

E. H. RAND.

Swamp-Root is not recommended for everything, but it promptly overcomes kidney, liver and bladder troubles.

EDITORIAL NOTE—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well-known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Southwestern Christian Advocate. The genuineness of this offer is guaranteed.

door was opened and in came fifteen of the most prominent members of the church. Flour, sugar, coffee and many other things too numerous to mention were brought in and placed on the table. After a few words of welcome and thanks by the pastor, all returned home.

SOUTH CAROLINA.

Williamston, J. W. Williams.—The membership of this charge received the new pastor with glad hearts. He preached a able sermon on the first Sunday and the fourth as well. As a token of hearty welcome the members "pounded" the pastor and family shortly after their arrival. Quite a number were present. Dr. Taylor and others made remarks and a pleasant evening was spent. The Board meeting was held. The church and parsonage have been insured for \$3,500. The first round of the conference was held January 18th, the elder presiding. Paid him \$16.40. Our people are expecting a great harvest of souls this year. Our Epworth League is actively alive. H. Lyons is president and J. W. Williams secretary.

FLORIDA.

New River, G. H. Pitts, Pastor.—The close of the first quarterly conference on this work, held January 5th, indicated progress along all lines. The Rev. J. A. Pickett presided. We look care-

fully, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to had kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, maybe loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.



Swamp-Root is pleasant to take and is for sale the world over at druggists in bottles of two sizes and two prices—fifty-cents and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

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fully after every interest of the church and community as well, making house to house visitations. We have devoted thirty-two days to the building and the repairing of the parsonage. We have here five well furnished rooms. Paid our presiding elder in full his assessment of \$13. The elder's sermon on Sunday was of much pleasure and profit to all. Total amount raised during the quarter for all purposes \$260. Our work is growing and God is with us.

Conference Notices SHREVEPORT DISTRICT.

FIRST ROUND.

Shady Grove, Feb. 16-17; Mansfield, 17-19; Benson, 20-21; Pleasant Valley, 23-24; Daniel's Chapel, 28-March 4; Flournay, 2-3; St. Paul, 7-11; St. James, 13-18; Brownice, 15-17; Vanceville, 16-17; Williams, 20; Gohagan, 21; Lake End, 22; Grand Bayou, 23-24; Fairfield, 28-31; Keithville, 30-31; Marthaville, April 6-7; Provincial, 8; Allen, 9; Pleasant Hill, 11; Curtis, 13-14; Derak, 14; Coyshatta, 15; Belcher, 18; Columbus, 20-21; Leesville, 22-23; Many, 24; Longstreet, 27-28; Logansport, 28-29; Rocky Mt., May 1; Frierson, 4-5. Brethren, let us put ourselves upon the altar for a revival. Remember that if this world is brought to Christ it must be through His people, guided by His Spirit. Make Easter a great day for missions. Dr.

Logan will be with us April 4. I us come to that meeting with all our mission money. We are looking for Prof. M. S. Davage, the business manager of the SOUTHWESTERN, to be at the meeting. Let each one bring ten subscriptions for the paper; let make it self-supporting. My address is 524 Lake street. H. DANIELS, P.

SEVENTEEN YEARS A SUNDAY SCHOOL SUPERINTENDENT.

NY C. H. ODEN.

Human progress is achieved by continually sticking to the thing that wish to have success in. This is true in all avocations of life. If we would succeed we must stick to one thing.

Seventeen years ago the character of Prof. E. H. McKissack, A. M., was honored by his many friends by election as the superintendent of Ashbury Methodist Episcopal Sunday School, Holly Springs, Miss. Then was far behind its present advancement and success. But Prof. McKissack knows no failure. He took hold of his responsibility and consulted God over the matter and obtained His assistance, and started the wheel of progress rolling.

Many times since this wheel has been revolving, the spokes have been changed, but at all times this true and tested engineer was there to right all that was wrong, until to-day the circumference of this same wheel is so great that it can not be measured. So great have been the efforts of Prof. McKissack to put this work to the front and make it an ideal school that to-day it stands out and ranks with that is connected with the Sunday School Union of our twenty colored conferences.

I feel safe in saying that Ashbury Methodist Episcopal Sunday School is known in all of the Conferences of the Methodist Episcopal Church.

From a financial standpoint it is equal to any. It has a nice bank account, and is ready at all times to aid the general church to succeed in all of its undertakings. For raising Easter Collections, it leads all the churches of the Mississippi Conference and Upper Mississippi Conference. Why? Because the man at the helm is a director of finances and never fails. For the past two years Prof. McKissack's health has been failing him, until it hindered him in doing just what he desired, therefore he tendered his resignation, which was accepted with sad hearts. But we desired for his good health above everything else. So he is to-day the honorary superintendent of Ashbury Methodist Episcopal Sunday School.

On Sunday, January 27, the Sunday School presented to Prof. McKissack a most beautiful silver service. The presentation was made by Prof. C. J. Greene, in his eloquent way. He reviewed briefly the work of Prof. McKissack. He said to him in part: "I do not accept this present because of its intrinsic value, but take it as a small token of our esteem for you." Prof. McKissack accepted it in a most eloquent reply. We would not dare discuss this subject without reference to Mr. McKissack, who has labored with his husband for all these years, and is one of the greatest factors in bringing about success. It is greatly through her influence that the financial department has had abundant success. In conclusion, we ask the prayers of our friends that we may continue in the paths of success in the future, under the leadership of Mr. J. J. Elliott, and continue to hold up the banner.

South Carolina Notes.

BY REV. I. E. LOWERY, A. M., D. D.

Last week the eyes of nearly every Negro in this state were turned toward Columbia. On Wednesday, Thursday and Friday a great race conference was in session at the capital. It brought together representative Negroes of the state of every denomination, and of every avocation in life. The farming element predominated, but there was a large number of ministers, school teachers and business men present. At one time, I thought I was in the South Carolina Conference of the Methodist Episcopal Church, there were so many of our ministers there; at another time, I thought I was in an African Methodist Episcopal Conference, there were so many of those ministers present; and at still another time, I thought I was in a Baptist Convention, there were so many of those brethren there. It was a great gathering. All things considered, I think it was the greatest assemblage of Negroes I ever attended in this state. They represented the intelligence and wealth of the Negroes of South Carolina.

The conference convened on Wednesday in the Wesley M. E. Church, Rev. S. D. Williams pastor. The opening address was delivered by our new Governor, Martin F. Ansel. He took a text, and delivered what might be called a lay sermon. The text was, "Six days shalt thou labor, and do all thy work." For about fifteen minutes he lectured to us on the dignity of labor, and advised his hearers to preach the same doctrine to their people on their return home. The only way to get rid of vagrants and idlers is to impress these truths upon all the people. The Rev. Rienard Carroll, the prime mover of the conference, who was presiding at the time, called on Bishop J. C. Caldwell, of Philadelphia, to respond to the Governor. The Bishop is of the A. M. E. Zion Church, and a more eloquent Negro is seldom heard anywhere. The Bishop also took a text. Does not this prove the oft-repeated statement, that the Negro is an imitative being? His text was a bit. It was this: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The Bishop's aptness and tact were a surprise to the audience. He told the Governor, and the other white men present, that the Negro has had abundant cause to feel that he has not been justly treated in the South. He then proceeded in eloquent language to tell them what he thought they ought to do for the Negro, and how they ought to treat him. His remarks were highly appreciated, especially by his Negro audience. Judge W. C. Benet, an eminent lawyer of the Columbia bar, was the next speaker. He, too, was imitative, and took a text. His text was: "Is Saul also among the prophets?" His speech was brief, but was full of wit and pleasantries. Many others spoke during the day, and at night, at the Calvary Baptist Church, and their efforts were able.

On Thursday morning, the conference met in the Opera House, which is a magnificent building just across the street from the State House. Rev. Carroll paid \$100. for the use of it during the day and that night. Among the distinguished speakers of this, the second day of the conference, was Mr. W. E. Gonzales, the able editor of the *Columbia State*, and Mr. Booker T. Washington.

The Rev. Richard Carroll threw a bomb into the camp of the conference during the day, when he announced from the platform or rostrum that a

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Is assured you when you buy Dr. Pierce's family medicines—for all the ingredients entering into them are printed on the bottles and their formulas are attested under oath as being complete and correct. You know just what you are paying for and that the ingredients are gathered from Nature's laboratory, being selected from the most valuable native medicinal roots found growing in our American forests and while potent to cure are perfectly harmless even to the most delicate women and children. Not a drop of alcohol enters into their composition. A much better agent is used both for extracting and preserving the medicinal principles used in them, viz., pure refined glycerine. This agent possesses intrinsic medicinal properties of its own, being a most valuable antiseptic and antiferment, nutritive and soothing demulcent.

Glycerine plays an important part in Dr. Pierce's Golden Medical Discovery in the cure of indigestion, dyspepsia and weak stomach, attended by sour risings, heart-burn, foul breath, coated tongue, poor appetite, gnawing feeling in stomach, biliousness and kindred derangements of the stomach, liver and bowels.

Besides curing all the above distressing ailments, the "Golden Medical Discovery" is a specific for all diseases of the mucous membranes, as catarrh, whether of the nasal passages or of the stomach, bowels or pelvic organs. Even in its ulcerative stages it will yield to this sovereign remedy if its use be persevered in. In Chronic Catarrh of the Nasal passages, it is well, while taking the "Golden Medical Discovery" for the necessary constitutional treatment, to cleanse the passages freely two or three times a day with Dr. Sago's Catarrh Remedy. This thorough course of treatment generally cures the worst cases.

In coughs and hoarseness caused by bronchial, throat and lung affections, except consumption in its advanced stages, the "Golden Medical Discovery" is a most efficient remedy, especially in those obstinate, hang-on coughs caused by irritation and congestion of the bronchial mucous membrane. The "Discovery" is not so good for acute coughs arising from sudden colds, nor must it be expected to cure consumption in its advanced stages—no medicine will do that—but for all the obstinate, chronic coughs, which, if neglected, or badly treated, lead up to consumption, it is the best medicine that can be taken.

slandorous circular had been published against Dr. Booker Washington, and was being distributed in Columbia among the citizens, both white and colored. It seems that the circular was printed on the day before Mr. Washington was advertised to speak, and was designed to so prejudice the white people of Columbia against him that they would refuse to hear him speak. The contents of the circular were intended to prove that Mr. Washington believes in, and practices, social equality. That he eats and walks with white ladies, and sends his children to Northern white schools, etc. The circular had its effect. It produced a great sensation, and, it is believed, kept hundreds of white people away from the Opera House the night he spoke. But it did not keep them all away; for fully one-third of the downstairs of the Opera House was occupied by white friends, and they cheered his magnificent and eloquent speech just as enthusiastically as did the colored people.

But in reference to the circular, some thought that a Negro did it. One who was an enemy to Mr. Washington, to Bro. Carroll, and to the Race Conference. Others again thought that a white man did it, and that he intended it as a blow at Mr. Washington. Bro. Carroll put detectives on the matter, and he says that they discovered that the circular was printed by a white printing house in Columbia, and so far as he could learn a Negro had nothing to do with it.

But pardon me for telling the readers of the *Advocate* of Mr. Washington's entrance into the gates of the city of Columbia. He reached the city on Thursday about 2 o'clock, and Bro. Carroll with a large committee in three fine carriages, met him at the train. As they drove down Main street and passed the Opera House, there was almost a stampede of the audience from the building to the sidewalk to get a glimpse of the "Wizard of Tuskegee."

Mr. Washington while in Columbia was the centre of attraction. On that afternoon the faculty and students of Alien University, an A. M. E. college, went over to the chapel of Benedict College, a Baptist school, at 4 o'clock, where Mr. Washington addressed the two schools together.

At 7 o'clock p. m., every seat in the Opera House, which is said to seat 2,000 people, was taken. They came together to hear Mr. Washington, and it is said that fully that number, both white and colored, were turned away. As Mr. Washington entered the building, accompanied by Rev. Carroll and others, there was clapping. A quartette of male voices stepped to the front of the rostrum and sang an unique song that took the audience by storm. The words were:

"Who did free the Negro?"

And the response was, "Lincoln."

"Who did lead the Negro?"

The answer was, "Douglass."

"Who does lead the Negro?"

The answer was, "Washington."

The mention of the name of Washington in the song was the signal for a storm of applause. Mr. Washington was introduced and delivered a masterly speech. At times, he was loudly cheered by both white and colored. The daily papers next morning contained full reports of his speech, which were quite complimentary in their personal notices of the speaker.

On Friday the conference convened at Sidney Park C. M. E. Church. It was Farmers' Day and Women's Day. The proceedings during the entire day were full of interest to the spectators. Ex-Governor D. C. Heyward was one of the speakers. His effort was an eloquent one, and the Rev. E. B. Burroughs, who was called upon to respond, was equally as eloquent in his happy response.

At night Bishop G. W. Clinton, of Charlotte, N. C., presided. He represents the A. M. E. Zion Church. The speakers were Judge W. C. Benet, the Rev. Wm. D. Johnson, president of Alien University, and the Rev. D. J. Jenkins, the Orphanage man of Charleston. The speeches were all good, and measured up to the best delivered during the conference.

A permanent organization was effected with the following officers: President, Rev. Richard Carroll; first vice-president, Prof. Campfield; second vice-president, Rev. J. B. Middleton; third vice-president, C. D. Saxon; fourth vice-president, Mrs. Mamie Wright; secretary, Prof. A. Robinson; corresponding secretary, Rev. J. L. Dart; and treasurer, Prof. E. J. Sawyer. It is the purpose of this organization to hold annual gatherings of this conference.

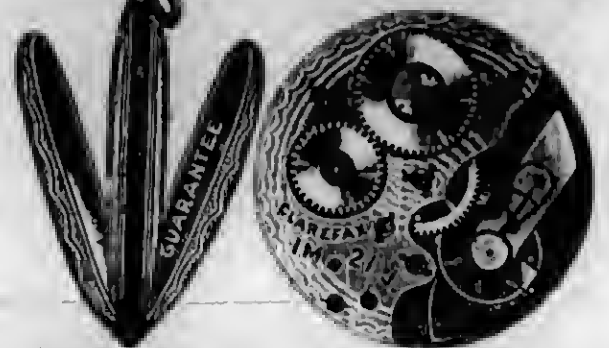
While in Columbia, I was given pleasant quarters at the comfortable home of the Rev. J. H. Johnson; I am sure I very much appreciate this kindness. Brother and Sister Johnson certainly know how to entertain friends as well as strangers.

Well, there are some other important matters I intended to say something about, but I have said so much about the Race Conference, until I shall have to defer those matters until another time.

MISSISSIPPI.

Bay St. Louis, J. E. Holmes, pastor. —The new conference year opened with the presence of Dr. I. L. Thomas, of Baltimore, representing the Board of Home Missions and Church Extension of the Methodist Episcopal Church. On the night of the 29th of January the members and friends of St. Paul Methodist Episcopal Church turned out in full and we gave Dr.

This \$20 Watch for \$5.45



These figures tell exactly what we are doing—selling a \$20.00 watch for \$5.45. We don't claim that this is a \$100.00 watch or a \$50.00 watch, but it is a \$20.00 watch. A leading watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at \$20.00. There is no doubt that we could wholesale these to dealers for \$12.00 or \$13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than that of selling the watch direct to the consumer at \$5.45. This *Claremont* Watch, which we offer at \$5.45 is rubbed jeweled, finely balanced and perfectly adjusted movement. It has specially selected jewels, dust band, patent regulator, sapphire dial, jeweled compensation balance, double hunting case, genuine gold-leaf and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are guaranteed for 20 years.

Send us your name, post-office address, and nearest express office and name of this paper. Tell us whether you want a ladies' or gents' watch and we will send the watch to your express office at once. If it satisfies you, after a careful examination, pay the express agent \$5.45 and express charges and the watch is yours, but if it doesn't please you return it to us at our expense.

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Thomas a splendid house and for one hour he held his audience in rapt attention as he told the beautiful story of Home Missions and Church Extension. We gave the Doctor \$5.00 for his cause. At the close of the lecture Dr. Thomas was driven to the beautiful home of Mrs. Laura Littles, "Ethel Villa," where a splendid repast was enjoyed under the management of Mrs. Ella Bennett, Georgia Gilbert, Francis Govan and Miss Etzel Littles. A literary program had also been prepared by Prof. Brown and was delightfully rendered. This is the beginning of 1907.

They Live in Our Memory

DILES—At Gray, La., Joseph R. Diles, the only son of Mr. and Mrs. Joseph Diles, died January 21, 1907, at the age of seven years, two months and twenty-one days. The Revs. Wm. Brown and Huston Griffin officiated.—L. H. Smith.

WARDERS—Sister Martha Warders, one of the oldest members of St. John's Methodist Episcopal Church, departed this life January 21st, 1907, at Sheridan, Wyoming. The funeral was conducted at St. John's Church, Suaday, January 27th, at Lexington, Mo., by the Rev. Leroy Woolrich. The funeral was attended by more than 600 persons. Sister Warders was one of the fifteen who organized St. John's Church.—Rosa McGee.

KERNS—The silent messenger has again invaded the ranks of Freedman Chapel, Trinity, N. C., taking another one of our dear old fathers, W. M. Kerns. On the morning of Nov. 19, 1906, he answered the summons, leaving one child, one grandchild, and two sisters, also many friends. He will be greatly missed in his church.—S. D. May, Pastor.

BOWMAN—William Bowman was one of the oldest members of Freedman Chapel Methodist Episcopal Church, Trinity, N. C. He was a loyal member. After long suffering, relief came to him on November 17, 1906. His funeral was conducted by the pastor, Rev. S. L. May, assisted by Elder D. Brooks.—M. B. Alford.

SANSFORD—Willis Sansford died January 20, 1907, trusting wholly in the Saviour. He was a member of the Methodist Episcopal Church, Scottsboro, Ala., and a class leader for a number of years. He leaves a wife and eight children to mourn their loss, a host of friends, white and colored. His funeral was attended by the pastor, Rev. J. B. Webb.—J. W. Webb.

HURD—Sister Nolle Hurd, of Alexandria, Tenn., was born August 4, 1868, and died January 16, 1907, aged thirty-nine years, five months and twelve days. She professed a hope in Christ about twenty-five years ago, and lived a consistent Christian life until her death. She was ill about six months. A good member of Seay Chapel has gone. She leaves one daughter, a husband and a host of friends. The funeral services were conducted by the Rev. F. Smith, pastor of the Alexander and Carthage Circuit.

THOMAS—On Sunday, January 27, 1907, T. L. Thomas was stricken with a serious illness, during a service in St. Peter's Methodist Episcopal Church, of which he was a member and faithful trustee, and expired shortly after. Brother Thomas was fifty-two years of age. A wife, daughter and grandchildren survive him. He lived as only a faithful follower of the lowly Nazarene should, and so death found him prepared. The funeral was conducted at Sweet Home, La., by his pastor.

BRYANT—On January 26, 1907, Sarah Bryant, a faithful member of St. Thomas' Methodist Episcopal Church, Willis, Texas, with perfect faith in her Heavenly Father, sank peacefully to sleep.—E. Micheaux, Pastor.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

United for Life

ARCHIE-BEAL—January 17, 1907, in Austia County, Texas, Mr. Thos. Archie and Miss Vina Beal at the home of the bride's sister, Mrs. Anderson, the Rev. J. A. Tillory officiating.

WILLIAMS-TERRELL—During December, 1906, Mr. Ruston Williams and Mrs. Juda Terrell, of Patterson, Tex., by the Rev. J. A. Tillory.

HUDSON-DUNN—By the Rev. J. I. Garrett, at Wesson, Miss., at the residence of the bride's father, December 19, 1906, Mr. Charley Hudson to Miss Lela Dunn.

WARDEN-WILLIAMS—At the residence of the bride's father, in Wesson, Miss., January 11, 1907, Mr. Frederick Warden and Miss Nancy Williams, the Rev. J. I. Garrett reading the ceremony.

HOLMES-WOODLAND—At New Hope Methodist Episcopal Church, Wesson, Miss., January 30, 1907, Mr. Leon Holmes and Miss Lula Woodland, by the Rev. J. I. Garrett.

ANDERSON-HARMON—In the parlor of the home of Mr. and Mrs. W. H. Scott, of Durant, Miss., January 27, 1907, a coacourse of friends witnessed the marriage of Harvey J. Anderson and Miss Bettie Scott Harmon, at six o'clock p.m. To the strains of Mendelssohn's "Wedding March," the happy couple entered the parlor, where the pastor, the Rev. J. H. Everett, performed the ceremony, assisted by the Rev. D. F. Dudley, pastor of the Methodist Episcopal Church, Canton, Miss. The bride is a daughter of W. H. Scott, a local preacher. The groom is an industrious young man in the employ of the Illinois Central Railroad Company. There were several visitors from Dickens, Canton, Sallis and Kosciusko.

FIELDS-GRAYLEE—At Colony, Ala., in the Methodist Episcopal Church, January 27, 1907, Mr. David Fields and Miss Carolae Graylee. Miss Emma Welby was maid of honor, and Mr. Jerry Byars attended the groom. The Rev. E. Mixon, pastor, officiated.

GEORGE-FOSTER—Mr. Chester A. George and Miss Nancy Foster, Sunday evening, January 20, 1907, at the home of the bride's father, Mr. Vol. Foster, Webster, Miss. Both parties come from respectable families. Miss Foster is a charming young lady in her social circle. Mr. George is one among the best young men of his neighborhood. The Rev. Wm. Gillispie, pastor of Mt. Pleasant Church, read the ceremony.—P. H. Glenn.

GLOVER-ALLEN—At Thompson, Texas, January 17, 1907, Mr. S. Glover and Mrs. L. Allen, by the Rev. R. H. Warren, pastor of the Methodist Episcopal Church, of which the bride is a member. The groom is connected with the Baptist Church. Mrs. Glover is the owner of one hundred acres of fine land and considerable cattle.

WASHINGTON-LINCOLN—Mr. Isalah Washington and Mrs. Selia Lincoln, at the residence of the bride, in Thompson, Tex., December 27, 1906.—R. H. Warren.

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Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Writes her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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THE PRICES STATED INCLUDE PREPAYMENT OF POSTAGE.

	Per Year
The Junior Worker's Quarterly. Single copy, 10 cts.; per year...	\$.80
For Junior League superintendents, pastors, and all working among children.	
The Sunday School Advocate. Illustrated. Weekly. Single copy	.30
Clubs of six and over, per copy.....	.25
"The most beautifully illustrated of the children's papers."	
The Classmate. Weekly. Illustrated. Clubs of six and over, per copy, 60 cts.; Single copy.....	.75
"For the Young People. Entertaining and instructive."	
The Sunday School Journal. Monthly. Clubs of five and over, per copy, 50 cts.; Single copy.....	.60
"The best assistant the teacher can have in the study of the lessons."	
The Picture Lesson Paper. Clubs of six and over, per copy, 20 cts.; Single copy.....	.25
For weekly distribution to the Primary Class. Mailed monthly; but arranged with fifty-two parts to the year. It is printed in bright and harmonious colors, and contains illustrated lesson stories, Golden Text, pictures, stories, and rhymes for the little people.	
The Intermediate Lesson Quarterly. Per quarter, 11-2 cts.; per year.....	\$.12
Improved in general appearance, excellent matter, clear in exposition, the very best for the price. Two pages to a lesson.	
The Illustrated Lesson Quarterly. Per quarter, 3 cts.; per year..	.11
A publication intended to do for intermediate students what the Senior Quarterly does for those who are older. Three pages, very interesting and very helpful, given to each lesson. Profusely illustrated by pictures and maps.	
The Shorter Junior Lesson Quarterly. Per quarter, 1 ct.; per year	.04
Improved in every feature. Lavishly illustrated. It is the most attractive of all Sunday school lesson helps for the youngest scholars above the Primary Department.	
The Senior Lesson Quarterly. Per quarter, 5 cts.; per year.....	.20
For advanced pupils. Contains forty-eight pages, colored map and beautiful illustrations; a veritable Bible dictionary.	
The Lesson Leaf. Per quarter, 1 ct.; per year.....	.04
Published quarterly, containing the lesson of one Sunday and the explanation of the Sunday following on one leaf, for weekly distribution.	
The Home Department Quarterly. Per quarter, 5 cts.; per year..	.20
Forty-eight pages of delightful and interesting reading matter. Lesson specially fitted for the home. This department of the Sunday school is becoming very popular.	
The Primary Teacher. Per quarter, 10 cts.; per year.....	.25
A new help for the primary teacher. It furnishes material and suggests methods to aid the teachers tell the story and teach these International Lessons in the most interesting and impressive way. Every primary teacher should be a subscriber.	
The Leaf Cluster. Per quarter, 75 cts.; per year.....	3.00
Quarterly. Brilliantly colored pictures for each lesson. An eight-page paper supplement to The Leaf Cluster accompanies each issue.	
Berean Lesson Pictures. Per quarter, 21-2 cts.; per year.....	.10
The pictures of The Leaf Cluster beautifully reproduced on small cards for distribution to primary pupils. Issued quarterly.	

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Literary Notes

The February *Century* will be almost a Washington number, with Bishop Potter's account of "The Graves of Three Washingtons," Prof. W. M. Sloane's memories of "Von Moltke's View of Washington's Strategy," Clarence Winthrop Bowen's record of "A French Officer with Washington and Rochambeau," and the narrative of "The Washington-Craigie-Longfellow House." Bishop Potter's description of the resting-place of an English ancestor of our own Washington will carry the reader to a picturesque bit of English country and back to an unfamiliar chapter of history. Professor Sloane has interesting memories of a meeting with Von Moltke in which he dwelt with deep feeling upon Washington's pre-eminent qualities as a soldier. Mr. Bowen's article consists of several pages of valuable and interesting extracts from sketches and papers kept by an aide to Count Rochambeau and other French officers while in this country during the War for Independence.

Books Received

"PROMPTINGS TO DEVOTION," by John Horne. Publishers, Jennings & Graham. Price \$7.50 net.

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You can buy a money order at your post office payable at the New Orleans post office. If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter if you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

WILLIAMS CHURCH.—For the year 1906 we insured the church for three years for \$4,000, instead of \$3,500, the highest insurance previous to this year. Paid on old indebtedness, \$230.25; for improvements, \$125.40; organized a Win One Society with fifteen active members, the first one in our conference; 37 new scholars for the Sunday school; 22 conversions and 20 accessions; our benevolent collections highest in the history of the church. We procured 63 subscribers for the SOUTHWESTERN.—J. O. Richards.

WESLEY CHURCH.—Sunday, Feb. 3, was a day of great spiritual help to all attendants. At 11 a. m. the Rev. P. W. Clark preached a very interesting sermon: 3 p. m., speaking meeting. At night the pastor, Rev. T. J. Johnson, gave a short talk, after which the sacrament was administered to 317 persons. Visiting brethren: Rev. B. M. Hubbard, presiding elder of New Orleans South District, and the Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE. Old Wesley is out for another year's strenuous endeavor for the Lord and all are invited to lend a helping hand in this great battle. Collection for the day, \$49.00. The membership and friends are thankful for the return to Wesley of the pastor, Rev. Thos. J. Johnson.

MALLALIEU CHURCH.—Received the new pastor, the Rev. W. Scott Chinn, gladly, and success for this year is already assured. The church is in splendid condition and shows the result of former Pastor H. J. Wright's efforts for three years. The church needs some repairs and a parsonage, also beautifying, all of which will come in due course of time. The Sunday school, under the superintendency of Mr. Henry W. Thomas, bids fair to grow and prosper. The officers appear to be loyal and eager to work. Services Sunday were excellent. General speaking meeting at 11 a. m., and the sacrament at night. Presiding Elders Marshall and Obec were present and administered the sacrament to 57. One accession. A plan is on foot to put the SOUTHWESTERN into the homes of every member and officer. Collec-

LADIES OR GENTLEMEN

Can make money selling our famous remedies, TAYLOR'S HAIR GROWER and DAN-DRUFF CURE (Pomade), and TAYLOR'S FACE CREAM and BEAUTIFIER in 25-cent sizes. We want a local representative in every city and town in U. S., and can show how you can make a steady income of from \$2 to \$5 per day. All goods guaranteed to please customers or money refunded. No capital required. No risk. Pleasant employment. Write us at once for full particulars. Address TAYLOR REMEDY CO., Dept. "I," Louisville, Ky.

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One of the most successful women in the United States is Mrs. Cora B. Miller of Indiana. Several years ago she learned of a simple, harmless specific that would cure women. Little did Mrs. Miller think then that this wonderful preparation would be the means of making her wealthy. After curing herself and many of her friends, she had numerous calls for treatment, and knowing that eight of every ten women suffer with female diseases and piles, she decided to make the preparation in larger quantities and to furnish all who might call for it.

She started with only a few dollars capital, and business grew so rapidly that she soon found her small cottage of six rooms did not afford ample room to live in and also conduct her business, so she rented a building down town. Business continued to grow until she was compelled to seek larger quarters several times, and now occupies one of the city's largest office buildings, which she owns. She also owns her home, a large palatial brown stone residence, which is considered one of the finest in the state.

A few months ago Mrs. Miller decided to give away \$10,000.00 worth of medicine to women who have never used her treatment, and this she has done, but hundreds of letters are still being received daily from women needing treatment, and Mrs. Miller has decided to continue the offer for a while longer, at least.

Every woman suffering with pains in the head, back and bowels, bearing-down feelings, nervousness, creeping sensations up the spine, melancholy, desire to cry, hot flashes, weariness, or piles from any cause, should sit right down and send her name and address to Mrs. Cora B. Miller, Box 3385, Kokomo, Ind., and receive by mail (free of charge in plain wrapper) a 50-cent box of her marvelous Specific; also her valuable book, which every woman should have.

Thousands of suffering women are taking advantage of this generous offer, and it may be that Mrs. Miller will find it necessary in a short time to withdraw it. Therefore, if you suffer with female diseases or piles, you should send your name and address to her to-day, and receive the book and treatment before the offer is withdrawn.

tion for the Home, \$2.00. The trustees are preparing to begin work at once. Visiting preachers are cordially invited to worship at Mallalieu at any time when in the city. Collection, \$20.00.

FIRST STREET CHURCH.—On Sunday, February 3rd, the prayer meeting and Sunday school services were well attended. At 11 a. m., general speaking meeting. At 3 p. m., the Sons and Daughters of Conference had charge. At 7:30 p. m., the Lord's Supper was administered to 240 communicants. Three joined the church. The pastor, the Rev. C. W. Reeves, was received very cordially by the members and friends for the second year. He was escorted to the pulpit by the officers in the midst of hearty applause and singing. Everything bids fair for a good year's work. Fifteen subscriptions were secured for the SOUTHWESTERN. The presiding elder assisted the pastor at the night service and spoke of the conference work. Collection, \$50.

SIMPSON MEMORIAL CHURCH.—Sunday, the 3rd inst., the Sunday school opened at 9:30 a. m. with a large attendance. Among the distinguished visitors were: Rev. J. O. Brown, presiding elder of the Monroe District, and Rev. T. F. Robinson. Their addresses were interesting. The 11 o'clock service was a soul-stirring one. The general speaking meeting was conducted by Presiding Elder J. O. Brown. The evening service was successfully carried out. There were manifestations of the outpouring of A. Price \$1.25 net.

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God's Spirit and blessings. The sacrament was delivered to a large number. The indications at both services show that all are more than proud of the arrival of their same beloved pastor and that this year will bring forth large results. There were four additions to the membership and one subscriber to the SOUTHWESTERN. Total collection for the day, \$42.04.

Doings of the Workmen ABERDEEN DISTRICT STEWARDS' MEETING.

The presiding elder called the meeting to order in Crawford, Miss., at 2 o'clock, February 1. Mr. Smith Allen of Macon, Miss., was elected secretary. The business consisted in shifting the burden of responsibility from the weak points to the strong ones. Each charge was taken up in regular order and dealt with according to rank and membership. The following is the assessment for each point: Aberdeen, \$25.00; Aberdeen Ct., \$14.50; Athens Ct., \$25.00; Caledonia Ct., \$20.00; Columbus, \$25.00; Crawford, \$15.00; Hickory Grove, \$12.50; Macon, \$18.00; Macon Ct., \$30.00; Mashuiaville, \$22.00; Strongs, \$13.00; Shuquiak, \$18.00; West Point, \$15.00; West Point Ct., \$15.00. This closes a splendid session of the District Stewards' Meeting. The delegates were well cared for by the Rev. O. W. Crump and his good people of Crawford, Miss.—Smith Allen, Secretary; F. H. Henry, P. E.

Deaths

PENNIE.—Nancy Pennie, of West Point, Miss., the wife of Rev. B. F. Pennie, conference evangelist, departed this life Jan. 14, 1907, in the triumph of faith, after an illness of one year. She was converted when a child, joined the Methodist Episcopal Church in 1870, and lived a faithful member until death. She traveled ten years in the ministry with her husband and was an efficient and successful Sunday-school teacher and Epworth League worker. Her funeral was conducted in the St. Paul Methodist Episcopal Church. The Rev. J. M. Marsh, her pastor, being absent, the service was conducted by Rev. F. H. Henry, presiding elder, and the Rev. Mr. Henderson, pastor of the African Methodist Episcopal Church.

Books Received

Publishers: Fleming H. Revell Company, New York.

"NEW LIFE IN THE OLD PRAYER MEETING," by John F. Cowan, D. D. Price \$1 net.

"SERMONS PREACHED IN ENGLAND," by Rev. Alexander Lewis, Ph. D. Introduction by Rev. J. Morgan Gibbon, M.

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Golden Remedy contains no dangerous drugs or minerals. It does not ruin digestion or destroy the tissues of the organs and endanger life and health. counteracts and expels from the system alcoholic poisons and puts an end to craving or appetite for liquor.

Under its influence the subject regains his health, will-power and self-respect. His eye becomes bright, his brain clear, his elastic, his vigor returns, and he is more feels and looks like a man.

If you have a beloved husband, a brother or father who is afflicted, send your name and address to me at once the coupon below.

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If you fill out the blank lines below with your name and address, cut out coupon and send it to me, I will send you absolutely free, by mail, in plain wrapper, a trial package of my Golden Remedy. You will be thankful as long as you live that you did it. Address Dr. J. W. Haines, 8898 Glen- Bldg., Cincinnati, Ohio.

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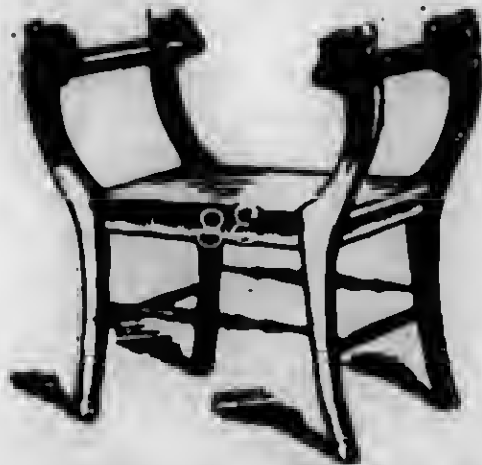
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Southwestern Christian Advocate



ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, FEBRUARY 14, 1907

Vol. 41 No. 7

THE MORALITY OF TAINTED MONEY

On Friday of last week the Rockefellers startled the country by the announcement of a gift of \$32,000,000 to the General Education Board. The members of the Board and country throughout were amazed and surprised at the magnitude of the gift, for it will be remembered that previously Mr. Rockefeller had given to this Board \$11,000,000. One third of the thirty-two millions is to be added to the permanent endowment of the Board, and two-thirds are to be applied to specific objects within the corporation purposes of the Board as may be directed by Mr. John D. Rockefeller, Sr., or his son who bears his name.

This gift has provoked again the discussion as to the propriety of the acceptance of "tainted" money for educational and Christian purposes. The *Times-Democrat* of this city says:

"It is not a good education to teach the youth of the country that a man can square his conscience and change the popular conception of his evil deeds by giving up a portion of his ill-got money to so apparently a good cause as education. Better for the youth that he have to struggle toilsomely that he may value what he acquires in the way of knowledge, and emerge from the ordeal a scholar in a better sense than are those turned out by our educational institutions which have existed for years on huge gifts of 'tainted money.'"

The direct inference is, if not the positive statement, that it would be better from an educational standpoint, if not from a moral standpoint, to refuse this money. If it is to be refused then another question arises, What shall be done with it? Let it be granted that it is "tainted" money; grant the charge that it was extorted from the people by an exorbitant price for the article sold; let it be granted that the millions have been accumulated by unfair and dishonest methods; are we to understand that because of the manner of the accumulation of this money that it shall be turned to tainted purposes? That is, shall we propagate evil influences? Shall we turn into channels of evil purposes these millions with their mighty force against the upbuilding of society? Is it not better for all concerned, even tho the money be "tainted" money, to turn it into the channels where it will work best for God and humanity? Is it not to be understood that this gift buys anyone. It is to go to the cause of education, of course, in harmony with certain notions of Mr. Rockefeller's, but there is no effort, as we understand it, on his part either to ease his conscience or to convince others to his way of thinking. It goes without saying that better facilities will be placed within the reach of the masses because of this magnificent gift. Ignorance will be perceptibly dispelled in many homes and, indeed, in many sections of the country because of what this Board will be able to do in offering school facilities to the youth of the land. From our view point we will not be hurt, but greatly helped by this munificent gift.

The Scriptures give us an account of a man by the name of Zaccheus, who was chief among the Publicans and very rich. He was anxious to see the Christ whose coming had been announced. He secured a good place up a sycamore tree and as the Christ passed along Zaccheus was called to make

haste and come down "for to-day," said Jesus, "I must abide at thy house." But, of course, the crowd murmured and said that he was a sinner and extortioner, a man whose great wealth was gotten by dishonest and unfair methods. This is indicated by his own confession when he said, if I have taken anything by false accusation I restore it four fold. The inference is that restitution was permitted nay, even more, Christ said, "This day salvation is come unto this house." The cases in several points are parallel, both Zaccheus and Rockefeller were rich and the allegation made concerning both that their riches were gotten by unfair and dishonest methods. Both offered to make restitution and did so. Christ abode at Zaccheus' house and nothing is said objecting to the restitution which Zaccheus offered to make, but to the contrary the inference is that it was accepted. In the case of Mr. Rockefeller we cannot be less charitable both for his sake and our own. The educational enterprises of this country stand sadly in need of funds, funds for equipment, for facilities, for the conducting of investigations, for the decrease of matriculation fees, in a word to put a first-class well equipped institution within the reach of the masses. If no immoral proposition is submitted in connection with the gift then why not revert "tainted" money back into the channel where it may serve to the glory of God and humanity. There may be immoral methods in its accumulation, but it may now serve moral purposes for the public good.

EVILS OF SECRET SOCIETIES

We are publishing in this week's issue a very timely article from the pen of the Rev. A. J. McNair, D. D., pastor of St. Stephen Methodist Episcopal Church, Yazoo City, Miss., on the "Evils of Secret Societies." Without discussing the principles of secret societies, Dr. McNair enters into a frank discussion of certain secret societies that are working great harm to our people. Some of the very best men we know belong to reputable secret orders, orders which have beyond doubt proved of great help to humanity in a fraternal and benevolent way. But of late secret organizations have multiplied at such a rapid rate as to be alarming. Apparently when a man fails at everything else he gets himself a grip, a sign, a password and some sort of a charter, and starts out with a high-sounding name and styles himself as the Supreme Dictator of North and South America, Europe, Asia and Africa, when, as a matter of fact, the organization has a very local existence. So much is charged to set up a lodge, and the monies run fast to the central office and the head leaders feast fat upon the ignorance of an unsophisticated people. Such lodges have been known to run awhile and then go out of business, but the chief officers were not hurt thereby, for they have been made rich.

But our correspondent charges that our people join so many lodges that they are unable to buy homes. This is true. They are forced to keep up their assessments and dues, or else they will lose all they have put in. There are some who belong to six or seven of these organizations, paying monthly dues, and it is therefore impossible for them to ac-

cumulate. To say the least, this is a waste of money, especially for poor people. A high officer in one of these bob-tail secret societies said to us a day or so ago that these people would throw the money away, and "we might as well have it and live on it," thus admitting that his organization was questionable, and that the big fish were eating up the income.

But further still, these organizations are having an effect upon the church, all for the worst. The members are fined if they do not attend meetings, and hence the church services are very often deserted. We were about to administer the sacrament at a certain place upon a certain Sunday where, the congregation having gathered late and the preacher having preached a little lengthy. It was quite one o'clock when the sacrament was about to be administered, and at this hour a certain secret society was to meet in a nearby hall. One of the brethren noted that it was almost time for the lodge to meet, and out he went, followed by a large number of men who were stewards, trustees and leading members of the church. This illustration is to the point and shows how far our people have gone in their rage for secret societies. The church is the loser, both in numerical attendance and in spiritual fervor.

But more, Dr. McNair strikes a very vital point when he refers to preachers who organize secret societies. A man who is called of God to preach should do that work and let the organization of secret societies alone. If these societies should be organized the preacher is not the one to do it. And yet we are very well aware that there are a number of preachers, to say the least, who are not succeeding as they would if they would devote their whole time to the work of the church, but who, instead, give considerable of their strength and energy to the organization of secret societies. They really go to the church and preach and announce afterwards that they would like to see the men, using the Gospel as a means of reaching the men for a very secular purpose. A man who so devotes himself to the organization of secret societies ought to resign from the ministry, and if he does not he ought to be disrobed by a vote of the conference. There are other phases of his subject that we will omit just now. Suffice it to say that we are not attacking secret societies as much as we are attacking the multiplicity of organizations that are short lived, badly managed and simply feed upon our people. The sooner we drive such existence from our race life the better it will be. The article on page two of this issue on the "Evils of Secret Societies" is very breezy and should be read by every one.

The introduction of pipe organs into certain Scottish Presbyterian churches by Andrew Carnegie has provoked serious protest by the Highlanders. They object to the introduction of instruments into their sacred music, feeling as they do that it destroys a part of the solemnity of the service. This would, no doubt, appear ridiculous to some, but in our section there can be found several churches among our people that seriously object to the introduction of even a reed organ, and the violin is the "devil's instrument."

The Evils of Secret Societies

By The Rev. A. J. McNAIR, D. D., Pastor St. Stephen Methodist Episcopal Church

The early purpose and aim of secret societies among the Negroes were to protect the individual, the home, and family life. To build, shape, and mould character, and to assist in teaching the relation of man to man and the relation of woman to woman. And that each should be helped and benefited by the social relation of one to the other, mutually to protect each other in sickness, in trouble and in death.

We must admit that such an association would be a beneficent and a blessing to the needy. The same should be and is appreciated by all good and right thinking people. But of late the evils, whence came they?

Sad to say the secret societies of to-day do not stand for morality. Any person can join now who can get up his initiation fee. The so-called Grand and Supreme leaders are Grands for nothing but the dollar. The dollar is the society only. And our poor people are being eaten up by the big fish and behold they are blind and cannot see.

Our people are in so many lodges that they are becoming unable to buy homes and even pay their house rent. They are behind in nearly every responsible and honest duty. Many of the members of the different Christian churches claim that they are too old, poor and decrepit to pay anything to the church, yet they pay an exorbitant taxation to their lodges.

Many are too poor to get sufficient raiment to go to church decently yet they attend the lodge. Many of our good women who used to be staunch members and loyal workers in the church have gone insane after societies. Their seats are vacant in the church on Sunday for they are out working up and organizing societies. Hundreds of our women go to these lodges at night and are kept there until midnight. Then the Grand calls the lodge off and these good women go strolling home through the streets alone or with a so-called brother and a brother he is and many of these midnight trips result in womanhood disrespected and virtue lost.

And many of our daughters, the flowers of our race, are thrown into the whirlpool of disgrace, sin and shame.

Have we not grace and courage to stop these awful things that now are at our very door?

There are other evils. These turnouts and anniversaries. Our ladies dress in their society garbs and march the streets every Sabbath through the Spring and Summer seasons, going from one church to another. Shame on us as men for these our wives, daughters and sisters that are thus exposed and thereby destroying all the modesty that belongs to womanhood. We should call a halt at once whether the Grand Masters are pleased or displeased. You never see his wife marching and making an earthly spectacle and gazing stock.

Again—there is more wrangling these days among our women growing out of these societies than ever before. A very large part of it comes from office seeking and blackballing each other. These secret societies are doing more to destroy the peace and harmony and the good will among our women than any other one agency. In all our large cities there are contentions and strife, backbiting and the losing of friendship more so than ever before. When you trace it up its roots are found in these secret societies. Another evil—the good working women whom the church used to confide in have turned their faces and hearts to secret societies and left the church in mourning. Let us pray for a speedy return of these souls to the Lord and to the church.

Another great evil and crime upon our race—Many of our ministers have almost forsaken their churches and pulpits and gone out into the secret society fields. Some of them are Grand Nobles, Grand Governors and Supreme Deputies, out and out organizing secret societies while the souls of men are dying and the Master calls for them. These God-called men have gone out money grafting.

The preacher of the gospel of Jesus Christ should be a man of one work. Saving the people from their sins, teaching the people morality, home getting and educating the race. But instead of doing this they are stealing their little earnings under the garb and mantle of a secret society.

There are also other "smart Alecks" going about from town to town organizing societies. It is his job simply to keep out of hard honest labor. Tell me! How can my race survive? How can we ever measure up to the responsibility that God has laid upon us as a race? The God-fearing and intelligent part of the race should rise up and go against the society rogues and put them out of business and teach them this all important lesson that every man shall earn bread by the sweat of his own brow. Let the poor Negro educate his children and save them from this awful pit that is before us. Let these men quit stealing money by dragging the poor Negro into secret societies, promising him so much sick dues and a bounty when he dies. Poor soul, he will never see one cent after death.

Many are losing their souls in the dupe societies. Those preachers ought to stop and if they do not stop the people whom they pretend to serve should drum them out of the pulpit and their churches down in some valley and there stay until they are right and reconciled with God.

"Educational Essays"

A Christian Education.—Section 2.

DR. J. P. MORRIS, VICE PRES. BENNETT COLLEGE

The Christian spirit is the need of the poorer classes so that they may permit the men of wealth to go unmolested. Individuals, races and nations all stand in need of Christian training in order that all conditions, classes, and ranks of mankind may have their God-given rights and privileges. The only remedy for lawlessness of any kind, whether committed by a culprit or by the "best citizens" under the mob law is a Christian training. The spirit of caste-hatred on the one hand and race-hatred on the other will ever remain in the breasts of the two races of our land unless they are supplanted by Christian principles through a well-ordered Christian training. Therefore, the white man and the black man alike stand in need of a Christian Education. The two races are here upon the same soil but they are in reality as far apart as are the races who live on different soils. There is an estranged relation existing between them for worse in some respects, than that which existed between Gentile and Jew in the days of the apostles. We need a vision from above to show us that prejudices and race-hatred are not Christian and that God has no respects of persons and that all men who dwell upon the face of the earth are made of one blood. There is no system of education bold enough to declare this truth but the system of Christianity.

It has been claimed that an education such as the state can give is all that is necessary to guarantee equity and morality among the peoples of the earth. We believe with an educator of note that: "It is folly to suppose that the moral nature of the child is improved because he has been taught to read and write and cast up accounts. Tracing the letters of the alphabet with a pen has no bearing upon the golden rule. The spelling of words by sound and syllable does not lead to the observance of the Ten Commandments. Drill in the multiplication table does not fascinate the learner with the Sermon on the Mount. Rules in grammar, dates in history, sums in arithmetic and points in geography do not necessarily strengthen the grasp upon moral truth. These things constitute the mere "mechanics of knowledge."

Along with these mechanical principles instill the truths that obtain in the Book of books and as the stimulant for greater things is given in these ordinary things, the mind will take a stronger hold on the eternal truth and the moral precepts. Mere mechanics in the mind can never improve the status of the soul, but as the mind is mechanically developed it gives a broader scope for the development of the higher moral powers of the soul. Therefore we need a higher education to give intellectual strength and a broader basis to the acquisitions of the soul. Then this higher training must be commingled with the Christian spirit in order that the man, the whole man, may attain unto his higher powers.

If this century is to carry the principles of Christ to the four corners of the globe and cause all peoples

So many of these secret societies are not only fested with evil, but they are cruel in their very nature. First, a member may stay in them for many years; give them his money, time and talent. But let him fail to pay one assessment and he has lost those years of toil, time and money. No burial, no endowment; the big fish eats what he has been years paying in. Let us call a halt and stop our people from making gods of these secret societies. I believe in a few good societies among us, but I wish to see them directed honestly and fairly and to the benefit of the many and not to the few only. And then these secret societies should be kept in their proper place. Then they would help us and not damn us as a race. Now then if the idle preachers and "smart Alecks" have nothing else to do let them get a mule and plow and dig their bread out of the earth honestly. Hence, instead of infesting the country with so many little rogue societies with a grip and pass-word, let us turn our interest and hearts to the religion of Jesus Christ, to home-building, better churches, better schools and schoolhouses, the running of bank-mercantile businesses, shoemaking, manufacturing, printing presses, good and successful farmers, fruit growing, hog raising and stock raising of every description and to things that give a race backbone and a standing among the other races of the world. Then we shall be able to solve our own problems, God helping us. Amen.

Yazoo City, Miss.

of the world to take on the Western civilization then those who are to prosecute this wonderful feat should be possessed wholly of the Christian spirit. To be possessed wholly of the Christian spirit is to be educated wholly under Christian influences. This is the true Christian education is the peculiar need of the spirit of the century.

Greensboro, N. C.

Negro Secretiveness and Crime

BY THE REV. J. B. BROOKS.

"The secretiveness of the Negro where crimes are committed by members of that race has become a serious matter, and is likely to result disastrously to the race."

For it is certain that if crime cannot be placed at the door of the individual it will be placed at the door of the community."

These are the words of *The Times-Democrat* of recent date. These words are well put. Individual as well as races are responsible for their actions. What is true of the colored race is also true of all races.

It is a strange thing that newspaper men can go in the dead hours of midnight and find out the number of men composing a certain mob who takes a Negro out and lynch him on some tree or post and cannot give even the name of one man who composed that mob.

And strange, and how strange it is that there can scarcely be found a court to condemn a single man of those who compose that mob.

The Negro should be condemned and punished for his crimes, and often is. Yes, sometimes without proof. He has least chance of escape than any other of his fellow men.

In the case of President Roosevelt discharging the 300 Negro soldiers, the Negro simply asks that the same rule be applied to all lawbreakers alike.

Crime knows no color—a rogue is a rogue for a that.

Justice knows no discrimination; wisdom is justified of her children.

Pass Christian, Miss.

"Truth can usually be trusted to take care of itself. It does not call for half the explanations, apologies and feverish anxieties that are bestowed upon it by those who are fearful that it will appear other than it is. There are those who waste a great part of their days in trying to explain their lives to others—their comings and their goings, their gettings and losings, the word spoken yesterday and the deed contemplated for to-morrow—lest they should be misunderstood by somebody, or some false construction placed upon them. The fact is that the rest of the world is entirely too much occupied with its own affairs to greatly care what ours may mean. If we are trying to do our best day by day, to do the right as we see the right, we may go forward in simple confidence, and leave the outside view to take care of itself."

New Wesley Methodist Episcopal Church, Los Angeles and Its Pastor.

BY PROF. T. A. GREENE.

We say New Wesley for indeed it is new in every point from which it may be viewed by those who have known it from 1902 to the present. Four years ago the present pastor, Rev. Gloster R. Bryant, was transferred from the West Texas Conference to the Southern California Conference. Many of his brethren thought that he was making a mistake by such change, when the best appointments in the West Texas Conference were his without the asking. But he did not see things in this wise and gave up the best that Texas offered. In so doing he surrendered an appointment with an old time membership and one where Methodism was, so to speak, in her glory, and took upon himself the burden of gathering together the fragments of a membership that had twice been shattered, within a period of four years, by divisions during the administrations of the two preceding pastors, and that of more firmly establishing our Methodism on the coast.

Brother Bryant found our Colored Methodism here confined to Wesley Chapel with a membership of 130 which worshipped in a one-story frame building at the corner of 6th and Maple streets. There are now five other Methodist Episcopal Churches in this immediate section for our people. Under his leadership all dissatisfaction soon passed away and the membership grew to such proportions that it became necessary to rebuild a larger edifice so that the membership and visitors might be comfortably housed. The membership is now 400. With this end in view the old 6th street and Maple avenue property was put upon the market and sold for \$24,000 net to the trustees. A location was selected at the corner of 8th and San Julian streets, two blocks south and two east of the old property, and purchased for \$12,000, cash. That we may tell you something of this mammoth structure built at a cost of \$42,000 we must begin at the beginning. The basement is 80x97 feet with high walls; contains kitchen, dining room (with capacity to feed 150 persons), Epworth and Junior League rooms; baptistry, and rooms for heating plant, and motor for running pipe organ. The second or main floor has a large auditorium, Sunday School room connected with main auditorium by rolling partition doors, fine Sunday School Class rooms, ladies' parlor, choir room, library and pastor's study. The third floor contains two balconies, one in the auditorium and one in the Sunday School room, separated by partition doors the same as the second floor, trustees room, official board room, ladies' sewing room and five Sunday School class rooms. The building is of concrete, stone and brick and has a seating capacity of 1500. The inside finish is beautiful, being of best oak and hard finish; the ceilings are cove throughout which makes the acoustics almost perfect. There are three hundred electric lights in the building and the pews are of the latest design and built both for comfort and durability. Upon going through the building a stranger is impressed that it is not only a church edifice but a great musical conservatory. To the right of the pulpit stands our great two thousand and seven hundred dollar pipe organ with 612 speaking pipes and a choir stand which seats fifty persons. Above in the gallery is the echo choir and when these are combined the stones apparently move. Around the stairway is a beautiful upright piano. In the Sunday School room and down stairs in the Epworth League room is another piano no less beautiful and artistic. At most any hour of the day one can hear in passing one or more of these instruments, but such should be expected in the church of a pastor so fond of music as is the Rev. Mr. Bryant. One of his common expressions is that after he shall have gone to heaven and newcomers wish to see him why just call at the musical department.

Mr. Bryant is not only popular with his own but with all the people throughout the city. He is at present president of the Ministerial Union, president of the Young Men's Christian Association and president of The Sunset Investment Company. In short he is identified with everything that has for its end the uplifting of his people.

In the midst of this very busy life he finds time for study and puts in several hours a day at the University of Southern California.

A Lost Piece of Money

By Bishop Mallaleu

What could your Redeemer do,
More than he hath done for you?
To procure your peace with God,
Could he more than shed his blood?
After all his flow of love,
All his drawings from above,
Why will ye your Lord deny?
Why will ye resolve to die?

"Turn," he cries, "ye sinners, turn;"
By his life, your God hath sworn,
He would have you turn and live;
He would all the world receive.
If your death were his delight,
Would he you to life invite?
Would he ask, beseech, and cry,
"Why will ye resolve to die?"

Sinners, turn, while God is near,
Dare not think him insincere:
Now, e'en now, your Saviour stands;
All day long he spreads his hands;
Cries, "Ye will not happy be;
No, ye will not come to me—
Me, who life to none deny:
Why will ye resolve to die?"

—Charles Wesley.

Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.—Bible.

Was there ever such a teacher or preacher as the Lord Jesus? He went about among the people, saw them in their homes, ate at their tables, conversed with them about matters of daily concern, and drew lessons of deepest wisdom from the most ordinary events and incidents of the humblest lives.

What other explanation do we need of the fact that "the common people heard Him gladly"? They

knew him, and they knew that He knew them. They had so many things in common that when He took them to His great, loving heart and showed them the deeper and higher realms of the spiritual life, they were glad and ready to follow His counsels and accept His leadership.

This incident of the woman who lost one-tenth of her ready cash, perhaps of all her earthly store, would reach the hearts of all the men and women who heard it. Its lessons are obvious.

First of all, the woman did not sit down and wring her hands and cry over her loss. This would never help her recover the money. Instead of this she made up her mind to carefully search every nook and corner of her premises, so she proceeded to light a candle and take her broom and go to work systematically. We are told that she sought for the lost coin "diligently." Her painstaking methods and her careful work resulted in finding what she had lost. Then in the gladness of her heart she did the most natural thing in the world, she just let all her neighbors know what she had done, and related how success had crowned her efforts, and called on them all to rejoice with her.

The wonderful thing about this incident is that Jesus, the matchless preacher, uses it to show that God has a care for sinners and that he "diligently" strives in every possible way to save them. And more wonderful still is the truth taught that the angels, and inferentially the saved in glory, rejoice in the salvation of penitent souls.

Why will not the unsaved remember that earth and heaven, that all good men and angels, that Father, Son and Holy Ghost are all interested in their salvation? The hymn above quoted clearly and tenderly sets forth the infinite love and unspeakable grace of the Triune God as He pleads with sinners to accept the salvation so freely offered through Jesus Christ our Lord and Redeemer.

May preachers and people remember that they have an important share in this work of hunting for and finding the precious souls for whom the Saviour died, and, that, always when they succeed in winning one it sets the bells of heaven to ringing, and there is joy among the angels of God.

We people out on the coast have reached the point that we pride ourselves on having one of the great pastors and great churches in Methodism. While we are far removed from the storm centre of our Methodism, we expect in the near future to be spoken of in the same breath with Sharp Street, Centenary, Lloyd Street, St. Marks and other great churches.

When you feel ill and indisposed, and when in this condition your prayer is cold, heavy, filled with despondency, and even despair, do not be disheartened or despairing, for the Lord knows your sick and painful condition. Struggle against your infirmity, pray as much as you have strength to, and the Lord will not despise the infirmity of your flesh and spirit.—Father John.



NEW WESLEY METHODIST EPISCOPAL CHURCH, Los Angeles, Cal.

THE REV. G. R. BRYANT.

THE CHRISTIAN LIFE

Thy Neighbor

Do not forget that your life may be the only Bible your neighbor ever reads. Your words, your actions, are spread ever before him like so many pages to be read. He is forever scanning you carefully, looking for a blot here, a blemish there, or some absolute mistake. You may think lightly of some inconsistent action; he does not, and is quick to take advantage of such to defend his own shortcomings. "The one argument I never could answer," said an infidel after conversion, "was the consistent life of my Christian mother."—*Selected.*

Is It Worth While

In a Christian life there is no place for the despairing question, "Is life worth living?" A great philosopher said: "I have tried everything, and nothing is of any profit." Goethe said his life had been a continual rolling of a stone up hill, which as continually rolled back. But Paul said: "I have fought a good fight. I have finished my course. I have kept the faith; henceforth there is laid up for me a crown of righteousness." In the retrospect, fidelity, earnestness and achievement; in the future, beyond the bloody death, a continued career from glory to glory.—*Samuel Harris.*

Starting Pleasant

Beginning over again is always harder than beginning right. God lays upon everyone of his children the duty of being sunshiny and joyous; a day begun in that spirit, therefore, is a day begun right; and a day begun in any other spirit will have to be begun over again or it will be a failure. Some one gives this sound advice: "Be pleasant every morning until ten o'clock; the rest of the day will take care of itself." Gloom and joylessness are simple downright disloyalty to him who is the Light of the world. That homely morning recipe is only another way of saying, "Begin the day with Christ, and the whole day will go easier."—*S. S. Times.*

Room for Graves

There is room enough on earth to find graves for the finest abilities and noblest powers. The ground which received the one talent will also receive the five. Every man can be made his own sexton. You can easily find a spade to dig a grave for your talents and abilities, your money and your time. But understand that in burying your talent, you are burying yourself; in burying aught that God has given you, you are burying part of your very life.—*Joseph Parker.*

"Even as I Also Overcame"

If a man is not willing to go to heaven by the way of Calvary, he cannot go at all. Many men want a religion in which there is no cross, but they cannot enter heaven that way. If we are to be disciples of Jesus Christ, we must deny ourselves, and take up our cross and follow Him. Do not think you will have no battles if you follow the Nazarene. Many battles are before you. But men do not object to a battle if they are confident that they will have the victory, and, thank God, every one of us may have the victory if he will.—*D. L. Moody.*

Be Strong!

Be strong!

We are not here to play, to dream, to drift.
We have hard work to do and loads to lift,
Shun not the struggle; face it; 'tis God's gift.

Be strong!

Say not the days are evil—Who's to blame?
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on. To-morrow comes the song.
Matthie Davenport Babcock.

The Master of My Boat

BY JOSEPH ADDISON RICHARDS.

I owned a little boat a while ago
And sailed a Morning Sea, without a fear,
And whither any breeze might fairly blow
I'd steer the little craft afar or near.

Mine was the boat,
And mine the air,
And mine the Sea,
Not mine, a care.

My boat became my place of nightly toil.
I sailed at sunset to the fishing ground,
At morn the boat was freighted with the spoil
That my all-conquering work and skill had found.

Mine was the boat,
And mine the net,
And mine the skill,
And power to get.

One day there passed along the silent shore,
While I my net was casting in the Sea,
A man, who spoke as never man before;
I followed Him—new life begun in me.

Mine was the boat,
But His, the voice,
And His the call,
Yet mine, the choice.

Ah, 'twas a fearful night out on the Lake,
And all my skill availed not at the helm,
Till His asleep I waken, crying, "Take,
Take Thou command, lest waters overwhelm!"

His was the boat,
And His the Sea,
And His the Peace,
O'er all and me.

Once from His boat He taught the curious throng,
Then bade me let down nets out in the Sea;
I murmured, but obeyed, nor was it long
Before the catch amazed and humbled me.

His was the boat,
And His the skill,
And His the catch,
And His my will.
—In *The Christian Advocate.*

Consider the End

We may be quite sure, if every day we set ourselves simply to serve God, to live as His children and servants, doing the right thing, crushing down the evil and clinging to the good, that it assuredly means growth, development, a getting further on and higher up, step by step, nearer to the divine ideal. There are no milestones on the way to heaven by which you can tell how far you have come, or how far you must go. But being in the right road, you do know where it goes to. Pluck up a brave spirit: "Tired I may be, but I will just keep right on."—*Mark Guy Pearse.*

In every household there should be, if possible, one room, one little nook, which should be different from all the others, and into this room only beautiful, good thoughts should be allowed to enter. No matter how simple, how plain it be, so long as it is felt to be for the time being the soul's resting place. Just as we feel this to be in the great cathedrals and in most places of worship, so let us have it in our own household. In this one little room perhaps may be given the guiding light to help us in the daily living, or we may be strengthened to battle with some difficulty, some obstacle to be overcome before we again mix with the outer world.—*Selected.*

The Bright Side

Some Christians have met with a strange experience which has given them no little trouble. They have hoped that if ever they should be overtaken by affliction they would be so wonderfully supported by their religion that they could "rejoice and be exceeding glad." They had expected to "glorify in tribulations also." But to their surprise they have not found it so. Instead of finding ecstasy in affliction, they have found depression. Their spirits have sunk like lead. They have been covered with clouds. In their distress they have concluded that they have no religion, or that religion is vain.

St. Peter refers to this experience in these words: "Though now for a season, it need be, ye are in heaviness through manifold temptations." God does not always produce ecstasy. It is sometimes accompanied with depression of spirit. The men in the world may have this experience. I have written of the Son of God that when he entered the shadows of his passion he "began to be very heavy." Surely he "was tempted in all points like as we are." He traveled the whole length of the gloomy road. Then why should we think it strange if we also are depressed in spirit in time of affliction?

This experience may be inexplicable, but the bright side of it is that there is joy in sorrow which grace is in the heart. Read again the words of Peter in their relation to the whole sentence: "Wherein ye greatly rejoice; though now for a season, if need be, ye are in heaviness through manifold temptations." What a singular expression! "Ye greatly rejoice," and "Ye are in heaviness," at the same time. Does it seem strange? But it is even so. The heaviness will pass away, but the joy will remain. On the surface of the ocean there may be a current flowing toward the south, and in the same ocean, at the same time, far down below the surface, there may be another current flowing toward the north. Two currents flowing in opposite directions at the same time in the same sea. And in the same heart there may be two currents of feeling flowing in opposite directions. The one seeking to bear the soul downward into darkness, while the other bears it upward into the light. The one is on the surface, the other is in the depths of the soul. The one is caused by changes in worldly conditions and will soon pass away; the other is caused by the love of God, and shall abide forever.—*Christian Advocate.*

The Listening Heart

First Samuel 3, 10.

"Speak, for Thy servant heareth, Lord!"
O perfect-chorded, meet and sweet
Child-antiphon! which God doth greet
With revelations of His Word.

But we debase the perfect chord,
Invert the pure and lofty strain,
And labor in the low refrain—
"Hear, for Thy servant speaketh, Lord!"

And oft, perverser yet, we wrest
The tenor of the prayer divine,
And urgent cry, "My will, not Thine,"
In most presumptuous request.

And whether we will have our way,
Or whether from a secret fear
Lest, list'ning, haply we should hear
Some things unwelcome God might say;

The din of our importunate
Discordant clamor drowns the still
Small voices of His holy will,
That else were heard at heaven's gate.

"Speak, for Thy servant heareth, Lord!"
Be ours this best-becoming mood,
The heart is open to all good
The while it hearkens to His Word.
—*Edwin P. Parker, in the Congregationalist.*

YOUNG FRIENDS

Open the Door

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day;
If our door is wide, it may come this way.
Open the door!

Open the door, let in the sun;
He hath a smile for every one;
He hath made of the raindrops gold and gems;
He may change our tears to gladness.
Open the door!

Open the door of the soul; let in
Strong, pure thoughts which shall banish sin.
They will grow and bloom with a grace divine
And their fruit shall be sweeter than that of the vine.
Open the door!

Open the door to the heart; let in
Sympathy sweet for stranger and kin;
It will make the halls of the heart so fair
That angels may enter unawares.
Open the door!

—British Weekly.

Little Corners

Georgia Willis, who helped in the kitchen, was rubbing the knives. Someone had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed and sang softly a little song:

"In the world is darkness,
So we must shine,
You in your little corner,
And I in mine."

"What do you rub at them knives forever for?" Mary said. Mary was the cook.

"Because they are in my corner," said Georgia, brightly. "You in your little corner, you know, and I in mine. I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "I know that no one will notice."

"Jesus will," said Georgia, and then she sang again, "You in your little corner and I in mine."

"This steak is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I s'pose I must. If He knows about knives, it's likely He does about the steak." And she broiled the steak beautifully.

"Mary, the steak was very nicely done to-day," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased red face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted nicely or not," she said; "I'll hurry them over." But after she heard about the knives, she did her best.

"How beautifully my dress is done up," Helen said, and Emma, laughing, replied, "That is owing to Georgia." Then she told about the knives.

"No," said Helen to her friend who urged: "I really cannot go this evening. I am going to prayer-meeting. My corner is there."

"Your corner! What do you mean?" Then Helen told about the knives.

"Well," said the friend, "if you will not go with me, perhaps I will with you." And they went to the prayer-meeting.

"You helped ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think that she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but he wouldn't listen

to him; but to-night he said, "I have come to tell you a little story."

Then he told him about Georgia Willis, about her knives, and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes and said, "I'll find my corner, too; I'll try to shine for Him." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath done what she could," and He gave the blessing.

"I believe I won't go to walk," said Helen, hesitating. "I'll finish that dress of mother's; suppose I can if I think so."

"Why, child, are you here sewing?" her mother said; "I thought you had gone to walk."

"No ma'am; this dress seemed to be in my corner, so I thought I would finish it."

"In your corner!" her mother repeated, in surprise; and then Helen told about the knives.

The door-bell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the ten dollars that she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am. I'll make it twenty-five."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India to-day."

"Twenty-five dollars!" said the other angel, "Why, I thought she was poor."

"Oh, well! she thinks she is, but her Father in heaven isn't, you know. She did what she could and He did the rest."

But Georgia knew nothing about all this, and the next morning she brightened her knives, and sang cheerily:

"In the world is darkness,
So we must shine,
You in your little corner,
And I in mine."

Take Time

Take time to breathe a morning prayer, asking God to keep you from evil, and use you for His glory during the day.

Take time to read a few verses from God's Word each day!

Take time to be pleasant. A bright smile or a pleasant word falls like sunbeams upon the hearts of those around us.

Take time to be polite. A gentle "I thank you," "If you please," "Excuse me," etc., even to an inferior, is no compromise of dignity, and you know—

"True politeness is to say

The kindest things in the kindest way."

Take time to be patient with children. Patience and kindness will open a way for good influence over almost any child.

Take time to be thoughtful about the aged. Respect gray hairs, even if they crown the head of a beggar.—*Christian Observer*.

How Do You Preserve Your Reading?

BY MARY EVERLY.

1. When reading, anything in the nature of a quotation is copied in a blank book kept for that purpose.

2. Articles of particular interest found in periodicals are named on cover-margin of the same and kept on file.

3. Clippings from waste paper carefully preserved; often copied, if borrowed.

4. Morning Watch notes on Daily Bible Reading in regular order have filed three blank books and many pages in the fourth; a volume of 476 pages. The latter I shall endeavor to keep.

5. When interested in looking up a particular subject, everything bearing on the same is jotted down in a subject reference book or blank page appropriated for the purpose. My Missionary Calendar—e. g., for the month of September—has nine marginal references.

The Florida Conference

(Reported by Rev. J. E. A. Keeler)

The Florida Annual Conference, which met in Palatka January 17, was one of the best meetings that body ever held. Bishop W. F. McDowell, D. D., presiding. Scott Bartley was elected secretary, assisted by W. P. Holmes and T. W. Williams. Jos M. Deas, statistician, assisted by G. W. Covington, H. W. Austin and Henry Bartley. T. E. Debose, treasurer, assisted by R. E. Robinson and I. P. Ferguson. J. E. A. Keeler, reported to the SOUTHWESTERN CHRISTIAN ADVOCATE.

The presiding elders, Revs. S. A. Huger, P. Swearingen and Oscar F. Niblack, made most encouraging reports, demonstrating a healthy growth and development of the work during the year, especially on the mission fields of the Gainesville District, under Presiding Elder Niblack. The pastors made excellent reports, and every one seemed delighted. The addresses of the Bishop each morning and during the sessions were deep, profound and had a lasting impression in the hearts of the brethren. Bishop McDowell is a great man, and impressed us with the belief that his mind's-eye looks through men.

The finances of the conference were excellent, only a few dollars lacking to make it self-supporting. Let the church say amen. The following church representatives were present: Dr. J. M. King, of Church Extension; Dr. H. K. Carroll, Missionary Society; Dr. C. C. Jacobs of the Sunday School Union; Dr. E. H. Oliver, Epworth League; Dr. J. O. Randall, Aggressive Evangelism; Dr. W. J. Yates of Gammon Theological Seminary; Dr. J. T. Docking, of Cookman Institute; Dr. W. C. Price, of the Book Concern; Mrs. McDowell, the wife of the beloved Bishop; Miss Gamble, of Emmerson Home; Miss Mitchell, of Boylen Home; Rev. Jef-

frey Grant, Superintendent South Florida Mission; Rev. F. L. Baxter, of South Carolina Conference.

The different Conference Anniversaries were great meetings; able speeches covering every scope of the ground were made by the several representatives. Dr. Oliver's Epworth League address was a most able one. Dr. Yates' address has been widely commented upon; it went to the core. Dr. Randall gave great spiritual uplift to the conference. Dr. C. C. Jacobs always gets there and stays there. Drs. King, Carroll and Price got right down to business and held the conference there. Dr. Docking got the hearty co-operation of the brethren. Rev. W. P. Holmes preached an able missionary sermon. The sermon of the Bishop Sunday morning, preceded by a Holy Ghost love-feast, was a masterly one, bringing out the facts of our debts and obligations to God and each other. Rom 1:14, 15, 16.

The following persons were ordained deacons: Silas Niblack, T. P. Page, N. R. Armstrong, C. R. Howard, D. L. Rivers, John Bristow, G. L. Russ, G. B. Wilson and W. P. Player.

The following were ordained elders: G. M. Hearst, A. H. Evans, Arthur Miles, Levi C. Haile, Henry W. Bartley and A. W. Williams.

The memorial services were held Sunday afternoon of the following persons: Revs. W. J. Salmon, J. E. Debose, John B. Wilson and Bishop C. C. McCabe. The appointments were read by the Bishop Sunday afternoon. The changes of note were the appointment of two new presiding elders over the Jacksonville and Ocala Districts, viz., Dr. J. S. Todd and Rev. J. P. Patterson, which gave perfect satisfaction. In fact, nearly all the appointments were satisfactory. The next conference will meet in Ebenezer, Jacksonville, Fla.

SUNDAY SCHOOL LESSON

First Quarter—Lesson VIII. February 24, 1907. Title—“God’s Covenant with Abram.” (Gen. 15: 1, 5-16.) Golden Text—“He believed in the Lord; and he counted it to him for righteousness.” (Gen. 15: 6.) Hymn No. 486.

(Read Gen. 15: 17.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Every step in the life of Abram is fraught with interest and calculated to inspire faith in God. And it is because of his implicit faith in God that makes what he has done so interesting and inspiring. “Whence this faith?” do you ask? It came because of his knowledge of and belief in the existence of God—not a god, mark you, but God. True, it may be that his knowledge of God was limited, that his idea of Him was faint, yet “he knew enough about God to feel that He could be trusted and that His commands were of the highest authority.” Consequently no matter how great the sacrifice the obeying of God’s commands required, he unhesitatingly obeyed. He never stopped to question why he should do this or that, nor consider what the possible outcome would be so long as God commanded. Called of God to leave home and kindred, and to go, he knew not where, he readily and cheerfully obeyed. Such faith was counted to him for righteousness. God could trust him, and did. So will God trust and honor those who trust and honor Him.

Great ends can only be reached by great efforts. Great blessings are the fruits of great faith. God had great ends to meet in Abram and his seed, and had made unto him great promises. Just how these ends would be met, these purposes be developed, Abram knew not, but he staggered not at the promises made. Somehow or other he felt that whatever God said He would do, would surely come to pass. Regardless of the doubts, so natural to all men, his faith triumphed, and “found its reward in the fulfillment of God’s purpose and promise.” Our lesson to-day “is a lesson in the training of faith in God’s purposes in history.” May our study of it bring us larger views of, and greater faith in Him who shapes our ends, rough hew them as we may. Note:

1. God sometimes reveals Himself unto us in visions. “The Lord came unto Abram in a vision.” God had great things to say unto Abram and chose this method as the best by which to make known unto him what He had in mind concerning him and his posterity. The Old and New Testament show that God frequently revealed Himself unto His servants in this way. Joseph’s dream in the Old and Peter’s vision in the New, evidences this truth. The ways of God changeth not. We are old-fashioned enough to believe that God gives His people visions of things to come in our day and time, and that we should heed their lessons and look for their fulfillment as did Abram.

2. God always protects and rewards His servants. “Fear not, Abram: I am thy shield, and thy exceeding great Reward.” Abram was a stranger among strangers. Home and kindred dear were far away. Perhaps he was somewhat fearful. If so, God at once dismisses his fears by assuring him

that He would ever be at hand to encourage and protect him. Besides, having obeyed Him to the extent he had, his reward therefor should be “exceeding great.” How well God kept His word history tells. He is the same God to-day that He was yesterday. Those who put their trust in and follow His leadings may rest assured that He will ever protect and abundantly reward them. His word abounds in promises to this end, and should be a source of encouragement to us amidst life’s conflicts.

3. Faith, coupled with obedience, will be counted to any man for righteousness. “And he believed in the Lord; and he counted it to him for righteousness.” Abram believed in God. He also believed in His ability to redeem His promises. The promises were great, it is true. But Abram’s faith was also great. The greater the promises, the greater became his faith. God could not help but approve of such a man. He could not do otherwise than honor such faith. This verse was one of Paul’s favorite texts of Scripture. He quoted it twice. And well he might, for it shows “that a man is made righteous, so that he can live a holy life under the conscious favor of God, not by any attempt at it in his own strength, but by means of faith.”

4. Questions rightly asked of God will always be answered. “And he said, Lord God, whereby shall I know that I shall inherit it?” This was not an idle question, nor does it indicate that the least doubt worked in Abram’s heart. Abram simply wanted a sign by which his faith might be strengthened and confirmed. He knew not the developments of the future, the trials he might have to pass through—hence his asking for a sign for the recognition and confirmation of what he had already believed. Gideon’s test was nothing more than a question of similar nature. We all need, and, indeed, should desire, helps or signs from God, to strengthen our faith, confirm our hopes, and thus make us stronger in the cause of the Lord. God gave Abram the answer he desired, thus strengthening and inspiring him for the accomplishment of the work he had to do. He will likewise answer us.

5. Obedience brings its own reward. God commanded Abram to make unto Him an offering. This Abram did with the result that God gave him a vision of momentous and startling predictions. In panoramic form the growth, trials, prosperity, etc., of his seed rolled before him. Nothing was kept back. Thus was he prepared for the subsequent trials, temptations, and disappointments of his subsequent life. Obeying God, as did Abram, we, too, may likewise be prepared to stand against the developments of the future.

6. God enters into covenant relations with man. “In that same day the Lord made a covenant with Abram.” Thus God binds Himself to keep His word with His servant, and assures him that through him shall all the families of the earth be blessed. Abram does not understand how it shall be, nor why, but he staggers not at the promise. God had promised. That was sufficient. God is as ready to enter into covenant relations with men to-day as He was in the day of Abram. Why not come unto Him now?

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, February 24:

Convincing the World

(John 17, 20-23.)

Passages for reference: John 9, 35-38; 10, 37, 38; Phil. 2, 15; 1 Pet. 2, 12.

Scripture Basis. Men are convinced by argument, but not always wordy arguments. We depend too much on these. Words call out words. Argument draws out argument. Facts have no answer. They

close the lips of our opponents. The Scriptures do not try to prove that God exists. They call attention to facts that speak louder than words of his existence. God lets his works speak for him. It is our part to call attention to his works and let them convince. Jesus said, “And I, if I be lifted up from the earth, will draw all men unto me.” We point them to Christ, and he does the convincing. “If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the

works.” When John sent from the prison to inquire of Jesus whether he was the Christ, or if they were to look for another, he told John’s disciples to tell him what they saw, and let the works answer the question. Does the world ask whether the Christ’s life is superior to the other? The answer is not theories expounded from the desk, but in lives touching their neighbors with a better influence. John 17, 20-23, is presented the most convincing argument—the oneness of believers. Peters tells it is our everyday actions that convince—“Having your conversation honest among the Gentiles: that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” The references all indicate that the proofs are to be enforced upon the world by Christians.

The Theme Considered. Some Plain Facts. God is deserving of the friendship of every man. Every man needs to know God, or his life is a failure. Christians are in touch with both God and man. It is our business to bring them together. Gratitude to God should prompt us, and interest in our fellow men should make us doubly eager, to bring them about.

Cases Cured. A physician may insert his card in the newspaper, telling of his skill in curing certain maladies. Men read it and are skeptical. A man steps forth and says, “I had that trouble, and he cured me. See, there is no trace of it left.” When one and another stand forth as the living example of what he says he can do, then men are convinced, and if he never fails the proof is complete. The blind man whose sight was given him, and who was questioned by the rulers of the Jews, did not have any question in his own mind that one who could give sight was divine. His sight was an argument too strong to be resisted. A few years ago one might have asked, “What has become of that wharf rat that used to be along the docks in New York, thieving and getting drunk, and breaking all the laws?” The last I saw of him he was sent to prison.” The answer would be, “That is he superintending that successful Water Street Mission, and saving so many fallen men and women.” “Can it be possible that is a miracle.” “It is indeed. That is God’s work. It is his crowning argument—a changed life.” That was Jerry McAuley.

The Most Effective Argument. Deeds right in themselves may be completely neutralized. Much effort is rendered useless because of the spirit in which it is done. Jesus prayed for his disciples on that eventful night in the upper room, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.” Oneness of believers convinces the world that God sent Christ into the world. Again in John, Jesus says, “By this shall all men know that ye are my disciples, that ye have love one toward another.” The spirit of the world is selfish, and contention and strife abound, but all such is out of place among the disciples of the Master. How often the whole work of a church or League is nullified by the contention and bickering of the members. Men have their faith shaken in the genuineness of anything religious, because the spirit of the professors savors so much of the world. Of the members of a handsome church in a large city it was said by a worldly man living near, “The remarks of the members about other members as they pass my house are not calculated to lead an outsider to the church.” Alas that this can so often be said! The Christian name does not convince the world, but the Christian spirit does.

“A man’s foes shall be they of his own household.” Of no one could this be more truthfully said than of Jesus. It is not the world that can oppose his sway effectively, it is the members of his church—those that are numbered as his friends but live as his enemies; lips that at one time profess his name and at another speak the unchristian word; feet that tread his courts on Sunday and walk in the devil’s paths the rest of the week. These are the ones that frustrate the work of others and retard the world’s acceptance of the Redeemer.—*From Notes on the Epworth League Devotional Meeting Topics.*

When we allow our best life to unfold and express itself in word or deed, or to go out from us as pure influence, we grow like God, whose utterance is creation. And always we find it more blessed to give than to receive. We are ourselves served best by serving others.—*E. G. Ames.*

The Upper Mississippi Conference

By The Rev. R. N. Clay

The upper Mississippi Conference of the Methodist Episcopal Church which convened in Holly Springs, Miss., January 9, 1907, was a meeting of great proportion, and a record breaker in very many respects. The Bishop, failing to make connection at Fulton, Ky., did not reach the seat of the conference on the morning of the opening, hence he telegraphed the brethren of the conference to elect some one of the ministers as chairman and proceeded with the organization. Rev. N. H. Williams, D. D., was unanimously elected by ballot as chairman pro tempore. On roll call all of the members but three and most of the probationers answered to their name. One had died, A. W. Wright.

N. R. Clay was re-elected secretary and G. J. Dobson, statistical secretary, and D. Greene was elected conference treasurer. The organization was thus perfected without a hitch. There were many prominent visitors and general officers of the church in attendance. Very many of the members of the conference and friends of education who were anxious to see our educational plant here, Rust University, came early in the session and remained late. Among the visitors of the general church were: Dr. E. M. Randall, of Epworth League; Dr. J. W. E. Bowen, president of Gammon Theological Seminary; Prof. I. G. Penn, of Epworth League; Dr. I. L. Thomas, of the Home Mission and Church Extension Society; Drs. E. M. Jones, J. P. Wraggs, of the Sunday School Union and American Bible Society; Dr. R. E. Jones, of the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. Homer Eaton, of New York Book Concern; Dr. R. E. Gilliam, of the Commission of Aggressive Evangelism; Dr. and Mrs. M. C. B. Mason, of the Freedmen's Aid and Southern Educational Society and the Woman's Home Missionary Society; Dr. T. H. Knight, of New Orleans University. These all made strong and impressive addresses which will have a telling effect upon our Methodism, and educational interests in this part of the great State of Mississippi. Among the other visitors were Bishop E. Cottrell, of the Colored Methodist Episcopal Church; Dr. T. H. Rodgers, president of the Colored Methodist Episcopal College; Rev. Miles Williams, one of our presiding elders of Tennessee Conference; Dr. H. W. Key, of Centenary Church, Memphis; Rev. Berryhill, of the Presbyterian Church; Rev. Borders, of the Methodist Episcopal Church South. The welcome address was delivered by the Honorable L. G. Fance, an attorney at law in this city. Through his kind and brotherly words the enthusiasm began to burn for a good time in the heart of the ministers. This was the greatest conference in very many respects we have had. The seven presiding elders rendered fine reports. They were followed by very excellent reports from almost all of the pastors, which showed very many souls saved to the church during the past year, the benevolent collections reaching the point of \$5,032 with an increase along all lines. The conference because of the "open shop" method of making the appointments seem to have been the most harmonious session we have had in years, and in point of intelligence, manliness and business qualification this conference stands high up the ladder, we were told often in open session. There was but one admitted on trial because of the determined effort of the conference to raise the standard. One was received into full membership. The following brothers were ordained: J. W. McKinney, a deacon; W. F. Isaiah, F. J. Talbert, J. H. Talbert, S. T. Walker, were ordained elders. David Daily, of the Colored Methodist Episcopal Church, was received in full connection, and the order of E. T. Allen from the Colored Methodist Episcopal Church, and R. H. Colben, from the Baptist Church were recognized. Among the many strong speeches, the one made by Dr. Bowen on Thursday night of the conference deserves very special mention, for its far-sightedness, coolheaded delivery, the handling of the great questions, and the solution for them confronting our people in this country to-day; it was the most profound yet, logical and at the same time practical, that we have heard. The same can be said of the address of Dr. E. M. Randall on Child Training. Sunday was a great day in Holly Springs. At the College Chapel at 9:30 the lovefeast was a season of good things. The very walls of the college building seemed to be swayed under the spir-

itual influence of that service, led by Father Adams, W. H. Whitlock, J. Burton, C. W. Walton, W. H. H. Gallim and others. Bishop Berry preached with great power and demonstration at the morning service, thus lifting that congregation of 1000 people upon the wings of his spiritual eloquence, closing with an altar service which brought many students and others to the altar for prayer and consecration. In the afternoon Dr. R. E. Gilliams preached a great sermon at the University Chapel to the satisfaction of many. The enthusiasm ran high during these services in the College Chapel. At 7:30 p. m. at the church Dr. R. E. Jones preached with much power a sacramental sermon and quite 400 partook of the Lord's Supper. Quite a number of subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE were secured. Monday the last day of

the conference was a busy one in receiving the reports of the various committees. This with other important business carried the session far into the afternoon. The six years term of one presiding elder, Dr. N. H. Williams, of the Holly Springs District closed and for a time there was a contest and a question as to who would succeed Dr. Williams on this important district. This hung in the scales of uncertainty until the reading of the appointments, when it was announced that N. R. Clay, pastor of the church in which the conference was being held and secretary of the conference for quite a number of years, was placed in charge of this district. Thus goes into the history of the Upper Mississippi Conference its most prosperous and important session ever held. Through the strong appeals and earnest solicitations of Dr. Bowen seven young men entered Gammon Theological Seminary to make preparations for the ministry, viz.: J. W. Terrell, W. F. Isaiah, B. L. Love, G. H. Gordon, W. T. Pullian, G. W. Logan, W. F. Burton, who left without appointment to attend school.

Louisiana Conference Notes

By The Rev. W. F. Chinn

Pastor Reddix proved himself a host, and tried hard to please and satisfy all. This is his third year, and the new church, when completed, will be a credit to the city and Methodism. The cost will be about \$3,500.

Bishop Berry preached Sunday morning at 10:30 a. m., from Job 23:3, John 14:9. Subject, "O, that I Might Find Him," or "The Soul's Longing for Christ." It was simple, instructive, inspiring and helpful. Long live Bishop Berry.

Bro. E. C. Scott, of our Simpson Church, rendered valuable service for and in entertaining the Conference. The store of Scott Bros. donated three beautiful chairs for the use of the Conference. They are loyal Methodists.

The Bishop was the guest of Mr. and Mrs. W. Buck, prominent laymen of our church.

Dr. Penn was the guest of Prof. and Mrs. Dan Thomas, and rode to Conference like a prince in their fine buggy.

The ministers wives were in evidence also, and tried to help Bishop Berry run things. Among them we noted Mesdames Obee, Hubbard, Johnson, Shallowhorne, Turner, Chinn, F. S. Chinn, W. S. Pierre, Chapman and Cooper, and Mrs. Daniels, to be.

Drs. Wragg and Jones were the guests of Dr. and Mrs. L. M. Coleman, a leading and honored physician of Lake Charles.

Mrs. Grace Lyons, of the Baptist Church, and her sons, Viney and Manuel, rendered excellent and valuable services to the Rev. Mr. Reddix.

The singing was excellent and the choir under the directions of Mrs. Ophelia Loran and M. E. Holmes, promises to be excellent later on.

The lecture by Dr. Mason was said to be the finest ever heard in Lake Charles by white or colored. Net proceeds at the door, \$70, which went to the church.

Secretary Chinn and wife, also Dr. and Mrs. Hubbard, were the guests of Mr. and Mrs. John B. Sams, a leading and enterprising merchant and butcher of Lake Charles, he is also president of a Burial Company, with a paid-up capital of \$5,000.

The Rev. Dr. Bromwell, pastor Woodbury Congregational Church, was a frequent visitor to the Conference, and allowed the use of his church for various purposes. Dr. Bromwell is a representative young man. May his tribe increase.

The South New Orleans District led in benevolences and Pastor Johnson, of Wesley, led in benevolent money, with Pastor Reeves, of First Street, second. Who will lead next year?

D. M. Seals, Geo. Forrest, Rnbt. Jones, J. A. Lindsay, are the jubilee singers of the Conference.

Our new district was made, and P. W. Clark is now mounted. Ride on, Bro. Clark!

D. J. Price is the efficient and popular Treasurer. W. J. M. Price, Statistician. No relationship, however.

The following young (?) men are yet in evidence: A. E. P. Albert, P. Landry, F. T. Chinn, H. T. O. Abbott, J. H. Rylander, A. Luster, J. F. Marshall, Chas. Crockett, G. J. Rogers, and F. Walker.

V. Chapman is the lawyer of the church, M. P. Franklin assistant; P. Landry judge, and for defendant, always Joseph A. Tircuit.

Some one remarked that F. S. Chinn and W. R. Butler look alike since living in Shreveport together. We can attest that they are both colored, at least.

Simpson Memorial Chapel, with her royal pastor and people, will be our guest next January, when the tug of war will take place. Get the ante-room ready, Bro. Taylor. Disappointment is in store for somebody.

Prof. Reynolds, Acting President of Gilbert College, caught the brethren on first sight. We are with you, Professor. A broom factory is promised by April, and some other things later on.

C. D. C. Bryan is the great Resolution writer. He was so anxious to serve everybody and take in everything, that our resolution began, "President and Members of the United States."

Hon. M. S. Alexander, Dr. Isaac Young, Prof. Davage, Geo. F. Huntly, Prof. Ed. Walker, Lawyer F. B. Smith, Rev. C. Metoyer and forty more are out for something. Pick out the winners!

Dr. Logan and Prof. Davage were the guests of Rev. and Mrs. Reddix.

Profs. J. E. L. Hnskins, J. S. Jones, and O. W. Boston are at the head of the schools of Lake Charles, and appear to be doing their work well.

Drs. Maumillian, Joshua and Coleman, our alumni of Flint Medical College, and seem to be prosperous. They live in good homes and enjoy excellent practices.

The Conference designated May 12, 1907, as Annex Day for the University, and special efforts will be put forth to raise a thousand dollars for the same.

Well, the Conference just took the city! The people had never dreamed of such a host. They had seen other Conferences and bodies, but nothing like this before.

Methodism will profit by their visit and much good will be done.

Thus passes into history one of the best sessions of the Conference. Long may the ambassadors live to glorify God and perpetuate His kingdom on earth and in the hearts of men. Amen!

"Rest"

To step out of self-life into Christ-life; to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His garment; to let Him lay His cooling, soothing, healing hands upon your soul, and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His, full of care and responsibility, but only a little child, with a Father's gentle bidding to heed

and fulfill; to lay your busy plans and ambitions confidently in His hands—as the child brings its broken toys at its mother's call; to serve Him by waiting, to praise Him by saying, "Holy, Holy, Holy;" to cease to hurry so that you lose sight of His face; to learn to follow Him and not to run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear medium for His life-tide to shine and glow through; this is consecration—this is rest.—*Christian Worker.*

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

WELL DONE

The month of January has been the very best month in the history of the SOUTHWESTERN CHRISTIAN ADVOCATE. Our receipts have been larger than for any other month. The support and enthusiasm for the paper seem to have been at high tide. The canvass began with the Upper Mississippi Conference at Holly Springs, and the pastors were exceedingly faithful and loyal to the paper. Brother Jesse Burton reported 35; the old soldier, J. W. Parks, 22; J. T. Cannon, 20; E. C. F. Troupe, 13; J. M. Marsh, 12; C. W. Walton, 7; J. W. Walton, 6; J. M. Thompson, 9; while the local membership in Holly Springs outdid itself in giving us the largest list in the history of that church.

The canvass at the Mississippi Conference was under the leadership of our Business Manager, Mr. M. S. Davage. This conference exceeded all its past records, attesting thereby its loyalty and prophesying even larger endeavors for the paper. During the same week the canvass at the Little Rock Conference was in charge of the Editor and the Rev. H. B. Hart, of Columbus, Miss. Brother Hart showed unusual skill as a canvasser, and the Little Rock Conference made a report double that of last year. Hearty resolutions were passed, commending the paper, and the men showed new interest and new loyalty to the idea of self-support. Among those who gave in large lists at that conference were G. A. Hall, J. W. Jackson, D. B. Harston, J. W. Burns, S. M. McDonald and G. N. Johnson.

But it remained for the Louisiana Conference, under the leadership of our Business Manager, not only to excel its previous records, but to lead all the conferences. This is the Business Manager's conference. His father is one of the honored superannuates in this conference, and the name "Davage" has a sort of conjure for the brethren for the brethren of Louisiana. He lifted the shibboleth of "500 subscriptions" at the conference and proud Louisiana fell just a little short of the mark. The Rev. C. W. Reeves, of First Street Church, this city, led off with 53 annual cash subscriptions. He was followed by J. O. Richards, 25; T. J. Johnson, 18; A. D. Venable, 14; W. R. Butler, 12; D. Seals, 12; W. L. Dyas, 10; D. G. Taylor, 8; M. L. Baldwin, 7; T. P. Norris, 7; F. Thomas, 6. W. H. Lang, Jules Benn, F. T. Chinn, V. Chapman, D. S. Sloan, T. A. Brown, J. D. Brightop, D. J. Price, G. A. Payne, J. D. Banks and others also handed in good lists.

Thus closes January, the best month in our history. The Manager came back to the office delighted and encouraged for a large year's work. It now remains to see what the coming conferences will do. The Lincoln, Central Missouri, Lexington, Washington and the Delaware are yet to meet. If these conferences catch the enthusiasm of the conferences that met in January, and the brethren bring in large lists to the conference seat, we have no doubt but that this year's work on the SOUTHWESTERN will be quite the largest in all its history. For this magnificent record the brethren have our sincere thanks.

CHARLES WINTER WOOD

One of the most encouraging phases in the development of the Negro race is the variety of talent. Dunbar is a pre-eminent success in literature; Tanner in painting; Woods in electricity; Washington in education; Mason in oratory; Bowen in scholarship. This diversity of talent proves that there is a greater Negro to be evolved.

The city of New Orleans was favored last week with the presence of Charles Winter Wood, the instructor in Elocution and English in Tuskegee Institute. Mr. Wood came here and was presented in dramatic readings under the auspices of the Colored Young Men's Christian Association. The audience that gathered was one of the most representative and the largest of the kind that has assembled here in many a day. Not only were many of our very best people present, but the faculties of Straight and New Orleans Universities were there in liberal representation. The occasion was the second annual All-Star Concert of the Colored Young Men's Christian Association for the benefit of that organization. Mr. Wood was the star attraction. He was announced for four readings, the first of which was "The Sheriff's Children," by Chestnutt, and the effect of this presentation was very, very marked. It was a forcible and intense example of



CHARLES WINTER WOOD,

Instructor in Elocution in Tuskegee Institute

an audience being held spell-bound. Two other readings were "Aux Italiens" and "Dr. Jekyll and Mr. Hyde." The fourth number was a humorous selection.

Mr. Wood is to the race in the line of dramatic reading what the other gentlemen named in the beginning of this article are in their several fields. Mr. Wood is beyond a doubt without a peer. He has an exceptionally fine voice, which he has under remarkable control. His interpretation of "Aux Italiens" by Lord Lytton showed him a master in the interpretation of the higher feelings. In his arrangement and presentation of "Dr. Jekyll and Mr. Hyde" there was full opportunity for an example of his power as an impersonator and as a reader of tremendous dramatic force. His work in the line of the elocutionary art is of the very highest order and quite inspirational. That he is instructor in Elocution in Tuskegee Institute is in itself evidence that he is a man of remarkable power.

Mr. Wood's life is a romance. His father at one time was a member of the Tennessee Conference of the Methodist Episcopal Church, and died when his son was but yet seven years of age. Young Wood went to Chicago at the age of nine and began earning his living by shining shoes. Here he came in contact with Lawyer Blume, who had a peculiar interest in the shoe shiner. Mr. Blume, learning that Wood had a taste for the Shakespearian tragedy, offered him a reward if he would present the Ghost Scene from "Hamlet." In three days young Wood returned with the announcement

that he was ready. The lawyer did not take the proposition very seriously and thought sure he would have the laugh on the bootblack. Among others who took part in the fun, and who were then rising young lawyers, were United States Senator Mason, Mayor Washburn and Judge Wallace. The bootblack dumfounded the lawyers by his rendition of the selection from Hamlet, and Lawyer Blume unto this day insists that Wood actually turned pale under the strength of his emotion. He found favor with the lawyers, and instead of receiving the one dollar reward promised they gave him a collection of seventeen dollars. Mr. Blume proved subsequently quite a friend to Wood, being instrumental in his matriculation at Beloit College, in Wisconsin, where he remained eight years, graduating from the full classical course. During his term as a student at Beloit he won a number of oratorical honors. On leaving Beloit Mr. Wood entered the Chicago Theological Seminary, graduating from the course of this institution. Shortly after his graduation he was invited by Dr. Booker T. Washington to a place on the faculty of Tuskegee Institute, which he accepted. In 1901 Mr. Wood was selected by Dr. Washington for the John Crosby Brown scholarship at Columbia University, and from this institution he received his master's degree, 1903.

We predict for Mr. Wood a remarkable career in his chosen line.

THE REV. W. H. HIGGINS IS DEAD

The Rev. W. H. Higgins, of the Little Rock Conference, passed to his reward Thursday evening, January 24th, at Pine Bluff, Arkansas. Brother Higgins, tho a man of limited school training, possessed in a marked degree the elements of leadership and a strong personality. He was progressive in thought, upright in life, sunshiny in disposition, and with all a preacher of considerable power. Those who knew him loved him and trusted him. He was honored and revered by his brethren as a man of sterling worth.

He was born August 25, 1851, in Charles county, Maryland, and while quite young with his parents moved to the State of Alabama and later to Arkansas, settling near Little Rock. In 1874 young Higgins was converted and joined Wesley Chapel at Little Rock. In 1879 he joined the Little Rock Conference, remaining from that time a faithful and honored member of the Methodist itineracy. During his career as a minister he served a number of the most important charges of the conference, and each of these constructing the membership and improving property. He began his ministry at Batesville, where he served two years, then one year at Rolling Fork and from thence to Argentina, where he built a church; Jacksonport two years, where he improved the property. His next appointment was Texarkana, then St. James, and Pine Bluff. At the latter place he finished the church and doubled the membership. Subsequently he was assigned to Cotton Plant and at that point finished the church and built a parsonage, leaving this charge for Oak Forest, where he also built a church and parsonage. He was then returned to Batesville, his first appointment, serving here four years and remodeling the church. His next assignment was Brinkley. From this point he was appointed presiding elder of the Pine Bluff District by Bishop Joyce, serving in this capacity six years. Upon his retirement from the district he was assigned to Damon, building at this point a church. After one year at Damon he was assigned to St. Marks, Pine Bluff, where he had purchased two lots and had plans on foot for the construction of a church and at the last conference he was assigned to St. Marks for the second year, altho he was not at the conference seat.

During his twenty-eight years as a member of the conference he answered twenty-six roll calls, being absent once, and at the last conference was absent on account of sickness.

On May 12th, 1875, he was united in marriage to Miss Ellen Mason, who with six children, survives him. His remains were interred at Marche, Arkansas.

THE ANNEX TO BE COMPLETED

The Louisiana Conference at its last session took a very decided stand concerning the completion of the New Orleans University Annex. A resolution was heartily and unanimously passed requesting the presiding elders to apportion the amount to the several charges. It is estimated that \$2,000 will be required to complete the Annex. The second Sunday in May has been set aside as Annex Rally Day, and on this Sunday it is hoped that the entire amount necessary for the completion of the Annex will be realized. That the Louisiana Conference is able to raise this money is not to be questioned for a single moment. This conference raises more, perhaps, per capita than any of the other colored conferences. These men know how to raise money. They are great financiers. Their interest in the Annex is awakened and there is no doubt but that with the hearty co-operation of all friends the completion of the Annex will be an easy undertaking. The books for the completion of the Annex were opened February 9th. President Knight acknowledged the following receipts on the first day: Rev. G. J. Golston, a fine pulpit in memory of his son, \$35.00; Rev. I. S. Leavitt, D. D., \$25.00; Rev. W. R. Butler, \$15.00. All communications and contributions should be addressed to President F. H. Knight, 5318 St. Charles avenue, New Orleans.

THE PASSING OF MRS. C. W. SMITH

Our brother, Dr. C. W. Smith, Editor of the *Pittsburg Christian Advocate*, after a holy and sacred companionship with a noble woman, who linked her life with his at the marriage altar forty years ago, now walks alone, for she is not, for God has taken her. This is a great grief that has come to our brother, and words of sympathy would not appear timely nor very consoling. If sympathy will cheer his heart he has that in abundance from his multitude of friends. He has walked with God long enough to know that God's ways are past finding out, but that all things work together for good to them that love Him. In recording the death of his beloved companion in the columns of his own paper, Dr. Smith writes a most beautiful, appropriate and touching paragraph, he says:

"For almost twenty-three years it has fallen to the writer to announce in these columns the departure of friends, near and remote, and he has done so with feelings of respect and love for the deceased and sympathy for the living; but never have lines been written like these. The iron has now entered his own soul. The one bright earthly light has gone out of his own life. He bows in unspeakable sorrow, but in humble submission to the will of God. No words can express his admiration, reverence and love for the noble woman who after more than forty years of happy marriage has gone now out of his sight and into the home beyond. No one but he can ever know what she has been to him as companion, counselor, guide and inspiration in the years they have spent together. In his private and public life he has taken no step without consulting her, and seldom, indeed, even in the smallest matter without her approval. Her intuitions were almost unerring, and her heart was always true. What her loss will be to him he can feel, but not express.

"For nearly twenty-three years she has prepared every week three departments of the *Advocate*, the Family Circle, Young Folks, and Housekeeper, and without a penny of compensation. Of this nothing more will be said here, as her service will demand some recognition in those departments next week."

Personal and General

Evangelistic services are being held in Yale University, the first time in nearly ten years, by the Rev. William J. Dawson, assisted by Mr. E. C. Mercer.

The Rev. C. S. Briggs, pastor of our church at Romney, West Virginia, has just closed a most successful revival with sixty-seven conversions and fifty-four accessions.

The Rev. G. W. Arnold, D. D., Secretary of the Stewart Foundation in Gammon Theological Seminary, will be in this section next week visiting the colleges in the interest of the Foundation. Dr. Arnold will receive a warm welcome.

Of the Christian Endeavor Society there are, according to late statistics, 68,722 local organizations in more than sixty denominations and more than eighty countries. Mr. William Shaw, treasurer of the society since 1886, has been elected General Secretary.

Mrs. J. Alden Gayloro, a broker in New York City, has introduced a religious element in the life of Wall Street and open-air prayer meetings are being held once a week in front of the Stock Exchange, by the Rev. Henry Marsh Warren, the "Hotel Chaplain."

The new United States Senator from Kansas, the Hon. Charles Curtis, is an Indian, one of the few surviving members of the Kaw tribe, and is the first red man to be elected to that position. He has been for fourteen consecutive years a member of the House of Representatives.

The sixteenth annual session of the Tuskegee Negro Conference will be held at Tuskegee Institute, Alabama, Wednesday, February 20, 1907. The Workers' Conference, composed mainly of teachers and others interested in the educational, moral, and civic uplift of the Negro people will be held on the following day, Thursday, February 21.

The Rev. G. W. Lewis, A. M., D. D., pastor of St. Paul Methodist Episcopal Church, Pensacola, Florida, delivered, January 1, the Emancipation address in his town. The address was very cordially received and by the request of the Emancipation Celebration Association has been printed in an attractive form and may be had for ten cents each by addressing Dr. G. W. Lewis, 404 Gadsden street, Pensacola, Florida.

Notwithstanding Kentucky has the reputation of making "good whiskey," the cause of temperance is growing in that State. The revised statistics down to February 1st on prohibition in that State show a remarkable presentation. Of 119 counties 95 have ousted the saloons root and branch, and only four counties are under the practical domination of the saloon. In these four counties there are 11 towns that are local option towns.

First Methodist Church, Spokane, Washington, of which Dr. Henry I. Rasmus is pastor, was formally dedicated Sunday, February 3, Bishop Moore directing the services. The church was originally planned was to cost \$60,000, but it is now estimated that fully \$85,000 will be needed to pay for the completion of the structure, and the committee feels that had the work been done by contract that nearly \$100,000 would have been necessary.

Mrs. T. H. Haggerty, of St. Louis, Mo., for thirty-five years secretary of the St. Louis District Woman's Foreign Missionary Society, was recently honored by the sisters of that district organization by giving her a notable reception. Mrs. Haggerty was presented with a purse and thirty-five carnations, representing thirty-five years of faithful service in mission work. Dr. Haggerty, her venerable husband, was also remembered, being presented with a handsome umbrella.

Plans are making to move the Episcopal residence to Spokane, Washington, the purpose being to bring it nearer to the center of the Northwest. The Rev. A. A. Monroe, who broached the project at the last meeting of the Methodist Ministers' Association, said: "All the ministers of this district are desirous of accomplishing this transfer, and we hope that our agitation and discussion of the question will have great effect on the action of the next General Conference when this will be decided."

The Ladies' Aid Society of First Methodist Episcopal Church, Mount Vernon, N. Y., has paid its entire subscription of \$1,500 to the debt fund during the past year, in addition to which it has provided the dining room of the church with new dishes, bearing the monogram of the church, at an expense of \$150. The same amount has been spent in new furnishings for the parsonage. The society rejoices in the continued sale of ribbon book-marks, both at

retail and wholesale, having raised \$700 from this source alone.

Epworth Leagues in Spokane, Washington, at a meeting in Jefferson Street Methodist Episcopal Church, presided over by B. L. Jenkins, head of the Spokane District, pledged their support to the convention of the Baptist Young People's Union of America in Spokane July 4-7, and offered themselves to the executive committee for any service they can render in welcoming their fellow-workers to Spokane, making their stay pleasant and making the convention the greatest possible success.

The Day of Prayer for Schools and Colleges, January 31st, was observed by the faculty and students of Morristown Normal and Industrial College, Morristown, Tenn., of which Dr. J. S. Hill is president. Such was the interest manifested that the meetings were continued until Sunday night, three meetings each day, resulting in the conversion of fifty-seven students. Such is the religious influence that the school is exercising that there are only five students over fourteen years of age in the entire school, numbering over 350, who are not professing Christians. This goes to bear out the statement that has been repeatedly made by our Secretaries and the heads of our schools, that our schools for the education of the Negroes in the South are essentially Christian schools.

The Legislature of Tennessee has just passed a bill giving to the Peabody College for Teachers, at Nashville, the sum of two hundred and fifty thousand dollars. Appropriations from other sources, notably one from the Peabody Education Fund of one million dollars, which had been made but depended upon the appropriation just passed by the State of Tennessee, make the total already given more than a million seven hundred thousand dollars which will come to the College this year. Assurances of other donations had been given; to be made as soon as the College is permanently and adequately endowed, which is now practically accomplished. The College will have handsome buildings, new departments, additional professors, and promises to be one of the greatest Teachers' Colleges of the country.

Mrs. Mary Church Terrell, the well-known and highly accomplished writer and lecturer, of Washington, D. C., has captivated the people of Charleston, S. C., where, in answer to the invitation of the Epworth League of Old Bethel Methodist Episcopal Church, she spoke Wednesday night, January 30, on "The Progress of a People." The Rev. I. E. Lowery is pastor of Old Bethel, and Mrs. Chaplin is the wide-awake president of the League. On this occasion Dr. W. D. Crum, introduced by the Rev. E. B. Burroughs, acted as master of ceremonies, and at the close of the lecture presented Mrs. Terrell a beautiful bouquet, the gift of the Aureole Coterie, a club composed of young men. The following Monday night Mrs. Terrell delivered another excellent lecture in Centenary Methodist Episcopal Church, of which the Rev. M. M. Mouzon is pastor, subject, "Taking Things for Granted."

The American Baptist chronicles the death of H. C. Faulkner, M. D., D. D., who after several years as a practicing physician in Chicago, Ill., went out, in 1902, accompanied by his wife, as a medical missionary under the auspices of the Foreign Mission Board of the National Baptist Convention, for work in Africa. Dr. Faulkner died of pneumonia in Monrovia, Liberia, West Coast of Africa, December 11, 1906. He was one of the promoters resulting in the organization of the board of health, of which he was its secretary, and also appointed as the health physician for the harbor; was the appointed physician for the Liberia College, and was also the coroner's physician for the city of Monrovia, the capital of the republic. The officials of the government and the legislature turned out in a body to pay the last tribute of respect at the funeral. Mrs. Georgia De Baptiste-Faulkner, wife of the deceased, has not yet returned to Africa. The news of her husband's death reached her in Brooklyn.

MEMBERSHIP BUREAU

Bay Cities Methodist Episcopal Membership Bureau has been established by the San Francisco Preachers' meeting. Church letters sent to the San Francisco Depository, 2490 Shattuck Avenue, Berkeley, will be forwarded to the following secretaries. Church letters may also be sent directly to these secretaries: Rev. E. G. Keith, Twenty-sixth and Church street, San Francisco; Rev. J. C. Bolster, 915 Chester street, Oakland; or Dr. S. D. Hutsinpillar, Berkeley.

MRS. LUCY THURMAN, NATIONAL SUPERINTENDENT OF COLORED W. C. T. U. WORK, COMING TO TEXAS TO HELP ENLIST 500 NEGRO WOMEN TO DEFEND THE HOME FROM THE RUIN OF STRONG DRINK.

Dates as follows: February 15-20, Marshall; 21-22, Tyler; 23-March 1, Waco, 2-8; Austin; 9-11, Seguin.

Other dates will be given later. Mrs. Thurman needs no introduction to the people of Texas. Her excellent work in the state in the past speaks more for her than words. Her plan is to help the Thurman W. C. T. U. enlist 500 women who will sign the pledge, and pay the small sum of 50 cents per year to help save the home, the race and the country from the drink evil. We know that all leaders of the race who are leaders in truth and purity will welcome her coming to us in this great hour of need. We believe the stand our women are taking against the immoral saloon will serve in no small way to convince the nation that we are not what Prof. Kelly Miller's "Triality of Thomases," as he often refers to our enemies, think we are. There is no better chance for us to contradict their statements than by opposing this business which is run by white men and which destroys the virtue of our girls and makes criminals of our boys, and by which class this "Trinity of Thomases" and their kind are measuring the whole race.

Mrs. Preston will not be with us, and will be unable to leave her home for a whole year. She has relapsed with an injured limb which was hurt in a run-away last summer. She writes how sadly disappointed she is because of the occurrence, but we have no control over accidents, and believe she will be with us some other time. The college people and our friends will share with us this regret.

Six hundred pledges have been signed in Waco. These names are recorded in a pledge book containing space for 8,000 names. Waco has organized a W. C. T. U. with 18 women paying dues cash, and four men paying dues as honoraries. They have ordered 3,000 pages of literature to be distributed in the city that parents and children may see clearly that God's word is true when it states that "at the last it biteth like a serpent and stingeth like an adder." In the mass meeting of the 20th crowds were turned away for want of room. The meeting was held at the Christian Church, where the pastor speaks out boldly against the evil. He and his wife are members of the W. C. T. U. Mr. W. O. Miller stayed home and cared for the baby while his wife and sister went to the meeting to defend the home from the saloon that destroys the boys. He paid another man to work in his place. Friends asked a gentleman to go in the saloon and have a drink but he said no, he was a W. C. T. U., he was with his wife, and never expected to go into a saloon again. Noble man! He believes more in his wife and the W. C. T. U. than he does in the saloon. He is right, we believe.

It is so encouraging to see how many of the teachers in Waco lend a helping hand in this glorious reform. Saloons must go.

Mrs. M. E. Fairchilds, of Houston, formerly teacher in Samuel Huston College, will help with the correspondence of the state. Our secretary has been unable to keep up with the work because of ill health and other work.

The success of prohibition in Texas has caused the brewers considerable alarm. In a circular letter to the Dallas liquor dealers, appearing in the

columns of the *Houston Chronicle* of December 22, 1906, they sent out the warning: "Keep legal hours or you will have no house to keep." They call on the Dallas saloon men to obey the law and promise to assist in the enforcement of the law. They call attention to the fact that Dallas is the only wet spot in that county and unless the law is obeyed Dallas will go in the prohibition ranks. This is significant coming from the Texas Brewers' Association. Some people who profess faith in God do not believe so much. If Dallas can close the saloons, every city in the state can. There are some of us who have as much faith in the success of prohibition as the brewers profess to have. We believe the saloon must go. The letter further says: "The issue in Texas, so far as the saloon and kindred interests are concerned, is simply lawful saloon or no saloon." They made a mistake in inserting the word "lawful," for the real issue is "saloon or no saloon," and in due season it will be "no saloon."

ELIZA E. PETERSON.

NOTES—SAN ANTONIO DISTRICT.

We upon the San Antonio District have begun our year's work in earnest, determined to succeed upon all lines, and shall act upon the aggressive line until our next Annual Conference.

I have held up to date eight quarterly conferences. In each marked advancement has been shown upon all lines.

I have just returned from Gonzales and Shiner, the Rev. A. L. Carper, pastor.

On Friday night an old-time love-feast meeting was had, which added much to the services that followed.

After love-feast the members and friends, led by Mrs. M. J. Mathis and Dr. T. A. Jones, stormed the parsonage, leaving quite a number of eatables for the pastor and wife. At this time the writer was looking on.

Saturday, February 2, the business part of the conference was held. The same was well attended; the reports were good. Saturday night the writer preached to a splendid congregation, at which time he was the party stormed. February 2nd being the presiding elder's birthday, T. A. Jones, M. D., presented to him in most eloquent words a set of books and salt-cellar as a present from the Gonzales Methodist Episcopal Church.

Sunday was a glorious day for all who came to have their spiritual strength renewed, for the Holy Ghost came upon us. Bro. Carper is doing good work for our church in Gonzales. I trust each pastor upon the San Antonio District will hold a love-feast meeting each ninety days. Dear brothers, do your best for the SOUTHWESTERN.

J. W. WEAKLEY, P. E.

EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION.

The first Epworth League and Sunday School Convention of the Staunton District, Washington Conference, assembled in Augusta Street Methodist Episcopal Church, Staunton, Va., Rev. Moses Lake, pastor, Jan. 16-20, at 10 o'clock a. m., Rev. Moses Lake presiding. The devotional exercises were conducted by Rev. J. W. Lavatt of Middletown, Va., who announced Hymn 498, "Behold the throne of grace." After prayer the 12th chapter of Romans was read. The Lord's Supper was administered by the presiding elder, Rev. J. W. Waters, Sr., assisted by Revs. J. W. Lavatt and Moses Lake. The Rev. Jos. Wheeler was elected secretary; Rev. G. S. Lawrence, assistant. The object of the

Thousands of Women Have Kidney Trouble and Never Suspect It



MRS. SCOTT.
An interesting letter to our readers from Mrs. Gertrude Warner Scott, of Vinton, Iowa:

Vinton, Iowa.
My trouble began with pain in my stomach, so severe that it seemed as if knives were cutting me. I was treated by two of the best physicians in the country, and consulted another. None of them suspected that the cause of my trouble was kidney disease. They told me that I had cancer of the stomach, and would die. I grew so weak that I could not walk, and I only weighed sixty pounds. One day my brother saw an advertisement of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. He bought a bottle at our drug store and I took it. My family could see a change in me, for the better, so they obtained more, and I continued the use of Swamp-Root regularly. I was so weak and run down that it took considerable time to build me up again. I am now well, thanks to Dr. Kilmer's Swamp-Root, and am keeping house for my husband and brother, on a farm.

Gratefully yours,

Gertrude Warner Scott

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are often sure to follow: Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone—and you may have a sample bottle free by mail.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

convention was to encourage, stimulate and create greater enthusiasm and interest in the work of the League and Sunday school.

Papers were read and subjects discussed in the interest of the social, moral and religious training and development of the young people. The convention was favored by the presence of Dr. J. O. Spencer, president of Morgan College, Baltimore, Md., who delivered several addresses on the subject of Christian education. Welcome addresses were given on behalf of the Baptist Church by Rev. Dr. Pannel, pastor of the Ebenezer Church; on behalf of the citizens, Lawyer J. M. Morris; on the part of Augusta Street Methodist Episcopal Church, Prof. J. A. Anderson. Beautiful and inspiring music was rendered by the choir and Sunday school of the church, under the direction of Miss R. E. Bond; the Mt. Chaple Methodist Episcopal Church choir of Augusta, and the choir

of Mt. Zion Baptist Church, Prof. E. ers, director. Revs. J. Moses, Thos. White and Samuel Moses of the Baptist Church, and Mr. I. N. Baker of Richmond, Va., were introduced and gave fraternal greeting. Rev. J. Waters responded to the greetings with a happy and enthusiastic manner. The members and friends of churches manifested great interest in the convention, and very hospitably entertained the delegates and ministers, for which resolutions of thanks were tendered by the conference. The following ministers preached: Revs. B. Gibson, G. W. Lawrence, J. W. Warren and Jos. Wheeler. The convention elected the district officers as follows: Rev. Moses Lake, president; first vice-president, Rev. E. P. Moon; second vice-president, Rev. J. W. Warren; third vice-president, Rev. J. W. Waters, Jr.; fourth vice-president, Rev. H. E. Carter; treasurer, Rev. J. Davis; secretary, Rev. Jos. Wheeler. These brethren were very impressively installed by the president.

The next convention will be held at Harrisonburg, Va., in July or November. Jos. WHEELER.

STEWARDS' MEETING. HOUSTON DISTRICT.

The District Stewards of the Houston District, Texas Conference, met with Boynton Chapel Methodist Episcopal Church, Galveston, Texas, Wednesday, January 29, at 10 a. m. with Presiding Elder J. M. Johnson, D. D., presiding. A number of the pastors were in attendance and showed good interest in the financial and spiritual affairs of the work on the district. Rev. L. E. Mitchell conducted the religious exercises. The presiding elder, having made his first round the district, had nice things to say about the temporal and spiritual condition of his work. In reference to salaries of pastors, he stated that the charges on his work, with two exceptions, had made a raise over the year in amounts estimated for ministerial support. The elder shows a desire to see his preachers and their families well provided for. The stewards then went about their work according to paragraph 290 of the Discipline and made an estimation of \$1,600 for the presiding elder's salary, including house rent and traveling expenses. This shows a raise of \$100. The amount estimated was apportioned among the charges as follows: Beaumont, \$110; Beaumont Mission, \$32; Columbia, \$30; Anchor, \$30; Crosby, \$10; Dickinson, \$30; St. Paul, \$100; West Tabernacle, \$140; Harrisburg, \$60; Boynton Chapel, \$60; St. Marks, \$30; Mallalieu, \$10; St. James, \$60; Sloan Street, \$10; Trinity, \$160; Kendleton, \$60; Kourmond, \$20; Liberty, \$48; Orange, \$60; Richmond, \$60; Rosenberg, \$40; Wallville, \$100; Roweville, \$60; Thompson, \$50; Deep Water, \$20.

In addition to raising the presiding elder's quarters, the district stewards should make an effort to raise the amounts apportioned their respective appointments for Episcopal Funds and forward the same at the close of each quarter at least.

FREEMAN PARKER, Secty.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty Periods, Pains in the Womb or Growths, Flashes, Desire to Cry, Creeping Feet, Pain in the Spine, Pain in the Back, and Female Troubles, to all sending address to mothers of suffering daughters I will explain a Successful Home Treatment. You decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and I will send you a free trial. Address M. M. Summers, Box 176, Notre Dame, Ind.

PERSONALS

The address of the Rev. M. C. Harris is changed from Litcher to Central, La.

All communications to the Rev. J. A. Patterson should be addressed, Gulfport, Miss.

On the Paris (Tenn.) charge everything is moving smoothly. The church is enjoying the pastorate of the Rev. J. P. Neal, and under his lead new life is growing.

Miss Hattie Walker, of Lenoir, La., has returned home from a pleasant visit with relatives in Louisiana.

All correspondents of the Rev. D. A. Bragg should address him in future at Kosciusko, Miss.

The corresponding secretaries of all auxiliaries of the Woman's Home Missionary Society, East Tennessee Conference, are requested to forward all moneys collected to the conference treasurer, Mrs. E. E. Gardner, at Tip Top, Va., and receive vouchers for the same.

Presiding Elder R. R. O'Neal held the first quarterly conference at Woodbury, Ga., January 26. The session was of pleasure and profit to all attendants. The elder held also the District Stewards' meeting at Woodbury the 31st ult., with satisfactory results. The Rev. R. S. Stacey is pastor at this point.

The address of the Rev. T. F. Robinson, of the Louisiana Conference, is Shreveport, La., instead of Longstreet, as heretofore. Bro. Robinson goes to Daniels Chapel, as he says, "to build a church" and build we truly believe he will, strongly, substantially, for Christ's cause.

The officers of the Woman's Home Missionary Society, East Tennessee Conference, are: Vice-president, Mrs. M. F. Diggs, Welch, W. Va.; corresponding secretary, Mrs. J. B. Hall, Graham, Va.; recording secretary, Mrs. D. E. White, Graham, Va.; conference organizer and treasurer, Mrs. E. E. Gardner, Tip Top, Va.

The stewards, members and friends of our church, at Atoka, Tenn., recently presented to their pastor, the Rev. Wm. Neal, a purse of \$5.95. Brother Johnson Adkins is a loyal supporter of both church and pastor, a faithful steward and class leader. Mrs. Mary A. Harris is a splendid leader among the women and there are other faithful workers in our church here who are to be relied upon at all times.

Following is the financial report of Haven Chapel Methodist Episcopal Church, Meridian, Miss., for the year

ending January 16, 1907: Trustees collected on indebtedness, \$344.83; collected on improvements, \$166.25; for sexton and funeral, \$39.30; Stewards: Ministerial support, \$341.50; presiding elder, \$42; the poor, \$18; benevolence, \$62; Sunday school, \$42; house rent, \$60; visiting preachers, \$6.50; total, \$1,122.40. Haven Chapel is alive under the leadership of Rev. N. W. Ross.

There is no doubt "Rust Boys," classmates in the days gone by of J. H. P. Westbrook, now successful men in the different walks of life, who will find of interest the following paragraph, clipped from a recent issue of *The Statesman*, of Denver, Colorado:

"Last week there was an operative case of rather unusual character in a white family living at 2346 Curtis street, in which the services of Dr. J. H. P. Westbrook were called. It was double placenta pneumonia, two cords and twins. This unusual condition developed only after the operation began and the history of medicine shows that only a small portion of mothers so conditioned live. Yet Dr. Westbrook came out of the case with colors flying. This is his twenty-sixth case of operative surgery and he has not yet lost a patient. Though one of the younger physicians, he has had such wonderful success, not only in this branch of his profession, but also in the medication to effect a cure, that he ranks well for successful treatment."

The fourth Ministerial Council of the Birmingham District met January 23-24 in East Thomas Methodist Episcopal Church, with the Rev. W. H. Nelson, D. D., presiding elder, in the chair. After the devotional exercises, led by the Rev. V. D. Oatman, the chairman stated the order of the meeting and made an earnest request of the brothers to make every effort possible to raise all of the benevolent collections and explained each under the new formed societies. Dr. Wm. R. A. Palmer, president of our Central Alabama College, was present and made a very helpful and impressive speech on the work of the school. The Council organized a Ministers' Union of the district, with the following officers: T. H. Hurn, president; T. P. Phillips, vice-president, A. Calahan and Wm. Stous, secretaries; Wm. Coleman, treasurer. Program Committee: G. W. Sewell, Wm. R. A. Palmer and A. L. Boyd. By unanimous consent the Council agreed to work for the saving of one thousand souls this year. Too much credit cannot be given to the Rev. A. Calahan and his good people for the hospitable entertainment of the Council. After transacting considerable work of interest and importance, the Council adjourned to meet next year in Tuscaloosa, Ala. A. L. Boyd, Secretary.

Doings of the Workmen

ALABAMA.
Sayreton, A. L. Boyd, Pastor.—Our first quarterly conference convened January 26-27, with the Rev. W. H. Nelson, D. D., presiding elder, in the

chair. Most of the officers were present with fairly good reports. The elder preached two inspiring sermons and much to the delight of all who heard him. A goodly number partook

Good News for the South
HEALTH SPECIALIST SPROULE
The Great Catarrh Specialist Explains
HIS METHOD of TREATMENT



THE GREAT ENGLISH SPECIALIST.

CURES ALL FORMS OF CATARRH

Nineteen years ago a young but highly honored Surgeon in the British Royal Navy astonished his friends by suddenly leaving the service and entering on private practice. That Surgeon was the now famous Health Specialist Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Specialist Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

As Specialist Sproule had foreseen, Catarrh spread with frightful rapidity. Twenty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in the large majority of cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent. in the last five years. Nearly all of these cases have been traced back to Catarrh as their starting point.

Health Specialist Sproule makes the treatment of Catarrh a specialty. He cures Catarrh. Specialist Sproule, the first to make Catarrh a specialty, has perfected the only scientific, constitutional and PERMANENT cure. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicines that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Health Specialist Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all, do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up snot?
2. Are your eyes watery?
3. Does your nose feel full?
4. Do you sneeze a good deal?
5. Do crusts form in the nose?
6. Do you have pain across the eyes?
7. Does your breath smell offensive?
8. Is your hearing beginning to fail?
9. Are you losing your sense of smell?
10. Do you have a phlegm in the morning?
11. Do you have a phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel drooping in back part of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly, on the dotted lines, cut out and send to Health Specialist SPROULE, B. A. (Graduate in Medicine and Surgery of Dublin University, formerly Surgeon British Royal Naval M. H. Service), 432 Trade Building, Boston. Be sure to write to-day.

DISEASES OF BRONCHIAL TUBES.

When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

NAME.....
ADDRESS.....
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of the love feast and Lord's Supper in the evening and at night, although the weather was cold and disagreeable. The elder was paid in full. In a seven

days' meeting the church was much revived and two were converted. Three have joined the church this quarter. Much kindness and appreciation have

been shown the pastor and family this quarter by the members; they are making every possible effort to make us happy and comfortable. They have promised to stand by the pastor and church. Their motto is "Success."

The Theodore, Alabama, charge has a wide-awake pastor in the person of the Rev. F. F. Owens. All departments of the work are making advance under his leadership. The members of this church are splendid workmen, and this fact alone, although the membership is small, assures success. All efforts are now directed toward the completion of the new church edifice at Theodore. The pastor reports since the recent session of the Annual Conference, the organization of a new work at Lutsworth. At this place on January 20th, excellent services were held, the Rev. Mr. Owens preached two able sermons and the sum of \$160 was raised on the new building.

FLORIDA.

Branford, D. W. McQueen, Pastor.—Presiding Elder O. F. Niblack held the first quarter February 3, with the new pastor. Raised for elder, \$6.35; for pastor, \$2.60. The elder preached a strong sermon, after which he administered the Lord's Supper to 24 communicants. The church seems imbued with new vigor. The necessary requisites have been purchased with which to cell the church; work on the same will begin soon.

GEORGIA.

LaGrange, Missie Hill.—We are rejoicing over the return of our pastor, the Rev. I. F. Grimer, for the second year. The people are trying, by the help of the good Father, to do more for Him this year than in the past. Last year many souls were brought to Christ. Rev. I. F. Grimer seems to be well pleased with the people of Burk's Chapel Methodist Episcopal Church. We are expecting to raise every dollar of our benevolent money this year as we did last year. The first Sunday in March will be held our first quarterly conference at Burk's Chapel, with the Rev. R. R. O'Neal in the chair. We are expecting to pay him out on that day. Presiding Elder O'Neal is the man for this district.

Commerce Charge.—We are rejoicing over our success this year, as our church is in better condition now than it has been in twenty years. Great praise should be given our pastor, the Rev. A. McNeal, for the way in which he has managed the work. On Friday night, Feb. 1, our first quarterly conference was held, with Rev. L. K. Gowens, presiding elder, in the chair. The elder addressed the conference with fitting words, the business was then dispatched. Sunday the elder preached an eloquent sermon to the delight of all who heard it. Raised \$50. Paid the elder, having \$37 left for pastor and church.

Cedarsville, W. M. Wims, pastor.—We had just celled the parsonage for protection from the storm, when on February 1, around the north corner of the house came a mighty rushing wind and all at once the doors flew open and in came a great number—the membership of the church, led by Mr. and Mrs. J. C. Posey, with baskets and sacks and they left all kinds of good things. The pastor and wife are yet rejoicing over the kindness of their loyal members.

KENTUCKY.

Falmouth, B. F. Ayers.—Sunday was a high day with us. Rev. Jas. Allen, who has served us as a leader, preacher and Christian for two years, preach-

Verdict for Dr. Pierce

AGAINST THE
Ladies' Home Journal.

Sending truth after a lie. It is an old maxim that "a lie will travel seven leagues while truth is getting its boots on," and no doubt hundreds of thousands of good people read the unwarranted and malicious attack upon Dr. R. V. Pierce and his "Favorite Prescription" published in the May (1904) number of the Ladies' Home Journal, with its great black display headings, who never saw the humble, groveling retraction, with its inconspicuous heading, published two months later. It was boldly charged in the slanderous and libelous article that Dr. Pierce's Favorite Prescription, for the cure of woman's weaknesses and ailments, contained alcohol and other harmful ingredients. Dr. Pierce promptly brought suit against the publishers of the Ladies' Home Journal, for \$20,000.00 damages.

Dr. Pierce alleged that Mr. Bok, the editor, maliciously published the article containing such false and defamatory matter with the intent of injuring his business; furthermore, that no alcohol, or other injurious, or habit-forming, drugs are, or ever were, contained in his "Favorite Prescription"; that said medicine is made from native medicinal roots and contains no harmful ingredients whatever; and that Mr. Bok's malicious statements were wholly and absolutely false.

In the retraction printed by said Journal they were forced to acknowledge that they had obtained analyses of "Favorite Prescription," from eminent chemists, all of whom certified that it did not contain alcohol or any of the alleged harmful drugs. These facts were also proven in the trial of the action in the Supreme Court. But the business of Dr. Pierce was greatly injured by the publication of the libelous article with its great display headings, while hundreds of thousands who read the wickedly defamatory article never saw the humble, groveling retraction, set in small type and made as inconspicuous as possible. The matter was, however, brought before a jury in the Supreme Court of New York State which promptly rendered a verdict in the Doctor's favor. Thus his traducers came to grief and their base slanders were refuted.

ed at 11 a. m. and at 7 p. m. Rev. B. Spillman of the African Methodist Episcopal Church preached at 3 p. m. It being our club rally day. Club No. 1 raised \$30.35, M. F. Williams, leader; No. 2, \$58, Laura Warner, leader; total, \$88.35. God has certainly blessed us in our work under our worthy leader.

LOUISIANA.

Crawford, O. B. Gibson.—On Wednesday night, January 30, 1907, a committee of ladies and gentlemen, composed of some of the prominent members of Mt. Zion Methodist Episcopal Church, Crawford, La., assembled at the parsonage to tender a reception to Dr. P. Landry, the ex-pastor of this charge. Among the old guards present were Messrs. Isaac Bell and Marcel Rancourt, Mrs. Emma Bell, Matland Jackson and Priscilla Cyrus; Misses Corn Weeks and G. L. Landry and Mrs. Elizabeth Jackson, of Houston, Texas, were present. Prof. A. C. Washington delivered an eloquent address as did also Bro. Epriam Davis. Dr. Landry, in well chosen words responded, expressing himself as being well pleased with the year's work, and that peace and harmony existed between all concerned. The writer spoke of Dr. Landry as a pastor, for he is a model pastor, the church and parsonage being properly cared for. We have a parsonage neatly furnished that no Methodist preacher need be ashamed to enter. Being recording steward of this church I can truthfully say, for 24 years, Dr. Landry is the only pastor who has closed up a year's work and left money in the church treasury. The auditing committee reported to the Board of Trustees January 27 a cash balance in hands of the treasurer, of \$62.22. Notwithstanding Crawford loses a good pastor, St. Mathew is lucky to get him, since time changes and we are aware of that fact. We have as our pastor the Rev. Mr. H. J. Wright. We

shall try to make the church work go this conference year.

MISSISSIPPI.

Biloxi, R. L. Carpenter, Pastor.—On my return here I was cordially received by the members and friends of Israelite Chapel Methodist Episcopal Church. This is the beginning of my second year. The Ladies' Aid Society is doing a great work. In less than two months it has raised more than \$30. I want to thank the sisters of the Aid for my conference suit, which was presented by Sisters A. B. Pittard, A. Green and M. Moss, on the 14th of January. We have a faithful band of working sisters at Biloxi. The outlook is bright for success. The people are pleased with the action of the Annual Conference and the pastor is pleased with his people. We want a better report this year than we had last, notwithstanding last year's was better than has been for five years, so the people say. Biloxi must come to the front.

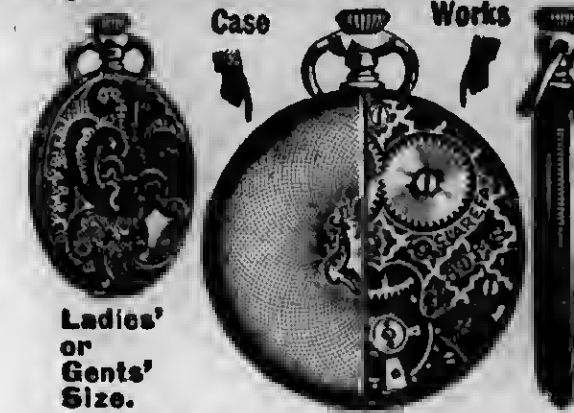
Indianola Circuit, W. M. McCroy.—I desire to express our gratitude to Bishop J. F. Berry and Rev. J. W. Winbush, presiding elder of the Greenville District, for sending us Rev. E. H. Holmes to serve us another year. This is his third year and we are more grateful for his return this year than ever. Since the conference at Holly Springs he has succeeded in moving the parsonage, has built a new brick chimney to the same and his family is now living in it. We are arranging to make this year the best in the history of the circuit. The Rev. J. W. Winbush, presiding elder, was with us January 26-27, holding his first quarterly conference, which was a success, though the weather was very unpleasant. Rev. J. W. Winbush preached a splendid sermon. Collection \$12.05. Notwithstanding we had not paid our pastor anything since conference we obligated ourselves to give him \$550. Our watchword is full benevolence by the first District Conference, pay pastor and presiding elder in full and all indebtedness of the church paid; get the SOUTHWESTERN into every possible home and then our pastor and elder can come to the next Annual Conference, to be held in Greenwood, Miss., with their heads above the waves. We pray to lead this district in conversions.

Summit, H. J. Jordan, Pastor.—I want to thank the good people of Summit and Magnolia charge for the kind way they have received me for this, my third term on this charge. This seems to be a bright and happy beginning. Both officers and members have entered into the work with great cheer and courage. Prayers are going up from the heart of every member for the coming of the Holy Spirit; lives are being laid upon the altar as sacrifices daily, and we are beginning to see the result. Souls are being converted in every service and we are planning to make this the best year of our life. Sunday was a high day with us at Magnolia. Six conversions; collection, \$43.50.

West Point.—West Point Charge, by the help of God and the faithfulness of its members, broke the record last year and to-day she stands among the leading charges of the Upper Mississippi Conference. The pastor on his return from the conference, met a warm reception and almost every member in the charge has pledged himself, God helping him, to make this the best year of any in the history of his life. Every interest of the church shows signs of renewed life. Our Sunday school, under the management of

Guaranteed Watch 54

Finely Jeweled Movement For Regular Wholesale Price, \$12



This Clarefax watch is a thin model, stem winder and stem set, well made, beautifully jeweled movement and finely balanced with patent regulated dust hand, named dial and fancy hands. Every Clarefax watch is accurately timed, tested and regulated before leaving the factory and guaranteed absolutely for 20 Years. The case of the watch is a double hunting case, genuine gold and handsomely engraved.

This Clarefax Watch for \$5.40 is the best watch ever sold for less than \$12, and thousands of people have paid from \$15 to \$30 for watches nearly as good. We are able to sell it for \$5.40 only because the manufacturers had to raise money in a hurry and sold us the entire output of their factory at less than cost of production.

Do not send money with order, but send us your name, postoffice and nearest express office. Tell whether you want a ladies' or gents' Clarefax watch, and we will send the watch to your express office, where you may examine it before paying for it, and after you are positive as to its value, the express agent \$5.40 and express charges. If the watch does not please you after you examine it, have the agent return it at our expense. Guarantee Watch Co., Dept. 787 Chicago, Ill.

Prof. G. W. Miller and his faithful teachers, Mrs. Annie Cooper, Mr. Francis Lindsey, Miss Bessie Russell, Mrs. Rosa Parker and Mr. A. B. Coleman, is doing a great work. Notwithstanding the winter months it can safely said that the school is as full of life now as it was last year in April. The prayer and class meetings are encouraging and growing in interest. One of the best class meetings which I have been witness in some time took place here January 24. More than one hundred testified for Christ and expressed a desire to live a better life this year. One precious soul professed a hope in Christ and several were at the altar. At the close of the meeting about seventy-five members visited the parsonage, and more than one hundred pounds, consisting of meat, flour, rice, sugar, canned goods and many other things were left on the floor. The pastor and his wife felt very grateful to the members for their gifts.

TENNESSEE.

Shelbyville, H. H. Hinton, Pastor.—On the morning of the 19th instant, 8:30 o'clock, the first refreshing shower of the new year began falling around the parsonage of Scott's Chapel, Methodist Episcopal Church, and continued falling at intervals during the day. The breaking up shower came on Monday morning, when F. Allen, our local preacher, ordered out one of the grocery wagons, with a handsome supply of groceries. When the storm was over it was found that our store was greatly enriched. We return many thanks to Bros. G. W. Davidson, Scott Crowell, Sister Maudie Hicks, Parale Tarpley, Lena Tillman, Merindia Green, Jennie Jordan, M. L. Hamilton, Sal Price and Albert Ross, the prime movers. We are glad to report that the church is moving on nicely along its lines. We are making earnest effort to build a new church. Within the last month we have added \$47.62 to the new church fund, have quarried rock for a new basement, and are expecting this week to roll the old church back and begin the work of building. The brethren of this conference and others know how all efforts to arouse an interest for building at this place have proven futile. Also how bad we need a new church edifice in this town. We earnestly ask your prayers and will gladly accept any amount contributed.

Tuberculosis and the Afro-American

By Miss Josephine E. Holmes.

The philosophical student of national and racial questions, at this time, is interested in studying every topic with a view to presenting some practical method for relieving the pressure upon the great mass of people who really do the world's work.

Such should be the case because the only practical way to attain ideals and to raise the standard of human life is to improve the conditions under which the most of humanity lives and labors. When I began the study of tuberculosis, I betook me to a medical man for a lucid definition of the disease. He said: "Tuberculosis starts from catarrh which catarrh often comes from colds brought on by exposure. The catarrh usually starts in the head—the pus falling upon the top of the lungs inflames them which inflammation proceeds to the stomach. The tubercles or disease germs have now fairly begun to prey upon the lung tissue and the person may be said to be in a pronounced stage of tuberculosis."

Tuberculosis as it touches the life and well being of the Negro race is national in its scope. It involves vastly more than a study of medical science with a view to prolonging human life by arresting and eradicating the disease.

I might attempt to make the study of the subject purely scientific but such would involve various statistics with which many are, doubtless, familiar. Therefore, I have elected to discuss the industrial and educational phases of tuberculosis in their relation to the Afro-American as a national factor.

I have done this in order to get away from books, tracts, and statistics and to present a thought or two which have come from contact and observation. A classification of tuberculosis sufferers would mean those having it from hereditary tendencies and those contracting it from life in unnatural and unhealthy environments.

It was interesting to me to note the medical man's assertion, that more cases of tuberculosis developed from the latter cause than from the former, thus showing conclusively that under proper conditions of living inherent tuberculosis tendencies may be overcome.

Most of my readers are more or less people of "the class." By "the class," I mean those who have come up to an almost ideal state of living by enjoying the advantages derived from schools and intelligent homes where the disadvantages of poverty and the evil effects of ignorance are reduced to a minimum.

This "class" knows how to protect itself, in a measure, against tuberculosis ravages. But, there is another segment—the great mass—the people who bear the burdens, do the drudgery, yes, the segment with little knowledge of sanitary regulations and of the healthful effects of good breathing that must be reckoned with, and it is in this portion that all kinds of disease germs are likely to be found, and with this branch of the race lurks the tuberculosis parasite that threatens the vitality of the Afro-American from an economic and health point of view. You, perhaps, are wondering and want, at least, a partial explanation of that assertion.

By far, the majority of the race, as is often said, will and must be wage-earners if the past prophecies anything for the future.

To those who represent independence, money, culture and the ability to earn a livelihood through the arts and crafts, the statement I am now about to make, growing out of a prior assertion, may seem incredulous and pessimistic.

I repeat: The majority of Afro-Americans must, through circumstances, be wage-earners and that same majority (especially the females) will for a long time earn those wages by constituting the serving class.

Now, then, with this alarming increase of tuber-

culosis among our race and with the disease affecting in greater numbers our women, you can readily find a logical explanation of the statement.

The Afro-American nurse, cook, or any kind of domestic with tendencies or developments of tuberculosis affects the welfare of ten million souls in their economic and industrial relations to the millions of other races, especially those living in the South.

You can further find an explanation to my assertion when it is known and considered that quite recently an investigation and study of the health and habits of Negro domestics was begun by white sociological societies in order to learn to what extent the disease is communicated by servant contact.

If after a rigid investigation, the communication of the disease in this way is found to be extensive, what will be the natural result?

I answer—a lowering of the standard of the efficiency of the black wage-earning woman, and, as far as possible and practicable, the importation of another to fill her place. Such, consequently, will mean a downward pressure of the wage scale and wage-earning capacity of the laboring part of the race.

It will not help our condition to aver that people of other races under similar circumstances contract and develop tuberculosis to, possibly, the same extent.

The fact remains—whatever weakens the labor capacity of the black people adds to the burden of living and foils the efforts of the mass body in its battle for social, political and economical emancipation.

It is sadly true that the failure of employers of Negro labor in the South to provide an adequate wage-scale which will enable laborers to rise above poor home conditions, which conditions are largely the origin of the "Great White Plague," and makes as well as keeps the appalling spread of it in our race a grave problem. Neither, in further noting causes for its origin, can we overlook the long hours of labor in stuffy places, the lack of suitable clothing, the exposure going to and from work, family congestion, etc.

Again, largely in the South when the serving class does recreate, too often it is in places that are in themselves menaces to good health—dance-halls and dens of vice and crime. I fear also that those of other sections where better places of recreation are open to them, do not always act wisely in availing themselves of the privileges. To the casual observer, the progress made by one class of the race seems so great that often the perils threatening the other class, and, inversely, threatening the whole, are overlooked and everything becomes roseate.

But, in a study of conditions and reasons for a racial menace one must go to the masses to get at the heart of a matter.

If you stop to estimate the wealth of the Southland or to consider its rapid industrial, commercial and economic evolutions, and if you should ask how most of it came about, I am here to say it largely came from the actuality of Edwin Markham's "Man with the Floe," or one between plow handles, or a woman at the wash-tub, and, in very truth, these evolutions are the results of black application of the arts and crafts as well as all kinds of trade labor.

Despite this, in large sections of Southern black belts, the labor masters brand Negroes as lazy, yet continue to hoard the dollars earned by black brain and brawn.

These same masters work their croppers from early morn until night and these same toilers go after the day's work to crowded and, frequently, dirty homes, which they have had neither time nor inclination to clean. This condition of filth obtains in congested portions of cities as well as elsewhere.

The cry seems to be work, always more work, with never an offer of relief from the awful burden by providing better houses, more wages, more wholesome food, and purer air.

Thus around the life and welfare of the Afro-American the grim ghost of tuberculosis is constantly lurking, because, of the conditions under which he must live and labor.

Thus you further see that this messenger of death which threatens the lungs of the person who does not know that an inclination to consumption may be overcome ((as some authority within the past few years has clearly demonstrated) by exercises in proper breathings, must logically menace the success of the progressive, sanitary, and hygienic Afro-American who, after all, can go very little farther upward or forward than his own race mass will permit.

It is indeed a prophetic truth that no race *really* rises higher than its lowest level.

I acknowledge with gratitude and pay tribute to the magnificent work as "conditions changers" such schools as that over which is found that stupendous organizer—that foremost Afro-American citizen of the world to-day—Booker Washington—and that other one evolved from nothing, yet in the skillful and diplomatic hands of our own Miss Bowen are doing to convert the arid deserts of human life in the black belts of Alabama into well-watered oases, which sections before the establishment of these schools found their prototype, perhaps, in the jungles of heathendom. I make that assertion advisedly, feeling that it is not too sweeping. If I were a man, I would take off my hat with reverence in contemplating the comprehensive and thorough work done by the schools of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church all through the southland in establishing better and more health-producing environments.

I also commend the settlement work done in other sections of the South. Some months ago I read in the newspapers an account of a crematory found in the basement of a public school for colored youth in a large southern city.

This terrible finding gave rise to a study of the health conditions and sanitation of public and private schools of that city.

This brings us to the real educational phase of the treatment of the subject.

In sending children to school, does it occur to you to consider the tuberculous dangers hovering in poorly heated school-rooms with defective sanitation? Do you give any deep thought to what a pressure this is upon the great mass who thirst for and whose need is knowledge and who make all kinds of sacrifices to obtain it, yet who must send their children to these shells called public schools? These conditions not only invite physical depression, but entice moral depravity.

The Test of Good Breeding

What can be more cruel to a sensitive soul than to be conscious that you are thinking of and observing his or her deformity or misfortune—that you are wondering "how it happened?"

Think of the tremendous handicaps which those poor people have to struggle against, and never remind you that you ever notice them. No one knows the struggles, the embarrassments, the chagrin, the mortification, the discouragement, which these poor people suffer.

A noted cripple once said that he always gauged his friends by the degree in which they reminded him of his deformity. A well-bred lady or gentleman will never apparently notice any defect or deformity in another, or remind him even indirectly of his misfortune; but they will try to make him forget them.

Never to notice or speak of that which can possibly give pain or embarrassment to another is the test of good breeding. We often see people in the cars and on the streets stare at deformities, physical defects and deficiencies of unfortunates, in a manner which almost brings tears to our eyes.

Horace Mann says: "If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a boy with ragged clothes, don't talk about clothes within his hearing. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lessons."—*Ex.*

Conference Notices

LINCOLN CONFERENCE.

Members of Lincoln Conference: Bishop Moore, who is to hold our conference writes me that it will open Thursday at 9 o'clock a. m., March 14. Therefore the work of Board of Examiners and committee work will take place Wednesday, the 13th. Please take notice and govern yourselves accordingly. D. G. FRANKLIN, P. E. Guthrie, Okla.

LEXINGTON CONFERENCE.

My Dear Brothers: We are pleased to announce to you that ample provisions are being made to entertain the conference royally. The church has been put in good repair. The conference program will be sent to each person due to receive one, on or about February 15th. All persons intending to visit the conference can get good accommodation for one dollar per day, which includes board and lodging. All persons desiring a good boarding place will kindly inform J. H. Stanley, pastor. Do not come without making arrangement for yourself.

J. H. STANLEY, 1117 High St.
Maysfield, Ky.

MOBILE CONFERENCE.

Members of the Conference Board of Church Extension, Mobile Conference: You are required to meet in session in the St. Paul Methodist Episcopal Church, in Montgomery Ala., Tuesday noon, February 12, 1907. All members are requested to be present as matters of importance will come before the board. The members are as follows: Ministers—Revs. O. Nelson, C. S. Dunn and all presiding elders. Laymen—J. C. Lomax, Jos. Gimpse and Jno. H. Redick. All persons desiring application to come before this meeting will write to the secretary of the board, 514 South Ripley St., Montgomery, Ala. All members have been personally notified, so please be present.

S. R. GIPSON, President.
JOHN H. REDAICK, Secy.

SOUTH N. O. DISTRICT.

The excellent work done last year by the South N. O. District, of which the Rev. B. Mack Hubbard, D. D., is presiding elder, deserves special mention. There was an increase of benevolent money from \$1 to \$20 at every church with the exception of two. The district received from the Missionary Society \$365 and put back into the treasury of said society over \$600. From this it is clearly seen that the district gave the society almost \$2 for \$1 received. The district raised in full something over \$2,000 for benevolences against \$1,529 raised the previous year. For this splendid showing the presiding elder takes off his hat to the heroic and faithful pastors with whom he was associated.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

J. R. CARNES IN TEXAS.

Dear Brothers of the West Texas Conference—I have recently learned of the rumor that owing to the fact that I am now a supernumerary preacher in the conference, I did not manifest any interest in the work of the church and conference, which is untrue. I have never ceased my interest toward, or in behalf of the church or confer-

ence. Since I have been in it, at any time and anywhere during my travels, when I meet with my brethren, I give my aid and influence to the church. As you all well know, I took the supernumerary relation because of debt, and I thought the best thing to do was to get out, pay my debts and then go back to the conference and serve until my life's end. The secular papers were saying so many hard things against my race, that in many instances were far from the truth, that I thought I would travel, lecture and preach to my people, advising them to be law-abiding citizens, and organizing among themselves, the Negro State Law and Order League, for the suppression of crime, and see to it that as far as we are able, that no lawlessness be practiced among us. So on the 3rd day of February, 1905, Hon. R. L. Smith, A. M., the State Grand President of the Farmers' Improvement Society of Texas, sent me a certificate of appointment as deputy organizer of the said society, among the farmers of Texas, which work I have been engaged in ever since. And thanks be to God, who giveth us the victory, I have succeeded in the enrollment of nearly 2,000 members (Negro farmers), many hundreds of whom are no longer dependent upon the white people of the South or elsewhere for food, but upon their own efforts. They are now raising all of their supplies at home and have quit mortgaging their cattle and land, to supply themselves, to make their crops as heretofore, but are now running strictly upon a cash basis and what they do not raise at home by diversified farming, they buy for cash. We are urging our people to buy homes in the country places, where they can raise what they may need to live upon, and to live independently of the credit and mortgage system. I have established several stores in the rural section among my people, thereby teaching them to supply themselves with what they need, by running a business of their own, and to stay out of the white man's town, where they are treated cruelly. Thus by entrenching our people in homes of their own and on the farming lands, gin houses can be built, grist mills run, and manufacturing started and operated by our own boys and girls. With our great Negro banking interest brought into play, and the Negro farmer and business men putting their deposits therein, there will be no power aside from the Omnipotent that can break down the work of the industrial, moral, intellectual, financial, and last, but not least, religiously concentrated Negro forces in this country. I am so entrenching the people that they can both take care of themselves and their churches by actually settling upon farm lands and the building up themselves by colonization and the establishing of towns of their own, and trade in them, and, by this means, make themselves a strong people, locally administering the law over themselves where their communities are large enough to thus do. We have established here within nine miles of Palestine a fine Negro grocery store; others are to follow. When I get through with Texas I think the churches of Texas, of all denominations, will be able to take care of their ministers, schools, colleges, seminaries, churches, and missionary interests as never before in the history of the emancipated Negro. I am also giving money to aid the schools, and the churches everywhere I come in touch with them. I help the brethren by giving my money to aid them in their church work. I could not attend the Annual Conference at Columbus, Tex., because in try-

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women a this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I want my home treatment is a safe and sure cure for Leucorrhoea or White Discharge, Ulceration, Placement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors, Growths; also pains in the head, back and bow bearing down feelings, nervousness, creeping tingling up the spine, melancholy, desire to cry, flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.
I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give treatment a complete trial; and if you should wish to continue, it will cost you only about one cent a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you treatment for your case entirely free, in plain wrapper, by return mail. I will also send you, of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Stomach and Painful Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address
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ing to get to the depot I was left each time until it was too late to try to go; but I sent \$5 to Rev. D. C. Lacey, presiding elder of the Columbus District, to aid his district meet the assessments. I having become supernumerary while on that district two years ago, thought I should aid it, so I gave \$5 to Samuel Huston College and will give more this year if I live.

J. R. CARNES.

An Appeal to the Auxiliary Corresponding Secretaries of the Ohio District, W. H. M. S.

Dear Sisters—I have written you several letters this past year and have received answers to but few of them. I have also sent to you report blanks regularly, and with but few exceptions have received very few of them.

We are now entering upon the last quarter, and therefore must work very hard, for as you know our year ends the first of March and all reports must be in by that time if you hope to receive credit for this year's work.

I would urge all those who have not paid their students' aid money to do

so at once, and also your silver offering.

I would suggest that each auxiliary have some kind of an entertainment to raise their silver offering.

Urge your members to subscribe to the Woman's and Children's Mission for this is the only means by which we can acquire an intelligent knowledge of the work.

You will receive your blanks about March 1; try to return them at once in order that the Conference corresponding secretary can make out his report, for this is the last opportunity we will have before our annual meeting in May. Yours in Christ,

(Mrs.) M. C. B. JASON,
Dist. Pres.

(Mrs.) J. P. MONROE,
Corresponding Secretary.

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They Live in Our Memory

HELIO.—Ellza Helig, a true and faithful member of New Chapman, Marian-na, Arkansas, has crossed the river of death. On January 18, 1907, the summons came. Three children mourn the passing of this loved one. There are others who will miss her, for in the church and community she was dearly beloved.—W. J. S. Donaldson, Pastor.

RABY.—On December 29, 1906, the spirit of Mrs. Tillie Stuart Raby winged its way to the land of Eternal Rest. With firm faith in the Father's promises of sweet reward for the faithful, and exhorting the loved ones gathered at her bedside to meet her in heaven, she resigned herself to His care.—S. Jossel, Pastor.

SEGUE.—Taylor Segue, a member of St. Paul Methodist Episcopal Church, Shreveport, La., died January 29, 1907. His wife, children, and many friends survive him.—W. R. Butler, Pastor.

AS3æ(&75.—Bro. Ellis Archange, a member of Jones Chapel Methodist Episcopal Church, Welsh, La., departed from this life in full triumph of faith January 27, 1907, and was buried January 29th, by the pastor, assisted by Rev. S. M. Haynes.—Wm. Ector, Pastor.

FULLER.—On January 11, 1907, Miss Sylvia Fuller, one of Red Oak Grove's (La.) faithful young members, passed to her reward. She had resolved to do a greater year's work in the Sunday School than ever before, but ere her plans matured the Father called her home. The funeral service was conducted by the pastor, Rev. W. D. Lewis.

JONES.—Sister Anna Jones departed this life February 22, 1907, leaving a husband and eleven children. A good and faithful soldier for forty years, she died in full triumph of the faith. The funeral services were conducted by the pastor, the Rev. W. M. Wims, at Cedarsville, Ga.

MERRITT.—God in His all-wise providence, has allowed death to lay its hand upon the family of Lon Merritt, of Falmouth, Ky., and the Sunday School, by removing from our midst their beloved daughter "Binda." The Sunday School has lost one who showed herself earnest, kind and faithful, and always cheerful. The Sunday School, of which Mrs. M. M. Willett is superintendent, in testimony of the high esteem in which she was held for her virtues, drafted resolutions, tendering to the family its warmest sympathy and condolence in their sad bereavement.—Jas. Allen, Pastor.

DAY.—Jennie Ann White Day was born May 1, 1879. She died July 21, 1906, aged twenty-seven years, two months and twenty-seven days. She was a devout Christian and a Sunday School worker, and nothing pleased her more than to be in the Epworth League. She was always willing to do all that was assigned to her hands. She embraced a hope in Christ when twelve years old. She seemed to have no fear of death, but was willing and ready to go. She leaves a mother, father, two sisters, one brother and scores of relatives and friends. We feel that her place can never be filled, for not only has the family lost one of its members, but the church, the Sunday School and the Epworth League have lost an earnest worker.—G. H. Crider, Pastor.

LOWERY.—Sister Rebecca Lowery, the devoted wife of Bro. Tobias Lowery, of Mechanicsville, S. C., departed this life January 21, 1907. The church has lost one of its best members.—R. A. Thomas, Pastor.

LUMPKINS.—Sister Lydia Lumpkins died December 30, 1906, in the faith. She was a faithful member of the Methodist Episcopal Church, Denmark, Miss., and a class leader. She had been a member of the church about thirty years. She leaves a husband, three children, a nephew, and a host of friends.—Emma Woods.

EULINBURG.—Mr. Solomon Eulinburg, father-in-law of the Rev. Dr. J. Will Jackson, passed from this life on January 29, 1907, at Mineola Cottage, Sedalia, Mo. He had reached the advanced age of 86 years, 8 months, and 25 days. His last hours were replete with peace and confiding trust in the Saviour. — Will Jackson.

United for Life

BISHOP-CROSS.—In Bethel Methodist Episcopal Church, Camden, Arkansas, January 30, 1907, Mr. Louis Bishop and Mrs. Georgia Cross, by the Rev. G. W. Welr, many friends witnessing the ceremony.

REED-LEE.—On January 20, 1907, in Holland Methodist Episcopal Church, Brookston, Texas, Mr. Arthur Reed, a member of Holland Chapel, and Miss Mary Lee, by the Rev. G. R. Turner.

PLUMMER-DAVIS.—Mr. Wesley F. Plummer and Miss Margaret P. Davis, in the parsonage of the Methodist Episcopal Church, Alexandria, La., January 31, 1907, the Rev. R. C. Worsham reading the ceremony.

BOYD-SHIRLEY.—On January 31, 1907, at the residence of Mr. and Mrs. Brack Davis, of Ardmore, I. T., at 8:30 p. m., Mr. Wm. Boyd and Mrs. Emma Shirley. The groom formerly resided in the State of Alabama; the bride is the daughter of Rev. and Mrs. W. McDonald, a prominent minister of the Lincoln Conference, and pastor of the Methodist Episcopal Church at Okmulgee, I. T. Mrs. J. L. Leonard, sister of the bride, of Greenwood, Miss., was present. Rev. A. W. Talbert, the pastor, officiated.

BELL-BLEDSAW.—At the residence of the bride's mother, Mr. Alford Bell and Miss Roxie Bledsaw, both of Indianola, Miss., on January 31st, 1907, by the pastor, the Rev. E. H. Holmes.

BUTLER-CAIN.—Mr. Tott Butler, to Miss Cissa Cain, of Indianola, Miss., January 31, 1907, by Rev. E. H. Holmes, pastor.

WOMAN'S HOME MISSIONARY SOCIETY.

To Woman's Home Missionary Society, Maysville District: Having had the honor of being elected as treasurer at our annual meeting held at Falmouth, Ky., Aug. 23, 1906, I wish to inform its members that the annual meeting is near at hand, and desire that each Auxiliary do all that they can to raise and send in their Contingent Fund, as our last quarter ends March 15, 1907. Ever yours,

BETTIE AYERS.

Literary Notes

The original feature articles in *The Circle* magazine for February include: "Inventions When the World Was Young," by Charles H. Cochran; "Spiders That Spin Silk for Beauty's Gowns," by M. Glen Fling; "In Praise

Sunday School Periodicals

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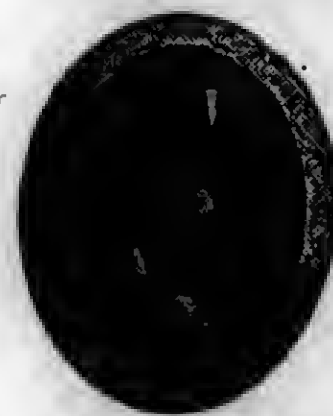
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of the Goat," by Richard Arthur; "Giant Laborers and Their Work," by William Fitz-Gerald. They are all beautifully illustrated. There are short stories by Rudyard Kipling, Hermann Sudermann, Virginia M. Cornell, and others. In addition, there are the regular departments or "circles," which place this magazine in a class by itself. These are devoted to Sports and Games, Business, Traveling, Church, Home, Amateur Craftsmanship, Farm and Garden, Busy Girls, Automobiles and Motors, Art, Mothers, Children, Photography, School and College, Library and Reading, Collecting, Women's Gowns and Accessories, Men's Wearing Apparel, Industry, Popular Science and Invention, Natural History and Pets, Poultry, Health and Hygiene, Wit and Humor, etc. The first number of this magazine, published by the Funk & Wagnalls Company in December, made a place for itself immediately, not only because of its beautiful typographical appearance, but also because of the inclusive scope of its contents. It seems as if practically all subjects of real interest to every member of the home find a place in its columns; and they are treated in such an intimate and instructive form that the magazine is one of exceptional interest and value. The many original illustrations are the work of the best artists.

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Southwestern Christian Advocate

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We cannot be responsible for money sent
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the four ways mentioned.

NORTH CAROLINA

Bridgeport, Virnie Douglass.—On
January 27th, the Woman's Day Rally
was quite a success. Notwithstanding
bad weather the programme was car-
ried out as arranged by the pastor, the
Rev. R. F. Broadus. At 11 a. m., Mrs.
Mattie C. Chevis, of Wheeling, W. Va.,
read a very excellent paper on "Mo-
therhood," showing the value of early
home training along Christian lines. It
was well received and made a good im-
pression. At 3 p. m., the Rev. C. S.
Young, of Bellaire African Methodist
Episcopal Church, preached to the de-
light of all who heard him. His sub-
ject was "Good Works." At 7:30 p. m.
Mrs. J. C. Lowe, of Wheeling, conduct-
ed a song service and Miss Fannie Rob-
ertson, of Wheeling, read a very excel-
lent paper, the subject of which was
"The Power of Women For Good." All
who heard the production were much
pleased. Thus our first Woman's Day
was a success. Collection for the day,
\$31.52, and one cash subscriber for the
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in Nature's own effective and harmless
way. It purifies and enriches the
blood, and imparts new life and vigor
to every member and organ of the
body. It rebuilds and renews the wast-
ed tissues, and puts every part of the
system in perfect condition to do its
natural work, and thus ward off dis-
ease.

Constipation, Indigestion and all
Stomach troubles, Kidney and Bladder
troubles, torpid and sluggish Liver,
Catarrh and Catarrhal diseases, all
nervous disorders and affections, ner-
vous weakness in men and women, all
female weaknesses and diseases, and,
in fact, all weakened and run-down
conditions of the human system are
quickly relieved and permanently
cured in a natural, safe and positive
way by Drake's Palmetto Wine.

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tle of any druggist for 75c, or, if you
wish to try it before buying, write The
Drake Company, 301 Drake Bldg.,
Wheeling, W. Va. for a test bottle,
which will be sent free and postpaid.

Crescent City Notes

Mrs. Robinson, wife of the Rev. T.
F. Robinson, after spending two
months in the city with relatives, re-
turns with her husband to their new
work at Daniels Chapel, Shreveport.

SIMPSON MEMORIAL CHURCH.—Sun-
day, the 10th inst., the Sunday School
opened as usual at 9:30 a. m., with a
goodly number in attendance. The 11
o'clock service was a spiritual awak-
ening. Dr. F. H. Knight, President
New Orleans University, preached an
interesting sermon, which was beauti-
fully illustrated. All were very much
pleased to have Dr. Knight and his
body of students to worship at Simp-
son Memorial. He assured this church
that he and his students are going to
do all within their power to assist in
the work, both in the Sunday school
and church. The evening service be-
gan promptly at its usual hour with all
the pews occupied. The Rev. T. F.
Robinson preached a very able sermon.
Brother Robinson is one with the mem-
bership of Simpson, having gone out
from this church as a minister of the
gospel, and he cannot but feel that he
is always welcome. May God speed
him on. Collection for the day, \$42.

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Can make money selling our famous reme-
dies, TAYLOR'S HAIR GROWER and DAN-
DRUFF CURE (Pomade), and TAYLOR'S
FACE CREAM and BEAUTIFIER in 25-
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ticulars. Address TAYLOR REMEDY CO.,
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Doings of the Workmen MISSISSIPPI.

Holly Springs, E. F. Scarboro, Pas-
tor.—After the adjournment of one of
the most pleasant and profitable ses-
sions of the Upper Mississippi Confer-
ence we have ever experienced, I found
myself pastor of Ashury Methodist
Episcopal Church, in which the con-
ference convened, to succeed the tal-
ented Rev. N. R. Clay, A. B., B. D., who
was appointed presiding elder of the
Holly Springs District. Upon our ar-
rival we met a most cordial welcome
from a people that know how to make
a preacher and family feel at home.
After a terrific storm had struck the
parsonage, crippling no one, but leav-
ing abundant supplies for the pastor
and family and listening to appropri-
ate addresses by Prof. C. A. Green and
the Rev. Mr. Elliott, Sunday School Su-
perintendent, the large crowd dispers-
ed, leaving the pastor and wife alone,
one to meditate over the goodness of
God and the other to examine the con-
tents of the stormer's packages. Thus
begins a glorious year's work, we hope,
for the Master.

SOUTH CAROLINA.

Rock Hill, N. W. Greene, Pastor.—
Our first quarterly conference for this
year on the Rock Hill charge was held
February 2nd, by the presiding elder,
B. F. Witherspoon, D. D. It was a
decided success in every way. On Sun-
day, Dr. Witherspoon preached at New
Hope a very able sermon and adminis-
tered the Lord's Supper to a very ap-
preciative audience. At night, the
Sacrament was administered at Mount
Olive. The elder took his leave on an
afternoon train for Yorkville, leaving

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bal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Pease-
Vienna, 24th March, 1895. This order was repeated in 1894, 1895, 1896 and 1898. W. Edwards
Esq., 17 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 90 Beckman St., N. Y.

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brighter and better than he found
Collection for Sunday alone, \$26.75.
are doing our best to make this
the turning point in the life of
Rock Hill charge. Pray for us.

TENNESSEE.

Union City, J. P. Price, Pas-
Our second quarterly conference
a successful session at Union
January 26-27. We had twelve
versions this quarter; added to
church eight. Reports showed a
crease on all lines. The week of
was observed, resulting in a re-
The elder visited all three of
churches and gave good missionar
dresses to the leagues. Paid p
\$25; elder, \$9.20; on rent, \$12; m
through trustees, \$12; benevolence
Total, \$60.20. The circuit bids fa
the future. Presiding Elder Will
seems well pleased with the wor

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and Iron in a tasteless form. The
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and delicacies; beautiful home with
ern conveniences for self boarding
campus large, well kept, shaded and h-
ful; no malaria; government frat-
terms moderate; an ideal school. See
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Orangenburg, S.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
CATON & MAINS, Publishers.

NEW ORLEANS, FEBRUARY 21, 1907

Vol. 41 No. 8

OUR BOOK CONCERN INTERESTS

From the small beginning of a borrowed capital, the Methodist Book Concern in all of its branches now has an aggregate capital of more than \$4,000,000. It is, perhaps, the largest single publishing interest in the country. The past year has been a record breaker in the matter of receipts and profits. The Western Concern for the last year shows an aggregate sale of \$1,444,458.42, with an aggregate profit of \$209,109.89. The Eastern House shows an aggregate sale of \$1,084,790.72, with an aggregate earning from all sources of \$223,142.70. The dividends declared for the year beginning November 1, 1907, is \$150,000, which is \$20,000 in excess of last year.

Our book business is purely the making of a Methodist preacher. It was he who conceived the idea of supplying the Methodist constituency with wholesome literature, the main motive being the dissemination of the Gospel rather than the making of money. It is a business, and yet, it is not a business. It is an institution in the construction of which the sentimental idea is a very large asset. That is to say, it was the idea of the Methodist preacher not to enter the market as a commercial competitor in the making of books, but to enter the market with the main purpose of furnishing such wholesome literature at a very reasonable rate, not for money but for moral uplift.

There is a strange Divinity that has shaped the course and prospered the efforts of our Book Concern. It has grown amazingly, and perhaps, beyond the proportion of its most sanguine founder.

To now put this business on a purely commercial basis, that is, to divorce it from the idea that the Book Concern in its method is purely and simply the preaching of the Gospel, would be to destroy its spirit and genius. For the church is not in business as a business, but, incidentally as a business it is preaching the Gospel by means of the printed press. The Methodist preacher is called to preach and not to construct commercial enterprises, any more in books than in any other commercial article. The construction of this Book Concern, then, seems to have been in harmony with the Divine favor, in that it seeks the moral uplift of the people, and for this reason calls to it the loyal support of our very large and growing constituency.

The Book Concern, therefore, to our mind, cannot be made into a business, although its method of operation must be after the most approved fashion, observing carefully the laws of profit and loss, and opening its account only on the most approved commercial lines. Nevertheless, there must still remain something about this Book Concern which is peculiarly its own, and not to be found in the ordinary commercial book organization. The Book Committee, which supervises our book interests, the annual session of which inspired this article, is a gathering of the best business men of the country, whose time and talent could not be had without great cost if the Book Concern were a mere commercial institution. These men give their time, talent, and a marked devotion to the direction and construction of this business, because they believe

it is a service to the King and not a service to the almighty dollar.

When the making of money becomes the dominating motive of the Book Concern, then we shall have demolished the construction of the Fathers and entered into an illegitimate field.

IMPROVE THE PARSONAGE

The parsonage, in spite of us, becomes the model home of the community. It is more frequently visited than most homes are generally, and from the parsonage the housekeepers of the community not only get the impression of the ability of the preacher's wife to make a home, but get their ideal of home making. Because it is largely the temporary abode of the pastor and his wife, a sort of inherited indifference exists as to the appearance of the parsonage within and without. And then, too, the trustees and parsonage committee force themselves to the conclusion that since it is the temporary abode of the pastor and his wife it does not need the finishing touches that they desire for their own homes. As a matter of fact, it is the only home that most preachers and their families have, and they deserve the comfort as well as the attraction of the home life, and to this end not only should the pastor and his wife, but the trustees and the parsonage committee lend hearty co-operation.

But more. The parsonage represents the community life as no other single home does. It represents the combined industry, home ideals, and aesthetic tastes of the community. Sure enough, the general home life of the entire community is to be judged by the amount of interest taken in the parsonage. For the parsonage is the community's property, supported by the community's beneficence. The pastor and his family are there because of the community's invitation; and the parsonage becomes the place of entertainment of a number of guests because it is the community's property and the combined home of the community.

Therefore, there ought to be a special and peculiar pride on the part of our membership throughout our territory, which would lead to the beautifying of the parsonages, making them attractive and comfortable for the pastors and their wives; and more, to make them represent more nearly the home ideals of the community life. Let the Trustee Board and the Parsonage Committee take special interest in this matter, and see what can be done for the improvement of our parsonage property.

DOORS CLOSED

There is a growing demand for a stronger and better equipped ministry, and none seem more impressed with this fact than the annual conferences of our church that met during the past month. At these conferences a large number of men applied for admission. They were recommended by the quarterly and district conferences. They testified that they were called of God to preach, but their application for admission into the ministry in full connection was refused. Why?

There is a very gratifying demand on the part

of the people for a ministry trained in the art of thinking and in the art of presenting that thought, as well as being consecrated and devout. The doors are closed in the faces of those who have not prepared. This is the most gratifying thing that has happened within the bounds of our conferences for years. The church demands that the young men should appreciate the call of God to preach and prepare themselves. The doors are closed, only to open, we trust, to those hearing the voice of the Master, who will take the time to prepare themselves, and thus they will be of the largest possible usefulness.

The closing of the doors emphasizes the dearth of the young men who are regarding the voice of God calling them to holy functions. We believe that many a man to-day of talent, gifts and graces is deliberately, persistently and willfully refusing to heed the call of God to preach. They are being turned from the path of duty and of royal service by the glittering prospects in the professional and commercial fields.

To our mind, there ought to be some strong exhortation on the part of the ministers who now fill our pulpits to young men on the responsibility of the call to the ministry, and the great risk they take in refusing to answer the call. May the closed doors become an invitation by which a number of our young men may enter into the service of the Master!

THE FIRST IMPRESSION

There are those of our common humanity who are careless and indifferent as to the impression first made upon others. They take it for granted that subsequent occasion will lend sufficient opportunity to counteract any bad impression that may have been made at first. Sometimes the first impression is the only impression and is often ineradicable.

The circumstance that inspires this editorial is that of a young friend of ours who was anxious to make a favorable impression upon a certain congregation. Circumstances conspired which presented him at a time when he was least expecting to be presented, and found him totally unprepared in personal appearance, in intellectual frame, and in spiritual mode. It was his habit to get ready, to put himself into shape for an impression. But this time he was caught unprepared. The first impression for him in this particular instance was fatal.

So, often do we come into contact with persons whom we shall meet in other relations later on. We come into contact with them suddenly, by surprise, in various ways. Not being on our guard, not having on our best behavior, unconscious of the presence of them, we do things, say things, which would not be done or said if we had our wits together, or conscious of the presence of others about us.

The fact is that humanity is very much afflicted with the disease of hypocrisy. Good impressions can be made any time by almost anyone who seeks to make good impressions, but that impression is most lasting and abiding which is unconsciously made. It is the impression that is made because of the habitual atmosphere and deportment of the individual.

"Wanderings of a Benighted Prince"

By J. H. Lovell, A. B.

'Tis not of arms my simple lay I sing,
'Tis not of martial fame the praise I bring;
No, not of wrangling gods nor stolen spouse,
Nor Trojan walls, nor Grecian feigned vows.
Nor yet of Pyrrus hold, in Priam's royal place,
Who slays the royal heir before his father's face;
And then in flaming rage he deals the blow
That fells the king and lays his kingdom low.
Nay, neither would I tell of him who fled
The smoking Troy, and years of wanderings led
On holst'rous sea and dang'rous isle and shore,
Till he should reach Italian land and there implore
The gods, that he might founder he of Rome—
That he might huld a nation grand, a home
For men of great renown, for men destined
To shake the earth with power of speech refined,
With power of arms, and law, and classle lore,
And regal sway; and thus lay up in store
A wealth of vital germs from which should grow
The powers o'erspreading earth in splendd show.

But thou, O son of Ham, shalt be my theme,
Thou who has seen they fortunes grave, extremo;
Tho whom a paler face didst cause to leave
Thy native soil, and cross the main, to weave
A mystic web of changes hard to tell
Through long and dreary years. Yea, thou didst dwell
With him who claimed thy toil unpaid, and hound
Thy life in cells of vice where naught was found
Of light and truth and hope to cheer thy way,
Except one spark of heavenly love—one ray
Of glimmering faith within thy hurdened heart.
Thus in thy saddened lot thou lov'st apart
From all the world of knowledge, power and light.
Yet God did not forget! At length thy night
Of sorrows fled before the rising sun
Of freedom's morn. Thy day was thus begun.
With joy thou wentest forth to various life,
To take thy fill of joy instead of strife.
Much like a hrd escaped his cage, in days
Of lovely spring, when fields and woods with lays
Of chirping songsters all resound. He tries
His wings from tree to tree, and then he flies
Far o'er the hills with many a circling hout,
And all the while his rapturous heart pours out
The sweetest songs of his new-born dellght.
Thus went the freedman forth with heart as light
And free as bird or bee upon the wing;
How little knowing just the proper thing
To put his freedom to. What little thought
That freedom's boon had come to him unbought,
A gracious gift of God through others' hands.
But did he stop to think what stern demands
The future held for him, what foes withstood
His onward march, what battles for the good,
The right, the perfect way *himself* must fight?
Alas! he did not know, and this his plight—
"He did not know"—was e'en his greatest foe.

With ign'rance was allied in champion show
A host of ills and sins and vice and crime.
An army these, arrayed from time to time,
Repelled the freedman young when he essayed
To claim the fairer plains he would invade.
Thus pressed with foes without and passions strong
Within, his prayer went to the skies. How long,
O Lord, how long! And God did not forget!
God said, "Let there be light." And then He set,
Along the freedman's darksome path, arc lights
Of truth and power, whose currents from the heights
Of sacred Calv'ry's brow were charged with love.
The freedman saw, and gazing still above
His grovelling state, he saw a model man;
And straight within his dormant breast there ran
A thrill of joy and hope, and in his soul
He cried, I'll be a *man*, be this my goal
Towards which I ever tend. Whate'er the cost,
I'll pay. My highest boon must not be lost."
So not alone from slavery's cruel chains
He would be free, but free from all the stains
Of filth and vice and moral death, yea, free
In mind and heart and spirit, free to see
The myriad lines of thought, to feel the thrill
Of love and joy and peace, and free to will
The right and shun the wrong, and free to hold
Communion sweet with God in ways untold.

Therefore the freedman faring on through years
Of strife, beset with gloomy doubts and fears,
Has striven hard to pay the changeless price
Of manhood, virtue, truth, and thus suffice
The world to grant to him an equal place,
His several part with all the human race.
The price has been of toll and sweat and pain
Through summer's heat and winter's chilling rain.
Ofttimes the prowling wolf came near the door
And weary head was pillowed on the floor.
The terror of the lyncher's rope, the stake,
The fire, oft made the heart to fear and quake.
Yea, all along the freedman's path we find
The trail of blood, that split by men made blind
With rage and cruel hate. Thus sore oppressed
He sought in vain to have his wrongs redressed.
Yet still the freedman's courage did not fail.
His hark, though tossed and torn by storm and gale,
Has ridden every towering hillow's crest,
And still is holding on its constant test.
His foes are conquered? No, not all, but some
Are vanquished quite, and still as others come,
He deals with strength renewed a deadly blow,
And one by one he lays his foemen low.
No, not perfection yet, but this he'll do,
Forgetting things that are behind, the new,
Which are before, his steadfast gaze upon,
He'll ever press until the race is done,
Towards the goal, where gleams before his eyes
His never-fading, ever-glorious prize.
South Atlanta, Ga.

Some Conditions in Church and State

An Extract from a Presiding Elder's Report. By the Rev. J. S. Thomas, A. B.,
of the South Carolina Conference.

We have heard much of the greatness of the South Carolina Conference from those who were able to make comparison by virtue of their personal knowledge of other conferences, but of all that was said of the past of this conference, a great change is coming over it. A new day is just ahead. The fathers have wrought nobly and well, and those that still remain among us are a crown of honor to the conference. We honor them for what they have done and love them for what they are. But upon the foundation laid by them the superstructure of a greater conference is now well on its way, and ere long it will take its place, not only among the twenty colored conferences, but among some of the larger conferences in Methodism. Already we are ahead of any other colored conference. We raised nearly six thousand dollars for missions last year, and more money for Freedmen's Aid and Southern Education than any other conference in Methodism, and have increased our collections for the other causes. This is as it ought to be. This is proof of the fact that the Methodist

Episcopal Church has not been making pigmies but men, not dwarfing but developing a race.

We are a part and parcel of the Methodist Episcopal Church, and feel very much at home in it. We are not aliens, nor naturalized citizens, but Methodists to the manner born. As members of the Methodist Episcopal Church we feel that we are connected with the greatest institution this side of heaven. The object of the old church in coming South was to lift up an unfortunate brother. Seeing the image of his Maker stamped upon him, she reached down and took him by the hands and bade him stand upon his feet. And though opposed and criticised for doing this, she pursued her course unyieldingly. She gave some of her noblest sons and daughters as pioneers in this work, as well as vaults of money in the prosecution of this cause. These Godly men and women, a few of whom linger among us to this day, heeded not the scorns and ostracisms, and sometimes persecutions, that befell them, nor were they ashamed to be allied with us, and when our environments were far

more unfavorable than now, and luxury unknown, they shared with us as heartily as they knew no other fare. For this we love God bless them and their tribes wherever around the globe.

We rejoice in the election of Dr. J. Bowen to the presidency of Gammon Theological Seminary, the best endowed school of its kind in the Methodist Episcopal Church. Our leads all other denominations in recognition of qualification and merit of its Negro men. Everything goes to prove that the heart of the church beats right, and points to the fact that the not very distant future we shall be every request, even to the utmost farthing.

Despite the fact that deeply laid plans for ing unfavorable sentiments in the North us, and every opportunity for magnifying our comings is seized with avidity, and from trains and hotel porches the worst elements of the race are pointed out as examples of what we are rising. Our young men and young are crowding the schools and colleges in seeking an education; from there they go into various parts of the country as disseminators of light and truth. Some of them come from homes where light is exceedingly dim, and return and civilizationize the home, and work wonders in the community, in a moral, intellectual and material way. We are living in better homes, neatly furnished with pictures upon the walls and covering the floors, and a little money in the banks. Very few people that say most against us never enter our churches and schools, nor go into our homes except by chance, and when they do, they are surprised, startled, dumbfounded at what they see in a model home.

We regret to say, but it is true, that colored people are becoming exceedingly critical in this South. It is written so plainly everywhere that I cannot run may read. It is so plain that we cannot ignore it on the one side nor ignore it on the other. The sake of appearing optimistic, and for fear we might be looked upon as chronic complainers and fault-finders, and fearing that a knowledge of our forebodings might bring a gloom upon those who would otherwise be cheerful, we often keep our peace even from good; but it is no longer forebodings that disturb us, no longer a dread result of a full evening meal, but it is the reality that confronts us. It is no longer that that is to be coming, but that which is already here. Whether the present condition of blood and age is merely a precursor of what is yet to come, we know not, but this I know, that what has come to civilized and Christian America is enough to make her hang her proud head in shame. Cause the heathen to whom she is sending the message to say "Physician, heal thyself."

Once upon a time the mob would assemble for the purpose of wreaking vengeance upon those said to be guilty of the nameless crime; its being done, it disbanded with the cry that they justified the means, unconscious of the fact that along with the criminal or supposed criminal the most sacred institution of man, was dragged down, trampled, slain. But this was always to the criminal or supposed criminal, but compared with the Atlanta horror, all other acts of atrocity pale into insignificance; for these guilty were neither sought nor desired, but men, after a day of toil in pursuit of an honest dollar with which to clad the body and keep the wolf from the door, and travelers from a distant point en route to some other place, were upon upon unawares, and beaten, stabbed, shot down and slaughtered. Reflecting upon this I would deliver me from Georgia, but when I am reminded of conditions in my own state, I ask,

"Ah whither shall I go,
Burdened and sick and faint?"

We would despair, but we know that conditions can always remain as they are. A change for the better will come in some way and at some time. God's laws for the development of his creation are as irrevocable as the laws that govern the universe, and though his plans may seem to drag slowly, because of apparent counteracting influences set in motion by the enemy of all good, God lives and his work moves on. "His whose transcendent wisdom passes all, the heavens created, gave them ruling powers to guide them; so each part shines to each, their light in equal distribution poured. By similar appointment he

Striving for the Best

By Bishop Mallalieu

Love divine, all love excellag,
Joy of heaven, to earth come down!
Fix in us thy humble dwelling;
All thy faithful mercies crown.
Jesus, thou art all compasson,
Pure unbounded love thou art;
Visit us with thy salvation;
Euter every trembling heart.

Breathe, O breathe thy loving Spirit
Into every troubled breast!
Let us all in thee inherit,
Let us find that second rest.
Take away our heart to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.

Come, almighty to deliver,
Let us all thy life receive;
Suddenly return, and never,
Never more thy temples leave;
Thee we would be always blessing,
Serve thee as thy hosts above,
Pray, and praise thee without ceasing,
Glory in thy perfect love.

Finish then thy new creation;
Pure and spotless let us be;
Let us see thy great salvation,
Perfectly restored in thee;
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before thee,
Lost in wonder, love, and praise.

CHARLES WESLEY.

Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith;

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

If by any means I might attain unto the resurrection of the dead.

Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which

are being gathered into the fold of the Good Shepherd.

Above all, we entreat every one reading these lines to begin at once to do the things we have suggested, and persist in doing them till life shall end and heaven be gained.

W. F. MALLALIEU, President.

J. P. BRUSHINGHAM,

Secretary and Treasurer, of the General Conference Commission on Aggressive Evangelism.

When Few Are Present

A great many ministers will refrain from giving their best sermons to their people, on the Sundays when the weather is such that but very few persons are expected to be present. The preacher is most anxious to have as many hearers as possible when he delivers his most thoughtful and useful sermons. But, while this is a natural inclination, it is not a wise practice. A pastor should give his people the full benefit of his energies, whether there be twenty persons at the meeting or two hundred. A retired minister, in an article in which he refers to his former pastoral labors, tells his experience in preaching on a rainy Sabbath. He was then a young minister, and this was the first rainy Sunday that he had come to. He had made the best preparation that he was capable of, expecting fine weather on the following Sabbath, but there were but few at church. He says: "I was always glad that I preached the ser-

are behind, and reachlag forth unto those talngs which are before,

I press toward the mark for the prize of the high calling of God in Christ Jesus.—Bible.

Without lofty ideals men and women are sure to be commonplace. The lower the ideals the poorer and cheaper will be those who cherish them. The higher the ideals the stronger, wiser and better will be those who hold them. All this is especially true of the spiritual life. The Christian who is content to live beneath his privileges is the one who will live at a poor dying rate. His light will be a poor little flickering thing that will do himself very little good, and will never serve to guide the wanderer and wayfarer to a place of shelter and safety. Such souls can have but little real comfort, and no real joy. They just drift with the current, and seem to have no more power to swim up stream than a dead fish. They are just driven about by every wind of doctrine, and the closest watcher cannot tell what purpose or motive influences their actions. Nobody ever makes the mistake of supposing that they are striving for the best. They are not striving at all, and they seem to see nothing that is worth striving for. But there are others, men and women of high ideals. They are never just and altogether satisfied with present attainments in the spiritual life.

The wonderful prayer of our Hymn voices the aspirations of these souls. They put themselves close beside the great Apostle Paul as he reveals his purpose in the scripture quotation. Suppose all the readers of the SOUTHWESTERN should commit to memory the Hymn and the Scripture quotation, and then say these embody my ideal of what a Christian ought to be and what he ought to do; and, then say again, by the grace of God I will try to realize all this in my daily and personal experiences. And then, again, suppose that each one should resolve that cost what it may of self-sacrifice and self-denial to attain this experience I will pay the cost, sure that no cost can be too great if only the lofty ideal can be realized.

The beautiful thing about this is that the poorest and humblest of God's dear children are entitled to strive for all these best things; and the blessed heavenly Father who is no respecter of persons will take care to help every day and every hour so that the trusting and striving soul shall not trust and strive in vain.

Who of all who read this article will at once commence to strive most earnestly for all best spiritual things within the reach of sincere souls in this earthly life?

mon that I had prepared for the occasion, and with all of the force and ardor I could crowd into it, and I felt amply repaid when some of the people said: 'You gave us a most excellent and helpful sermon, even if it was raining and few of us were out. On rainy days our old minister would scold us because there were so few of us, and then would preach almost anything, and keep his regular sermon for a fine day and a large congregation. The way it worked was that, even on the fine days, the congregations were small. If you treat us as you did to-day we will come, even on the rainy days and dark nights.' It taught me a much needed lesson, and I have never scolded the people who came for the vacant seats, and I have always tried to preach my very best sermons to the small congregations." He showed good sense, as well as good piety, in pursuing such a course. The attendants at church, even on rainy or stormy Sundays, have a right to expect that the pastor will give them the strength of his life in truths which will help them onward.

C. H. WETHERBE.

The schoolmaster asked the pupils; "Suppose in a family there are five children and a mother has only four potatoes between them. Now, she want to give every child an equal share. What is she going to do?" Silence reigned in the room. Everybody calculated very hard, till a little boy stood up, and gave the unexpected answer: "Mash the potatoes, sir."—*Christian Register*.

dained over the world's bright images to rule superintendent of a guiding hand and general minister, which at due time may change the empty vantages of life from one to other's blood, beyond prevention of man's wisest care; wherefore, one nation rises into sway, another languishes, even as her will decrees, from us concealed, as in the grass the serpent train." Theorizers may say what they will, and orators pour forth their eloquence and charm the unthinking crowds, but our hope is in God and our own efforts. The distance is great and we have far to come, for there are wrongs among us to be made right, and shortcomings to be corrected, but he is as fortunate who helps to lay the foundation stone as he whose brush makes the last stroke.

But I would not have you feel that we are entirely without friends, for there are thousands of well disposed, friendly white people in this Southland who are our real friends. They will advise us, and encourage us, and help us in any way they can. They will befriend us and defend us, as individuals, even to the loss of friendship and at the risk of life. We need this and appreciate this, but we need more. We need equal justice at the hands of the courts and discrimination between the law-abiding and criminal classes of our race.

We love this Southland with all the fervor our African blood can summon; we would give the last drop of the vital fluid that flows through our veins for its protection. Every foot of it was made sacred to us by the toil and sweat and blood of our forefathers. By them the valleys and the hillsides were made to bloom alike, the swamps and the marshy places were turned into a garden, and the deserts blossomed as a rose. As we perambulate the luxuriant fields by day and gaze on the astral skies by night, and meditate upon the beauties of nature encircling, we long for the equal protection of the law, and a man's chance in the battles of life in the land where the cotton blossoms and the watermelons grow.

Orangeburg, S. C.

The Call of Duty

Away in the van of every aggressive evangelistic movement in Christendom is the place for the young people of the Methodist Episcopal Church. We say to our young people, any other position in the army of the Lord is unworthy of your great founder John Wesley, is unworthy of your spiritual ancestry, is unworthy of your inheritance, is unworthy of your numbers and standing, is especially unworthy of the magnificent opportunities of the twentieth century. The Lord Jesus Christ has a clear and undisputed right to expect you will lead his conquering forces to the speedy conquest of this world.

There are more than a million and a half of young people under the age of thirty-six years in our church. For the most part, they are among the choicest and best of all the youth of our great country. The future of the many millions of people of this nation, and indeed of Christendom and the world, will be greatly affected by the action of this million and a half of young Methodists. Hence we call upon you, with an earnestness of desire that no words can express, to renew at once all your vows of consecration, and, as never before, lay all you have and hope for on the altar of service for Christ and humanity.

We urge you constantly to seek for the development and enrichment of your own spiritual life and experience. In faith expect and resolve to secure for yourself the attainment of the fullness of the blessing of the Gospel of Christ. Constantly cry out to God, in Jesus' name for the baptism of the Holy Spirit, to the end that you may live near to God and walk in all His ways, and be able to render effective service in winning souls to the Savior, and in building up the cause and kingdom of Christ.

Finally, be diligent students of the Holy Scriptures, which, far above all other books, will make you wise unto salvation, and teach you how to win precious souls for Christ; and then with this study of God's Bible combine much private prayer and the use of all available means of grace.

Doing these things, one million and a half of young people will hold the place to which they are entitled, will make the unsaved millions of earth to rejoice, and constantly renew the joy of angels in heaven over penitent and believing sinners who

THE CHRISTIAN LIFE

The Song He Loved

The song that Bishop McCabe sung all over this continent was "Beautiful Hands," by Mrs. Ellen H. Gates, music by Dwight Williams, of which I hand you a correct copy:

"Such beautiful, beautiful hands!
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all;
I've looked on hands in form and hue
A sculptor's dream might be,
Yet are these aged and wrinkled hands
Most beautiful to me.

"Such beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept tolling on
That the children might be glad;
I often weep as, looking back
To childhood's distant day,
I think how her hands rested not
When mine were at their play.

"Such beautiful, beautiful hands!
They're growing feeble now,
And time and pain have left their mark
On hand and heart and brow.
Alas! Alas! the nearing time
And the sad, sad day to me,
When 'neath the daisies cold and white
These hands will folded be.

"But far from this shadowy land,
Where all is bright and fair,
I know full well these dear old hands
Will palms of victory bear.
When crystal streams through endless years
Flow over golden sands,
And when the old grow young again,
I'll clasp my mother's hands."

Ft. Worth, Tex.

Yours truly,
S. R. GREEN.
—Central Christian Advocate.

A Service By Many

Many very useful lessons may be gathered by one's reading the historical accounts in the Old Testament of the construction of the tabernacle, and also the temple. I am aware that much of those accounts is naturally very prosy and uninteresting reading, even to one who is very fond of the Bible; and yet, amid the driest details there are some of the most valuable truths and suggestions. In the record of the erection of the tabernacle, as given in Exodus, the reader is impressed by the fact that a large number of the people, both men and women, took part. Note these words: "And they came, every one whose heart stirred him up, and every one whose spirit made willing, and brought the Lord's offering for the work of the tent of meeting, and for all the service thereof." Again: "They came, both men and women, as many as were willing-hearted, and brought brooches and earrings and signet-rings and armlets, all jewels of gold, even every man that offered an offering of gold unto the Lord." It would seem that the spirit of giving means for the Lord's cause was very popular at that time. And one fine feature of the situation was the fact that there was a general heartiness in all the giving. That word, "willing-hearted," is intensely significant. Moses did not need to urge the people to do their part. They really wanted a share in the work. That is a splendid example for us. Then, too, it does not appear that the people wanted to occupy prominent positions in any part of the service. Not one of them said that he would not give his gold unless he could have his name made conspicuous on the list. None of them dictated to others what they should do. Notice also that the names of the givers and workers are not recorded. So far as the history of the tabernacle is concerned, the persons are unknown, and presume that they did not expect any fame. What a model is here presented to us! Have such a spirit!

C. H. WETHERBE.

Two Doors

REV. T. P. FROST, D. D., EVANSTON, ILL.

They are mentioned in the messages to the churches in Laodicea and Philadelphia. One is our door, and it is shut, with Christ outside. Behold he stands at that door and knocks. What sort of figure is this excluded Christ? Perhaps the question suggests Holman Hunt's picture "The light of the world." We think we see the kingly figure of an ideal Christ standing at the door. But in the last of the parables recorded by Matthew the excluded Christ has drawn his own picture. The picture of a needy man shivering for lack of clothing, or hungry, or thirsty, or sick, or a prisoner. The man in need of help of some kind, physical or spiritual, is the only person to be seen at the closed door. Is anyone of the least of these, Christ's brethren, shut out from your society, your sympathy, your privileges, the brotherly co-operation of your life? If so, the Christ is shut out. Still, bad as it is, the case is not hopeless either for him or for you. The closed door is a door of opportunity because it is *your* door. Though the light on your side be dim, and you may fumble for some time at the latch in the darkness, and it may hurt to start the rusted hinges, your own will is doorkeeper and is able to let in the Christ now standing without in the person of the man in need waiting to come in and sup with you.

The other door of opportunity is open and can be nothing less than Christ's door. It is low down among men who are of the earth, many of them exceedingly earthy; men who used to be known as publicans and sinners; men then and now to be found, some on the highways or in dark alleys, some in hospitals and some in jail. There is some open door to the life of the tough character. Probably it is not the front entrance and is not located where wayfaring men, though fools, or even wise in their own conceit, are likely to see it without putting themselves to considerable trouble. But somewhere, around on the side or in the rear or possibly in the basement, there is an open door for the personal appeal and the personal ministry of a Christlike friend. He that seeketh this door findeth it.

In other words, there is good in all sorts and conditions of wayward, obstreperous, and degenerate human beings, if only our eyes are opened to see it. Doubtless some Christians need no other vision more than that. Better for them that Isaiah's vision of the exalted God or Paul's vision of the glorified Christ would be a vision of the vast amount of good in that part of the human world not yet glorified or exalted in people bad in many ways and with many of their doors closed and barred by sin. For in every one of them, by the grace of the divine Sower, there is good of a kind that may be reached and made to bring forth thirty or sixty or an hundredfold by laborers who have eyes for wheat and a passion for harvest. The mistake too often made is to pull tares instead of cultivating wheat, or, returning to our original figure, to thunder at closed doors with clubs and battering-rams instead of going around to the open door with a kind word and an outstretched hand; in short, to attack more or less fiercely the evil in men instead of promoting the good in them. Effective Christian work is not done chiefly at closed doors, but at open doors, not by antagonisms but by affinities, by appreciation of the good in men, by alliance with it and by joy in it. The Christian who closest follows his Lord overcomes evil with good.—*Northwestern Christian Advocate.*

One ship drives east, and the other drives west
With the self-same winds that blow;
'Tis the set of the sails
And not the gales,
Which tells us the way they go.

Like the winds of the sea are the ways of fate,
As we voyage along through life;
'Tis the set of the soul
That decides the goal,
And not the calm or the strife.

—Home Herald.

A Prayer

God of the lonely soul,
God of the comfortless,
God of the broken heart—for these
Thy tenderness.

For prayers there be enough—
Yea, prayers there be to spare—
For those of proud and high estate;
Each hath his share.

But the beggar at my door,
The thief behind the bars,
And those that be too blind to see
The shining stars;

The outcast in his hut,
The useless and the old;
Whoever walks the city's streets
Homeless and cold;

The sad and lone of soul
Whom no man understands;
And those of secret sin, with stains
Upon their hands

And stains upon their souls;
Who shudder in their sleep
And walk their ways with trembling hearts,
Afrail to weep;

For the childless mother, Lord,
And, ah, the little child
Weeping the mother in her grave,
Unreconciled—

God of the lonely soul,
God of the comfortless,
For these, and such as these, I ask
Thy tenderness!

Whose sin be greatest, Lord,
If each deserve his lot—
If each but reap as he has sown—
I ask thee not.

I only ask of thee
The marvel of a space
When these forget and blind may look
Upon thy face.

—Ella Higginson, in Scribner's.

The Rest of God

Ruskin has said: "There is no music in rest but there is the making of music in it." In our whole life melody, the music is broken off here and there by "rests," and we foolishly think we have come to the end of the time. God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts and sudden pauses in the choral hymn of our lives, and we lament that our voices must be silent and our part missing in the music which goes up to the ear of the Creator. See him beat the time with unvarying count, and catch up the next note as if no breaking-place had come between. Not without design does God write the music of our lives. Be it ours to learn the tune and not be dismayed by the "rests." They are not to be omitted. If we look up, God will beat the time for us. Psalm 46:1-10.—*Home Herald.*

Do It Now

This is an approved motto for a business man. It is also a good motto for the Christian. Perhaps you have been brought face to face with some duty but you have hesitated to perform it. Do it now. This neglected duty may have been * * * the payment of an honest tithe, and you may be hoping that it will be easier to attend to this when your income is greater. Do it now. This neglected duty may have been in the line of missionary work and you may be waiting until you are not so busy. Do it now. It may have been something else, but whatever the neglected duty may have been, do it now. Now is the time to believe on Christ with all the heart. Now is the time to consecrate all to His service. Now is the time to take up every neglected duty. Do it now! Do it now!! DO IT NOW!!!—*Advent Review.*

YOUNG FRIENDS

The Singer at Play

Little boy, unconsciously singing at your play,
While the rain drips from the eaves all the dismal day,
May you in the years to come still impart the cheer
That your song is spreading now while the day is dear.

Little boy, you sing away, free from every care,
While your block-built castles rise proudly in the air;
While the rain rolls down the pane and the branches drip,
Joy is in your heart and song still on your lip.

Little boy, I think that God, in his loving way,
When He found that there must oft come a dismal day,
Gave to men the gift of song so they might have cheer
Even though the boughs hung low and the world was dear.

Little boy, we soon forget in the lasting stress
How to sing away the world's heavy dismalness—
May you still, when manhood's care have been heaped
on you,
Sing away unconsciously at the work you do.

—S. E. Kiser, in *Chicago Record-Herald*.

A little Topeka girl came home from church the other day and was asked what the minister's text was.

"I know it all right," she asserted.

"Well, repeat it," her questioner demanded.

"Don't be afraid and I will get you a bed-quilt," was the astounding answer.

Investigation proved that the central thought of the sermon had been, "Fear not, and I will send you a comforter."—*Kansas City Journal*.

Calling the Angels

"Deed, mamma, we didn't mean to be fussy," said one of a bright-eyed little group; "but we's so many of us together that if one of us says just a teensy-weensy mad word, all the rest must say one too; and then how can we stop?"

"I think I know a good plan for getting stopped," said mamma. "There are some little angels that just hate fusses, and if you call one of them, he will fly right away with the ugly words."

"But how can we call him?" asked another.

"Listen now, and I'll call one," and the mother began to sing:

"There is a happy land,
Far, far away."

In a minute five little voices joined hers, and when they had sung the last "aye," every face was bright and smiling.

The next day mother heard a clatter in the nursery, and presently one little voice piped up:

"Little drops of water,
Little grains of sand."

The verses were sung all through, but some of the voices kept up the debate as well.

No sooner had "Drops of Water" died away than another voice began, "Where, oh, where are the Hebrew children?" and as none of them could keep from singing that chorus, no more fussing was heard.

"But it took two of the angels, mamma, for that job!" said one of the mamma's boys afterward. Do you not think mamma's plan was a good one?

A Joke on Tommy

"What on earth are you doing in here, Tommy?" asked his mother, peering into the darkness of the hen-house, whence had been coming for five minutes or more a series of dismal squawking, accompanied by a loud flapping of wings.

Tommy seemed to be doing something with a knotted rope.

"I am trying," he said with cheerful confidence, "to fix this rooster so his alarm won't go off before 7 o'clock to-morrow morning."—*Junior Christian Endeavor World*.

The Young

"The young, the strong, the brave, those who keep step to the crescendo music of an enlarging life, to whom the future is a world to be won, and who go forward with the swing of conquest; God grant to all these that true wisdom and holy ardor which would so live now, in the involved relations of earth as to live by and by in the holier, happier relations of heaven!"

Content can only be found in the tranquility of the heart; and in solitude the bosom gladly opens to receive this wished-for inmate, and to welcome its attendant virtues. While nature smiles around us, decorated in all its beauties, the heart expands to the cheering scene; every object appears in the most favorable and pleasing point of view; our souls overflow with kind affections, the antipathies created by the ingratitude of the world instantly vanish; we even forget the vain, the wicked, the profligate characters with whom we were mixed; and, being perfectly at peace with ourselves, we feel ourselves at peace with all mankind.—*J. G. Zimmerman*.

"Were you frightened, Willard?" asked Mr. Grimes of his little boy, whom he had sent on an errand after dark. Well, I should say so!" answered the little fellow. "The streaks of scaredness just ran up and down my legs!"—*Exchange*.

The Nest in the Tree

The sun was just peeping over the hills. The leaves on the trees stirred gently, and a sleepy voice among the branches said: "Mother, I am so hungry. When may we have something to eat?"

"Yes, mother, dear," same a chorus of voices, "we are so hungry. May we have some breakfast?"

"Yes, my dears," replied the little brown mother bird, "you shall have something just as soon as I can go out and get it."

Poor little mother! She had five hungry mouths to fill. But they were a happy family. Soon each of them would be able to fly and get his own breakfast.

"Oh, mother," cried one of the little ones, "you said you were going to teach Bright Eyes to fly today."

"Yes," said the mother, "I am. When I return, and we have eaten, I will teach your sister Bright Eyes to fly."

"Oh!" cried Bright Eyes. "How happy I shall be, for then I may help our dear mother to feed the rest of you until you are also strong enough to fly."

"Good-bye, mother, dear!" cried the birdies, as she kissed each of them before leaving.

"I'll return soon, children," and away she flew, as happy as could be.

A little boy stood by the roadside. He held a little air gun in his hand.

"Oh, I see something at which I can shoot!" he cried, and pulled the trigger.

There was a soft flutter and down fell the poor little mother bird with a shot through her brave little heart.

"Oh, oh, oh!" cried the birdies. "Why doesn't mother come? We are so hungry!"

They waited until the sun was very high. "Oh!" they cried. "What is keeping our dear mother so long?"

The sun went down in the west and still she had not returned. Poor, little birdies! How they cried. At last Bright Eyes, who was the strongest, said she would try to fly and find the mother. But poor, little Bright Eyes fell over the edge of the nest and lay very still upon the ground. She never opened her bright little eyes again. Then, one by one, the others grew too weak to cry any more and they each tucked their little head underneath a wing and lay quiet in the nest. They never woke again.

The little boy who made all of this sorrow was not really cruel; he was very thoughtless. If you see a little boy who is so thoughtless, dear children, just tell him about the poor little mother bird and her babies and beg him to be kind.—*The Child's Gem*.

Tarnished Silver

She was a very inexperienced young housekeeper. "Why I didn't know that good silver like that would tarnish, lying wrapped up in a drawer!" she exclaimed.

"Oh, yes," said the other friend. "The best of silver will tarnish if you don't use it."

And the best gifts tarnish if they lie unused. They not only tarnish, but they even cease to be. The gift of kindly speech, the gift of seeing the good in others and speaking no ill of them, the knack of discovering the bright side of awkward or adverse circumstances, the gift of cheering the disappointed and the wounded in heart, are not those gifts that we lay away sometimes like our best silver till they tarnish for want of use?—*Ex.*

The Boy who will be in Demand

One of the finest qualities in a workman is this quality. One of the rarest in a servant in the house is the doing of things that need to be done without being told. Young men working their way through college are invaluable if they have this quality. A tool is left out on the lawn; there is a nail off the fence; there is a lock broken from a door; there is a window-pane gone somewhere. The boy who tends to these things because they need attending to without specific directions is the boy who, other things being equal, is going to be in demand when he gets out into the great world, and it is the attention to little things and the habit of observation, which sees what needs to be done and then does it, which makes exceedingly useful men and women. There will always be a position for such persons. There will always be a call to come up higher. It is in one sense a small thing to do these little things without orders, but it is the doing of them that makes great captains, great engineers, great artists, great architects, great workers in any department, and it is the absence of this quality that makes commonplace men and women, who will always have to live under the dominion of petty orders, men and women who do nothing unless they are told to do it. It is this quality which makes volunteers in church work, and the invaluable men and women who do not have to be stood over. They are the joy of the pastors heart; they are the ones who do not have to be watched.—*Charles M. Sheldon*.

Making It Her Own

It was that beautiful prayer of Max Ehrmann's, somewhat expensively illustrated, and set up in the window of a book-store on a city street. Among the crowd of toilers who passed at noon-hour, a young girl, a clerk in a store, paused and read it.

"It is beautiful," she thought, "I wish I could afford it for my very own. It would do others good, too, to hang it up in my room. But there is board to pay, and my holiday expenses. No I cannot afford even trifles, let alone a beautiful thing like that," and she sighed and went on.

Ten minutes later, another girl from the same counter passed up the street and she too paused and read musingly:

"Let me do my work each day; and if the darkened hours of despair overcome me . . . may I still remember the bright hours . . . when a light glowed within me, and I promised my early God to have courage amid the tempests of the changing years. . . ."

"May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself. . . . Give me a few friends who will love me for what I am; and keep ever before my vagrant steps the kindly light of hope."

"Oh, how beautiful!" the girl reader thought. "I wish I could afford it. But there are so many expenses to meet. I cannot indulge in even this little extra. Yet it might do others good if I had it."

Then she smiled as though a bright thought had struck her. And after that, each day as she passed, she paused and memorized a sentence, till by-and-by the beautiful treasures of thought were her very own to breathe out to others when and where she wished. She had made her own what the first girl, with the same means and opportunity, could not afford.—*Maude Pettit in East and West*.

SUNDAY SCHOOL LESSON

First Quarter, Lesson IX. March 3, 1907. Title: "Abraham Praying for Sodom." (Gen. 18: 16-33). Golden Text—"Men ought always to pray and not to faint." (Luke 18:1.) Mymn: No. 276.

(Read the Chapter.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

When the Master advised that "men ought always to pray and not to faint," He spoke whereof He knew. Being a man of prayer He knew the benefits to be derived therefrom and, accordingly, urges upon His disciples the necessity of its daily use. And well might He have thus done, for prayer is indeed a power. He who knows how to pray well knows how to move the hand that moves the world. True there are many things that now and then arise that cause us to become faint and discouraged in prayer. True it is that at times our prayers are not, seemingly, answered and because of this we become faithless and give up the struggle. But this should not be. God will hear and answer the prayer of the faithful and righteous man. Many are the evidences that the Bible gives us concerning this great truth. The prayer of Moses pleading for the salvation of Israel; the prayer of Elijah upon Mt. Carmel, together with scores of other similar instances prove conclusively that the effectual prayer of a righteous man availeth much. This Jesus knew. Consequently He says in the language of our Golden Text: "Men ought always to pray and not to faint." Let us heed His advice. Let discouragements come from whatever source they may, nevertheless, let us, like Abraham, pray.

When Lot went out from Abraham he, doubtless, thought that he had secured the best of the bargain. The flowing river and the verdant plains caused him to believe, possibly, that his future happiness and prosperity were secure. The thought that the lines had not fallen unto him in a pleasant place never crossed his mind. He was taken up altogether by appearances. But there is a way which unto a man seemeth right but the end thereof are the ways of death. Such proved to be the end of his choice. Voluntarily he had gone into the way of the wicked and had cast his lot among those who neither feared nor loved God. The consequence was that while he escaped with his life, he otherwise suffered great loss. Let us heed the lesson taught. Let us lean not to our own understanding, but in all our ways acknowledge God and He will direct our paths. Note the following points in our lesson for to-day:

1. We should be careful how we entertain strangers. "And he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground." Hospitality is considered a great virtue in the East. It should be so with us. It is better to care for ninety-nine undeserving persons than that one deserving one should go uncared for. The Bible says: "Forget not to show love unto strangers; for thereby some have entertained angels unawares." Doing thus we show a kindness that is pleasing unto God and that brings its own reward. Charity, generosity and hospitality should characterize Christians in their treatment of their fellowmen.

2. God sometimes makes known unto His children His purposes concerning them or others. "And Jehovah said, shall I hide from Abraham that which I do?" Had not Abraham been faithful? Had he not made with him a covenant? Was he not His friend? Could he not trust him? Yes. Hence, he could not keep from him His purpose concerning Sodom. Having trusted him thus far, He could trust him farther. Accordingly He makes known unto him that because of the gross wickedness of the cities of the plains He had determined to destroy them. God's ways are the same now. Says Amos: "Surely the Lord Jehovah will do nothing except he reveal his secrets unto his servants the prophets." Thus He made known unto Paul the things that would befall him at Rome. If our re-

lations with God are not what they should be, He will, in some way, make known unto us the things that are to befall us.

3. God never fails to commend the faithful. "For I know him." What a beautiful and inspiring commendation! How noble and true must have been the life of the patriarch to have warranted such praise! Yes, God knew him, and how faithfully he had followed Him from Paran until now. Thus God commended Elijah when He answered his prayer upon Mt. Carmel. Likewise commended He the Christ when He said: "This is my beloved Son in whom I am well pleased." Even so will He commend us if our lives are what they should be. Let us seek to be commended of God rather than of men.

4. There is a limit to Divine forbearance. "Because their sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me." The sin of Sodom had reached unto heaven. God could not help but show forth His displeasure and destroy it. It was the same with Pharaoh. It will be the same with all those who forget God. God will bear and forbear with men. But they must be careful lest they go a step too far. There is a line beyond which we should dare not tread. Saul found this out to his great sorrow. Let us have a care not to provoke the Holy One of Israel.

5. Righteousness maketh one bold. "And Abraham drew near and said * * *." Having learned of God's intentions he dared to draw near and speak unto Him. While he could not but abhor the wickedness of Sodom, and acknowledge the justice of God in its destruction, he, at the same time, felt that it was his duty to pray for its respite. His past as well as present relations with God thus emboldened him. Thus have God's people been in all ages of the world, and thus may they be now.

6. True friendship shows itself in time of trouble. Abraham and Lot had disagreed and had consequently separated. But this did not chill Abraham's love for his nephew. He remembered him, and when he learned that Sodom would be destroyed and Lot, possibly, with it, he prays God to spare it. He thus comes to the rescue of Lot. Noble example! How worthy of emulation! Let us follow his example and forget not our friends in their seasons of trial and trouble.

7. The prayer of the righteous doth not always avail. It did not in this instance. It is true that God sets great value upon righteousness, yet there are times when our personal righteousness will not be sufficient to warrant God from visiting His wrath upon the wicked. Abraham's prayer, while one of great faith, great humility, great charity and great boldness, could not turn the Almighty from His purpose to avenge His outraged law. It availed much in that Lot and his two daughters were saved, but it could not avail to the extent of the salvation of the inhabitants of Sodom. The prayers of our parents and friends may go a long way in helping to save us, but we must also do our part if we would be saved. The lesson here taught is a great one. Let us study it well.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, March 3:

The Duty of Testimony.

(Acts 1, 8.)

Passages for reference: Psa. 107, 2-8; Matt. 10, 32, 33; Rom. 10, 9, 10; Rev. 12, 11.

Scripture Basis. In the one-hundredth-and-seventh psalm is the oft-repeated exclamation, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Between these exclamations are the rehearsals of God's doings for his people which should call forth such praise. God's care under all vicissitudes, his protection in dangers, his deliverances from the power of the enemy, and his leadings to victory are all enough to evoke from the most stolid nature exclamations of praise. His activities reveal a nature worthy of praise, and the blessings received put men under obligation to bear testimony to him as the giver of them. In Matthew we are assured that our confessing or non-confessing before men determines whether we shall be acknowledged by the Master before the Father in heaven. Such a declaration demands our careful consideration. In Romans Paul lays stress upon the confession with the mouth: "With the mouth confession is made unto salvation." Here again is an explicit statement as to the importance of testimony in our own religious experience. From the other world there comes a word though the apostle John in the revelation on Patmos, that those in heaven are there having overcome their accuser "by the blood of the Lamb, and by the word of their testimony." The basis for the injunction to testify is scriptural, and therefore ought to be heeded.

The Theme Considered. God on Trial. This heading may seem startling, but it is nevertheless true that God is on trial. He makes a claim for the allegiance of every person and his claim must be proven. No matter how good his claim is, it must be established before men will acknowledge it. He has done all that it is possible for him to do to show that he is entitled to man's allegiance. But the great majority of mankind do not know what he has done, and must be informed. Therefore those who know must give the testimony. If the good name of your friend was on trial and your word could clear it of any suspicion, would you hesitate to give your testimony? Nay, would it not be a pleasure for you to do it? If you knew that your testimony would de-

cide a man in God's favor, would you not give it? Suppose somebody's decision does hang on your word!

Witnesses. A witness is one who has personal knowledge of a thing. One who is to bear witness for God is one who has personal knowledge of God. Hence it was that Jesus told his disciples to tarry at Jerusalem till the "promise of the Father" came, which was the Holy Spirit. Then should they be witnesses. Only by the teaching of the Spirit of God can a man know the things of God. Otherwise they are foolishness to him. See First Corinthians, second chapter. Jesus "ordained twelve, that they should be with him." What for, I wonder, if it was not that they might have first knowledge of him so that they could go out and bear testimony of him? When the place made vacant in the apostolic band by the awful fall of Judas was to be filled it was said, "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, . . . must one be ordained to be a witness with us of the resurrection." First knowledge of the Lord is necessary for effective testimony.

The Subject-Matter of Testimony. Testimony has been too restricted in its sweep. We have been too much inclined to limit it to what a man has experienced in his own little world. But we believe we are to proclaim more than that. The great mass of mankind, or rather the great majority, are not posted on the program of Christianity in the world. They have not heard the declaration of principles from a friendly standpoint. They need to have set before them the great principles of God's kingdom, what he has done in the world, and what he proposes, with such a presentation as will prophesy of its ultimate victory over sin. Men need to be told, not of the evils in the world, but of the good. They need to be shown the changed conditions that arise where Christianity goes. Show them how much more heart there is where the knowledge of Christ has gone. Look at our hospitals, asylums, and homes for the unfortunates, in contrast with the conditions where his teaching about the "other man" has not gone. Show them the Fiji Islands and the New Hebrides before and after. Show the superiority of the principles of the unselfish Christ-life over the grasping selfishness of the world-life.—From Notes on the Epworth League Devotional Meeting Topics.

True Education

By The Rev. A. Brown

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device nor knowledge nor wisdom whither thou goest."

The term education is hard to define to suit all of us, as some have different views as to its extension. Years ago the most of us thought it implied the receiving a diploma from a college or a university. It means this, and it is possible nowadays to mean a little less. I shall use a plain definition culled from the text: Find your profession or calling, prepare for it, serve others and keep at it whether president of a university, pastor in the pulpit or blacksmith in his shop.

I shall divide the subject into three divisions: (1) Industrial education, including public schools; (2) Higher education, including a college course, and (3) Christian education, including a theological course. Education in a more technical sense is to develop the intellectual, moral and physical endowments, to encourage what is good; to discourage what is bad.

Our public schools are good, but should be better. From three to six months is the limited time, when it should be nine, since the majority of our children must depend upon the public school for all the education they receive. The public school lays the foundation of our industrial, collegiate and moral training. Industrial education is becoming a special topic for discussion as never before; notwithstanding its principles are as old as time itself. It includes manual training of different varieties. We used to plow and plant by signs but now it is to be done by a special rule or system. Hence it is an art. The majority of us will always remain farmers and we should know the latest method in tilling, cultivating and culturing the soil. This is education of the very best kind. A man who can shoe a horse, make a buggy and plow should receive a diploma from an industrial school. There should be an industrial department in all our State Normal schools or schools established for that specific purpose. I do not favor industrial education in a large measure in our public schools, for we need special trained teachers for this special work.

Domestic art includes sewing. Let us recommend and encourage our girls to pursue this course, as it is in much demand for teachers. She who receives a certificate for this profession is as useful to civilization as Caesar was. Cooking is a science (domestic science.) A good cook is never at a loss for a position. Pursue this course. Get a certificate and stick to it. Whatever our calling is do our best. The foreigners are coming here by the thousands and if we have no training or skill for doing things we will be left alone to eke out a bare living. We must educate on some specific line or trade.

Higher education. Education is not simply to make a man a bread-winner, but to make him a man in the truest sense of the word. Aim high. Press forward to the mark of the high calling. My advice to all young men and women is to get a higher education if possible. I see the mistake I made. When you pass the public school, the normal, the academy curriculum, enter college to broaden your usefulness. The men to-day who hold the power of influence are the men who have gone to college. We dare not discourage higher education, for by it we are fitted to do things well. Senator Harlan remarked: "If I had but ten years to live and had but a limited knowledge I would spend six of those years in preparation and thus accomplish more in the other four years than I would in the whole period of ten years without preparation." I am candid in saying that many of our young men and women have injured their future usefulness by going into professions not fully prepared. Many quit at their graduation from the high schools when their usefulness was quite promising for the future. Higher education does not misfit any one for any profession of life, but rather it enables them with skill to do whatsoever their hand or mind findeth to do in a more acceptable manner.

Industrial education, however much spoken of, will never or rather cannot take the place of high-

er education. In fact the more one knows of the high branches of education the more he knows of the other lines. We must have scholars. Through them kings reign and princes decree justice. If I were a young man to-day I would go to college. Indeed I would. The race needs men of learning to grapple with the great problems which confront us as a race. What should we do without our Bowen, our Mason, our Lyon, our Kelly Miller, our Dogan, our Lovinggood, our Blackshear and others too numerous to mention. To every man his work.

Paul Lawrence Dunbar was a man of remarkable poetical genius and his prose and poetry will ever be held up with pride and honor by his race and admired by other races. But I venture to say had he received a thorough college training he would have ranked with the English and American leading poets. Hence the value of a collegiate education. Take the history of our United States. Great minds laid the foundation of our commonwealth and to-day we resort to their teaching or doctrine when we have exhausted our skill. Truly there is nothing great in man but mind. The mind is the standard of a man. God Almighty intends for that standard to be excelsior. Out of twenty-six Presidents of the United States fourteen were college graduates. The Methodist Episcopal Church has twenty-three high schools, seminaries and colleges for the high training of the people. She has sent out her physicians, her sick nurses, her lawyers and her ministers and the demand is still greater. We must educate if we expect to keep pace with the progress of civilization.

Christian Education.—In a specific sense this branch of knowledge includes the study of the Bible, moral ethics and Christianity. This system of education has a great deal to do with our duties to our neighbors and to have a love for our enemies as well, and to lift up Christ upon the cross. In a general sense Christian education is taught in all our schools in the abstract form at least. If not, they are not worthy of the name of schools. Our

discussion should include the Christian minister and his equipment. Ministers should prepare themselves to preach as other men of profession. He should have a thorough education. Why shouldn't he? The time demands it. The older men have had their day and they did well. We are only holding the fort till they come. There is no need for an ignorant ministry nowadays. The Spirit of God is all right, but the letter and the spirit go together. The spirit and the letter will comfort the people. Enthusiasm is all right, but it must be coupled with logic. God's leaders must know. Moses was learned in all the wisdom of the Egyptian, Hebrew and other tongues. Daniel was learned. Elisha was president of the University of Jericho. There have been schools in the world for over 3,000 years. Get a good training and thus demand respect. If I were a young man I would study for the ministry. We see our mistake. We are standing upon the summit of Mt. Nebo and we can view the land of promise with opportunities gone forever. Better heed the advice of one who has been toiling for nearly a quarter of a century. I know enough to know that you will have to know more than I know to carry the people twenty-five years hence from where I brought them. We came by the way of knowing a little about everything, but you must know everything about a little as well. We are criticised at our best; not the criticism that helps us but that which humiliates us. How do you write your letters to your friends? What about your punctuation? What about your grammar? I overheard a layman speaking lightly of a minister's composition of a letter which he had written to him. Really his age demanded a better Spencerian. Get you a copy book, a beginner's grammar and study them, along with your Bible. The two will wonderfully help you. I am writing to the younger men. Do not allow yourself to be flattered that you preached a good sermon. If some of our sermons were carried through the critics' mill, grading us as to subject matter, voice, action, grammar and logic, we would be surprised to know that our sermon was nearly all husk and wind. No one ever thrived on husk and wind. Let me entreat you in the name of Christ to go to school and get a Christian education and thus be prepared to preach the gospel acceptably to the people.

Fort Worth, Texas.

Porto Rico Mission

The fifth session of the Porto Rico Mission was held in Utuado, P. R., January 24-28, Bishop Luther B. Wilson presiding. Utuado is seventy miles from San Juan and is nestled among the mountains. It has a population of over 4,000. We have a new church there built in the form of a Greek cross, costing nearly \$5,000, and a parsonage also. We were greatly delighted to have Bishop Wilson with us. He manifested a deep interest in our work in these islands. He learns Spanish rapidly and read a chapter and, using manuscript, made two short talks to the conference in that language to the great delight of the native workers. Rev. E. Rivera preached Tuesday evening.

Wednesday afternoon from 2 to 4 o'clock and every day during the session addresses were made by different missionaries on various subjects for the benefit of the native local preachers and exhorters. The session was opened Thursday morning. Each day after the devotional services the Bishop made a talk to the conference which was greatly appreciated.

Dr. Benj. S. Haywood, our superintendent, made a most encouraging report of the work of the mission. Saturday at 10 a. m. Miss Henrietta A. Bancroft, Miss Thayer and Mrs. Allen of the Woman's

Home Missionary Society, made addresses. The two latter are in charge of the McKinley school in San Juan where they have a large attendance. Evangelistic services were held every evening except Saturday and the altar was crowded, some reconsecrating themselves to the service of God and others seeking Christ in the pardon of their sins. Saturday evening the Rev. M. Andwior, who with his wife visited Spain, his native land, last year, made a very interesting lecture on "Spain of To-day." Sunday at 10:45 a. m. Bishop Wilson preached in English a great sermon from Hebrew 11:27, at the close of which the Rev. J. K. Hubbard was ordained deacon. At 3 p. m. Revs. Geo. B. Benedict, Paul Penzotti and T. Stevens were ordained elders. At 4 p. m. the native workers made talks on their experiences in the work during the year.

They are a noble band of workers. Sunday evening Bishop Wilson preached a sermon on the "Prodigal Son." Rev. Samuel Culpeper interpreted. Monday morning the appointments were read and the conference adjourned since Spanish was used much more during the session of last year to the delight of the speaking people. In the reports shown in membership and in all the

LESPIE.

The entire object of true education is to make people not only do the right thing, but enjoy the right thing.—Ruskin.

Forget the things behind, look forward to the things before. The wisdom of a divine life lies hid in this principle.—Robertson.

Every refusal of Christ is a greater gift.—Rev. J. Scott Lidgett, M. A.

Human virtues are the pins and bolts by which the social fabric is held together; many of them may be withdrawn and yet the fabric stand; when all are gone it falls in ruin.—Rev. G. Jackson.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE OPEN DOOR

Bishop Berry's presidency of the Annual Conference of our section, held in January, was very refreshing and vigorous. His open countenance, his frank and brotherly demeanor, the general atmosphere of his consecrated leadership, his evangelical and uplifting sermons and addresses, made his presence one of real satisfaction and helpfulness. He startled the conference by announcing that he would conduct what he was pleased to call "The Open Shop." Bishop Berry was an itinerant Methodist preacher for years, understanding thoroughly, no doubt, the anxiety of heart, the restlessness, the sleepless nights and the intense suspense of the average Methodist preacher during the Annual Conference, when his case is under consideration, not knowing to what place he will be assigned. With this experience facing him, the Bishop announced that he desired that the presiding elders and the pastors should confer freely, so that the appointments would not be "news," but simply "official announcements" of the assignments for the year.

Is it surprising that the announcement of this "Open Shop" policy was received with vociferous applause? Not at all. For the Methodist preacher, during the Annual Conference, devotes his time and energy trying to find out "what's going on." During the conference session under the presidency of Bishop Berry, the preacher was told frankly what was up; and, as a matter of fact, while the cabinet and the Bishop were taxed, perhaps to the limit of their strength and patience to answer all the objections and to try to satisfy every brother, nevertheless, the appointments were very, very satisfactory. After all, the average Methodist preacher is not a very selfish mortal. He knows that only one appointment is to be his, and that other men are to have places, and that they are deserving of equal consideration with himself. To have been relieved of the suspense, the anxiety, and the tantalization was a decided relief.

Whether or not the "Open Shop" policy would receive the Episcopal sanction throughout the church we know not; it, nevertheless, found a ready response among the Methodist preachers of our recently held conference.

THE PASSING OF THE OLD NEGRO

The passing of the old Negro is genuinely pathetic. There is no doubt but there sprung up between a certain class of former masters and the one time slave a peculiar, distinct sort of affection. For these old Negroes entered thoroughly into the family aff. with family secrets, were made a treasures, and, in a way, were the young people in matters of courtsh. The further we grow from the cen. ... slaves, the fewer become this peculiar, romantic type of Negro.

Recently there died in the city of Richmond, Virginia, one of these "aunties," to whose funeral a number of white people went. They evidenced a certain sort of respect and grief, took part in the funeral services, especially singing the favorite hymns of the deceased. We know a case where, in

the death of one of these old time Negroes, the body laid in state in the parlors of the former master.

The passing of these old Negroes and the necessarily decreasing of this type brings up a comparison between the old Negro and what is called today the "new Negro." The remark is often made that as these old people go out there are none to take their places. This is just what might be expected. The evolution of the race from slavery into freedom, the severing of the bonds that held together master and slave, of necessity brings about a new relation, and it cannot be hoped that the man of freedom would maintain any such servile and truckling relation as did the former fathers and mothers of the present "new Negro." Circumstances are entirely different. This "new Negro" lives in an entirely different atmosphere. He is no longer a thing to be petted and cajoled, but a man, to think and to act, and to determine his own incoming and outgoing. This consciousness of freedom and manhood asserts itself, and that naturally. But this asserting provokes friction, and it is the adjustment of these new relations that causes friction. But this ought not to be surprising to any one who studies this evolution of the race from slavery to freedom.

While the passing of this old time Negro is pathetic, and he is gone never to return, let us hope that there is somewhere a peaceful relation to exist between the races; not that of master to slave; not that which exists between the old Negro of the post bellum days and his ex-master, but a relation that will be peaceful, courteous and polite, because it is just, fair and honest.

THE PHYSICIAN OF TO-MORROW

As to the physician of to-morrow, preventative medicine will be the most important item of his curriculum; and the relation between the physician of to-morrow and the layman will not be that of the healer and the very sick man, but the physician will be the adviser to the layman, as to health, the best method of living, and the means of preventing disease.

There is a general impression nowadays that it is peculiarly the function of the physician to heal a man after he is sick and not to keep him from getting sick. There is a gross insinuation that it is the delight of physicians that persons take sick, and too, that the size of the money bag determines the speed of recovery. And if there is no large fee in sight, but by drawing the case out more, the physician may receive on the installment plan a large fee, then it is intimated that the case that might be cured at once will be prolonged.

The physician of to-morrow will be none the less necessary to the family life; on the other hand, he will be more necessary, for it will be his function and his delight to prevent sickness. This point was elaborated by President Eliot of Harvard University recently, in an address, and in discussing the relation of the physician of to-morrow to the people, President Eliot said:

"The recent campaign against tuberculosis is a good illustration of this new function of the profession. To discharge it well requires in medical men the power of interesting exposition, with telling illustration and moving exhortation. Obviously the function calls for disinterestedness and public spirit on the part of the profession; but to this call it is certain that the profession will respond. It also calls for some new adjustments and new functions in medical schools, which should hereafter be careful to provide means of popular exposition concerning water supplies, foods, drinks, drugs, the parasitic causes or consequences of disease in men, plants and animals, and the modes of communication of all communicable diseases. Medical museums should be arranged in part for the instruction of the public,

and, with some suitable reservations, should be speedily open to the public. The medical schools should also habitually provide popular lectures on medical subjects, and these lectures should be given without charge on days and at hours when working people can attend. In other words, selected physicians should become public teachers, as well as private practitioners. America has much to learn from Europe in regard to this public-spirited service on the part of the profession."

WANTED-NEWS

For the first time in a long while we have caught up with every piece of news that would go under the departments of "Doings of the Women," "Conference Notices," "Deaths," and "Marriages," so that we are now publishing these articles as they come. We are anxious to increase the interest of readers in that part of the paper covered by the departments named. Hence we are asking for news. For instance, when a new church is constructed it will be our delight to publish an account of the effort with pictures of the pastor and of the church. However humble the church may be, a write-up of the same will find welcome space in our columns. We would like also to publish the pictures of parsonages, showing just how they appear, having the picture sufficiently large to show the lay of the front yard. The parsonage is a good example of home life for our people and should be a model. So we will be glad to publish accounts of the building of parsonages together with pictures of the same and the pastor. We want also accounts of successful business men and artisans in various fields. When a man in a community does something well, builds a splendid house, enters into business, the columns of the SOUTHWESTERN are open to him. We are anxious to let the world know what is being done by our people. We want also accounts of revivals. Not the mere stating of the number of conversions, but on what plan the revival was conducted, how long it lasted, and a faithful account of the services. Any one who makes such a write-up of a revival meeting will not only give interesting news to our readers, but will furnish outlines for plans for others. This sort of news, and any other kind that will be interesting and helpful we are in need of. Be sure to write only on one side of the paper, being careful to spell correctly, and express your thoughts in as few words as possible. This done and the news will find an easy entrance into our columns.

BALTIM RE, 1908

The next General Conference will be held in Baltimore, Md. It will be one hundred years from May, 1908, when the General Conference became a constituted and delegated body. This first delegated body was held in Baltimore in the year 1808, and as the commemoration of this event, the Baltimorean Methodists urged the coming of the General Conference, and their invitation was accepted.

To excel in any line of work is worthy of the effort. Alfred Smith, of Oklahoma, a Negro, is put down as the champion cotton raiser. He has taken all the premiums offered in that state for the first and best cotton received, also the blue ribbon at the World's Fair and the first prize in England. Smith is a native of Georgia, having been born near Atlanta, and claims that when Sherman passed through on his famous march to the sea he was in the field plowing with an old grey mule. That this good brother should have continued at the plow until he is able to receive so many evidences of his ability as a cotton raiser ought to be inspirational to many.

The attention of our readers is again called to the series of splendid articles now running in our columns from the pen of Bishop Mallalieu. The selection of these hymns and Scriptural references are very carefully made, based upon the experience and of an active ministry covering a half century and of a most thorough and experimental knowledge of the hymns of the ages. It will be to the interest of our brethren and to the delight of our membership if the members will commit these hymns. Our brethren will do well to call the attention of the laity to this series of articles.

MISS JOSIE E. HOLMES ENTERS A NEW FIELD

Miss Josephine E. Holmes, of Atlanta, Georgia, is the newly appointed national organizer for the Woman's Philanthropic and Civic League of Grand Rapids, Mich., an organization composed of the best, the bluest blooded, and the wealthiest women of the North for the improving of the condition of Negro boys and girls and the race's betterment in general.

This appointment is an illustration of the truth that honors are often thrust upon people. A short time ago this paper announced that Miss Holmes would read a paper on "Tuberculosis and the Afro-American," before the "National Association of Colored Women," which held its fifth biennial session in Detroit, Mich. This convention of Negro women attracted many white visitors because of the character and calibre of those constituting its membership and possibly to see what Negro club women were doing and could do anyway. One of the most interested visitors was Mrs. —, the cultured Christian-hearted woman who is furnishing much of the money to carry out the project of these philanthropists. Mrs. — was greatly impressed and pleased with Miss Holmes, who was at this meeting unanimously elected first recording secretary of the association. It was while Miss Holmes was reading her very able paper which appeared in a recent issue of the SOUTHWESTERN, that Mrs. — decided that she was the one, could her services be secured, to carry forward the work among the boys and girls of the South.

Much to her surprise, Miss Holmes received from the secretary of this League a special delivery letter with the offer of this work, covered by a handsome salary and traveling expenses. Though unsought and undreamed of until the offer came to her, Miss Holmes is keenly alive to the great opportunity which has thus presented itself to her to do heroic service for the Master in a larger field.

Miss Holmes was the very efficient instructor in History, Literature and English in Central Alabama College. She has been in the employ of the Freedmen's Aid Society of our church for a number of years, and has earned for herself the reputation of being one of the best and most cultured teachers on its list. She is an alumnae of Clark University, from which school she graduated with highest honors.

Miss Holmes is one of the great Methodist Episcopal fraternity and we ask for her the support and hearty co-operation of our ministers and laymen. We trust that they will uphold her arms as under the direction and tutelage of these Godly women she gives her service to our Negro youth.

We have known Miss Holmes for quite a while and are prepared to say that no young woman in our ranks is better gifted and prepared for this work. Versatile, diplomatic, affable and a thorough mistress of English, she is fitted both by gift of speech and of writing to push forward the cause of the League.

The late Mrs. C. L. Smith, wife of Dr. Charles W. Smith, D. D., editor of the Pittsburg *Christian Advocate*, was actively engaged in several fields of Christian work—besides the three departments of the *Advocate*. She assisted at the organization of the Pittsburg Conference Woman's Home Missionary Society, and has been its efficient president from the first, twenty-one years ago. She was one of the founders of the Deaconess Home of Pittsburg, and has served on its Board ever since. She was one of the organizers of the Bethesda Home, a charitable institution of Pittsburg, and served on its Board until compelled to retire because of the number of her engagements. Twice she was president of the Women's Club of Wilkinsburg, her home town.

Personal and General

Bishop Fowler is still improving.

Dr. G. G. Logan and wife spent a while in the city last week.

The Rev. W. R. H. Harry, of Bastrop, was in the city last week.

Dr. D. L. Rader, of the *Pacific Christian Advocate*, is fast regaining his health.

Miss Effie McGann, of Gilbert Academy, spent a week in the city during Mardi Gras.

We regret to announce the serious illness of Mrs. Luster, wife of the Rev. D. W. Luster, of Smithland, Texas.

The National Negro Business League will hold its forthcoming session in Topeka, Kansas, August 14, 15 and 16, 1907.

Dr. M. C. B. Mason filled the pulpit of St. Mark's Church, New York City, last Sunday morning, and Dr. W. H. Logan in the evening.

Mrs. "Stonewall" Jackson has declined to accept a pension of \$100 a month provided by a resolution of the State Legislature of North Carolina.

About two thousand cars are said to be stalled by snow on the Great Northern Railroad; some of these cars are packed with Christmas goods valued at thousands of dollars.

Rev. Dr. H. H. Proctor, of the First Congregational Church, of Atlanta, Ga., is in the North delivering addresses in the interest of the American Missionary Association.

Dr. J. M. Shumpert, of Columbus, Miss., and daughter, Miss Mallalieu, a teacher in Gilbert Academy, Baldwin, were among the Carnival visitors in our city last week.

The Negroes of Calvert, Texas, are said to be succeeding wonderfully well in their business enterprises. On January 1, 1907, they had deposited in the banks of Calvert \$135,000.

Mrs. Herhen, the wife of Dr. S. J. Herben of the *Epworth Herald*, whose accidental injury was reported in these columns some time ago, is slowly but hopefully regaining her usual strength.

It is the suggestion of English exchanges that the bicentenary of Charles Wesley's birth, December 18 of this year, be celebrated by musical gatherings, at which his choicest hymns shall be sung.

Mrs. McWillie, wife of the Rev. W. McWillie, pastor of our church at Fairburn, Ga., is, we learned a few days ago, critically ill; the inevitable is expected. Her mother and sister of South Carolina are at her bedside.

It has been proposed in the House of Commons that the "Canadian government organize a world's fair to properly celebrate the centennial of peace between the two great English-speaking nations of the Western Continent."

Bishop David H. Moore was tendered a great reception by Seattle Methodists, on January 21st. The Bishop's presence in Seattle was the occasion of the raising of a fund to purchase sites for new church enterprises in strategic places.

The *Christian Advocate* characterizes the recent gifts of John D. Rockefeller and Mrs. Russell Sage as "A Niagara of Beneficence." Of Mr. Rockefeller's gift it says: "It is enough to say that this is the most munificent gift by a single man to the welfare of mankind."

According to the latest reports twenty-two were killed and nearly 200 injured, some fatally, when the Brevster local, a suburban express on the New York Central Railroad, left the track and rolled down an embankment just above Bedford park in the Bronx of New York, the afternoon of February 16th.

The *Christian Advocate* of February 14th says: "Dr. Charles Parkhurst, of *Zion's Herald*, who was taken ill at Baroda, India, and underwent a minor operation at Bombay, was unable to be at Bareilly during the India Jubilee celebration. He was last reported at Hong Kong, with health much improved."

John Muggah, a Negro porter on a Pullman sleeper, displayed great heroism in a wreck on the Yazoo and Mississippi Valley Railroad, at Southwood, La., by his rescue of a dying engineer, at the risk of his own life. In recognition of his heroic conduct, Muggah has been presented with a gold medal by the engineers and conductors of the system.

Lynchings in 1906, in the United States, were as follows: Alabama, 5; Arkansas, 4; Florida, 6; Georgia, 9; Indian Territory, 1; Kentucky, 3; Louisiana, 9; Mississippi, 13; Maryland, 1; Missouri, 3; North Carolina, 5; South Carolina, 6; Tennessee, 2, and Texas, 6. There were in all 72 lynchings, compared with 65 in 1905, 87 in 1904, 104 in 1903, 96 in 1902 and 135 in 1901.

The friends of Mr. Robert Spann, of South Atlanta, Ga., a popular railway mail clerk, who has been off his run since June, because of injuries received in a railway wreck, will be pleased to know that he has fully recovered and is again on the road. Mr. Spann was in our office last week accompanied by Mr. Williams, of South Atlanta, who is also in the railway mail service.

Dr. W. P. Thirkield, president of Howard University, has been honored by several organizations of Washington, D. C., by electing him as a member. The Chamber of Commerce elected him as a member, and placed him on the committee on universities. He was also elected as a director of the Young Men's Christian Association, and was made chairman of the committee work in the universities of the district.

Among those who enjoyed the recent Mardi Gras festivities in New Orleans were: Mr. and Mrs. Scott Griffin, Mr. and Mrs. E. S. Jones, Mrs. A. W. Quinn, Columbus, Miss.; Rev. J. E. Holmes, Mrs. Estella Meggs, Mr. Moses White, Bay St. Louis, Miss.; Misses Clara Kimball, Cecilia Lewis, Mrs. V. L. Lunn, Baton Rouge; Messrs. S. Polk Jackson, D. Shelby, Gray, and Mrs. Lucinda Johnson, Port Allen, Louisiana.

The State of South Carolina has been conducting a whiskey business during the past 14 years under the dispensary law. The Palmetto state was led into this method of dealing with the liquor traffic by its famous Senator Benjamin F. Tillman. The dispensary law has proven a failure and was abolished last week by the legislature. A new measure provides for county option between county dispensaries and prohibition. Thus is passing Tillmanism.

Dr. E. W. Moore, a leading physician of Jackson, Miss., was in the city last week. It will be remembered that Dr. Moore graduated from Flint Medical College, this city, in '98 with the highest honors of his class and the next year entered his daughter Miss Minnie in the Pharmaceutical department, both of whom passed creditable examinations before the Mississippi boards. We learn the doctor has an excellent practice and drug business.

The stockholders of the American Trust and Savings Bank, of Jackson, Miss., met recently and elected, among other officers, P. W. Howard, Esq., as attorney. Of this election "Col. Midnight" says in the *Afro-American Ledger*: "I want to congratulate the bank on having P. W. Howard as attorney, for he is one of the best lawyers in this country." The statement of the bank showed splendid results. The capital paid in amounts to \$11,300, while the total resources are \$40,100.79. Dr. S. D. Redmond is president, E. E. Perkins, vice-president, P. E. Wardlow, cashier.

President Roosevelt in a letter addressed to J. G. Loveland, Norwegian minister of foreign affairs, returning hearty thanks for the Nobel peace prize, declares that he will value the diploma and medal as long as he lives and that they will be as highly prized by his children after his death. He informs Minister Loveland that he has handed the money portion of the prize to a committee for employment in furthering the industrial peace of the United States, adding that "peace between the various classes of society is in modern civilization of as great importance as peace between nations."

Terry Howard, aged 72 years, of Ebenezer, Holmes county, Miss., father of Dr. E. E. Howard, the prominent Negro physician of Meridian, Miss., died Friday, February 8, 1907. The passing of Terry Howard recalls the days when Republicans sat in the legislative halls of the state, he being among the last of that political faith to have served in Mississippi, having been elected for the last term about 1888. He was for a long time president of the board of supervisors of Holmes county. He was a native of South Carolina, but resided in Mississippi for over fifty years. Besides Dr. E. E. Howard, the deceased left two other sons who are physicians, Dr. W. C. Howard at Demopolis and Dr. W. F. Howard at Hattiesburg. P. W. Howard, another son, is an attorney at Jackson; S. M. Howard, a druggist at Greenwood, and A. J. Howard, a merchant at Ebenezer. Two daughters are teachers in state schools.

The Frederick Douglas Memorial Association

It is now nearly twelve years since Frederick Douglass, to whom the Negro people owe more than to any other man of our race, for the part he took in securing our freedom, died in Washington. His home at Anacostia, in the suburbs of Washington, still remains, however, and an effort is now being made to preserve this house with its memories and traditions, and make it a permanent memorial to Douglass and the Negro people.

An association, known as the Frederick Douglass Historical Association, has been formed to effect this purpose. The people of our race have a rare opportunity to honor the memory of Frederick Douglass and to show their love and reverence for the man who, during the trying times before and after the war, embodied in his own life, more than any other man of our race, the aspirations and the cause of the Negro people. I have been asked by the officers of the Memorial Association to assist in securing the comparatively small sum of money, amounting to \$5,400 and interest, necessary to clear off the mortgage on the property and so secure the property for all time to the association and the Negro people of the United States. We should make Cedar Hill to the Negro people what Mt. Vernon is to the white race.

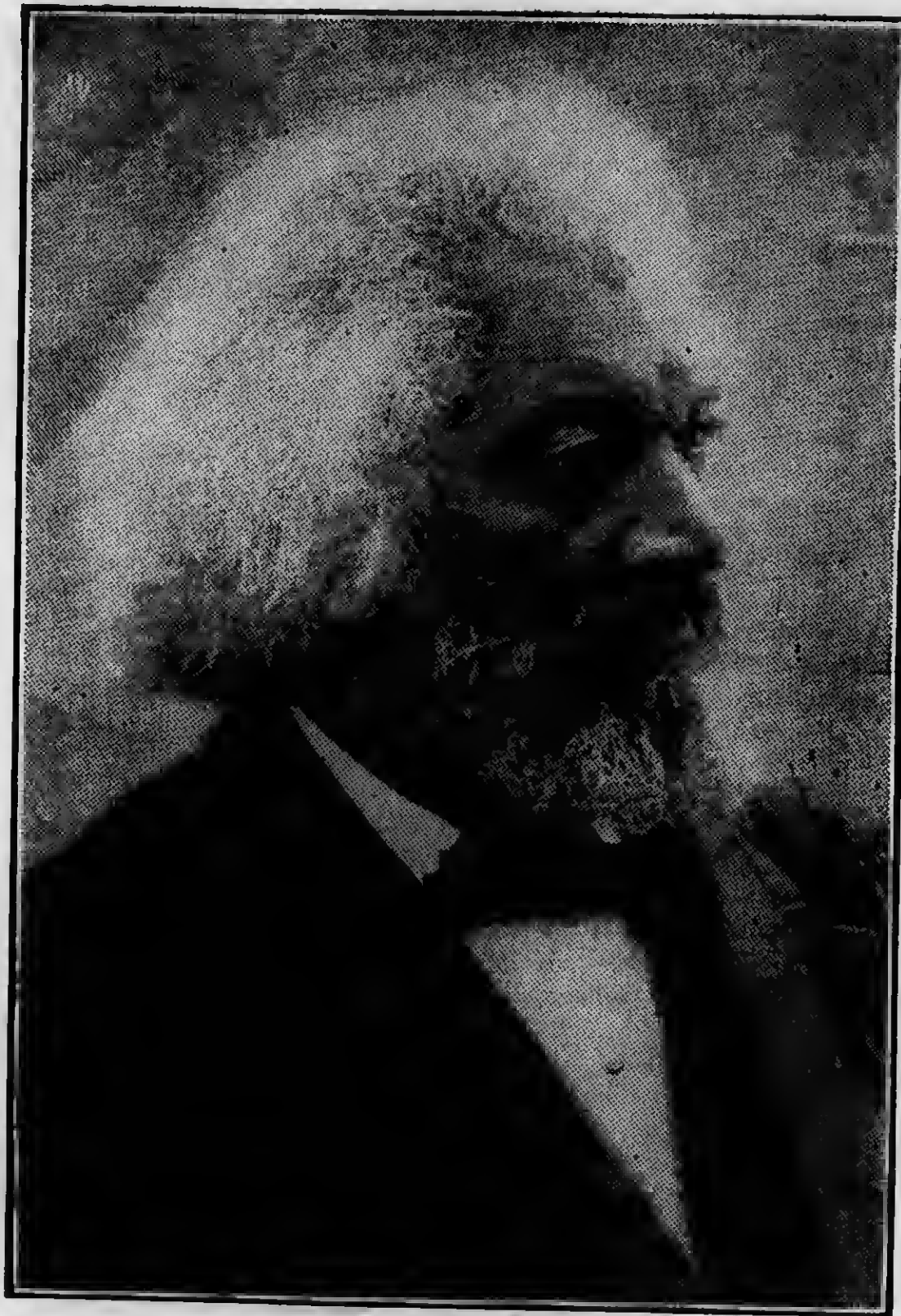
All of this can be accomplished if every member of the race would contribute at once a small sum of money and send it to me by post office order, check or otherwise, as soon as this communication is read. I am asking this appeal by the authority of the officers of the Frederick Douglass Memorial Association, and with the approval and sympathy of Mr. Douglass' immediate family. Now is the time, when Mr. Douglass' birthday is being celebrated and talked of in all parts of the country, for the race to show its love for Douglass, not only in words, but in deeds. I shall hope to receive within the next few days this money, which can be sent in sums of from 25 cents up. After the money has been secured to clear off the mortgage, I am sure that steps will be taken to put the place in condition to serve the purpose mentioned.

The following letter, written to me by the officers of the Frederick Douglass Memorial and Historical Association, will make the situation clear:

"WASHINGTON, D. C., Dec. 17, 1906.

"Dr. Booker T. Washington:

"DEAR DR. WASHINGTON—There is an encumbrance of fifty-four hundred dollars (\$5,400), bearing 6 per cent interest, payable semi-annually, against the Douglass property. This property consists of about fourteen acres in the heart of Anacostia, on a hill giving a beautiful view of the Potomac river and city for several miles. It is the opinion of experts that when the government completes the new bridge and the reclamation of flats, this property will be worth at least \$5,000 an acre. Its actual value is now \$1,500 an acre. It is exempt from taxes by the act of Congress incorporating the Frederick Douglass Memorial and Historical Association. The association needs at least the \$5,400 to lift the mortgage. In the course of time about nine acres of the property could be cut up into building lots and sold, and with the proceeds of such sale Cedar Hill could



FREDERICK DOUGLAS

be endowed with ample funds to meet the wants of the Douglass Memorial Association in perpetuity.

"ARCHIBALD H. GRIMKE, Pres.

"WHITFIELD MCKINLEY, Sec'y.

"FRANCIS J. GRIMKE, Treas."

The following pledges have already been received:

Booker T. Washington, Tuskegee, Ala. \$150.00

J. Douglass Wetmore, New York 100.00
Daniel Murray, Washington, D. C. 5.00
Robert Pekham, Washington... 5.00
Prof. Kelley Miller, Washington 5.00
Wm. L. Board, Washington.... 5.00
Archibald Grimke, Washington. 5.00

A. U. Craig, Anacostia, D. C.... 5.00
Prof. L. B. Moore, Washington. 5.00
Dr. F. L. Shadd, Washington.. 5.00
A. S. Gray, Washington..... 5.00
Dr. P. B. Brooks, Washington.. 5.00
Dr. P. B. Brooks, paid for daughter..... 5.00
Judge R. H. Terrell, Washington 5.00
Whitfield McKinley, Washington 10.00
Albertus Brown, Washington.. 5.00



THE DOUGLAS HOMESTEAD AT ANACOSTIA, DISTRICT OF COLUMBIA



Absolutely Pure
A Cream of Tartar Powder,
free from alum or phosphoric acid
Makes Home Baking Easy

Rosamond Johnson, New York. 25.00
James W. Johnson..... 25.00
James W. Johnson, for Philip A. Payton, Jr., New York..... 25.00
J. A. Lankford, for Washington Negro Business League..... 20.00
Fred McCracken, Washington.. 5.00
Mrs. Mary Church Terrell, Washington 5.00
Miss Angelina Grimke (by Archibald Grimke)..... 5.00
Wilberforce Graduates (by W. A. Joiner), Washington..... 25.00
Dr. W. S. Lofton, Washington.. 25.00
Mrs. Booker T. Washington, Tuskegee, Ala..... 25.00
J. R. Cox, Tuskegee, Ala..... 10.00
Bernard Walton, Washington.. 5.00
George Waller, Washington.... 5.00
R. L. Pendleton, Washington.. 5.00
Rev. J. A. Moreland, Washington.... 5.00
Wm. L. Pollard, Washington... 5.00
Mrs. A. S. Gray (by Arthur S. Gray), Washington..... 5.00
W. J. Singleton, Washington... 5.00
J. A. Cobb, Washington..... 5.00

I hope that much additional money will be sent at once. All money will be acknowledged with proper credit.

I shall be glad to furnish you with such additional information as you may desire.

BOOKER T. WASHINGTON,
Tuskegee Institute, Alabama.
Those at the head of churches, Sun-

day Schools and other organizations are especially urged to see that collections are taken in the interest of this fund.

NATIONAL INTER-CHURCH TEMPERANCE CONFERENCE.

Believing the liquor habit and the liquor traffic to be the greatest menace to our beloved country and the kingdom of our Lord Jesus Christ; the source of political corruption, of waste and pauperism, of immorality and vice, of lawlessness and crime, of disease and death, of ruined homes and lost souls,

We believing that the legislature of the liquor traffic is contrary to the Word of God and the best interests of humanity and country,

And believing that the time has come, in the providence of God, when the whole Christian church in this land ought to join voice, heart and hand in a persistent and thoroughly organized campaign for temperance, and throw the whole weight of her moral influence in favor of the legal suppression of the beverage liquor traffic.

Therefore the members of the National Inter-Church Temperance Conference, assembled in the city of Pittsburgh, representing sixteen denominational bodies, do hereby recommend the following plan for a permanent National Inter-Church Temperance Council to be submitted to the various ecclesiastical bodies for their approval.

ARTICLES OF AGREEMENT.

NAME.

The name of this organization shall be The National Inter-Church Temperance Council.

OBJECT.

The object of this National Inter-Church Temperance Council shall be:

(1) To express the unity of the church in her temperance principles and in her aggressive temperance work.

(2) To promote gospel temperance in the name of the church, supported by the church, and responsible to the church.

(3) To secure the mutual counsel and a large combined influence for the Church of Christ in the temperance cause.

(4) Unification of church temperance effort by agreement upon plans and methods of work, and the practical measures most worthy of promotion by the whole church, so that denominational temperance work shall not be divisive but combined in moral sweep and impact.

(5) To create a sentiment which will compel the civil authorities to perform their whole duty concerning the traffic, prevent the necessity for any Christian directly or indirectly supporting, encouraging, condoning or acquiescing in the heinous wickedness, and impress upon the individual Christian his duty to refrain from giving any encouragement to the traffic.

(7) To enlist pulpit, platform and printing press in behalf of better temperance laws, and to protest against non-enforcement or violation of existing laws.

(8) To preserve the church from entangling political alliances, and yet make clear the duty of the Christian people to use their ballot against a traffic which is the enemy alike of Church and State.

(9) To make clear the duty and ability of the church to prohibit and overthrow the legalized liquor traffic whenever she so will.

LIMITATIONS.

(1) The National Inter-Church Temperance Council shall not attempt the Christian church to any political

IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.

We ask you to consider the fact, that although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for all diseases of the kidney, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands of even the most distressing cases.

Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound—a specialist's prescription for a special disease.

Swamp-Root is not recommended for everything.

A Sworn Certificate of Purity is with every bottle.

For sale at all drug stores, in bottles of two sizes—fifty cents and one dollar.

SAMPLE BOTTLE OF SWAMP-ROOT FREE BY MAIL

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the SOUTHWESTERN CHRISTIAN ADVOCATE who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write to-day.

party nor enter into any election campaign for party candidate.

(2) The National Inter-Church Temperance Council shall be limited in its sphere of operation in accordance with the lines indicated in these articles of agreement. It shall not attempt to legislate for the constituent bodies on the temperance question, but only give expression of its counsel or recommend a course of action in matters of common interest to the churches and individual Christians. It shall have no authority to limit in any way the full autonomy of the Christian bodies adhering to it in their temperance work. On the other hand, no denomination shall speak for the Council on any matter upon which it has not specifically declared itself.

BASIS OF MEMBERSHIP.

(1) The following named ecclesiastical bodies shall be eligible to membership in the National Inter-Church Temperance Council or any of its branches, and such other ecclesiastical bodies as may hereafter adopt these articles of agreement and be admitted by the National Council:

Baptist.
Christian.
Church of God.
Congregational.
Disciples of Christ.
Episcopal.
Evangelical Associations.
Evangelical Synod of North America.
Friends.
Lutheran.
Methodist.
Menonites.
Moravian.
Presbyterian.
Reformed Churches.
United Brethren.

(2) Any denominational body entitled to membership herein may become such when it shall have officially ratified these articles of agreement and appointed its representatives to act officially in the Council, which representatives shall be elected in such manner and for such a time as each affiliated body shall determine.

(3) Each ecclesiastical body shall be entitled to four members (two ministers and two laymen), and two additional members (one minister and one layman) for each 20,000 membership or major fraction thereof.

OFFICERS.

(1) The officers of the National Inter-Church Temperance Council, shall

be a President, one Vice President from each of the constituent bodies, a Corresponding Secretary, a Treasurer, and an Executive Committee, each of whom shall perform the duties usually assigned to such officers.

(2) A Corresponding Secretary shall be the official representative of the National Inter-Church Temperance Council, enlisting the co-operation of other ecclesiastical bodies, devising best plans and methods of temperance work, and maintaining an efficient temperance bureau.

(3) There shall be an Executive Committee which shall consist of seven ministers and seven laymen (not more than two of whom shall be of the same affiliated bodies), together with the President, the Corresponding Secretary, the Recording Secretary, and the Treasurer. The Executive Committee shall have authority to attend to all the business of the National Council in the interval between its meetings, submitting report of its transactions to the annual meeting of the National Council for approval.

ELECTIONS.

(1) All officers shall be chosen at the regular meeting of the Council, and shall hold office until their successors take office.

(2) The President, Vice President, Corresponding Secretary, Recording Secretary and Treasurer shall be elected by the National Council on nomination by the Executive Committee for the year just closing.

(3) The Executive Committee shall be elected by ballot after nomination by a Nominating Committee consisting of one representative named by the delegates of each affiliated body present.

(4) Vacancies occurring during the year shall be filled by appointment of the Executive Committee.

FINANCES.

The expenses of the National Inter-Church Temperance Council for its meetings and its work shall be provided for by the several constituent bodies, pro rata, according to membership, through the denominational temperance agencies.

AUXILIARY COUNCILS.

The question of formation and operation of auxiliary councils shall be referred to the constituent bodies of the next meeting of the National Inter-Church Temperance Council.

MEETINGS.

The National Inter-Church Council shall hold one meeting each year (unless otherwise directed by two-thirds vote of the executive committees), at such time and place as may be determined upon by the executive committee.

QUORUM.

The representatives present in the National Inter-Church Temperance Council from a majority of the ecclesiastical constituent bodies shall constitute a quorum to transact business.

AMENDMENTS.

These articles of agreement may be altered or amended by a majority vote of the members of the Council followed by the majority vote of the representatives of the several constituent by those present, each body voting separately.

RELATION TO THE FEDERATIONS OF CHURCHES.

It is the purpose of the National Inter-Church Temperance Council to co-operate with the Federal Council of the Churches of Christ in America as far as our work is related to that of the said Federation, and to report to said Federation in addition to the reporting to the several denominational bodies forming this National Council.

This \$20 Watch for \$5.45



These figures tell exactly what we are doing—selling a \$20.00 watch for \$5.45. We don't claim that this is a \$20.00 watch or a \$50.00 watch, but it is a \$20.00 watch. A leading watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at \$20.00. There is no doubt that we could wholesale these to dealers for \$12.00 or \$13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than it is at selling the watch direct to the consumer at \$5.45. This Clarendon Watch, which we offer at \$5.45 is a rubied jeweled, finely balanced and perfectly adjusted movement. It has specially selected jewels, dust bend, patent regulator, enameled dial, jeweled compensation balance, double hunting case, genuine gold-laid and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are guaranteed for 20 years.

Send us your name, post-office address, and nearest express office and name of this paper. Tell us whether you want a ladies' or gent's watch and we will send the watch to your express office at once. If it satisfies you, after careful examination, pay the express agent \$5.45 and express charges and the watch is yours, but if it doesn't please you return it to us at our expense.

A 20-Year guarantee will be placed in the front case of the watch we send you and to the first 10,000 customers we will send a beautiful gold-laid watch chain, free. We refer to the First National Bank of Chicago, Capital \$10,000,000.

NATIONAL CONSOLIDATED WATCH CO.
Dept. 163, CHICAGO.

Resolved, (1), That the Preamble and Articles of Agreement which we have considered be approved for reference to the denominational bodies herein named for the official action and appointment of representatives to the proposed National Inter-Church Temperance Council for completion of the organization in accordance with instruction from the various denominational bodies.

Resolved, (2), That it be the sense of this conference that the constituent bodies in adopting this Articles of Agreement and appointing their representatives should style their committee, "The Committee on Temperance and Moral Reform."

Resolved, (3), That we request the committee which call this conference to conduct the correspondence with other denominations herein named relative to becoming constituent members of the National Inter-Church Temperance Council, until at least seven organizations shall have acted favorably upon these articles of agreement, when they shall call a meeting of the official delegate of the denominations for completing the organization, which meeting we suggest should if possible be held prior to the next meeting of the "Federal Council of the Churches of Christ in America."

Resolved, (4), That we recognize the importance and the value of non-ecclesiastical temperance agencies in the prosecution of temperance work and bid them God speed in their noble efforts.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. W. Summers, Box 174, Notre Dame, Ind.

MARRIAGES.

ANDERSON-HARMAN.—Jan. 27, 1907, at the home of the bride's father, Mr. W. H. Scott, of Durant, Miss., Mr. Harvey Anderson and Mrs. Bettie Harman, the Rev. J. H. Everett officiating.

CATO-SMITH.—Mr. J. B. Cato and Miss Mary L. Smith, by the Rev. W. V. Meeks, at Mansfield, La., Jan. 23, 1907. They were students of Wiley University in the Junior and Preparatory classes. Both were regular attendants in their Sunday school and church and rendered valuable services.

PERSONALS

The Rev. Moses White desires his correspondents to address him at Hub, Miss., and not at Zion Ridge.

Correspondents of the Rev. Thomas Cole will note that his address is changed from Richmond to 2402 St. Charles street, Houston, Tex.

Miss Clara Jones, of New Orleans, has returned home, after a several months' visit with her sister, Mrs. Julia McNeely, of Patterson, La.

The following persons were united in marriage by the Rev. M. Q. A. Fuller at Harleton, Tex., recently: Mr. Allen Charers to Miss Emma Jones; Mr. John Morrow to Miss Zula McKinney; Mr. T. W. Reed to Miss Oille Perry; Rev. Columbus Thompson to Miss Amanda Wilson.

The Haven Home Industrial School, Savannah, Ga., is under the direct control and supervision of the principal, Miss V. E. Baldwin, and is second to none in the educational, industrial and religious training work. She has under her in the Home about sixty girls, and somewhere in the neighborhood of 150 boys and girls who are resident pupils, making altogether about 210 pupils. In less than three days nine souls of this student body were born anew into the kingdom of God. The Lord bless Miss Baldwin and keep her for her noble work among the Negroes of Savannah," writes the Rev. H. P. Gilliard.

On the 6th of February, 1907, Dr. and Mrs. A. M. Wilkins celebrated their fifteenth anniversary. The crystal wedding was the grandest and the largest ever witnessed in Griffin, Ga. A concourse of friends from Atlanta, Newman, McDonough and Macon were present. The house was beautifully decorated. Everything was artistically arranged. The bride and groom are members of Heck's Chapel Methodist Episcopal Church, and are loved by the people. They received many valuable presents from their white friends in the city, and in all about \$400 worth of presents from their friends at home and abroad. Dr. Wilkins has a good practice.

Doings of the Workmen

CHANGE OF ADDRESS.

Rev. D. G. Taylor, from Monroe to Washington, La., Box 108.

Rev. S. McMorris, from San Antonio to Yoakum, Texas.

Rev. G. J. Dobson, from Greenville, to Clarkdale, Miss.

Rev. L. T. Jones, from Columbus to West Point, Miss.

Rev. R. Hillary, from Marshall to Jefferson, Texas.

Rev. T. S. McMorris, D. D., from 418 Polaris street, San Antonio, Tex., to Yoakum, Texas.

ALABAMA.

Montgomery, Cooper Lomax.—The Riply Street Methodist Episcopal

NOTHING SUCCEEDS LIKE SUCCESS.

The Rev. G. N. Johnson, one of the most excellent pastors, church builders and church debt payers, entertained the largest and best conference in the history of the Little Rock Conference, at Cottonplant, Ark., Jan. 17-21. The members and friends showed their love and appreciation of his worth to them by their hearty cheers and applause when the beloved Bishop Warren read out his return to them for the third year. More than five hundred people were in attendance; every seat filled on time for every session from beginning to end. The Presbyterians and Baptists deserve special mention of their generous assistance. The church and parsonage are noted for their beauty, being the most complete and best furnished in the conference, which speaks well for membership pride and the faithful, untiring labors of an energetic pastor and wife. Pastor Johnson and his amiable wife are pushers to every interest of the great church, and things must come to pass. May the day soon come when such a conference will be held again at Cottonplant. The Woman's Home Missionary Society anniversary meeting is hard to be excelled. The speeches made by Mrs. A. T. Strickland, president, Mrs. H. M. Naamyth, superintendent of Adeline Smith Home, and Mrs. M. C. B. Mason, the general organizer and the wife of our Dr. M. C. B. Mason, were excellent. Mrs. Mason was the special representative of the society. She is welcome back again at any time. Mrs. G. N. Johnson, the conference corresponding secretary, stands loyally by every interest in the society, urges its cause advocated at every meeting of the conferences. When the pastor entered this charge two years ago the sleet and snow prevailed and things looked gloomy. The first thing he noticed was both parsonage and church to be remodeled, beautified and painted, and a great recruiting on all lines of the church work. So he said to the officials and members, "I must have your support; I can't succeed without you. If you will follow I will lead, and, God helping, we will succeed." May we continue to trust God and be loyal. The members are still rejoicing over his return. "Nothing succeeds like success."

Church, at this place, is alive now as never before, which was evidenced in the first quarterly conference which convened here February 9-10, with the Rev. P. G. Goins, presiding elder, in the chair. It goes without saying that Elder Goins knows no failure as a pastor and we have already seen that the Bishop has made no mistake in appointing this hero over the Montgomery District. Reports in this quarterly conference made the best showing of any in the history of the church. The Elder and the good Bishop having sent us as pastor the Rev. S. R. Glipson, the Lincoln Conference, he arrived here on October 30, 1906, and began a revival at once which resulted in

What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heartburn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. **Dr. Pierce's Golden Medical Discovery** is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle-wrapper and attested under oath. A glance at its formula will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of the following native American forest plants, viz., Golden Seal root, Stone root, Black Cherrybark, Queen's root, Bloodroot, and Mandrake root.

The following leading medical authorities, among a host of others, extol the foregoing roots for the cure of just such ailments as the above symptoms indicate: Prof. R. Bartholow, M. D., of Jefferson Med. College, Phila.; Prof. H. C. Wood, M. D., of Univ. of Pa.; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago; Prof. John King, M. D., Author of American Dispensatory; Prof. Jno. M. Scudder, M. D., Author of Specific Medicines; Prof. Laurence Johnson, M. D., Med. Dept. Univ. of N. Y.; Prof. Finley Ellingwood, M. D., Author of Materia Medica and Prof. in Bennett Medical College, Chicago. Send name and address on Postal Card to Dr. R. V. Pierce, Buffalo, N. Y., and receive free booklet giving extracts from writings of all the above medical authors and many others endorsing, in the strongest possible terms, each and every ingredient of which "Golden Medical Discovery" is composed.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. They may be used in conjunction with "Golden Medical Discovery" if bowels are much constipated. They're tiny and sugar-coated.

untold good. Seven conversions among adults and 19 added to the church, was the result. We all feel that the appointment of the Rev. Goins as presiding elder and that of the Rev. Mr. Glipson as our pastor were divine. We take this method to tell the friends of our great Methodism that with these two great men as our leaders we will have victory. We are determined to a member to stand by these men of God and the church. The church is crowded at each service and some one is joining at nearly every service. This quarter was a decided success. The amount raised on Sunday was \$17.00. Paid elder in full. The total amount for the quarterly meeting was \$100.00. This is the work of 45 days. We hailed with much delight the coming of our presiding elder into our city. The taking up of his abode with us would mean certain success for us. We welcome him and his good family in our midst. We shall do all we can to make our elder and pastor happy. The pastor and elder secured the pledges of ten subscriptions to the SOUTHWESTERN. Arrangements are now being made to finish and paint our church. The ladies, under the leadership of Mrs. Dr. E. M. Jones, are now planning to beautify this church.

GEORGIA.

Statesboro Charge, J. S. Stripling, pastor.—Elder Jackson was with us on our first quarterly occasion, February 9-10. The officers were on time. Good reports were heard and the business was dispatched with pleasure. This man of God preached on the Sabbath with great power and to the delight of all who heard. A large number communed. Raised for the day \$40.59; for this quarter, \$146.00.

LOUISIANA

Donaldsonville, C. J. Spears, pastor.—The Rev. C. J. Spears, pastor of St.

Peter Methodist Episcopal Church, was received very cordially by the members and friends. The speaking meeting Sunday at 3:30 p. m. was all that could be expected. Two persons were received into the church. Collection \$14.75.

Baton Rouge, Cheater Cannon.—Our new pastor of St. Mark Methodist Episcopal Church, the Rev. T. B. Cooper, came to us January 31 and was met by a committee as follows: L. A. Jackson, Robert Jackson, Chas. Haynes, B. V. Robinson, J. H. Hayes and the writer. He was gladly received. Although the weather was inclement our service Sunday were very good. After a good sermon Sunday night the pastor 62 communed at the table. Collection, \$24.25. On Monday morning with the amount in hand necessary for moving he left for Cheneyville returning on Tuesday night with his wife and daughter. Sister Lena Smith with other sisters of the church, nicely arranged the parsonage for their coming. Ex-pastor B. J. Reddix and Mr. P. Franklin generously recommended our pastor Wednesday night.

Rosedale, Edward W. Jackson.—At Shiloh Methodist Episcopal Church our first quarterly conference convened February 9-10, with the Rev. J. Obee in the chair. Rev. B. J. Reddix, our pastor of Lake Charles, Warren Chapel Methodist Episcopal Church was with us and addressed the conference. All officers were present with good reports. On the following Sunday the presiding elder preached an able sermon. The Rev. J. J. Obee is a power behind the throne. May God bless this good man. My people received me with a hearty welcome on the 10th inst. They stormed the parsonage and many nice things were left for our comfort. They also gave the presiding elder a grand reception. I am in the midst of good people.

Central, M. C. Harrison, pastor.—received a cordial welcome to my new field of labor. February 10 was a high day. One hundred communed. The spirit of the Lord came upon us. Five joined the church. One subscription for the SOUTHWESTERN. Collection, \$40.00. We expect to have soon a Southwestern rally.

MISSISSIPPI.

Pelahatchie, P. H. Davis, pastor.—Our first quarterly conference met here on the 9th with Dr. J. C. Hibbler, presiding elder in the chair. The members were all present with few exceptions. Each had a good and full report. And although this is my second year on this charge, the quarter just passed was one of the best we ever had. Dr. Hibbler told the conference of the wonderful increase made in all of the benevolent reports to the annual conference and especially the missionary collection. His words were really encouraging to the brethren, and we all feel that we will do better this year than ever. The elder preached two great sermons on Sunday and administered the sacrament to over one hundred. Two joined the church. Paid Dr. Hibbler in full. Quarterage \$25.25. Made all annual assessments for 1907 and are now starting out with faith in God and love for his church and humanity to do our level best for a great year's work.

Ocean Springs, S. Joaol, pastor.—My people were glad of my return, and promised that they would do much better this year for all causes than last year, and the outlook for the work is encouraging. Never before in the history of the church here has one of our general officers of the church been among the people until the coming of

Dr. I. L. Thomas on the 5th of February. He spoke in the interest of the church extension, and to the young people of the race, urging upon them the importance of being somebody. His speech will long be remembered by this good people. We have a small membership, but loyal. The collection was \$5.00.

West Paecagoula, S. Jossel, pastor.—Our church at this place was totally destroyed by wind on the 27th of September, last, and we have no church at all to worship in. We worship in an old dilapidated school house. This was granted to both churches—the Methodist and Baptist. Both worship there together. But we are working to rebuild just as soon as possible. We hope to be in the new church by the last of April. Although the membership is small at this point, about 20, it is loyal to its church. They were glad of my return. One of the good brothers of this church gave the pastor on his return from the conference, a half barrel of flour, eight pounds of sugar, two pounds of coffee, a bucket of lard, five pounds of rice, a half side of meat, etc. This good brother is Ned Bilho. He is a worthy man and may God bless him and his family.

Winona, J. W. Byrd, pastor.—Presiding elder S. H. Nevills held our first quarterly conference January 25. The officers were all at their post of duty and rendered splendid reports. We have only been together for ten days but we think our report will show an excellent beginning. Raised for all purposes, \$105.10; additions, 6. The debris from the storm has been cleared away from the church spot and the foundation of a new church is being swiftly laid. The Lord being our helper we want to enter our new church end parsonage by the first of May, this year. Never before have I met a people more zealous and hopeful amidst such circumstances. A number of the members subscribed \$25 each and P. E. Winhush paid \$8.00 of his in the first collection. He is a strong and faithful member of our church. Sister Ella Jackson has raised \$18.00 and promised \$50.00. Mrs. S. C. Philip and husband have been given a place of honor in our church for her faithful service in raising means for our church. The conference was pleased to have present ex-presiding elder Woolfolk, who presided, by the request of Presiding Elder Neville, and made many helpful remarks. Elder Nevills preached Sunday at 11 o'clock a great sermon. Sunday at 7:30 p. m. Dr. McEwin preached an able sermon. Thus closed our first quarterly conference. We are very thankful to the Upper Mississippi Conference for a purse of sixty odd dollars on our new building.

Nettleton Charge, D. D. Reid, pastor.—Upon my arrival here I was heartily received by my people and on the night of February 7, my wife and I were greatly surprised by the "storm" which brought to the parsonage so many good things of every kind that weighted down our table. The leaders of the host were: Bro. J. H. Talberts and wife, the Rev. and Mrs. Hillard and daughter, Mr. and Mrs. McGoy, and others of the young people.

Victoria, J. C. Jackson.—January 26-27 on the Victoria charge the first quarterly conference was held with the Rev. N. R. Clay, presiding elder, in the chair. Sunday Brother Clay preached a splendid sermon which moved every hearer, after which he made a strong appeal for the evangelistic work over the district this year. Victoria charge has taken on new life under the leadership of Rev. W. A.

Union Protection for Negroes.

Every Negro laboring man and woman needs UNION PROTECTION. In the years gone by "Unions" were composed almost entirely of white people in the large cities. But the price of groceries, meats, clothing and rents have raised so much, and the conditions among our laboring people have become so terrible that the COLORED LABORING MEN AND WOMEN have begun organizing UNION LODGES in all parts of this country to protect themselves.

What These Unions Strive For

The objects of these Union Lodges are to achieve UNION, UNITY, and CO-OPERATION among our people who are now abused and down-trodden. The deceased members are buried at the expense of the GRAND LODGE which appropriates \$100.00 for the beneficiary of each good standing deceased member. Nearly all of the subordinate lodges pay a weekly sick and accident benefit. Every honorable effort is exerted to better the conditions of the members by getting a higher price for their labor, shorter hours of toil and more liberal working rules. The members are taught to co-operate together for their own advancement by the monthly JOURNAL of the Order.

United We Stand

If one of us tried to accomplish these objects alone we would surely fail. But "In Union There Is Strength," and by standing shoulder to shoulder under one grand Union Order we can achieve immense results in bettering our conditions.

No Discrimination Whatever

There is no discrimination whatever in this Union Order as to Race, Color, Creed, Sex or Nationality. Every member stands upon an equality with all other members and enjoys the same rights and privileges.

Order Is Growing Rapidly

Over 400 subordinate Union Lodges of this noble Organization have been formed in the United States and Canada. All these are under the banner of the GRAND LODGE with Headquarters in DAYTON, OHIO. The Order is now progressing better than ever before, and new Lodges are being started in every town and hamlet of this country, where 10 or more persons will subscribe to its principles and follow the rules and regulations.

Grandest Order Ever Formed

Union protection for negro laboring people is the grandest movement ever started. The benefits are strong and safe. The secret work and fraternal features are extraordinarily simple and impressive. The immense results achieved by the Order in the past five years testifies to its character and strength, stability and protective features.

Come In Now, While the Door Is Open

Join this Order WITHOUT DELAY. The quicker you join, the sooner your benefits will begin, and you are doing an injustice to yourself and those dependent upon you by holding out, when you can get full protection at such small cost. Join now, while the opportunity is open to you.

Join Your Nearest Lodge

If there is an I. L. U. Union Lodge in your locality, JOIN IT AT ONCE. Any of the members will tell you about the cost and write up your application to present at the next Lodge meeting for acceptance. The cost is very little compared with the great benefit and protection you will receive, and you cannot afford to stand alone outside of the ranks.

Write the Grand Lodge

Should there be no Lodge in your vicinity write to the I. L. U. GRAND LODGE, AT DAYTON, OHIO, mentioning this paper, and enclosing 10 cents to pay postage, and they will send you full information about becoming a MEMBER-AT-LARGE, and also instruct you how to become a Deputy and start a Lodge in your locality.

Hundreds of our leading race people are helping to extend this Order, and we urge you to take hold at once and help push the good work along.

Rogers. Plans are on foot to repair all the churches on the work.

Indianola Circuit, E. H. Holmes, pastor.—Sunday, February 10, was a great day at Jerusalem Methodist Episcopal Church. The Emancipation celebration was observed. Following is the program that was carried out: Devotion, by E. H. Holmes. Opening Prayer, Rev. W. M. Howard; Song. Welcome address, by the pastor; "Lincoln the Emancipator," by Mr. W. M. McCroy; Response, W. M. Howard; "The Liberty of the Emancipated Soul," Rev. M. King; "The Freedmen's Aid and Southern Education Society and Its Work," by Rev. T. C. Chappell; Response, E. H. Holmes, pastor. The occasion was well attended and heartily enjoyed. Collection was very good. Our watchword is, "Nothing succeeds like success," and our motion is, "Go forward, victory is just ahead." So we are striving to make this the best year in the history of the circuit. The her-

ald cry has gone through the district: "A thousand souls for Christ and a thousand dollars for all benevolence."

Durant, J. H. Everett, pastor.—I arrived at Durant January 24th at 12:37 p. m.; one of the stewards, Brother D. E. Simmons, met me at the train and carried me to Mr. Boh Williams' for dinner. And from there we went to Mrs. Harrington's where I attended her son's funeral at 2:30 p. m. At night we met at the church where they gave me a grand reception. I was introduced by the Rev. W. H. Whitlock, the former pastor. The pastor made some remarks touching the work he wanted done and the number of souls he wanted converted this year. Then Rev. W. T. Strong, presiding elder of the Durant District of the African Methodist Episcopal Church, made some touching remarks. The following Sunday I preached to a large crowd and raised \$22.00. Last night we had a large crowd out at the class meeting. After the meeting closed the leaders raised a collection of \$3.50. And just after the collection there was a song raised, and a large host of friends came marching in the church, led by Mrs. M. M. Scott, Mrs. Dollie Williams, Mrs. Sylvie Derick, Mr. D. E. Simmons, also members from the Colored Methodist Episcopal Church and the Baptist Church. They brought groceries so numerous that the table almost groaned under the load. These good sisters and brothers are always welcome.

Aberdeen, B. H. S. Ferguson, pastor.—Our first quarterly conference was held under favorable circumstances on February 8-10. Owing to the illness of Presiding Elder Henry, the Rev. J. M. Marsh held our conference with good results. Rev. W. C. Weatherall preached Sunday night and conducted the communion services. The meeting was a great one spiritually and financially. Raised since conference \$180.00; paid the elder \$25.00 in full; Sunday School raised \$25.00 for church indebtedness.

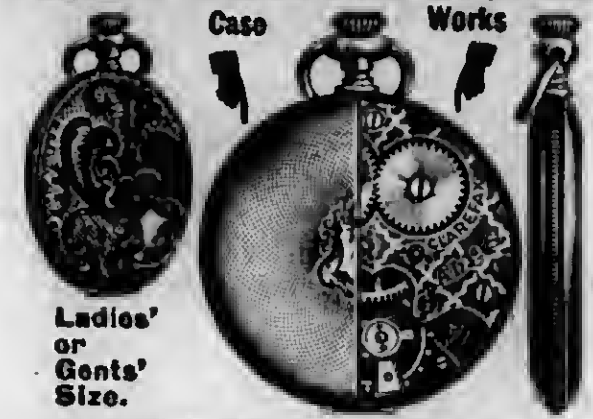
Macon, Smith Allen.—The conference has favored us in assigning to our charge the Rev. W. H. Whitlock as our pastor for this conference year. His first sermon was filled with power from on high and caused our hearts to burn within us. Our church is on the boom. Pastor Whitlock has taken hold of the work as a general that understands the leading of his force on to victory. Everything is moving off smoothly. Under his leadership all departments of the church are being strengthened.

The pastor's family arrived here on February 7th, and on the night of the 8th the parsonage was blessed by the ladies and led by Smith Allen, district steward, and other gentlemen of our church, both the young and the aged, filled the parsonage floor with everything needed in the line of groceries, sufficient to last them for some time. This was not done simply because they needed it but as a token of our high esteem. The good lady of the house was made to feel at home. The pastor made a few spirited remarks, then all retired, wanting to come again in short.

Florence.—The Rev. D. Ray, our ex-pastor, on his return from the conference stopped with us a few days and preached several sermons and a great spiritual revival was the result. It was a great benediction to all who heard him. Sunday, February 10, Rev. J. H. Johnson on his way to Gammon Theological Seminary stopped here and preached a good sermon. He also spoke very encouragingly of the Springhill school.

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This Clarefax watch is a thin model, stem wind and stem set, well made, beautifully jeweled movement and finely balanced with patent regulator, dust band, enameled dial and fancy hands. Every Clarefax watch is accurately timed, tested and regulated before leaving the factory and guaranteed absolutely for 20 Years. The case of the watch is a double humping case, genuine gold laid and handsomely engraved.

This Clarefax Watch for \$5.40 is the best watch ever sold for less than \$12, and thousands of people have paid from \$15 to \$20 for watches not nearly so good. We are able to sell it for \$5.40 only because the manufacturers had to raise money in a hurry and sold us the entire output of their factory at less than cost of production.

Do not send money with order, but send us your name, postoffice and nearest express office. Tell us whether you want a Ladies' or Gents' Clarefax watch, and we will send the watch to your express office, where you may examine it before paying any money, and after you are positive as to its value, pay the express agent \$5.40 and express charges.

If the watch does not please you after you examine it, have the agent return it at our expense. Guarantee Watch Co., Dept. 787 Chicago, Ill.

Our pastor, the Rev. Dr. Dukes, has been on the sick list for several weeks, but he is improving now, and we hope he will fully recover. Pastor Dukee raised for benevolence last year fourteen dollars more than any other preacher who has been here. We are glad of his return.

NORTH CAROLINA

Newton, A. B. McQueen, pastor.—The Newton charge is doing nicely. We have some loyal members and friends on this charge. We came to this circuit last October and began work. We found the few faithful members looking for the pastor. The members began to plan to get the pastor moved and the Ladies' Aid Society shouldered a part of this burden, by putting a set of nice chairs in the parsonage. We found a debt of \$96.00 on Newton church, so the trustees, with the pastor, began to plan to cancel this debt and we reduced it to \$44.00 and have kept up the other needs of the church. We hope to soon clear this debt off this church and are preparing to build a church at Conover where we need one very bad. These good members do not forget the pastor in their struggles. We have raised for all purposes \$130.00. Our Epworth League is doing very well. We have a good Sunday School and the Ladies' Aid Society is doing good work. We are going to raise a collection for the Freedmen's Aid on Lincoln Day.

TEXAS.

Waco, A. T. Jackson, pastor.—Rev. J. H. Swann paid us a visit and held the quarterly conference with satisfaction to all. My people are always glad to see him. The officers were out with good reports. One received on probation. On Sunday the elder preached three soul-stirring sermons. Many came forward for prayer. Sunday afternoon the Sacrament of the Lord's Supper was administered to fifty persons. Paid Presiding Elder Swann in full, \$15.00; paid pastor \$27.73.

Chicota Circuit, Baily Owens, pastor.—Our first quarterly conference convened at Macedonia Church February 9-10, with Rev. James I. Gilmore presiding. Paid presiding elder \$11.60; pastor, \$35.60. The presiding elder preached on Sunday to a full house and also Sunday night. The Rev. James I. Gilmore is meeting with great success. Our motto is, "America for Christ."

Conference Notices

MONTGOMERY DISTRICT.

SECOND ROUND.

Tensaw, March 23-24; Theodore, 24; Warren Street, 30-31; Hamilton Street, April 6-7; Pensacola, 13-14; Century, 17; Brewton and Pollard, 20-21; Castberry, 27-28; Evergreen, May 4-5; Montgomery, 11-12; Booth, 14; Prattville, 16; Union Springs, 18-19; Aberfool and Brown Grove, 25-26; Troy, 28. Brethren: Please leave no stone unturned to raise your benevolent collections. Observe Easter and take your missionary collection. Make desperate efforts to raise your full apportionment.

P. G. GOINS, P. E.

HUNTSVILLE DISTRICT.

SECOND ROUND.

Spring, March 9-10; Conroe, 8-10; Willis, 16-17; Dodge, 23-24; Lovelady, 30-31; Corrigan, April 6-7; Colmesneil, 8-9; Josseland, 13-14; Livingston, 20-21; Camilla, 20-21; Prairie Plains, 27-28; Huntsville Circuit, May 4-5; Huntsville Station, 11-12; Jasper, 18-19. Brethren: Put your committees, Sunday School leagues and members to work to raise all benevolences Easter March 31. Start now.

W. A. FOATSON, P. E.

RALEIGH DISTRICT.

SECOND ROUND.

Pleasant Ridge, Va., March 2-3; Newport News, 9-10; Norfolk, 9-10; Rocky Mount, 16-17; Madison, N. C. 23-24; Madison Circuit, 30-31; Walnut Cove, April 6-7; Townsville, 13-14; Oxford, 20-21; Newbern, 27-28; Goldsboro, 27-28; Raleigh, May 4-5; Durham, 11-12.

M. M. JONES, P. E.

MARSHALL DISTRICT.

SECOND ROUND.

Ebenezer, March 17-18; Texarkana Mission, 23-24; Texarkana, St. Paul, 24-25; Lodi, 30-31; Jefferson, March 16-17; Longview and Tyler, 13-14; Pittsburg, 20-21; Gilmer, 20-21; Hawkins, 20-21; Daingerfield, 27-28; Harton, May 4-5; Queen City and Kildare, 11-12; Mineola, 18-19; Woodlawn, 25-26; Marshall Circuit, June 1-2; Mallett, 8-9; Rose Hill, 8-9; Lasater, 15-16.

J. O. WILLIAMS, P. E.

FORREST CITY DISTRICT.

FIRST ROUND.

Mariana, Feb. 16-17; Gill, 23-24; Oak Forest, 24-25; Haynes, Feb. 28-March 1; Palestine, March 2-3; Auvargne, 7-8; Augusta, 9-10; Howell, 12-13; Cotton Plant Circuit, 14-15; Cotton Plant, 16-17; Brinkley Circuit, 20-21; Brinkley, 23-24; Crawfordville, 30-31; Marked Tree, April 3-4; Jonesboro, 6-7; Wynne and Parkin, 10-11; Caldwell, 13-14; Forrest City, 20-21. Brethren: The new year is on and I hope we have new inspiration. The district made a rapid increase last year. We are still anxious to make a greater showing this year. Put your committees to work at once and urge them to collect and have something to report at each quarterly session. Our district is No. 2 now; by next Annual Conference we must be No. 1. Call all of your forces together and don't let anything out.

L. G. HODGES, P. E.

WAYNESBORO DISTRICT.

SECOND ROUND.

Augusta, St. Marks, March 17-18; Augusta Mission, 17-19; Waynesboro,

21-25; Waynesboro Circuit, 30-31; Woodcliff and Sharp, Jno. Watts, 30-31; Millen, April 6-7; Wadley, 9-10; Ashbury, Wm. Daniels, 13-14; Bascom, 13-14; Rocky Ford, 20-21; Sylvania, 27-28; Herndon, May 4-5; Statesboro, W. H. Brown, 4-5; Summit, J. H. Grant, 4-5; Pulaski, 11-12; Dublin, 14-15; Hagan, 18-19; Charlestown, June 1-2. The Sunday School and Epworth League Convention will convene at Sylvania on Thursday, 2 p. m., April 25th. Pastors will please have delegates elected and urge them to be present. Easter Sunday, March 31, and Children's Day, June 9. Please make these days count on the benevolences.

JAMES JACKSON, P. E.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chills drive out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

YOUNG PEOPLE'S MISSIONARY MOVEMENT.

A most important meeting of the Board of Managers of the Young People's Missionary Movement was held in New York on January the eighth. The Movement, organized less than five years ago, represents the best development of co-operative educational work on the part of the home and foreign missionary boards of the Protestant churches in the United States and Canada.

So marked has been the progress of mission study among the young people that through the promotion of the various missionary boards, there were more than sixty thousand young people systematically studying home and foreign missions during the past year. The success of these efforts among young people has now led to a much larger development. Not only is the Movement to continue to operate among young people's societies, but it is to seek a wider field of missionary cultivation among the fourteen million members of Sunday schools, and is also to have a Laymen's Department, for the purpose of increasing home and foreign missionary interest among the younger business men.

To meet this enlarging work, the Young People's Missionary Movement will seek incorporation at Albany at an early date, under a Board of Managers of thirty-nine members, nineteen of whom will be business men, and the others, representatives of twenty home and foreign missionary boards.

The secretarial staff of the Movement is composed of Mr. C. C. Michener, General Secretary, with his associates Messrs. Charles V. Vickrey, Morris W. Ehnes, Edmund D. Soper, Ralph E. Diffendorfer and C. M. Keeler. Because of the many demands upon the Movement, this force must be immediately increased.

During the past year summer conferences were held in Asheville, N. C., Whitby, Canada, Lake Geneva, Wis., and Silver Bay, N. Y. In addition to these four summer conferences for young people, there was a special conference on the Sunday-school and Missions, at Silver Bay on Lake George, attended by editors of Sunday-school publications, officers of the International Sunday School Association, and other prominent Sunday-school workers. These conferences were attended by more than a thousand different persons.

Metropolitan Missionary Institutes were held on the Pacific Coast, in Los Angeles, Cal., San Francisco, Cal., Portland, Ore., and Seattle, Wash. In the Central West and the East Institutes were held in Minneapolis and Saint Paul, Minn., Cincinnati, Ohio, Buffalo, N. Y.; Rochester, N. Y., Cleve-



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Christian School. Faculty of fifteen able and experienced teachers. All denominations treated alike. Enrolled 418 last year. Takes front rank with our oldest and best schools, and stands for what is best in scholarship and nobility in character. Advanced methods. Strict discipline. Graduates who certify in Texas and elsewhere on merit. Not a cheap school, but rates low as possible for good board, high class teachers, and modern equipment. Health of students carefully guarded. Special interest in their moral and religious welfare. Excellent chemical and physical laboratories of special interest to those wishing to study the sciences or take a course in medicine. Courses: English, College Preparatory, Normal, Musical, Printing, Plain Sewing, Dressmaking, Fancy Work, Cooking, Typewriting, etc. Fine training in the Eliza Dee Home for girls. New four-story brick building for boys. A friend to all, but especially to the friendless boy and girl whom the world is abusing and kicking around. Work for a few worthy students to pay part of their expenses. Save your money and be ready to enter Monday, October 1, 1906, or as soon after as possible. For catalogue and further information, write, R. S. LOVINGGOOD, A. B., A. M., President, Austin, Texas.

PHILANDER SMITH COLLEGE

REV. J. M. COX, D. D., President.

Eleventh and Izard Streets,

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This College offers exceptional advantages and at terms most reasonable. Courses of study are broad and liberal, and embrace every requirement of modern education, refinement and culture. The faculty is composed of instructors especially qualified in theory and practice to teach, and one of the many good features connected with the work of the school is the attention bestowed upon the individual education of the pupils.

The buildings occupied are large and commodious, modern in construction, and every facility and convenience is provided for the pupil. In the entire tone and influence, moral, social, religious, educational and physical are that can be asked for by any parent solicited for the welfare of his child. Next session begins September 26, 1906. Send for catalogue.

land, Ohio, Syracuse, Cooperstown and Center Moriches, N. Y., Newark, N. J., Bellows Falls, Vt., Baltimore, Md., Washington, District of Columbia, Albany, N. Y., Greater New York, and Montreal and Toronto, Canada. In all, there were more than five thousand persons in attendance at these institutes, representing the various Protestant churches of the United States and Canada.

The Publication Department issued over one hundred thousand mission study text-books, and nearly three thousand sets of libraries, containing over twenty-five thousand single copies. In addition, there were published over twenty thousand other books, also charts, maps, pamphlets, and other literature, amounting to nearly a half million pieces.

The activities of the Young People's Missionary Movement are under the direction of the various missionary boards, and the literature is all sold through the missionary boards, or other channels authorized by the Executive Committee. The Movement does not deal with individuals in local churches. In short, its whole policy is to serve the home and foreign missionary boards of the United States and Canada in providing missionary material, and in holding summer conferences and metropolitan institutes to promote an interest in missions.

WOMAN'S HOME MISSIONARY SOCIETY.

The Woman's Home Missionary Society of Warren Temple Methodist Episcopal Church, Lagrange, Ga., under the leadership of the new pastor, the Rev. F. R. Bridges, celebrated its first anniversary with very great success. All were at their best. Those present enjoyed the program. The attendance was very good. The organizer, Mrs. Georgia Walker, with her well-trained choir, rendered very fine music. Too much cannot be said in praise of this great band of willing workers. The president, Mrs. Harrison, knows no failure, and is doing very successful work. The program was as follows: Prayer by the pastor; singing by the choir; remarks

and paper by the president, Mrs. Harrison, "Woman's Age;" solo, Mrs. Souria Miller; paper, Mrs. Robinson, "The Woman in the Home;" Mmes. Jenkins, McCarey and O'N. paper, Mrs. M. E. Davis, "The man's Home Missionary Society duet, Mrs. Craigmie and Miss Mar paper, Mrs. Carrie Battle, "Li quartette, Misses Pearl, Ethel, M and Daisy; paper, Mrs. Craigm "Success;" solo, Mr. W. E. McCa address, Mrs. M. A. Lindsey, presi Ladies' Club, First Baptist Church address, Mrs. Corn Anderson, presi Woman's Home Missionary Soci Second Baptist Church; duet, Georgia Walker and M. E. Davis; dress by pastor, F. R. Bridges. collection was very good, \$15.85. T band of willing workers have pled themselves to put a bay window in new church at a cost of \$50. War Temple is alive and every departm of the church is in a working sp The outlook for the future is succ (Mrs.) M. E. DAVIS, Sec'y

LITERARY NOTES.

Announcement is made of the completion of the History of Erie Conference by the Rev. J. M. Fradenburgh, D. D., LL. D. The work, complete two octavo volumes of 600 pages each, will be ready for distribution September 1st, providing advance subscriptions sufficient to justify publication are received before April 1st. The price of the set will be \$7.50, but a rate of \$5.00 will be granted to advance subscribers. While the work deals primarily with Methodism in Western New York and Pennsylvania, and Eastern Ohio, its range is much wider, many of the pioneer preachers of the far West and Southwest were born, reared, converted, and called to preach in this Conference. Rev. Ernest Fradenburgh, Chilcota, Pa., is agent and subscriptions should be addressed to him.

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They Live in Our Memory

DEATHS.

MORSE.—Mallie Morse, of LaFayette, Ala., aged 40 years, who was converted Jan. 21, 1907, while I was on my knees by her bedside carrying her case to God, died Feb. 7, 1907, in full faith. She became a probationer of Power Chapel Methodist Episcopal Church immediately after conversion. The funeral was conducted at the above named church February 8th. She leaves seven children and many friends. The pastor, the Rev. R. M. Davis, had charge of the service.

WILLIAMS.—John Williams, a resident of Columbia, Texas, died Jan. 31, 1907. He took as his companion 32 years ago Mrs. Mary Washington, and was to her until the day of his death a faithful husband. Jan. 20, 1882, he was converted under the pastorate of the Rev. F. Norwood, and joined the Methodist Episcopal Church at Columbia, Texas. A few minutes before his death he bade his loved ones—mother, wife, seven sons and three daughters—good-bye. He was a consistent Christian and will be greatly missed in his home, church and by his many friends. The funeral was conducted by his pastor, the Rev. Wm. Mack, assisted by the Rev. Mr. Bugg, of the African Methodist Episcopal Church.

MARY HARRIS.

FOSTER.—Henry Foster, son of Mr. and Mrs. W. Foster, died suddenly at his home Saturday night, Jan. 19, 1907. He was a faithful member of Rocky Point Methodist Episcopal Church, of Hesterville, Miss. He was of a loving and kind disposition. He is survived by father, mother, brother, sisters, besides other relatives and friends. Interment was made in the Rocky Point Cemetery. The Rev. J. M. Nevils conducted the service.

EDWARDS.—Amanda Edwards, age 65 years, the wife of the Rev. M. Edwards, of the Baptist Church, a faithful and consistent member of Soul Chapel Methodist Episcopal Church, Koseusko, Miss., for more than 30 years, always at her post of duty, doing her best for the Master and His cause. Though hardly ever well, yet she was always busy, and never missed a church service when it was possible for her to attend. As cold as it was Jan. 27, she was there her last time. Tuesday morning, Feb. 5, 1907, the silver cord was loosed, the golden bowl was broken, and her sweet spirit went to live with God. She was a good and loving wife, a faithful mother, a loving and kind neighbor. She leaves her husband, step-daughters and sons, besides a sister, brother and many friends. Funeral attended by the Rev. J. M. Nevils, her pastor, at Souls Chapel, Wednesday, at 3 p. m. She was laid to rest in Bethel Cemetery.

J. M. NEVILS.

WARD.—William Ward, a classleader and trustee of Kelly Chapel Methodist Episcopal Church, Bessemer City, N. C., with his baby, answered the inevitable summons Jan. 31, 1907. The funerals of father and babe were conducted on Feb. 2. Brother Ward and his family were the victims of pneumonia. His wife survived him only eight days, then joined her husband in the eternal city, where union will be perpetual. Two of the six children are seriously ill. We commend the bereaved family to Him whose will has been done. Mrs. Ward's funeral was

conducted on the 9th of February by the pastor, the Rev. A. G. Jenkins.

HARRISON.—On Friday evening, Feb. 8, 1907, the Heavenly Father suddenly summoned home Sallie Harrison, aged 16 years, the little daughter of Mrs. Hannah Harrison. Her illness was of but two hours' duration. She was a member of Pleasant Valley Methodist Episcopal Church, Heidelberg, Miss. She is survived by her mother, brother and twelve sisters, besides many friends, who mourn sincerely her early passing. S. L. HARRISON.

SMITH.—Martha Smith, one of the old members of First Street Methodist Episcopal Church (New Orleans), after years of affliction, passed to her reward February 10, 1907. Sister Smith was not able to attend the church, but her faith in the Lord was strong. The funeral took place from her late residence on Calborne Street, February 11th. Her class leader, E. H. Anderson, made a few remarks, followed by the pastor, the Rev. C. W. Reeves.

HENDERSON.—Benjamin Henderson, one of the faithful members of First Street Methodist Episcopal Church, New Orleans, died February 1, 1907, after a few days' illness. He was lured by the societies of which he was a member. He leaves a dear wife to mourn.

MEADE.—Rebecca Meade died February 10 after a protracted illness of several months, at the home of her brother, Mr. P. Meade, on Adam street, New Orleans. Sister Meade was one of the active members of First Street Church. She was a teacher in the Sunday school and always had a large class for she was loved by the children. She was the Right Guide of the King's Daughters Circle and always did her duty. The funeral took place at First Street Church, the Rev. J. O. Richard, pastor of Clinton Street Church, assisted the pastor, the Rev. C. W. Reeves. The societies of which she was a member took part in the service. Sister Meade leaves a brother, sister-in-law, Mrs. D. C. Meade, and a niece, as well as a host of friends.

LEWIS.—Jordan Lewis, a member of Zion Ridge Church, Hub, Miss., died February 12, 1907, age 80 years, leaving a wife and three children.—M. White, pastor.

United for Life

CANEWAY-JONES.—In Washington Chapel (La.), January 20, 1907, Mr. James Caneway and Miss Daisy Jones, the Rev. W. R. Harry reading the ceremony.

FREEMOUNT-JENKINS.—Mr. J. F. Freemount, a steward of Washington Chapel (La.), and Miss Julia Jenkins, at the home of the bride's sister, by the Rev. W. R. Harry.

NELLE-MCDANVAL.—At the home of the bride's parents in Leona, Texas, January 15, 1907, Mr. Edward Nellea and Miss Lula McDanval, members of the Methodist Episcopal Church and among the city's best people. The Rev. G. W. Baber officiated.

MCDANVAL-HOPKINS.—January 15, 1907, by the Rev. G. W. Baber, Mr. John McDanval and Miss Willie Hopkins, prominent young people of Leona, Texas.

WOOTEN-SOUTHERN.—At the home of the bride, in Pelham, Tenn., Sunday morning, Feb. 10, 1907, Mr. Walter Wooten, of Mt. Eagle Tenn., and Miss Ester Southern, of Pelham, Tenn. The

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WHITE-BAKER.—On the 7th of February, 1907, Mr. Morgus White and Miss Sallie Baker at Pine Grove Church, Harrison, Miss., which was beautifully decorated. The bride received a number of presents.

W. N. G. LIPSCOMB.

ALLENS-ARMSTER.—Mr. Henry Allens and Miss Lou Armster, both of Harrison, Miss., on the 12th of January, 1907, by the Rev. W. N. G. Lipscomb.

VARDNE-BROWN.—Feb. 6, 1907, at the home of the bride's parents, near Pine Grove, La., by Rev. J. S. Rutledge, Mr. Thomas L. Varden to Miss Daisy Brown, both of St. Helena, Pa.

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Crescent City Notes

All notes for these columns must be in our office not later than Monday afternoon of each week to insure publication in the following issue.

Correspondents will in future address the Rev. W. Scott Chinn at No. 1929 Marengo street, this city, instead of No. 1108 Verret street, Station "A."

Monday, Feb. 11, 1907, the infant daughter of Mr. and Mrs. Wm. McKissic was baptized by the Rev. J. A. Lindsay at their home, in the presence of numerous friends of the family. Sponsors, Mr. Walter Robiteau and Mrs. L. Wicker-son.

NEW ORLEANS UNIVERSITY.

A great deal of interest is manifested throughout the conference in the completing of the Annex. President Knight expects to have the carpenters and plasterers at work this week. The rally day is the second Sunday in May, but it is very desirable to have funds at once with which to begin work. The presiding elders have been supplied with coupon books to be used by pastors and prominent members of all the churches of the conference. The president needs \$500.00 at once. As soon as a dollar is collected, send it to the University.

The New Orleans Preachers' Meeting met in its first session after the Annual Conference on Feb. 5, and at this meeting the following officers were elected for the year 1907: J. A. Threlk, president; H. Taylor, vice-president; C. W. Reeves, secretary; Wm. Harrell, assistant; J. McKee, treasurer; committee on program, D. M. Seals, W. Chinn, J. O. Richards; committee on ways and means, A. E. P. Albert, T. J. Johnson, J. F. Marshall; J. E. Rolax, librarian.

Last Thursday night about 9:15 o'clock, as Rev. J. A. Lindsay was on his way home from church, he was met by a gang of Gretna folks, who compelled him to turn back, whereupon they sat upon him, and so severely pounded him that Mr. Jno. Livers had to assist him to the ferry. The following were known to have participated in the affair: Geo. Winesburg, N. Turner, E. Lopps, Jno. Livers, D. Shaw, Geo. Williams, Mrs. M. Mitchell, A. Mason, L. Winesburg, J. Matthews, A. Turner and Sister Jackson. He thanked them for their appreciation of his services among them and gave them a permit to perform the same feat as often as they might see fit.

FIRST STREET CHURCH.—Sunday morning, February 10th, the Rev. T. F. Robertson preached an excellent sermon and at night the pastor, the Rev. C. W. Reeves, occupied the pulpit. One joined the church. For the SOUTHWESTERN four annual subscribers. Collection, \$34.78. At the social reception, so successfully carried out, the

following spoke: Rev. W. H. Jones, our pastor at Franklin; Mr. J. A. Moton and Hon. C. C. Wilson. Mr. Wilson spoke of the needs of our people both morally and financially, and of the need of a pure Negro ministry. He will ever be a welcome visitor at First Street. Refreshments were served to all.

WESLEY CHAPEL.—Sunday, Feb. 17, at 11 a. m. the pastor, Rev. T. J. Johnson, delivered a short sermon, after which the Ancient York F. and A. Compact-Masons had their annual sermon preached by their National Deputy Grand Master, Rev. A. B. Allen. The Eastern Star was also in attendance. They contributed \$14.25. At 3 p. m. the Auxiliaries had their rally, and at 7:30 p. m. the Rev. Mr. Cook, of Natchez, Miss., preached a very instructive sermon. Old Wesley is still extending an invitation to the public. Collection, \$44.00.

MALLALEU CHURCH.—Services good all day Sunday. Preaching at 11 a. m. by the pastor, the Rev. W. Chinn, and at 7:30 p. m. One accession. Plans are being put forth to start the midwinter's revival, and a Win-One Club was organized, which promises to be productive of great good in winning souls to Christ. Each officer and member is determined to make Mallaleu a great church. Bros. Willis, Thomas, Sims and Jordan are forming themselves into a quartet of willing workers and are planning to assist in making every department a success. The Epworth League bids fair to grow both numerically and financially. The pastor and his family are happy and Mallaleu pushes out for another year of strenuous work. Collections good.

SIMPSON MEMORIAL CHURCH.—Sunday, the 17th inst., the services of the day began with an early morning prayer meeting. At 9:30 o'clock the Sunday School opened promptly with an increase in attendance. At 11 o'clock the pastor preached a very interesting sermon. At 5:30 o'clock the young folks of Simpson Memorial assembled in order to reorganize the Epworth League department. The gathering was composed of a goodly number of both the old and young, who participated in the election of new officers for the ensuing year. The Rev. Mr. McCormick preached at the evening service to a large audience. One subscriber to the SOUTHWESTERN.

THOMSON CHAPEL.—The Epworth League rendered an excellent program Sunday. Dr. Jones, a student of Flint Medical College, read a very interesting paper on "Christian Education." Recitation by Miss Emma Colman. "A Child's Love for a Mother." Solos by Messrs. George Walker, David Parker and Miss Olivia Collins. Presiding Elder J. F. Marshall and wife were present, also Bro. Kennedy. They addressed the League in words inspiring and full of encouragement. Mr. David Parker is the president. The enrollment of this league is 80 members. An excellent literary program is rendered the third Sunday evening of each month. The same would prove of interest and pleasure to anyone who might attend.

HAVEN'S CHURCH.—Rev. John McKee, of the above named church has done a noble year's work. He has not hesitated in condemning sin. He has preached a pure and wholesome gospel, and closed his third year's labor without a spot or blemish. A sacred concert was given in honor of the pastor, under the auspices of Mrs. E. L. Bolden, Sunday School superintendent. Mrs. D. M. Walker rendered a solo, with Miss Selena Crips as organist. Mr. James Ward read a paper touching on things of vital importance to the Negro race. Total collection for the year \$1,521.77, a record breaker for this church since its existence. J. D. HAOANS.

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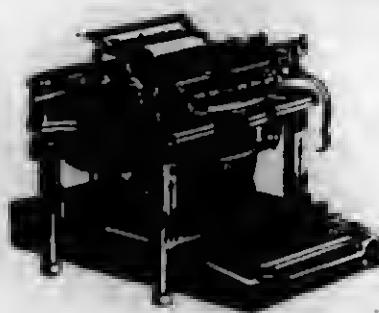
TEXAS.

Brenbam, W. E. Hutcherson, Pastor. —On February 1st, between the hours of 10 and 11 o'clock p. m., a storm struck the parsonage, and about forty or fifty persons marched in and took

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possession of the house. We found the party to be composed of members of the African Methodist Episcopal Church, the Baptist Church, and our own members. All fled into the dining room, and there left the tables loaded. This storm was headed by such veterans as Sisters Emma Sharp, E. Key, and Bettie Hall, Holand Johnson and Van Esse, of the Baptist Church, Sister Wheeler, and others from the African Methodist Episcopal Church, and others. The pastor and family were made happy over receiving eighty or ninety pounds of choice groceries.

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Fairfield Circuit, O. C. Jones, past—Our first quarterly conference was held February 2-3. Rev. L. S. Blakely presiding elder, in the chair. Reports on all lines were very encouraging. We made our elder feel welcome by our early turnout on Sunday morning, though the weather was threatening. We have about \$90.00 in hand to report our church.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, FEBRUARY 28, 1907

Vol. 41 No. 9

REED SMOOT REMAINS IN THE SENATE

The vote of the Senate on February 20 by which it refused to unseat Reed Smoot, United States Senator from Utah, does not by any means settle the question that has been raised by the American people, namely, that polygamy in all its phases is nefarious and is not to be tolerated in the least by our national government, and must be driven from under our flag.

The session of the Senate on that Wednesday was a memorable one. By unanimous agreement the hour of voting upon the question that had been before the public for three years was fixed at 4 p. m. On February 2, 1903, Reed Smoot was elected to the United States Senate and took his seat the following March. Protests were formulated immediately, and in all the Senate has received 2,000,000 signatures to petitions and more than 1,000,000 individual protests for the unseating of Smoot. The hearing was begun on February 23, 1904, and has cost the Government \$30,000, the testimony in the case amounting to 3,331 printed pages.

The galleries of the Senate on the occasion set apart for the decision of this question were packed. There was not standing room. In the final decision Smoot was retained in the Senate by a vote of 42 to 28. The vote was largely a party vote. Of the 42 who voted in favor of Smoot 3 were Democrats; of the 28 that voted against him 9 were Republicans. There is no doubt but that the political necessity involved in the case had much to do with the outcome. The Republicans to retain Mr. Smoot shielded themselves behind two points: First, that raised by Senator Knox, who contended that a precedent giving the Senate power to set aside and expel a Senator, by imposing its own qualification for membership, was at once dangerous and unconstitutional. The other point was supported by Senators Foraker, Dolliver, Beveridge and others: that Smoot was an upright man in life and was not a polygamist.

The *World*, in commenting upon the result, says that Smoot and the Mormon Church were hardly more than lay figures in the contest which centered about them. The vital issue was whether the constitution of the United States is constitutional.

On the point of the prerogative of the Senate to decide the qualification of its members, Senator Burrowes, who led the movement for the unseating of Mr. Smoot, cited a number of cases showing precedents on the part of the Senate for such action. If a man morally, intellectually, and by unpatriotic tendency, were proved unfit for a seat in the Senate, although he may measure up to the constitutional requirements, the Senate would necessarily be duty bound to rid itself of the unworthy member. As to the argument that Mr. Smoot is a man of exemplary character: he is closely allied to polygamy. He is a son of a polygamist, married to the daughter of a polygamist, and it was charged by Senator Burrowes that he has never denounced polygamy, nor has he had the manhood and the courage to denounce President Smith of the Mormon Church, who is an avowed polygamist and lives to-day in polygamy.

But, perhaps, that which more than anything else protected Mr. Smoot was the plea of religious toleration—that a man should have the right to worship God according to the dictates of his own conscience. It is hard to conceive that this country, founded upon moral principles and a true God, should foster a church that lends its influence to immoral practices. It's hardly fair to protect the Mormon Church by enlisting it in the columns of vital Christianity. This Christianity repudiates, and, in the words of Senator Burrowes, who said, "I protest against dragging the churches of this land, Jew and Gentile, down to the level of this abomination."

The political necessity of this case, and the party whipped, had much to do with the result, and the blame is at the door of the Republican party. No party can long survive, however strong its political machinery may be, that defies the womanhood of the country, ignores the protests of religious and civil bodies, in order that it may foster its influence in certain localities. The Mormon Church is a political power in the states of Utah, Idaho, Wyoming and Nevada. As a political power its influence is growing. 'Tis a shame upon our American life that any political party for pure expediency should link itself to any such abomination as the Mormon Church in order to win at the polls. All parties should unite to destroy this octopus with its immoral arms that seek to destroy the moral life of our growing West. There should be no Democratic or Republican party when it comes to moral issues. Say what we will that this was not a victory for the Mormon Church, the fact still remains that the Mormons interpret it as such, for immediately they had a jubilee and were exultant. Mr. Smoot in life may be an exemplary man; in his church relation he is not worthy of a seat in the Senate.

Senator Burrowes made a manly fight, and was victorious in defeat. He served his country well and the cause of pure homes and a vital Christianity better. He fought from the start a hard battle; he won, tho the vote was against him, and the Republican party may lose, though now it has the victory.

WHITE TEACHERS FOR NEGRO SCHOOLS

Ex-Governor Jelks of Alabama contributes, in a recent number of the *North American Review*, a very readable article on the Education of the Negro in the South. We believe Governor Jelks to be one of the fairest-minded men in the South and his motives pure. He is seeking for the truth, but in his observations, as given forth in this recent article, he hits wide of the mark. His main contention is that "white men" (not women) should teach Negro schools, claiming that it is as much missionary work to teach the Negro near by as to teach others in foreign lands. It is in assigning his reasons for this movement that Gov. Jelks goes wrong. He says: "The colored pulpit, speaking of it generally, leads no crusade against theft." "For," he observes, "it is impossible to assume, and no man at all familiar with the conditions believes it is possible to assume, that theft and vagrancy could be

so common if proper respect for the mandates written in stone on Sinai were taught, either in pulpit or the school." Further, he says: "The Negro teacher, for the most part, has either taught the beauty of idleness and the decency of theft or has at least made no impression to the contrary on the plastic mind of the child." While seeking to help the Negro, and in this we believe the Governor sincere, he nevertheless destroys all the reason therefor when he brands the race by implications as a "race of thieves" and makes the pulpit and the school a party to it. We do not doubt but that we have certainly our share and, perhaps, a little more than our proportion of petty thieves. We make no excuse for these; but a counter-charge could be made of the Governor's people. But it is not our part to retaliate after this fashion. We only want to say that the Governor is greatly mistaken as to the Negro school teacher and the pulpit being in league with immorality and theft. If preachers and teachers in general are to be branded because there are law-breakers, then we will get into a peck of trouble.

We think that Southern white men should take a part in Negro education, providing there are no ulterior motives. Does it mean that this is to be an effort on the part of the Southern white man to train the young Negro to his way of thinking? "Eastern white men and women," the Governor says, "are mischief makers," in that we suppose the Negro is taught a love for liberty. If this coming of Southern white men into our schools in the South means the real teaching of the Negro we gladly welcome the day.

HUMAN BROTHERHOOD

There is no doubt but that there is a settled purpose on the part of a certain class of people to push a certain propaganda that is hostile to the aspirations of the Negro for full citizenship rights. This movement is based upon a very logical conclusion, namely, if the Nation can be taught to hate the race and fail to trust it as to ability and character, then the question of enactment of laws debarring the race of equal rights and citizenship will easily follow. That something should be done to meet this movement and to seek to counteract its baneful influence is without question. The Rev. Sutton E. Griggs, A. M., B. D., of Philadelphia, formerly of Nashville, Tennessee, has established what is known as the Human Brotherhood. The purpose of this organization is to place among persons whose good will for the race is desired such literature as will mould sentiment in favor of the race. Further, the aim of the Brotherhood is to organize groups in every community, equip them with literature most helpful and have them disseminate the same. Persons who are friendly to the cause of the Negro have provided, and will continue to provide, funds for the operation of the bureau. No fee whatever is exacted of those connecting themselves with the movement, and all who are in sympathy with the purpose of this organization, therefore, can join it with ease and with the satisfaction that they will accomplish some good. The Bureau invites correspondence. Literature fully explaining its work furnished free upon application. Address "The Human Brotherhood," 116 N. Twelfth street, Philadelphia, Pa.

There Shall Be Showers of Blessing

By Bishop Joseph F. Berry

There is just now an extraordinary interest in evangelism. One reason for this unusual interest may be found in the glowing reports of the revival in Wales two years ago, and the recent meetings of Gipsy Smith. The news of the Welsh revival thrilled the church around the world. "If God has so graciously manifested His power in the salvation of the people in Wales, why not here?" "If He has saved multitudes there without influential leadership and by the most humble instrumentalities, why not here?" These questions have been asked everywhere, and the asking has brought a great yearning for a revival.

Another reason why so many Christians are concerned about a revival is the *crying need* which is everywhere admitted. The pulpit needs it. The doctrines which emphasize the exceeding sinfulness of sin, the certainty of retribution, the call to repentance, the necessity of regeneration, and the far-reaching importance of a definite religious experience, need to ring out with a clearer note than is now common. The pulpit must deny the demand for a less heroic gospel. It must be deaf to the clamor for nice ethical platitudes. It must preach truths which will make backslidden saints tremble, and sinners to cry out for mercy. The pulpit must have a new baptism of conviction, courage, consecration, power, fire. When the pulpit is on fire the pews will burn.

And the pew needs the revival. Many Christians have lost the marks which formerly distinguished them. They have adopted the maxims of the world. Wealth is worshiped. Social conquest is accounted the principal thing. Hence dwindling congregations. Hence forsaken prayer meetings. Hence forgotten class meetings. Hence indifference to the appalling fact that multitudes are daily passing out into eternity without hope. The line of separation between the church and the world has been almost blotted out. The spirit of personal self-denial which Jesus enjoined as a condition of discipleship is largely unknown. O, how much the church needs a new pentecost!

Then, the thoughtless, careless, rebellious world needs the revival—needs it that it may be arrested, aroused, convicted and saved.

What is the revival to be? Not a spectacular campaign, I hope. Great, organized evangelistic movements with their committees and programs and advertising do not, as a rule, save sinners. They create an "interest." They call crowds of Christian people together. They generate enthusiasm. They promote interdenominational fellowship. They receive large notice in the papers. They lift the church out of ordinary into extraordinary life. But—but—*sinners are not saved*. I have been in four cities within a year where great union evangelistic campaigns have been conducted, and have been made sad by the confessions to which I have unwillingly listened. There was a notable revival of thoughtfulness among church members. They crowded the greatest auditoriums to suffocation. The newspapers gave full reports. There was a toning up of the religious sentiment of the community. Religion was temporarily popular. But, notwithstanding the widely-published reports of a great revival, *comparatively few sinners were saved*. Hence, in a short time there were not many traces of the work. It was a pleasant memory, but largely a memory. Now I am not criticising the splendid men who lead in these elaborate campaigns. I am expressing my dissent from the plan.

What is the coming revival to be? I hope it will be a mighty working of the Holy Ghost. I hope it will come in answer to the agonizing prayer of the church. I hope machinery will be the smallest part of it. I hope it will magnify the pastor and the people as the greatest co-operative agencies for evangelism.

We will never have a great, sweeping, all-conquering revival until the rank and file of our membership shall become enlisted in the work. The words Christian and evangelist mean the same thing. A Christian is necessarily an evangelist. If he is not an evangelist he is not a Christian. The spirit of the propaganda is a chief symptom of the new birth. A person may be a church member

without yearning for the salvation of the lost, but he cannot be a Christian. Now, suppose that one-half of our membership could become possessed with a great hunger to see their unsaved friends come to Jesus, and should go out in an eager, tender, tactful effort to evangelize the community—suppose even one-quarter of our people should go into this work with all their hearts, what would happen?

Take our splendid laymen. What tact and talent they display in the management of the temporalities of the church. Suppose they would put the same ability and devotion into the work of leading their business and professional friends to Christ, what would happen?

Take our devoted women. What wonders they are doing in the support of their missionary societies, and in promoting the financial and social side of the church. Suppose they would put the same skill and enthusiasm and downright hard work into the task of saving the women of their acquaintance, what would happen?

Take the million or more young people in the Epworth League. Suppose for a while they would turn aside from all diverting alliances, and give themselves wholly to a solicitous effort to lead their unsaved associates to the Saviour, what would happen?

Take our great army of Sunday School teachers. Suppose for the next half dozen Sundays they would bend themselves to the one work of bringing their boys and girls to a personal acceptance of Jesus Christ, what would happen?

If all these forces within the church could be

put in motion for the salvation of sinners, what would not happen?

O, why are we so blind? Why have we not ago taken knowledge of our vast resources? Why are we not now smitten with conviction in view of our neglect? Why are we not overwhelmed in view of the possibilities of the situation? Why is this subtle pall of indifference has come upon us? Why are we not startled, appalled, aroused, almost smitten by a sense of personal responsibility? Why do we not at once surrender ourselves to God for our great task? These are forces in Methodist evangelism. But they may become such. Once consecrated and baptized they will become irresistible. Once fully in motion they will bring to the church the marvelous evangelistic movement of history, will electrify God's people unto the remotest parts of the earth, will bring sinners to God in regiments and battalions, will set all the bells of heaven a-ringing, and will shake the very gates of hell!

I have a notion that something like that is ahead. No current religious theme is talked about with such absorbing interest. We are beginning to see clearly that it is the hope of the kingdom. Christians are getting a clear vision of the door of service which it opens, and are surrendering themselves to God to be used for the salvation of their neighbors and friends. This factor in the evangelistic problem is to be the big factor of to-morrow. Thank God!

Yonder in the sky is a little cloud. The parched and barren land sees it and is glad. It is growing every hour. Soon it will overspread the heavens. Soon the raindrops will begin to fall. Soon the refreshing showers will descend. Soon the mighty deluge will come. Soon the glad shout of sower and reaper will arise. There shall be showers of blessing! There shall be showers of blessing!

On the Sea, Opposite Cape Verde

West Africa, December 28, 1906

My Dear Friend:

Bishop Burt and myself are on our way to Africa. At Monrovia, Liberia, we will meet Bishop Scott, whose official residence is there. Bishop Burt goes under a law of the church which requires that once each quadrennium a General Superintendent shall visit foreign fields administered by Missionary Bishops. During the coming months each part of the work of the Methodist Episcopal Church on the continent will be visited, Conferences held, the results of the work up to date studied, and plans for future advance formulated.

This unique and thorough episcopal visitation will, no doubt, mark a new and important epoch in our work on the African continent. The work itself will be strengthened, plans for its enlargement suggested, and the friends of Africa, in America and elsewhere, will be more fully informed of the continent's crying need for Christian leadership.

Through the thoughtful kindness of a few friends I have been given a private secretary. These dear people pay all the expenses of salary, travel and outfit. This I have accepted as another of the many evidences of God's gracious favor in my work in Africa, since eleven years ago (within a few days) I sailed on these very waters on my first visit as Bishop for Africa.

One of the things made possible by having a secretary will be the sending of an occasional circular letter to the many friends who have contributed to our African work during my visit to America the past months. My prayer is that this golden chain may not lose a single link, and that the contributions may be annual and increase in amounts as God may give the means. My earnest hope also is that other links may be added. I have taken the liberty of adding the names of some who have not made special contributions to Africa, as far as I know, but who, I feel, might be interested to know more directly of the work.

PLEASE NOTE: My permanent Africa address is Funchal, Madeira Islands. From this point my mail is best sent to various ports on both coasts of the continent.

The letters will be written from various centers in Africa, and Rev. W. D. Bridge, D. D., 150 Fifth Avenue, New York City, will duplicate and mail them.

The redemption of Africa is one of the greatest problems of the age—some prominent leaders in statecraft and in the church think the greatest—problem now confronting the Christian world. This vast continent, with its 150,000,000 of people, has had centuries of ignorance and superstition, and a history of woes and cruel wrongs.

But the dawn of a better day has begun. The exploration of the whole vast area, 6,000 miles from north to south, and at the widest part 5,000 miles from east to west, has been completed. The continent has been divided up among Christian nations. The new and great colonial empires are being developed. This means very soon, Christian government for the whole continent and people. The vast natural resources in gold, precious stones, and other minerals, and in agriculture are being developed. A few years ago Africa had but little connection with the outside world, and its commercial importance was little dreamed of. Now over two hundred steamships, representing several companies and nations, transport each year, to and from the continent, many hundreds of thousands of tons.

The 16,000 miles of completed railways will grow in a few years into a system for the whole continent. Railways will be supplemented with new stage coach and caravan lines, until any part can be visited with comparative ease.

Thus has God opened the way, and sent forth His challenge to the Christian world for the redemption of Africa. Some missionary movements have been in operation for some years, and at a few centers good work has been done. In recent years more has been accomplished. But in the presence of the appalling need for larger Christian leadership among the white people, and to carry the Gospel to the barbaric heathen millions, the church of God has utterly failed thus far to comprehend its responsibility, much less plan to do its duty in Africa.

In 1908 it will be seventy-five years since the

Methodist Episcopal Church sent out its first foreign missionary, Melville B. Cox, and he was sent to Liberia. In a few days we will stand by his grave in the Monrovia cemetery and recall his heroic words, "Though a thousand fall, let not Africa be given up." From 1833, when Cox gave his life for Africa, until 1884, when Bishop William Taylor was sent out, the work was confined to Liberia. During Bishop Taylor's twelve years of service larger plans were inaugurated and other centers occupied, but all the work outside of Liberia was under his plan of self-support, and responsible only to him.

In 1896, when Bishop Taylor retired, world-wide thoughts and plans, centering upon Africa, were causing the continent, with its possibilities and its vast population and their sad condition to be known as never before. The General Conference in 1896 recognized the enlarged providential call, accepted the remaining remnants of Bishop Taylor's work as its own, and planned to enlarge and strengthen its missionary work in Africa. During these past ten years the old work in Liberia has been greatly strengthened. Two years ago (1904) Bishop I. B. Scott was elected for Africa, and his home is at Monrovia, the capital of that little Republic.

THE MADEIRA ISLANDS.

These beautiful islands are located about 1,500 miles south of England on the northwest coast of Africa, and are one of several groups which form the West Africa archipelago. So beautiful are they that they are called "the pearl in the crown of Portugal." Funchal, the capital, has over 40,000 inhabitants, and lies in a vast mountain amphitheater, and, thus surrounded on all sides except where lies the sea, forms a picture once seen can never be forgotten. For over four hundred years Roman Catholic priests, backed by the authority of the civil government, have taught the people. Here the Inquisition had full sway, and one Portuguese lady told me that she had seen Protestants being led to an inquisitorial dungeon, the remnants of which are yet to be seen down on the sea shore. It is not very long since Protestants were refused decent burial, being either thrown into the sea or put into a hole at some cross roads. Times have changed. While Jesuitism would do this same thing to-day, if it had the power, the spirit of religious and civil liberty has made great progress. The liberal party in Portugal is in power a good share of the time and, in spite of priests and conservatives, Protestantism has become well established in Oporto and Lisbon on the continent, and in these islands and some other foreign possessions. Annoyances which threaten to become serious still occur. But usually sensible officer or judge interferes, better counsel prevails, and a jesuitical law is interpreted liberal.

In 1898 the way opened providentially for American Methodism to have a share in giving the pure Gospel of Christ to these people. The results have been very encouraging. We have a brave and conscientious group of missionaries who are giving their lives to the work. We occupy a large rented building as headquarters in Funchal. (Our prayer is that we may soon have money to buy this, or some equally good property.) Here we have a sailor's rest and mission hall, where many hundreds of seamen each year are received. Tracts in seventeen languages are distributed among the 90,000 sailors who are on the more than 1,500 ships which anchor each year in the bay. Here regular Portuguese services are held, invalid missionaries are entertained, and I have my episcopal residence, as far as I can have one.

We spent a few days at the islands, visiting our three centers, the one in Funchal and the other two in the mountains, ten and fourteen miles away. The people rejoiced especially to meet and hear Bishop Burt, who had lived so long in Rome, under the very shadow of the Vatican. They rejoiced greatly to know that we had churches and schools in Rome, where the same Gospel was preached which had given them their spiritual freedom.

Just now the great need of our work in Madeira is teachers trained in the Portuguese language, and who can pass the government standard. To have these we must take boys and girls and train them in the Protestant faith and morals, as well as in intellect and teaching methods. And these will be poor boys and girls, probably persecuted and disowned by their Roman Catholic families.

Our good German ship was due December 21st,

The Lost Sheep

By Bishop Mallalieu

The Shepherd sought his sheep,
The Father sought his child;
He followed me o'er vale and hill,
O'er deserts waste and wild;
He found me nigh to death,
Famished, and faint, and lone;
He bound me with the bands of love,
He saved the wandering one.

Jesus my Shepherd is;
'Twas he that loved my soul,
'Twas he that washed me in his blood,
'Twas he that made me whole;
'Twas he that sought the lost,
That found the wandering sheep;
'Twas he that brought me to the fold,
'Tis he that still doth keep.

No more a wandering sheep,
I love to be controlled,
I love my tender Shepherd's voice,
I love the peaceful fold;
No more a wayward child,
I seek no more to roam;
I love my heavenly Father's voice,
I love, I love his home.

HORATIUS BONAR.

And he spake this parable unto them, saying,
What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

And when he hath found it, he layeth it on his shoulders, rejoicing.

And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

The parable tells us that there was a shepherd who had just an hundred sheep. No more, no less.

In Palestine, where Jesus was born and where he lived and died, there were many sheep and many shepherds. It is very likely that when he was speaking, not very far away, so near as to be plainly seen, was one of these shepherds, with his flock of sheep. That was the beautiful and interesting feature in the preaching of Jesus that he made use of the most common things to illustrate the sublimest truths.

There they were, the shepherd and his sheep. And

but the delay of a day in leaving Hamburg, and fogs in the North Sea, brought her to Funchal two days late. So, Sunday, December 23rd, as our people were worshipping in the Mission Hall, we went on board. This vessel has carried many German soldiers to and from the German South African war. Fortunately for us there are not many passengers, and we each have a large cabin to ourselves. Bishop Burt and I are especially favored with writing desks and extra table electric lamps.

My next letter will be from Liberia. Do not fail to pray for Africa and for us in our journeyings, and for all our missionaries.

Yours in the bonds of Christian fellowship and service,
J. C. HARTZELL.

P. S.—Monday morning, December 31st. Our ship cast anchor this morning two miles at sea, opposite Monrovia, the capital of Liberia. There are as yet very few harbors which can be entered on the west coast of Africa, and very few docks, so that the ships must cast anchor a good ways out. Everything—passengers, luggage and freight—are taken from the ships to the land in surf boats, rowed by Kroo men. Bishop Scott met us and all of our luggage was put into one of these surf boats, and, with eight of these strong men, with the head man sitting in the bow of the boat, at the oars, we were taken across the bar, into the mouth of Stockton's creek, and landed at Government wharf. Upon assuring the customs officer that we had nothing dutiable, in the way of tobacco, intoxicating drinks and firearms, our luggage was passed without further question. By ten o'clock we were all comfortably

notice this that in Palestine the shepherd did not go behind the sheep and drive them along, but he went before them that he might lead them into green pastures and beside the still waters. Jesus never drives but always leads.

In this case as the shepherd drew near the fold he found that there was one missing from the flock. Only just one, all the rest were safe and within the fold. We can imagine the shepherd saying: "Well they are all here but one and that one will be coming along after awhile. I am tired with the work, I will look after him to-morrow." No, this is not what he said, but rather this: "I will leave the ninety and nine, I know where they are. They are safe. I will go and search for the one that is lost." At once he started out. It was growing dark. The night was coming on. He must find him soon or it would be too late. Thus the good, faithful shepherd set about the task. At length he just heard the faintest cry of the lost sheep, and soon he found the very one for which he sought. But, poor thing, he was hurt. He had fallen among the rocks and was bruised and lame and could scarcely walk. The shepherd did not try to drive him, but just took him and placed him across his broad, strong shoulders and started for home, and for the fold. And then just like a good shepherd this one told his neighbors what a time he had in finding the sheep and bringing him home, and in the most natural way in all the world Jesus tells how he asked them all to rejoice with him that the lost was found.

Then with a wonderful sweep of thought that reaches from earth to heaven, Jesus tells us that there shall be joy in heaven over one sinner that repenteth. Somehow, by a spiritual, wireless telegraphy, there is a way to send news from earth to heaven. How much or little besides the angels any glorified spirits may know of what is going on in earth they know when a penitent soul is brought into the kingdom of grace.

Precious sinner, remember that the angels of God are interested in you. Yes, remember that Jesus, the Good Shepherd, is interested in you. Remember that he came from heaven to earth to find and save you. Remember that he passed through Gethsemane and endured the shameful death on the cross of Calvary that he might bring you into the heavenly fold. Linger no longer. Answer the call. Hasten to Jesus. Follow the Shepherd, and after a little he will welcome you amid the songs of angels, and the shouts of the redeemed to the companionship of the saved in glory.

fixed where we will be entertained for the next ten days. I have my old room, with a fine gallery in front, in the upper story of the College of West Africa, overlooking the town and the sea. Bishop Burt is entertained by Rev. Dr. Lyon, United States minister.

I wish you a very happy new year, and ask that you all pray particularly that this episcopal tour of Bishop Burt and myself may result in great good to the Kingdom of God in Africa. J. C. H.

God Never Forsakes

I once paid a guide a dollar to conduct me in midwinter under the Falls of Niagara, on the Canadian side. He led me as far as the place of greatest danger, and, while standing on a smooth and sloping plane of ice, overawed by the thunder of the cataract, the rush of the winds and the dash of the spray, he took advantage of my abstraction and forsook me. It was with indescribable horror that I contemplated my situation, and feared to lift my foot, lest I might skate under the Falls.

God never leaves a trusting child in this way. It was His better care that assured me and saved me. Let us more sweetly and confidently follow Him, and lean less to our own understanding. He may not show us much of the way at a time. Only a step, perhaps, will he at once make known; but if we will take that step, we shall not fail to find the next, and so on to the end. And what an end—glory! "Thou shalt guide me with Thy counsel, and afterward receive me to GLORY." *Selected.*

THE CHRISTIAN LIFE

Only Believe

Be not downcast if difficulties and trials surround you in your heavenly life. They may be purposely placed there by God to train and discipline you for higher developments of faith. If He calls you to "toiling in rowing," it may be to make you the hardier seaman, to lead you to lift up the hands which hang down and the feeble knees, and, above all, to drive you to a holier trust in Him who has the vessel and its destinies in His hand, and who, amid the gathering clouds and darkened horizon, and crested billows, is ever muttering the mild rebuke to our misgivings, "Said I, not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?" *John R. Macduff.*

Life

Life is God's gymnasium. He takes the measures; we do not know what they are. He puts us in our places and gives us what discipline we need. The ministers call churches means of grace, and prayer means of grace, and the Bible means of grace, and so they are. But, also, your ship is a means of grace, and your kitchen a means of grace, and your social gathering a means of grace. Let a man go into life believing this, taking life as his school preparing for the life beyond, and what a glorious thing it is to live! Even failures do not discourage such a man, because he says, "I have failed once, and, now I know what my weak point is; I will correct it next time. Christ supplies our need by teaching us the meaning and significance of life."—*Lynian Abbott, D. D.*

Depressed Thoughts

"Have no depressed thoughts"—so said Confucius, the sage. That this is good and wise advice no one can for an instant doubt. For depressed thoughts lower the tone of life, physical, mental, and moral. They unfit one for the best work and becloud all his relations with his fellows. How to rid one's self of depressed thoughts—with all the wrong and sorrow that one sees about him and in himself—that is the question. And that question Confucius did not answer for us. We must listen for the voice of One who has gone deeper into the secret of life than Confucius. That trumpet call that drives away depression comes to us in the word of Him who said, "Be of good cheer; I have overcome the world." To know that truth and goodness and joy are winning the day, and to be on the winning side with the Conqueror—that will dispel depressed thoughts, and fill one's pathway with the sunlight of divine love.—*Wellspring.*

Lean on Your Guide

JAMES WHITCOMB RILEY.

O heart of mine, we shouldn't
Worry so!
What we've missed of calm we couldn't
Have, you know!
What we've met of stormy pain,
And of sorrow's driving rain,
We can better meet again,
If it blow!

We have erred in that dark hour
We have known,
When our tears fell, with the shower,
All alone!—
Were not shine and shadow blent
As the gracious Master meant?—
Let us temper our content
With His own.

For, we know, not every morrow
Can be sad;
So, forgetting all the sorrow
We have had,
Let us fold away our fears,
And put by our foolish tears,
And through all the coming years
Just be glad.

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Christus Consolator

The way is long behind thee, and the lands
Barren with fifty shards and burning sands;
What matter? Thou hast reached my clasping hands.

Far hast thou come to me, through loss and fear;
Far thou hast left the land thy heart held dear;
What matter? Thou hast found love's fulness here.

Thou hast braved baffling storms, and sun that heat
Upon thy head with blinding, parching heat;
What matter? Thou art here beside my feet.

There were a thousand pitfalls in the way;
Hunger, and thirst, and lures to lead astray;
What matter? Thou hast seen my face to-day.

On either side thy foes lurked near, to start
Fierce on thy steps with fiery spear and dart;
What matter? Thou art safe upon my heart.

Thy feet have slipped and bled with bruising pain;
Thy robes are rent, and soiled with many a stain;
What matter? Love shall make them whole again.

Far hast thou come since early matin-call;
Far shalt thou go before the evening fall;
What matter? I have been with thee through all.

The way is long before thee; and the sod
Sharp with its thorns, steep with its slopes untrod;
What matter? Thou shalt walk thy way with God.

—*Mable Earle in Christian Endeavor World.*

Christly Love

The capstone of all the graces is love. Christian joy is nothing but the exaltation of Christly love. Christian peace is but the rest of Christly love; Christian beneficence is the activity of Christly love; Christian hope is but the expectation of Christly love; joy and peace and long-suffering and beneficence and hope are only the flowers from this divine fruit of love.

A life is never embittered unless that life is loveless. A life that is full of love, that is permeated by love, is always sweet and is always joyful.

This love is the mother of restful peace, it is unruffled by sacrifice and undisturbed by outward storms. Our lives are disturbed because we have not accumulated wealth, because we have not touched the top round of the ladder of fame; and we have no such thing that abides. This rest of Christly love is within and is joy within; happiness is something that happens; joy is something that abides. This rest of Christly love is within and is something the world cannot give us, nor has the world power to take it away.—*Rev. H. Allen Tupper.*

Rest

Rest! How sweet the sound! It is melody to my ears. It lies as a reviving cordial at my heart, and from hence sends forth lively spirits which beat through all the pulses of my soul. Rest not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest, when we rest not day and night, saying, "Holy, holy, holy, Lord God Almighty," when we shall rest from sin, but not from worship; from suffering and sorrow, but not from joy! O blessed day, when I shall rest with God; when my perfect soul and body shall together perfectly enjoy the most perfect God; when God who is love itself, shall perfectly love me, and rest in this love to me, as I shall rest in my love to Him, and rejoice over me with joy, and joy over me with singing, as I shall rejoice in Him. * * * No more, my soul, shalt thou lament the sufferings of the saints, or the church's ruins, nor mourn thy suffering friends, nor weep over their dying beds or their graves. Thou shalt never suffer thy old temptations from Satan, the world, or thy own flesh. Thy pains and sickness are all cured; thy body shall no more burden thee with weakness and weariness; thy aching head and heart, thy hunger and thirst, thy sleep and labor are all gone. O what a mighty change is this!—*Baxter's "Saints' Rest."*

Love's Due

It is often said that a service rendered another loses all its moral worth to the doer, and becomes ignoble, as soon as any return is expected—even that of appreciation or gratitude. Is that quite true? It is not the highest or most generous spirit that will measure its benefactions by the thanks returned, or cease bestowing them where they are needed, even though gratitude should utterly fail; but, nevertheless, love has a right to look for love of bestowing gifts and blessings upon those whom we love—the surrounding of dear lives with comforts and enjoyments at the expense of our toil and sacrifice. It sanctifies labor, and robs all hardship of its sting to know that through it our hand can pour out largess, our care enfold some dependent one like a protecting garment. But we long to see the face beam, the eyes brighten; it is love's due recompense; it would be neither human nor natural not to long for and expect it.

God expects it. He pours out the treasure of His goodness and beneficence; He guards us through the careless days and thoughtless nights; He is patient with the patience of the Most High; but still the heart of love that is above all human love longs for recognition. He sends His rain upon the just and the unjust, indeed, and is kind to the unthankful, but it is upon those who know and rejoice in His love that He bends the smile of the Father.—*Lookout.*

The Loss of an Ideal

To be bereft of an ideal is worse than death. Death may be the putting on of an ideal, the crowning of life with all its hopes and possibilities. But to have nothing to live for, to see nothing in life but only vagueness, emptiness, inanition, languor, and ennui is a living death. Better a death crowned with a hopeful ideal with all the glories of the immortal life before it than to let the energies waste and rust in aimless, purposeless existence. But why should any life be aimless in a world such as this? There is room in it for every voice. There is a path in it for every foot, there is a work for every hand. There are hearts waiting to respond to every word of love. There are parched lips waiting for the cup of cold water. There are tottering, blind spirits feeling their way over troubled pathways needing the guidance of eyes that can see. There are victims to vice whom the song might lead to Jesus. There are warped and twisted tenements where penury has refused to relax its pitiless grasp, where the prayer and the ready help would be as blessed as the footsteps of the Great Comforter on the streets of Capernaum. There is no need for emptiness of life in this world. From every soul paths radiate, like the spokes of a wheel, paths of opportunity along any of which we may walk to the glorification of God.—*The United Presbyterian.*

A Prayer

If any little word of mine may make a life thine brighter,
If any little song of mine may make a heart thine lighter,
God help me speak the little word, and take my blithe of singing,
And drop it in some lonely vale to set the echoes ringing.
If any little love of mine may make a life thine sweeter,
If any little care of mine make other life complete,
If any lift of mine may ease the burden of another,
God give me love and care and strength to help my toiling brother.

Joy is a sacred flame that must be fed and that throws a splendid radiance over life. So to order one's life as to keep amid toils and sufferings the faculty of happiness, and be able to propagate it in a sort of salutary contagion among one's fellow-men is to do a work of fraternity in the noblest sense.—*Charles Wagner.*

YOUNG FRIENDS

How to Win Success

"How shall I win success in life?" the young man asked, whereat,
 "Have push," replied the Button, "and a purr-puss," said the Cat.
 "Find out the work you're sooted for," the Chimney-sweeper said,
 Just as the Match and Pin remarked, "And never lose your head."
 "Aspire to grater, finer things," the Nutmeg cried; the Hoe
 Said, "Don't fly off the handle;" and the Snail remarked, "Go slow."
 "Be deaf to all that's told you," said the Adder. "Mid the strife, strife,
 I've found it best," remarked the Heart, "to beat my way through life."
 "Select some proper task and then stick to it," said the Glue.
 "Look pleasant," said the Camera, "and tied-y," said the shoe.
 "Have nerve," exclaimed the Tooth; the Hill remarked, "Put up a bluff."
 "And keep cool," said the Ice; whereat the young man cried, "Enough!"

—Nixon Waterman.

A Few Holds

Hold on to your tongue when you are just ready to speak harshly.
 Hold on to your heart when evil persons invite you to join their ranks.
 Hold on to your virtue—it is above all price to you in all times and places.
 Hold on to your foot when you are on the point of forsaking the path of right.
 Hold on to your temper when you are excited or angry or when others are angry with you.
 Hold on to your character, for it is and ever will be your best wealth.—Ex.

How Much

Nellie told her mamma that she loved her "a whole world full."
 "But," said papa, "tell me, my little daughter Nellie, how much you do for mamma, and then I can tell you how much you really love her."
 Little workers, it is not how much you say you love Jesus, but how much you do for Him, that shows whether or not your love is real.
 It is easy to talk, but not so easy to do; yet, if the heart is in it, how cheerfully work for Jesus will be done!
 Little reader, how much do you love Jesus? How much are you doing to prove your love to Him?—*Little Worker*.

Conundrums

What games do the waves play? Pitch and toss.
 How do bees dispose of their honey? They cell it.
 What is the oldest lunatic on record? Time out of mind.
 When is a clock on the stairs dangerous? When it runs down and strikes one.
 Why is a pig in the kitchen like a house on fire? The sooner it's out the better.
 Why are troublesome visitors like trees in winter? Because it is a long time before they leave.
 Why is a prudent man like a pin? His head prevents him from going too far.
 If a short man married a widow, what will his friends call him? A widow's mite.
 When may a man be said to breakfast before he gets up? When he takes a roll in bed.
 Why is the Fourth of July like an oyster? Because we cannot enjoy it without crackers.
 What is that which never asks any questions, but requires so many answers? The door bell.—*Epworth Herald*.

A living church works; is it so certain always that a working church lives?—*Dr. Forsyth*.

The Misfit Boy

"To business that we love, we rise betimes,
 And go to with delight."

I want to tell you, hoys, that one reason why the shores of time are so strewn with the wrecks of men who have made failures of their lives is because they have been misfits in life. They have unwisely chosen, or some force of circumstances has compelled them to choose avocations for which they have been unfitted. A man came to my house yesterday canvassing for a book I did not want, but I felt compelled to buy it to "help the man along," for he had a wife and several children to support, and this was his only way of earning money. Now, that man was going from door to door in middle life selling books for the reason that he had chosen to be a minister in his young manhood and time showed that he was a misfit in the ministry. He should never have tried to be a minister.

I know another man who is to-day trying to support his family by selling patent washing machines, and who spent a number of years and all of a small inheritance he had studying law, only to find that he was a sad misfit for a lawyer. Nature never intended him for a lawyer. I once heard him say that he "never liked the law very much," but he tried to become a lawyer "because there was money in it."

Now, a man should not be moved solely by the desire to get money when he chooses his life occupation. He should be moved first by a wish to make the most and the best of his talents, and he will never make a success of an uncongenial occupation nor one not suited to his ability. I know a third-rate machinist who would have made a successful farmer, and I know a poor farmer who once told me that the great wish of his life had been to be a machinist, but his father had on his dying bed exacted a promise from his son that he would stay on the old farm, and he was true to that promise.

A boy of eighteen, now in his second year at Harvard University, told me but yesterday that his father wanted him to be a minister, but that he was very anxious to become a civil engineer. If the father's influence prevails there will probably be another misfit minister in the world in the years to come and the engineering world will perhaps have lost a man who would have been a great credit to it. Many a boy regarded as a good-for-nothing in middle life has achieved that unfortunate and undeserved reputation because he did not find his proper place, his proper work in the world in early life.

It is a great thing for a boy to find out just what his "bent" in life is, and to then concentrate all his energy on developing the talent God has given him. Sydney Smith knew what he was writing about when he wrote, "Whatever you are by nature, keep to it; never desert your line of talent. Be what nature intended you for, and you will succeed; be anything else and you will be ten thousand times worse than nothing."

It is said that a young man who had decided to study for the ministry once had the privilege of preaching before Phillips Brooks, and later he said in an off-hand way to the great preacher:

"Well, Bishop, do you forbid me preaching any more?"

"No, I do not," replied the Bishop frankly, "but nature does."

Nature forbids many a boy to do the thing the boy wants to do, and when he persists in the face of nature, the result is sure to be a misfit writer or minister, or artist, or musician, or whatever the boy has unwisely chosen to be.

Another thing, boys: Don't dissipate your energies by trying to be too many things at one time. You know that nature does not expand in a dozen directions in one boy. She is rather chary of her gifts, and she seems to think that it is in nearly all cases best to give a boy but one positive talent. I know a noted physician who can play the piano very well, and who can sing well and preside admirably at a meeting or make a clever speech at a dinner, but he is above all things else a physician. These other things are simply outside accomplishments,

and he has never allowed them to interfere with his determination to become one of the best physicians of his day. Therefore, he has not wasted his time and energy trying to become a great musician, a great speaker or a great singer, and at the same time a great physician. You will find that the person who has the reputation of being an "all-round" man is nearly always distinctively great along a certain line of effort.—*American Boy*.

Friendly Quails

One cold morning Farmer Glover stood in the rear of the barn, fork in hand, looking out over the fields. Snow-storm had followed snow-storm, until the stone walls were so covered that the farm seemed like a great field with here and there a small grove to break the monotony. The cattle had been fed, and each animal was munching contentedly at its pile of hay in the sunshine, scattering chaff over the snowy barnyard.

Suddenly from the light woods near the barn came a startled "Boh-white!" Immediately there was an answering call from the woods across the fields, and then another and another, and soon a flock of about twenty quail alighted cautiously on the ground, two or three rods from where Mr. Glover stood, and began picking up the seeds from the hay which the cattle had strewn over the snow. They scratched about like a flock of hens, and apparently quite as much at home, and chattered away while they worked, after the fashion of tree-sparrows in the weeds, down by the brook. Indeed, they showed none of their wild instincts.

Farmer Glover was careful not to frighten his woodland guests, and the next morning he put out wheat for them, and threw handfuls of chaff in the hay which the cattle had left. The flock returned again and again, until feeding the quails has become as much a part of the day's routine as looking after the hens and turkeys.

One cold morning after they had eaten, the kind-hearted farmer found the whole flock huddled together under the hay, apparently enjoying the warmth. Strange to say, they never come for their food when it snows or rains. When they have breakfasted, unless frightened, they usually walk away to their favorite haunts in the grove across the fields. They never alight on the trees, but occasionally perch on the rail-fence. Once or twice, when no one was in sight, they came near the house.

For six weeks the quails have enjoyed Farmer Glover's bounty. When spring opens, their kind-hearted protector will meet them only in the fields and woods; but whenever bob-white's musical call comes over the summer meadows, it will bring pleasant memories of those winter breakfasts in the snowy barnyard.—*St. Nicholas*.

What is Life?

BY MISS AZALIA E. MARTIN.

While musing o'er our life on earth,
 A strange thought haunts my mind,
 I dream and wonder if our joys
 Must all be left behind.

What is this life we mortals live,
 Are we all doomed to die,
 Must all our hopes and fancies sink,
 Low in the grave to lie?

Tell me, pale moon, in whispers low,
 That lookest over all;
 If ever thou canst pause to give
 An answer to my call.

The moon her pale face hides behind
 A snow white fleecy cloud;
 She makes no answer to my plea,
 But seems to laugh aloud.

What is this life? Tell me, who can?
 With all its joy and pain;
 Yet God alone eH knoweth all;
 Then why should we complain?
 Kansas City, Mo.

With regard to fraternity, I am sure that we can most easily, nay, most gladly, forego the detailed knowledge of the circumstances and occupations of the other life, if only we can fully know two things—that the dead are, and that they are with God.—*Phillips Brooks*.

SUNDAY SCHOOL LESSON

First Quarter, Lesson X. March 10, 1907 Title: "Israel a Sower of Peace." (Gen. 26:12-25,) Golden Text: "Blessed are the peacemakers; for they shall be the children of God." (Matt. 5:9.) Hymn No. 411. (Read Gen. 26-26.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

One of the distinguishing characteristics of a true child of God is that he is peaceful. Possessed, though he might be, of a strong and courageous soul, he endeavors in every way possible to live at peace with all men. He realizes that peace has its victories as well as war, and that greater is he that controlleth himself than he that taketh a city. Instead of craving strife and causing confusion among brethren, he emulates the example of the "Prince of Peace," of whom it is said "He went about doing good." True it is that oftentimes he may be misunderstood and be charged with lacking courage. But for this he cares not. Such charges deter him not, but with an eye single to the glory of God, he goes on in the even tenor of his way, doing and saying those things that make for peace and righteousness among his fellowmen. He remembers that God stands for peace, and that His children must likewise be peacemakers. His religion is peaceable and in the profession and practice of its principles he realizes that he must be sincere and true. Let us seek to be promoters of peace, and thus hasten the coming of the day when peace, the glorious peace of God, shall cover the earth as the waters cover the great deep.

Our lesson to-day is similar in very many respects to the incidents of the life of Abraham as recorded in Gen. 12:10-20, and Gen. 26. Many Biblical scholars have thought them to be one and the same. Prof. Sayre thinks that they are duplicate versions of the same account, while Prof. Stack believes that they are separate and distinct accounts of the real incidents that occurred in each of the experiences of Abraham and Isaac. Be this as it may, it is a to repeat itself, and that the ways of God are not to repeat itself, and that the ways of God are not like the ways of men. In the training that God has been giving the children of men since the days of Adam, He has found it very necessary to have them go over the same lesson more than once. Such may have been the case in this instance. But this is of little consequence. It is not so much whether or not these incidents are one and the same or separate and distinct, but rather what are the lessons taught thereby? Let us, then, with this spirit, note the following:

1. The prosperity of the righteous is assured. "And Israel sowed in that land, and received in the same year on hundred-fold, and the Lord blessed him." Thus God kept His word with Abraham. He had promised that He would be with him and his seed. That He was in this case is evident from the fact that while in that "same year" there was a famine in the land, thus causing great loss to his neighbors, Isaac reaped plentifully. Besides, he "waxed great, and went forward, and grew until he became very great." The history of the world shows that God's people have always prospered, if not in one way, they have in another, for a man's life consisteth not in the abundance of the things he possesseth, but rather in knowing God. Let us endeavor to be true followers of God, for "the Lord knoweth the ways of the upright; and their inheritance shall be forever."

2. Prosperity provoketh envy. "And the Philistines envied him." The Philistines were all inhabitants of Canaan, consequently when Isaac came into their midst and prospered so greatly their enmity and envy were aroused. They could not understand the secret of his abundant and marvelous success. Hence their mean and jealous acts. It has ever been thus from the time of Cain and Abel even down to the present. It was so in the time of Joseph, in the days of Daniel, and in the life of David. The same old spirit is working in the world to-day. It exists even among supposed Christians. There are many such that cannot look with delight and satisfaction upon the success of others. This should not be for "charity envieth not." Let us endeavor

to possess the spirit that rejoiceth with those who rejoice, and that weepeth with them that weep. Then shall we indeed be the children of God.

3. Constant difficulties deter not the man whose heart is set on God. Despite the fact that the herdmen of Geror strove with the herdmen of Isaac for every well that the latter digged, Isaac became neither fearful nor discouraged. As soon as one well was taken from him he set about digging another. There was something in Isaac that told him that he was blessed of God. This strengthened and encouraged him. God's people should possess Isaac's spirit. Their difficulties are many, but they should not grow weary in well-doing, remembering that in due season they shall reap if they faint not. Besides difficulties are stepping stones to greater achievements. Strive to possess the determination of Paul when he said "None of these things move me."

4. It is better to give up some things and have a peaceful mind than to retain them and remain in constant strife. This Isaac did. He was verily a man of peace. He gave up well after well. That it was hard to do so one would hardly deny. Yet he did it. The consciousness that he would prevail in the end enabled him to do it. Moreover he was averse to strife, although the wells were his by

right of having digged them, he readily gave them up in order that by so doing he might prevent strife and possibly bloodshed. A noble spirit, truly! He is worthy of emulation! Remember that "charity seeketh not her own," and that a peace full mind is better than great riches with confusion thereof.

5. God never forgets His people. "And the Lord appeared unto him the same night and said, I am the God of Abraham, thy father; fear not, for I am with thee, and will bless thee." His was a pleased God. The men of Geror had proved false and unkind, but God remained true and gracious. God here assures him that no matter where he might go, He would be with him. It has been thus with our Father in heaven. Again and again has He appeared unto His servants and assured them of His constant presence and protection. He is mindful of His people to-day. He has not forgotten them, but will ever be with them to comfort, to cheer, and to protect. Let us neither doubt nor fear, but trust Him for all that is to come.

6. We should never fail to give expression of our gratitude to God. "And he builded an altar, and called upon the name of the Lord." Thus he publicly acknowledged the kindness and protection of God. He cared not that he was in an idolatrous country. He was a servant of the Most High God, and was not ashamed to make it known. We should do the same and wherever we go take our religion with us. Thus will we glorify God and purchase for ourselves a crown that fadeth not away, eternal in the heavens.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic—March 10.

Life Through Christ

John 10: 10, 28.

Passages for reference: Psalms 36: 9; John 20: 31; 2 Cor. 4: 10; Gal. 2: 20; Col. 3: 3.

Scripture Basis.—Salvation has to do with life. All God's relations with man, so far as we know them, have to do with life. Jesus came that we might have life, and have it more abundantly. "He that hath the Son hath life; and he that hath not the Son of God hath not life." The Bible was given to man to tell him of the way of life. John wrote his gospel, he tells us, that "they might have life through his name." Not only does the life come through Christ at the beginning, but it is maintained only through Him. Paul emphasizes this when he says in Galatians, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Jesus said, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." In the sixth of John there is the strongest statement that in some way our life is only through Him: "As the living Father hath sent me, and I live by the Father; so he that eateth Me, even he shall live by Me." Whoso eateth My flesh and drinketh My blood, hath eternal life."

The Theme Considered—Life and Death.—The life of the body is a present reality, death is a future certainty. The soul may be either dead or alive at the present time. Which it is, in the Scripture sense, is determined by our relation to Christ. If we have a faith that takes hold on Him, we live; if no personal faith that appropriates Him, then we are dead. "He that hath the Son hath life."

Life from Life. Many experiments have been made trying to prove that life can be spontaneously derived from dead matter. Now and then some man has asserted that he has found it, but has finally concluded that there was the possibility of life existing before. Life can only come from life.

Life from Above. Still another thing is true, that no particle of matter, whether a dead or a living thing, ever lifted itself into the kingdom above it. It only got there by the kingdom above it reaching down to lift it up to the next higher. The vegetable takes into it the elements from the soil and

makes them a part of the plant or vegetable kingdom. The animal eats the vegetation and so makes it a part of the animal kingdom. So it goes in the ascending scale, and man enters the spiritual kingdom by the Spirit reaching down from above. "You must be born again," that is, from above. Life comes from above, and the one by whom God reached down to men and women dead to Him was Jesus Christ. Hence we have life through Him.

Life Continues Only Through Christ.—Many forget that the same conditions are necessary to keep alive that were required to find life at first. The living union must be maintained. John compares it to the vine and branches. The branch absolutely cannot live if out of union with the vine. It cannot because there is no way for life to get into it. So we as branches are absolutely dependent on being in living touch with Christ who is our life. It behooves us to keep the way open between us and Christ, that our life may be sustained. Spasmodic Christian lives are all too common. We have to do too many of our first works over again, instead of going on to perfection.

Faith Conditions Life.—It is hard for the pride of man to come down to accept the fact that we cannot originate a spiritual life. Some are trying to work themselves into a spiritual state by their activities in the things of the church. They seem to think that physical energy and enthusiasm can in some way produce life, but it simply cannot because the spiritual life is from above. The soul must personally trust in Him who said, "He that believeth on Me hath everlasting life." Spiritual life is not inherited. It is the result of a personal reliance on Christ.

"When Thou Hast Shut Thy Door"

Lord, I have shut my door,—
Shut out life's busy cares and fretting noise;
Here in this silence they intrude no more;
Speak Thou, and heavenly joys
Shall fill my heart with music sweet and calm—
A holy psalm.

Lord, I have shut my door!
Come Thou and visit me. I am alone.
Come, as when doors were shut Thou cam'st of yore
And visitedst Thine own.
My Lord! I kneel with reverent love and fear,
For Thou art here!

—M. E. Atkinson.

Liberian Letter

By the Rev. Ernest Lyon, D. D.

I am quite sure that you would be glad to know that Bishop Scott, in company with Bishop Smith of the African Methodist Episcopal Church, reached Monrovia safely on the evening of January 6th. They were both in the enjoyment of splendid health, having been greatly benefited by the sea trip. Shortly after their arrival came also Bishops Burt and Hartzell. The Liberia Annual Conference, which has just closed its session, will occupy a unique place in history. It is the first time since its organization that it has been favored with the presence of three Bishops to guide it in its deliberations. In fact the whole occasion was one of singular interest, not only to the Church, but to the State, for it was the first time also in the history of the Nation, since the independence, when the capital was called upon to entertain five American Bishops at the same time, three of our own Church, one of the African Methodist Episcopal Church and one of the Protestant Episcopal Church. Bishops Burt and Scott were the guests of the American Legation, and during their stay with us many notable functions were given in their honor. The coming of Bishop Burt to Liberia in general and to the Church in particular was timely and opportune, and will result in great good to both. His broad, generous and sympathetic nature, apparently free from prejudice, has won for him a high place in the love and esteem of all with whom it was his privilege to come in contact. Personally it was a benediction to us to have both him and Bishop Scott as our guests. Their presence was like a sweet smelling savour.

During the Conference sessions Bishop Burt addressed large audiences, composed at one time, on the occasion of his lecture on "Some of the Providential Movements in the Redemption of Italy," of the President, his Cabinet, and many distinguished citizens of the Republic, some of whom were in attendance on the National Legislature, the Supreme Court, and the bi-annual convention which nominates the President and Vice-President. The address was of a high order and was delivered with special reference to Liberia in its national struggles. At the close of the service many were the expressions of delight and satisfaction as to the exceeding helpfulness of the address. The addresses of both Bishop Scott and Hartzell before the conference were also very helpful and inspiring. Bishop Hartzell on one special occasion carried his audience with him in his vision of the Dark Continent as it relates to the future of Christendom.

On Friday, the 11th inst., both the Bishops left for other parts of the Continent on a tour of inspection. Bishop Scott remained to supervise the work in Liberia. His task is by no means an easy one. He will have many difficult and perplexing problems to solve. Problems which have escaped Bishop Hartzell, because of his non-residence in the Republic. The whole system, educational and otherwise, needs reorganizing and readjusting. Efforts which have hitherto confined themselves to the seacoast must be directed interiorward. The watchword of Methodism in Liberia, if it would perpetuate itself for the benefit of coming generations, must be the evangelization and incorporation of the aboriginal population into one homogeneous whole. By evangelization we do not of necessity mean the destruction of those native institutions indispensable to African life; but we mean the gradual assimilation of what is best in them with what is best in ours. We must learn that evangelization is not based upon the adoption of European fashions, frock coats and tight-fitting garments, for the loose and comfortable costumes so picturesque and attractive. We should refrain from the adoption of a policy which increases the expense of living without offering the opportunity to secure the necessary means to meet the new condition. It would be far better in my judgment for both Christianity and the natives if the latter were encouraged to retain their style of dress—loose and comfortable and well adapted to the needs of a tropical climate, rather than change it for one which is foreign and uncomfortable and ill-befits the situation.

Some of the interesting incidents of the season were, first, the photographing of the three Bishops,

in company with the American Minister, around the tomb of Melville B. Cox, the first missionary of the Methodist Episcopal Church to a foreign land. Second, the function at the American legation, at which five Bishops were present and were afterward photographed under the dome of the Legation building. Third, the New Year's reception and function at the Executive Mansion, at which the Bishops were special guests. Fourth, the visit of our Bishops at one of the sessions of the African Methodist Conference, over which Bishop Smith presided. After the usual introductions and words of greeting, Bishop Smith, to add to the uniqueness of the situation, vacated the chair and called upon Bishop Burt and his associates, in turn, to preside during the session of the Conference, thus introducing a precedent in which Methodist Episcopal Bishops for the first time have presided over an Annual Conference of the African Methodist Episcopal Church. This singular incident was inspiring in that it gave evidence of the fraternal feeling which ought to characterize the denominations in foreign lands operating especially among the heathen. Fifth, the magnificent reception tendered to the Bishops by Superintendent Potter and Mrs. Potter of the First Methodist Episcopal Church. Sixth, the farewell reception by Dr. Simpson and the official members of the church, at the home of the Hon. D. E. Howard, Secretary of the Treasury of the Republic of Liberia, who is himself a prominent member of the Methodist Episcopal Church. Let us in America aid Bishop Scott with our prayers and finances.

Postal Card Sermon

BY REV. B. F. WITHERSPOON, D. D.

Text, James 4, 14. Theme, Our Life.

Few men take the time to seriously consider the brevity and uncertainty of life. The day of death is usually placed at the most distant point, and always in the farthest shadow of old age. There are many things that can convey to our mind a true picture of fleeting life, and the Scriptures are full of such similitudes.

Our life is a great mystery in birth, in growth, and development; in sleep, the image of death; in the successive stages of decay and old age; and in the dissolutions of death, from which we escape to live again.

Our life is an unknown, inexplicable voyage through death to immortality. This voyage we begin before we know anything about it, and often complete it before we know anything about the world through which we must safely pass.

Our life is a mighty influence. It is like the pebble thrown in the sea, or the star of smallest magnitude, the influence of which is felt throughout the material universe of God. The influence of Adam and Eve are felt to-day in greater power than ever before. John Wesley's influence to-day is greater, and is like the mighty rivers of earth in their onward flow to the ocean.

Our life is a divine trust. God distinctly declares this fact in His word, when He says: "I have no pleasure in the death of the wicked." Christ said that He came into the world that man might have life more abundantly. The Holy Spirit invites each man to partake of that stream which imparts life to all. Holy men in the past and present age declare that their life was and is a God-given trust.

Our life is a fact of awful interest. Our life is at once transient and eternal; an assing existence, yet parallel with God; a vapory substance that fades away while we stand in the midst of other men, to soon be found in the city which hath foundations, whose Builder and Maker is God; where the inhabitants never grow weary nor old, and where the pilgrims from the earth find a place of refuge in the presence of Him who they loved and served. Actions good and evil done in time live in eternity, and by these our lives are known, and our place of final abode is fixed in heavenly bliss or out from His presence, where death, undying death, reigns, a terror to angels and men.

Greenville, S. C.

Sacredness of Promises

I have found in my many years of dealing with people, both in churches and outside of them, that a large number do not have that sacred regard for their promises which the truth requires of them. I have been amazed beyond expression at the fact that not a few men, regarded by those who do not actually know them as being Christians of a high type, manifest no concern for their disregard of their promises. And some of them pose as being possessors of a fullness of holy life. I have at my home some letters from editors of religious papers which contain voluntary promises, made quite a long time ago, that are still unfulfilled, with no prospect of their ever being honored. And one of them is from a man who writes brilliantly about the holy life! He has been repeatedly reminded of the promise which he made, and it was made by his own free choice without solicitation; and yet he has utterly ignored it. His promises ought to be holy. The Bible speaks of "the holiness of truth," and surely all real truth is holy. A Christian man's word of promise should be so sacred that nothing could persuade him to dishonor it. He may at times, and for awhile, forget a certain promise that he has made; this is pardonable; it is an incident attached to human frailty; but, it is quite another thing when one is reminded, in writing, of a promise which he may have forgotten; to ignore it then, is to wilfully disregard an obligation of a sacred character. And what condition must such a man's conscience be in? Is it not hard? How much genuine self-respect has he? But very little. The man whose promise is worthless has no real respect for his own best interests, and also none for loyalty to the truth. He who wilfully disregards his promises is an enemy to truth. He also commits moral self-destruction. He is stashing the vitals of his moral nature. O, do reverence your promises! Beware how you make any! Be slow in giving any; and when you do give one, be swift to fulfill it, even though it may involve much personal sacrifice.

C. H. WETHERHE.

Episcopal Plan

Conference.	Place.	Date.	Bishop.
Atlanta	Newnan, Ga.	Dec. 6.	Cranston
Mohile	Lanette, Ala.	Dec. 6.	Goodsell
Austin	Galveston, Tex.	Dec. 6.	Wilson
West Tex.	Columbus	Dec. 13.	Wilson

[NOTE: Bishop Hamilton has been released from Conference in November and December that he may devote himself to special service in behalf of California.]

SPRING CONFERENCES.

Delaware	Camden, N. J.	Mar. 13.	Goodsell
Lincoln	Muskogee, I. T.	Mar. 13.	Moore
Lexington	Paris, Kentucky	Mar. 13.	McDowell
Kansas	Kansas City, Kan.	Mar. 6.	Wilson
Philadelphia	Philadelphia	Mar. 20.	Goodsell
New Jersey	Mar. 20.	McCaule	
Central Missouri	Joplin	Mar. 20.	Moore
Wilmington	Smyrna, Del.	Mar. 20.	Berry
Central Pa.	Tyrone	Mar. 20.	McDowell
Northwest Kan.	Norton	Mar. 13.	Wilson
South Kansas	Emporia	Mar. 27.	Moore
Washington	Washington, D. C.	Mar. 27.	McDowell
St. Louis	Clinton	Mar. 20.	Wilson
N. Eng. Southern	Fall River, Mass.	Apr. 3.	Wain
Newark	Morristown, N. J.	Apr. 3.	Goodsell
Wyoming	Lestershire, N. Y.	Apr. 3.	McCaule
S. W. Kansas	Wellington	Apr. 3.	Moore
New York East	New York	Apr. 3.	Hamilton
New York	New York	Apr. 3.	Berry
Baltimore	Cumberland	Apr. 3.	McDowell
New England	Apr. 10.	Warren	
Troy	Saratoga	Apr. 10.	Fowler
Maine	Apr. 10.	Goodsell	
New Hampshire	Lancaster	Apr. 10.	McCaule
North Indiana	Logansport	Apr. 10.	McDowell
East German	Brooklyn	Apr. 11.	Hamilton
Northern N. Y.	Gouverneur	Apr. 17.	Fowler
Vermont	St. Johnsbury	Apr. 17.	McCaule
Eastern Swedish	Brockton, Mass.	Apr. 17.	Goodsell
East Maine	Bar Harbor	Apr. 24.	Warren
Hawaii Miss	Honolulu		Cranston

Adopted by the Board of Bishops, in Rochester, N. Y., October 29, 1904.

JOHN M. WALDEN, Secretary

The mother of the family stood in the reception hall, says *Household Words*, with her eyes fixed on the rather dowdy applicant for a position in her nursery. "Why were you discharged from your last place?" she asked, shrewdly. "Because I sometimes forgot to wash the children, mem." "O mamma," came in a chorus from the children hanging over the stairs, "please engage her!"

A little girl of seven or eight years stood one day before a closed gate. A gentleman passed slowly. The little girl turned and said to him: "Will you please open this gate for me?" The gentleman did so. Then he said kindly: "Why, my child, couldn't you open the gate for yourself?" "Because," said the little girl, "the paint's not dry yet."—*Ladies' Home Journal*.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

UNIFICATION OF THE BOOK CONCERN

The church has awaited with a great deal of interest the report of the Commission on Consolidation of the Book Concern. This report was submitted to the Book Committee, which held its recent session in New York City. The report of the Commission is printed on this and the following pages. The Commission's report was referred to a special committee, consisting of W. F. Whitlock, John E. Andrus, Arthur T. Cass, C. S. Wing, R. T. Miller, C. E. Bacon and Rolla V. Watt. After considering the report of the Commission the Special Committee reported to the Book Committee as follows:

"Your Committee, to whom was referred the report of the Commission on Unification, after careful consideration and discussion, begs leave to report the unanimous conclusion that the terms and provisions of the report seem involved in difficulties so grave as to warrant the Committee in more deliberate consideration of its provisions than seems possible at this session of the Committee. We, therefore, suggest the continuance of this Committee, or the appointment of another, for further consideration of the report.

"W. F. WHITLOCK, Chairman.
"ARTHUR T. CASS, Secretary."

This report was adopted and the plan for consolidation submitted by the Commission, of which Dr. James R. Day, was chairman, was referred to the above named committee.

CALIFORNIA DAY

The Board of Home Missions and Church Extension appoints Sunday, April 21st, as California rehabilitation day and urgently asks that this day be set aside in all our churches for this specific purpose. The needs are desperate.

We trust that the churches throughout our territory will give heed to this very urgent appeal, and do the best possible for this very worthy cause.

EASTER PROGRAMS

Our business department is prepared to furnish Easter programs direct from this office at the rate of \$1.00 per hundred, cash invariably to accompany the order. The program is very attractive.

The Rev. Robert C. Ward, of Ahmedabad, Bombay Conference, India, who with Mrs. Ward has been spending a furlough year in the United States, sailed from New York by the steamship Carmania, on Saturday, Feb. 16th. Mrs. Ward, for health reasons, is delaying her return for a few weeks. While they have been in the United States, Mr. and Mrs. Ward have made more than 400 addresses before Methodist congregations, for the most part in the Middle West.

The Board of Foreign Missions of the Methodist Episcopal Church met in regular session at the rooms of the Board, 150 Fifth avenue, New York City, Tuesday afternoon, Feb. 19th. Upon recommendation of the Committee on Africa, provision was made for the homecoming of the Rev. and Mrs. Alexander P. Camphor, of Monrovia, for a furlough in the United States. Dr. and Mrs. Camphor for ten years have had charge of the College of West Africa, the leading educational institution of Liberia Methodism.

Personal and General

Prof. James R. Reynolds, acting principal of Gilbert Academy, Baldwin, was in the city this week.

Dr. J. M. Buckley, editor of the *Christian Advocate*, will deliver the baccalaureate sermon of the Morristown Industrial College, May 12th.

Rev. Dr. E. A. White, of the Ohio District, Lexington Conference, has been quite ill, but is slowly improving and hopes to be out in time for the annual conference.

The Negroes of Mississippi have the palm for business enterprise. They own and control more business interests and banks than the Negroes of any other state.

Miss Lottie Williams, of Chicago, outranked all her competitors in the Cook County Civil Service examination, thereby securing the appointment as a probation officer in the juvenile court.

According to the *New York Age*, Bishop C. S. Smith, of the African Methodist Episcopal Church, who but recently left our shores for an inspection tour of the work of that church in Liberia, is enroute home.

The first meeting of the Board of Education, Freedmen's Aid and Sunday School Union convened on Tuesday of this week in Cincinnati. Dr. J. M. Shumpert, a member of the Board, is in attendance.

Miss Kerstin M. L. Barck, of Trede Lake, Wis., a student in the Northwestern University Academy up to the time of her appointment as a missionary, sailed from New York on the steamer Koenigin Luise, Saturday, Feb. 9th, enroute to India.

The friends and members of St. Stephen Church, Lexington, N. C., tendered Prof. R. B. McRary recently a reception in honor of his departure for the Holy Land. The reception was given in the home of Mrs. L. H. Albright and was a very pleasant occasion.

Dr. Dogan, of the Texas Conference, sends us a copy of the minutes of the last session. This is the best minute that has reached our desk during the season and is worthy of the distinguished Secretary of the Texas Conference. The mechanical work is done by the printing department of Wiley University, and is well done.

Mrs. Hester Parker, wife of Dr. Freeman Parker, of Galveston, Tex., died February 16th. In his great bereavement Dr. Parker has our sympathy.

The Rev. C. K. Brown, A. M., B. D., of the South Carolina Conference, delivered the Lincoln Birthday oration at Augusta, Georgia, and the papers speak very highly of the effort.

President Roosevelt will visit Indianapolis, Ind., on Memorial Day, May 30th. He will be the orator at the dedication of the monument to Gen. Henry W. Lawton, and will probably speak on Oliver P. Morton, war Governor of Indiana, whom he considers one of the greatest men of the Civil War period, and the soldiers of the Civil War.

Our church at Columbus, Mississippi, was destroyed by fire on the morning of February 13th. The church and all its furnishings were burned. The building was erected eighteen years ago and cost more than \$6,000, on which there was an insurance of \$2,500. The pastor, the Rev. H. B. Hart, and his membership plan to rebuild at once.

Messrs. LaBranche and Baumann announce that they will open, March 1st, for the patronage of the public, a cut-rate drug store at 830 N. Claihornc avenue, this city. These young men are among the most enterprising of our city and deserve encouragement and success at the hands of the public. The prescription department will be in the hands of Mr. LaBranche, who is a graduate and registered pharmacist. We wish them well.

The Rev. Dr. R. E. Gillum, pastor of Union Memorial Church, St. Louis, Missouri, has just closed his winter revival campaign. The church has been greatly strengthened and helped spiritually. One hundred and sixty-four persons have united with the church. The pastor is paid in full, the benevolences are in advance of any previous year, and Dr. Gillum adds: "The one crying need is room for the constantly increasing congregation."

Dr. John W. Butler, son of the late Dr. William Butler, founder of Methodist Episcopal Missions in India, arrived in the United States from India about the middle of February, being the first of the India Jubilee visitors to reach the United States after the celebration at Bareilly. Dr. Butler is now presiding elder of the Mexican District of

the Mexican Conference, and after a brief visit to the office of the Board of Foreign Missions, New York Tuesday, Feb. 19th, returning to his missionary field in Mexico.

GENERAL PLAN FOR THE UNIFICATION OF THE BOOK CONCERN

To the Book Committee of the Methodist Episcopal Church:

DEAR BRETHREN—The action of the General Conference of 1904 under which a Commission on the Unification of the Book Concern was appointed is as follows:

UNIFICATION OF THE BOOK CONCERN.

Your committee, to whom was referred the report of the Book Committee on unification of the Book Concern, the minority report from the same committee, and numerous memorials on the same subject, reports the unanimous adoption of the following:

WHEREAS, The General Conference has referred to this committee a report on the unification of the Book Concern, which the Book Committee adopted at its session of February, 1904, and recommended to the consideration of that body; and,

WHEREAS, We recognize the importance of the subjects therein presented, the interests involved, and the evidences of careful consideration already given thereto by the Book Committee; and,

WHEREAS, We deem these subjects justify the most exhaustive examination before final action is taken; therefore,

Resolved, 1. That we approve the general principle of unifying the Book Concern by consolidating its manufacturing departments and placing them under one official management.

2. That we recommend that the bishops be requested to appoint a commission of one from each General Conference District, and one or two laymen, so as to provide an uneven number in the commission, and not including therein members of the Book Committee, but at least half the persons so appointed shall be laymen, to which shall be referred the report of the Book Committee and its power.

3. That, after having duly considered the recommendations of said report, the commission, if it shall adopt a plan, shall proceed to outline and terminate the same for consolidating the manufacturing departments of the Book Concern and for its future administration under one official management.

4. That upon completion of said general plan the Book Committee shall at once proceed to carry the same into effect, and shall present to the next General Conference the necessary disciplinary changes. It is provided, however, that the status of the Publishing Agents elected at this General Conference shall not be effected during the quadrennium.

5. That if the commission fails to adopt a plan of consolidation it shall make a complete report of all its doings to the General Conference of 1908.

In accordance with the above order of the General Conference the duly appointed Commission on the Unification of the Book Concern presents to you the plan it has adopted, and which it has outlined and determined, for consolidating the manufacturing departments of the Book Concern and its future administration under one official management.

This General Plan you will proceed at once to carry into effect and also, in due time, to formulate and to present to the General Conference of 1908 the changes in the Discipline required by the operation of the said General Plan.

In preparing this General Plan it was recognized that specific action by the General Conference was requisite to make authoritative some of the provisions thereof.

The Commission therefore presents, through your body, to the General Conference of 1908 §§ I, II, III, and IV of the said General Plan that it may take the action thereupon that will make the said General Plan operative in its entirety; and, in presenting to the said General Conference the necessary changes in the Discipline you will include in the said presentation a formulation of the action required to meet the provisions of the said §§ I, II, III, and IV.

The Commission presents as recommendations your own body §§ 3 and 4 of § XI. These sections are an integral part of this General Plan and are vested with authority to adopt and carry into

effect the provisions of the said sections. This may be done the more readily inasmuch as the Publishing Agents, to whom you must give notice of such contemplated action, have stated to us that it is their judgment that the consolidations of the *Christian Advocates* involved should be effected. The aggregate losses on their publication of \$44,000 within the fiscal years 1904 and 1905 prompt the Commission to make these recommendations most earnest. If in the judgment of the Commission the provisions of the said sections were clearly within the scope of its authority they would come to you not in the form of recommendations but simply as part of the General Plan which has been determined.

The change of the name of "The Methodist Book Concern" to "The Publishing House of the Methodist Episcopal Church" as given in the General Plan, will be determined by the General Conference. It is not a factor in your execution of the said General Plan.

These presents are brought to you by the hands of J. R. Day, W. W. Evans, D. S. Gray, H. H. C. Miller, G. F. Washburn, and J. E. Annis, who are our duly appointed committee therefor, and the said committee is fully empowered to be in all respects representative of the Commission to your body.

Signed by order of the Commission on the Unification of the Book Concern.

JAMES R. DAY, Chairman,
GEORGE B. ADDICKS, Secretary.

Buffalo, N. Y., Jan. 4, 1907.

THE GENERAL PLAN FOR THE UNIFICATION OF THE BOOK CONCERN.

¶ I. Such legal procedure shall be instituted as will create a body politic and corporate, under the laws of the state of New York to be known by the name and style of "The Publishing House of the Methodist Episcopal Church"; or, as will secure the necessary changes in the charter of the "Methodist Book Concern in the City of New York" to conform to the plan adopted by the Commission.

¶ II. The principal office of the aforesaid corporation, to-wit, "The Publishing House of the Methodist Episcopal Church," shall be within the corporate limits of the City of New York.

¶ III. To the aforesaid corporation, "The Publishing House of the Methodist Episcopal Church," shall be transferred, and vested in, all the real, personal, and mixed property now held in the name of the "Methodist Book Concern in the City of New York," and all the real, personal, and mixed property now held in the name of "The Western Methodist Book Concern."

¶ IV. The aforesaid corporation, "The Publishing House of The Methodist Episcopal Church," shall assume and be made liable for all the liabilities, agreements, contracts, and obligations, of whatsoever nature and character, of the "Methodist Book Concern in the City of New York" and of "The Western Methodist Book Concern."

¶ V. The business of the aforesaid corporation shall be conducted under the corporate name, to-wit, "The Publishing House of The Methodist Episcopal Church"; all copyrights shall be secured in the said corporate name; and the imprint of all the book publications issuing therefrom shall be either "The Publishing House of the Methodist Episcopal Church," or the trade name, to-wit, "Avondale Press," as shall be deemed advisable by the General Manager.

¶ VI. The entire business of "The Publishing House of the Methodist Episcopal Church" shall be under the direction and control of one General Manager, who shall be subject to such supervision and direction of the Book Committee as the General Conference may from time to time ordain.

The said General Manager may determine the location of his main office.

The said General Manager shall be elected quadrennially by the General Conference, and prior to each quadrennial session thereof the Book Committee shall carefully select, and shall name to the General Conference, five persons each one of whom it deems fully qualified by experience and executive ability for the position of General Manager; and the said five persons shall be considered together with any others who may be nominated at the said General Conference for the said position.

The said General Manager may be removed from office for the same cause and in the same manner as the Discipline now provides for the removal of a Publishing Agent.

In case a vacancy occurs in the office of General Manager provision for such vacancy shall be made as the Discipline now provides for vacancies occurring in the position of Publishing Agent.

¶ VII, § 1. Two Assistants to the General Manager, one to be located at New York and one at Cincinnati; shall be appointed by the General Manager subject to confirmation by the Book Committee. In an interval between meetings of the Book Committee the Local Committee at New York may confirm the appointment of the said Assistant at New York and the Local Committee at Cincinnati may confirm the appointment of the said Assistant at Cincinnati, which confirmations, however, shall be effective only until the next succeeding annual meeting of the Book Committee; provided that, if requested to do so by any three members thereof other than those composing the respective Local Committees, the chairman of the Book Committee shall call a special meeting of the said Book Committee, at which special meeting the matter of the said confirmations shall be determined.

§ 2. The two Assistants shall be in charge, under the General Manager, of the business of "The Publishing House of the Methodist Episcopal Church," at New York and Cincinnati respectively, and shall be directly responsible to the General Manager; and they may be removed by him from their respective positions at any time, a majority of the members of the Local Committee in the place where the Assistant involved is located assenting.

¶ VIII. The publication of all the periodicals of "The Publishing House of the Methodist Episcopal Church," except the several *Christian Advocates*, shall be concentrated at Cincinnati.

All the subscriptions for the said periodicals shall be received at Cincinnati; all the said periodicals shall be mailed, or otherwise distributed, directly from Cincinnati; and the accounting for the said periodicals with individuals, business houses, Sunday Schools, and churches shall be done at Cincinnati, and no part of the said accounting shall be done at any depository.

¶ IX. The publication of all the books of "The Publishing House of the Methodist Episcopal Church" shall be concentrated in New York.

The entire accounting with individuals, business houses, Sunday Schools, and churches incident to the sale and distribution of the said books shall be done at New York, except that the accounting incident to the said sale and distribution by a depository continued under the conditions in ¶ XII, § 1, shall be done by the said depository.

¶ X. In the collection of accounts, both those at New York and those at Cincinnati, the committee which every Annual Conference is required to appoint (See Discipline ¶ 417) shall be utilized in largest measure possible.

¶ XI, § 1. The General Manager shall determine the size and style and the subscription price of the several *Christian Advocates* and of all the periodicals published by "The Publishing House of the Methodist Episcopal Church," and he shall also have control of the advertising therein both as to matter and space.

§ 2. All *Christian Advocates* which shall not be published at Cincinnati shall be printed and mailed under contract agreements with outside printing houses doing that kind of work.

§ 3. Because of the unduly great and long continued annual losses in the publication of the *Western Christian Advocate*, the *Northwestern* and the *Central*, it is earnestly recommended that with the close of the year 1907 the Book Committee, under the authority given thereto by the General Conference, consolidate the above three *Christian Advocates* into one, the said one to be named *The Central Christian Advocate* and to be published at Chicago, with such adaptations in the weekly editions as may be required or desirable to meet local conditions in given centers.

§ 4. Also, because of the great annual losses in the publication of the *California Christian Advocate* and the *Pacific*, the same recommendation is earnestly made, to-wit, that these two papers be consolidated into one with adaptations in the weekly editions as may be determined, the said one to be named *The Pacific Christian Advocate* and to be published at San Francisco.

¶ XII, § 1. After the concentration at Cincinnati of the publication and distribution of the periodicals and the accounting incident thereto, all the existing depositories shall be continued, provided only that they shall be able respectively to conduct

their business without loss, the said depositories paying all expenses incident to their business and receiving the maximum trade discounts from the Publishing House.

§ 2. The General Manager shall arrange, where practicable, with well-established book dealers in our larger cities to sell to them the books of "The Publishing House of the Methodist Episcopal Church" on the usual trade discounts, the said dealers to be advertised by "The Publishing House of the Methodist Episcopal Church" as sellers of its books in the given cities respectively.

§ 3. The existing book stores at New York and Cincinnati respectively shall be continued, provided that, by reduction of expenses or change of location in the buildings in which they now are, or otherwise, they are conducted without loss in their actual returns from business and from rents for space occupied at full value thereof.

¶ XIII. If the depository at San Francisco shall not meet the conditions of ¶ XII, § 1, and not be continued, a limited supply in stock of all the books and other publications, except the periodicals of "The Publishing House of the Methodist Episcopal Church" may be kept at the said city for shipment, on orders from New York, if economy in freighting shall, after thorough trial, otherwise demand it.

¶ XIV. The machinery at New York not required for the publication of books, but needed for the publication of all the periodicals, shall be transferred to Cincinnati; and machinery at Cincinnati not required for the publication of the periodicals, but needed for the publication of books, shall be removed to New York.

The machinery and material for printing which are at Chicago and Kansas City shall be utilized at Cincinnati and New York as may appear needful.

If new and improved machinery may more profitably be employed, that course shall be pursued always and the old be sold.

¶ XV, § 1. Until the *Christian Advocates* involved are consolidated, offices shall be provided in the Kansas City building for the Editor of the *Central* and in the Chicago building for the Editor of the *Northwestern*.

§ 2. Other than for the provisions in section 1 of this paragraph, all floor space in the buildings respectively at Kansas City, Chicago, and Pittsburg shall be devoted to rental purposes, except that which may be required by depositories continued under the conditions of ¶ XII, § 1.

¶ XVI. The building at 220 West Fourth street, Cincinnati, shall be rearranged and, if necessary, enlarged to accommodate the changes in the business as herein indicated and to provide offices, respectively, for the General Manager and the Editors of the Periodicals to be published at Cincinnati.

¶ XVII. A site in the City of New York or its vicinity for a building for manufacturing purposes, in a much less expensive locality than 150 Fifth avenue, shall be acquired in the name of "the Publishing House of the Methodist Episcopal Church" and a suitable structure erected thereon, to which shall be transferred all the work of manufacturing, distributing, and accounting as hereinbefore ordered to be concentrated at New York.

Offices for the General Manager, the Book Editor, and the Editor of the *Christian Advocate*, respectively, and, if conditions in ¶ XII, § 3, are met, floor space for a book store shall be provided in the 150 Fifth avenue building.

All the remaining floor space now occupied in the latter by the existing Publishing House shall, after the transfer of the business to the new site, be rearranged for rental purposes as the respective authorities in the case may determine.

¶ XVIII. The inauguration of this General Plan shall not be delayed until the incorporation of "The Publishing House of the Methodist Episcopal Church" shall have been secured, nor until the General Manager shall have been elected by the next General Conference, nor until the new building at New York for manufacturing purposes shall have been erected; but the present Publishing Agents under the direction of the Book Committee shall immediately proceed to carry into effect the said General Plan in accordance with the true meaning and intent thereof.

Adopted at the City of Buffalo, N. Y., on the fourth day of January, 1907, and signed by order of the Commission on the Unification of the Book Concern.

JAMES R. DAY, Chairman,
GEORGE B. ADDICKS, Secretary.

PERSONALS

Our work at Medill, Texas, is doing well. Already the foundation for a parsonage has been laid, due to the energy and push of Pastor J. E. Beal.

Mrs. Jane Towns, of Columbus, Miss., and her niece, Clara Cook, have returned home after spending a few days in New Orleans, during the Carnival season, the guests of relatives and friends.

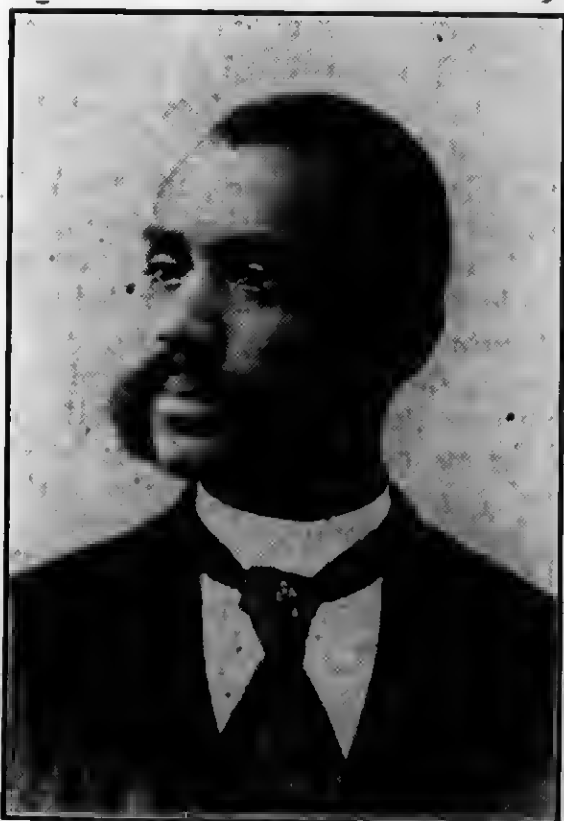
Brother L. C. Robinson, a local preacher at Ayoca Methodist Episcopal Church (La.) presented to Pastor S. A. Mason, a fine dress coat on the eve of his departure to the Annual Conference, held recently at Lake Charles.

Our church at Cottou Plant, Ark. under the administration of the Rev. G. W. Johnson, begins the new year's work in a manner that indicates certain success. The services are good and well attended and in various kindly ways the people show their appreciation of the services of Pastor Johnson.

The Rev. A. B. Venable is proud of the way the membership of Union and Shiloh Churches (La.) stood by him last year. He was presented a \$23 suit of clothes and hat in token of their appreciation. The King's Daughters and Stewards were ever faithful. During 1906 \$1,037.65 was raised for all purposes.

OUR CHICAGO WORK.

This year is closing up with fine results, \$2,100 having been raised thus far; \$510 has been raised on the building fund and \$1,000 in reliable subscription taken; 42 conversions and 98 accessions. The benevolence will make a god showing. The church and Sunday school attendance has been greatly increased; indeed, there has been a forward movement toward higher and



The Rev. R. L. Dickerson,
Pastor St. Mark's Church, Chicago, Ill.

better things. What St. Mark's needs now most of all is a metropolitan church building, to be able to cope with her surroundings, and in five years she will be one of the best churches in Methodism. The subscription list is still open and all money put

The auxiliary of the Woman's Home Missionary Society of our church at Wesson, Miss., held its anniversary meeting recently, upon which occasion the pastor, the Rev. J. I. Garret, preached a splendid sermon. The Society is increasing in good works, each year's achievement being better than that of the previous twelve months. Mrs. D. Williams is the president of this auxiliary.

The Rev. F. F. Owens has paid two trips to his new work at Gateswood, Ala., where he has succeeded in organizing a healthy church on the firm of Ferdon, Dusenbury & Company's turpentine place. He has enrolled a goodly number of members and, at this place we have some of the best people in the country. It will be a credit to any family to live in this community. It is a new one, just being built up.

The following comes from the Rev. Mrs. Alice Ratcliffe, 2473 Bland street, Louisville, Ky.: "The Lord has blessed me wonderfully in all my work during the past two years. Four hundred and eighty persons have been happily converted in my meetings, so you may see how God has blessed my work. I have several calls now to come and assist in revival service and I would gladly accept the same, but on account of my husband's illness I cannot be away from home just now. The outlook is better for his improvement and I think I will soon be out again. I am a member of Coko Chapel Methodist Episcopal Church, Louisville, Ky."

into St. Mark's and Scott Chapel will be a paying investment. The fourth quarterly conference at St. Mark's and Scott's Chapel has just closed. Rev. D. E. Skelton, presiding elder, was present and rendered, as usual, most excellent service, both in sermons and lectures. The quarterly conference was largely attended. Dr. G. W. Arnold, of Gammon Theological Seminary, was present and preached Sunday night to a large crowd a most excellent sermon, and in company with Dr. M. M. Jones, presiding elder in the North Carolina Conference attended the quarterly conference. Paid the pastor this quarter, \$230; to the presiding elder \$30; total this quarter, \$260.

SCOTT CHAPEL, under her energetic pastor, Rev. J. B. Redmond, has made a remarkable showing this year and is coming to the front very rapidly.

MEETING—DISTRICT STEWARDS AND PASTORS.

REV. A. C. ALLEN.

The District Stewards and Pastors of the Waycross District, Savannah Annual Conference, Methodist Episcopal Church, met in Cordele, Ga., in the St. James Methodist Episcopal Church, February 15-17. The presiding elder, Rev. E. D. Giddens, presided with grace and dignity, to the delight of all. The Waycross District, under the leadership of our able pioneer, E. D. Giddens, is forging its way to the front, as reports showed at every place in our district. In fact, in some places radical changes are taking place. The district more than doubled its record last year under his able leadership, and this year she will do equally as well. The Waycross District has asked

the members within our bounds for \$1.00 each for a new church in Fitzgerald, Ga., the "northern city under a southern sun." We planned in our meeting to have two district conferences, one at Rocky Mount, Forsyth, and one at Valdosta, our territory being so extensive, 300 by 200 miles. Therefore, instead of giving our moneys to the railroads we will be able to reach the unreached of our people and also develop undeveloped territory. Cordele, during the few months that I have been pastor here, has forged to the front. All day last Sunday our church was packed with the best people of Cordele and if signs and indications stand for anything, the indication is victory for us here. Sunday at 10 a. m. the Rev. G. W. Rutledge held our congregation spell-bound with his matchless eloquence for one hour; at 11 a. m. Presiding Elder E. D. Giddens well represented our grand old Methodism, and made an impression that will not be forgotten in Cordele. At 7:30 the Rev. L. M. Martin, of the Patterson Circuit, acquitted himself with credit in the pulpit. At 3 p. m. we had a Union Woman's Home Missionary meeting that reflected great credit upon our cause. Miss Willie E. Moore, of LaGrange, Ga., read a splendid paper on the "Epworth League and Its Work as an

The U. S. Government Tests Show the Absolute Superiority of Royal Baking Powder.

ROYAL BAKING POWDER CO., NEW YORK.

Evangelizing Factor." Mrs. Josephine Sellers read an excellent paper on "The Duty of Parents to their Children." Mrs. W. W. Williams rendered a solo. Prof. G. W. F. Phillips, brother to Bishop Phillips of the Colorado Methodist Episcopal Church, made very helpful talks. Dr. Wilson, one of our Meharry Medical boys, well represented our grand old church. Meharry's boys are doing us worlds of good everywhere they are located.

Doings of the Workmen

ALABAMA.

Huntsville, W. J. London, Pastor.—At Foolsers, January 19-20, Presiding Elder A. S. Williams at his post, the quarterly conference session was held successfully. Sunday was a day of great rejoicing; many penitents came to the altar for prayer. We collected \$10.81.

Sylacauga.—On February 16-17, with Rev. J. W. Thomas, presiding elder, in the chair, our first quarterly conference was held. A number of officers were present with written reports. Every department of the circuit was looked after, Sunday the elder preached with power. Just at the close of the morning service Dr. E. M. Jones arrived and at 3 p. m. delivered an address on the "Sunday School Work" and preached for us at 7:30 p. m. We had a large attendance throughout the day. Paid presiding elder, \$15; paid pastor, \$35.97; Dr. E. M. Jones, for Sunday School Union, \$5; moving and traveling expenses, \$17.45; total for quarter, \$73.42. We also had one accession to the church.

Hahson City, G. B. Morgan.—We, the members of Rising Star Methodist Episcopal Church, are well pleased with the Central Alabama Conference for returning to us Rev. L. W. Goodson, our beloved pastor, for the third year. He has begun his work with good spirit. He comes to us like a Christian gentleman and is sparing no pains in assisting our superintendent and president of the Epworth League in building up their work. I am also glad to say that our presiding elder, Rev. J. W. Thomas, is loved by all. Our first quarterly conference was to be held February 2-3, but on account of the rain and cold he could not hold the quarter until the 5th inst. On Sunday the elder preached two great sermons and administered the Lord's Supper to a large crowd. Raised during the quarter for pastor, \$37.63; presiding elder, \$10; benevolence, \$5.51;

Sunday school, \$6.72; raised in the Epworth League, \$1.04; total raised for quarter, \$60.90. Elder did not fail to represent the SOUTHWESTERN.

FLORIDA.

Fernandina, W. S. Rivers.—Sunday Feb. 3, was a day of great spiritual help to all attendants. The presiding elder, Rev. J. S. Todd, D. D., was present, held his first quarterly conference on Friday evening and preached for us on Sunday evening. His sermon brought joy to all and one person joined the church. Paid the elder in full, \$16.25. The officers and members of Trinity are highly pleased with the returns of their pastor, the Rev. T. W. Williams, for another year.

Key West, David Clark.—The South Florida Mission Conference adjourned February 16, 1907. Bishop McDowell presided. The Bishop was pleased with the progress that the conferences had made, and the brethren were pleased to have so able and fatherly a Bishop to preside. The Newman church officers and members were delighted to have their pastor, Rev. J. F. Elliott, returned for the fourth year. On last Sunday he was greeted with two large audiences and on Monday night, Feb. 11, the good ladies and friends tendered him a grand reception. Addresses of welcome were made: Mrs. E. B. Howard for the church; Mrs. Sophia Saunders for the choir; Mr. David Clark for the Sabbath School and Mr. Eugene V. Kemp for the Epworth League. Special praise is due to Mrs. Laura Gooden, Mrs. Henrietta Keeling, Mrs. Henrietta Johnson, Mrs. Rosa Smith, and Mrs. Precilla Armbrister, the members of the choir and all who assisted in any way to make the occasion so very successful. The outlook for a prosperous year is very bright as the members are all united and ready to do service for God and the church.

Ocala, L. C. Gill.—At this point was

held our first quarter Feb. 8, with the Rev. J. P. Paterson, presiding elder, in the chair. The leaders' reports were financially good. Sunday was a "red letter" day. Collection for the day, \$20.30. Paid the elder in full, \$18. The elder preached a great sermon from Luke 15:27, showing the sympathy of our Lord for the human family and also why the strong should be in sympathetic touch with the weak.

GEORGIA.

Gainesville, L. H. Haywood.—Sunday, Feb. 10, was one of the grandest days for Gainesville in the history of Methodism. Rev. Z. K. Gowen, presiding elder of the Gainesville District, Atlanta Conference, was with us. He held his first quarterly conference on Friday night, Feb. 8, at which time the business of the quarterly conference was transacted in a business-like manner. The presiding elder said that Gainesville is our best church and that we have the best pastor in our conference. He also stated that the quarterly conference at Gainesville was by far the best on his district in every way. We raised the salary of our pastor to \$630 this year. Elder Gowen preached an able sermon to a large and an appreciative congregation on Sunday morning. We agree with Elder Gowen when he says that we have the best pastor in our conference and we believe that we have the best presiding elder in Georgia. We raised \$55 during the conference.

Eastman, J. W. Watkins.—Presiding Elder E. D. Giddens held recently the first quarterly conference on the Eastman Charge. Erother E. J. Wallace was elected secretary. Raised for the selling of a church at another point. \$8; pastor, \$9; elder, \$7.

Hoschton, R. C. Young, Porter.—N. S. Sterling, Pastor.—Our first quarterly conference closed a successful session at Hoschton, La., Feb. 16-17, with Rev. Z. K. Goens, our new presiding elder, in the chair. On Sunday, Dr. Z. K. Goens preached a wonderful sermon. He left the religious atmosphere behind him brighter, and better than he found it. Paid the pastor, \$16.22; paid presiding elder, \$15; raised through trustees, \$28.96; total \$61.18 during the quarter.

Atlanta, S. W. Luckie.—Our first quarterly conference, with our new presiding elder, Z. K. Gowen, our new pastor, J. E. Watkins, and our same old membership, convened last Monday night, Feb. 11, and we had a glorious time. The stewards, trustees and other committees rendered splendid reports. The committee on pastor's salary made a decided advance in the new pastor's salary, which the conference very gladly received. The Ladies Aid Society gave \$3.50 towards the elder's claim, and his assessment of \$18.50 was overpaid.

Blackshear, Mrs. Katie Session.—Pastor J. H. Canady desires to thank the people of Blackshear, led by Mrs. P. R. Marshall, for the surprise which was tendered them Tuesday night, February 5, at which time the family received 75 pounds of choice groceries. God bless these good people. Rev. E. D. Giddens, our presiding elder, held our first quarterly conference January 18-20. Each official brother of the church was present and made a written report. This is indeed a great people. We have a good set of officers, viz.: Daniel Nalls, E. D. Grovers, Peter Tingle, L. Lane, and Turner Irvin. Too much praise cannot be given our steward sisters and membership, all Christian friends of the Baptist Church and our unconverted friends as well for helping us during the quar-

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone.

LAME BACK.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, occasional headache, dizziness, sleeplessness, poor digestion, nervousness, sometimes the heart acts badly, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of Southwestern Christian Advocate May Have a Sample Bottle Absolutely Free by Mail

EDITORIAL NOTE—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Southwestern Christian Advocate. The Proprietors of this paper guarantee the genuineness of this offer.



terly meeting. Reports showed that the charge is endeavoring to measure up to the requirements along all lines. Our elder urged the church to be faithful and loyal in doing its whole duty. The Rev. J. H. Canady, our pastor, has been most active. Already large property interests have been added to the work. This is our pastor's first year and the elder's second year. We love them both. The Rev. E. D. Giddens preached two stirring sermons which made a lasting impression upon his hearers. Paid him in full his assessment of \$14. This was the best quarterly conference held in the history of our church at this place.

LOUISIANA.

Cheneyville, S. Green, Pastor.—I came to this place the second day of February, 1907, and found this congregation very much disappointed over the change. Notwithstanding, we have taken hold of the reins, though some are standing idle whilst others are going forward. Rev. D. Shelby preached for us Sunday night. Total amount of collection, \$40. One reclaimed. We hope to make Cheneyville what the Lord wants it to be.

Clinton.—At Macedonia Chapel Sunday, February 3, the pastor, R. Jones,

preached a very able sermon. We are doing nicely in the work. Collection, \$32. Sunday night, February 10, Rev. J. W. Turner, presiding elder, preached. His sermon was inspiring and helpful. The people here are always glad to hear him.

Opelousas, Jos. H. Augustus.—Our new pastor, Rev. J. H. Thompson and family are here, and have been made to feel that there are some loyal people connected with Methodist at this place. Just after his arrival a storming party, fostered by Sisters Mirla McPherson, Julia Grinstead, Cora Lejeune, Ophelia Augustus, Fanny Bouyer and a host of others, invaded the parsonage at about 8:30 and left one hundred and ninety-five pounds of groceries, consisting of everything imaginable along that line. We have the confidence that the right man is in the right place. All hands are now called to duty. "Forward, onward and upward," is our watchword. If the same is adhered to, success will follow.

Bayou Gonla, P. R. Edwards.—St. Luke Church. Our new pastor, the Rev. J. D. Banks, was made welcome. He preached to a crowd that filled the church, in spite of the inclement weather, and all were spiritually fed, after which \$30 was realized. Our quarterly

conference was held, Rev. B. M. Hubbard presiding. After the transaction of business Rev. Hubbard gave a very interesting talk. The presiding elder's fee was collected, \$7.50; the pastor's moving expenses were paid, \$14.35, making a total of \$51.85. The pastor was aroused later on in the evening by a surprise party composed of a number of sisters and brethren, among them being Miss Susan Gilmore, Cora Edward, Sarah Sims, Messrs. F. L. Morris, David Davidson and others. We believe with our new pastor our church will move forward both spiritually and financially.

Welsh, Wm. Ector, Pastor.—I arrived on my work the 28th of January. The people received me gladly and raised my moving expenses at once and I returned with my family Feb. 9. The church is doing well now. A storm struck the parsonage at a late hour on the night of Feb. 11. Upon opening the door I saw Bros. G. W. Slater, Wm. Jones, members of our church and others of our members. They left many nice things for our comfort and I take this method to thank them. I have been ill ever since my arrival here, but am now improving.

Winstead, O. J. Harvey, Pastor.—I want to thank the good people of Baldwin for the kind way they have received me. Both saints and sinners have entered into the work with great cheer and courage, and have pledged themselves to stand by the church and pastor. The Sunday school, under the superintendency of Mrs. E. Dright, is doing nicely. Gilbert Industrial College, with Prof. J. R. Reynolds and his able faculty, is doing splendid work. Prof. Reynolds assured this church and pastor that he would do all within his power to assist in the work. With God on our side success is ours. Baldwin is a great place for storms. On last Thursday night the door of the parsonage was blown open and the result was 100 pounds of choice groceries. Mr. Pierre Thomas led the host, with Mrs. Crowley, Washington, Bolds, Davis and a host of others following.

Plaquemine, S. Carroll, Pastor.—Our first quarterly conference was held February 9, the Rev. B. M. Hubbard presiding. Last year our church was on the Baton Rouge District; this year finds us on the South New Orleans District, and the decided success of the first quarterly conference shows that we are traveling up hill. Sunday night, February 10, Dr. Hubbard preached an inspiring sermon to an appreciative audience. Four persons joined the church. Collection for the day, \$21. "Forward" is our motto.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 196, Notre Dame Ind.

MISSISSIPPI.

Kosciusko, D. A. Bragg.—Dear Dr. Jones: Our first quarterly conference for the Kosciusko Station was held February 3rd, with good results. The pastor's salary was fixed before the presiding elder arrived at \$525.00; elder's salary at \$70.00, \$5 over that of last year. Notwithstanding the cold wave we had a great conference. This charge seems to take on new life.

Owens Circuit, J. S. Pleasants, Pas-

tor.—I came to my work immediately after the adjournment of the conference at Holly Springs, Miss., and found it in somewhat a dull state, but since being here, and having preached a few sermons. My congregation has increased threefold, the collections have more than doubled, and my people are in a high spiritual mood and say many thanks to the annual conference for sending us Rev. J. S. Pleasant. We have raised for all purposes since my arrival \$43.65. Two marriages have been performed by the pastor, and some improvement is being made on the church. I am highly gratified at my appointment, and we expect to erase miscreancy cmfwysrdlucmfwyemm raise more money, have more conversions and take more SOUTHWESTERNs than in any previous years.

Enterprise.—My return here to serve the church the second time was very acceptable. I was met with words of welcome by my members and other members and the white people as well. Almost before I had gotten round on my work Presiding Elder J. B. Brooks came on Friday, the 15th, and on Saturday, February 16th, my first quarterly conference convened at Enterprise. The well written reports showed improvements on all lines. The Estimating Committee fixed my salary at \$500; presiding elder's salary at \$70; episcopal funds, \$2; conference claimants, \$1; total \$573. I had secured one yearly subscriber for the SOUTHWESTERN. I raised \$17 in the quarter. Sunday we had an old-time love-feast at eleven o'clock. At three o'clock Elder Brooks preached a good sermon; 56 communion and he preached again at 7:30. Total collection \$26.50. Paid the elder in full. I am working and praying for a good year's work.

Coahoma, J. P. Watson, Pastor.—Our pastor, Rev. J. P. Watson, is serving his third year here, and is held, if possible, in higher esteem than ever by all. He has a plan on foot to raise \$100.00 for our new church on the third Sunday in March. On Monday night last a host of friends called at the parsonage and left there many pounds of choice groceries for the inmates. This party was led by Sister Ann Simmons, Lucy Hadley, J. Ward and Loddall Simons. Encouraging remarks were made by the pastor. He never forgets to put the SOUTHWESTERN before the people. One subscription was taken. The church at Trawick's will follow next. All the members and friends have pledged themselves to do more for the cause this year than ever.

Malaria Makes Pale Sickly Children.

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Conference Notices

LEXINGTON CONFERENCE.

The following railroad arrangements have been fully completed, per Mr. Richardson, of Atlanta, Ga. On any and all railroads operating in the State of Kentucky, beginning March 12-19: For ministers and laymen rates have been procured to attend the conference in Paris. Pay full rate going and receive a certificate stating that fact and return for 1 cent per mile plus 25 cents. Rev. J. W. Robinson has been chosen railroad secretary. On the 12th at 8:05 a. m. train leaves Cincinnati for Paris. Ohio and Indiana

delegations must be in Cincinnati in time to board that train.

E. A. WHITE.

LEXINGTON CONFERENCE.

Examination.

To the Board of Examiners, all undergraduates, those for admission and any others that are up for orders, or recognition of orders, are requested and expected to be in the church, at Paris, Ky., on March 12, at 3 p. m., for the final test.

E. A. WHITE,

Chairman.

SPECIAL NOTICES.

The Preachers' Meeting of the Alexandria District will convene in Alexandria March 4, 1907. Just one day's session. Come, brothers, business of importance.

JOSHUA J. OBEE.

SOUTH NEW ORLEANS DISTRICT Preachers' Meeting will convene at Patterson March 14, 1907. This is the first meeting. Brethren don't fail to attend, as we have some very important matters to take up.

M. S. GOINS, President.

W. H. JONES, Secretary.

BATON ROUGE DISTRICT.

The Baton Rouge District Preachers' Meeting will convene at Baker, La., March 7, 1907, at 12 m. Each pastor is requested to be present.—J. W. Turner, Presiding Elder; T. A. Brown, Vice-president; Cornelius Johnson, Secretary.

SHUBUTA DISTRICT.

Brethren, please take your collection for Natchez at once. Send it to Rev. C. G. Taylor or the presiding elder of the Vicksburg District. Don't fail. We did not help very much in this matter last year. We need that fine edifice in the town of Natchez. Push!

J. B. BROOKS, P. E.

LINCOLN CONFERENCE.

W. H. M. S.

Having been elected at our last annual conference 1906, as president, I wish to inform its members that we are to have a meeting at our annual conference, which meets in Muskogee, I. T., March 14. I desire that each auxiliary do all possible to raise and send in their funds.

G. E. SMITH, Pres.

STEWARDS—JACKSONVILLE DISTRICT.

The District Stewards of the Jacksonville District, Florida Conference, are requested to meet Tuesday, March 26, at 11 o'clock a. m., in the Ebenezer Methodist Episcopal Church, Jacksonville. Brethren, if you will meet promptly at the time appointed, you can get through, so as to return home on the afternoon trains.

J. S. Tonn, P. E.

CENTRAL MISSOURI CONFERENCE

To the Presiding Elders: Brethren—Please use your influence to have the undergraduates of your districts who are to take the examination before the Conference Board of Examiners, present at the seat of the conference on the morning of the 19th of March. If they fail to be there and take the examination with the class, they need not blame any one but themselves if they lose their place in the class.

R. E. GILLUM, Chairman.

PASTORS—GREENWOOD DISTRICT.

Make Easter all that you can for the cause. Put forth every effort, and let the Lord use you to glorious results on that day. As soon as I can get the apportionments for the dis-

Do You Open Your Mouth

Like a young bird and gulp down whatever food or medicine may be offered you? Or, do you want to know something of the composition and character of that which you take into your stomach whether as food or medicine?

Most intelligent and sensible people now-a-days insist on knowing what they employ whether as food or as medicine. Dr. Pierce believes they have a perfect right to insist upon such knowledge. So he publishes, broadcast and on each bottle wrapper, what his medicines are made of and verifies it under oath. This he feels he can well afford to do because the more the ingredients of which his medicines are made are studied and understood the more will their superior curative virtues be appreciated.

For the cure of woman's peculiar weaknesses, irregularities and derangements, giving rise to frequent headaches, backache, dragging-down pain or distress in lower abdominal or pelvic region, accompanied, oftentimes, with a debilitating, pelvic, catarrhal drain and kindred symptoms of weakness, Dr. Pierce's Favorite Prescription is a most efficient remedy. It is equally effective in curing painful periods, in giving strength to nursing mothers and in preparing the system of the expectant mother for baby's coming, thus rendering childbirth safe and comparatively painless. The "Favorite Prescription" is a most potent, strengthening tonic to the general system and to the organs distinctly feminine in particular. It is also a soothing and invigorating nerve and cures nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, chorea or St. Vitus's dance, and other distressing nervous symptoms attendant upon functional and organic diseases of the distinctly feminine organs.

A host of medical authorities of all the several schools of practice, recommend each of the several ingredients of which "Favorite Prescription" is made for the cure of the diseases for which it is claimed to be a cure. You may read what they say for yourself by sending a postal card request for a free booklet of extracts from the leading authorities, to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and it will come to you by return post.

I will send them to you. Now remember every Sunday School, Epworth League and Ladies' Aid Society in the district must contribute to the building of the Industrial Hall at Rust University, Holly Springs, Miss., and each pastor must bring the amount to the first District Conference which meets at Georgeville in the Godman charge.—S. H. Nevills.

LITTLE ROCK CONFERENCE.

Dear Brothers—I am planning to visit every charge in the conference and hold a revival meeting for the benefit of the church. My desire is to be as helpful to you in your work as possible and that my visit may be the means of helping you to make your community better in the name of the Master, and that his precious name be exalted that the world might look to Him and be saved. I am praying that God may use me in helping to save those who are lost. It is the burden of my heart to win souls to Christ. I trust the presiding elders and pastors will give me their prayers and hearty co-operation that we may succeed in this revival movement.

W. H. SIMPSON, Conference Evangelist.

FINAL APPEAL.

For Revels Memorial Methodist Episcopal Church, Greenville, Miss. To the Presiding Elders, Field Secretaries, College Presidents, Pastors, Teachers, Local Preachers, Members and Friends of the Methodist Episcopal Church, Upper Mississippi Conference: Within less than 90 days we must raise \$700 to free our church. Our creditors have become impatient. We have done our best for five years. Our membership is small and transient as you know, throughout this Delta country. Subscriptions and resolutions are no longer valid. Please send us something. We have not given up, we are working as never before. Pastors, please present this to your congregations, after reading, and take an after collection

for us; it means much; matter how small the amount may be for the sake of the great church and Master's cause don't fail. Send amount to Rev. J. A. Slate, 4000 Simmons St. C. M. Griffin, E. C. S. P. Agee, Wm. Allen, W. P. trustees. J. A. Slate, Pastor.

LAKE CHARLES DISTRICT.

Preachers on the Lake Charles District: We have arranged to hold a missionary convention, April 10 at Martinville. Dr. G. G. Logan present and one or two others churchmen. Let every pastor meet us there, and as far as possible bring a delegate from the day School, Epworth League and man's Home Missionary Society brethren, make the effort of you to report on above date every day your missionary money. Remember that the man who gets fifty people to work ends ahead of the man who to do fifty people's work. Hold board meetings; get in among Sunday school officers and young people and organize. Get your preparation for Easter, March 31.

P. W. CLARK,

BATON ROUGE DISTRICT.

Dear Brother Pastors: The Baton Rouge District held second year the raising of benevolent collections and now we are out for first year. We are to raise \$355 for the completion of the New Orleans University Annex. Let each pastor send in all he can each week to H. Knight, 5318 St. Charles Avenue, Orleans; he will give receipt for. Don't forget the big convention held in Wesley Chapel, Baton Rouge by the ladies. Elect delegates to quarterly conference. Start at once raise your benevolent collections in for revivals in each charge. District Conference will convene at Port Allen August 14, 1907. Call Preachers' Meeting at Baker, 7, 1907.

J. W. TURNER,

The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

NAVASOTA DISTRICT.

SECOND ROUND.

Anderson Ct., March 9-10; C. and Zion Hill, 16-17; Brenham St. 24; Brenham Ct., 23-24; Bellville 30-31; Sealy and San Felipe, April 7; Brookshire Ct., 13-14; Hemphill Sta., 20-21; Hockley Ct., 27-28; Navasota Ct., May 4-5; Hempstead Ct. Waller Ct., 11-12; Navasota Sta., Yarboro Ct., 25-26; Millican, June District meeting of the Woman's Missionary Society, at Bellville 18 and 19. Mrs. W. H. Logan, once president, will preside and for a full delogation. Brethren lose sight of Easter and our Missionary and Church Extension cause your collection for missions as it is taken. The foreign field crying and praying to the church home for help. Shall we turn our ear to them? If the Christian does not help, who will? Let it be a great day for benevolences Navasota District. We can't afford to let the banner down.

B. M. TAYLOR, P.

FOR OVER SIXTY YEARS.

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething perfect success. It soothes the child, cures the gums, allays all pain, cures colic, and is the best remedy for Diarrhea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Entered under the Food and Drug Act, 1906, Serial Number 1098.

Crescent City Notes

The Ladies' Aid Circle of Union Methodist Episcopal Church has installed in the auditorium "The National Inverted Light," which is quite an improvement on the old lights, for which the pastor, Rev. Valcour Chapman, and members are very grateful indeed.

At St. Matthew Methodist Episcopal Church, Algiers, the Rev. Pierre Landry, pastor, having acquainted himself with the officers, members and friends, is now getting ready for strenuous work. Plans for Easter services have been announced. Services good the past Sabbath.

In honor of the late Miss Rebecca Mead the Sunday school teachers and scholars of First Street Methodist Episcopal Church, drafted appropriate and tender resolutions on her life in their midst as a Christian and a teacher, acknowledging their great loss and bereavement in her going. A copy of the resolutions was sent the sorrowing family and one to the SOUTHWESTERN.

The birthday anniversary of the Rev. D. M. Seals fell on Sunday, February 17. His members and friends presented to him a fine open writing desk and revolving chair, valued at \$30. The Ladies' Aid, of which Mrs. Rosa D. Mouton is president, and its members took active part in the presentation of these valuable tokens. The presentation speech was made, on behalf of the members and friends, by Mr. Geo. Walker. The pastor responded and expressed his sincere appreciation.

NEW ORLEANS UNIVERSITY.

The first load of lumber has been delivered, and the sound of the hammer is heard in the annex. All who hold coupon books are most earnestly requested to send in their collections at once and so keep the hammer ringing. The following are the receipts thus far:

Alexandria District.....	\$35.00
Shreveport District	16.00
New Orleans South District...	9.00
Baton Rouge District.....	1.70
University Choir	24.00
Rev. I. S. Leavitt.....	25.00
Maitell Literary Society.....	5.00

Total\$115.70

Send all contributions to the President of the University,

FREDERIC H. KNIGHT,
5318 St. Charles Ave., New Orleans.

SIMPSON MEMORIAL—Sunday, the 24th inst., services during the entire day were largely attended. The Sunday school attendance was larger than usual. A good set of teachers are now to the fore. At 11 o'clock sermon by the pastor, the Rev. Henry Taylor. At 5:30 o'clock the Senior Epworth Leaguers met for the purpose of installing the newly elected officers, but owing to the unfavorable weather the program was postponed until Friday night, March 1. The evening service began at 7:30 o'clock; sermon by Brother Hampton, of New Orleans University. One subscription secured for the SOUTHWESTERN.

FIRST STREET CHURCH—Sunday, Feb-

ruary 24, the usual prayer-meeting and Sunday school services were held. At 11 a. m. Pastor C. W. Reeves preached and four joined the church. At 7:30 p. m., notwithstanding the rain, a good audience was present. Two infants were christened. One subscription secured for the paper. Collection, \$40.

LADIES OR GENTLEMEN

Can make money selling our famous remedies, TAYLOR'S HAIR GROWER and DAN-DRUFF CURE (Pomade), and TAYLOR'S FACE CREAM and BEAUTIFIER in 25-cent sizes. We want a local representative in every city and town in U. S., and can show how you can make a steady income of from \$2 to \$5 per day. All goods guaranteed to please customers or money refunded. No capital required. No risk. Pleasant employment. Write us at once for full particulars. Address TAYLOR REMEDY CO. Dept. "I," Louisville, Ky.

Literary Notes

BOOKS RECEIVED.

Publishers, Jennings & Graham, No. 220 W. Fourth St., Cincinnati, O.

"ON THE MEXICAN HIGHLANDS" (with a passing glimpse of Cuba), by William Seymour Edwards. Price, \$1.50 net.

"THE GOLDEN BOOK OF HENRY DRUMMOND," selected by Alexander Currie White. Price \$.75 net.

JOHN WESLEY'S JOURNAL (abridged edition). Price \$.50 net.

WHAT IS CHRISTIANITY? (A series of lectures delivered in the Central Hall, Manchester.) Vol. 1, Christian Doctrine; Vol. II, Christian Life. Net price, \$.75 each.

"SPIRITUALLY FIT," by Albert H. MacKinnon, M. A. Net price \$.75.

"THE BEATITUDES OF THE OLD TESTAMENT," by John W. Dunbar, M. A. Net price, \$.75.

"GOD'S GENTLEMEN," by R. E. Welsh, M. A. Net price, \$1.00.

"IS CHRISTIANITY TRUE?" (a series of lectures delivered in Central Hall, Manchester). Net price, \$.75.

"THE STRENUOUS GOSPEL," by Thomas G. Selby. Net price, \$1.25.

Publishers, Eaton & Mains, 150 Fifth Avenue, New York City:

"MODERN POETS AND CHRISTIAN TEACHING" (Tennyson), by William Emory Smyser; (Sidney Lanier) by Henry Nelson Snyder. Net price, \$1 each.

MISSISSIPPI.

Starkville, Miss.—On the 13th of February, about thirty or forty persons were at prayer meeting in Griffin Methodist Episcopal Church. After the meeting had closed Bro. G. W. Bell hurried the pastor, Rev. E. C. F. Troupe, to the parsonage, and to his surprise the parsonage was crowded with more people than were at the prayer meeting. To the astonishment of the pastor he saw fifteen dollars' worth of groceries of all kinds put upon the table. This was simply a token of the good people's appreciation and love for their pastor and their aim to make the church a success.

PASTORS, SUPERINTENDENTS, TAKE NOTICE!

It is now time to order your Sunday-school supplies for the Second Quarter. Send your orders to Eaton & Mains, 429 Carondelet St., New Orleans, La.

Easter Programs

A large supply of Programs and Supplements for the Easter Missionary Service just received.

We can now fill all orders for Easter Programs direct from this office.

\$1.00 a Hundred.
Order now.

Mrs. Cora B. Miller Makes a Fortune

Started a Few Years Ago With No Capital, and Now Employs Nearly One Hundred Clerks and Stenographers.

Until a few years ago Mrs. Cora B. Miller lived in a manner similar to that of thousands of other very poor women of the average small town and village. She now resides in her own palatial brown stone residence, and is considered one of the most successful business women in the United States.



Mrs. Miller's New Residence, Earned In Less Than One Year.

Several years ago Mrs. Miller learned of a mild and simple preparation that cured herself and several friends of female weakness and piles. She was beset by so many women needing treatment that she decided to furnish it to those who might call for it. She started with only a few dollars' capital, and the remedy, possessing true and wonderful merit, producing many cures, when doctors and other remedies failed, the demand grew so rapidly that she was several times compelled to seek larger quarters. She now occupies one of the city's largest office buildings, which she owns, and almost one hundred clerks and stenographers are required to assist in this great business.

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More than a million women have used Mrs. Miller's remedy, and no matter where you live, she can refer you to ladies in your own locality who can and will tell any sufferer that this marvelous remedy really cures women. Despite the fact that Mrs. Miller's business is very extensive, she is always willing to give aid and advice to every suffering woman who writes to her. She is a generous, good woman and has decided to give away to women who have never used her medicine \$10,000.00 worth absolutely FREE.

Every woman suffering with pain in the head, back and bowels, bearing-down feelings, nervousness, creeping sensations up the spine, melancholy, desire to cry, bet flashes, weariness, or piles from any cause, should sit right down and send her name and address to Mrs. Cora B. Miller, Box 3385, Kokomo, Ind., and receive by mail (free of charge in plain wrapper) a 50-cent box of her marvelous medicine; also her valuable book, which every woman should have.

Remember, this offer will not last long. For thousands and thousands of women who are suffering will take advantage of this generous means of getting cured. So if you are ailing, do not suffer another day, but send your name and address to Mrs. Miller for the book and medicine before the \$10,000.00 worth is all gone.

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Rev. W. A. White, from Coy to State Line, Miss.

Rev. Lawrence Estavan to Spider, La.

WOMAN'S WORK.

Baton Rouge District.

The ladies of the Baton Rouge District are called to meet in convention at Wesley Chapel, Baton Rouge, La., May 2-3, 1907. Each auxiliary is entitled to two delegates, these delegates to be elected in the first quarterly conference. This will be the largest gathering of ladies ever held in this state. Let each delegate bring at least two subscriptions for the SOUTHWESTERN. The programs will be out later; each delegate will receive one. J. W. Turner, Sec. E.

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They want their pay, but not until you can say "Here is the dollar. You deserve it," not until they have earned it, not until you are willing to send it to them, not until you want to send it pay it, not until they have proven to you that they have what they claim, not until Vita-Ore has done for you what you want it to do for you. Until then, you pay them nothing. After that you will be willing to pay. Glad to pay, as hundreds of the readers of this paper, yes, thousands, have been willing and glad to pay. You are to be the judge! They leave it to you entirely for you to decide. If you can say that they, and Vita-Ore, have earned your money, the Theo. Noel Company wants your money, but not otherwise. That is how this big Chicago medicine-firm, who have advertised regularly in this paper for years, are offering their Vita-Ore in their big advertisement in this issue, the secret of their success. That is how they have grown and grown, year after year, by acting fairly and squarely, that is how they have made hundreds of firm, true and lasting friends among the readers of this paper. Your neighbors have tried it, know it to be true; why shouldn't you? How can you refuse such a liberal offer? If you need medicinal treatment of any kind, if you are sick and ailing, if any one in your family is ailing, poorly, worn out, sickly, it is actually a sin and a shame if you do not send for Vita-Ore upon the terms of their thirty-day trial offer. Read the offer! Read it again! Send for the medicine! Do it to-day! Each day lost makes your case older, obstinate, harder, hurts you more, pains you more. They take all the risk; you have nothing to lose. You are to be the judge!

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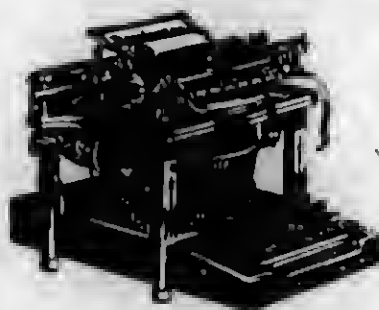
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Doings of the Workmen TEXAS.

Daingerfield, J. J. Jones, Pastor.—We have sent in five subscriptions since well nigh completed. The name of the author will, I believe, at once stamp this as a work of literary excellence church at this place is doing well. Our and historical accuracy. Few, however, can be aware of the labor it has conference and are still straining to secure others. We are moving off very well in this my second year at this place. We are planning to make a round report this year. Our first quarterly conference was held February 2nd, at Liberty Church, with Rev. J. O. Williams presiding. All officers present with good reports. On Sunday the presiding elder preached a soul-stirring sermon and the Holy Sacrament was administered to sixty-five. Collection \$22.10; paid presiding elder in full; four subscriptions for the paper \$1.25 for missions; pastor, \$16.50.

Fort Worth, A. Brown.—Andrews Chapel.—We came to our post the first Sunday after conference. Have received ten in the church. The Sunday School, under Bro. N. B. Kirkpatrick, is in first class condition, and also the League under Bro. Z. Terry. The church is well organized. Presiding Elder Richardson was with us February 16-17, and preached acceptably.

Raised \$40. Paid the elder in full and had \$15 for pastor. Total raised from conference \$150. We are planning for big things on Easter.

Corsicana, E. C. Hendeson, Pastor.—The Rev. L. H. Richardson, presiding elder, held in St. Andrew's Chapel, January 19-20, the first quarterly conference. Twice during the Sabbath the elder preached strong and convincing sermons. A collection of \$8.95 was raised. The rally of February 10th was a success. The collection was \$13.50.

Giddings, (Mrs.) V. A. McCoy.—The second Sunday in February was a bright and a high day for the members of Johnson Chapel, as well as for the other good people of Giddings. Dr. N. J. Johnson presiding elder, held our first quarter. Quite a number of representative persons were present. The elder delivered two able sermons and, as usual, the house was filled to its utmost capacity. The sum of \$20.20 was contributed for the elder. The members of Johnson Chapel are not dead neither asleep, but are wide awake, and we have pledged to stand by our worthy pastor and presiding elder, who are loved and revered by Methodists and Baptists alike.

Belmont Circuit, J. W. Wright, Pastor.—My first quarterly conference was held February 16-17, 1907, with Rev. J. W. Weakley, presiding elder, in the

chair. Nearly all officers presented good reports. Paid the elder \$26; pastor, \$33.34; missions, \$3.30; sick, \$2.30; chairs, \$18; total, \$82.94.

Ennis, C. Green.—The annual conference made no mistake in sending to us the Rev. S. Hail as pastor. This is his first year in the ministry and we think him a success, for already under his leadership and the co-operation of the members, we have bought a lot, paid for the same, and erected thereon a neat three room parsonage, at a cost of \$330.00. We have paid more than \$100.00 on the parsonage since the conference (which is less than two months' work). We are preparing to take good care of the people who attend our district conference here this year. We are only forty-five strong, but we are on the Dallas District. The presiding elder was with us February 10. Paid him in full, \$8. St. Delight Methodist Episcopal Church, is once again progressive.

TENNESSEE.

Chattanooga, A. A. Umphrey.—The Churchville and Sherman Heights charge is having a time of remarkable spiritual and financial prosperity under the zealous and efficient pastorate of Rev. Geo. H. Crider, he has recently closed a revival of unusual power and effectiveness. The church has been greatly aroused and revived, backsliders joyously reclaimed, and twenty-three persons happily converted. The entire membership has put on new life and the good work goes on gloriously. On Sunday, the 10th, he raised \$53 in a little financial effort to relieve the trustees. The outlook for this charge is better than it has been for years, and Bro. Crider is pushing every interest of his church with marked success.

Paris, A. Williams.—This work is happy and hopeful under the lead of its brand new pastor, the Rev. J. F. Neal, who is infusing new life into every department. Pastor Neal is full of good works and will pay off the debt now resting on this church. It is the verdict of the people that with the Rev. J. F. Neal as their pastor for three or more consecutive years they would have one of the strongest churches in Paris.

Lawrenceburg Charge, M. Lyte, pastor.—Our second quarterly conference was held February 2-4th, in St. John Methodist Episcopal Church, Lawrenceburg, with Rev. S. M. Utley, presiding elder, presiding. The reports showed that quite a splendid work had been done during the quarter. The presiding elder preached three very impressive sermons and showed himself equal to his job. Paid presiding elder in full, \$30.00; paid pastor \$109.77; raised for benevolences \$20.50; for other purposes, \$69.50. Total amount raised during quarter, \$229.77. The work is spiritually alive, and the future bright. We are hoping for better things in the near future.

Humboldt, P. H. Ruffin.—On November 3, 1906, our beloved presiding elder held his first quarterly conference in a private house. On the 25th of November we went into our church; the rally amounted to \$60. On January 7, I went to my church to hold Board Meeting and while there a storm struck the church, led by my members and members of the Colored Methodist Episcopal Church, and the Baptist Church. Two tables were filled with a lot of nice things, and the church was filled with people. May God bless all these good members.

On February 3, our second quarterly conference convened in our new church

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and our presiding elder preached able sermons. It is my opinion that is one of the best presiding elders the world. I found 15 members here and no church. I have added five members to our church since my coming. I hope for success in my revival at the conversion of many souls. Collection \$4.60.

They Live in Our Memory

WILKINS.—Mr. George T. Wilkins, of Elberton, Ga., died December 7, 1906. He was a member of the Methodist Episcopal Church, and a consistent Christian. His membership was in the Downer Grove Church. He was district steward of the Elberton Circuit and had served in that relation several years. Bro. Wilkins was a very successful farmer, owning two large plantations, saw mill and all necessary farm implements. He was a firm believer in education, and was one of the best and most progressive members of our church in all northeast Georgia. His good wife and several children survive him.—G. W. Arnold.

DORÉ.—Georgina Augustina, daughter of the Rev. J. W. and A. C. C. Doré, of Ringgold, Ga., departed this life Monday noon, February 11, 1907. She was happily converted when thirteen years of age and four years later experienced the blessing of entire sanctification in which she lived to the time of her death. Although a constant sufferer she always bore her affliction with true Christian fortitude, never murmuring nor complaining, but in her hour of grief or pain she leaned upon her God. Kind, gentle, loving and obedient, she won the hearts of all who knew her, and in the highest sense was the joy of her parents' heart. Sunday morning, February 3, she took sick. Her aunt, to whom she was truly devoted, attended her, her mother being also sick at the time. She awoke last Saturday morning praising the Lord, and constantly praising Him she died in full triumph of the Christian faith.

WATERS.—Mrs. Sophie M. Waters, wife of the Rev. C. O. Waters, Middleburg, Virginia, died at Baltimore, Md., January 5, 1907. The funeral was attended from the late residence, 1236 Jefferson street, by the Rev. E. G. Williams and the Rev. W. A. C. Hughes. The deceased lived for more than thirty years a consistent Christian life. She is survived by her husband and three children.—D. W. Hays.

FRANKLIN.—Dorcas Franklin, better known as Mother Dorcas, one of the founders of Trinity Methodist Episcopal Church, Winstead, La., died February 10, 1907, in full hope of eternal life. She said that she was one hundred and six years old. "Servant of God, well done." Bros. Wm. Brower and John Simpson assisted in the funeral service the Rev. O. J. Harvey, pastor.

BATES.—Maria Bates, of McMinnville, Tenn., died February 15, 1907, aged about 60 years. She was married to Henry Bates 29 years ago, and lived a faithful companion until death claimed her. She was a member of the Methodist Episcopal Church 40 years. She was a devoted wife, a loving, tender mother, a peaceful neighbor and a faithful Christian. Her husband, four children, four sisters and many friends survive her.—D. T. Burch, Pastor.

TURNER.—James Turnbar, a member of Estel Methodist Episcopal Church, Kosciusko, Miss., died January 30, 1907, age 65 years. His wife, thirteen children, fourteen grandchildren, three sisters and one brother, besides many friends, survive him.

J. W. Parks, Pastor.

HOWARD.—R. Howard, a resident of Schulenburg, Texas, and a member of St. Stephen's Chapel of the Methodist

Episcopal Church, died recently. He was a law-abiding citizen and a consistent Christian. The members and friends of St. Stephen's Chapel drafted appropriate resolutions tendering their sympathy to the bereaved family. The same was signed by a committee on behalf of the Methodist Episcopal Church.

HOSKINS.—The silent messenger has again invaded the ranks of Binford Chapel Methodist Episcopal Church, Duck Hill, Miss., taking from our midst Sister Mattie Hoskins, the wife of Brother Richmond Hoskins. She was a loving wife, and a kind and affectionate mother. She was a true Christian and died in full triumph of the Christian faith. She joined Binford Church in 1903, under the Rev. D. P. Shaw's administration. She leaves a husband, three children and a host of friends. The funeral service was conducted by the pastor, Rev. D. Vanderford, assisted by Revs. Wm. Campbell, Wm. H. Terrel, of the Baptist Church, and Rev. W. L. Collins, of the African Methodist Episcopal Church.—R. W. Baker.

GLÉSPIE.—Death visited the home of Brother H. F. Gléspe, a local preacher of Wilson Chapel Methodist Episcopal Church, Haynes, Ark., taking his two daughters—one on the 2nd inst. and the other on the 14th inst. They leave mother, father and a host of friends.—J. T. Hawkins, Pastor.

JONES.—Louis Jones, a member of Liberty Methodist Episcopal Church, Daingerfield, Texas, fell asleep in Christ February 12, 1907. He leaves his wife, two sisters and a host of friends.—J. Jones, Pastor.

WHALEY.—Mr. Enis W. Whaley, born near Williamsburg, Mo., March 15, 1858, died in Kansas City, Mo., January 24, 1907. During his early life he moved to Mexico, Mo., where he was married to Miss Georgia Brown of that city, April 25, 1878, by the Rev. W. H. H. Brown. He was converted under the pastorate of the late Rev. J. J. Clark October 8, 1876, joined the Methodist Episcopal Church and lived a consistent member of the same until the day of his death. At the time of his death he was the Sunday school superintendent of the Burn's Chapel Methodist Episcopal Sunday School, the church of which he was a member. He came to Kansas City March 15, 1887, where he has lived ever since, making for himself many friends. He leaves a widow, two sons and a host of friends. His widow, Mrs. Georgia Whaley, is president of the St. Joseph District League. Rev. Q. E. Whaley, a son, is pastor of our church at Hannibal, Mo.—J. W. Harris, Pastor.

United for Life

HARRIS-THOMAS.—In the home of the bride at Thompson, Texas, January 31, 1907, Mr. Harry Harris and Miss Gusie Thomas, in the presence of seventy-five witnesses. Mr. Harris is a loyal member of the Methodist Episcopal Church and teacher in the Sunday School. His bride is a highly respected young lady, a member of the Missionary Baptist Church.

R. H. WARREN.

MCCLINTON-MOSS.—At the residence of the bride's father in Grand Ecore, La., February 7, 1907, Mr. Mack McClinton and Miss Emma Moss, by the Rev. M. L. Baldwin. Both are members of the Methodist Episcopal Church of the Cane River and Grand Ecore charge. M. L. Baldwin, Pastor.

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Improved in general appearance, excellent matter, clear in exposition, the very best for the price. Two pages to a lesson.	
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JONES-HEAD.—Mr. Robert Jones and Miss Susie Head, in the home of the bride at Sugar Land, Texas. Both are members of the Missionary Baptist Church. R. H. Warren.

THOMAS-HILLIS.—Mr. John Thomas and Miss Arrena Hillis, highly respected young people of Daingerfield, Texas, in the home of the bride, January 16, 1907, by the Rev. J. Jones.

TURNER-MORRIS.—In the home of the bride, at Daingerfield, Texas, February 14, 1907, Mr. Isaac Turner and Miss Carrie Morris, the Rev. J. Jones reading the ceremony.

REED-CURRY.—January 15, 1907, Mr. Duncan Reed and Miss Victoria Curry, at Manchac, La., by the Rev. C. W. Kershaw.

SIMMONS-WILLIS.—February 15, 1907, at Manchac, La., Mr. Shank Simmons and Miss Irene Willis, the Rev. C. W. Kershaw officiating.

ARMELIN-PICKETT.—Mr. Anatole Armelin and Miss Carrie E. Pickett, at the Godman Methodist Episcopal Church, Baldwin, La., February 6, 1907. Both parties come from good families. Miss Pickett is a charming young lady in her social circle. The Rev. O. J. Harvey, pastor of Trinity Methodist Episcopal Church, read the ceremony.

GEORGE-STULL.—February 6, 1907, Mr. James D. George and Miss Lizzie E., daughter of Mr. and Mrs. C. H.

Stull, well known residents of Feliciana Parish, La. The contracting parties are members of the Methodist Episcopal Church. The Rev. C. Bibbs, pastor of Magnolia Church, read the ceremony.

BURNETT-BROWN.—On February 7, 1907, in the home of the bride's mother, at 8 o'clock p. m., Mr. Van L. Burnett and Miss Corene Brown. The bride is a member of the Methodist Episcopal Church at Waxahachie, Texas, and also one of our county teachers. The Rev. R. D. Dennis officiated.

CARPENTER-TAYLOR.—January 9, 1907, in the home of the bride at Franklin, La., Mr. Jack Carpenter and Miss Carrie Taylor, by the Rev. W. H. Jones.

ASBURY-BANKS.—Mr. John Asbury and Miss Louisa Banks, in the parsonage of the Methodist Episcopal Church of Franklin, La., January 9, 1907, by the Rev. W. H. Jones.

LEWIS-LAWSON.—In the parsonage of the Methodist Episcopal Church, of Franklin, La., January 14, 1907, by the Rev. W. H. Jones, Mr. Frank Lewis and Miss Mary Lawson.

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equals this Vitae-Ore 30-day trial offer in its fairness, liberality and genuine benefit that may be obtained by old and young. No doctor has ever offered you treatment on these terms—no other medicine has ever been handed out to you in this manner. It is all in the medicine—its virtue and merit allow us to so offer it. And it is not a new, untried medicine seeking a reputation that is being so offered, but a medicine that has been tried and not found wanting, a medicine which numbers its cures by the thousands, which has gained a reputation by its curative work over the entire length and breadth of this nation, as well as in Canada and the British Isles. Read our thirty-day trial offer and then get out pen, ink and paper and write us for a package. You need not write a long letter unless you wish to. Just say: "I am sick, I need Vitae-Ore or something that will cure me. I have seen your trial offer. Send me a dollar package. I will use it and pay the dollar if I find it has helped me. I will not pay one penny if it does not help me." That is all it takes. We and Vitae-Ore do the rest.

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If You Are Sick we want to send you a One Dollar package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time, if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

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Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

READ THIS WOMAN'S STORY

WALLACE, NEB.—Vitae-Ore was the means of saving my life and rescued me from an existence that was almost unbearable. I had been suffering for a long time with Nervous Prostration, Palpitation of the Heart and Smothering Spells, Female Weakness, Catarrh of the Head, Throat and Stomach, Kidney and Bladder Trouble. In fact, I do not believe I had a sound organ in my body. I was bedfast for seventeen weeks, when I was induced to give Vitae-Ore a trial. I think it was a God-send, as all my diseases began to yield, immediately and I am now cured. I can do all my housework with pleasure and sleep like a child and have a very good appetite. I have taken Vitae-Ore for only two months and have gained 18 pounds. I hope every sufferer will try this remedy as I have done and be convinced of its healing power. Mrs. J. O. PURRAUGH.



LET LIVING WITNESSES GUIDE YOU.

A tree is known by its fruit and not by its leaves, and not by its claims. For every claim of a cure made by Vitae-Ore we produce the "fruit," in the written evidence of the person who has been cured, in the ringing testimony proving the good we promise through Vitae-Ore is borne out by the experience of people who have sought its aid. For a quarter of a century Vitae-Ore has stood the test of the American Public. The people have tried it, have endorsed it and have recommended it, and its reputation has grown like a green bay tree. Thousands in every state of the Union are using it and praising it—thousands who call it "Our Family Doctor."

Medicines have come and gone, have sprung up in the night like mushrooms, have made broad claims and startling promises, but when the time came to "bear fruit" their branches were barren, the cures were not in them and they passed out into the night, to be heard of no more. Our claims for Vitae-Ore are as strong as can truthfully be made for any one medicine, but their strength comes from the strength of the medicine itself, from its actual power in diseased conditions. Its record proves what this power has been in other cases, covering a wide range of illness and diseases—a fair trial will prove its power in yours.

Let the experience and testimony of countless thousands of "Living Witnesses," men and women from every walk in life, young, middle aged and old, guide you. Follow their lead and turn to Vitae-Ore for the health you seek, the great blessing of active manhood and womanhood that makes life a joy. You can test it for the asking—just a letter. How can you refuse to try it?

THOUSANDS OF PEOPLE

In all parts of the United States and Canada have testified to the efficacy of Vitae-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Ailments, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Sores and Ulcers, and worn out, debilitated conditions.

A BLESSING TO Rheumatics.

Rheumatism is caused by absorption into the blood of refuse matter, which should be carried out of the system through the proper channels. The poison destroys the purity of the blood and as it circulates through the body the acid particles thrown off penetrate the joints, muscles, membranes and even the bones.

Vitae-Ore is well adapted for the cure of Rheumatism, Gout, Lumbago, etc., and has many times been successful in chronic cases of such long standing as to be thought incurable. Alkalies and the remedies that are almost invariably prescribed, fail to cure because they weaken digestion, irritating the delicate lining of the stomach, thus impairing instead of building up the system. Vitae-Ore is a blood purifier and is absorbed into the blood, correcting poisonous products, and gradually eliminating them from the system. Under its use, thin blood is made pure and rich and as it is carried through the body nourishes and soothes the irritated tissues, and dissolves the poisonous deposits that have collected in the joints and passes them out of the system. Cures with it are lasting. In severe cases crutches are often thrown away, never to be used again.

Rheumatic sufferers should not lose hope, even though the case be chronic and of long standing. Vitae-Ore has cured many a chronic, obstinate, pronounced hopeless case. Thousands have testified to its efficacy in rheumatic troubles, many who had tried the best doctors and gone with no benefit, to noted mineral springs, whose waters are famed for their efficacy in rheumatic troubles.

It Is Not Unnatural

that Vitae-Ore cures so many disorders. As many families trace various names, have one common origin—a deflection in some vital organ. Vitae-Ore corrects the original deflection and the disorder disappears with the disappearance of its cause.

WAS HELPLESS FROM RHEUMATISM.

Hot Sulphur Springs Baths Did No Good—Fully Restored by Vitae-Ore.

ASBURY PARK, N. J.—I have been suffering with Rheumatism for the past four years and at times have been so utterly helpless that I could not dress without assistance. I believe I took about everything known, from prescriptions to patent medicines, to no purpose. I naturally became much disheartened. From a robust, healthy man all my life, weighing 175 pounds, I was reduced to 154 pounds. In desperation I appealed to a prominent physician here and his advice was for me to go to some mineral spring and get away from this place, as it was evident the climate did not agree with me. I at once agreed to go to Sherron Springs and during the journey I had to be lifted on and off the cars. I remained at the Springs for three weeks, taking the hot sulphur baths, without feeling any material benefit. I returned home with my mind made up: "No more medicine for me." With appetite gone, I was afraid to eat when I could, and decided that there was no help for me. A friend from Baltimore called to see me and when my condition was made known to him he recommended Vitae-Ore. After considerable urging on his part, I wrote for a \$1.00 package. The first package benefited me and I continued taking it steadily for three months. The result has been marvellous. I am like a new man, my appetite has returned and I have gained about 10 pounds. This is not all: My wife began taking Vitae-Ore when I did. She is 45 years old and has suffered Change of Life; she always had such a tired feeling, was easily exhausted, had no appetite and weighed only 112 pounds. Now the tired feeling is all gone, her appetite is good, she weighs 139 pounds and is free from her old troubles. Vitae-Ore is a God-send; it was so to me and mine, and in writing this I do it for the purpose of helping some poor skeptical fellow-being, who, perhaps, has become discouraged like I was. J. WESLEY CROSS, Justice of the Peace.



OWES HIS LIFE TO V.-O.

Suffered for Years with Kidney, Heart, Stomach and Rheumatic Troubles.

COVINA, CAL.—Though I have never written in regard to my experience with Vitae-Ore, yet to it I owe that I am alive today. For eight years I have suffered from Kidney Trouble, called by different names according to the whim of the doctor treating me, and I can honestly say that I never knew a well day. I became so bloated and fat that it was burdensome to me to make any exertion and a continual pain about my Heart never left me. It was impossible for me to lie down on my left side and sometimes I could not lie down at all. In addition to this I was tortured with Rheumatic pains, and even my Digestive Organs were diseased; acute attacks of cramps and neuralgic pains of the stomach were so severe that they threatened death. Four years ago I was attacked with typhoid fever and two doctors attended me. They broke the fever and treated me for other troubles, they thinking all the while to get me on my feet again, but I became weaker and weaker and everyone thought me past recovery. My wife and sister would not give up hope, but persuaded me to try Vitae-Ore. They said if I would swallow a few doses I might find myself improved; if I did not they would cease urging me. I began taking it, and the result which they predicted came about. I began to improve at once and became in the course of a few weeks a well man and have continued so ever since. I am able to do the hardest kind of manual labor. My heart never gives me any uneasiness, and my cramps, pains and fat are things of the past. A. T. SIGSTAD.



Address, Theo. Noel Co., S. N. DEPT. Vitae-Ore Bldg. Chicago, Ill.

Southwestern Christian Advocate



ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

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OUR INDUSTRIAL OPPORTUNITY

In presenting this editorial we have purposely omitted any academic discussion of the familiar subjects of industrial and higher education. There are ten million Negroes in this country and there is thoroughly enough room for the two schools of thought, hence there should not be the least antagonism. If those who represent the higher education should try they could not bring ten millions of people to their ideals. On the other hand, if the apostles of industrial education attempt it a race of ten millions of people to a man could not be made to adhere to industrial pursuits. The antagonism between these two schools of thought is simply foolish and reveal our weakness.

It is our purpose to call attention to the fact that we are losing out in the industrial pursuits. This is nothing new; the statement has been made repeatedly before, but it is time that, as a race, we were giving heed to our ways. Avenues that were once thoroughly within our control, dominated entirely by Negroes, have slipped from us. For an instance, twenty-five years ago all the principle barber shops, in this city, for white people were owned and controlled by Negroes. This line of business offers large remuneration. What is the result? To-day in the city of New Orleans there is but one first-class, thoroughly equipped shop for white people owned by a Negro, in all other cases the shops are operated by white men. This one man who remains is a highly respected, cultured and prosperous citizen. Again, bootblacking may not be such an inviting avenue, but it is a remunerative one. Here we are being crowded out by the Greek and Italian. Twenty-five or thirty years ago the Negroes did by hand the laundry work of every Southern community; now they have been supplanted by steam laundries. It was our rightful and legitimate field to have established these steam laundries with a combination of our own resources, and yet we have let this industry slip from us, while white men are accumulating fortunes and are opening doors of employment to young white men and women who accept this sort of employment readily. What is true in this specified industry is, in a measure, true of brickmasonry, carpentry and other avenues. We are being shut out of these doors of employment largely on our own account, because of our indifference, and at times unreliability, and also because of a desertion of the industries.

What the Negro wants is remunerative employment. Whatever may be said about materializing a race, its spiritual and moral development, in a very large measure, depend upon material prosperity. Poverty is no badge of honor; it may be a sign of shiftlessness, thriftlessness and laziness. Money is not a root of evil; it may be a source of righteousness. Money and character are very closely related. Money brings opportunities for culture, refinement, intellectual and spiritual growth.

The creation of an element in our race life composed of those of a higher turn of mind, poets, fiction

writers, historians, painters, sculptors and artists of every description, without a middle-class of well-to-do and prosperous folk to maintain them, this element of the higher culture will at once become ethereal and useless. The very existence of those equipped in the higher and aesthetic things of life is not to be maintained and supported save by what is called the lower strata.

But more, our people are standing thoroughly in their own light when they neglect to accept eagerly and instantly the opportunities to control any avenue of industry offered to them. The South made a greater concession than it knew when, in harmony with the regime of the ante-bellum days, it conceded that the industries of the South should go to the colored man. We refused more than will ever be ours again to refuse when we failed to accept this proffer. The importance of the working-man is growing. In other sections of the country he is becoming the bone and sinew of civilization. It will not be long before he will be a dictator in state and national politics. The strength of the working man is now recognized by whites North and South, indeed, throughout the world. While we are minifying the strength and the importance of the working man, the other races are magnifying his office. If we would content ourselves to become the industrial people of the Republic, which would be moving along the line now of the least resistance, in a half century our children would be able to dictate any sort of policy in politics or otherwise that they might choose to put forth. We are simply beating the wind and losing a golden opportunity when we do not with eagerness crowd every door in the industrial field open to us. Our very racial existence depends upon this; the development of our higher and nobler faculties depends upon this. These industrial fields which are open to us give a firm foundation upon which we may build our aesthetic and cultured side. It puts the parents in a position to educate their children after any fashion that they may desire, but it is simply ethereal and nonsensical to be educating our aesthetic side on philanthropy when we might be entering industrial pursuits, creating strength sufficient of our own by which strength we might educate our posterity without the dictation of any man.

But further, the industrial opportunities seized would mean the improvement of our home life, and the individual does not know what home is who does not own the home. It has not yet entered into the mind and thought of the man who lives in a rented house what home is. The thrill of joy and the sublimity of John Howard Payne's poem comes to him only who lives under his own vine and fig tree, however humble that shelter may be.

What is conceded us in the South is refused us at the North, namely, the control of industries. There yet remains one line of industry almost entirely within our own hands, namely, that of agriculture. We have a page torn from some magazine discussing "The real Southern question." The author and magazine are not known, but this very

significant statement occurs: "Industrial life and enterprise increase at an accelerating ratio, but the agricultural wealth of the South must always be its chief wealth. It would be very foolish to abandon the kind of civilization which at its best is safe and sound, wholesome and healthful, even if it could be abandoned." The position of the farmer in our civilization is increasing in importance daily. If the Negro refuses to hold on and keep to himself this remunerative and, perhaps, of all the industries the most independent, he will live to see the day that he will sorely regret it. The educated and the uneducated alike ought to seize the opportunities that come to us as a race for the control of the industries.

UNION OF EPISCOPAL METHODISM

Bishop Atkins of the Methodist Episcopal Church, South, contributed in a recent number of the Nashville *Christian Advocate* a four-page article on "The Far West as a Missionary Field for Southern Methodism." In his introduction he touches upon the federation of American Methodism which should take place, provided that it may be broad and on conditions which shall produce a true and permanent unity instead of "that shallow uniformity about which we hear so much of a sentimental prate in this day." He thinks Episcopal Methodism, at least, ought to be united under one name, slightly different from the name that either now bears. He thinks the name, Episcopal Methodist Church would be more nearly correct and but slightly different from the name now borne by the two organizations. In justifying this name the Bishop says originally Episcopalianism was the substance of our great organization and the Methodist element was a mere phase. Time has worked a great change and now Methodism is the great substance and the Episcopal element is a mere phase. The Bishop suggests another name, that of the United Methodist Church of America. He thinks this one Methodism should exist in four wholly autonomous General Conferences—the Northern, Southern, Eastern and Western. These four conferences representing the cardinal points, would effect the obliteration of all sectional terms and insure practical homogeneity. The General Conference should be supreme within its own territory as if no other existed. But these related general conferences should have a General Council made up of equal representation from the four General Conferences. This Council, having carefully delegated powers to legislate concerning foreign fields to be occupied and certain home problems touching which any one of the General Conferences might need and secure the help of the others. The Bishop cites the race problem as one that would come under the scope of this General Council. After such a unique and altogether new plan of unity, the Bishop adds "Any union of these churches otherwise than by a plan which should embody these general conditions is an impossibility now and probably will be for a thousand years to come," which is in effect to say that the union of Methodist Episcopal and Methodist Episcopal Church, South, will never take place.

More Yet--Evils of Secret Societies

By the Rev. A. T. McNair, D. D.

The evil effect of secret societies upon the church of God here in the South is becoming to be a serious problem. We should study this problem closely and prayerfully. In the first place the Christian people and members of our different denominational churches have gone into these societies mixed in such a way with sinners and whiskey drinkers and with women whose garments have been dragged in the ditches of immoral despair and degradation until you can't tell one from the other. Even this degraded sinner thinks himself as good as the Christian, consequently the Christian is forced by his obligation to call that drunkard and whiskey-head brother. Hence the standard of religion is lowered and that sinner is exalted in all of his unrepented for sins; therefore both are injured. Come out from among them and be ye not partakers of their sins.

Many of these little dupe societies give public balls and disgraceful dances to advertise their society interests. In many cases sinner men and women are the "head bursters" of these societies and the Christian people who joined them must come in at their command and do whatever they say, right or wrong. If it is to violate religious principle, the chief has said it and his orders must be obeyed. Christians should lead sinners in all things and in all places until they are led to the Cross of Christ. Christians, open your eyes and let not the blind lead you.

In nearly all of these secret societies the Holy Bible is used and sinners are to handle that sacred book whose hands and hearts are unwashed. This seems to me to be almost sacreligious and downright profanity. We must not be ignorant of these awful sins that are confronting our every day life. This is a serious problem. Sinners and half-way Christians are now saying that their reason for supporting so many of these little dupe societies is that they do for them what the church will not do, namely: bury them and give them sick benefits; they have an endowment for them or their family. In answer to this trashy saying, let me say this: if they will put all the money in the church that they pay to secret societies the church will be able and will bury them when they die, give them sick benefits when sick, and care for the widows left and educate and care for the children left as orphans. Put all of your grand lodge money and expenses to and from all your supreme lodges in a common church treasure and the church will meet your every demand and need at a much less expense. God says bring ye all the tithes and put them in my storehouse that my house may be filled. (Mal. 3. 8). Will a man rob God? Yet have ye robbed me. But ye say wherein have we robbed thee? In tithes and offerings ye are cursed with a curse, for ye have robbed me, even this whole nation.

Another shameful evil is this: Our Class Meetings are growing dull with but little Spiritual fer-

vour, because the members are all gone to meet their society. They cannot go to the class meeting because Brother or Sister So and So will fine me. Therefore the class leader who tries to be faithful must go and lead the benches—a sad spectacle indeed!

The prayer meetings are nearly all dead because deserted by the members gone to the lodge, the prayer meeting having to be upon his lodge night; therefore he shows to the church and his God that he loves the lodge better than his communion with God.

The Ladies' and Stewards' meetings, the Quarterly Conferences, and even our revival meetings are all effected by these societies. A brother or sister will tell you at once that they must meet their lodge or had to go to their lodge. These are serious sins and a sad problem now before the church of God. Must this state of affairs continue to exist, or shall we in the name of Christ stop now and reform? God grant that our people will stop before it is too late. I appeal to my race: stop now, and return to God, else we will perish and the societies will perish with us. Some people are so ignorant as to say that the society is as good as the church. Oh, my, what ignorance! No one would say that but a poor, blind, ignorant sinner whose eyes are blind with scales.

The church is a divine institution with God its Father and Christ Jesus, His Son, its Founder, the Holy Ghost as its Guide. The church is as eternal as its founder, Jesus Christ. And he that has a part in the church has a part in Christ Jesus and has laid hold on eternal life. And when the societies of this world, the mountains of gold and silver and all riches of this world shall crumble into dust and perish and be no more, the Church of God will live on and shine on in the sunlight of God's eternal glory.

I have been criticised for writing my convictions on these things, but I wish to say to the public that I am paid a salary. The people I serve pay me what they promise and I am not on a beg, and I ask for nothing more than a comfortable support that I get, to the credit of the good people of Yazoo City. I write this because I see the awful pit into which my poor people are being thrown, duped and dumped. Now, Brother Preachers, let us return to our pulpits and give ourselves wholly to the service of God and the salvation of the people, the sinners, the sick, the dying, the poor, the needy, the widows and orphans need our attention daily. Get the people to come back to the church. Let us have a great revival of religion. Let us have a year of jubilee once more in the church of God and our heavenly Father will pour us out His blessings upon us so that our hearts, homes, barns, and storehouses will not be able to contain them—they will be filled and running over.

Yazoo City, Miss.

Report of the Book Committee

The Book Committee of the Methodist Episcopal Church met at the Book Concern Building, New York, in annual session, Wednesday, February 13, 1907. The Eastern and Western Sections met separately, during the afternoon of the previous day, at which time each Section received reports from the Local Committees, and prepared reports to be presented to the Book Committee. During the progress of the session the Chairman, William F. Whitlock, presided.

The members in attendance were William F. Whitlock, Arthur T. Cass, Charles S. Wing, Carlton C. Wilbor, Alpheus S. Mowbray, John A. Paten, Wade H. Logan, Hanford Crawford, Oscar P. Miller, John F. Harmon, Charles E. Bacon, John S. Lean, Rolla V. Watt, Ezra B. Tuttle, John E. Andrus, James W. Pearsall, Richard Dymond, James N. Gamble, Robert T. Miller.

There were also in attendance during the sessions Bishop Andrews and Bishop Goodsell. The following Church officials and Editors were present during part or all of the sessions: Homer Eaton, George P. Mains, Henry C. Jennings, Edwin R. Graham, William V. Kelley, James M. Buckley, John T. McFarland, Charles W. Smith, David D. Thompson, Levi Gilbert, Claudius B. Spencer, Stephen J. Herben, Albert J. Nast, Frederick Munz, Freeman D. Bovard, Robert E. Jones, Richard J. Cooke, and Edwin M. Randall.

The reports of the Publishing Agents indicates a year of unprecedented success and prosperity. The Eastern House shows an increase of earnings over the splendid exhibit of last year, of \$61,366.82, while the Western House has gone ahead of last year's earnings by the amount of \$82,317.69. The periodical literature is constantly manifesting its

great value to our publishing interests and to the Church. It is not put forth chiefly to make money but to help pastors and people. The Church has never been better served in these particulars than now. Their intrinsic value merits the wisest and most persistent efforts to have them reach the fullest possible circulation. For the marked prosperity of the past year the Book Committee looks up with gratitude for the help that has come from above, and for the gracious loyalty of the people.

It was the judgment of the Committee that after the proper care had been taken to provide for the conduct of the business, they were justified in granting as a dividend to the Annual Conferences, for the benefit of the Claimants, \$150,000.

The Book Committee received the matured plan of the Commission on Unification of the Book Concern and immediately appointed a committee of seven to take the matter under consideration. Owing to the great importance of the interests involved the Committee reported back asking more time to consider the Plan and report as soon as prepared, which was granted. This Committee consists of William F. Whitlock, John E. Andrus, Charles S. Wing, Arthur T. Cass, Robert T. Miller, Charles E. Bacon, and Rolla V. Watt. The Committee has already done much work.

Another matter of importance settled at this session was the selection of a place for the meeting of the next General Conference. There were five places inviting: Ocean Grove and Asbury Park, Baltimore, Cincinnati, Indianapolis, and Minneapolis. The invitations were all hearty, the conditions excellent, and the offers liberal. Every member would have been glad that every city might be selected, and found it an embarrassing duty to make choice among friends in such kindly rivalry. On the seventh ballot the preference was with Baltimore, and the vote was then made unanimous, the customary power being given the Commission on Entertainment to make other selection if for any reason the place chosen should not be able finally to comply with all the conditions.

The salaries of the General Conference officers have been fixed the same as last year. Bishops, Publishing Agents, Editors of Methodist Review, Christian Advocate, Sunday School Publications, and Books, each, \$5,000. Other Editors as follows: Epworth Herald, Northwestern Christian Advocate, Western Christian Advocate, Central Christian Advocate, Christian Apologist, and Haus and Herd, each, \$4,500, California and Pacific Christian Advocate, \$3,000 each. Editor of the Southwestern, and Assistant Secretary Epworth League, \$2,000 each.

Every department of the work has received faithful attention. Better products are being put on the market, property improved, and more money has been made. The outlook now is that we shall soon close by far the most prosperous quadrennium in the history of the publishing business of the Church.

The report of the Treasurer of the Episcopal Fund shows that in some instances the stronger Conferences are less liberal to our chief pastors than are the smaller ones. At the same time, in the nature of the case, they derive more benefit from the work of the Episcopal Board. Faithful obedience to the law of the Church, making all our Pastors share proportionately with our Bishops, should be observed by all.

The General Conference Treasurer is receiving slowly the money to pay the expenses ordered by the Church. The collection known as "General Conference Expenses" is, in part only, for the meeting of the General Conference. It covers the running expenses of all the various enterprises of that great body during the quadrennium, not otherwise provided for.

It is highly important that this collection, amounting to one and one-half per cent on pastoral support, including house rent, be raised and sent to Mr. Oscar P. Miller, Rock Rapids, Iowa, as soon as possible.

The report of the Epworth League shows great strides toward self-support. Let the good work go on until it can no longer be said that the host of young volunteers in the Methodist army is supported out of the pensions of the old soldiers, as is now the case, at least in part.

The reports from San Francisco show the wonderful recuperative power of our brave people in that stricken section. Dr. Bovard, Editor of the California Advocate, though suffering from the complete destruction of the plant; instantly made

arrangements for printing the destruction of the plant, instantly made arrangements for printing the paper, and lost only one issue. With like promptness the Western Agents pushed a carload of our best products into the temporary store and immediately resumed business. The imperative need of San Francisco Methodism is that their brethren shall come to their rescue and help them to so rebuild that they may command the situation in the future, and make it possible that Methodism may take its proper place among the forces that are to control the destiny of this great city.

WILLIAM F. WHITLOCK, Chairman.
ALPHEUS S. MOWBRAY, Secretary.

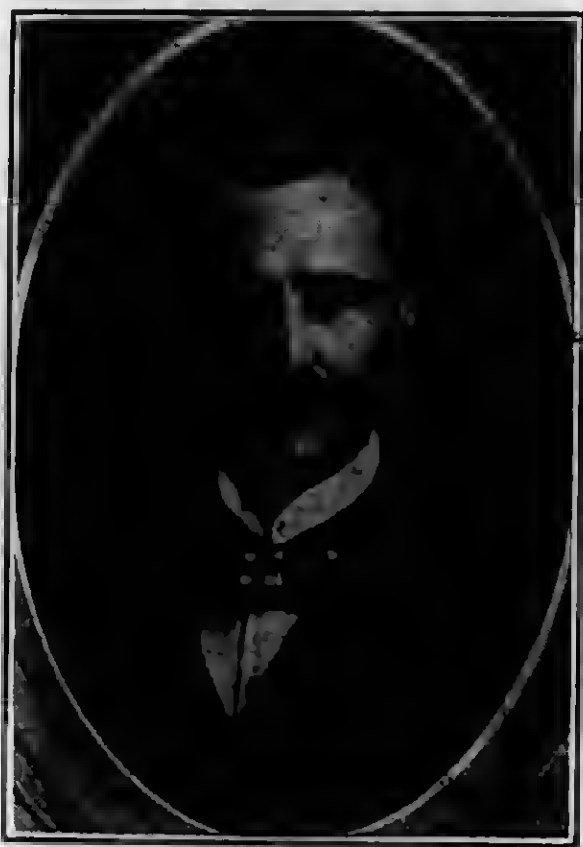
South Carolina Notes.

BY REV. I. E. LOWERY, A. M., D. D.

"Know ye not that there is a prince and a great man fallen this day in Israel?" These are the words of King David to his servants on the day that Abner, the son of Ner, fell. Abner was a great general. He was a leader of men. David was himself a soldier and a great general: hence he was a great admirer of Abner because of his soldiery qualities, and at his death, the King spoke of him in the words quoted above.

But I wish to apply them to another great character. The man of whom I write is Prof. Morrison A. Holmes, of Charleston, S. C. This great man died on Saturday morning at the Teachers' Home of the Avery Institute, located on Bull street in this city. And, after what I might call an all-day funeral on Sunday, the body was shipped to Lee, Mass., where the last rites were said, and the good man's remains laid to rest.

Prof. Holmes was born, if I make no mistake, in



PROF. MORRISON A. HOLMES.

Augusta, New York, about seventy-two years ago, and when he died, he was an old man, and full of years; and was gathered to his people.

Sometime in early life, Mr. Holmes removed to the state of Massachusetts, where he lived until the breaking out of the Civil War. He readily enlisted in the Thirty-seventh Massachusetts, and fought through the war. He was the hero of thirty-two battles, and came out, as I have been told, without a scratch. How wonderfully the Lord preserved him! Well, He did it because He had another work for him to do. When the war was over, and the smoke of battle cleared away, he returned home, and began to prepare for, and to take up the work of teaching the freed men. He came South, and took charge of the Avery Institute in this city. For twenty-one years, he served this important Institution as principal, and during this time he turned out between three and four hundred students as graduates.

Avery is one of the important schools of A. M. A. and belongs to the Congregational Church. She has sent out some able men and women of the race. They are scattered all over this country from Boston to Texas. A number of them are members of the South Carolina Conference, and some of them have become leaders in that body.

Prof. Holmes was a staunch friend of the Colored man. And, in fact, I am persuaded that among the many white friends of the North, there never beat a truer heart than that of Prof. M. A. Holmes. He fought for the Negro's freedom, and then devoted twenty-one years of his best days toward the education and the moral and religious training of

Respect the Burden

By Bishop Mallalieu

BY BISHOP MALLALIEU.

Help us to help each other, Lord;
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care.

Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.

Make us into one spirit drink;
Baptize into thy name;
And let us always kindly think,
And sweetly speak, the same.

Touched by the loadstone of thy love,
Let all our hearts agree,
And ever toward each other move,
And ever move toward thee.

CHARLES WESLEY.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted.

Bear ye one another's burdens, and so fulfil the law of Christ.

Now we exhort you, brethren, warn them that are unruly, comfort the felle-minded, support the weak, be patient toward all men.

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

Let every one of us please his neighbour for his good to edification.

For even Christ pleased not himself; but, as it is written, the reproaches of them that reproacheth thee fell on me.—Bible.

Washington Street is the great central thoroughfare of the city of Boston. It was laid out when the place was first settled, and it is neither straight nor broad. At certain hours of the day it is thronged with teams, carriages, street cars and pedestrians. It requires both tact and patience to make even slow progress in any given direction. Under these circumstances, one day when I was pastor of Bramfield Street Church, I was walking along the crowded sidewalk with one of my millionaire parishoners when we chanced to meet a poorly clad laboring man who was carrying upon his shoulder a load that was almost too much for his strength. Just as we met him, this man of wealth and larger social and political influence gently touched my arm, and very quietly said as he motioned towards the man carrying the heavy load, "Let us respect the Burden," and as he said so we both stepped aside letting the burden-bearer have the right of way.

Both in public and private I had heard my friend

our youth. His work has had, is having, and will have a telling effect in the intellectual and moral progress of the race.

Prof. Holmes taught, in his school, the principles of patriotism and loyalty to the United States flag. At the chapel exercises daily, near the edge of the rostrum, a beautiful flag was suspended from a flag staff, and, as the entire school sang the Star Spangled Banner, they saluted the flag. I will venture the statement, that among all the public schools of Charleston, white or colored, there is not another where such principles are taught. Only the light of eternity will be able to reveal the real worth of this noble son of New England, and the true character of his work. To him the path of duty was the way to glory. I close with a selection from Tennyson's eulogy on the Duke of Wellington:

"Such was he: his work is done,
But while the races of mankind endure,
Let his great example stand
Colossal, seen of every land,
And keep the soldier firm, the statesman pure:
Till in all lands and thro' all human story
The path of duty be the way to glory;
And let the land whose hearths he saved from shame
For many and many an age proclaim
At civic revel and pomp and game,
And when the long-illumined cities flame,
Their ever-loyal iron leader's fame,

express himself on many occasions, and what he said was usually worth remembering, but nothing he ever said so fixed itself in my mind and memory as these few words as we walked along the crowded street.

If we look about us, and stop for a moment I think, we must conclude that this is a burden-bearing world. The burdens are of all sorts and sizes and weights. And they come to us whether we will or not. Nor can we choose these and refuse those. Our burdens are not of our own selection.

Even our nearest and dearest friends do not always know, and certainly they cannot realize, the burdens we daily bear on our minds and hearts.

Poor health is a burden. Not to know a day without pain is an experience that enters into many lives. Poverty is a burden. How can it be measured by those who have always had an abundance of the comforts of life? The loss of friends brings a burden of sorrow to nearly all the world, for death is everywhere, and the most dearly loved are often those who are first taken away. The loneliness of life when those we had thought to be our friends turn away from us, and we miss their smile, and kindly greeting, and the love that we prized so highly, this is indeed a burden. And so this enumeration might go on indefinitely, but it may suffice to say that every heart knows its own bitterness and feels its own sorrows.

Nevertheless we may rest assured that it is the duty of each one to sympathize with others who are burdened. Especially is this the case if God has made us strong to endure, or if our lot in life is more favorable than that of many about us. What this world needs to-day on the part of all good people is that they more closely and really copy the example of Christ. Let us do as the man Simon of Cyrene did, who, when Christ faltered (and perchance fell, beneath the burden of the cross he was bearing took it upon his own strong shoulders and bore it to Calvary. What we need is more real fellowship in the sufferings of those who suffer; more kindness for the friendless; more patience with those who complain and fret at their unhappy surroundings; more of that good spirit of comradeship that will help us to weep with those who weep and rejoice with those who rejoice; more of that likeness to Christ that will enable us to put ourselves in the place of those, who are crushed with heavy burdens, and share with them in the struggle that is not only desperate but lifelong; more of that way of living that will compel a gazing world to say: "See how these Christians love one another, and better still, see how they love the suffering and unfortunate ones about them, whether or not they are Christians, see how they love humanity for Christ's sake and humanity's sake."

With honor, honor, honor, honor to him,
Eternal honor to his name."

I made the statement, that last Sunday, February 10th, 1907, there was an all-day funeral in Avery's hall. The student body met at 10:30 a. m., for a Memorial Chapel service. From 12 to 3 p. m. the remains of the deceased lay in state in the chapel. At 3 o'clock the Alumni, the citizens and friends, gathered, in overwhelming numbers to pay their last tribute of respect to the memory of the great educator. The services were short, simple, but beautiful. Rev. J. P. Sims, pastor of Plymouth Congregational Church, announced the hymns; the Rev. J. L. Dart, pastor of the Shiloh Baptist Church, read the Scriptures; and Rev. H. P. Douglass, of New York, superintendent of all the Congregational schools in the South, delivered the eulogy. It was appropriate, and one of the finest ever delivered in Charleston. Prayer was offered by the Rev. D. Brown, pastor of the Olivet Presbyterian Church.

At the close of these services, the body was taken to the Atlantic Coast Line depot, and shipped North. The streets in the immediate vicinity of the school through which the body passed, were lined with people, with eyes bathed in tears. They sorrowed to see even his body taken away from them.

The accompanying picture of Prof. Holmes is from a photograph which I had made especially for the SOUTHWESTERN.

Charleston, S. C.

THE CHRISTIAN LIFE

The Discipline of Life

(FROM THE GERMAN.)

I own it. He bruises, he pierces me sore,
But the hammer and chisel affect me no more.
Shall I tell you the reason? It is that I see
The Sculptor will carve out an angel from me.

I shrink from no suffering, how painful so e'er,
When once I can feel that my God's hand is there;
For soft on the anvil the iron shall glow
When the smith with his hammer deals blow upon
... blow.

God presses me hard, but he gives patience, too,
And I say to myself, 'tis no more than my due;
And no tone from the organ can swell in the breeze
Till the organist's fingers press down on the keys.

So come, then, and welcome the blow and the pain;
Without them no mortal can heaven attain.
For what can the sheaves on the barn floor avail
Till the thresher shall put out the chaff with his
flail?

'Tis only a moment God chastens with pain;
Joy follows on sorrow like sunshine on rain;
Then bear thou what God on thy spirit shall lay,
Be dumb, but when tempted to murmur, then pray.
Exchange.

Is not making others happy the best happiness?
There is a sort of religious joy in helping to renew
the strength and courage of noble minds.—*Amiel's
Journal.*

Saving by Believing

The Christian lifts others by believing in them.
He sees in each the subject of redemption. "Ac-
cording to thy faith be it unto thee" means not
only "You can be saved if you believe"; it means
also, "You can save others"—save them by believ-
ing in them and in God; save them, not according
to your foolish desires, but in accordance with God's
intention for them, with the original law of their
being.—*Charles Gore, D. D.*

Sure and Winsome

Religion is worthless unless it makes us easier to
live with. God is love; and those who profess to
know him must be lovable, or self-confessed trait-
ors. The earnest young Christian president of a
college asks his friends to pray with him that the
religious life of his college may be "sure and win-
some." There is a prayer that every follower of
Christ may well make his own daily petition for
himself. Seeing truth, and talking about it, will
not bring about this condition. Silent, consistent
living in loving service for others is the secret. The
sure and winsome life preaches Christ when all
words fail.—*Exchange.*

If

This is a little word, but its significance and im-
portance are tremendous. Often it intrudes to
check our enthusiasm, and turn us back even as the
young ruler who came running into the presence of
Christ was turned back. It keeps us in mind of
the fact that much of the good of this life and the
life to come depends on ourselves. "If thou shalt
confess with thy mouth the Lord Jesus, and shalt
believe in thine heart that God hath raised him
from the dead, thou shalt be saved."

It seems strange that salvation should hang on
an "if." "If any man hear my voice and open the
door, I will come in." Each individual must re-
move this contingency for himself. The death of
Christ on the cross, the Holy Spirit who has come
into the world, the holy Bible given for our in-
struction in righteousness, all these cannot save us
"if" we grieve the Spirit and refuse to open the
door.—*In Christian Advocate.*

Cheerful Thoughts

If you would have power keep yourself pure.
The longing of the human heart is for Christ.
God wants men who are always in a revived
state.

All you are responsible for is the doing of your
duty.

God will never give you more light than you
can use.

Christianity is God's way of getting man back
to God.

Much good teaching is destroyed by contrary
actions.

The more you trust God the more peace you will
have.

If you are strangers to prayer you are strangers
to power.

Yes, it costs something to be a Christian, but it
is worth the cost.

Make your trials stepping-stones to something
higher and better.

Many more churches are weakened by inactivity
than by heresy.

The richest man is not the one who has the most
money. (Prov. 13, 7.)

Holy motives and divine power are essential to
success in Christian work.

You will never break the bank of heaven, no
matter how often you draw on it.

It is easier to preach heroic sacrifice than it is to
practice ordinary unselfishness.—*Selected.*

I Will Never Leave You

There is only one who can say this. Every hu-
man tie is likely to be severed, nor can we assure
ourselves of the permanence of any earthly friend-
ships. Those nearest and dearest to us may turn
to be our bitterest foes; and those whose friendship
remains unbroken may be swept away from our
presence and fellowship, and leave us desolate and
alone. But He hath said, "I will never leave you
nor forsake you." The seal of truth is upon the
covenant which He hath made with us. Long as
His blood avails; long as His grace abides; long
as His mercy endures; long as His omnipresence
rules and His omniscience discerns; long as crea-
tion is subject to its Maker's sway; long as the
stormy wind fulfills His word; long as the thun-
derbolts sleep within His hand; long as the angels
wait to do His will, hearkening to the voice of His
command; so long we need not fear; so long we will
not be abandoned, or He hath said, "I will never
leave you nor forsake you."

The sun may grow dim in the heavens; the stars
may burn out in the distant skies; heaven and earth
may pass away; the sea may vanish from our view;
men may fall from their steadfastness, and angels
may fail to keep their high estate; but the Lord's
promise will not fail; He abides with us, and He
will fulfill all His word. With this assurance we
may bid adieu to anxiety and fear for the future,
and heed that word which says, "Let your conver-
sation be without covetousness, and be content with
such things as ye have, for He hath said, I will
never leave you or forsake you. So that we may
boldly say, the Lord is my helper, I will not fear
what man shall do unto me."—*The Safeguard.*

All's Well

The day is ended. Ere I sink to sleep,
My weary spirit seeks repose in Thine;
Father, forgive my trespasses, and keep
This little life of mine.

With loving kindness curtain Thou my bed,
And cool in rest my burning pilgrim feet;
Thy pardon be the pillow for my head,
So shall my sleep be sweet.

At peace with all the world, dear Lord, and Thee,
No fears my soul's unwavering faith can shake;
All's well, whichever side the grave for me
The morning light may break.

—*Harriet McEwen Kimball.*

The Canyon Harp.

God strung His harp of pines against the wind,
And once He bent above the slope and spake
That word which men have crossed the world to find
That answer deep with peace for hearts which
ache,
Thrilled on the chords that thrilled against
wind.

They have had long to learn it, and they know;
Through silent years unsoiled by greed of more
Through midnight sanctified by moon and snow
Through dawns hushed with rain when spring
began,
The changing chords have held it, and they know

And whose ears their answer learned of God,
The world shall be to him no more the same,
Nor the old paths his tolling feet have trod,
Nor the old speech of men in praise or blame,
Once that his listening ears have learned of God

For on his eyes the old shall be as new,
And on his heart the new shall be as old;
Heaven's kingdom, shining in a harebell's blue,
Heaven's comfort, hidden in a lily's fold;
Heaven's wealth, in barren sands of earth made new

God strung His harp of pines against the wind,
And through their centuries they sing His word
Hearts which have sorrowed, spirits which have
sinned,
These shall be glad with Him when they have
heard
The secret of the pines against the wind.

—*Mabel Earle in Youth's Companion.*

We are one in Christ, but I mean the real Christ
—a risen, glorified, personal Christ, not a fine name,
not the finest of men, but the Lord of Glory;
one man among men, and that supreme, but
man above all men, governing all men, holding
men. Jesus Christ my Lord shall not be to me
mere historic personage whom I revere, whom
admire, whom in some degree I love; He shall
to me a living bright reality, a personal presence
in touch with me now.—*Rev. J. H. Jowett, M. A.*

The Life Story

REV. G. P. ECKMAN, D. D.

Each life-story contains elements of great variety.
Once, when there was more time, men indulged
in journals of their private life; records of the thought
and doing of each day, expressions of their emotions
and reflections. In the cases of great men these
journals became very valuable historical sources.
John Wesley's journals are so notable that it has
been said no man can understand the eighteenth
century who has not galloped up and down England
by their aid. Few men have the patience enough to
prepare such documents now. Nevertheless, we are
all writing down in clear characters very interesting
narratives of our personal experiences, though they
are not intended for publication. We sometimes
fancy we are not good enough to write lives of any
interest. A celebrated Frenchman was asked for biographical
details, and said: "I was born in 1848, and nothing of
importance has ever occurred since." You, too, may
fancy that your life is comparatively insignificant; but
it is an error of judgment. Now and then a novel
writes a story of common life and lays its scene
in the midst of very ordinary circumstances, and
tonifies the literary world by the interest which
the word creates. All the elements of a great drama
lie in the compass of the humblest life. What comedies,
what farces, travesties, tragedies, are concealed in
the unreported memories of the commonest man.
How thrilling in interest if they were once fully
exposed to view. "Do you read fiction?" was asked
of a thoughtful man. "I did," he replied, "until
my own experiences surpassed the wildest fiction."
It largely depends upon each of us to determine
whether the stories we are writing shall have the charm
of smiles, poetry, romance, or only sorrow, tears, du-
ness, bitterness, and tragedy. Disasters we may
escape, misfortunes may fall upon us, adversities
may overtake us, for which we are not in any sense
responsible; but over these somber features of our
life-story we may throw a delicate beauty and a
smiling radiance if we will.—*From "The Commu-
nicant."*

YOUNG FRIENDS

Children

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

Ye open the eastern windows,
That look toward the sun,
Where thoughts are singing swallows,
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in mine is the wind of autumn,
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood—

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
Than reaches the trunks below.

Come to me, O ye children!
And whisper in my ear
What the birds and the winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

—Henry W. Longfellow.

Chief Pale Face

HILDA RICHMOND.

"If I didn't have to be washed and dressed and combed so many times a day I'd be happy," said Harry, after mamma had called him three times to wash his hands after playing in the sand pile. "I don't see why my hands won't do this way."

"Because you touch and handle books and papers and furniture and leave marks," said mamma. "It is so much nicer to be clean that I should think you would be glad to get your grimy fists into this warm, soapy water."

"Then I wish I didn't have to live in a house," said naughty Harry. "I'd like to be an Indian and live in a tent where there are no books and papers. I'm tired of sitting up to a table and being careful not to spill things."

"You may live in a tent if you like," said mamma, putting away the hair brush. "We will make a nice little Indian hut with the strips of old carpet in the back yard, and you may live there without washing as long as you please."

"Goody! Goody!" cried Harry, dancing up and down. "I'll be Chief Pale Face; and have the best times you ever heard of. When may I begin?"

"Right away," said mamma, and in half an hour the carpet tent was ready.

Harry carried out the old blanket and made a bed of straw in one corner, but then there seemed to be nothing else to do. He thought Sarah was baking cookies, but she said she could not have dirty Indians about her clean kitchen, so he was forced to run away though he was very hungry.

"Mamma!" he called, running up to the sitting room window. "Where do Indians get things to eat?"

"The little Indians have to take what the big ones give them," said mamma. "Presently dinner will be served, and you can have something in your tent."

Once or twice Harry thought of washing his hands very clean on the back porch and asking Sarah for cookies, but he felt that no Indian would do such a thing, so he wandered about the yard with the little bow and arrow Santa Claus had brought one Christmas and played he was shooting bear for winter. Going hunting is very hungry work, and by the time his mamma came out with some dinner on a tin pan he thought he was starved.

"You may just eat with your fingers, Chief Pale Face," said mamma. "That is the way Indians do," and she walked away, leaving the dinner on the ground floor of the hut.

"I can't eat rice pudding and mashed potatoes without a spoon, mamma," he said; but his mother only said,—"You surely must be mistaken. Your mother is a squaw wrapped in a blanket. I am a white woman."

Chief Pale Face was not very pale when at last he finished his dinner. He managed to eat part of the food, but most of it he spilled on the ground, and great swarms of flies gathered all about, making the hut a very unpleasant place to be. The food on his face and hands also attracted the insects, so that he had a hard time indeed. He tried to get into the kitchen to wash his hands and face, but the screen door was latched and Sarah called him to hurry away as she was afraid of Indians.

"Mrs. Smith, won't you please let me have some soap and water?" asked Harry, going to a neighbor's, with tears making white streaks on his dirty cheeks, after he had wandered forlornly around for several hours. "I have been playing Indian and I don't like it a bit."

"Why, how do you do, Harry?" said Sarah, as he appeared at the kitchen door all cleaned up and happy. "Come right in and try some of my warm has never wanted to be an Indian since that day.—In *Western Christian Advocate*.

doughnuts. I missed you all morning." And Harry

Chinese Peculiarities

The Chinaman shakes his own hand, instead of yours.

He keeps out of step when walking with you.

He puts his hat on in salutation.

He whitens his boots, instead of blackening them.

He rides with his heels in his stirrups, instead of his toes.

His compass points south.

His women folks are often seen in trousers, accompanied by men in gowns.

Often he throws away the fruit of the melon and eats the seeds.

He laughs on receiving bad news. (This is to deceive evil spirits.)

His left hand is the place of honor.

He says west-north, instead of north-west, and sixths-four, instead of four-sixths.

His favorite present to his parents is a coffin.

He faces the bow when rowing a boat.

His mourning color is white.

To bore a hole he uses an instrument that works up and down instead of around.

The children of a Chinese school study out loud.—Selected.

A True Woman

There is a large class of excellent female characters who, on account of that very excellence, are little known because to be known is not their object. Their ambition has a better taste; they pass through life honored and respected in their own small but not unimportant spheres, and approved by Him "whose they are, and whom they serve," though their faces are hardly known in promiscuous society. If they occasion little sensation abroad, they produce much happiness at home. These are the women who bless, dignify, and truly adorn society. The painter, indeed, does not make his fortune by their sitting to him; the jeweler is neither brought into vogue by furnishing their diamonds, nor undone by not being paid for them; the prosperity of the milliner does not depend on affixing their name to a cap or a color; the poet does celebrate them; the novelist does not dedicate to them; but they possess the affection of their husbands, the attachment of their children, the esteem of the wise and good, and above all, they possess His favor "whom to know is eternal life."

"A creature not too bright and good

For human nature's daily food;

For simple duties, playful wiles;

Praise, blame, love, kisses, tears and smiles."

—Great Thoughts.

Friendly Letters to a Girl

My dear *Dulcine*—

How glad I was to hear from you after all these years! Yes, we did have glorious times at dear old "Gilbert." It does my heart good to get word from the boys and girls who knelt so many times with me in that little upper room where the skeleton hung. How many of the children came up just to see "brother bones" and remained to pray.

Do you remember that Good Friday, after the picnic, when we gathered there just at sunset to talk a little with our Elder Brother? How we knelt on into the darkness and—

Oh, but I never should stop if I began "Do you remember?" Professor McDonald was there that evening—we used to call him "shanks" then, he was so tall and thin; what a prayer he made! Do you remember? But no, I will stop this remembering business.

You write so sorrowfully about being a Negro. My dear Dulce, brown skin and kinky hair are nothing to distress you; the trouble lies much deeper than that. If you were a little pale-faced, yellow-haired girl, and all the rich, well-educated people about you had brown skin; if those who rode in carriages and autos had kinky hair; if the dominant, cultured, successful race were Negroes, you would long to be a Negro also; brown skin, kinky hair and all. It is a matter of education, morality and money; and just as soon as a majority of the Negroes acquire these the question of color will begin to drop out.

Are you doing what you can to hasten that day?

Your irritation and vexation over your color comes from the fact that it stamps you as belonging to that great mass of ignorant, immoral, thriftless Negroes who are such a menace to the peace and well-being of our country.

How about your influence? Will the mass be a little smaller because you lived among them for a while? Your desire to be like white people is all right, ambition for the best you see has a great lifting power. But, Dulce, if you take pattern from the white folks look out for white trash. The majority of the white race has been so aspiring, so energetic, so filled with the yeast of righteousness that it has lifted the race in great bounds, but there are lots of vile trash hanging to its skirts.

Don't you dare to long for a white face instead of a white soul! Did you know how I used to like to look at your hair? When I sat on the platform and looked over the girls' heads your hair always looked so clean and soft. I know the girls used to laugh at you for spending so much time on it, but as long as you did not take time from your work or studies I approved very heartily. When you sat just below my desk with your head bowed over your book I was sorely tempted to lay my hand on the tidy rolls and see if they felt as soft as they looked. They were never dusty or greasy like so many of the others.

As to your color, you have a beautiful brown skin when you behave yourself and take care of your stomach. Don't eat trash or sit up late nights. If your skin is as smooth, clean and soft as it used to be you should thank God and rejoice. Do you remember my old text, "Count it all joy?"

I must go to my father now. His sight is not as good as it used to be and I read to him to save his eyes. I will write about the other subject in my next letter.

INEZ A. GODMAN.

Golden Silence

A good many things are so that do not need to be talked about. A man may properly have certain definite intentions as to what he purposes to do, but the fact lays upon him no obligation to say so; on the contrary, the surest way to defeat his own purposes may be to talk about them. So as to what we know, or think we know, about others; we are not obliged to put it into words. We must act upon our belief, but we need not say what our belief is. We may know that a certain man is a liar, and we must govern all our dealings with him accordingly; but we need not tell him that he is a liar. Probably nothing would be gained, and a great deal would be lost, by frankly expressing ourselves on such a point. He is a wise man who knows what not to talk about; and he is a very foolish man who talks about everything that he happens to know is a fact. "Saying it out" accounts for a vast deal of waste and misery and lost efficiency in this world.—Selected.

SUNDAY SCHOOL LESSON

First Quarter, Lesson XI. March 17, 1907. Title—"Jacob and Esau." (Gen. 27. 15-23, 41-45.) Golden Text—"Lying lips are an abomination to the Lord; but they that deal truly are his delight."—(Prov. 12.22.) Hymn No. 506.

(Read Gen. 27: 1-45; 29: 18-25; 37: 31-35).

BY REV. E. B. BURROUGHS, LL. B., A. M.

It is never safe to tell a lie, for a lie can never be justified. Besides falsehood is always displeasing unto God, being, as it is, a primary offense against Him. Being a God of truth He loves truth for its own sake, and would have all men to speak the truth. And this for the reason that truth is the basic principle of all; God, while falsehood is the basic principle, the prime cause of all evil. It was by the use of a cunning and malicious lie that sin entered into the world. Truth is necessary to the peace and happiness of all men. Without it there can be neither peace nor security, for men can only be happy and feel safe to the extent that they are able to trust each other. "Truthfulness binds society together, falsehood breaks it up. The home rests upon truth and trustworthiness; it goes to pieces where falsehood prevails." That this is beyond question time admits of no disputation. Falsehood is dangerous and destructive, not only to those against whom it is used, but also to those who use it. It debases a man, and destroys self-respect. It deceives the heart, and causes moral blindness, and ultimately drives a man away from God. On the other hand truth invariably strengthens, purifies, and brings one into touch with the God of all truth. It strengthens the bonds of society, protects and preserves the home, and makes life worth living. Remember then that God abhors a liar, while he who speaks the truth is His delight.

Our lesson to-day brings us to the study of two strange and opposite characters, and shows us how one man, by taking advantage of the weakness of another, may succeed in attaining unto great prominence and wealth. From the time of their birth unto the events here recorded Jacob wrestled with Esau for the supremacy, and history shows that his wrestling was not in vain for at the last he attained unto the ends he sought. Though the younger yet Jacob became the mightier, and made Esau subject unto his power. In this we see the fulfillment of prophecy, and the establishment of the word of the Lord. Note the following:

1. It takes a woman to do that which unto a man seems impossible. Jacob was desirous of securing the blessing that by right belonged unto the first-born. He had already purchased it, but he knew that his father would not ratify or approve thereof. What to do in the premises he knew not. But Rebekah came to his assistance and by her cunning outlines the plan by which he may secure the blessing desired. Women are the same to-day. How necessary it is, then, that they be converted and wholly devoted unto the service of the Lord, in order that whatever plans they put forth be for the glory of God and the uplift of a common humanity.

2. Parental favoritism should be carefully guarded against. Isaac loved Esau, while Rebekah loved Jacob. Perhaps it was because Esau was the first-born that caused his father to care more for him than for his younger son. Rebekah, perhaps, loved Jacob more because of his winsome ways and pleasant face. Esau was rough and hairy, while Jacob was smooth and pleasant. But whatever the difference they should have enjoyed equally the love of both parents. Many parents are making the same mistake now. Such should not be. It is dangerous and calculated to bring results that will be otherwise than honorable to the whole family.

3. Lying is soon learned. Rebekah had already advised Jacob what to do, and had assisted in the preparation of the means by which Isaac was to be deceived. Her example had its effect upon Jacob, hence it was not at all difficult for him to tell a lie. Consequently when Isaac said unto him, "How is it that thou hast found it so quickly, my son?" he was ready to say, "Because the Lord thy God brought it me." This he knew to be false, but he hesitates not to so declare. Parents should be exceedingly careful of the example they set before, and

of the words they speak in the presence of their children. It is bad enough to have our children learn to lie from those on the outside, but worse to have them learn the art from us. Let us have a care to always act and speak the truth before them.

4. Deception sometimes results in the securing of great good. The scheme of deception practiced by Jacob was a complete success. By it he succeeded in obtaining the blessing of the first-born. True the means used to secure the blessing were foul, but for this Jacob cared not. He was ambitious. He wanted wealth, position and power, and he would have the same, if possible, regardless of the means used to acquire them. In this he was wrong. His course was basely dishonorable. There are thousands doing the same now. Many there are who, by this "same cowardly, knavish, supplanting spirit," are robbing their brethren of their birthright. This should not be. "There is room enough in this world for you and for your brother. A brother's right and a brother's love are worth more than all for which a grasping Jacob would sacrifice them."

5. One should not despise his birthright. Jacob

having secured the blessing passes out. Esau immediately enters to find however that he has been supplanted. What sorrow and bitterness to him now! How sad the recollection of the time when for a mess of pottage he bartered his birthright! The blessing he now sought had been secured by another. It could not be re-called. He was not satisfied with what is left. It was a grievous disappointment unto him and filled his soul with sorrow. But is not the same course being pursued by thousands upon thousands to-day? Yes, men are even now selling their birthright to peace, prosperity, and happiness upon earth, as well as a crown of immortality in heaven, for the mess of pottage the world gives. This they should not do, for the day will surely come when desiring to enter into the exercise and enjoyment of their birthright will not be able.

6. A guilty conscious will make a coward of a man. Having supplanted Esau, Jacob, nevertheless, feared him. He knew that he had secured the blessing by deception and he dared not face his angered brother. Of necessity he must seek safety in flight. Thus he shows his cowardice. Had he acted justly he would have been as brave as a lion. Jacob's experience is the experience of all those who pursue the course he pursued. It is better to be right and have little, than to do wrong and possess much. Let us heed the lesson and act accordingly. —Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, March 17.

Immortality.

John 11. 25; 26.

Passages for reference: John 14. 2, 3; Rom. 8. 16, 17; 2 Cor. 5. 1.

Scripture Basis.—The continued existence of the soul is plainly taught in the Bible, especially in the New Testament. When Jesus stood beside the grave of his friend Lazarus he uttered a truth that has taken the keen edge from many a sorrow, as he declared himself "the resurrection and the life." Paul says in the letter to the Romans, "If we suffer with him, we shall also reign with him in glory." Again with positive assurance he declares to the Corinthians, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Unmistakable is the hope of the Christian from Jesus's words, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." Equally clear is his teaching that both the saved and the unsaved are to have conscious existence: "These shall go away into everlasting punishment, but the righteous into life eternal." The same words are used to describe the duration of the righteous and the wicked. They must mean immortality for both if they do for either, or Jesus is accused of juggling with words. Again, refer to the account of the rich man and Lazarus to find undoubted evidence of conscious existence after death for both. What is that but immortality?

The Theme Considered.—*Immortality Not Peculiar to Christianity.* A little searching into the philosophies and religions of other and older nations, together with observation of their customs and monuments, will reveal the fact that immortality is an accepted fact in most nations. The Hindus hold to it, as is evidenced in their prayers. The Chinese accept it, as is clear from their ancestor worship. The colossal pyramids are a standing testimony to Egypt's belief in not only the immortality of the soul, but of the body as well. Greek and Roman mythology is full of it, while Socrates and Plato among the Greeks and Cicero among the Romans expound the doctrine in their philosophies.

Materialism. We do not propose discussing the philosophy of materialism, but simply to say that the idea that there is no reality but matter, and that all mental workings are the result of certain arrangement of the matter of the brain, has sought to do away with the immortality of the soul. Of course, if there is nothing but matter and that perishes, then everything perishes. But man's nature revolts

against such a thought. There are too many things against it. There is a consciousness of immortality because we feel ourselves responsible to some one for the deeds we do. When we do wrong we must answer for it. We do not believe that the sins of men are all answered for in this world. Therefore in a life beyond things will be evened. Man dies with the blood of his murdered victim in his hands; somewhere he is to give account and suffer for his crime. Our sense of moral obligation tells us this.

Annihilation. So awful is the thought of meeting our deserts in the world to come and the terrible of the suffering that must ensue that to escape some have sought for relief in the teaching of the annihilation of the wicked. But, terrible as it seems, a fair interpretation of the Scriptures gives no ground for such a refuge from the consequences of sin. The picture in Matthew of the judgment gives no hope for such a release.

In Character Like the Temporal. The teaching of God's Word is that the life beyond is a continuance of the life here. The identity of the individual remains, and death has no effect on the character, but introduces the soul previously in a probationary state into a fixed condition which can only grow in the same direction to all eternity. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." The invisible line that cannot be crossed here at choice, there becomes a "great gulf fixed." The character we determine for our temporal life we also fix for our immortal existence. This thought makes this life tremendously important. I am determining for myself what my future will be. God will not make any arbitrary decision for me for weal or woe, but will simply pronounce the judgment I have decreed for myself. Our lives are gathering momentum every day either for weal or woe. Each day makes the likelihood of change less. Is it in the right direction?—From Notes of the Epworth League Devotional Meeting Topics.

Upon the coast of Nova Scotia are stagnant pools of water covered with green scum. They are shut off from the incoming tide by dykes of gravel, either natural or artificial. If the tide could sweep into those slimy pools, it would cleanse and sweeten and renew them daily. But what would be life to them if they are shut out. God's Spirit is like that tide. If flooded every human inlet that is not choked. If our spiritual lives are stagnant and impotent, it is because we have reared dykes of disobedience that keep the tide out.—*Christian Endeavor World.*

Washington Conference Letter

The Forty-Fourth session of the Washington Annual Conference will convene in Mt. Zion, Washington, D. C., March 27, 1907. Bishop W. F. McDowell will preside over the conference for the first time. Thirteen years ago Bishop Hurst presided over the thirty-first session of this conference held in this same church. The conference covers the District of Columbia, Western shore of Maryland, all but three counties of West Virginia, a portion of Virginia and Pennsylvania. Her membership consists of 148 preachers, 247 local preachers, 30,000 laymen and 32,000 Sunday school children. She owns 328 churches, 100 parsonages, valued at \$1,142,152. Raised last year for building and improving purposes \$50,000; for pastors' salaries \$84,000; for current expenses \$26,000; for benevolence \$14,000; a grand total of \$175,000. Morgan College and one of her branches are in her territory. The General Conference of 1908 to be in Baltimore, the unification of the Book Concern, the election of Bishops for all races, the increase of the Superannuate Fund, the Presidency of a colored man for Morgan College, the giving to pastors a legal say with the Bishops, Presiding Elders and Quarterly Conferences in their own appointments, are some of the questions that are of interest to this session, and will largely decide who will be the delegates to the General Conference of 1908. Three members, Eden Hammond, A. B. Dorsey and George H. Reed, have died during the year. Three organizers of the conference, P. G. Walker, R. H. Robinson and N. M. Carroll, still survive. So much new work is being organized in our Western territory that a new district may be made in the near future. There will be fewer changes among the larger charges, but many among the smaller ones.

Those who are serving a long pastorate are John A. Holmes, 10 years; J. J. Cecil, C. H. Arnold, J. W. Carroll and J. H. Lewis, 8 years; Edward Moore, S. P. Huskins, J. W. T. Wilson and H. A. Carroll, 7 years; Elijah Ayers, Washington Murray, J. B. Gibson and J. F. Chestnut, 6 years; J. T. Evans, M. W. Clair, J. H. Goodrich, L. J. Valentine, J. M. Boone and C. C. Brown, 5 years. It is said an unusual large number of graduates are seeking admission at this session. Drs. J. W. E. Bowen and J. O. Spencer, college presidents; Drs. M. C. B. Mason, I. L. Thomas, I. G. Penn, C. C. Jacobs and other officials of the Church, will be present to represent the various interests of the Church. The editor of the SOUTHWESTERN CHRISTIAN ADVOCATE will be present to represent the paper that is of so much interest to the Church and so highly valued by the Washington Conference. During the last two years Mt. Zion, the seat of the conference, has been remodeled at a cost of \$10,000 under the present pastor, Rev. B. T. Perkins. All railroads running to the seat of the conference sell on the certificate plan except the N. & W., which will sell round trip tickets.

S. H. NORWOOD.

Home Mission Notes

So great has been the increase in the arrival of immigrants at the port of Boston, Massachusetts, that an Annex to the Immigrants' Home has been opened in Charleston, to receive the young women who come alone. A clean and comfortable house has been procured, with just enough furniture to meet the demand. The Annex was opened early in October and up to January 26, nearly two hundred young women had availed themselves of its shelter. Who can estimate the preventive value of a work like this?

The woman's organizations which have urgently sought to prevent the seating of Senator Smoot, are disappointed in the recent action of the Senate. They have made a good fight and were strongly supported by some of the Senators who bear a high character for honesty and true patriotism. The Senator from Nevada took a stand against the Mormon encroachments, stating that in Wyoming and Oregon, that church already holds the balance of power, and that this might soon be the case in Nevada. The official record shows 35,000 votes in Wyoming, 9,000 of which are Mormon.

The Woman's Home Missionary Society of the Northern New York Conference has opened a mission to Italians in Utica, New York. It is really an Italian settlement. It is estimated that about 25 per cent of the 70,000 residents of Utica are Italians. The settlement has begun in a small way, occupying the first floor of a home owned by an Italian who

lives on the second floor, and there the superintendent in charge of the work and the kindergarten teacher are maintaining a model home among the foreign laborers. The kindergarten of eighteen or twenty is a success. The room in which it is held can accommodate no more. Sewing classes and Sunday Schools are already established and much friendly visiting is being done in the neighborhood. There is also a boys' club, and already a great improvement has been seen among the children who have come under the influence of the mission. Miss Lena E. Boyd is the Deaconess Superintendent.

It is difficult for a young Japanese girl or woman to secure a passport admitting her to this country, and for that reason many have come by the way of Honolulu. Every steamer brings from two to three hundred Japanese from Honolulu, with perhaps an average of twenty direct from Japan. The new legislation will doubtless cause a decrease in the numbers. The missionary to Japanese women in San Francisco, Miss Margarita Lake, writes: "I am always sorry for the little women who come. They remind me of wild flowers that blossom in the spring, to be soon trodden down. I know the temptations that most of them must meet, and that too without the loving Savior to help them. So many girls who come here have never heard the name of Jesus. Some come to relatives, and others to marry, perhaps having known the husband-to-be, in Japan, while still others come to marry men they never saw or even heard of until just before sailing for America. It is said to be a hard thing for a girl or a woman to earn her living in Japan, especially in the country places, where thirty-five cents a week is good wages, while in still other localities, they feel themselves fortunate to earn their board."

A conference deaconess worker in East Tennessee writes of a special meeting held in the northeastern part of the state. She says, "The farmers opened roads through their fields that snow and mud might be avoided. The people came in crowds, many on horseback, others in big wagons filled with chairs, while some walked three or four miles. During the two weeks, thirty souls found the Savior and ten were reclaimed. A girl of nineteen reared among the Dunkards, was among the converts. She is now leading the Junior League and has ardent longings toward Christian service. An Epworth League with 126 members was organized, a Junior League and a Men's Bible Class. From money given for this purpose, I leave in each place some special supplies, a circulating library for the literature department of the League, a canvas blackboard with colored crayons, and ten subscriptions to Children's Home Missions, also fifty mite boxes." This is seed sowing to good purpose.

In 1864 Mrs. Sarah Mather outlined in an article published in Zion's Herald, her idea of "The Model Home." It was afterwards adopted by our Society. During the few years following she gave herself to the establishment of this form of work in Camden, South Carolina. During the succeeding years, hundreds of young colored men and women have gone from the Home and Academy started under her auspices to help in the uplifting of their race. The original buildings have been more than doubled in size and a chapel with dormitory accommodations added makes it possible to accommodate about one hundred girls. If this good woman, now gone to her reward, can look down upon the results of her faithful labor, with what joy she must contemplate the wide-spreading harvests growing from her faithful sowing of the seed entrusted to her care.

The latest Deaconess Hospital to come under the care of the Woman's Home Missionary Society is in Springfield, Mo., and bears the name of its founder, Mrs. Ellen Burge. It was formally dedicated on Thanksgiving Day, when Mrs. Delia L. Williams, of Delaware, Ohio, gave the address. Mrs. Burge presented the keys of the hospital to Mrs. Williams, who then gave them back to Mrs. Burge, as president of the Board of Trustees. Two deaconess nurses are on the ground and the work has opened with every prospect of abundant success.

The Bible is God's love-letter to the world. The introduction is the sublime account of creation, showing something of the greatness and majesty of the lover, then by personal incident and historical record and poetical message he tells *what* he loves and *how* he loves, closing with the wonderful description of the beautiful home and bountiful provision he has made for the bride he is gathering to himself out of true believers from all the nations of the earth.—A. E. Foote.

Lincoln Day at Morgan College

Lincoln Day was celebrated at Morgan College, Baltimore, Maryland, Tuesday, February 12, with the chapel suitably decorated. There were two sessions, the afternoon and evening. The afternoon session, was opened with prayer by the Rev. P. O'Connell, presiding elder of the Salisbury District of the Delaware Conference. After a few brief remarks by the president, Dr. J. O. Spencer, Rev. N. W. Moore, of the Delaware Conference, was introduced as chairman.

The Hon. Harry S. Cummings of the Baltimore bar, was presented and delivered an interesting and instructive address upon Abraham Lincoln. The Rev. M. W. Clair, of the Washington Conference, then outlined a movement for the purpose of raising, for Morgan College and its branches, twenty thousand dollars, equally divided between the Delaware and Washington Conferences, and contiguous territories.

After the session a collation was served in the college dining hall.

At the night session, with Rev. M. J. Naylor, presiding elder of the North Baltimore District of the Washington Conference presiding, the chapel was filled to its utmost capacity, to welcome Prof. Kelley Miller of Washington. His speech, dealing with the education of the Negro, was a masterly production of that phase of the question.

We were glad to welcome so many of our friends and Alumni, and trust that meetings of this kind will be the means of bringing the Alumni and the school in closer relation. S. M. B.

Every individual will be the happier the more clearly he understands that his vocation consists, not in exacting service from others, but in ministering to others, in giving his life the ransom of many. A man who does this will be worthy of his food and will not fail to have it.—Tolstoi.

For every one of us, sooner or later, the Gethsemane of life must come. It may be the Gethsemane of struggle and poverty and care; it may be the Gethsemane of long and weary sickness; it may be the Gethsemane of farewells that wring the heart by the deathbeds of those we love; it may be the Gethsemane of remorse and well-nigh despair for sins that we will not, but which we say we cannot, overcome. Well, my brethren, in that Gethsemane—aye, even in that Gethsemane of sin—no angel, merely, but Christ Himself, who bore the burden of our sins, will if we seek Him, come to comfort us. He will if, being in an agony, we pray. He can be touched. He is touched, with the feeling of our infirmities. He, too, has trodden the winepress of agony alone; He, too, has lain face downward in the night upon the ground, and the comfort which then came to Him He has bequeathed to us—even the comfort, the help, the peace, the recovery, the light of hope, the faith, the sustaining arm, the healing anodyne of prayer.—Farrar.

Episcopal Plan

CHRONOLOGICAL.			
Conference.	Place.	Date.	Bishop.
Atlanta	Newnan, Ga.	Dec. 6.	Cranston
Mobile	Lanette, Ala.	Dec. 6.	Goodsell
Anaheim	Galveston, Tex.	Dec. 6.	Wilson
West Tex.	Columbus	Dec. 13.	Wilson

[Note: Bishop Hamilton has been released from Conference in November and December that he may devote himself to special service in behalf of California.]

SPRING CONFERENCES.

Delaware	Camden, N. J.	Mar. 13.	Goodsell
Lincoln	Muskogee, I. T.	Mar. 13.	Moore
Lexington	Paris, Kentucky	Mar. 13.	McDowell
Kansas	Kansas City, Kan.	Mar. 6.	Wilson
Philadelphia	Philadelphia	Mar. 20.	Goodsell
New Jersey		Mar. 20.	McCabe
Central Missouri	Joplin	Mar. 20.	Moore
Wilmington	Smyrna, Del.	Mar. 20.	Berry
Central Pa.	Tyrone	Mar. 20.	McDowell
Northwest Kan.	Norton	Mar. 13.	Wilson
South Kansas	Emporia	Mar. 27.	Moore
Washington	Washington, D. C.	Mar. 27.	McDowell
St. Louis	Clinton	Mar. 20.	Wilson
N. Eng. Southern	Fall River, Mass.	Apr. 3.	Warren
Newark	Morristown, N. J.	Apr. 3.	Goodsell
Wyoming	Lentershire, N. Y.	Apr. 3.	McCabe
S. W. Kansas	Wellington	Apr. 3.	Moore
New York East		Apr. 3.	Hamilton
New York	New York	Apr. 3.	Berry
Baltimore	Cumberland	Apr. 3.	McDowell
New England		Apr. 10.	Warren
Troy	Saratoga	Apr. 10.	Fowler
Maine		Apr. 10.	Goodsell
New Hampshire	Laconia	Apr. 10.	McCabe
North Indiana	Logansport	Apr. 10.	McDowell
East German	Brooklyn	Apr. 17.	Hamilton
Northern N. Y.	Conover	Apr. 17.	Fowler
Vermont	St. Johnsbury	Apr. 17.	McCabe
Western Sweden	Brockton, Mass.	Apr. 18.	Goodsell
East Maine	Bar Harbor	Apr. 24.	Warren
Hawaii Miss.	Honolulu		Cranston

Adopted by the Board of Bishops, in Rochester, N. Y., October 20, 1906. JOHN M. WALDEN, Secretary.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

A NEW POLITICAL ISSUE

The seating of Reed Smoot by a very decided vote of the Senate has been the subject of very wide discussion. The *New York Independent* favored the admission of Mr. Smoot and thinks that the women who conducted the campaign against the Mormon Senator were badly advised. The *Independent* holds that the Mormon Church has repudiated polygamy. It styles Mr. Smoot's speech as unimpeachable, believing sincerely his declaration that he has never taken any ecclesiastical vote which interferes with his loyalty to the nation. The *Outlook*, while not agreeing with the contention that the Senate has no right to judge the qualification of its members, nevertheless holds that membership in a religious organization does not constitute a proper and adequate disqualification, whatever the religious organization may be. And that Mr. Smoot belongs to a powerful religious organization, which is also a powerful political organization, constitutes no adequate reason for his exclusion, if it did the same reason might be cited to exclude a Senator who belongs to any other religious organization, which might be accused of exerting a political influence. To have refused the admission of Mr. Smoot, the *Outlook* thinks would have violated both the spirit of the constitution and the principles of public justice. The *Northwestern Christian Advocate* contends:

"It was not Mr. Smoot, the man, nor Mr. Smoot, who is a Mormon in religious belief, who was opposed, but Senator Smoot the representative, who is a member of a hierarchy which under the cloak of religion is defying the law, and continuing practices which it had solemnly pledged the nation to abandon. If Senator Smoot were to be judged by the acts of Mr. Smoot's ecclesiastical superiors his pledge of loyalty to the Constitution of the United States is of little force, for those ecclesiastical superiors not only violated their pledge from the time it was given to the present, but they have declared their intention to defy the laws and continue to violate their pledge."

The *Northwestern* raises a very interesting question under the heading, "A Dark Day in the History of the Republic." The *Northwestern* emphatically states a new issue has arisen in American politics and likely enough the Republican party has given birth to an issue that may mean its destruction. On this point the *Northwestern* says:

"A new issue has arisen in American politics. It is the preservation of the American home and the protection of American womanhood from the insidious assaults of Mormon polygamy. Senators of the United States struggled to make it appear that the personality of Mr. Reed Smoot was the issue, but while they were able by that means to justify their votes, at least to themselves, they and the world know that the real issue was the polygamous practices of the Mormon hierarchy, of which Mr. Smoot is a member. We do not question the motives of Senators. We do not know their motives. One of the wisest utterances of Abraham Lincoln was, 'We cannot escape history.' History will judge the Senators who voted in favor of Reed Smoot's retaining his seat, not by their motives, but by their deeds; and history will record that the United States Senate on Wednesday, February 20, 1907, by a vote of forty-two to twenty-eight, or if Senators who were paired had voted, by a vote of

fifty-one to thirty-seven, put the stamp of approval upon the polygamous practices and the broken pledges solemnly given to the nation by the president and apostles of the Mormon church, and struck a blow at the Christian American home, which the Mormon church by its teaching in its Book of Doctrine and Covenants and by the example of its president and apostles would overthrow."

After giving an account of the speeches delivered, and comparing the speech of Senator Burrows to that of Daniel Webster in his reply to Calhoun and Hayne, the *Northwestern* continues:

"Mr. Smoot was seated by a party vote. We do greater justice to some Republican Senators than they did to themselves by their votes when we declare that if Mr. Smoot had been a Democrat he would have had no chance of being seated in the Senate. Such is the power of party custom that men will do as representatives of their party what they would never do as individuals, and Mr. Smoot was the beneficiary of this custom. But more serious declarations are made than that the party vote was cast for Mr. Smoot because he was a party man."

The *Congregationalist* and the *Pittsburg Press* are reported to substantiate the view that the Republican party is in league with the Mormon Church, and then the *Northwestern* significantly adds:

"It will be idle for the Republican party to ignore such charges as are made by Archdeacon Bull and intimated by the *Pittsburg Press*. The party vote for Smoot apparently gives credibility to them. If they are true, the party has paid its debt to the Mormon hierarchy, and in so doing has put new life into polygamous Mormonism after efforts on the part of the nation during all the history of the party to suppress the evil. Unless the charges can be disproved in some effective way they will become an issue before which the tariff and similar political issues will pale into insignificance. MORMONISM IS A MENACE TO THE NATION. If the Republican party is in alliance with this monstrous evil, it will be put out of power, and once put out of power on that issue, it will be out of power forever. The Senators who voted for the retention of Mr. Smoot in the Senate, giving him all the power of the nation which that position affords to serve and protect his associates in their defiance of the laws of the country, must justify their action to the women of the land upon some higher basis than legal technicalities. They may conscientiously convince themselves into the belief that they have done right, for many things combine to affect their judgment upon public questions, but they cannot convince the wives and mothers, who see but one thing—their homes, which have been placed in peril in every state and territory in which the Mormon hierarchy may now or hereafter have political power."

To our mind it was poor politics for the Republican party to have given an affront to the American people, and thus stand by Mormonism. It is very significant that the *Times-Democrat*, of this city, in a recent issue in a cartoon, presents the Republican party in a sword battle with the Democratic party, the Republican party defending Mormonism.

THEATRE GOING

It is generally conceded that the Methodist Episcopal Church is very stringent in its prohibition of theatre going, and it is claimed because of this we are losing a certain class of following. On the other hand the Catholic Church is supposed to be quite liberal, there being no serious objection to its communicants visiting theatres and other places of amusement. It would appear from the *Morning Star*, published in New Orleans, an official organ of the Catholic Church, that the theatre with that church is not an all righteous institution. The *Star* raises the question because of the Lenten season, which is now on. The *Morning Star* claims that this pleasure loving and pleasure seeking is not the spirit that should animate Christian souls during such a time. The *Star* then discourses upon the moral effect of theatres and says some very strong

things, which would justify, as it seems, a very stringent prohibition by any church of theatre going. The *Morning Star* says:

"As it is, some of our theatres are temples of sensual pleasure, places of suggestive indecency, of unchristian living, of pagan flesh-worship. We have entirely too many of them for the good of the community and righteous living. It may be that some of the plays offered are not of directly immoral tendency, or have not unchristian principles underlying their development; they may show the final victory of the good over the bad; but even such plays are accompanied by scenes, characters and costumes that do not exert an influence for moral goodness and virtue. Very often it is not the triumph of the good cause that impresses itself on the mind of the young, but some morbid scene, some lascivious picture that fastens itself on the imagination and becomes the generator of a long series of unholy thoughts and mind-pictures. If vice appears in its hideous nakedness every sound mind abhors its aspect, but its half-hidden, half-veiled figure appearing in deceptive calcium light, attracts the young and inexperienced; its rays of suggestion fire the imagination and light therein a flame that cannot be easily extinguished. Many a youth has here received the impulse that sent him on his shameful career; many a virtuous soul has here received the first shock which was instrumental in deadening her chaste instincts to her utter final ruin."

"If theater-goers were to tell the truth they would have to admit that we do not say too much. Yet it is a sad fact that there are many parents who take their children to these halls of perversion to imbue their young souls with that spirit of untruth, of sensuality, of unrestrained passion as it proceeds from the stage. Are these parents blind? Do they not know that they are sowing a seed which, when grown up, will suffocate all the good inspirations that would make their offspring an honor to their parents, to the church and to the community? How can they permit their half-grown daughters to frequent these places to see there things which they themselves must never do except by forfeiting their respectability and good name."

TUSKEGEE CONFERENCE

The sixteenth annual session of the Tuskegee Negro Conference, like its predecessors, was interesting, largely attended and productive of much good. This conference is another expression of the genius of Booker T. Washington for keeping in touch with the people. The Negroes around about Tuskegee are heartily welcomed there during the first day of the Conference, and are made to feel that they are welcome. They come in large numbers and are helped. They believe that Tuskegee stands for helpfulness. The last day of the Conference, and there are only two days, is devoted to what is known as the Workers' Conference, prominent persons, including educators and students of our social and political life throughout the nation, participating. An unusually large number of prominent persons were in attendance at the recent conference. The declaration sent forth to the country affirmed the conviction that the future of the Negro is in the South and therefore urged that our people build homes and permanently establish themselves on Southern soil. The remarkable progress of the Negro in the securing of land was cited and that, according to the latest Federal Census, the Negroes of this country own square miles of land equal to the territory contained in Holland and Belgium. The declaration further emphasizes the duty of practicing economy and thus establish banks and maintain other business enterprises. While deprecating the fact that colored schools do not get a fair share of the public school funds and that the colored people receive less

support from the state now than heretofore, while the state appropriations for education have increased, nevertheless, the importance of education is urged to the point of voluntary taxation. The declaration further enjoins our people to co-operate with the forces of law and order and urges upon our readers and teachers that they earnestly seek in every way possible to reduce the number of idlers and vagrants of the race.

RAILWAY CARS DIRTY AND FILTHY

Mrs. Georgia Edwards, colored, living in Chattanooga, has filed a complaint against the Nashville, Chattanooga and St. Louis Railway, claiming that the passenger coaches furnished Negro passengers are dirty and filthy. The plaintiff asked that the company be directed to furnish Negro passengers with suitable cars and accommodations in consideration of the first-class fare paid for transportation. The *Atlanta Constitution* gives an interview from a prominent official who claims that every car for colored people is the same as the equipment offered other passengers and, as to the charge that they are dirty or filthy, the official replies that "there is scarcely any need to so much as answer such a charge."

Personally we know the complaint filed by Mrs. Edwards can be proven a thousand times and over. While it is true that on some of the roads on their principal trains fair accommodation is offered Negro passengers, even at the best there is always some discrimination. If in no other way the carpet will be taken from the aisle, towel and soap for bath unsupplied, while the car in appearance as to seats may be the same as others. But more, the accommodation usually offered the colored people is simply the half of the smoker, which is never equal to the first-class car attached in the rear.

We have no doubt but that the railway officials pay for the cleaning of these cars, and no doubt the men who are in authority are of the opinion that these cars are clean and that the equipment offered is equal. This is not true. Whose fault it is we do not know. The cars are not equally clean; the equipment is not the same. For instance we were on the road coming to New Orleans the other day when the train was made up some hundred miles out of New Orleans and a mere shack of a car was put on for colored passengers. They are given services for which they pay first-class fare which under no circumstances would be offered to white passengers. A conductor once said to us when objecting to smoking in our car, that we would have to stand it. Such insolence and imposition are often to be found and there seems to be no adequate redress. In the interest of simple justice and on a plain business proposition the Negro passengers ought to be given better accommodations on all the roads. But this accommodation will never be given so long as we accept without protest the miserable, dirty, filthy cars that are offered us. We hope the suit filed will be won.

ANNOUNCEMENTS, CENTRAL ALABAMA COLLEGE

The Rev. Wm. Jones, of Eutaw, Ala., will deliver the address on our next Red Letter Day. Class Day, April 1, Easter Monday, 3 p. m.; then Commencement opening the Lord's Day, May 12, 3 p. m., and closing with the Normal and Grammar Department Graduating Exercises, Wednesday, May 15, 3 p. m., and then the State Laymen's Convention, Thursday, May 16, to the Lord's Day May 19. There will be excursion rates to these exercises on all railroads entering Birmingham, Ala.

We notify presiding elders, pastors and charges thus early, that they may arrange their plans of church work so as to be present with us, bring their people on the excursion and respond to the roll call with a collection, both conferences having voted \$1,000 for the cause of Christian Education.

We further request the presiding elders of the Central Alabama and Mobile Conferences, if practicable, to appoint the time of their District Conference, so as to have no conflict with any other district and to give the cause of Christian Education representation on their programs.

Yours for Christian Education,
WM. R. A. PALMER, President.

Personal and General

A church is to be erected soon in Hamilton, N. Y., in memory of and to bear the name of Bishop Andrews.

Dr. John H. Reid, formerly vice-president of the College of West Africa, Monrovia, Liberia, is now president of that institution.

Mr. Charles McArthur, of Goldfield, Nevada, visited his mother, Mrs. H. K. McArthur, of New Orleans, during a recent week.

The wife of the Rev. S. W. Johnson, of Beaumont, Texas, is seriously ill, and he desires the prayers of the brethren for her speedy recovery.

Mrs. Naomi Kelley Simpson, of Memphis, Tenn., has returned home after a pleasant visit of several weeks with her sister, Mrs. Lucy E. Richards of this city.

The Queen of Holland has started a daily religious service in the palace in the Hague. She leads the service, which consists of hymns, scripture reading and prayer.

Bishop C. S. Smith repudiates a review that was published some time ago in *The Reformer*, purporting to have come from him. Bishop Smith says this review was not authorized by him at all.

Dr. I. L. Thomas desires all the presiding elders to send him, at once, on a postal card, their correct postoffice address, to 2111 Druid Hill Ave., Baltimore, Md. You will greatly oblige him.

Mr. R. H. Isabell, one of the oldest and most highly respected citizens of New Orleans, died last week. He was a prominent and faithful member of Wesley Chapel, this city. He was buried with Masonic honors.

We are informed that Miss Annie E. Hall, who went to Liberia last fall to enter Bishop Scott's work, is right in the midst of the native people and enjoying her work. The people are perfectly devoted to her and she has great influence with them.

Again we must request our brethren to not send checks for the amount of \$1.00. We lose ten cents on such a check and we cannot afford it, at the net price of the paper. Please remit by postal or express money orders. Stamps may be sent for small amounts.

Dr. Ernest Lyons, United States Minister to the Liberian Republic, announces the marriage of his daughter, Miss Maud Amelia, to Mr. John Louis Morris, the ceremony occurring Wednesday, January 23, at high noon, in the parlor of the American Legation, Monrovia, Liberia, Africa.

Senator Spooner, of Wisconsin, has done the unusual thing, resigning his seat in the Senate. The reason assigned is that he cannot financially afford to remain Senator. He has been United States Senator from Wisconsin since 1885, excepting the lapse of six years, from 1891 to 1897. His present term expires 1909.

Reports at the recent session of the Liberia Annual Conference indicated great advance, both temporally and spiritually. There were over six hundred conversions, about five hundred dollars in benevolent collections, which is about double any previous record. There was nearly twenty-five thousand dollars' worth of building and repairing done or being done.

Rev. W. P. Thirkield, D. D., president of Howard University, will preach in Asbury Methodist Episcopal Church, Baltimore, Maryland, the Rev. E. S. Williams, pastor, Sunday morning, March 17. The following Monday Dr. Thirkield will address the Interdenominational Ministers' Alliance of Baltimore and will visit the Colored High and Training School.

We had a very pleasant visit recently from Mr. S. H. Swann, president of the Longshoremen, of this city, an organization numbering some 1,500 men, a very strong and formidable organization. Mr. Swann has been president of this organization a number of years. He is a very capable man and has been most successful in handling the affairs of the Longshoremen.

The Rev. Isaac Wells, presiding elder of the Wil-

lington District, of the North Carolina Conference, died at his home in Greensboro, N. C., Friday, March 1, in the seventieth year of his life. He was one of the foremost men of his conference, a man of sterling worth, loved and honored by all the brethren. A suitable mention of his death will appear in next week's issue.

Dr. George W. Arnold, Secretary of the Stewart Missionary Foundation for Africa, has just completed his first official visitation of the universities and colleges. During his recent trip he visited Claflin University, Bennett College, Morristown Industrial College, Walden University, Rust University, Philander Smith College, Wiley University, Samuel Huston College, New Orleans University, Meridian Academy, Central Alabama College and Clark University. In a letter Dr. Arnold speaks very encouragingly of the work he found going on in all these schools and of the kind hospitality he received at the hands of the presidents, teachers and pupils. He reorganized the Friends of Africa in several of these institutions and left the work in good shape.

Under the heading "A Thanksgiving Service," the *Liberia and West Africa* in its last issue says: "Bishop Scott's safe arrival at Monrovia after his absence abroad was an occasion for a thanksgiving service at the College of West Africa, Wednesday evening, December 19. Dr. J. A. Simpson, pastor of First Church, Monrovia, and Dr. A. P. Camphor offered prayer. The Bishop spoke briefly of his travels in the United States and of the growing and awakening interest in Africa. He introduced Miss Anna E. Hall, whom he brought from America to labor among the Kroos in Krootown. Words of welcome were extended to Bishop Scott and to Miss Hall. The date of the Bishop's arrival marked the 10th anniversary of Dr. and Mrs. Camphor's missionary labors in Liberia." A splendid picture of the Bishop adorns the front page of this issue of the *Liberia and West Africa*. He arrived in Monrovia in excellent health and with large plans for the work.

Governor Jelks, of Alabama, in his article on the school question in the South and in discussing Negro education particularly, is very careful to suggest that only white men should teach in these schools. This raises a very fine point from our standpoint, namely, this—unless there is a very careful selection of white men the Negro would have great hesitancy in entrusting his children, particularly his girls, to their care. Not all white men of the South, but a very large percentage, are very bold in asserting that the Negro women cannot be chaste and virtuous, and hence they are open to desperate attacks from a source that ought to be helpful.

White men of the South have opened themselves too largely to criticism to at once be ushered into unquestioned leadership of the intellectual, moral and religious life of the Negro in the South. Governor Jelks' keen and decided drawing of the line raises the question, and since it is raised let it be met in all fairness. Do Southern men respect us enough in our race life and in our hopes for the future? Can our children be entrusted to them?

Bishop Henry Spellmeyer and his party, consisting of Mrs. Spellmeyer, the Rev. J. O. Curnow and wife, and Miss Kate Wincher, while en route to the region of the West China Mission, in December, passed through the novel but dangerous experience of shipwreck on the Upper Yangste River. Writing from the bank of the Yangste, on December 19, Bishop Spellmeyer says: "Yesterday at 4 p. m. our house-boat struck hidden rocks, and water rushed in at once. We were near the shore, not very rocky but sandy, a good place to land. In great haste we took everything from the boat. All has been saved, but some things are much damaged by water. We made a camp of bamboo poles and mats. In three hours we were fairly comfortable, and our dinner was ready. We ate with keen appetites and grateful hearts. We raised the American flag. We named our camp 'The Camp of Many Mercies.' We knelt down together in our evening prayer. Then we selected men to watch during the night, while we got necessary sleep after exciting experiences. We expect to proceed on our way to Chungking as soon as the damaged boat can be repaired. We are twenty miles from a town, and may be compelled to remain for two or three days because carpenters are far away. We have a good boat, and a skillful crew. Our journey has been delightful. This accident is frightened with mercies. Under certain conditions, our goods would have been lost and our lives endangered. We are all well, moderately comfortable, and contented."

PERSONALS

Correspondents of the Rev. E. D. Cameron will note that he is now located at Eupora, Miss., instead of Oxford.

Miss Carrie Monroe, of Clarksville, Miss., after spending several weeks in Brookhaven, Miss., the guest of Miss Binetta L. Crump, returned to her home on the 16th inst.

The Rev. M. L. Baldwin, pastor on the Cane River (La.) Circuit, of St. Matthew Methodist Episcopal Church, was agreeably surprised by a company of 75 friends Wednesday night, Feb. 20. Numerous were the tokens presented.

The members of Casper Methodist Episcopal Church, Swartz, La., altho they greatly enjoyed the administration of the Rev. S. McGruder, now stationed at Bastrop, and would have been glad of his return, yet wish him large success in his new field of labor. Already, under the lead of their new pastor, the Rev. F. D. Bowers, they are renewing their efforts along all lines.

The reception at the home of the groom in Nashville, Tenn., Feb. 22, 1907, at which the marriage of Prof.

Geo. R. B. Waters to Miss Alice Lenora Boyd, June 18, 1906, was made public, was quite an occasion. Prof. Waters is a teacher in the city schools of Nashville and an active member of the Methodist Episcopal Church. His bride is a native of Kentucky, and has just closed her school term as teacher in Christian county. She is one of Hopkinsville's choice damsels. They are happily settled in their home, 39 E. Hill street, Nashville. Rev. J. M. Lyte was the officiating minister. Benediction by Rev. C. E. Alexander.

Feb. 14, 1907, marked the first anniversary of the marriage of the Rev. and Mrs. W. R. C. Morrison of Brookhaven, Miss. The day passed unobserved by them, but about 9 o'clock p. m. a band of young people, consisting of Misses Binetta L. Crump, Blanche M. Gullege, Minerva Lott, Estelle Peyton, Messrs. E. L. Pendleton, J. A. Lundy, Eli Terry and Mr. Johnson, demanded admittance and presented many valuable presents to the pastor and wife, as tokens of friendship. The recipients declared they had never been more completely surprised and delighted. Miss Carrie Monroe, daughter of the late Rev. Mr. Monroe of the Louisiana Conference, added grace to the occasion.

Doings of the Workmen

ALABAMA.

LINCOLN, E. W. Turner.—With Presiding Elder J. W. Thomas in the chair and the majority of officers present, the first quarterly conference was held in Kidd Street Church, February 9-10. Paid pastor \$20.80; presiding elder \$9.50; raised for all purposes, \$40.38. The Rev. G. W. Reeves, pastor, is beloved by the people, who believe him to be the man for the place.

ATTALLA, J. W. Wright, pastor.—On Feb. 21, 1907, we were delighted to have with us Dr. I. L. Thomas, Field Secretary of Church Extension and Home Mission Society, who hailed from Baltimore, Md. He spoke to the delight of the great audience and greatly revived our Methodism. Rev. R. U. Hall, of the Baptist Church, delivered the welcome address. The choir rendered excellent music, suitable for the occasion, with Miss Addie Wright presiding at the organ.

FLORIDA.

PENSACOLA, R. W. Carter.—Pensacola Methodist Episcopal Church is in good condition. At our first quarterly conference we had an excellent time, spiritually and financially. Brother Goin did well as the new presiding elder; the people liked him very much. He preached two reviving sermons, which did great good. Since the conference in December, several members have been added to the church. The church raised all of the presiding elder's claim and a few dollars over for the pastor. Dr. I. L. Thomas was with us last Sunday and on that occasion \$25.00 was raised. Our church, under the pastorate of Rev. Dr. Lewis, has great influence in the city. Dr. Thomas lectured Monday evening at

3:30 o'clock to a packed house—think of it, a packed house at 3:30 o'clock p. m. on Monday; this gives some idea of our pastor's influence in this city. We carry a fine congregation all the time, and the very best people at that. Dr. Thomas preached and lectured here with great acceptability. He is well worthy of the position he occupies.

GEORGIA.

EASTMAN CHAROE, S. A. Newson.—Our presiding elder, Rev. E. D. Giddens, held our first quarterly conference at Eastman the second Sunday in February. Eastman is doing well. Raised this quarter for all causes, \$65. Our new pastor, Rev. J. W. Watkins, is just the man for this place. He is a "Methodist." We will raise all our claims this year and will also repair both of our churches and pay off an old Church Extension debt.

PATTERSON CIRCUIT, Ida Theas.—The Rev. E. D. Giddens held our first quarterly conference for the Patterson charge the first Saturday and Sunday in January, 1907. This is Presiding Elder Giddens' second year on our district. He presides with ease, grace and dignity, to the delight of all. On Sunday, though suffering with la grippe, he swayed the great congregation at will and made a lasting impression for our grand old Methodism and Heavenly Master. Our church work is moving on nicely under the pastorate of the Rev. L. M. Martin. Elder Giddens, who is ever on the alert, has organized over 25 new places on our district, and wherever he goes he has carried things our way. We trust our church will stand by him, and, if so, in a few years, Southwest Georgia will be our stronghold in this State.

IOWA

DES MOINES, G. W. Greene.—Burns Methodist Episcopal Church is progressing very nicely under the leadership of Rev. O. A. Johnson, pastor. Rev. A. H. Higgs, D. D., our new presiding elder, has given much aid to our work here. Fourteen persons added to our church this conference year. Decensed, one—Mrs. Grace Howard. Our pastor has married nine couples this year, preached three funerals and assisted in seven by request of decensed. On Feb. 4, 1907, Rev. O. A. Johnson was unanimously elected secretary and treasurer of the Ministerial Association of the city of Des Moines. Eighty white preachers and five colored preachers compose the association. Every preacher pays one dollar a year membership fee. The Rev. Mr. Johnson is trying hard to make this conference year's report excel last year's. Our own Dr. M. C. B. Mason, Secretary of the Freedmen's Aid Society, passing through our city enroute to New York, spent several hours with Rev. Johnson Feb. 15.

KENTUCKY.

LEXINGTON, (Mrs.) L. S. Martin.—Ashbury Methodist Episcopal Church.—Our conference year is fast closing, but what have been the blessings that have come to this, the mother church of the Lexington Conference! For twenty-two long years the church has been laboring under the burden of a debt that, while it was not so great at first, had become so large because of neglected payments of interest and principal, that the members had almost given up in despair. The courage displayed by the members through all those past years showed their unfaltering loyalty to the church they love so well. At our last Annual Conference Bishop H. W. Warren sent to us the Rev. H. W. Simmons, D. D., who in less than three months raised and paid off \$438.00 of old debts, and in seven months and 11 days raised and paid every cent owed to the Church Extension Board, receiving the papers, etc., from the Board. Dr. Simmons is an experienced pastor, firm but loving, a man who brings things to pass, an indefatigable worker in all things pertaining to Methodism and to the public good. We have always found his counsels wise and his judgment sound, hence the public, as well as his membership, has full confidence in him. The congregations have increased from the very first, and the Sunday school, prayer meetings and class meetings have all taken on new life. We know not what the Bishop will do, but we all prayerfully hope for his return, for never before has one of our pastors become so prominent among both black and white. We have raised nearly \$3,500.00 for all purposes to date; many have been added to the church, and peace and prosperity have crowned our efforts. Preparations are already on foot for repairing dear old Ashbury, under Dr. Simmons. It can be done and paid for during the next conference year. We have asked for the return of Dr. L. M. Hagood, our beloved presiding elder, and Dr. Simmons, our present pastor.

MISSISSIPPI.

Grenada, W. H. Gilliam, Pastor.—We are moving off nicely. Have been hard at work ever since conference. Have renovated the parsonage. The parsonage committee has put in \$47.50 worth of furniture. The trustees have put brick pillars under the parsonage; covered, floored and ceiled the dining room and kitchen, put a new

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system. The Government Report shows that Alum Baking Powder is an absolutely poisonous and healthful creation of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

porch on the back of parsonage, paired chimneys and hearths, dining and bed rooms, and before we were quite through with the room a big storm came and things from all parts of Grenada pastor and wife arose quickly to what damage had been done. Their surprise they found the room loaded with good things. These good people and they are doing a thing to make us happy. May we continue his blessings upon them.

Starksville, Rebecca C. T. February the 15th brought a storm to the parsonage. About 1 o'clock at night the good people of Prospect church brought two large pounds of groceries for the use of the pastor and family. The session was led by Prof. D. C. who made a very interesting presentation speech. He pleaded for the co-operation of church and pastor, assuring all that new life would be on for the advancement of the work. He urged that the watch of the year should be "March." Much cannot be said in praise of good people of New Prospect. They are upon our new field with great and under the most favorable circumstances. We predict for the month great things and express gratitude for their generosity.

Silver City, C. H. Johnson. People gave me a cordial welcome to my return. Our membership is here and we are working hard to have a church at Silver City. We are brethren and friends to help us by contributing whatever they can. It is rather a rough place here in the mountains. The people believe in drinking and gambling. Every week, and times every day, someone is killed. We need money and prayers to carry on our work among this wild people.

Valden Charge, C. E. Moody. February 9-10 our first quarterly conference was held with the Rev. Nevils, presiding elder, in the church. The quarterly conference was successful in every particular. The evangelizing committee fixed the pastor's salary at \$550.00. Raised in the quarterly conference, \$22.00; paid presiding elder his full apportionment, \$15.00. It was a great day in Zion. For the communicants partook of the Supper. Raised for all purposes, \$60.00. We are planning to have Easter a great day. Pray for our success.

Aberdeen Circuit, W. C. Weatherall, Pastor.—Our first quarterly meeting was held February 9-10. Rev. F. H. Henry being ill, the Rev. J. M. Marish presided. The conference was a decided success—the best during my administration. Raised in all, Saturday and Sunday, \$19.00. The Rev. John Mayo administered the Lord's Supper. The ladies aid of Lifeboat Methodist Episcopal Church of the Aberdeen Circuit, assisted by the members and friends, pounded their pastor the second night after his return from the conference. This party was led by Mrs. Kittle Brook and Mrs. Maria Sykes, who are great workers in Lifeboat Church. God bless the good people.

Abbeville, D. P. Shaw, Pastor.—My first quarterly conference convened in the Providence Methodist Episcopal Church February 16, with Rev. N. R. Clay, B. D., in the chair. There are 42 members composing this quarterly conference all of whom reported except seven. The work is alive. We have planned to have a three days' meeting at each church on the circuit in the month of March and close out on the 5th Sunday with all of our benevolence in hand. The conference made no mistake in appointing the Rev. N. R. Clay presiding elder of the Holly Springs District to succeed Dr. N. H. Williams who did so much to bring the Holly Springs District up to take its place in the Upper Mississippi Conference, with Rust University at the head of the District, and with Rev. W. W. Foster, D. D., and his able wife to train our boys and girls for greater usefulness in the race of men. The elder preached two sermons to the edification of all who heard him. Dr. G. G. Logan was with us on Sunday night and made brief but appropriate remarks in regards to the benevolences, and the support of the ministry. He also said that he was looking for great things a long all lines from Providence, because this is his old home church. Raised for the day \$24.55. Communicants, 47.

Yazoo City, A. M. Quinn, Pastor.—Yazoo City Circuit is alive on all lines. On my return from the conference the people received me nicely. I went to St. John on the first Sunday and had a good meeting and on the Second Sunday to Rock Zion and had a very nice time. On the Third Sunday I preached at Mount Olive and the Holy Spirit was there. These good people paid the pastor \$20.25. May God bless them. Since my return from the conference the trustees have put new blocks under Mount Olive church, and the good sisters are at work striving to secure for the pastor a suit of clothing. Sunday at Mount Olive 52 partakers of the Lord's Supper. We are preparing for Easter, missions and the SOUTHWESTERN.

Hickory, W. H. Smith, Pastor.—My first quarterly conference was held February 21, the Rev. Wm. McMorris presiding. This was one of the best first quarterly conferences ever held on this work. Paid presiding elder in full, \$17.50. Paid the pastor \$30.60. The elder preached at night to a good congregation and administered the Lord's Supper to a large number, assisted by the Rev. C. W. Ivy. The committee on benevolence reported \$7.00. The present outlook for a good year's work is so favorable that we are expecting to bring up a better report this year than last year. All seemed to be so proud of the return of the pastor that they have promised to do more for the cause. Better prayer meetings, class meetings, regular church services and better attendance than heretofore. We are sure with present en-

THE PROOF IS WHAT WE WANT

Wilson, Conn., Feb. 18th, 1906.
Dear Sirs:

"A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's disease and that I would not live over six months. Another told me it was gall stones. I had severe pains in my kidneys all the while, could not stoop over, would be dizzy, could not lie down without someone helped me up; my back was weak and pained me; urine was as thick as cream and it would seald me something dreadful. I had to get up many times in the night to urinate.

I took Swamp-Root and to-day I am a well man and never felt better. All of my troubles have gone and show no signs of returning. I take my oath that Swamp-Root put me where I am to-day and I can prove it by acquaintances. Very truly yours,

E. H. RAND.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

terprises going up at Hickory things will be better financially at this point. Total collection this month for all causes, \$109.10.

Collins, James Robinson, Pastor.—I was appointed to this place at the last conference. On my arrival found no place to stay other than from house to house, so I started out, and found a lot with a house on it for \$150.00. I got around the members and friends and raised enough in one day to get possession. The good sisters and brothers at once put in enough household goods to make me comfortable and I am now living in our own parsonage.

Amory, D. N. Cooper.—On February 14th a great storm, led by Mrs. Della Akin and Dapsie Armstrong, aided by Mrs. W. M. Sykes, reached our parsonage. The table was loaded with one barrel of flour and more than one hundred pounds of merchandise. All the good sisters took hold with untiring energy. Our church extended many thanks to the Annual Conference for allowing our devoted pastor to return. Again we send up praises to God; with the banner of success hoisted and Rev. J. J. Johnson for our leader, with the determination, that we will not stop until the victory is won. Recently Dr. J. A. Foust, D. D., preached here a wonderful sermon, prior to which he lectured on "Christianity and Customs of Africa." May his efforts be crowned with success.

TEXAS.

Kendleton Charge, Wm. Josey, Pastor.—My first quarterly conference was held February 9-10 the Rev. J. M. Johnson presiding. Sunday we had a splendid service at 11 a. m. The Lord's Supper was administered to 59 communicants. Sermon at night. Collection for the day \$17.50. Raised during the quarter \$38.50. Paid presiding elder \$16.60. We have been hindered a great deal on account of small pox; have not been able to hold our regular service for two months. The condition is better now and the quarantine will be raised in a few days.

Yorktown, William Fields.—The first quarterly conference of Yorktown Circuit met as scheduled by the Rev. J. W. Weakley, B. D., presiding elder. The reports of the pastor and officers showed that the work is progressing nicely on all lines. The conference and the religious services were largely at-

tended. The conference was a financial and spiritual success. The elder's claims were more than met. He preached and lectured as never before, completely sweeping the vast audience. Elder Weakley was greatly pleased with the character of the work. Our pastor, the Rev. J. C. Eusan, has the work well in hand. He has quietly won his way into the hearts and confidence of the people and is spoken of in highest terms by both colored and white. During his administration two beautiful church sites have been bought and paid for and several hundred dollars have been raised with which to build churches. We hope to have, in the near future, two good churches on this work. Our Sunday Schools and church-services are well attended. Every cause of the church is being carefully looked after and placed upon the hearts of the people. We are proud to say that we have one of the strongest, most eloquent and logical preachers in Methodism. Pastor Eusan is a classical graduate of Wiley University, an Alumnus of Gammon and was once a student in the Chicago University. He reflects much credit on these schools both in intelligence and refinement. He has a large and excellent library, filled with the latest and choicest literature which occupies much of his time. The indications for a good year's work are indeed flattering.

Palestine, H. R. Smith, Pastor.—In St. Paul's Methodist Episcopal Church the first quarterly conference was held February 22-24. Rev. L. S. Blakeny, presiding. All officers were present with reports which indicated that the work is improving on all lines. Amount raised during the quarter, \$130. Paid the elder in full. Sunday Elder Blakeny preached two able sermons and administered the Sacrament to over sixty-five persons. The Epworth League, the Ladies' Aid Society and Women's Home Missionary Society are alive and doing good work.

TENNESSEE.

Hillsboro Circuit, S. M. Carmichael, Pastor.—At Pelham, a small town where we have no church, our second quarterly conference was held. The small membership here is very loyal. The presence of Rev. W. R. Smith was a source of inspiration to all, white and colored. He preached to a large congregation on Sunday. All of the Christians of Pelham communed with us and the people were all very glad indeed to have Elder Smith with them. Somehow Brother Smith has a way of winning people. We hope to build a church at Pelham this year. The Elder was paid in full. Raised for all purposes, \$37.50.

Sparta Circuit, R. Berden.—A splendid entertainment was given by Mr. Robert Burden and Mr. Stanton Riggs for the benefit of the pastor. The members and friends were liberal in contributions. We appreciate the kindness of the people in helping our pastor, the Rev. J. H. Nelson.

INDIAN TERRITORY.

Muskogee, James N. Wallace, Pastor.—Our fourth quarterly conference was the best in the history of the church. Dr. D. G. Franklin was at his best and delivered two soul-stirring sermons Sunday morning and evening. In the afternoon the Rev. G. M. Harrell, pastor of the Colored Methodist Episcopal Church, preached for us. Good reports came from all departments. The Sunday school, under Prof. J. B. McCulloch, has taken on new life and much is expected in the future. Mr. Wm. H. Allen, the chorister, is enthusiastic over the

HIGHER WAGES FOR NEGRO LABORERS

Powerful Labor Organization Will Protect Colored Workingmen and Women.

Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

work of the choir and some sweet music is promised during the sitting of the Annual Conference. Mrs. M. A. Price is organist and Mrs. Dora E. Wallace, assistant. All the church claims will be raised and a round report will be made. We raised for the day \$60.52. Amount raised for the quarter, \$322.18. Our people are happy and well pleased with their pastor. A vote of thanks by the quarterly conference was tendered the presiding elder and pastor for their faithfulness. The Southwestern Christian Advocate must be placed in the home of every Methodist family. Our people are ready to entertain the Lincoln Annual Conference, which is soon to gather here. We are working as never before to get sinners converted and Christians revived. Ours is a battle for right and right must overthrow the powers of darkness.

LOUISIANA.

Mansfield, J. A. Landry, Pastor.—Presiding Elder H. Daniels held his first quarterly conference at this place February 20-21. The elder preached a thoughtful and inspiring sermon. The Sacrament was administered and 84 persons communed. Collection good. Paid the elder in full, \$17.50 and had a few dollars left for the pastor. There was a surprise given at the parsonage for the presiding elder, pastor and family, which was very delightful. Refreshments were served and a number of nice things were presented them. Leaders of this movement, Sister Matilda Howard, Lilly Barland, Cynthia Gilbert, Eliza Simpkins and Amanda Norris. Sister Matilda Howard is the president of the King's Daughters and Sons. These good sisters have our hearty esteem.

NURSING MOTHERS AND MALARIA.
The Old Standard Grove's Tasteless Chills Tonic drives out malarial and holds up the system. Sold by all dealers for 27 years. Price 50 cents.

Conference Notices

PARIS DISTRICT. SECOND ROUND.

Brookston, March 30-31; Wolfe City, April 6-7; Bonham, 13-14; Honey Grove, 13-14; Bagwells Circuit, 20-21; Paris, 28-29; Paris Circuit, May 4-5; Hinckley Circuit, 11-12; Morgan's Chapel, 11-12; Greenville, 19-20; Greenville Circuit, 18-19; Terrell and Rosser, 25-26; Chicota, June 1-2; Medill, 2-3; Sulphur Springs and W., 1-2; Free Hope, 8-9; Clarksville, 16-17; Cooper, 15-16; Clarksville Circuit, 9-10. Brethren: Ere this reaches you, you will have your Easter preparations well under way. Do your best and endeavor to raise your full apportionment for Foreign Missions, Home Missions and Church Extension, and report to me on Monday after Easter. The Gospel Tent has been ordered and will be ready to put into commission not later than March 15, 1907. Push all claims and preach Christ. Let us labor for a minimum of 500 souls this year. Organize the "Get One" Bands. JAMES I. GILMORE, P. E.

ANNISTON DISTRICT. SECOND ROUND.

Anniston, First Church, March 22-24; Anniston, Second Church, 21-24; Hohson City and Choccolocco, 24-26; Ashville, 30-31; Attalla, April 6-7; Gadsden, 5-7; Collinsville, 13-14; Cedar Bluff, 20-21; Centre, 27-28; Weaver Station, May 1-2; Heflin, 4-5; Talladega, 11-12; Alpine, 15-16; Sylacauga, 15-19; Ashland and Lineville, 25-26; Wedowee, June 1-2; Lamar, 8-9; Roanoke, 15-16. Brethren: The district is in splendid shape. Our watchword is "Onward." Keep every benevolent cause before your people. J. W. THOMAS, P. E.

HOUSTON DISTRICT. SECOND ROUND.

St. Paul, Galveston, March 24-25; Wesley Tabernacle, March 31-April 1; Trinity, April 7-8; Mallallen, 7-9; St. James, 14-16; Mt. Vernon, 14-15; St. Mark Circuit, 14; Sloan Street, 21-23; Boynton, 21-22; Beaumont, 26-28; Beaumont and Port Arthur, 27-28; Kountze, 29; Orange, May 5-6; Liberty, 11-12; Kendleton, 18-19; Hammond, 24-26; Rosenberg, 25-26; Thompson, June 1-2; Wallisville Circuit, 8-9; Anchor and Columbia, 15-16; Rowville Circuit, 22-23; Dickinson, 29-30; Harrisburg, 28-30; Deepwater and Crosby. Brethren: Bear in mind that Easter is benevolence day and strive to raise every dollar of your assessment then. May there be many souls converted and brought to Christ, and many a parsonage and church improved. J. MERCER JOHNSON, P. E.

GAINESVILLE DISTRICT. SECOND ROUND.

Suwanee, March 16-17; Oxford, 23-24; Union Grove, 30-31; Duluth, April 6-7; Norcross, 5-7; Lawrenceville, 13-14; St. Luke, 10-14; Covington, 20-21; Elberton, 26-28; Elberton Circuit, 27-28; Lavonia, May 4-5; Toccoa, 3-5; Gillsville, 11-12; Commerce, 10-12; Nicholson, 18-19; Athens, 17-19; Gainesville, 24-26; Ft. Street, 26-27; Hoschton, June 1-2; Centreside, 8-9. Brethren: We want the Gainesville District to take first place among the districts. Try to have a good revival meeting in the Spring and make Easter, March 31, a red letter day in every charge. Most all the charges had

The Farmer's Wife

Is very careful about her churn. She scalds it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if her churn is sour it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are almost exactly like the churning of butter. Is it not apparent then that if this stomach-churn is foul it makes foul all which is put into it?

The evil of a foul stomach is not alone the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour and foul stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. In this way it cures blotches, pimples, eruptions, scrofulous swellings, sores, or open eating ulcers and all humors or diseases arising from bad blood.

If you have bitter, nasty, foul taste in your mouth, coated tongue, foul breath, are weak and easily tired, feel depressed and despondent, have frequent headaches, dizzy attacks, gnawing or distress in stomach, constipated or irregular bowels, sour or bitter risings after eating and poor appetite, these symptoms, or any considerable number of them, indicate that you are suffering from biliousness, torpid or lazy liver with the usual accompanying indigestion, or dyspepsia and their attendant derangements.

The best agents known to medical science for the cure of all these symptoms and conditions, as stated by the writers of leading medical and practical journals, all the several schools of medical practice, have been skillfully and harmoniously combined in Dr. Pierce's Golden Medical Discovery. That this is absolutely true will be readily proven to your satisfaction if you will but mail a postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for a free copy of his booklet of extracts from the standard medical authorities, giving the names of all the ingredients entering into his world-famed medicines and showing what the most eminent medical men of the age say of them.

unprecedented success on the first round. Let us all make a step forward on the second round. Success is within our reach. Z. K. GOWEN, P. E.

LA GRANGE DISTRICT.

SECOND ROUND.

LaGrange Circuit, March 2-3; LaGrange Station, 16-17; Zebulon, 23-24; Liberty Hill, April 6-7; Odessadale, 13-14; Culloden and Woodbury, 20-21; Harris City and Warm Springs, 27-28; Chipley, May 4-5; West Point, 11-12; Whitesville and Greenville, 18-19; Yatesville, 25-26; Lovelace, June 1-2; Barnesville, 8-9; Concord and Columbus, 15-16. Brethren: Easter Sunday, March 31. Let's get the program in the hands of each of the committees on Woman's Home Missions, Church Extension and Woman's Foreign Mission Societies. We must raise our whole assessment to meet the requirements and demands of the church. Epworth League and Sunday School Convention will meet Friday, May 10, 9:30 a. m., at West Point, Ga. Program will be out on time. Dr. Penn, Secretary of Epworth League, and Dr. Jacob, Sunday School Secretary, are expected to be with us. R. R. O'NEAL, P. E.

PARIS DISTRICT.

SECOND ROUND.

Brookston, March 30-31; Wolfe City, April 6-7; Bonham, 13-14; Honey Grove, 13-14; Bagwells Circuit, 20-21; Paris, 28-29; Paris Circuit, May 4-5; Hinckley Circuit, 11-12; Morgan's Chapel, 11-12; Greenville, 18-20; Greenville Circuit, 18-19; Terrell and Rosser, 25-26; Chicota, June 1-2; Medill, 2-3; Sulphur Springs, 1-2; Free Hope, 8-9; Clarksville, 16-17; Cooper, 15-16; Clarksville Circuit, 9-10. Brethren: Ere this reaches you will have your Easter preparations well under way. Do your best and endeavor to raise your full apportionment for missions, Home Missions and Church Extension and report to me on Monday after Easter.

The Gospel Tent has been ordered and will be ready to be put into commission not later than March 15, 1907. Push all claims and preach Christ. Let us labor for a minimum of 500 souls this year. Organize the "get one" bands. JAMES I. GILMORE, P. E.

PALESTINE DISTRICT.

SECOND ROUND.

East Calvert, April 13-14; Hearne, 20-21; Bryan Station, 26-28; Bryan Circuit, 27-28; East Mexia, May 4-5; Fairfield, 11-12; Winkler, 18-19; Oakwood and B., 25-26; Palestine, June 1-2; Palestine Circuit, 1-2; Jacksonvill, 8-9; San Augustine, 16-17; Hemp-hill, 22-23; Jewett and B., 29-30; Leona, 29-30; Madisonville, 29-30. Brethren: The District Conference is to be held August 6-11. Push all your claims. Let us make another record this year. L. S. BLAKENEY, P. E.

Special Notices.

PREACHERS' MEETING,

NEW ORLEANS NORTH DISTRICT.

The above named body will convene at Litcher, March 23-24. Every minister on the district is expected to be present. This must be the best year in the history of the district. Bring two subscribers each for the SOUTHWESTERN.

M. C. HARRISON, Pres.
B. F. BRANCH, Sec'y.

PREACHERS' MEETING.

ALEXANDRIA DISTRICT.

The above named body will convene in the city of Alexandria, La., March 4, 1907. All pastors are requested to attend. Matters of importance are before us. W. L. AMOS, Secretary.

MISSIONARY MEETING.

To the Pastors of the New Orleans

North District—BRETHREN: A missionary meeting for our district is hereby called to meet at Scott Chinn Church April 12th, to be conducted by Dr. G. G. Logan, Field Secretary. Let every pastor push the claim of Foreign Missions and try to raise the whole apportionment for this cause and report it to Dr. Logan in this meeting. There will be day and night sessions, and a full attendance and a great time are expected. Afternoon session, 3 o'clock; evening session, 7:30 o'clock. Every pastor is expected to report. J. F. MARSHALL, P. E.

LINCOLN CONFERENCE.

To all expecting to attend Annual Conference to convene in Muskogee, T., March 14, 1907, the Frisco system will furnish reduced rates on certificate plan. Each person purchasing ticket to Conference get certificate from your local agent. Present same to A. W. Talbert for his signature before leaving conference. A. W. TALBERT, Conf. Sec'y.

WANTED—PREACHERS.

Any worthy young man wanting to do work for the Master in a mission field and preach the gospel, write me at Pine Bluff, Ark., 1810 W. Seventh street. Only those of good moral character who can be recommended need apply. S. McDONALD, P. E. Pine Bluff District.

INQUIRY.

I wish to inquire, through the SOUTHWESTERN CHRISTIAN ADVOCATE, for any of my old comrades of Company C, 41st U. S. Infantry, who may be living. I was a member of that company and am anxious to find some of my former comrades. I can help them and they can help me. If any can be found address, Andrew Willies, Cleves, Ohio.

Mrs. Cora B. Miller Makes a Fortune

Started a Few Years Ago With
Capital, and Now Employs Near
One Hundred Clerks and
Stenographers.

Until a few years ago Mrs. Cora B. Miller lived in a manner similar to the thousands of other very poor women in the average small town and village. She now resides in her own palatial home, a stone residence, and is considered one of the most successful business women in the United States.



Mrs. Miller's New Residence, Earned
Less Than One Year.

Several years ago Mrs. Miller learned a mild and simple preparation that cured herself and several friends of female weakness and piles. She was besieged by many women needing treatment that decided to furnish it to those who would call for it. She started with only a few dollars' capital, and the remedy, possessing true and wonderful merit, producing cures, when doctors and other remedies failed, the demand grew so rapidly she was several times compelled to enlarge her quarters. She now occupies one of the city's largest office buildings, which she owns, and almost one hundred clerks and stenographers are required to assist in this great business.

MILLION WOMEN USE IT.

More than a million women have used Mrs. Miller's remedy, and no matter where you live, she can refer you to ladies of your own locality who can and will tell you any sufferer that this marvelous remedy cures women. Despite the fact that Mrs. Miller's business is very extensive, she is always willing to give aid and advice to every suffering woman who writes to her. She is a generous, good woman who has decided to give away to women who have never used her medicine \$10,000 worth absolutely FREE.

Every woman suffering with pains in the head, back and bowels, hearing-deafness, nervousness, creeping sensations up the spine, melancholy, desire to cry, hot flashes, weariness, or piles from constipation, should sit right down and send name and address to Mrs. Cora B. Miller, Box 5476, Kokomo, Ind., and receive by mail (free of charge in plain wrapper) a 50-cent box of her marvelous medicine, also her valuable book, which every woman should have.

Remember, this offer will not last long for thousands and thousands of women who are suffering will take advantage of this generous means of getting cured. So if you are ailing, do not suffer another day, send your name and address to Mrs. Miller for the book and medicine before \$10,000.00 worth is all gone.

February 22, George Washington's birthday, was a great day in Bay Saint Louis for the colored people. For that day the colored children, under the Principalship of Prof. G. W. Brown, entered the new school building, hithertho to be set about as the colored Public school of Bay Saint Louis, Mississippi. Five months ago the city said if the colored people would raise \$1000 would give \$2000 and thus secure the colored children a premises that could be had for three thousand dollars. Now listen sir: The colored people under the direction of City Superintendent, Prof. T. L. Trawick, Principal L. J. Piernas and Principal W. Brown, raised the one thousand dollars in eighty-five days. The premises contains a commodious building which made a very good school building after the removal of certain partitions. The grounds contain several acres and the object is to bring the school up to the status of an industrial school. Watch the results.—A Friend to Education.

Doings of the Workmen ALABAMA

Huntsville, G. A. Deslandes, pastor.—Our work is moving along splendidly. The attendance at our regular services improves right along and we are having a packed house at every service. Sunday School is in first class shape. We have a splendid Epworth League and considerable interest manifested in all of the departments. We have repaired and improved the parsonage to the amount of nearly two hundred dollars and expect to raise every dollar on Sunday, February 17, to pay cash for the work. Our next move will be to paint and overhaul the church edifice. When completed we will have a church and parsonage second to none in the entire conference outside of Trinity, Houston.

MALARIA MAKES PALE BLOOD.

The Old Standard Grove's Tasteless Cathartic drives out malaria and builds up the system. Sold by all druggists for 27 years. Price 50 cents.

NEBRASKA.

Lincoln, (Mrs.) R. P. Curtis.—At Newman Methodist Episcopal Church we are nearing the end of this conference year, and I feel it our duty to speak a few words of praise for our beloved pastor, Rev. W. W. Cowen. He has had a very, very successful year, both financially and spiritually. We have worked in love and harmony and union, and feel that in Pastor Cowen we have the man for the place, for our work has been successful along all lines. We are praying that he will be returned to us the next conference year, as we feel his work is not completed in Lincoln. We also feel there is not another who can commence where he will leave off and do the work as well. Therefore we pray for his return. He is a young man above reproach. He has not only made friends in our church but throughout the city. Our church here needs him.

LOUISIANA

Benson, Bettie Thomas.—The Rev. Hubbard Daniels held with success our first quarterly conference. Reports showed improvement along all lines. We paid the elder in full. We also had with us the Rev. J. A. Landry, pastor of the Methodist Episcopal Church at Mansfield, who preached to a crowded house. We are glad of the return of our pastor, the Rev. J. J. Haskins; he is the man for the place. We are planning to do a great year's work for the Master. We plan to make Easter a gala day.

Baker, J. S. Weaver, Pastor.—The people of Thompson Chapel met me gladly. They showed their appreciation by responding on the first Sunday; also on last Tuesday night they pounded the parsonage with about 75 pounds and a purse. The stewaresses are planning to refurbish the parsonage. Each officer and member is determined to make Thompson what it ought to be. Every department of the church is looked after. Two members have been added to the church. Rev. C. D. C. Bryan, the former pastor, preached to a large audience last Thursday night. The church bids fair to large growth, both spiritually and financially. The Southwestern is looked after.

Norwood, S. Green.—The Rev. J. W. Turner, Presiding Elder, held our 1st quarterly conference on the night of February 21. The church was crowded and the spirit of the Lord was with us. The officers were on hand with written reports, which showed an increase in finance and membership. After listening to a glorious

sermon by the presiding elder the Rev. C. C. Wright conducted the quarterly love-feast and our hearts were made glad as we renewed our vows to do our full duty for the cause of Christ another year. This quarter we raised for all purposes \$68.50; accessions 3. During the conference we secured one subscriber for the Southwestern.

MARYLAND.

Frazer, T. B. Brooks.—A. L. Jenkins, Pastor.—At St. John's Church, the fourth quarterly conference was held by the Rev. W. H. Gaines, presiding elder of the Annapolis District, Washington Conference. The reports gave evidence of unprecedented success. St. John's has been remodeled on the modern style—the choir arranged in the rear of the pulpit. The cost of repairs amounted to \$500, of which \$400 has been raised. The debt of the recently secured parsonage has been reduced to about one-third. The Ladies' Aid Society, an auxiliary to the church, under the efficient presidency of Mrs. Eliza Johnson, raised \$34.01. Eastern is planning to decorate its well constructed edifice. This church takes no stewards' collections. For nearly two years it has used successfully the envelope system. The pastor has been paid up to date; the presiding elder in full; the benevolent collections are far in advance of last year; twenty-seven conversions; twenty-eight accessions. Services well attended. Our pastor, one of the collegiate and theological graduates of Morgan College, is a man of rare ability and yet unassuming in his manner. It can be verily said that under his administration the charge is safe.

FOR OVER SIXTY YEARS.

Mrs. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1098.

MISSISSIPPI

Moss Point, S. H. Cannon, Pastor.—The Rev. I. L. Thomas, D. D., field agent of the Board of Home Missions and Church Extension, was here Sunday, February 4, and his coming was hailed with delight. Dr. Thomas preached at 11 a. m. to a packed house and the people hung on his words while he broke to them the bread of life, and at 3 p. m. he spoke to our people, especially to the mothers about their children. At night, long before the opening of our service, every available space in the church was occupied. At 8 p. m. Dr. Thomas took the stand and for more than an hour held the vast audience spellbound. He dealt with the main issues of the day, especially the foreigners, who are coming to our shores a million a year, the drink habit and the new Negro, and to say he is a modern Sampson on the platform would be putting it very mildly. After the stewards had gotten through with the pastor's collection the people gave Dr. Thomas \$25 for his cause and bought several of his books, "Why I am a Member of the Methodist Episcopal Church." God bless Dr. Thomas and the cause of Home Missions and Church Extension.

Canton, D. F. Dudley, Pastor.—I am serving here my third year. The people received me kindly, and we are preparing to do a good year's work. We erected a three thousand dollar church last year—40 x 60 feet—covered with tin shingles, steel ceiling,

DON'T NEGLECT CATARRH



CATARRH SPECIALIST SPROULE, Who Will Give Free Advice on Curing Catarrh to All Who Ask For It.

Take it in hand at once! Drive it out of your system before it ruins your health—your happiness—your very life itself!

Don't be blind to its dangers, because it works so quietly. Catarrh wrecks more lives than all the other diseases put together—it leads on every year to thousands upon thousands of deaths.

Are you making that common, dangerous mistake of thinking Catarrh a trifling ailment? Are you fooling yourself with the idea it's only a stubborn, obstinate headache that in time will "cure itself"?

Don't deceive yourself any longer! Catarrh can't cure itself. While you heedlessly neglect it, you're fast becoming a hacking, spitting, foul-breathed nuisance—an object of disgust to everyone you meet. Worse still—you're allowing Catarrh to get down to your lungs.

Once Catarrh settles on the lungs it's no longer Catarrh—it's Consumption. Consumption often results from neglected Catarrh, and great numbers of people die every year just because they've neglected Catarrh.

CUKE YOUR CATARRH NOW—don't let it run on another day. Write to me at once and let me give you really helpful and valuable

MEDICAL ADVICE FREE

on just how to cure Catarrh. It shall not cost you a cent, and it's bound to be of wonderful aid to you.

Let me show you what I'll do for you entirely without charge. For twenty-one years I've been studying and curing Catarrh. Now I offer you, without any expense whatever, free consultation and advice on curing your trouble—the benefit of my wide knowledge and beneficial discoveries.

Don't let this chance go by—accept my assistance today! It's promised in genuine sincerity and friendliness. People all over North America, who've already received my advice, gladly testify to what it has done for them. I'll cheerfully send you names and addresses of those who have sought my aid. Now they are cured of Catarrh, as they willingly bear witness. Learn at once how Catarrh can be cured—thoroughly and successfully.

Simply answer my questions yes or no, write your name and address plainly on the dotted lines, cut out the free medical advice coupon and mail it to me without delay. Address CATARRH SPECIALIST SPROULE (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Naval Service) 432 TRADE BUILDING, BOSTON. Don't waste any time—delays are dangerous. Do it NOW.

CUT OUT THIS COUPON

It entitles readers of this paper to free medical advice on curing Catarrh.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crabs form in the nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have a discharge from your nose?
Does the mucus drop in back of throat?

NAME

ADDRESS

carpeted all over, stained glasses, wall papered, nicely painted. We needed a little money to meet a debt, and we had but three days' notice. I gave the alarm, and we raised \$77.00. We have a small membership here, but they are faithful and will stand by the church. Our Sunday School is improving. We are putting forth every effort to get whiskey out of our town. The white brethren are working hard to that end. The officers of this city are on the alert. We will have a rally here on the second Sunday in May. We are preparing to raise six hundred dollars. We shall try to secure that day ten subscribers for the paper.

NORTH CAROLINA.

Central Randolph Charge, W. T. Lomax, Pastor.—Our second quarterly conference convened in Solomon's Temple, January 19-20. Presiding Elder M. J. Bullock was in the chair. Each of the four churches was represented, and reports showed an increase on all lines. Increase in membership for the quarter, 3; total collection, \$5.00; paid the elder in full for this quarter, \$11.50, and had a small surplus. The elder preached Sunday at 11:30 o'clock from Rom. 6, 23, to the delight of all present. This is our second year on this charge, and the the Lord has blessed us. We expect to call the three churches which are not called; two of them are being called now, and the third has some money with which to begin the work.

Lumberton, W. W. Pope, Pastor.—At New Zion Methodist Episcopal Church, our first quarterly conference convened January 19-20, 1907, the Rev. I. Wells in the chair. Reports were as follows: Pastor's salary \$100; presid-

ing elder's \$31.25; benevolence collection \$35.00; on church work, \$9.00; total, \$175.25. Our good friend Mr. Odem gave us a beautiful lot at Pembroke, on the Spauld & Air Line R. R. This is one of our growing towns and we look for great things here for Methodism in the near future. We did not forget the Southwestern. Our Sunday Schools are growing and our work generally is in good condition.

One Way Colonist Tickets

—TO—

CALIFORNIA

On Sale, Daily, March 1 to April 30, 1907, Inclusive.

—VIA—



\$30.00 From New Orleans.

Double Daily Service.

Oil Burning Locomotives.

Pullman Excursion Sleepers on Both Trains Every Day.

Inquire:

CITY TICKET OFFICE,
227 St. Charles Street.
Phone, Main 4027.

PASTORS, SUPERINTENDENTS, TAKE NOTICE!

It is now time to order your Sunday-school supplies for the Second Quarter. Send your orders to Eaton & Mains, 429 Carondelet St., New Orleans, La.

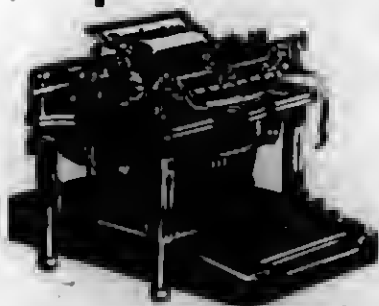
Typewriter Users Know that a new Remington model means a new standard of typewriter work.

The New Remington Models

supply a demand for SWIFTER, EASIER, BETTER TYPEWRITING than any writing machine has ever done before.

As a result of this demand the Remington factory—the greatest typewriter plant in the world—is now breaking all production records.

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FINE AND MEDIUM

FURNITURE.

Latest Styles. Exclusive Designs.
Lowest Prices.

210 & 212 Camp Street.

THE ASTORIA HOTEL AND RESTAURANT

235 S. RAMPART ST., NEW ORLEANS, LA.
Between Gravier St. and Tulane Avenue.

Now open for the accommodation of colored patrons. First-class service. Hot and cold baths. Meals at all hours. Short orders a specialty. Comfortable rooms for rent. Convenient to all railroads and street cars. Phone Main 2712-L.
JOHN J. WINSTON, Prop. L. J. VAITON, Manager.
N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

United for Life

REESE-SERCEY.—Mr. Arthur L. Reese, son of the Rev. A. L. Reese, pastor of New Salem Baptist Church, Baton Rouge, La., and Miss Gertrude Sercey, daughter of Mr. Simon Sercey, skilled mechanic of New Orleans, March 1, 1907, at the residence of the bride's parents. The bridal party left the same day for Venice, California, their future home. The groom is a railroad man and the bride is the accomplished organist of the Mt. Zion Methodist Episcopal Church, New Orleans. The Rev. J. A. Tircourt officiated, assisted by the groom's father.

HAWSEY-PARKER.—On February 17, 1907, at Ethel, La., Mr. John Hawsey and Miss Harriet Parker, by the Rev. J. H. Rylander.

BROWN-JOHNSON.—At the residence of the bride's father, near Clinton, La.,

on February 20, 1907. Mr. Henry Brown and Miss Annette Johnson, the pastor, Rev. J. H. Rylander, reading the ceremony, assisted by Rev. Cornelius Johnson of Clinton. The fathers of the groom and of the bride are owners of large farms.

HAMILTON-ROUCH.—At St. James Methodist Episcopal parsonage, Shreveport, La., December 31, 1906, Mr. Wm. Hamilton, son of the Rev. Wm. Hamilton, of Monroe, La., and Miss Tilsie Rouch, of Baton Rouge, La., the Rev. F. T. Chinn officiating.

BUSH-BROWN.—The daughter of Mr. and Mrs. Thos. Brown, niece of Rev. D. M. Seals, January 23, 1907, at La-Place, La., to Mr. Octave Bush, of St. Tammany parish, a very promising young man. The bride, Miss Rosa, is the youngest daughter and is held in high esteem. The ceremony was performed in the presence of a host of friends and many valuable presents were presented to the couple. Their residence is New Orleans.

MACK-HAWSEY.—On February 11, 1907, at the home of Mr. Huston Mack,

Mr. Albert Mack and Miss Almena Hawsey, of Ethel, La. J. H. Rylander, pastor.

HARRIS-WILLIAMS.—Mr. Thomas Harris and Miss Pearlle Williams, at Mt. Nobo Methodist Episcopal Church, February 24, 1907. Both are prominent young people of Mt. Nebo. The Rev. C. L. Anglum, pastor, officiated.

McMORRIS-MIRAM.—February 3, 1907, Mr. M. McMorris, of Alabama, and Miss Menda Miram, of Newton, Miss., at the home of the bride, the Rev. W. H. Smith officiating.

HARRISON-MEADOWS.—On Thursday, February 21, 1907, at the home of the bride, the Rev. John J. Harrison and Miss Ealon Meadows, at Lafayette, Ala., the Rev. C. L. Johnson, presiding elder of the Atlanta District, officiating. After the ceremony the happy couple were driven to the station, escorted by a cortege of friends, where they boarded the train for Dadeville, Ala., their future home, where the Rev. Mr. Harrison is pastor of the Methodist Episcopal Church. The Rev. Mr. Harrison is an able young minister, a member of the graduating class of '05 of Gammon Theological Seminary. His bride is a charming young woman and is a devout Christian, taking great interest in the social and religious welfare of the church. Upon their arrival at Dadeville, as a token of welcome and respect, they were given a grand reception at the parsonage under the auspices of the Stewardess' Board, and in this affair participated the leading social lights of the city. After much enjoyment, congratulations and well-wishes, the guests repaired to the spacious dining room, where an elaborate repast was served. The bride and groom were the recipients of many useful and costly presents from friends in both cities.

JAMES L. JACKSON.

JONES-WILLIAMS.—At the residence of the bride's parents, Mr. Henry Jones and Miss Harriet Williams, February 14, 1907. The bride is a member of St. Matthew Methodist Episcopal Church, Cane River and Grand Ecure Circuit (La.). The Rev. M. L. Baldwin officiated.

REED-DESHOTEL.—On February 18, 1907, at the Little Zion Baptist Church, Opelousas, La., in the presence of a large company of friends, Mr. William M. Reed and Miss Mary Ann Deshotel. The bride is a popular young lady of Opelousas. Miss B. B. Johnson performed at the organ. The Rev. L. G. Simon officiated.

Z. A. BAPTISTE.

DEAR BROTHER—Some years since, my father, the Rev. Dr. J. N. Fradenburgh, began the preparation of a History of the Erie Conference. With characteristic energy he has persevered and at the present time the work is required. Every published History of the Methodist Episcopal Church has been read—each County History and Directory as far as it could be obtained, and the history of each individual town or city, as many as have been published, these have been used. The history of the individual churches, obtained from old records, manuscripts, papers, books, or related in hundreds of personal narratives with people; many of whom are now dead and all of whom will soon pass away—these add a personal flavor to the narrative. All of the Minutes of the Conference since its organization have been read, re-read and almost committed to memory. Every copy of the early issues of the New York Christian Advocate and a full set of the Pittsburg Christian Advocate since its beginning, have been scanned and every article, notice,

item or line, written by or relating to any member of the Conference, or bearing upon any church within its boundaries, has been tabulated. The Methodist Magazine, The Ladies Repository, The Methodist Review, have been used in the same way. The General Minutes since their first publication, have been consulted so that each personal history has been verified and made as accurate as possible. For there is a biographical sketch of each member of the Conference. While the history will be of especial value to those of the Erie Conference, yet it will be most equally valuable to those of East Ohio, as the Conferences were not divided until 1876, and the history of many churches of the late Conference has been traced up to present time.

The history will be ready for distribution at the meetings of the Conferences, and will consist of two octavo volumes of six hundred pages each, strongly bound, well printed with legible type on good paper.

The price of these splendid volumes will be seven dollars and fifty cents (\$7.50) per set, but to those subscribing in advance of publication the special price will be five dollars (\$5.00) per set. This special rate will scarcely cover the cost of printing and binding, so that my father will not receive a penny for the years of labor spent in the preparation of this colossal work. But the real problem confronting us is this: Shall the History be published at a price that will enable the churches to bid for the work have been received from several publishing houses, but my father does not feel justified in closing for the work unless he has a reasonable guarantee that he will be reimbursed for the outlay. So the price must be approximately enough to advance subscriptions to pay for the work. For your convenience I enclose a form which should be returned to me as soon as you may be able. Talk with your members and include their orders with yours. The work will go to press, if there is sufficient encouragement for its publication, about April 4, 1907. After that date, the price will be raised to seven dollars and fifty cents (\$7.50) per set.

I am very fraternally yours,

ERNEST M. FRADENBURGH.

Chicora, Penn., February 1, 1907.

Doings of the Workmen SOUTH CAROLINA.

Chappell's Charge, B. J. Boston, Pastor.—We are doing all we can here to make Easter, the best day of the year for Missions. On last Wednesday night our Sunday School came to the parsonage led by our good Superintendent S. P. Presley, Misses Fanny Lindsay, Marie Clark, Etory Taylor, Messrs. M. F. Butler, R. D. Lindsay and others and left our table loaded with good things.

THE JUNIOR AND STANDARD CATECHISMS of the Methodist Episcopal Church, South. Price \$.25 net.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

\$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a profit of \$3 for every day's work, absolutely sure. Write at once. 1014 N. BROADWAY, N. Y. Box 2000, Newark, N. J.

March 7, 1907

They Live in Our Memory

Church, Beattleville, La., extend to the broken-hearted family their heartfelt sympathy in their sore bereavement. Committee: Louis I. Verrett, Lillian Tucker, J. Nathaniel Smith.

G. J. ROGESS, Pastor.

MONTAGUE.—Julia Montague, Lake Charles, La., died Sunday, Feb. 17, 1907. She lived a Christian. She leaves a husband, two sons and a daughter to mourn their loss.

B. J. REDDIX.

BLACK.—Geo. Black, a faithful and useful member of St. James Methodist Episcopal Church, Shreveport, La., died in full triumph of faith, Feb. 12, 1907. He was an excellent officer, a useful citizen, a devoted husband.

F. T. CHINN, Pastor.

HOUSTON.—Harriet Houston, an old member of Wesley Church, Hickory, Miss., fell asleep in Jesus Feb. 1, 1907. The funeral service was conducted by the Rev. W. H. Smith, pastor.

BENTLEY.—Sophia Bentley died Feb. 23, 1907, at 11:45 p. m., in full triumph of the Christian faith, after serving the church for 25 years. St. Peter, Donaldsonville, La., has lost a good member. She leaves her husband, one sister, two brothers and a host of friends.

BRIGHTON.—Sister Agnes Brighton, of the Vanceville Charge, La., one of the founders of Mt. Zion Methodist Episcopal Church, the mother of Rev. J. L. Brighton, after 65 years in the army of the Lord, has answered the Master's call. She joined the church at an early age in the State of Virginia, and in this State and Alabama she was faithful to the cause she represented. As a Christian she was a pattern of Christ, and, as a mother, patient and sacrificing. The community has lost a bright and pure light and the church has lost a precious jewel, but heaven has gained a saint. She left to mourn their loss four children, three daughters and one son, the Rev. J. D. Brighton, twenty-two grandchildren, eighteen great-grandchildren, and numerous friends. The funeral was conducted by the pastor, assisted by Father Samuel Armsted and Rev. H. F. O. Abbott. H. W. Lano, Pastor.

WILLIAMS.—Minerva Williams, daughter of Mr. and Mrs. Clark Williams, born May 11, 1892, age 14 years and 8 months, died Feb. 13, 1907, in the faith of Jesus. Funeral conducted by the Rev. Mr. Harvey of the African Methodist Episcopal Church, and the pastor, S. A. Davis.

Hooping-Cough CROUP

The Celebrated Effectual Cure without Internal Medicine

ROCHE'S
Herbal Embrocation
will also be found very efficacious in cases of
BRONCHITIS, LUMBAGO
and RHEUMATISM.

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TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Shaky Women

with nerves all played-out, need the help of a pure, restorative medicine, to put them on their feet again. "I am a thankful woman," writes Mrs. W. E. Lawrence, of 821 6th Street, Portsmouth, Va., "I just had to write and tell you how much good

WINE OF CARDUI Woman's Relief

has done to me. When I got up mornings I would have those low waist pains, and about every month I would get so sick and dizzy, I would have to go to bed. But now, I don't have those spells so bad. I can eat and sleep better and feel stronger, thanks to Cardui." Try it.

At all Druggists

Write Us Freely

describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., 53

Sunday School Periodicals

THE PRICES STATED INCLUDE PREPAYMENT OF POSTAGE.

	Per Year
The Junior Worker's Quarterly. Single copy, 10 cts.; per year...	.30
For Junior League superintendents, pastors, and all working among children.	
The Sunday School Advocate. Illustrated. Weekly. Single copy	.30
Clubs of six and over, per copy.....	.25
"The most beautifully illustrated of the children's papers."	
The Classmate. Weekly. Illustrated. Clubs of six and over, per copy, 60 cts.; Single copy.....	.75
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The Sunday School Journal. Monthly. Clubs of five and over, per copy, 50 cts.; Single copy.....	.60
"The best assistant the teacher can have in the study of the lessons."	
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The Intermediate Lesson Quarterly. Per quarter, 11-2 cts.; per year.....	.05 1-2
Improved in general appearance, excellent matter, clear in exposition, the very best for the price. Two pages to a lesson.	
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A publication intended to do for intermediate students what the Senior Quarterly does for those who are older. Threepages, very interesting and very helpful, given to each lesson. Profusely illustrated by pictures and maps.	
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Improved in every feature. Lavishly illustrated. It is the most attractive of all Sunday school lesson helps for the youngest scholars above the Primary Department.	
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For advanced pupils. Contains forty-eight pages, colored map and beautiful illustrations; a veritable Bible dictionary.	
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Published quarterly, containing the lesson of one Sunday and the explanation of the Sunday following on one leaf, for weekly distribution.	
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Forty-eight pages of delightful and interesting reading matter. Lesson specially fitted for the home. This department of the Sunday school is becoming very popular.	
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A new help for the primary teacher. It furnishes material and suggests methods to aid the teachers tell the story and teach these International Lessons in the most interesting and impressive way. Every primary teacher should be a subscriber.	
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The pictures of The Leaf Cluster beautifully reproduced on small cards for distribution to primary pupils. Issued quarterly.	

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EATON & MAINS, 429 Carondelet St., New Orleans, La.

HICKMAN.—Elvira Hickman, born in the State of North Carolina, died in Napoleonville, La., February 19, 1907, at the age of 58 years. She was one of the founders of Wesley Chapel Methodist Episcopal Church, in Napoleonville. Sister Hickman had been an invalid for a number of years. Before her illness she served her church in many important offices. She was a model Christian mother and has always given good Christian advice to those who sought it. She assured her pastor and her many friends that she was going to rest with her Saviour, whom she had been serving for so many years. She leaves two daughters and six grand-daughters. Her funeral was attended by a host of sorrowing friends. The sermon was preached by the pastor, the Rev. M. S. Jones, assisted by the Rev. Mr. Harter, of the African Methodist Episcopal Church. CARRIE C. BBOOKS.

WILLIAMS.—Isabella T. Williams, ofacompte, La., born Oct. 15, 1876, died Feb. 21, 1907, age 30 years 4 months and 6 days. She was a devout Christian and a Sunday school worker. Nothing pleased her more than the Methodist Episcopal Church. She was always willing to do all that was assigned to her hands. She embraced a hope in Christ when quite young. She seemed to have no fear of death, but was willing and ready to go. She leaves three children, mother, father, four sisters, three brothers and scores of other relatives and friends. The funeral service was conducted by the pastor, assisted by the Rev. B. G. Gatewood, pastor of the Baptist Church. H. J. ROBINSON.

COLE.—Sister Shive Cole, one of the oldest members of Williams Methodist Episcopal Church, New Orleans, died in full triumph of faith Friday, Feb. 1, 1907. The funeral was conducted by the pastor, Rev. J. O. Richards, assisted by the Rev. B. F. Branch and Wm. Mathews. She leaves two sons, one daughter and a host of relatives and friends.

WALKER.—Mr. Turner Walker, who at one time was a probationer in Williams Methodist Episcopal Church, New Orleans, died Feb. 14, 1907, as he lived, out of Christ. The funeral was conducted by the pastor. His wife is a member of our church. He leaves a wife, one brother and a host of friends. J. O. RICHARDS, Pastor.

FRAZIER.—Dorcas Frazier, a member of Mt. Nebo Methodist Episcopal Church, Bastrop, La., died Feb. 23, 1907, in peace. She leaves a mother, one brother and a sister to mourn. The funeral was conducted by C. L. Ingram, the pastor, assisted by Rev. Mr. Mason, of the Baptist Church.

WATSON.—Mrs. Augustus Watson, a resident of New Orleans, mother of Sister Martha John, died Feb. 22, 1907, in full triumph of faith, leaving two daughters, one sister and many friends to mourn. The funeral was conducted by the Rev. J. O. Richards, pastor.

JEFFERSON.—Sister Katie Jefferson, one of the oldest members of New Orleans Methodist Episcopal Church, Hnh, Miss., died Feb. 19, 1907, age 65 years. M. WHITE, Pastor.

McGUIN.—In the death of their little schoolmate, Arella Delzora McGuin, at the age of 3 years and 9 months, the pride of the family and loved by the whole town, the scholars of Mt. Vernon Methodist Episcopal

Crescent City Notes

NEW ORLEANS UNIVERSITY.

Annex Rally Sunday is May 12. A little more than nine weeks yet remain.

Work on the Annex is progressing finely and victory is assured if everyone does his part. The bills for lumber and labor are coming in just a little faster than the money is at present. We are expecting this to be changed just as soon as the churches get the matter of completing the Annex fairly before them. The following is the record thus far:

Previously reported.....\$115.70
Received from students..... 3.70
Received from New Orleans
North District..... 10.00
Received from Alexandria Dist. 4.20

Total to date.....\$133.60

I need one hundred dollars this week to meet present obligations. Send in the amounts collected, however small, to the President, Frederic H. Knight, 5318 St. Charles Ave., New Orleans.

Miss Mamie Wright is home again, after a stay of nine months in Texas, among relatives and friends.

PLEASANT PLAIN.—Sunday, February 17th, the pastor, Rev. Wm. Harrell, preached an excellent sermon to a large audience. Three persons were received into the church. One convert. Pleasant Plain is progressing under the present pastorate. Mr. Jos. Kahoo has been elected President of the Epworth League.

SIMPSON MEMORIAL CHURCH.—The Sunday School service is growing each week in interest and attendance. The 11 o'clock hour of worship was devoted to a general speaking meeting, conducted by President F. H. Knight and the Editor. A large number of young people, converted in the recent revival meeting in New Orleans University, were present, joyfully exulting in the new life they have entered upon. The evening service was successfully carried out by the pastor, Rev. Heary Taylor. A large number of communicants bowed at the altar.

FIRST STREET CHURCH.—Sunday morning, March 3d, the prayer meeting and Sunday school services were well attended. At 11 a. m., in the leaders' speaking meeting, a great time was had and 12 joined the church. At 7:30 the sacrament was administered to nearly 200. During this service two joined the church. The pastor, Rev. C. W. Reeves, was assisted by President F. H. Knight of the New Orleans University and the Editor. Five annual subscriptions were received for the Southwestern. Collection, \$70.00.

WILLIAMS CHURCH.—The officers and members were glad to have their pastor, Rev. J. O. Richards, returned for another conference year, and have given substantial evidence of this fact. They have already replaced the old cistern with a fine new one at a cost of \$37.00. Sunday, February 10, at 11 a. m., Brother William Matthews preached, and at 7:30 p. m. the Rev. A. B. Allen, of Atlanta, Ga., preached an excellent sermon. Sunday morning, February 17, at 11 a. m., Brother Louis Brazley preached. At night the pastor was at his post. The "Win One" Society, organized last year, with

Brother Wm. Fisher as leader, is doing a great work. At its last meeting seven knelt at the altar for prayer, one joined the church. One subscription for the Southwestern.

PASTORS, SUPERINTENDENTS, TAKE NOTICE!

It is now time to order your Sunday-school supplies for the Second Quarter. Send your orders to Eaton & Mains, 429 Carondelet St., New Orleans, La.

FIRST STREET HONORS THE PASTOR.

One of the grandest receptions ever tendered the pastor of our New Orleans Methodism was given in honor of the Rev. C. W. Reeves, pastor of First Street Methodist Episcopal Church, Tuesday night, February 26th. He comes to them for the second year. His work has been so successful that a mammoth petition was sent the Bishop for his return. Dr. F. H. Knight, president, of New Orleans, was master of ceremonies. Among other things, Dr. Knight said: "What manner of person ought the preacher be who is sent to serve a church of this magnitude. There is a name by which we call our preachers—pastor—taken from the word which means shepherd. Then he should be a good shepherd. Here are three things that he must do: He must feed the flock, care for it and protect it. It's an awful thing for the hungry sheep to look up and are not fed." Dr. A. E. P. Albert read a brief sketch upon the ministerial life of Rev. Reeves and presented him to the congregation. The Doctor said: "The purpose and mission of the material elements in the church is for the accomplishments of intellectual and spiritual results." He wished for them not only a material growth but a great gathering of souls this year as never before.

The Doctor also led in a fervent prayer. An organ voluntary, "Refuge," was played by Mrs. O. Smith Gould, the accomplished organist of the church. Welcome address by Miss Ella Lee Rose. She said: "You have been invited here tonight to share our joy in the return of our pastor. He has always been dutiful as a pastor. He is always found in the Sunday school, class meetings and sick room. He is amiable, approachable and winsome. He has great respect for his people. His conduct in the streets and his kindly speaking to everyone he passes has made him a great name in this District. His manner of dealing with the affairs of the church has made the officers his ardent supporters. Rev. Reeves, we bid you welcome."

Attorney F. B. Smith responded in an acceptable manner. Prof. M. S. Davage rendered a bass solo which was loudly applauded. Remarks by the Pastor were next in order.

A sumptuous banquet had been prepared for all. The guest repaired from the Auditorium to the Annex. The menu was as follows: Olives, almonds, celery, 1; custard, 2; soup a la tomato, 3; baked red snapper and potatoes, 4; lemonade, 5; turkey and green peas with cranberry sauce, 6; fruit salad and tomato salad, 7; ice cream, candies, cakes and fruit.

The decorations were strictly patriotic, red, white and blue. Each table had beautiful bouquets of choice flowers.

The following young men rendered excellent service: Ushers, Messrs. Leonard Green, N. J. Dennis, Ed. Ross and Willie Duplesses. Waiters, Messrs. Richard Clark, head waiter; Jordan Cavalier, H. B. Woods, Gus Perkins and Alex. Ross. Mr. Dave Johnson was general manager.

Among others of the invited guests were, Mrs. C. W. Reeves, Vera Davage, E. P. Taylor, Misses Gertrude and Mamie Wright, and J. A. Moton, Esq.

LADIES OR GENTLEMEN

Can make money selling our famous remedies, TAYLOR'S HAIR GROWER and DAN-DRUFF CURE (Pomade), and TAYLOR'S FACE CREAM and BEAUTIFIER in 25-cent sizes. We want a local representative in every city and town in U. S., and can show how you can make a steady income of from \$2 to \$5 per day. All goods guaranteed to please customers or money refunded. No capital required. No risk. Pleasant employment. Write us at once for full particulars. Address TAYLOR REMEDY CO., Dept. "1," Louisville, Ky.

WOMAN'S HOME MISSIONARY SOCIETY, TEXAS CONFERENCE.

The Woman's Home Missionary Society of the Texas Conference will hold a series of meetings at Ebenezer Methodist Episcopal Church, Marshall, Texas, in May, during the commencement week of Wiley University. Later the programs for the convention will specify the date of the meeting. The Woman's Home Missionary Society of the Texas Conference is assessed \$200, to be applied to the King Industrial Home. The Marshall District is requested to raise no less than \$50. Each pastor is therefore requested to start right away in rallying his forces in order that every cent apportioned to his charge may be reported at the coming meeting. It is not expected that a single charge will raise less than its apportionment. The ladies at the King Home are putting forth every effort to help the young ladies of our race who come under their jurisdiction. They are laboring earnestly at a sacrifice, and we ought to show to them by our personal efforts that we appreciate their labors of love, and let them feel that they will ever have our support. Let each sister in the Home Missionary work at her respective charge do all she can to help the pastor in raising his assessment. We also ask each pastor to see to it that at least one delegate shall attend the meeting from each church on his charge. The apportionments for the Marshall District are as follows: Ebenezer, \$8.00; Lodi, \$6.00; Harlton, \$4.00; Queen City, \$3.00; Lasater, \$4.00; Pittsburg, \$3.00; Daingerfield, \$3.00; Jefferson, \$6.00; Woodlawn, \$3.00; Mal-lalieu, \$3.00; Marshall Circuit, \$3.00; Mineola, \$2.00; Tyler and Logview, \$3.00; Hawkins, \$2.00; Texarkana, \$5.00; Texarkana Mission, \$2.00; Rose Hill, \$1.00; Gilmer, \$1.00.

King Home is situated within the borders of the Marshall District, and I would again urge every pastor and lady of this district especially to do his or her best to meet every requirement. I am simply urging you, but I know you have too much church pride to have anything less than success. I am always praying for your success and am ever at your service to do anything that lies in my power to help the cause of Christ and humanity. Respectfully yours, M. A. JOHNSON, Pres. W. H. M. Society, 515 Fannin street, Marshall, Tex.

AN ADDITIONAL LINK BETWEEN AMERICA AND LIBERIA.

LYON-MORRIS.—On Wednesday, the 23rd, 1907, Miss Maud Amelia Lyon, daughter of Dr. Ernest Lyon, the American Minister Resident and Consul General, was married to Mr. John Lewis Morris in the parlors of the American Legation in Monrovia, Liberia. The Legation was beautifully decorated with flags, palms and cut flowers. The day was ideal and although the sun shone brightly there was a slight breeze stirring which kept the weather from being uncomfortable. At

a quarter to twelve the parlors were well filled with gayly dressed ladies and gentlemen. Just as the twelve o'clock struck twelve the sweet strains of Mendelssohn's wedding march played by Mrs. Dr. John H. Reed could be heard and the bridal party, consisting of the bridesmaids, Miss Anna Lyon and Miss Clavender L. Shepley, the groomsmen, Mr. Heary R. Denham and Mr. E. Harrison Lyon, together with the American Minister and Consul, the bride and groom made their way to the altar of roses which had been prepared for them in the northeast corner of the parlor. Bishop L. Scott, the resident Bishop, assisted by the Rev. J. A. Simpson, pastor of First Church, performed the ceremony after which congratulations were received and refreshments served. Many beautiful and useful presents were received.

Among those present were His Excellency, the President, and Mrs. L. E. E. Howard, Secretary of the Treasury, and Mrs. Howard; F. E. R. Johnson, Attorney General and Mrs. Johnson; Hon. W. E. Denham, Consul for the Belgians; Hon. J. Cooper, Vice-Consul for Spain; H. Z. B. Roberts, Chief Justice of the Supreme Court; Hon. R. B. Richards, Associate Justice of the Supreme Court, and Mrs. Richardson; Hon. J. Matthews, Judge of the Quarter Court; Hon. W. F. Tolliver, Speaker of the House of Representatives, and Mrs. Tolliver; Hon. Isaac Moort, and Mrs. Moort; Rev. Dr. and Mrs. A. C. C. Phor; Rev. Dr. and Mrs. J. H. Rea; Mr. J. J. Morris and Mrs. Morris, father and mother of the groom; Col. H. Bailey, Major G. M. Johnson, H. J. E. Phillips, Col. Customs, Prof. Mrs. T. McCant Stewart, and other distinguished ladies and gentlemen.

The bride wore cream oriental silk trimmed with old lace and carried a bouquet of blossoms and carried bride's robes. The bridesmaids wore cream japan silks made in princess style and carried white roses. Mrs. Lyon wore light blue oriental silk; Mrs. Barclay wore mauve silk crepe de chene; Mrs. F. E. R. Johnson wore white silk muslin; Mrs. Richardson wore black satin; Mrs. Tolliver wore black silk; Mrs. Moort wore black silk net over silk; Mrs. Rachel Williams wore white silk crepe de chene; Mrs. S. E. Cooper wore lilac corded silk; Mrs. T. McCant Stewart wore red satin; Mrs. Maurice wore black satin; Miss Mai Grimes wore light blue silk; Miss Edith Schmitt wore pink silk muli; Miss Theresa King wore white silk.

Mr. Morris, the groom, is the son of a well-to-do planter and trader. He is a graduate of the State College which he is now a tutor, and a young man of very great promise. His marriage with Miss Maud's marriage constitutes an additional tie between America and Liberia.

Literary Notes

"THE LIFE OF JOHN WESLEY," by T. Winchester. Publishers, The New York MacMillan Company.

Easter Programs

A large supply of Programs and Supplements for the Easter Missionary Service just received.

We can now fill all orders for Easter Programs direct from this office.

\$1.00 a Hundred
Order now.

Wanted

Educated colored men to travel and distribute samples and orders of goods among the poor people. Salary \$50.00 per month and expenses. Saunders Co., 10, Jackson Boulevard, Chicago.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MARCH 14, 1907

Vol. 41 No. 11

EDITORIAL NOTES

Easter Sunday approacheth. This is the day set apart for the taking of our missionary collection. There never was a time when the demands of the Missionary Society were more urgent. Our conferences have made substantial advances during the past year. We sincerely trust that the Board of Foreign Missions, as well as the Board of Home Missions, may realize every cent apportioned to the several charges. Go in, brethren, to make your Easter collection the greatest in the history of your church.

The Conference on Southern Education will be held this year in Pinehurst, N. C. A retired place was selected because the holding of the meetings in large cities, attended as they were by large audiences, compelled the more popular elements to dominate the program, and then, too, numerous social engagements interfered with the attendance of important members. Two very vital reasons for seeking a retired place. The Conference this year will get down to the careful study of the educational needs of the South.

Superintendent of City Schools Koncoreri, of San Francisco, after brief visits to the New Orleans Negro schools, is reported to have said: "The Negro cannot be ruled and commanded by one of his own color. He must have a white teacher to drill him into the morals which are necessary for his salvation." This theory is an old chestnut and has been exploded so often that the man who uses it is either willfully ignorant of the facts in the case or unable to interpret the progress of men. Try again, Prof. Koncoreri. You've reflected on the schools of San Francisco.

The Atlanta Independent makes an unwarranted attack upon the Colored Young Men's Christian Association of that city, because the Association seeks to raise funds, holds large meetings and is visited by men and boys of the wealthiest Negro families. Say, Brother Davis, the Y. M. C. A. work is the most expensive sort, and needs money, and its mission is not only to redeem men out of the slums, but to do preventative work, to keep men from going to the slums. Suppose some of you men give large contributions to the Y. M. C. A. work and it will not be so much "commercialized."

Palm Sunday, which comes this year on March 24th, is designated Decision Day for our churches and particularly for the Sunday Schools. Decision Day! What a thrill it will give evangelical Methodism if on this day out of the army of three million Sunday School scholars two hundred thousand or more should step out and accept Christ. Decision Day! What an opportunity for the quite four hundred thousand teachers and officers of our Sunday Schools to impress upon the multitudes of scholars the importance of accepting Christ. Decision Day! What an inspiration it is to contemplate even the possibilities of such a united effort for the conversion of the young throughout the church on that day. Three millions on one day earnestly engaged in an evangelical movement would mean the salvation of hundreds of thousands. May it be truly a Palm Sunday when the children shall cry Hosanna to the King.

AFRICA'S AWAKENING

The Methodist Episcopal Church was tremendously in earnest for the salvation and redemption of Africa when, seventy-four years ago, it sent Melville B. Cox as its first missionary to Liberia. His immortal words, "Let a thousand die rather than Africa be given up," have burned themselves into the very life of the church, so that, notwithstanding the reverses, the hardships and, in some respects, the meagre results, after nearly three-quarters of a century of the giving of men and of money, the church has not despaired.

The photograph on this page is a significant one. It is a group of Methodist Episcopal Bishops at the

Never before in the history of our work in Liberia has our church been represented by three of our Bishops at a session of the Liberia Conference. Bishop Burt goes under appointment of the Board of Bishops to tour our missionary work throughout Africa. The Liberian Conference was held under his presidency and that of Bishop Scott. Bishop Hartzell, of course, was there with his wisdom and statesmanlike plans for the development of the work.

But added to this significant group is another group, which may be found on page eight of this issue. There will be found in that group five Protestant Bishops—three of our own church, Bishop Smith of the African Methodist Episcopal Church and



AT THE GRAVE OF MELVILLE B. COX
Bishop Scott, Bishop Burt, Bishop Hartzell

grave of Melville B. Cox. This photograph is not merely to refresh the memory of the heroic death of our first foreign missionary, but these Bishops at the grave of Melville B. Cox pledge anew the faith of the Methodist Episcopal Church in the redemption of the black millions of the Dark Continent. The Methodist Episcopal Church believes thoroughly in the manhood and soul life of the black races. And in this belief it has expended millions of money and devoted the efforts of many of its best sons and daughters. The redemption of these millions of Africa is include in the plan of atonement. They will add to the richness of God's kingdom on earth and to the triumphant shout around the throne above. That these millions have souls to be saved and that ultimately Africa will be led into light and Ethiopia and God will strike hands of reconciliation is not for a moment to be doubted. These men at the grave of Melville B. Cox look out upon the great Methodist Episcopal Church and echo the words so familiar to every Methodist ear, "Let a thousand die rather than Africa be given up."

Bishop Ferguson of the Protestant Episcopal Church of the diocese of Liberia. These two groups are prophecies of a glorious and better day for Africa and the pledge of the faith of Protestant Christianity for the ultimate redemption of the Dark Continent. The Liberian Conference at its recent session showed substantial advances. First, in its benevolent collections, which were double that of the previous year. In all this conference raised \$500.00 for the regular church benevolences—a growth toward self-support. Bishop Scott has lited the shibboleth, "Self-support and the conversion of the natives," and with this ringing appeal he has fired Liberian Methodism. Not only was there a substantial advance in the benevolences, but the Liberian Conference reported that \$25,000 worth of building and repairing had been done or was being done. But, nay more, six hundred conversions were reported, the largest number in the history of our Liberian work.

One of the most significant things in connection with the Liberian Conference is the attack it is
(Continued on page 8.)

The Problems of Christian Missions Among Less Developed Races

By The Rev. Orishatukeh Faduma

1. RACE SUPERIORITY AND INFERIORITY.

By an accommodation of language we speak of races of men. In reality there is only one race—the human race. Of this human race there are several varieties, improperly called races. The Anglo-Saxon and the Negro are not two races, but two varieties of the human race. Superiority and inferiority may be predicated of any variety of the race for the time being, not for all time. They are not inherent in any variety. The Anglo-Saxon may be superior now, but was inferior two thousand years ago.

Christian missions take for granted the fact that only one is our master even Christ, and all we are brethren, that God has made of one every nation of men to dwell on all the face of the earth; that the greatest among men is he who is most serviceable. Christian missions would be a mockery of Christianity if the above axioms are rejected by them.

2. THE TIME FACTOR IN HUMAN DEVELOPMENT.

The development of Christianity from the birth of Christ to 1906 has been painfully slow from a human standpoint. Rome took eight hundred years preparing for world-mastery. The Anglo-Saxon has taken fifteen and a half centuries in his development. European civilization took fifteen centuries to gain political unity, all attempts prior to this were fruitless. There is a fullness of time, a ripening of conditions for nations and individuals. When the fullness of time came, Japan—once considered uncivilized and inferior—threw off the garb of childhood and put on that of manhood, and demonstrated to the world the ability for self-government. China, hoary with age, is now awaking from her long slumbers and remodeling her system of government. Persia is following in the same steps. With only forty years of freedom, the African in America has done what no other race in human history has succeeded in doing. In every case of development there must be years of contact with the more fortunate. It seems fit in the providence of God that nations shall attain their best growth by years of patient work and gradual change. The same laws of evolution are applicable to the operations of Christian missions among the less developed nations of the world.

3. THE EVOLUTION OF NATIONS.

In the education of primitive peoples three stages are necessary. First the period of childhood, when men are merely receivers and imitators. This is the state when they are eager to adopt indiscriminately what is laid before them. The second stage is the critical, when they begin to investigate and are eager to know the whys and wherefores of things. At this stage minds become inquisitive and the teachers' plans are criticised. At this stage of growth the leader may become impatient and through ignorance of psychological laws of growth condemn and discourage the precocious native mind. If at any time a double portion of the Holy Spirit and the spirit of wisdom, humility and tolerance are needed, it is at this stage. The third stage is that of manhood. The mind is now ready to assimilate what is best for its growth. It is able to cast off and retain by being able to discriminate between the necessary and the accidental, between the true and the spurious. It is the age also when matured mind can originate and invent ideas.

Every nation has a mission, a destiny in the world different from all other nations. It is by a process of education that each is expected to find out what its distinctive mission or destiny is. The destiny of the African or the Japanese or any other nation is not in the hands of the Anglo-Saxon, but is in God's keeping. Other nations can only help us to develop our destiny, they cannot make it. The work of Christian missions includes the education of the native mind in such a way that the native can see the truth whenever it is presented to him. Every nation has an individuality of its own which must be cultivated and transferred to another age to be increased or diminished. The right kind of education enables one to know when to add to or subtract from this individuality. No wholesale adoption of forms, be they social or religious, is desirable. There

is a body as well as a soul in all social and religious forms. The soul in them is the vital principle and makes for the true development of man; the body in them, even though useful, is perishable. There is much in religion which is external and accidental, and may be dispensed with or be changed according to climate and temperature. The creeds, vestments, liturgies, and architecture of the West are the result of Western thought and life, and may not be needed in the East, because they do not express the thought and life of the East. Only those should be retained which are an expression of the life, thought, and experience of the learner.

It should not be expected that there would be sameness in form between Japanese and American Christianity, or between African and Anglican Christianity. Race individuality impresses itself upon Christianity wherever it is presented. It is the boastful dream of politicians to Europeanize, Russianize, Germanize, or Anglo-Saxonize dependent nations. It is their mission, they say, to westernize ethnic nations in thought, manners, social customs, names, dress, church liturgy, and architecture. A sorry process of education is that which leaves the learner a man of no country, a nondescript, a mere imitator, a civilized or religious monkey. It is when this political idea of westernizing the world is injected into Christianity that we have a confusion of ideas between civilization and Christianity. The Christian missionary's main work is not to civilize but to Christianize. You may civilize and yet not Christianize a people. Christianity is of larger content and embraces civilization, while the latter is of less content and does not include the former. A native African, Indian, Chinese, or Japanese may be a graduate from one of the best universities of Europe or America, and yet return home a civilized heathen, more or less. On the other hand, educate a native to be a Christian, and you do not fail to make him the highest type of the civilized man. It is well for all Christian missionaries to efface themselves as English, German or American, and abolish the idea of Anglo-Saxonizing, Germanizing, or Americanizing native peoples. The kind of supremacy needed for native people is neither Anglo-Saxon, nor Teutonic, it is the supremacy of Christ.

Christianity comes in as a solvent to the problem of the development of all nations. The backward nations can be lifted up, strengthened, renewed, and not stripped of their national consciousness and individuality. If any religion can recuperate and vitalize the human race or any of its varieties, it is the Christian religion. We plead for an opportunity to be given Christianity to do its own work, and the backward nations to develop unfettered.

4. THE PROBLEM OF INDEPENDENCE.

This brings us naturally to consider the question of native independence in foreign missionary work. It is very encouraging to notice the growth of independence among the native churches planted and fostered by American Christianity.

The Ethiopian movement is epochal in the religious history of South Africa. We cannot ignore it. In its earliest stage it was a purely patriotic movement among several tribes of Southwest Africa, led by 160 chiefs who convened at Lovedale late in 1905, and bound themselves together to found some school for the education of their children. A resolution was passed asking for the co-operation of white people. It was the greatest movement undertaken by natives for their development, and thought by Europeans to augur well for South Africa. The next stage was political, when certain missionary politicians, Afro-Americans, injected in good faith into the minds of natives the idea of native political independence. American missionaries excepted, European missionaries are more or less the vanguards or mouthpiece of their governments to pave the way for foreign governmental control of natives. It is therefore a wonder that the colored American missionary, with a political bias and his patriotic teaching of "Africa for Africans," should be vigorously opposed by Europeans to such an extent that the idea of native independence in ecclesiastical matters, which the philosophy of missions has proved to be the best for all peoples, has been rudely shaken, and

the native is now forbidden to exercise control in his own church, but must be led and controlled by white missionary. In South Africa it is either white leader for the native or no church. What must become of those native independent churches and others that are aching for self-control? What of the teaching always emphasized in missionary work—that as soon as possible, natives should be encouraged to self-support and self-control? The answer now is, "It is better to have foreign political control of natives than a self-supporting church."

Would to God that foreign governments could see the greater advantages to natives learning the "alphabet of liberty," not from England, Germany, Italy, France, or Belgium, but from the New Testament. In the name of the New Testament Christianity which encourages the local self-government of churches, we appeal to Christendom to come and help us win Africa to Christ. The method of the politician is to "divide and govern," the method of Christ is to unify and govern. The politician is eager to annex territories, Christ is eager to annex hearts. White supremacy or Christian supremacy, which? Shall the white man's accursed thirst for land and gold be an obstacle to the regeneration of Africa? Every wrong done by the more advanced to the less advanced nation creates one more barrier to the progress of Christianity. It was therefore needful for Christ to say to his disciples, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven." The Christian religion is not an abstraction: It is life. It is founded on love. The native rightly or wrongly calls Christianity the white man's religion, because it was brought to him by the white man. The failure of the white man to live Christ is the failure of Christianity to impress itself permanently on the native mind. The wrong treatment of the Negro, Chinaman, Japanese, or Filipino in Christian America affects their Christianity here and in their ancestral homes. Christianity is on trial. Not only men, but religions must also be tested by their fruits. Our plea is for the humane treatment of less developed nations by Christian communities and authorities. In this XXth century, one part of the world easily learns of the doings of the other part. Nothing to-day is hid. Every act of social and political injustice dealt by the white man to the Chinese, Japanese, Negro, Filipino or Cuban in the United States, is known and resented by their brothers in China, Japan, Africa, Philippine Islands and Cuba. One of the quickest and best ways to reach these different peoples in foreign lands is to treat them in a Christlike manner here at our doors. Each one of them is already a missionary for good or evil. "Forasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," says Christ.

In the study of the problems of Christian missions among less developed peoples, we may summarize as follows:

1. There are no peoples that are superior or inferior for all time.
2. The work of uplifting must be gradual, to be lasting.
3. Race individuality and race consciousness must be encouraged.
4. The self-supporting and independent Christian church must be the ultimate goal of Christian endeavor.
5. The white man needs more of the Christ spirit in his dealings with other peoples at home and abroad. The civilized heathen, because of his greater opportunity, is more dangerous to Christianity and true development than the uncivilized.

Troy, N. C.

Is it given even to the wisest of us ever to speak a true word about ourselves? Do our whispered or published autobiographies ever deceive anyone except ourselves. We alone seem unable to read between the lines of our self-revelations. We alone seem unable to perceive that sinister, ghost-like figure of ourselves, which we have unconsciously conjured up from our pages for all to see; the cruelly faithful reflection of one whom we have never known. Those who love us and have kept so tenderly for years the secret of our meanness, how can they endure to hear us unconsciously proclaim to the world what only love may safely know concerning us?—Mary Cholmondeley.

Between the great things we cannot do, and the small things we will not do, the danger is that we shall do nothing.—Adolphe Monod.

WORLD'S STUDENT CHRISTIAN FEDERATION

The International Committee of the Young Men's Christian Association of North America has chosen Mr. W. A. Hunton, senior secretary of the Colored Men's Department, one of the five delegates from this Continent that will attend the Seventh Biennial Conference of the World's Student Christian Federation, which will hold its session at Tokyo, Japan, April 3-7, 1907. About 500 delegates are to attend from all over the world and for the first time in the history of the church the Christian forces in all parts of Asia will be represented. Coming as it does at a great "crisis in the kingdom" not only in the Western Hemisphere but also in the Eastern, this is destined to be one of the most significant conferences ever held in the history of the Christian Church.

The place of meeting, Tokyo, is especially strategic because of Japan's leadership in the Orient. Her leadership in military and naval affairs has been amply demonstrated in the late Chino-Japanese and Russo-Japanese Wars. That she is a leader in the intellectual field is rapidly being recognized. In



MR. W. A. HUNTON.

about six years the number of Chinese students in Japan has grown by leaps and bounds from less than fifty to more than 15,000. Formerly students from India went principally to Europe, making Oxford and Cambridge their headquarters. Now there is the rallying ground. Japanese leadership, then, in religious matters is almost a foregone conclusion. This Conference will help to decide that it is to be to Christ instead of Buddha; to the ideals of Christian living rather than to the mystic philosophies of Oriental religions. Japan is the key country for the coming of Christ in the Orient.

The International Committee is to be congratulated upon the selection of Mr. Hunton to represent the work among colored men. He has given eighteen years of his life to our young men in the schools, colleges and cities, and is probably in closer touch with the best and noblest in all our life than any man that could be secured. He is the "logical candidate." His qualities as a Christian gentleman, his ability in his chosen work, no less than his wide observation and large experience make him especially fit for such a mission.

Born at Chatham, Canada, in 1864, he was known from boyhood as one of great promise for the cause of Truth, Right and Goodness. He was early competent to enter His Majesty's Civil Service and was promoted, when hardly more than a lad to a clerk's position in the Department at Ottawa. Here as a leader in the Ottawa Y. M. C. A., he received the training that made him the man sought when a secretary was wanted for the Norfolk, Va., Association for Colored Men. After three years of nursing this Association through its infancy, he was called to succeed Mr. Henry E. Brown, a white man, as secretary of the Colored Men's Department of the International Committee.

Mr. Hunton represents that type of efficient young men among us who are responding to the call of the church for service and leadership. His large vision, zealous proficiency and untiring effort are attested by the fact that the Colored Men's Department has developed under his care from a few straggling organizations, most of them associations in name, at the beginning, until to-day 36 cities have associations, with a membership exceeding 4,000; 21 associations have local secretaries; the total prop-

Jesus, Most Precious Name

By Bishop Mallalieu

How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary, rest.

Dear name! the rock on which I build,
My shield and hiding-place;
My never-failing treasure, filled
With boundless stores of grace!

Jesus, my Shepherd, Saviour, Friend,
My Prophet, Priest, and King,
My Lord, my Life, my Way, my End,—
Accept the praise I bring!

I would thy boundless love proclaim
With every fleeting breath;
So shall the music of thy name
Refresh my soul in death.

—John Newton.

And thou shalt call his name Jesus for he shall save His people from their sins.

Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory;

Receiving the end of your faith, even the salvation of your souls.

To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins.

Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole.

This is the stone which was set at nought of you builders, which is become the head of the corner.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them.

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

erty valuation in buildings is over \$150,000. Ninety student organizations in as many institutions for colored youth have a membership above 6,000 and touch in their activities over 12,000 young men. Two other International Secretaries, Mr. J. E. Moorland, of Washington, D. C., and Mr. George E. Haynes, of Arkansas, are associated with him.

It is of more than academic concern that a representative of "Africa in America and Africa beyond the Sea" is to attend this world conference, that will discuss questions relative to universal Christianity. It will doubtless have much weight with Christian forces centered there that such a descendant of Africans will stand in their midst as a living and indisputable argument that under the influence of Christ and the opportunities of Christian surroundings Africans and their descendants are capable of the highest mental, moral and spiritual attainments—a fact which the world is, gradually being constrained to acknowledge.

Mr. Hunton will sail from San Francisco this week. After the Conference in Tokyo, he will be a member of one of the evangelistic delegations that will tour the Empire. The first week in May, he will attend the China Centenary Missionary Conference at Shanghai, China. Returning he will probably touch at the Philippine Islands and get home in the coming summer.

The Federation has its birth in Sweden in 1895. It now embraces eleven different movements, similar to the Association Movement of North America, some including only one country, as the German Christian Students' Alliance; others group sev-

For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Unto Him that loved us, and washed us from our sins in His own blood.

And hath made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever. Amen.

—Bible.

Many years ago I stood by the bedside of a dying man. He was young, not quite thirty-five. He was honored of all who knew him. Bright worldly prospects were before him. But in an unexpected hour he was smitten with a malignant form of typhoid fever. All that medical skill, and loving care could do was done to save his life, but all in vain. The last hour drew near. His faithful and devoted wife was with him with all helpful ministries that love could suggest. There were also present his three precious little children, the oldest only eight years of age—The good doctor had told us that only a few hours, at most, and the struggle for life must end. Then came the parting scene never to be forgotten. The wife, well-nigh broken hearted, cried out in piteous tones, "O, my precious husband, you must not die, you must not die," while the two older children joined the mother in her agonized plea. Then it was that the sick and dying man gathered strength to say to his loved ones, "I must go, the angels are waiting for me, Jesus is holding out my crown and says come, Good-bye. God bless and keep you all. I must go, Jesus calls me." This said and he dropped back upon his pillow and we thought his last words had been spoken. But a little after I saw his lips moving, as though he was trying to speak, and I bent over him and put my ear close to his lips and caught the words, the very last he ever uttered, "Precious Jesus, Precious Jesus."

Never before or since has that blessed name sounded so sweetly in my ear. There was victory, rest, heaven in the tone and in the accent. He had a vision of his Lord and gladly hastened to meet him.

There are multitudes of millions now living on this redeemed earth to whom the name of Jesus is indeed the name high over all. It thrills the soul with joy, and hope, and unspeakable comfort. It gives assurance of all needed help in life and complete victory over death. Sickness and sorrow and heartache there may be but the sweet, precious name of Jesus soothes and strengthens. Love, tenderness, almighty helpfulness, and eternal deliverance from tears and death are in that most precious name.

eral countries, such as the Norwegian, Danish, Swedish and Finnish national organizations that are entered as the Scandinavian University Christian Movement. Former conferences have been held in Williamstown, U. S. A.; Eisenach, Germany; Versailles, France; Soro, Denmark, and Zeist, Holland.

When a man fills his thoughts, and therefore all his life, with wicked aims and forbidden desires, he ignores the essential and transcendent dignity of his immortal nature—the dignity of God's image upon him, the sign of his redemption, with which he was marked in baptism. O, let us strive to cherish more and more in our hearts ere it be forever too late that honest and haughty self-respect that shrinks from every baseness as from a stain.—Canon Farrar.

A life without hard work would be flat and stale. "The salt of life is work," it has been said; and the salt that each one's life most needs is the particular work that God has laid upon that one. It is well to remember this when one's own work seems to be a misfit—and probably no one ever lived who was not, at one time or another, tempted to feel that about himself. This is part of the very saltiness of work; it puts twang and life and temper into character to keep at a thing when only dogged self-forcing can hold one to it. Let us be glad that the salt of our life is chosen for us. If we made our own choices we should too often take sugar instead of salt, and the system could not long stand that.—S. S. Times.

THE CHRISTIAN LIFE

Life a Metaphor

BY LOU BERTHA PRICE.

Life is an organ, and our days the keys
By which we sound its strange, deep mysteries
Of joy and pain;
The melody flows on from year to year,
And tells a tale to the musician's ear
Of loss or gain.

God is the teacher, and e'er sits beside
The instrument, and will our fingers guide,
If we so choose;
But otherwise He lets us play alone,
And make mistakes at will, while of each tone,
The charm we lose.

Some touch the keys with careful, reverent hand,
And sweet the strains which come at the command
Of fingers skilled;
And others mar their playing by false notes,
And on the quivering air each measure floats,
With discord filled.

Some gaily trifle with the treble keys,
And, careless of the score, which falls to please,
Each plays by ear;
While some prefer the full-toned bass to swell,
Whose solemn sweetness, like a deep-voiced bell,
They love to hear.

We must all play—since God hath willed it so—
While daylight lasts though long the hours grow
To tired hands;
But strength He gives to those who love His sway,
And then they find it pleasant to obey,
His kind commands.

But though we weakly play, or play with strength,
There comes an hour to every one at length,
Which God doth keep,
When, our life's sun, low-sinking in the west,
He locks the instrument, and bids us rest—
Grenada, Miss.
Aye, rest and sleep.

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and childlike docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you with sufficient resignation to God. Put all things, then, in His hand, and offer them before hand to Him in your heart as a sacrifice. From the moment when you cease to want things to be according to your judgment, and accept unconditionally whatever He sends, you will be free from all your uneasy retrospects and anxieties about your own concern.—*Fenelon.*

Out of all stress and strife,
Out of all disappointments, pain,
What deathless profits shall I gain?
If sorrow cometh, shall it slay?
Or shall I bear a song away?
When wave and tide against me life,
Shall I still cleave my course, or drift,
Soul, nerve thyself to such as these
Deep problems, sacred destinies!
It matters not what fate may give;;
The best is thine—to nobly live!

James Buckham.

If you will go to the banks of a little stream and watch the flies that come to bathe in it, you will notice, that, while they plunge their bodies in the water, they keep their wings high out of the water; and after swimming about a little while, they fly away, with their wings unwet, through the sunny air. Now that is a lesson for us. Here we are immersed in the cares and business of the world; but let us keep the wings of our soul, our faith, and our love, out of the world, that with these unclogged, we may be ready to take our flight to heaven.—*Christian Commonwealth.*

The Spirit of Adoption

He is supremely blessed who knows that he is a child of God. The infant prince does not know that he was born to be a king. It is only a fiction that gives him blood that differs in any way from that of a beggar; but he that has been "born of God" is conscious of a life within that is not of this world. The witness of his sonship is within him. When the voice spoke out from heaven to bear witness for him, Jesus said, "This voice came not because of Me, but for your sakes." He needed no vision of the heavenly glory, no thundering "bath koi" acknowledging His Sonship, to enable Him to look up to God with the assurance of a well-beloved Son.

We do not always need words to express our thought. The mother who must think up terms of endearment and protestations of love to assure her offspring of her love does not love enough. In all that deeply moves the heart, there is something that words can not adequately express, and that speaks from heart to heart with a kind of telepathy which is above language. Love hardly needs words for self-revelation; certainly it does not need them when it is God that loves.

When we open our darkened windows, and the rising sun pours his glory in, he does not need to speak, and say, "I am giving you light." We see his rays; we feel them; the world about us is lighted with their glory. When we open up our darkened hearts and let God's love shine in, we need no visions to tell us of our acceptance, for "the love of God is shed abroad in our hearts."

"It doth not appear what we shall be." Is it not enough to be "sons of God?" There is something more beyond. Our fathers made much of death-bed visions and ecstasies, but this is a generation of scoffers. We put aside everything that is beyond our philosophy as incredible, forgetting that the least of all God's ways are beyond our understanding. Why should it be thought a thing incredible that as the eyes grow dim the glory of the eternal world begins to appear? An old rabbinical story tells that Jehovah drew the soul of Moses from the body with a kiss. "It doth not yet appear"—but through this life and through that dark passage which leads into the life beyond the light of His love is enough. "Though I walk through the valley of the shadow of death, I will fear no evil."

It is well for the young woman, when she goes from her father's house to become the light of another home, if she leaves only love behind her. But perfect love implies a perfect character—one without sin and without weakness. Our little lamps shine with unsteady light, and at last they die; but the sun shines undimmed forever; or, if the sun should fade at last, God remains unchanging, and God is love. The witness of His love is unchanging and eternal.—*The Christian Advocate.*

The Bible is God's love-letter to the world. The introduction is the sublime account of creation, showing something of the greatness and majesty of the lover, then by personal incident and historical record and poetical message he tells *what* he loves and *how* he loves, closing with the wonderful description of the beautiful home and bountiful provision He has made for the bride he is gathering to Himself out of true believers from all the nations of the earth.—*A. E. Foote.*

It is one thing to say prayers, and another thing to pray. The note of all true prayer is thanksgiving. We have far more cause for thankfulness in all our lives than anything else. We are under an obligation to God for everything we have.—*Rev. John Grimshaw.*

The Kingdom, on the lips of Christ, is that redeemed society in joining which lies the individual's salvation; to be fit for it is a man's greatest praise; to be unworthy to enter it is his severest condemnation.—*Professor W. F. Lofthouse.*

The reward never rises above the level of the motive.—*Rev. Edward D. Dannatt.*

Burden Bearing

If we only knew the struggles
Many have to do what's right;
We would fly swift to their rescue,
In the earnest, noble fight.

If we could but read the pages,
Of the hearts around us here,
Where we often utter censure,
We would give strong words of cheer.

Could we only know the heartaches
Some among us always bear,
We would strive to soothe their sorrows
And their burdens help to bear.

If we realized how heavy
Dread affliction's hand can be,
We would often shed more freely
Tears of loving sympathy.

Could we guess the hidden meaning
That deep miseries sometimes hold,
Many an act unjustly mentioned
Would a motive pure unfold.

If we could but solve the problem,
Many a life we count but naught;
Would be found to sum up grandly,
Found with golden deeds well fraught.

If we'd only search more closely,
We could find the Key of Love,
Which would help unlock the secrets,
Kindly lent us from above.

A. J. Quigley, in *New York Observer.*

Dangerous Trusting

Many Christians have been put to much confusion and shame by trusting in impressions which, they had supposed, were made upon them by the Holy Spirit, but which came from some other source. Some of the greatest deceptions that ever afflicted a Christian have been brought about in this way. And many professed Christians have been so seriously deceived by their impressions that they have given up faith in God, the Bible and Christianity. The main cause of the mischief seems to be that such ones have trusted in their impressions rather than in God and His Word. They have also failed to distinguish between various impressions. They have taken the impulses of their own natures, the natural exercises of their own minds, and regarded them as being impressions made by the Holy Spirit. And some Christians, because certain thoughts continue to keep exercising their minds several days in succession, suppose that they must have proceeded from the Holy Spirit. In some instances it may be so, but in many cases it is not so. The human mind is such an organism that it often forms the habit of clinging to certain ideas or thoughts in a mechanical manner. I have observed this thing in myself. I have also been greatly deceived by some exercises of mind which I had thought were divinely wrought impressions; but this experience has not been often, nor particularly harmful to me. I am naturally cautious, and I have learned to watch and wait, and examine my impressions. I would not despise or ignore all impressions. Some of them are of such a character that a really spiritual person may know that they came from God. They are convictions, so deep, so powerful, so persuasive, that they are evidently produced by the Holy Spirit; and when this is the case there is a corresponding proof of it in the Providential orderings which follow. I have followed out certain impressions and have come to events which certified to me, beyond doubt, that they were from God. But remember the fact that impressions which come from God are always in harmony with Bible truth, real Bible truth, and not false meanings of it. But trust in God, and not in mere impressions. There is danger in the latter.

C. H. WETHERBE.

YOUNG FRIENDS

Speech

Talk Happiness. The world is sad enough Without your woes. No path is wholly rough. Look for the places that are smooth and clear, And talk of them to rest the weary ear Of earth, so hurt by one's continuous strain Of human discontent and grief and pain.

Talk Faith. The world is better off without Your uttered ignorance and morbid doubt. If you have faith in God, or man, or self, Say so—if not, push back upon the shelf Of silence all your thoughts, till Faith shall come. No one will grieve because your lips are dumb.

Talk Health. The dreary, never-ending tale Of mortal maladies is worn and stale. You cannot charm, or interest, or please, By harping on that minor chord, disease. Say your are well, or all is well with you, And God shall hear your words and make them true.
—Ella Wheeler Wilcox.

Little Maids of Japan

Travelers in Japan say that the Japanese children are the happiest children in the world. It is difficult for us to understand how that can be, because American children are accustomed to a great deal of freedom, and of that, judged by our standard, the Japanese child has very little. Especially is this true of the girls, who are brought up from babyhood to yield their will to their elders in a way that, while very sweet and beautiful to see, is always a source of astonishment to visitors from abroad.

The Japanese girl of good family spends a great deal of her time playing out of doors, and it is this open-air life which gives her the strong, active little body, rosy cheeks and sparkling eyes for which the Japanese women are famous the world over. She is not, as a rule, troubled with many lessons, for much "book learning" is not considered either necessary or becoming in a woman; but nowadays she is generally taught to read and write, as well as to paint and embroider.

The Japanese mode of writing is very different from ours. It is done with a blunt-pointed stick of wood instead of a pen, and Indian ink is used in the place of the writing fluid familiar to us. The Japanese, like the Chinese and most other Oriental people, begin to write at the bottom of the page instead of at the top, and write up the page instead of across it.

The little Japanese girl is very fond of playing ball, but instead of using only one ball, as an American child would do, she plays with several at a time, tossing them up in the air and cleverly catching them as they fall. Even small children become very expert at this difficult game, and it is very interesting to watch a group of the quaint little people, in their picturesque dresses, as they try to outdo each other in keeping the brightly colored balls flying, laughing and chattering all the while.—*The Christian Advocate.*

Little Sermons

This little duty first,
That little duty next—
Brave little sermons the swift days preach
Out of this busy text.

This little moment here,
That little moment there—
Don't let them pass without something kind
Out of our heart to share.

Taking them one by one,
Just as they pass along,
Gladly receiving what'er they bring,
Turning it into song.

—Exchange.

We can never understand religion until we preach it from the standpoint of conversion.—*Rev. G. H. Bainbridge.*

Friendly Letters to a Girl.

My dear Dulce—

I am not waiting for your answer to my last, because I want to write about something in your last to me that I had not time to touch upon before.

You say that the Negro is losing his white friends. Not so, but his white friends cannot fight for him as vigorously as they used to for lack of weapons. Just after the war the Negro's helplessness was his great weapon and his white friends used it untiringly and energetically in his behalf. Fifty years have passed and that weapon is dulled and out of date. It is a poor defence and almost useless for aggressive warfare. The white friends of the Negro are willing, nay, anxious to fight for him now, but they need new, sharp weapons.

Do you remember that night I called you to my room and in the dark we talked and prayed over your future? You had been meeting one of the boys on the sly, Dulce, and I was afraid for you. Before you went to bed you gave me a weapon, my dear; a weapon with which to fight for you and all your race. You placed your hand upon mine and said: "Miss Inez, there shall never be a stain or even a blur upon my good name, either before God or man." And you kept that resolve—I know you did. I watched you all through your school days and have kept track of you ever since. When you broke your slate over a boy's head because he insulted you, I defended you in faculty meeting and warded off punishment; when one of the boys called you "stuck up" because you left a vulgar game I sent for him the next day and dressed him down so that he never forgot it; when I heard, after you left school, that you were having a hard time among bad surroundings, I wrote to a friend to look after you, and heard that you were standing firm and conquering.

Now, Dulce, that weapon has never failed me. When some one says, "Do you personally know one thoroughly virtuous colored woman—virtuous from her youth up?" I can look up joyously and reply, "Yes, indeed."

I know others that I think virtuous, many of them, but I am sure of you. And I know your happy home in the heart of your husband has repaid you, my dear; beside the peace and comfort of your own clean life.

People are always throwing it at me that Negroes steal and lie—do it by nature and can't be cured. Now, they may do it by nature, but they can undo it by grace, as I have proved numberless times; and I wish every boy and girl who conquered the habit of deceit and dishonesty while with us might know what a weapon they placed in our hands to use in fighting for the race.

"Just prove to me that Christian education makes the Negro honest and clean of life," say the people, "and I will help him to Christian education to the best of my ability."

I thank God the young folks gave me some good sharp weapons to use in this battle, but there were some boys and girls who weakened my hands, some who attempted to fashion a weapon from their lives but soon tired and gave up the struggle.

There is no child on earth who has so strong an incentive to build up an honest, clean character as the Negro child. Other children have the pleasure of an approving conscience when they so do, the Negro child also; other children realize that such a character lifts them toward heaven, the Negro child also; but it is only the Negro child who can make his life and character a living weapon with which to subdue the enemies of his race. Ah, if the boys and girls but realized how much it means for them to be honest, true, and clean!

I have not answered your questions about the students who came North, but next time I will preach less and give you more news.

INEZ A. GODMAN.

I have lived to know that the great secret of human happiness is this: never suffer your energies to stagnate. The old adage, "too many irons in the fire," conveys an abominable falsehood. You cannot have too many—poker, tongs, and all; keep them all going.—*Dr. Adam Clark.*

To the Friends of Temperance—An Appeal

Everything points to a re-opening of the Army beer canteen question in Congress next winter. The liquor forces are making a tremendous effort to have the canteen restored. They appear to be exerting a strong pressure on the War Department, and even on President Roosevelt. It will be a sad day in the temperance reform if the rum power is successful in this. The fact that the War Department at Washington, influenced by the liquor interests, is in favor of the canteen makes thousands of army officers opposed to the canteen hesitate to so report, or to denounce it, openly, for fear of personal consequences.

I have read everything I could get on the canteen question for years, but the two articles that recently appeared in one of our religious journals, by Brigadier-General A. S. Daggett is the most thorough, clear, unbiased presentation of the whole canteen question that has ever appeared. It gives "the facts," and completely refutes every argument in support of the canteen, and presents a broad, frank discussion of the whole subject. The temperance people ought to circulate it by the million.

The Reform Bureau will undertake to publish a large edition and supply it at actual cost, where sold, if the friends of temperance will furnish the funds. General Daggett's discussion of the canteen contains nearly 8,000 words. It can be printed in a 16-page (6x9 inches) pamphlet, in large, clear type, and mailed in quantity for about \$1.00 or \$1.25 per hundred—possibly less. Now will you send the undersigned a contribution so that we can issue a large edition of this pamphlet? *We want to distribute thousands of them FREE* among ministers, army officers, Congressmen, members of State Legislatures and leaders in the nation. The postage alone for this will require a large sum, and we simply cannot undertake its publication and distribution unless the friends of temperance help us. If you cannot pay the cash now, send us your pledge on a postal card. Write name and address plainly. Make checks payable to the undersigned.

General Daggett is now retired from active service after a long and honorable career. In the Civil War he fought in the battles of Bull Run, Gaines Mills, Antietam, Fredericksburg, Salem Heights, Gettysburg, The Wilderness, Spottsylvania, Cold Harbor and Petersburg. He was twice wounded. In the Spanish-American War he fought in the Santiago campaign at El Caney, etc. He then went to the Philippines and was in the battles of Imus River, Bacoar, and Yank-tsun. He was also second in command (next to General Chaffee) in the American contingent that made the memorable march to Peking in the Boxer Rebellion in China, and rescued the imprisoned legations, missionaries and others from massacre. He was retired in 1901. But he is still keen in mind and vigorous in body; a modest, refined Christian gentleman. His words on the canteen cannot fail to carry great weight throughout the country.

Let us hear from you soon. Please do not lay this aside and forget about it. "Do it now." We ought to have \$1,000 at once, with which to begin this campaign.

Yours for "a better country" here and now.

REV. RENNETTS C. MILLER,
Reform Bureau's Field Secretary and Superintendent of Literature Department, 145 High Street, Hartford, Conn.

A Missionary in the Home

A wise, thoughtful mother said: "I am a missionary in my home. Six pairs of little ears are listening to my words, six pairs of little eyes are watching my looks and actions, six pairs of little feet are stepping in my tracks, and I wish my children never to see in me that which they may not imitate."

It would be better for some homes than it is, if the mothers were better missionaries in them. It is all right for Christian men and women to be concerned about sending the gospel to the far-off heathen; in fact, we doubt if a man or woman can be a Christian at heart without being thus concerned. But it is of the first and most vital importance that the children reared in the homes of members of the church be led to Christ in their early childhood by their parents. Success here is success all over; failure here is failure for all eternity. Think of your going to heaven yourself and your child going down to hell!—*Religious Telescope.*

Board of Foreign Missions of the Methodist Episcopal Church

By The Rev. Griffin G. Logan, D. D., Field Secretary, Southern Division

PRELIMINARY STATEMENT.

The Missionary Society of the Methodist Episcopal Church was organized in April, 1818. John Stewart, a colored man, in 1816, began to preach to the Delaware Indians, and then later to the Wyandots. So marvelous was his success, that in 1819, the Missionary Society of the church was organized to carry on such work as this colored man had begun. The collection for the society the first year of its organization was less than \$900. Last year, 1906, the collection for the society was, in round numbers, \$1,700,000.

In keeping with the order of the General Conference of 1904, on January 1st, the Missionary Society as such ceased to exist. In its stead, and to do the work that has been done by it for nearly eighty-eight years, were organized two new Boards: The Board of Foreign Missions and the Board of Home Missions and Church Extension.

THE BOARD OF FOREIGN MISSIONS.

January 1st marked the organization of the Board of Foreign Missions, and the Board of Home Missions and Church Extension.

The Board of Foreign Missions and Church Extension is not as the name would seem to imply, separate Boards. It is but one Board. Therefore a separate collection is not to be taken, nor a separate presentation made for Home Missions and Church Extension. It is one cause and as such will have one and the same apportionment.

What is expected for the Board of Foreign Missions, and for the Board of Home Missions and Church Extension?

That the relative claims of the two Boards may be clear to presiding elders, pastors and members, it may be well to state that the Board of Foreign Missions is asking for this year from the general church \$1,250,000. The Board of Home Missions and Church Extension is asking of the general church this year \$1,000,000.

In keeping with the general apportionments of the two Boards, presiding elders and pastors should make the apportionments for the two Boards to their various districts and charges on the basis of \$1.25 for the Board of Foreign Missions and \$1.00 for the Board of Home Missions and Church Extension. This is clear from a glance at the askings of the two Boards for this year.

A church assessed for the Board of Home Missions and Church Extension and for the Board of Foreign Missions should be thus assessed:

Bd. Home Miss. & C. E.	Board Foreign Missions.
" \$ 1.00	" \$ 1.25
" 10.00	" 12.50
" 20.00	" 25.00
" 40.00	" 50.00
" 50.00	" 62.50
" 60.00	" 75.00
" 75.00	" 93.75
" 100.00	" 125.00

Thus it goes right on up the scale.

No pastor has a right to reverse the ratio of the askings of the two Boards and make a higher apportionment for the Home Board than for the Foreign. He may do so, but he will certainly be ignoring the relative amounts that the two Boards are asking for, and I feel sure that since this matter has been called to your attention, if there has been any tendency to reverse the assessments it will not now be done. We simply plead for a chance.

WHY THE LARGER APPORTIONMENT FOR THE FOREIGN BOARD?

Under the old order of things a little more of the entire missionary collection was allowed to the foreign field than to the home field, because the money for the foreign field had a larger number of purposes to serve than the money allowed the home field. The same holds true under the new order. The work of the church at home is done by several agencies: The Board of Home Missions and Church Extension, the Board of Education, F. A. & S. E., and Sunday School Union and Tract Society, and the Conference Claimants' Fund.

The Board of Foreign Missions, single-handed, must look after every interest of the church and the kingdom in heathen lands, wherever we have or desire to have a mission, a missionary or a mission

station. It alone must support the preacher and build the church, support the teacher and build the school house, establish the orphanage, the hospital and the printing press, pay the traveling expenses of the missionaries, and care for the superannuated mission preachers, their widows and orphans. Then consider the difficulties under which our missionaries must work in strange lands, among far-off people. Think of the oceans and stormy seas that must be traversed, peculiar and difficult languages that must be learned, peculiar customs and century-old prejudices that must be overcome, low moral ideas and degrading superstitions that must be firmly and adroitly combated. Think of the numbers that have never heard of Christ and have no knowledge of a Christian Sabbath. Think of only one missionary in all heathendom for every 183,000 people. In consideration of these facts, we submit to the candid judgment and sense of Christian duty of every reader of these lines in general and every Methodist in particular, that the Board of Foreign Missions should have its rightful place in the prayers and hearts and affections and liberality of every member of the Methodist Episcopal Church.

EASTER SUNDAY AND THE BOARD.

Wherever possible, Easter Sunday should be used for the presentation of the Board of Foreign Missions and in taking the collection for it. This day, so far as the benevolences are concerned, should be devoted entirely to the Board of Foreign Missions. It is sincerely hoped that no pastor will omnibus his collections. It is not fair to talk missions and then proceed to take a collection in the name of missions and then distribute it to all the causes of the church. Under consolidation, we have only three collections to take. It is the hope of all the secretaries that each of the Boards have a separate day and presentation. The people are entitled to a clear and definite presentation of the three great benevolences of the church. No pastor can represent these faithfully at one and the same time. We believe the church will do more when it understands clearly. It is up to the pastor to give these three great benevolences a fair representation and a separate chance.

WORLD-WIDE MISSIONS.

World-Wide Missions is the official organ of the Board of Foreign Missions. It is a monthly. It goes into more than half a million homes every month. It has the largest circulation of any religious paper in the world. It gives the most reliable news from all our mission fields the wide-world over. It is a veritable encyclopedia of the religious progress of the world. This paper will be given free one whole year to any person giving one dollar or more to the Board of Foreign Missions. The pastors are requested to send a list of the names of those giving one dollar or more to the Missionary Secretaries, No. 150 Fifth Avenue, New York. If the pastor will do this the paper will always come.

MISSIONARY LITERATURE.

In order to better present the claims of the Board of Foreign Missions it is very essential that our members should read our missionary literature. The Board has published tracts, pamphlets, books and charts on nearly every mission field in the world. These can be secured at very low prices by addressing the Missionary Secretaries at No. 150 Fifth Avenue, New York, or by addressing me at Holly Springs, Miss.

MISSION STUDY CLASSES.

One of the great incentives to enthusiastic missionary work is the Mission Study Class. A number of these have been organized among our young people and are proving wonderfully helpful. We shall be glad to aid in the organization of Mission Study Classes in any charge within the bounds of our Conferences.

CHINA JUBILEE FUND.

Last year a special fund was raised for Japan. This year the General Missionary Committee authorized the raising of a special fund of \$300,000 for China. This is not counted as a part of the apportionment for the Board of Foreign Missions, nor can it be so credited. As this call comes to the whole church, we sincerely hope that every colored

pastor among us will present this matter to his congregation and secure a contribution for this cause. Let it not be said that we are interested only in ourselves. Nothing would so help us in the estimation of the church as to do nobly by this special fund for China.

FINAL WORD.

My brethren have stood by me in this work nobly for four years. I have succeeded because the presiding elders and pastors have aided me and manifested deep interest in me. For this I feel profoundly grateful. When we were first employed as Field Secretary for the Missionary Society all our colored conferences were giving about \$20,000 a year for Missions. Last year they gave in round numbers \$30,000 for Missions alone. I found two of our colored conferences self-supporting, now there are six, with two others within a few dollars of reaching self-support. As I begin my work as Field Secretary of the Board of Foreign Missions, being the only colored man in the work, can I count on your prayers, sympathy, co-operation and support as I have counted on and had them for the last four years?

We constitute an important part of the numerical strength of the church the wide world over. Every tenth member, every tenth pastor, and every fifth presiding elder of the Methodist Episcopal Church the wide world over is a Negro. Every seventh annual conference is a Negro annual conference. Surely then, when the church is planning great things under God for the Board of Foreign Missions, it has reason to expect and a right to demand that its Negro membership do its whole duty.

In this hour of supreme opportunity and imperative duty, when the great commission is heard anew, and the nail-pierced hand points to waiting lands; in this hour, when the doors of heathendom are standing ajar, and the heavens are loud with Macedonian cries from beyond the seas, and the skies are thick with entreating hands; in this hour, when the Board of Foreign Missions has dedicated itself to the glorious task of carrying the gospel news and Christian tidings to the ends of the earth, evangelizing all the world and bringing the heathen to the foot of the cross of Christ—I invoke, beseech and pray the loyalty, co-operation, support and money and prayers of the three hundred thousand Negro members of the Methodist Episcopal Church.

WORDS OF CHEER CONCERNING FOREIGN MISSIONS, ADDRESSED TO THE FIELD SECRETARY, DR. GRIFFIN G. LOGAN.

We congratulate you on being retained as the representative of our people as one of the Field Secretaries of the Board of Foreign Missions of the Methodist Episcopal Church. The Spartanburg district to the last man will stand by you in your efforts to push forward the work within our borders.—*B. F. Witherspoon, Presiding Elder, Spartanburg District, South Carolina Conference.*

It goes without saying that the interest that you represent shall receive my hearty co-operation.—*C. R. Brown, Presiding Elder, Florence District, South Carolina Conference.*

I commend the work of Secretary Logan of the Board of Foreign Missions. Our district will stand by him to a man in the work for the Board.—*J. F. Marshall, Presiding Elder, New Orleans North District, Louisiana Conference.*

The Board of Foreign Missions shall have our heartiest co-operation and our most loyal support.—*T. W. Davis, Presiding Elder, Starkville District, Upper Mississippi Conference.*

The Monroe District will never go back as long as I am on it. Nail that down.—*J. O. Brown, Presiding Elder, Monroe District, Louisiana Conference.*

You are doing a great work. Count on me.—*Dr. B. E. Scruggs, Huntsville, Ala.*

Count on me. The new church that we are planning to build shall not prevent us doing our whole duty by the Board of Foreign Missions.—*H. W. Key, Pastor, Centenary Church, Memphis, Tenn.*

The missionary spirit and the activity should, as never before, be manifested among the colored membership of the church. This should be especially seen in our contributions and prayers for the Board of Foreign Missions. Let us do our whole duty by the Board this year. Count on the Tupelo District to stand by you in this work.—*W. C. Clay, Presiding Elder, Tupelo District, Upper Mississippi Conference.*

(Continued on Page 7, Col. 3.)

SUNDAY SCHOOL LESSON

First Quarter—Lesson XII. March 24, 1907. Title: "Woes of Drunkenness." (Isa. 28:7-13.) Golden Text: "Wine and new wine take away the heart."—(Hosea 4:11.) Hymn No. 697.

BY REV. E. B. BURROUGHS, LL. B., A. M.

Man is indeed a great conqueror. History shows that with mighty grasp, relentless perseverance, and indomitable will, he has laid hold of and succeeded in bringing into subjection the great and powerful forces of nature and made them minister unto him in various ways. By his great power he has felled the forests, built great cities, tunneled the mountains, bridged rivers and made the plains to blossom as the lily of the valley. And yet with all of his genius, admirable as it is; with all his valor upon countless fields of battle, or his successful victory over and wonderful utilization of the forces of nature, he has not, as yet, succeeded in conquering his appetite for strong drink. As in the days of the prophet even so now does he love the cup that inebriates and sets on fire of hell the souls of men. And the strangest thing about it is that he knows an dthat most thoroughly, the direful consequences that inevitably come upon those who persist in the use of the beverage of hell. The woe of drunkenness is known to every sane man. Men know now, as they have always known, that the passion for strong drink destroys the power of love for God, love for humanity, and love for all that is ennobling, beautiful and true. It also causes a man to lose all love for himself and brings him to the level of the brute. "Drunkenness changes tenderness into cruelty, gentleness into violence, sympathy into indifference, fidelity into disloyalty, love into hate." Hence the prophet indeed spoke truly when he said: "Wine and new wine take away the heart."

Our lesson to-day is an accusation made by the prophet Isaiah against those who, at the time, constituted the ruling class at Jerusalem. With a strong and courageous heart he condemns their drunken misbehavior, and brings to their attention the great responsibilities that rested upon them as leaders. With burning eloquence he denounces their bibulous habits, their daily and nocturnal carousals, and points out the results that naturally follow therefrom. Thus he would have them understand that leadership implies obligations and responsibilities not to be lightly esteemed, and that precept without example amounts to nothing. Note the following:

1. Intemperance may be found among the high as well as among the low. It is a common supposition that great people—people who are prominent and wealthy—are good people. The supposition ought to be true, but, unfortunately, and to the shame of such people, it is not. Like other folks, they have their weaknesses. One of them is their love for strong drink. The history of the world shows that millions of them have been ardent worshippers of Bacchus. Alexander, the greatest warrior of ancient times, was a drunkard. But the saddest phase of the matter is, that there are those who minister at the sacred altar, who are known as the mouth-pieces of God, that are given to intemperance. "The priest and the prophet have erred through strong drink," says the prophet. The same indictment may be made against many clergymen to-day, to say nothing of the countless hundreds who occupy high positions in church, in State, and in society.

2. Strong drink blinds morally and spiritually. "They err in vision." God speaks to men through men. But if men would have God speak through them to others, they must be possessed of a clear moral and spiritual vision, as well as of clean and pure hearts. When one is under the influence of strong drink he cannot see clearly and cannot, therefore, direct wisely. God will not reveal Himself to a drunken man. How imperatively necessary it is then that all Christians lead temperate lives, for "we are my witnesses" saith the Lord.

3. Drunkenness leads to filthiness. The drunkard cannot be a clean man. "For all tables are full of vomit and filthiness, so that there is no place clean." When one is given to intemperate habits he loses all self-respect and, at times, wallows, like the hog in the mire, in his own filth. That this is true, needs no demonstration, for evidences of it

may be seen on all sides. If cleanliness is next to godliness, men should strive with all their might to resist the temptation to drink in order that they might be clean.

4. When wine is in common sense is out. Instead of giving attention to the charges brought against them by the prophets, the priests sought to ridicule him and to make sport of his denunciations. "Whom will he teach knowledge? And whom will he make to understand the message? Them that are weaned from the milk and drawn from the breasts?" This is the way of all drunkards. They invariably seek to justify and excuse themselves and failing in this they resort to ridicule and oftentimes to abuse. Were they sober they would act otherwise. But

wine benumbs the conscience, beclouds the understanding and prevents the judgment. It makes a wise man a fool, and causes the giant to become as helpless as a babe. Knowing such to be true, wise indeed is the man that looketh not upon the cup when it is red.

5. Drunkenness leads to everlasting ruin. "They might go and fall backward, and be broken, and severed, and taken." The prophet gave the warning. The people refused to hear. The result was that the Assyrians being near at hand, came down upon and led them away to captivity. Some of God's true prophets are yet in the world, and like Isaiah, are warning the people of the evil and curse that naturally comes to those who follow after strong drink. They may not heed the warning, but turning a deaf ear to what may be said, continue in their evil way. But a day of reckoning will come and, to the drunkard, it will be most terrible, for no drunkard shall inherit eternal life. Remember that a life of drunkenness here means an eternity of woe in the world to come.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic.—March 24.

The Resurrection

1 Cor. 15, 35-58.

Passages for reference: 1 Thess. 4, 13-18; Rev. 20, 11 to 21, 8.

Scripture Basis.—Perhaps there is no one theme more often referred to in the Acts and the epistles than the resurrection. It was the subject of testimony on the part of the early church. It was the keynote of the apostles' arguments. It was that which brought bitter persecution upon them. It was the comfort of believers, as shown in the reference to Thessalonians. It enters into our conceptions of the future world. It was so important to the church that Christ spent forty days after his resurrection confirming it to his followers with many infallible proofs. Jesus foretold his resurrection as he also foretold his death, but they did not understand till after it had taken place. The resurrection is the third step in the complete redemption of man. The first is the conversion of the soul, which must still live in a dying body; the second step is the separation of the saved soul from the mortal body—that we call death; the third step is the reuniting of the soul with the resurrected, immortal body which completes the work.

The Theme Considered.—Jesus's Resurrection Restored Hope. Picture to yourself and to your hearers the black background against which the resurrection stands. That was indeed "Black Friday" when the only hope even a few had was buried in the tomb. No wonder the sun hid his face for a time when Jesus died. Imagine the utter despair in the heart of the apostles when day began to dawn on Sunday. "We had hoped that it was he that should redeem Israel," but that hope had all fled from their minds. But scarcely was the sun up when the tidings of strange happenings began to come in—Mary and the other women, Peter and John with their message. So it went throughout the day, and when evening came, and they were together discussing the reports that seemed too good to be true, Jesus himself came. "Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead."

The Resurrection Fully Confirmed. Jesus well knew the necessity for the perfect confirmation of his resurrection. Therefore he made many appearances to them, convincing even the hesitating Thomas by the overwhelming evidence of his hands and his side. He partook of food with them at the lakeside and fully established his identity. We are not told all the proofs that he gave, but for forty days he so lived in their company that no amount of threatening could ever drive the truth from their minds.

Foretells Our Resurrection. Jesus in his resurrection does not stand alone as one exceptional being, like Elijah, in his translation, but he was "the first fruits of them that slept." He was the first to come forth, but his coming is the surety of our resurrection. Hence it became the basis for the preach-

ing of the doctrine of the resurrection of the dead. This angered the Sadducees, who did not believe in any resurrection, because they were materialists. Persecution arose. "Because of the resurrection of the dead they were often called in question." Hence it becomes

The Arch Stone of the Faith. Paul said, "If Christ be not risen, then is our preaching vain, and our faith is vain also. Ye are yet in your sins; but now is Christ risen from the dead." Wherever he went, whether among Jews or Gentiles, he had to make this the center of his teaching, and maintain it in the face of persecution of the bitterest kind. Not only then but ever since the enemies of the cross have tried to undermine this truth. Because of apparent difficulties in our understanding the process by which God will raise us up, men have been inclined to doubt the fact. If this crowning miracle of his career could be set aside the rest would all follow.

Christ's Resurrection was Necessary. He had foretold it and had staked all upon it. It was only so that there could be any proof that what he said about his atonement was true; if he did not come back from the grave men would say, "He died like other men. He is like other men." He would have been regarded as the world's greatest hoaster and blasphemer had he not been raised from the dead. It was a substantiating of his claims. Being proven, it is the corner stone of our faith.—From *Notes on the Epworth League Devotional Meeting Topics.*

Board of Foreign Missions of the Methodist Episcopal Church

(Continued from Page 6)

The cry of the Methodist Episcopal Church is the evangelization of the world. Hence her interest in the Board of Foreign Missions is increasing as the years go by. The need for money to carry forward this work is more imperative to-day than ever in our history. While the church is on the alert and is trying to send the blessings of the gospel to all the world, the colored membership can not afford to be indifferent, but must help with their prayers and their money. While the collections for Missions have constantly increased, they are far short of the demands and the opportunities of our world-wide Methodism and numerous constituency. The colored membership should strive to do their whole duty by this great society, the Board of Foreign Missions.—B. F. Woolfolk, Presiding Elder, Clarksdale District, Upper Mississippi Conference.

God bless you in your great work. You shall have my prayers and hearty co-operation.—R. J. Buckner, Pastor, St. Paul Methodist Episcopal Church, Birmingham, Ala.

Your work is greatly appreciated by the office, and we want you to know it. We trust that even greater success may attend you in your work for the Board of Foreign Missions.—H. K. Carroll, First Assistant Corresponding Secretary, Board of Foreign Missions.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

AFRICA'S AWAKENING

(Continued from page 1.)

making upon the native problem. Miss Anna E. Hall, a graduate of Clark University and the Boston Training School for Deaconesses, whose work in Atlanta, Ga., as a deaconess in connection with the Lloyd Street Church was blessed with such marked success, went out with Bishop Scott, and has been assigned to work among the natives in Krou Town, on the outskirts of Monrovia. There has been thus placed within the darkness of the Liberian native population one of the best and most consecrated women yet produced by our Southern Methodism. This shows with what vigor the native problem to be faced by our church is being attacked.

THE END NOT YET

There are those who regard the dismissal of the three companies from the Twenty-fifth Infantry as entirely settled. We are of the opinion that there will not be any radical reversion of the position taken by President Roosevelt. It appears that he did not exceed his authority in the dismissal of the troops, but it may yet be proven that in reaching his conclusion and passing his sentence he was misinformed. So conservative a paper as the *New York Evening Post*, in its issue of March 2nd, has an editorial reference hearing on this case, says: "But enough has come out to show how inexcusable was the President's haste and how characteristic his lack of thoroughness in going into this matter." That the *Evening Post* should attach so much importance to the investigation now being conducted is significant. In discussing the matter the *Evening Post* continues:

"As our Washington correspondent pointed out yesterday, the Senate committee investigating the Brownsville affair has examined between forty and fifty witnesses without obtaining a shred of evidence to connect a single soldier with the alleged outrages. It was at first thought that, as B and D companies were quickly formed and placed in position, it was probable that C company contained the guilty men. But the discovery that this company had only a peculiar kind of ammunition—guard ammunition—capable of carrying but 200 yards, and that not a single cartridge of this make was found in the streets, tends to exculpate the men of this company. It turned in after the trouble the exact number of cartridges—650—that was issued to it. From the trend of events thus far, any judge would instruct the jury to acquit those against whom the charges are made. Some other evidence less favorable may in time be developed—it is to be hoped that the evidence of the Brownsville people will be thoroughly sifted. But enough has come out to show how inexcusable was the President's haste and how characteristic his lack of thoroughness in going into the matter. The real perpetrators of the Brownsville shooting may not be discovered; but from some source we may yet learn why the War Department and its inspectors from the very first went on the theory that the men were guilty and failed to study the question of the ammunition on hand. And now that the President has heard that the Fourth Infantry (white) had a man killed in a shooting scrape in Brownsville a few years ago, does he still think the Twenty-fifth Infantry guilty of the most monstrous crime in the history of the army?"

THE SHAME OF NEW ORLEANS

To start with the poorest public school system in the country, operated by any city of any considerable size for Negroes, is to be found in New Orleans. It appears that there is little or no pride on the part of the School Board and the City Council in the development of the schools for Negroes.

Some years ago all grades above the fifth were discontinued in the New Orleans schools for Negroes, with the distinct understanding that manual training would be introduced, and not to this day has the pledge been kept. The school buildings are poorly equipped, and some buildings are poor structures. Some years ago a Negro, by the name of Thomy Lafon, out of a long list of his benefactions left to the city of New Orleans a sufficient sum to erect a school building for Negroes to bear his name. The Thomy Lafon school was modern in construction and had all the facilities for a well regulated school. Unfortunately it was burned, and the great city of New Orleans could not rise above its littleness and prejudice to put back a school equal to the one that had been given.

But more, by THE CITY'S OWN ACTION A CERTAIN DISTRICT IS DESIGNATED AS A DISTRICT FOR LEWD WOMEN. WITHIN THIS DISTRICT IS LOCATED ONE OF THE SCHOOLS FOR NEGROES, THE ROBERTSON SCHOOL. The School Board, being of the opinion that it was not a fit place for the location of a school for the education of children, consented to the sale of this property a number of years ago. It was sold for \$3,000. The city has since paid \$70.00 per month and is now paying that price for renting it. Some time ago the city purchased a piece of property on the corner of Dupre and Bienville streets for the erection thereon of a school to take the place of the Robertson. Certain white people in the community of the purchased piece of property objected, and altho the city has clearly the right to build, it still wavers and has debated this question for months and months all to no purpose. NOW COMES THE INTIMATION THAT THE ROBERTSON SCHOOL IS TO BE RETAINED; to be bought again, even if the city pays more than twice in the

repurchase what it received for it. The Robertson school is to remain in its present location, notwithstanding it is in a lewd district, where, by a city ordinance, children are not allowed, and in this district children of abandoned women are likely to be taken from them and put into houses of refuge and correction. The great city of New Orleans, with its millions of wealth, with its multiplied resources, with its 90,000 Negroes, who constitute the large percentage of the labor, and whose labor contributes largely to the material prosperity of this city, proposes to damn and blight the coming Negro generation, or such part of it as may visit Robertson school, to school advantages only to be given in a lewd district. His Honor, the Mayor, said recently before a meeting of the Committee on Public Buildings that the site of the Robertson and Bienville (the schools located in the lewd district) was not the proper location of a school, white or black, and that it was the duty of the city to afford equal protection to all. The Negroes of this city have been unusually patient. No Negroes in any other part of the country would have tolerated the insults, the discriminations, the unfair and continuous mistreatment that are imposed upon the Negroes of this city. What if a few white people do protest? There must be some place for the location of a Negro school. Are the Negroes not a part of the city's population? Have they no rights? Are they not educated? If the authorities insist on locating the school in the lewd district, there is but one thing for the Negroes to do and that is to boycott it and boycott every Negro who sends his child into this district. In the meantime will this strong city rise to the justice of the case and treat the people who are at their mercy fairly and squarely?

THOSE FOUNTAIN PENS

During the fall and winter the SOUTHWESTERN CHRISTIAN ADVOCATE announced that it would send a fountain pen and the SOUTHWESTERN one year for \$1.75. Up to this date we have not been able to make good our promise, except in a small percentage of the cases. The firm with which we had contracted for these pens made one shipment and we have failed to get others, notwithstanding the pens have been paid for in advance. If our friends will be patient with us we will redeem in full our pledge.



A Unique Group Photographed on the Gallery of the American Legation Monrovia, Liberia, Africa

First Row (left to right)—Bishop C. S. Smith, D. D., of the African Methodist Episcopal Church; Bishop William Burt, D. D., LL. D., of the Methodist Episcopal Church; United States Minister Lyon. Second Row (left to right)—Bishop I. B. Scott, D. D., LL. D., Methodist Episcopal Church; Bishop Ferguson of the Protestant Episcopal Church, and Bishop J. C. Hartzell, D. D., LL. D. of the Methodist Episcopal Church. Third Row (left to right)—Dr. A. P. Camphor, Dr. W. T. Hagan, Ex-President Gibson, Dr. J. H. Reed. Fourth Row—Consul Dennis, Mrs. Lyon, Misses Maud and Annabell Lyon and Secretary Ellis.

THE REV. ISAAC WELLS--AN APPRECIATION

The death of the Rev. Isaac Wells, recorded in last week's paper, removes from the ranks of the North Carolina Conference one of its most valuable members. While Brother Wells belonged to what is known as "the old school," for he had had very limited school advantages, nevertheless he was a man of rare power, splendid executive ability and of unquestioned integrity. He was born a slave and his entire life was a protest against slavery, for he was thirty years old before he knew one letter of the alphabet from another, born as he was in 1837. But no one who came in contact with this man failed to note the strength of his personality and speculate as to what he would have been had he had the opportunities of a better education, and of a more wholesome environment in his early life.

He was the first colored member of the North Carolina Conference, which at the time he joined was composed entirely of white ministers. From that day he has welcomed into the conference all of its members, and thus he sustained a peculiar and affectionate relation with all the men. Notwithstanding he was a man of very limited education he was a friend of education in all its phases, and never for once is it recorded that he lifted his voice other than in the most certain approval of school training for our young people and particularly for our ministry.

Isaac Wells was a preacher of peculiar spiritual force and was cordially received in all the churches, not so much because of the sermons he preached as the life he lived. He in the highest and best sense represented that type of preachers who cleared the forests in the early days and established Methodism in the South. He related a peculiar experience of his own conversion, for it is said that before he was converted he was impressed with the call to preach, and thus under his own preaching, between the plow handles, he was convicted of sin and was gloriously converted.

In 1867, having been licensed to preach as a local preacher, he was assigned to the mission appointment embracing the counties of Rutherford, Polk and Randolph. But these days were stormy and troublesome for any man who represented the Methodist Episcopal Church in the South. Then there was the prejudice of both races against the Mother Church. The whites of the South were intense in their feeling against the church because of the recent war. Negroes were intimidated by the hostilities of the whites, and thus the establishment of the Mother Church in the early days was not without hardships. We have heard Elder Well-tell how he was denied even a drink of water and the privilege of warming himself by a fireside. Pathetically have we heard him relate how he has tied his horse by the roadside, built a fire of trash, and covering himself with leaves, and there spent the night. He was threatened often by the Kluklux, but he failed not. In joining the conference in 1870 he was assigned to Cleveland and Lincoln Counties. This was still an unexplored territory for our Methodism, and the young preacher met with tremendous hardships. He was a man of stalwart frame, more than six feet in height, of a strong and well-built body. He was a blacksmith by trade, and it was this trade that yielded an income to provide for himself and family during his service in those pioneer days.

He subsequently served Lexington and Thomasville; St. Paul, Winston; Lenoir and Hickory, Shelby; Charlotte; St. Paul, Winston, for another term, and Lauringburg. In all of these pastorates he had unusual success. During his first pastorate at St. Paul, Winston, 135 were converted and added to the church, and during his two year's pastorate at Lauringburg 115 were converted the first year and 110 during the second year, all of whom joined

the church. It was in 1890 that Brother Wells was assigned to the Winston District, and it was during his term on this district that we came to know him well, for he was our first presiding elder. Thoroughly in sympathy with a young preacher, kind and considerate in all his administration, he won the esteem and co-operation of his brethren. In 1896 he was assigned to the Greensboro District, in which is located Bennett College, and the College received him gladly. In 1902 Bishop Walden assigned him to the Wilmington District, which he was serving at the time of his death. It was his ardent desire that he should continue in the harness until the last, and so it was. He left home on a recent Sabbath morning to hold a quarterly conference, but returned after he had been out but ten days. Finding himself weak he went to bed and the physician was summoned. He was confined to the bed but two weeks and two days, just sufficient time for him to see his brethren, speak kindly words to his friends and loved ones and say good-bye. It was during his brief illness that the Editor of the SOUTHWESTERN called upon this good man, and found him hopeful and full of cheer, tho weak. He said he was only waiting for the tap of the drum. And well thus he might have said at the close of a ministry of thirty-seven years, in which he had crowded an unusual amount of work, and for a man of limited training he had had unusual success. In his last illness he suffered no



REV. ISAAC WELLS

pain; he was only weak and his crossing the bar was but a quiet hour, his friends scarcely realizing that he had breathed his last. The announcement of his death was the occasion of great sorrow throughout the conference, and at the funeral service more than one-third of the conference members were present, probably more, while friends came from all adjacent towns to do honor to this man of such noble personality. Among those who spoke at the funeral were Drs. S. A. Peeler, J. A. Rush, James A. Foust and M. M. Jones, the Revs. R. P. Hairston, M. J. Bullock, R. Smith, W. W. Pope and N. D. Shambourger. The pallbearers were Dr. J. P. Morris, Revs. G. W. Morehead, A. H. Newsome, S. McDonald, J. C. Robbins and E. H. McArthur. The floral offerings were many and costly.

Brother Wells is survived by a large family. Two sons, John W. and William, are members of the North Carolina Conference.

Dr. F. H. Knight spent last Sabbath in Clinton, La., in the interest of New Orleans University. He preached morning and evening to large audiences and reports a neat sum toward the completion of the Annex. During the evening service at the close of the sermon, twenty-five came forward and knelt for prayer. The Rev. Cornelius Johnson, B. D., is the pastor of the church at Clinton, and to him belongs the credit for the successful arrangements for Dr. Knight's visit.

Personal and General

The Rev. Charles G. Cummings, pastor of Simpson Methodist Episcopal Church, Charleston, W.

Va., is closing an unprecedented year's work. This is Brother Cummings' first year at Charleston, where upon his arrival he found some dissatisfaction as the result of a lawsuit during the previous year over an attempt to sell the property now occupied by the congregation and to purchase elsewhere. Brother Cummings threw his whole force into the work and his people joined him. There was an indebtedness of \$1,500, and on a recent Sunday a rally yielded this entire amount, which now cancels the deed of trust that was held against the property. Simpson Church occupies a very unique site in the business section of the city and is worth fully \$40,000. That this church is now free of debt is quite gratifying, and the pastor and members are to be congratulated. Brother Cummings is one of the most prominent and efficient young men of the Washington Conference, having been prepared for the ministry at Lincoln University and Drew Theological Seminary. At Drew he was the only colored man in his class and was honored by the faculty with the appointment as one of the commencement speakers. Brother Cummings has had a splendid year's work and we are quite sure that Mrs. Cummings had a large hand in it.

Bishop W. F. Oldham may be addressed, until further notice, at Manila, P. I.

Dr. M. C. B. Mason lectured last Sabbath before the Young Men's Christian Association of Atlanta.

Dr. George W. Moore, Field Secretary of the American Missionary Association, is in the city, visiting the Congregational Churches.

Mrs. Knight, wife of Dr. F. H. Knight, of New Orleans University, was called suddenly to Wakefield, Massachusetts, to the bedside of her sister, who is critically ill.

A recent statement of the Bluff City Savings Bank, Natchez, Miss., shows the total resources to be \$18,620.26. Of this \$5,355 is paid-in capital. Mr. J. R. Ross is cashier.

Dr. F. D. Leete, pastor of Central Methodist Episcopal Church, Detroit, Michigan, is the editor of the *Brotherhood Standard*, the official organ of the Brotherhood of St. Paul.

Mr. William E. Bailey, a member of Trinity Church, Houston, Texas, passed through the city last week enroute to the Panama Canal Zone, where he goes to take employment in the machinery department.

Rev. T. J. Johnson, pastor of Wesley Methodist Episcopal Church, this city, was called to Shreveport, La., recently on account of the death of his sister, Mrs. Carrie Williams, one of the prominent members of St. Paul Church.

Rev. I. W. Robinson, pastor of the Ninth Street Methodist Episcopal Church, Covington, Ky., has organized a Men's Sunday Club with a membership of 110. Brother Robinson was chosen the first president of the organization.

New Orleans University has just closed a most gracious revival in which nearly one hundred students were converted and hundreds of others were brought into a warmer Christian life. This is said to be one of the greatest revivals in the history of the institution.

Dr. G. G. Logan, during the early part of April, will hold district meetings of one day each on all the districts of the Louisiana Conference. He is to fill the pulpit of New Orleans University Sunday morning, April 14th. Easter Sunday Dr. Logan will spend with the Rev. S. A. Stripling, at Rome, Georgia.

The Rev. Dr. W. S. Matthews, presiding elder of the San Francisco District of the California Conference, has taken headquarters at 1026 Arch street, Philadelphia, Pa., and will represent the California committee seeking funds for the rehabilitation of our Methodism in the far West. Dr. Matthews is not only in charge of the work of the special committee, but is also looking after that phase of the work of the Board of Home Missions and Church Extension which refers to the relief of California.

PERSONALS

The postoffice address of the Rev. J. A. Tillory, pastor of the Waller Circuit, is Hempstead, Texas.

Correspondents of the Rev. C. W. Ivy will note that his address is now Verba, Jasper Co., Miss., instead of Fort Stephenson, as heretofore.

All correspondents of the Rev. E. J. Cox, Secretary of the East Tennessee Conference and Presiding Elder of the Chattanooga District are hereby notified that his address is Cleveland, Tenn.

Mrs. Line Hines, of Newnan, Ga., in writing a very interesting account of a recent sermon delivered by her pastor Dr. M. M. Alston, said: "The Almighty had His hands on him and he fed His sheep with love."

The infant son, Robert, of Mr. James Andrews, a member of Rock Pine Church on the Yazoo City Circuit of the Mississippi Conference was burned to death very recently. The family

has the sympathy of many friends in this sore bereavement.

Dr. J. M. Shumpert, of Jackson, Miss., performed the rites of matrimony between the following persons recently: Mr. Wm. H. Spurlock and Miss Myatlie Andrews, Mr. James Daniels and Miss Estelle Butler, also Mr. Walter Gordan and Miss Mary Lee Tyler.

The Rev. J. M. Moody, pastor of our church at Crockett Mills, Tenn., was the honored guest at a delightful surprise party a few evenings ago. The informal affair was planned and carried out by his members and friends, who presented to him a wagon load of choice groceries, etc.

The Rev. J. M. Nevils, of Kosciusko, Miss., writes:

"Honor to whom honor is due. It was the Rev. G. W. Hunt, of Bell, who preached the funeral of Bro. Henry Foster, and conducted the burying in Rocky Point cemetery January 20, 1907 and not Rev. J. M. Nevils."

Doings of the Workmen

ALABAMA.

Lafayette, D. A. Marable.—At the close of the last Mobile Annual Conference, over which Bishop Goodsell presided, we the members of Powel Chapel Methodist Episcopal Church were left without a pastor. The Bishop, after looking over the conference for a man to fill the place, and failing, because every available man had been returned to his former charge, left it with the presiding elder Rev. J. A. Holliday to find a man. We felt as if we had been neglected. But not so. God and the Presiding Elder had their eyes upon us. We were commanded to wait and were obedient. On January 17th we received notice from our elder that the man and family had been found that were needed in the parsonage and church and we should prepare to receive them. They reached us January 20th and we found our pastor to be the Rev. R. M. Davis, A. B., one of our sons. We are over pleased with him. He is a classical student, a deep and forcible preacher and a natural orator. It is good to wait. He carries his audience with him every Sabbath, numbering from 300 to 400. Our quarterly conference has just closed its first quarter for this conference year. Reports showed an improvement over any preceeding year. The Rev. Mr. Davis has only been with us 43 days, yet in that time has raised \$152.51; paid Presiding Elder \$20.00, amount in full; one yearly subscriber to the SOUTHWESTERN; one added to the church and \$3.31 for missions. Our Elder, J. A. Holliday, is the right man on the throne. Surely "Good things are in Nazareth."

Warrior, S. H. Donaldson.—Considering the weather we had success in a trustees rally, raising \$13.50. Rev. N. H. Redrick is our pastor.

ARKANSAS.

Clow Circuit, H. Bright, pastor.—My first quarterly conference was held

February 17th, with Rev. D. B. Hars-ton, presiding elder, in the chair. Nearly all of the officers were present with new zeal to lay plans for a good year's work. Our elder has his work well in hand. All past records have been broken. The people speak with high ambition concerning their whole duty this year. We are planning to make Easter a great day on our work. Sunday at 11 a. m. the elder preached a glorious and instructive sermon on "Duty," which greatly impressed those who heard him. Fifty-six souls partook of the sacrament. The elder was paid in full and then we had \$5.35 for the pastor. We have a good set of people on our work and believe they think they have a good pastor. So we are uniform in our thoughts and all are well satisfied.

GEORGIA.

Grantville, E. R. Millor, pastor.—The prospects are very bright for a great year's work. The people are very enthusiastic. Our hopes and our aims seem to be one. The affray has already begun. And the victory is ours. Our first quarterly conference convened in John Wesley Methodist Episcopal Church, February 16-17, with the Rev. C. L. Johnson, presiding elder, in the chair. Bro. Johnson, though new in this capacity, was master of the situation. The conference was very largely attended and good reports rendered from the various officials. The presiding elder preached two very practical, logical, instructive and helpful sermons. The people are all happy, gratified and satisfied over the entire situation. Thus we are looking forward for greater and better things this year. Collection for the day, \$38.00.

Rivertown, P. L. Bryant.—In Pleasant Hill Church, March 2-3, our quarterly conference was held. The officers presented good reports, which showed the work in general good condition.

On Sunday morning at 10:30 o'clock we had a glorious love feast conducted by Rev. T. S. Satallings, one of the local preachers on this charge. At 11:30 o'clock the Rev. C. W. Adams preached a soul stirring sermon from St. Matthew, 4:1, 2, 3, 4. Bro. Adams was at his best. We raised the full amount of the elder's money for the quarter—\$21.00. Seventy-eight partook of the Sacrament of the Lord's Supper.

Greenville, G. H. Lemon, pastor.—Conference convened at Rust Chapel February 17, with the Rev. R. R. O'Neal presiding. After the devotional service, very appropriate remarks were made by the chairman and the regular order of business was resumed. The officers were, for the most part, present with good reports. Every phase of the work was carefully looked into. It was shown by the pastor's report that all departments of the church work were being looked after, and the SOUTHWESTERN is the welcome visitor into the homes of our people, and its circulation is being vigorously pushed to a healthful and helpful end. Elder O'Neal preached two noble sermons on the Sabbath to the satisfaction of all his hearers. Collection for the day, \$22.64.

Baxley, J. H. Cole.—Presiding Elder J. W. Fisher held the first quarterly conference on this charge February 9-10. Good reports were presented. The elder's sermon brought comfort and cheer to many hearts. Paid him \$16.00. On the evening of February 26th, the young people of the Epworth League and others agreeably surprised the inmates of the parsonage by their visit and generous contributions. The evening passed pleasantly for all.

Starkville, J. H. Austin.—After two year's service of a good faithful Christian in the person of Rev. W. H. Gillian, who began the beautifying of Griffins Chapel by remodeling and building a tower, was removed before completing his work. But Starkville has been blessed with another good man, the Rev. E. C. F. Troupe, who has laid his plan's to complete the work. On the 24th of February, a very rainy day he raised \$80.25 on the paint of the church. We can only ask the Lord's blessings on such faithful efforts. We feel that with such a man as the Rev. Mr. Troupe at the head we will be able to lead the district.

LOUISIANA.

Houma, D. J. Price, pastor.—The Stewardess, sisters of Wesley Chapel, V. Porche, M. Smith, M. Henderson, M. Granville, S. Grant, M. Dupont, C. Smith, E. Harthorne, M. Beo, L. Singleton, A. Graham, C. Walker and S. Amos, had the parsonage in good shape for our reception. The trustees, led by Brothers Peter Smith, T. S. Singleton, Messrs A. J. Porche and A. J. Arseneaux, put a very nice set of furniture, among other things, in the parsonage, which were timely and indispensable. The choir, of which Dr. H. H. Ford, M. D., is the president, led by Misses Pansy F. Pemilton, Dotsy Murray, Flavia Lukerson, Lucy Singleton, and Everlina Arseneaux, gave an entertainment February 28 at the Ford's Hall, netting a goodly sum, and presented one dozen chairs to the church. For all of which we thank them kindly.

Minden, J. C. Clark, pastor.—We are getting along nicely at this place. We had our presiding elder with us on the 12th of February, the Rev. J. D. Brown, who preached a soul stirring sermon. I am working hard to plant the old Methodist Episcopal Church at this place. We rent a house for our church services. We have bought a lot and

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paid all due on the same, except \$29.00. Have put in chairs, lamps, and a table. I am planning now for a big day on the 4th Sunday.

Marthaville, A. J. Proctor, pastor.—We found the work in good shape and taken hold where the Rev. T. H. Munson closed. We are trying to succeed by the help of the Master and are doing fairly well thus far. We have been well received by the good people both of this place and Roheline. Each place is trying to make it pleasant for me and my family. We have had three storms since the annual conference. On Saturday night March 2nd, a storm, gathering force from every direction, concentrated on the parsonage at this place and when it had subsided we found every thing for the comfort of the inmates. We feel very grateful to Rev. and Mrs. E. P. Harris, Mrs. Morehead, Mr. and Mrs. Burns and a score of others who so generously contributed to the success of this occasion. The Rev. Mr. Harris made the presentation speech and the pastor and wife responded. "God be with you till we meet again" was sung, led by Mrs. P. Essix, and we had our guests God speed. Mr. S. Walker was an important factor in raising this storm. Also Mrs. O. B. Ford looked after the cash department and quite a neat sum was raised and handed the pastor.

Many, W. H. Simmons, pastor.—I have made my first round over my new work and have met all the brethren. They received me with glad hearts and soon raised my moving expenses. I am now in the parsonage and preparing to finish it. I find on the work 50 members and have received two, making a total of 52 on the circuit. We are planning for splendid services on Easter, God willing.

Shady Grove, L. Estavan, pastor.—On Thursday night, February 21st, while in bed taking a good sleep I was aroused by a sweet Gospel song at the parsonage door. I got up and invited the songsters in, and to my great delight found that it was members and friends of Shady Grove and St. Matthew Methodist Episcopal Church, of this place coming to surprise the pastor and family with a pound party. They came in and filled our large table with many good things. This party was led by Bros. A. C. Cato, Joe Walker, Wm. Walker, Richard Gant, Sisters Edith Jackson, Hannah Simond, Rosa Walker, Nellie Walker, Hester Gant and a host of others. After a few words of thanks by the pastor the party retired. I take this method of thanking them.

Malaria Makes Pale Sickly Children. The Old Standard Grove's Tasteless Chills Tonic drives out malaria and builds up the system. Sold by all dealers for 25 cents. Price 50 cents.

MISSISSIPPI.

Aberdeen, E. D. Coleman.—I need not tell you that with our energetic pastor, Dr. B. H. S. Ferguson, and the active officers and loyal members that we are leading the Upper Mississippi Conference, we are now domiciled in new brick church, illuminated from basement to gallery with electricity and the agent of the I. C. R. R. has just notified us that our car of new pews is at the depot, for which we paid \$1,000. Our first quarterly conference was quite a success, notwithstanding Presiding Elder F. H. Henry was indisposed and could not be with us; but the pastor of West Point, the Rev. Dr. Marsh, filled the position with credit to himself and left a lasting impression. The church is prospering along all lines, spiritually and financially. We are looking forward to having one of the grandest Easter exercises in the history of the church. With this new superintendent, F. N. B. Ward, we are sure of great success. Under his present administration this Sunday school is continually increasing, so much so that the Sunday school donated to the trustees on their new pews \$27.50; the Good Samaritans donated to trustees this sum of \$100 on pews. We regret very much to hear of our sister town, Columbus, losing her church and contents by fire. We extend our sympathy to them in their calamity. We learn that they will rebuild at once a brick church. Our pastor made a flying trip to Columbus last week. Our pulpit Sunday, March 3, at 11 a. m., was filled by the new Presbyterian pastor, who gave us an excellent sermon. Any congregation should feel congratulated to have such a pastor to preside over them. At 7:30 p. m. our pastor preached one of his searching sermons. We are looking forward for a great revival and are praying for the conversion of many souls. We are glad to welcome back home our friend and brother, Mr. David Powell, who after finishing his college preparatory course at Rust University, took a course in the Chicago Manual Training School. At our last quarterly we elected Miss Dora Hambrick as our reporter to the Southwestern.

Okolona, P. S. Bowle, Pastor.—On my arrival at the above named place I met a most hospitable people. Though cold and damp the weather we were made to feel that the sun was shining, we were made to feel the very breath of welcome and the people received us gladly. Our church has within its ranks some as broad-hearted Methodists as can be found anywhere. Just a few nights after our arrival, when all was quiet in our home and we were preparing to retire for the night we heard sweet strains of music and the tread of many feet, and upon opening the door in rushed a crowd of men, women and children. These marched through the hall and into the dining room, and filled the table with some of the best eatables that could be found in town. This company was led by Mrs. Amanda Shotwell, Bro. L. N. Jones, Mrs. Sophia Hamilton, Ament Jones, Hettie Walker, Lona Merriwether and others too numerous to mention. Following this came our first quarterly conference. Our presiding elder, Rev. W. C. Clay, was on hand full of life and good advice. The conference was a success from every viewpoint. Full attendance and good reports. The church has taken on new life. Class-meetings have reached a high point; seventy class members present at last meeting. Our watchword is "Victory for Christ."

ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Troubles and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Southwestern Christian Advocate May Have a Sample Bottle Sent Absolutely Free by Mail.

If you are sick or "feel badly," begin taking this great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble

"I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers."

Gratefully yours,
Mrs. A. L. WALKER, 331 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and many fatal results are sure to follow. Kidney troubles irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull aches in the back, joints and muscles; makes your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

How To Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

EDITORIAL NOTICE.—So successful is Swamp-Root in promptly overcoming even the most distressing cases, that to Prove its wonderful merits you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle.

In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the SOUTHWESTERN CHRISTIAN ADVOCATE.

Swamp-Root is pleasant to take and you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

West Point, L. F. Jones.—My first quarterly conference was held February 16-17, with Rev. F. H. Henry in the chair and the majority of members of this quarter present. Everything looks fair for a great year's work. The elder preached an eloquent sermon and administered the Lord's Supper to 35 communicants. Raised this quarter for all purposes, \$41.05. Paid presiding elder in full.

Verba, Jasper Co., C. W. Ivy.—I arrived on my new work Saturday after the adjournment of the Annual Conference, and from the outlook I think with God's help we will accomplish much good this year for God and Methodism. We have part of the framing on the ground and \$90 on hand to build a much needed church at Springhill. There are some good members at this place who are willing to do what they can for the cause. Mrs. C. W. Ivy is yet in Memphis, Tenn., where her doctor says she must remain until April. She is with P. W. Ivy, our son, a mail clerk for six years on the Valley railroad.

Sheppardtown Circuit, Byrd Dant-

zler.—This circuit is on a boom. The Annual Conference and Bishop made no mistake in sending us the Rev. C. A. Jordan to be our pastor; great things are expected and planned for. Our first quarterly conference was a success. We had a splendid service on Sunday, February 24. Our efficient presiding elder, the Rev. J. W. Winbush, was with us and rendered faithful service. Our Sunday School and Epworth League must lead the district this year. Raised this quarter \$30. Our local preachers and officers are wheeling in line. The district cry is "One thousand souls for Christ and a thousand dollars for benevolence."

Clinton, W. L. Mills, Pastor.—Our first quarterly conference convened March 2-3, with the Rev. R. P. Threlkeld presiding. Most of the officers were present with good reports. Every indication pointed to a successful year's work. Quite a crowd came out on the Sabbath to hear the word of God. At night we were blessed with the presence of the Holy Ghost. The Sacrament was administered to about 60. Collected for the quarter, \$47.77.

MISSOURI.

Springfield, Wm. H. Wheeler, Pastor. For Pitt's Chapel Methodist Episcopal Church, this conference year is rapidly drawing to a close. Indications point toward the crowning of a successful year's work. In many respects, notwithstanding the church and city were greatly handicapped in the beginning of conference year by the mob, etc. Our last quarterly meeting on the whole was the best of the year. Rev. W. H. Smith, presiding elder, delivered two very inspiring and edifying sermons, to the delight and comfort of his hearers. Four conversions and the same joined the church; one baptism. Amount collected on Sunday, \$50. The elder pronounced the trustee's report, in some points, the best he had heard on his rounds this year.

Sickness has been very prevalent here. During the last month the Death Angel has visited Pitt's Chapel and taken away two old and respected members, and one young member, viz., EDITH ROBERTS, age 80 years; KING COKER, age 71 years, and JENNIE P. STRAUGHTER. They were held in high esteem by the church and friends. Each funeral was largely attended. Sister Roberts leaves her husband and a large family; Sister Straughter, a husband, six brothers, two sisters, mother and others.

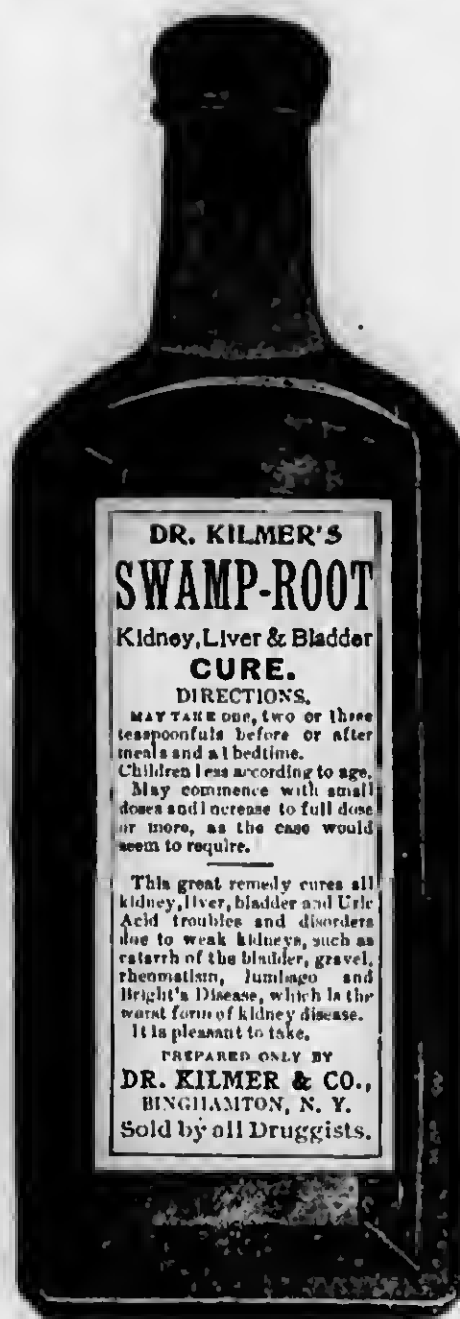
OKLAHOMA

Sewell, R. Cleveland.—In company with my father, who is known as J. J. Cleveland, I went over to the Lincoln District Conference, which convened at Boley, Ind. Ter., the latter part of July and the first of August. While there we met the beloved presiding elder, D. G. Franklin, and several of the preachers, some of whom I knew before leaving Alabama. I asked them permission to read a composition in their district conference and they gladly granted me the permission, asking where I was from and who was my pastor. Upon the inquiry of these gentlemen as to where we were from and who was our pastor, I informed them that Sewell was without a pastor and laid before them the need and possibilities of the place. It has its steward and trustee boards, class leaders, Sunday School and Women's Home Missionary Society all organized. Now we are putting forth every effort to build a church in Sewell. Dr. Gallon organized the New Hope Methodist Episcopal Church in the home of one of his stewards, J. J. Cleveland, and oh, what a glorious occasion it was! We first thank the Lord for sending Pastor Gallon here and secondly we do heartily thank him for coming. He has appointed a rally for the first Sunday in March. We ask the prayers of the church that we may be successful in building a church at Sewell. We have purchased two lots for that purpose. We are few in number, but the Lord is with us. He has promised to help us and we believe in Him.

TEXAS.

Gonzales Circuit, Mason's Chapel, G. E. Tyler, Pastor.—Rev. J. W. Weakly, presiding elder of the San Antonio District, held his first quarterly conference February 9-10, 1907. Nearly all officers were present with good reports. Paid presiding elder \$20.50; for all other purposes, \$14.75. Total \$35.25. The elder preached two able sermons which held his audience spellbound. The Lord's Supper was administered to 43 souls.

The Old Standard Grove's Tasteless Chili Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.



(Swamp-Root is pleasant to take.)

Conference Notices

WACO DISTRICT. SECOND ROUND.

Calvert, March 23-24; Bremond, 30-31; Groesbeck, April 6-7; Groesbeck Ct., 13-14; Gatesville, 20-21; Maysfield, 27-28; Marlin, May 4-5; New Zion, 11-12; Chilton, 18-19; Rosebud, 20-21; Rising Sun, 25-26; St. James, June 1-2; East Waco, 3; Lampasas, 8-9; Waco Ct., 15-16.—J. H. Swann, P. E.

BRISTOL DISTRICT. THIRD ROUND.

Tip Top, April 20-21; Tazewell, 27-28; Castlewood, May 4-5; Stonega, 11-12; Gate City, 11-12; Shell Creek, 18-19; Johnson City, 25-26; Mountain City, June 1-2; Bristol, 8-9; Abingdon, 15-16; Glade Spring, 22-23; Rural Retreat, 29-30; Marlon, July 6-7; Wytheville, 13-14. Brethren—The Bristol District never was more progressive than at this time, both spiritually and financially. Rush every interest of the church.—I. R. Hill, P. E.

SAVANNAH DISTRICT. SECOND ROUND.

Brunswick, Grace, March 10-11; Tarboro, 9-10; Brunswick Ct., 9-10; Waynesville, 16-17; Jesup, 23-24; St. Mary's, 23-24; Camden Mission, 26; Savannah Ct., April 7-8; Savannah, Palin, 7-9; Clio, 13-14; Savannah, Ashbury, 19-21; Satilla Bluff, 27-28; Valdalia and Sapherton, May 4-5; Reidsville, 4-5; English Eddy, 11-12; Montgomery, 11-12; Baxley, 18-19; Mt. Vernon, 24-26. Brethren—Don't forget Easter, it comes on March 31st. Get programs in time and make a heavy hit for missions. Remember if you miss this opportunity, your best one is gone for the year. Remember our motto is "Five hundred converts, a new church where one is needed, old ones replaced and every cent of our benevolence." Let us keep in harmony with our motto. Our Sunday school and Epworth League Convention will convene in Brown's Chapel, Ceylon, Ga., on the Satilla Bluff charge, Rev. P. W. Rock, pastor, Thursday April 25th, at 7:30 o'clock. We call upon all delegates to be at Brunswick Thursday by 2:30 p. m., as we shall leave for Satilla Bluff by a specially chartered boat at the hour above given. Each member of the Convention will please take with them an extra 50 cents for the struggling church at that place.—J. Wesley Fisher, P. E.

WAYCROSS DISTRICT. SECOND ROUND.

Forsyth and Hopewell Sts., March 16-17; Macon, 22-24; Bollingbrook, at night, 25; Waycross, 22-24; Blackshear, 29-31; Patterson, April 6-7; Falkston and Tradershill, 13-14; Waresboro, 13-14; Nickels, 13-14; Valdosta, 19-21; Glenmore, 20-21; Thomasville, Sunday School and Epworth League Convention, April 25 to 28; also quarter, 27-28; Bainbridge, at night, 29; Sparks and Nashville, May 4-5; Cordele, 11-12; Eastman, 18-19; Hellenia, at night, 20; Fitzgerald, 25-26; Douglas, at night, 27; Ashburn, at night, 28; Tifton, at night, 29. Important Events.—Easter Sunday, March 31; Children's Day, June 9. Please on these occasions raise your full assessments for the year. The Sunday School and Epworth League Conventions will convene at Thomasville, Ga., April 25 to 28. Please elect and arrange and urge the attendance of every delegate from

Sunday School and Church and Epworth League with 2 cents from the Sunday School per scholar; also 2 cents from League. Our District Stewards and Preachers Meeting at Cordele, Ga., February 15th, asked each member of the Church within the bounds of the Waycross District to give at least one dollar this year on a new Church in Fitzgerald, Ga., "the Northern city under a Southern sun." We will have two District Conferences in our District this year—one at Rocky Mt., Forsyth, Ga., and one at Valdosta, Ga. Our annual conference minutes are ready. Please send in your money to me for them at once—\$1.00. At each one of our District meetings our most prominent General Conference officers will be with us—Drs. I. G. Penn, J. P. Wragg, G. G. Logan, J. W. E. Bowen, C. C. Jacobs, R. E. Jones and I. L. Thomas.—E. D. Giddens, P. E.

WEST TENNESSEE DISTRICT. THIRD ROUND.

Springville, April 6-7; Paris, 13-14; Mansfield, 13-14; Martin, 20-22; Union City, 27-28; Humboldt, May 4-5; Alamo, 11-12; Brownsville, 11-12; Gallogway, 18-19; Mason, 25-26; Big Creek, June 1-2; Atoka, 1-2; Pleasant Grove, 8-9; Fowlkes, 15-16; Dyersburg, 22-23; Friendship, 22-23; Mayes Grove, 29-30; Centenary, 28-30. Dear Pastors—Make Easter a great day for missions. Do not keep the money until conference. Please send all money to its proper place after your Easter rally and get vouchers. Keep up the canvas for the SOUTHWESTERN.—M. Williams, P. E.

OPELIKA DISTRICT. SECOND ROUND.

Wetumpka Ct., March 23-24; Eclectic and Bethel, 30-31; Central and Riverside, April 6-7; Alexandria City Sta., 13-14; Alexandria City Ct., 13-14; Kellyton Sta., 20-21; Rockford Ct., 27-28; Lomax Mission, May 4-5; Elmore and Shorters, 4-5; Dadeville and Pleasant Hill, 11-12; Jackson Gap, 18-19; Opelika and West Opelika, 25-26; Phoenix City and Orburn, 25-26; Lafayette Station, June 8-9; Lafayette Ct., 8-9; Five Points Ct., 15-16; Lanett Station, 22-23. Brethren—You are aware that the Fifth Sunday in March is Easter Sunday and is observed throughout our church as missionary rally day. Place the Easter program and missionary rally cards in the hands of committees in due time. Rally your forces. Make yourself known and felt as an ardent worker—"The tree is known by its fruit" and not by its flowers. Men are known by their work and not by their talk. Organize, foster your plans; rally your forces; collect every cent assessed. Our great church is in need of every dollar asked for. Now is the time to raise your benevolent claims; don't wait until fall, if you do you will certainly fail. Place the SOUTHWESTERN in every home. Plan to have the general officers and field agents visit your charges. This will prove very helpful to you in influencing the people to contribute to the various benevolent enterprises of the church. Our district conference will convene at Wetumpka, Ala., August 7, in Conclave Methodist Episcopal Church. Prepare your very best material as delegates. We must make it the best conference in the history of the Opelika district.—J. A. Holliday, P. E.

Special Notices.

PARIS DISTRICT.

Brethren.—The Board of Home Missions and Church Extension appoints Sunday, April 21st, as California Re-

A Woman's Back

Has many aches and pains caused by weaknesses and failing, or other displacement, of the pelvic organs. Other symptoms of female weakness are frequent headache, dizziness, imaginary specks or dark spots floating before the eyes, gnawing sensation in stomach, dragging or bearing down in lower abdominal or pelvic region, disagreeable drains from pelvic organs, faint spells with general weakness.

If any considerable number of the above symptoms are present there is no remedy that will give quicker relief or a more permanent cure than Dr. Pierce's Favorite Prescription. It has a record of over forty years of cures. It is the most potent invigorating tonic and strengthener yet known to medical science. It is made of the glyceric extract of native medicinal roots found in our forests and contains not a drop of alcohol or harmful, or habit-forming drugs. Its ingredients are all printed on the bottle-wrapper and attested under oath as correct.

Every ingredient entering into "Favorite Prescription" has the written endorsement of the most eminent medical writers of all the several schools of practice—more valuable than any amount of non-professional testimonials—though the latter are not lacking, having been contributed voluntarily by grateful patients in numbers to exceed the endorsements given to any other medicine extant for the cure of woman's ills.

You cannot afford to accept any medicine of unknown composition as a substitute for this well proven remedy or known composition, even though the dealer may make a little more profit thereby. Your interest in regaining health is paramount to any selfish interest of his and it is an insult to your intelligence for him to try to palm off upon you a substitute. You know what you want and it is his business to supply the article called for.

Dr. Pierce's Pleasant Pellets are the original "Little Liver Pills" first put up by old Dr. Pierce over forty years ago, much imitated but never equaled. Little sugar-coated grannies—easy to take as candy.

habilitation day. Please observe the same. Remember the great earthquake.—J. I. Gilmore, P. E.

GULFPORT DISTRICT.

To the Pastors.—I trust that each one will take the collection for Natchez Methodist Episcopal Church March 24th and send the amount to the Rev. Mr. Tallen, the pastor. We must stand by that church. I trust you will have great success for this cause. Don't forget Easter Sunday. Let this be your banner day.—\$1,000 for this district.—R. N. Jones, P. E.

BATON ROUGE DISTRICT.

The Convention that was called to meet May 2-3 has been changed to April 4-5. Each pastor is to meet on the same day and report the money raised on Easter to Dr. G. G. Logan. Dr. Logan will hold a missionary convention on the 5th of April in Wesley Chapel, Baton Rouge. Let each pastor be able to report in full.—J. W. Turner, P. E.

WANTED.

At the Willow Street Methodist Episcopal Church, Mt. Sterling, Ky., a communion set (silver) and organ. Any one desiring to help a mission church will encourage the pastor and members by donating, or selling cheap the above named articles. We have added 23 members; baptized 15; paid on improvement and church debt \$475.00. Please communicate with the pastor, I. F. White, Mt. Sterling, Ky.

MONROE DISTRICT.

To the Pastors; Dear Brethren.—If you have not ordered your Easter programs don't delay another day but order them at once from the SOUTHWESTERN office at New Orleans. Begin your missionary canvass to-day; plan well your Easter missionary rally in the church, Sunday School and Epworth League. Organize your commit-

tee on missions; put them to work. Remember the missionary rally at James in Monroe, April the 4th. Elect delegates from the church, Sunday School and Epworth League. Let them come to Monroe and be in touch with the greatest missionary movement ever held on the district. Work and pray for the missionary spirit. Dr. G. G. Logan, the field agent of the Foreign Mission Board, will be present. Bring your missionary collection with you. Do your best. We made a good district record last year; now for a better one this year. To-day is the time to lay the foundation for your revival. Allow me to urge you brethren to be your best always. Ever yours—J. Brown.

HOUSTON DISTRICT.

To the Pastors, Superintendents, and Sunday School Committees of Houston District.—The New Year is now with us, do you realize that the time is drawing near, that we are now entering the close of this conference year? The Holiday season is now a thing of the past. Let each and every one get down to business and make the Easter exercises and missionary collections surpass all others known in the history of Methodism on the Houston District. "PROGRESS" should be our watchword for the New Year, and each superintendent should strive with all his might to make this year's report beat them all. Dear brothers, don't let the Houston District fall behind.—E. C. Ransom, District President of Sunday School, Houston District.

WOMAN'S HOME MISSIONARY SOCIETY.

LEXINGTON CONFERENCE.

The seventh annual meeting of the Lexington Conference, Woman's Home Missionary Society, will be held in Jackson Street Methodist Episcopal Church, Louisville, Ky., May 15th to 18th, 1907. All auxiliaries will please elect their delegates at once and send the names to Mrs. S. E. Clark, No. 722 E. Jefferson Street, Louisville, Ky.

Mrs. J. T. LEGGETT,
Conference President

WOMAN'S HOME MISSIONARY SOCIETY.

CENTRAL MISSOURI CONFERENCE.

The above named organization will hold its fourth annual meeting at Joplin during the session of the coming annual conference March 20-25. It is hoped that every district and conference officer will be present or at least send a report of her department and that each auxiliary will look over its accounts and try to equal or surpass last year's financial report. Most of the pastors greatly helped us last year for which we are thankful and we ask them to do the very best they can to help this cause this year. A great many pledges have not been paid and the treasurer will be happy to receive and receipt every dollar that can be given to this work. For love of Christ and in His name,

Mrs. J. M. HARRIS, Pres.
Mrs. J. M. SMAILEY, Sec.
Mrs. H. A. HENLEY,
Cor. Sec. & Treas.

FOR OVER SIXTY YEARS.

Mrs. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1006.

STEBENVILLE SUB-DISTRICT EPWORTH LEAGUE, AND S. S.

The convention convened in its 38th session at Fifth Street Methodist Episcopal Church, Martins Ferry, Ohio, January 31 to Feb. 3, 1907. The following places were represented: Flushing, Ohio; Mt. Pleasant, Ohio; Georgetown, Ohio; Bellaire and Bridgeport, Ohio; Steubenville and Martin's Ferry, Ohio. The reports from delegates showed considerable advancement in the work. The papers were full of interest and in many respects were ideal in thought. At 11 a. m. the sermon by Rev. Mr. Upshaw, of the African Methodist Episcopal Church, of Martin's Ferry, was heartily received. Rev. H. A. Foreman, of Steubenville, preached a very able sermon. The temperance contest in oratory—Miss Tylar, of Flushing, was the successful contestant. The song service by J. H. McCullough, of Steubenville, assisted by others, was truly helpful. Rev. J. D. Chavis, D. D., of Wheeling, W. Va.; Rev. C. H. Young, of Bellaire; Rev. R. F. Broadbush; Rev. E. A. White, presiding elder; Mrs. Chavis and Mrs. Young and others added much to the success of the convention. Sunday Services—Presiding Elder E. A. White preached an excellent sermon and administered the Lord's Supper. Paid Presiding Elder in full. The service was full of interest. Collection, \$65.00. All benevolences have been taken. For trustees' rally Feb. 16th, \$109.00 for the new parsonage of six rooms was raised.

NEW PUBLIC SCHOOL AT BAY ST. LOUIS, MISS.

The Gulf Coast Echo gives an interesting account of the recent dedication of the new public school at Bay St. Louis, Miss. Among other things, the Echo says:

"The City of Bay St. Louis, Miss., has donated to its colored population a public school building with an industrial farm and manual training department. No other town in Mississippi has done as much for its colored residents.

"On Friday afternoon, February 22, Washington's birthday, marked the formal occupancy of this building. Two years ago G. W. Brown, a young colored man, well versed in the science of teaching, was assigned to the principalship of the Colored Public School of Bay St. Louis. School was then being taught in the Old Folks Benevolent Hall in Washington street where it had been domiciled for many years. In an interview with Principal Brown after the celebration last Friday, to *The Echo*, he said: 'We saw the needs, the inconveniences and deprivations incident to the surroundings. We organized into a Colored Citizens Progressive League and made our wants known to Prof. T. L. Trawick, our then city superintendent of schools, than who there is not to be found a broader, brighter, better and more ready-to-help friend of the poor and ignorant Negro. This magnanimous man contrived the plan and made known to us that if we would raise \$1,000 in cash the city would give \$2,000 and thus place us in a \$3,000 school home set apart for the use of the colored children.'

"How long did it take the colored people of Bay St. Louis to raise the money?" queried *The Echo*.

"In 85 days the \$1,000 was raised by the colored people and paid over to the city authorities."

"Stupendous stride! There is a song 'Everybody Works at My House But My Old Man,' but in this instance it appears everybody worked, 'old man' and all. Postmaster J. L. Piernas was a prime worker in the cause, giving lavishly of his time between office hours, and liberally of his private means to the Citizens' League. The formal opening of the new school house was marked with fitting ceremonies. Hon John K. Edwards, mayor of the city, had been invited to make the opening address, but was unavoidably detained away and could not be present.

Prof. W. W. Stockstill, county superintendent of Education, spoke on "Influence of Honest Toil in Fixing Character."

"Next came Prof. T. L. Trawick, of the New Orleans Boys' High School. At the very mention of his name the orchestra struck up a lively air; boys tossed their hats aloft and girls and the audience generally applauded to the very echo. Prof. Trawick pictured on the school grounds, which consists of seven acres of land, various industrial buildings, in which the hum of the machine and the sound of the hammer would tell that the colored boy and girl in Bay St. Louis was learning to DO SOMETHING.

"Prof. Leon E. Bell, superintendent of city schools spoke upon 'The Value of Education.' Although the audience had listened to Prof. Stockstill for a half hour, and to Prof. Trawick an hour and a half, they insisted on hearing Prof. Bell, who asked to dispense with the speech. Acquiescing to the demand, he spoke enthusiastically for over half an hour on the advantages of education; that men and women of all races realize what is the highest and best in life. His address was well received.

"Resolutions of thanks by Rev. Jesse E. Holmes, pastor of St. Paul's Methodist Episcopal church, of Bay St. Louis, were introduced. These resolutions of thanks were offered to Mayor Edwards, to the Board of Aldermen, Board of Trustees, County and City Superintendents Stockstill and Bell, and the public generally; also to the various orders and benevolent organizations, the newspapers of the city and to 'Prof. Tio's Orchestra,' all of which agencies had combined to bring about the fruitful results. Rev. Holmes was at his best in the presentation of these resolutions. After the reading of the resolutions the school classes sang a selection and the first event in the new school passed into history.

"The entertainment of the afternoon consisted of the following programme: 'Music—America—By the School.

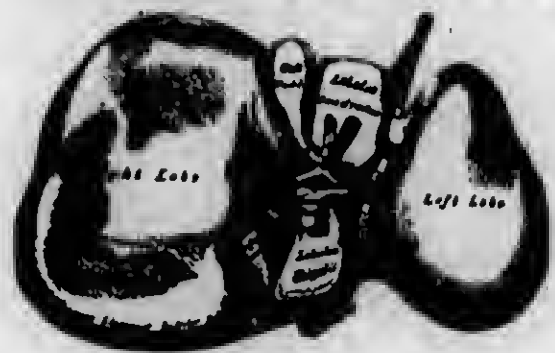
"Invocation—By the Rev. J. E. Holmes.

"Music—Sound the Battle Cry—The School.

"Introductory Address—By Hon. J. K. Edwards, Mayor of Bay St. Louis.

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Don't suffer with Constipation any longer! It's far too dangerous a trouble to neglect. Let me tell you how to cure it.

Chronic Constipation means your liver is diseased. It can't produce Nature's great purgative, the bile, and you retain deadly waste matter that poisons the whole system and often breeds fatal sickness.

I'll gladly give you MEDICAL ADVICE FREE in regard to cleansing your liver and curing Constipation. Artificial purgatives can't do it. They only weaken the bowels in a perilous manner. But once the liver is purified and put in good working order, then your skin will freshen, your eyes brighten, your brain grow clear and active and you'll fairly glow with perfect health. Answer the questions yes or no, write your name and address plainly on the dotted lines, cut out the Free Advice Coupon and mail at once to HEALTH SPECIALIST SPROULE, 432 Trade Building, BOSTON.

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Are you constipated?
Is your complexion bad?
Have you no energy?
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Is there a general feeling of lassitude?

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"Music—The Grand Old U. S. A.—School.

"Address—Industrial Education—By Prof. T. L. Trawick, Principal of the Boys' High School, New Orleans, La.

"Music—Star Spangled Banner—The School.

"Recitation—Twenty Second of February—Fabian Labat.

"Recitation—Something Better—Gertrude Whavers.

"Address—The Value of Education—By Prof. Leon E. Bell, Supt. of City Schools.

"Recitation—Like Washington—By George Talbert.

"Washington's Life—By Five Little Boys.

"Address—Influence of Honest Toil in Fixing Character—Prof. W. W. Stockstill, County Superintendent of Education.

"Closing Remarks—By Principal Brown."



The above is a picture of the pipe organ recently installed in the Ninth Street Methodist Episcopal Church,

Covington, Ky., at a cost of several thousand dollars. The pastor, the Rev. J. W. Robinson, D. D., is enjoying his usual success at Ninth Street, which

seems now at high water mark. Dr. Robinson is one of our most successful pastors and a preacher of considerable force.

United for Life

CLARK-BARTLY—At Hazlehurst, Miss., Mr. Haynie Clay and Miss Inez Bartly, the 24th of February, 1907. Mr. Clay is a member of the Methodist Episcopal Church at Galatin, Miss., and is a young man of promise. The Rev. R. L. Tate officiated.

SHIELDS-WATSON—Mr. B. Shields and Miss Leona Watson, January 31, 1907, in Tate County, Miss., by the Rev. A. A. Parker.

STRAIN-WESLEY—Prof. J. A. B. Strain, of Palestine, Texas, and Miss Lucy W. Wesley, one of the Montgomery County teachers, at the bride's home, Willis, Texas, February 24, 1907. They will make Palestine their home. Ceremony performed by the Rev. E. McLean.

MITCHELL-JOHNSON—Mr. Frank L. Mitchell and Miss Lella B. Johnson, February 20, 1907, at the residence of Mrs. David Jones of 3624 S. Rampart Street, New Orleans, the Rev. J. A. Tircuit officiating.

VANCE-BROOKS—On the 29th of January, 1907, Mr. Hildry Vance and Miss Mary Brooks, at Mount Olive Church Yazoo City, (Miss.) Circuit. The Rev. A. M. Quinn officiated.

JENKINS-PORTS—On the 10th of December, 1906, Mr. Page Jenkins and Mrs. Cornelia Potts, at the bride's residence. Both are members of Mount Olive Church, Yazoo City (Miss.) Circuit. Ceremony read by the Rev. A. M. Quinn.

WANAMAKER-DAVIS—In the parsonage at Swansea, S. C., February 21, 1907, Mr. Elliott Wanamaker and Miss Mayie Davis. The groom is a prosperous farmer. His bride is a member of one of our prominent families. The Rev. B. F. Gandy officiated.

STEVENSON-SULLIVAN—On Wednesday evening, February 21, 1907, at 5 p. m., Mr. Henry Stevenson and Miss Lubertha Sullivan, at the home of the bride's parents in Baton Rouge, La. Officiating minister, the Rev. T. B. Cooper.

HEINES-PRIMUS—On Wednesday, February 27, 1907, Mr. Sanford Helms and Miss Ella Primus, in St. Mark Methodist Episcopal Church, Baton Rouge, La., in the presence of a large congregation. The church was beautifully decorated. Miss L. Carter played the wedding march, the Rev. T. B. Cooper officiating.

GALLS-MCCRAY—Near Jackson, La., at the home of the bride's father, Mr. George McCray, a member and district steward of the Methodist Episcopal Church, Mr. Steve Galls and Miss Sallie McCray; also Mr. Johnny Galls and Miss M. McCray, February 7, 1907. Pastor C. W. Barnes officiated.

BUTLER-JOHNSON—In Hayes Chapel, Methodist Episcopal Church, February 3, 1907, Mr. Dave Butler and Miss Eliza Johnson, by the Rev. T. P. Norris, pastor of Fairfield (La.) and Hayes Chapel.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

TENNESSEE.

Murfreesboro, J. L. Massey, Pastor.—Notwithstanding the cold weather, my church is yet alive. Our second quarterly conference was held at Walker's Chapel, February 9-10. The Rev. J. B. Bradford was with us in the place of Rev. W. R. Smith, our presid-

ing elder. We had a splendid meeting. Brother Bradford preached two sermons to the delight of all. The church and the trustees have since the Annual Conference raised \$55 to start the rebuilding of our church at this place, which is very much needed, and we are working faithfully to that end. The pastor on December 27 1906, lost his house by fire and everything he and his family owned except what they had on. The cold weather and the snow were upon us and we were without house or clothing, but by the help of God and the good white people we have part of the lumber on the ground to build again.

FRIENDSHIP.

"Friends may come and friends may go," let them—"there are others," but keep on the right side of your viscera—otherwise your liver, kidneys, bowels and stomach, especially the latter, for well behaved bowels depend on a healthy stomach. It is their guardian, so to speak, and they look to it for a good example. Well equipped with a healthy stomach, the system will secrete good blood; and good blood will feed the nerves; and strong nerves will keep the liver and kidneys up to standard.

Where, if all the stomachs in the world were right, would be tired feeling, laziness, bowel complaints, Constipation, chief ill of the American nation, Typhoid and Appendicitis (the surgeon's pet)? Nowhere. This is not advertising talk but sober truth.

You can bring back health and vigor to your semi-paralyzed stomach and bowels by taking a natural remedy—Drake's Palmetto Wine. Here is a remedy for indigent stomachs that old Dame Nature herself prescribes, and she is pretty good behind the prescription counter. Drake's Palmetto Wine comes from the Palmetto berry which grows on the Florida coast and which was the red man's sole reliance for health long before Columbus. As prepared by The Drake Company, Palmetto Wine is a perfect household remedy, a satisfying home safeguard that soothes and tones the stomach and bowels, and that quickly repairs the damage done to these organs. This pleasant berry juice is the most grateful and dependable aid you can employ to make you well and keep you so, and not only you but the wives, mothers, sisters, and little toddlers, too.

For sale at all drug stores at 75c for the usual dollar size bottle, but The Drake Co., 317 Drake Bldg., Wheeling, W. Va., will send any reader of this paper a free test bottle, charges prepaid.

TEXAS.

Winkler, G. W. Carter, Pastor.—This circuit is located in a splendid farming section, and used to be classed as one among the strongest charges in the Palestine District, but four years ago, when the boll-weevil swept the cotton farms of Texas and stopped the growth of the fleecy staple, in which most of our people were engaged, many of them had to seek location elsewhere and resort to other vocations for a livelihood. As a result our membership was greatly decreased. Those that remained had to labor under great embarrassment, mortgages and heavy debts, but through all these vicissitudes they did not forsake the church but seemed to have the spirit of Job, when he said, "Though he slay me, yet will I put my trust in him." Thanks be to God that giveth the victory these embarrassments have been removed and our loyal membership is looking up. During my pastorate at this place since 1905 a parsonage has been erected, churches renovated, list of subscriptions to the SOUTHWESTERN increased. Our first quarterly conference, held February 9-10, was a success. Paid presiding elder in full, \$16.25.

Lockheart Circuit, I. T. Sanford, Pastor.—On February 2-3 our first

HIGHER WAGES FOR NEGRO LABORERS

Powerful Labor Organization Will Protect Colored Workingmen and Women.

Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

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Best lubricant for axles in the world—long wearing and very adhesive.

Makes a heavy load draw like a light one. Saves half the wear on wagon and team, and increases the earning capacity of your outfit.

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Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. TOTAL MANUFACTURING CO., Box 2000 Newark, N.J.

quarterly conference was held. The majority of officers were present and though the weather was cold and rainy, the meeting was a success. Sunday the presiding elder preached an able sermon. At night the Lord's Supper was administered to twenty-four members. Raised \$12.40 for the elder. The Ladies' Aid Society has been organized on the circuit and is doing effective work. The pastor has with him now his sister, Mrs. Lena H. Anthony, who is mistress of the parsonage. The sisters showed their loyalty to the church by coming out Monday, cleaning and replenishing necessary things about the parsonage. Saturday night a terrific storm cloud arose in the North and burst with force in the dining room of the parsonage, where, with songs of praise

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and good sayings, the brothers and sisters left us not a scanty hoard. The band was led by Prof. R. A. Atkinson, P. M. Clark, Ada Berry and Mrs. Ophelia Gray, as well as other good friends, to whom we are more than grateful.

Waller.—My first quarterly conference was held February 9-10, Rev. B. M. Taylor, presiding elder, present. The elder preached two good sermons. About 150 partook of the Lord's Supper. Paid the elder in full; raised for all purposes this quarter \$100.

They Live in Our Memory

LEE.—Sister Vinio Leo, a member of Wesley Chapel, Methodist Episcopal Church, at Wahhaseka, Ark., was found dead on the public road January 22. Age 50 years. She joined the Methodist Episcopal Church 30 years ago in Mississippi. She leaves three brothers, one son, two daughters and a host of friends. The funeral was conducted by the pastor, Rev. Lee Nelson.

POLITE.—Sister Clementine Polite died February 7, 1907, at Central, La.

PAGE.—Mr. Cuffey Page, also of Central, La., died February 20, 1907. He was 80 years of age and died as he lived. The funerals were conducted by M. C. Harrison.

ROBINSON.—Brother Tom Robinson, one of the old members of Mt. Carmel Methodist Episcopal Church, at Waynesboro, Miss. passed to his reward February 13. He was a faithful member of the church, being a steward and a trustee. His last words were to his wife: "I know you don't want me to go but you must meet me. I am going to rest."—Jas. Jordan, pastor.

GARMANNY.—Sister Bettie Garmanny, wife of Brother John Garmanny, of Brookston, Texas, after five months' illness, departed this life February 6, 1907. She was a member of Holland Chapel Methodist Episcopal Church and lived faithful to the cause for 13 years. She leaves ten children, a husband, a mother and father, four sisters and one brother and a host of friends. We feel that our loss is heaven's gain. Her funeral was preached in Mt. Zion Methodist Episcopal Church, Paris, by Rev. G. R. Turner, assisted by the Rev. J. I. Gilmore, presiding elder. Her remains were laid to rest in the Glenwood Cemetery, Paris. G. R. Turner, Pastor.

PIERSON.—Mrs. Mary Ann Pierson, mother of Mrs. Octavia Smith, died at the home of her daughter on Fourth street, New Orleans, after a few days' illness.—C. W. Reeves.

WELLS.—The infant of Mr. C. A. Wells died at the home of its parents on Ohio street, New Orleans age one year and three months.—C. W. Reeves.

JOHNSON.—Mrs. Estelle Johnson, sister of Mrs. Morzena Lewis, who is a member of First Street Church, New Orleans, died in the hospital after a month's sickness.—C. W. Reeves.

BALDON.—Sister Jannie Baldon, of Yazoo City, Miss., went home to rest on the 6th of February. She was a good woman. St. James has lost a good member. She leaves a husband and seven children, who did all they could for her.—A. M. Quinn.

HOLT.—Sister Holt, of St. James, Yazoo City, Miss., fell asleep in Jesus a few weeks ago. She was a faithful woman and was always willing to do all she could. She leaves four children to mourn.—A. M. Quinn.

HENDRICKS.—Mrs. Ellen Hendricks, of New Orleans, after a brief illness, died in full faith February 26. She lived a Christian, was ever ready to do all in her power to help further the cause of the Master. She was received from the Lake Charles church by letter into the membership of First Street in 1906. She leaves a son and devoted husband to mourn her demise. She was buried from First Street Church by C. W. Reeves, pastor, assisted by Rev. A. Luster.

BARNES.—On January 31 Sister Mary Barnes, of Warrior, Ala., joined the

heavenly host. She died in full faith. She was a member of the African Methodist Episcopal Church. She leaves to mourn her departure two children.—A. Friend.

MARTIN.—Sister Mary Martin, of Sterlington, La., was born 1802 and died February 24, 1907, aged 104 years. She joined the church in 1887 and was loved by all who knew her. She lived a Christian life for 20 years. She leaves many children, grandchildren, and great grandchildren to mourn.—A. J. Johnson, Pastor.

WESSON.—Sister Lettie Wesson, the principal founder of Wesson Chapel Methodist Episcopal Church, Checotah, Ind. Ty., was called from labor to reward on the morning of March 2. She united with the Methodist Episcopal Church 20 years ago and has lived a devoted and consistent life since that time, so say all who knew. Her home has always been a welcome home to God's ministers, her money and means have always been given freely to the cause of the church and other charitable purposes. She moved in the vicinity of Brush Hill, I. T., 4 years ago, being the only Methodist there at that time. She continued to pray and wait. Your humble writer went into that community in May, 1905, and found welcome in the home of Bro. T. C. Wesson, husband of Sister Lettie Wesson, who on his way home from taking me to the train to go to another point, October 20, 1905, was waylaid and murdered. He took his team with others and performed the first labor toward the new church erected there last September. Since her husband's death Sister Wesson has continued faithful and gave herself no rest until the church was completed for service. She furnished the last dollar to pay the carpenter last fall. Her funeral was conducted in this new church, March 4. We then and there gave our new church the name of Wesson Methodist Episcopal Church. Rev. Jack Warrior, pastor of the Baptist church, and Rev. D. D. Davis took part in the funeral occasion. Rev. Davis announced at the graveyard that he had received all subscriptions for preparing that graveyard and that Sister Wesson was the only one who had subscribed and paid one dollar in all the community. She has done what she could. She leaves to mourn her empty seat three brothers, one son and two daughters, with several grand children, the church and a host of friends. S. D. Brown, Pastor.

WOODS.—Bro. James H. Woods, a member of the Methodist Episcopal Church, Dryfork, Va., passed to the blessed Beyond at the closing of the year 1906. Bro. Woods gave to the church a valuable lot on which to build and wrought much on the construction of the church. He was a successful farmer and leaves a wife, one son-in-law, two grandchildren to mourn, with a host of friends. It was on the 31st of December, 1906, the message came, "servant of God, well done; rest from thy loved employ."—W. R. Burger, Pastor.

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Copy of an order received.—"Baroness Meltzling requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Fensing, Vienna, 24th March, 1889." This order was repeated in 1894, 1899, 1903 and 1906. W. Edwards & Son, 159 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & CO., 20 Beekman St., N. Y.

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	Per Year
The Junior Worker's Quarterly. Single copy, 10 cts.; per year...	.30
For Junior League superintendents, pastors, and all working among children.	
The Sunday School Advocate. Illustrated. Weekly. Single copy	.30
Clubs of six and over, per copy	.25
"The most beautifully illustrated of the children's papers."	
The Classmate. Weekly. Illustrated. Clubs of six and over, per copy, 60 cts.; Single copy	.75
"For the Young People. Entertaining and instructive."	
The Sunday School Journal. Monthly. Clubs of five and over, per copy, 50 cts.; Single copy	.60
"The best assistant the teacher can have in the study of the lessons."	
The Picture Lesson Paper. Clubs of six and over, per copy, 20 cts.; Single copy	.25
For weekly distribution to the Primary Class. Mailed monthly; but arranged with fifty-two parts to the year. It is printed in bright and harmonious colors, and contains illustrated lesson stories, Golden Text, pictures, stories, and rhymes for the little people.	
The Intermediate Lesson Quarterly. Per quarter, 11-2 cts.; per year	.05 1-2
Improved in general appearance, excellent matter, clear in exposition, the very best for the price. Two pages to a lesson.	
The Illustrated Lesson Quarterly. Per quarter, 3 cts.; per year	.12
A publication intended to do for Intermediate students what the Senior Quarterly does for those who are older. Three pages, very interesting and very helpful, given to each lesson. Profusely illustrated by pictures and maps.	
The Shorter Junior Lesson Quarterly. Per quarter, 1 ct.; per year	.04
Improved in every feature. Lavishly illustrated. It is the most attractive of all Sunday school lesson helps for the youngest scholars above the Primary Department.	
The Senior Lesson Quarterly. Per quarter, 5 cts.; per year	.20
For advanced pupils. Contains forty-eight pages, colored map and beautiful illustrations; a veritable Bible dictionary.	
The Lesson Leaf. Per quarter, 1 ct.; per year	.04
Published quarterly, containing the lesson of one Sunday and the explanation of the Sunday following on one leaf, for weekly distribution.	
The Home Department Quarterly. Per quarter, 5 cts.; per year	.20
Forty-eight pages of delightful and interesting reading matter. Lesson specially fitted for the home. This department of the Sunday school is becoming very popular.	
The Primary Teacher. Per quarter, 10 cts.; per year	.25
A new help for the primary teacher. It furnishes material and suggests methods to assist the teachers tell the story and teach these International Lessons in the most interesting and impressive way. Every primary teacher should be a subscriber.	
The Leaf Cluster. Per quarter, 75 cts.; per year	2.00
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The pictures of The Leaf Cluster beautifully reproduced on small cards for distribution to primary pupils. Issued quarterly.	

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Crescent City Notes

NEW ORLEANS UNIVERSITY.

The interest in the completion of the Annex increases daily. So far as the students are concerned the one thing talked about on the campus is Annex. Plans for large collections are either in actual operation or are being formed in nearly every church in the conference. Who amongst the carpenters of New Orleans will donate a day's labor? Come any day excepting Sunday. Bring your tools. The lumber is already here. The following is the record of receipts thus far:

Previously reported	\$133.60
Received from a Friend.....	25.00
Received from Students.....	10.00
Received from N. O. So Dist....	5.40
Received from N. O. No. Dist..	5.00
Rec'd from Alexandria Dist..	6.20
Total receipts to date.....	\$186.70

Wherever it is possible money collected should be sent in weekly. Send all monies to the President, Frederic H. Knight, 5318 St. Charles Ave., New Orleans, La.

Attorney Rene C. Metoyer was the recipient, on Tuesday evening, February 19, of an elegant token of the kindly appreciation and high esteem in which he is held by the members and friends of Union Methodist Episcopal Church. A pair of gold eyeglasses was the gift. Attorney Metoyer has been one of the strongest and most loyal pillars in this church for many years, being in thorough sympathy with its every interest and this token was but a slight acknowledgment of his worth. Among those who had a hand in this presentation were: Mmes. Ida Johnson, Martha McFall, Ellen Foster, Florence Ally, Mailinda Nelson, Ellen Wilscham, Caroline Chinn, Ann White, Odile Murphy, Margaret Robinson, Louisa Robinson, Mary Taylor, Rosie Williams, Sarah Sage, Magnolia M. Hall, Jane Rodolph and Messrs. Roht. Armstead, Wm. Robinson, Wm. Moore, U. Hill, Rev. V. Chapman, Thos. Murphy, H. S. Smith and many others.

ST. MATTHEW CHURCH, Algiers, La.—Sunday services good. Dr. Marshall was present and preached an excellent sermon. During the week the spirit of revival has come upon this congregation. The choir, under the management of Miss Redna Ross, is rendering good service.—Dr. Pierre Landry, pastor.

WESLEY CHAPEL.—Sunday, March 10, was a very pleasant day for all attendants at the church, from the early prayer meeting until the closing service. At 11 a. m. Pastor T. J. Johnson preached, and at 7:30 p. m. Rev. Thos. McCarry delivered a short sermon, after which the Sacrament was administered to 205 communicants. Collection, \$38.98. The revival at Old Wesley will begin Monday, March 11. The public is cordially invited.

FIRST STREET CHURCH.—Sunday, March 10, a splendid prayer service was held at 5 a. m. The Sunday School service was largely attended. At 11 a. m. Bro. Geo. Heywood, one of the Local preachers, preached a good sermon especially suited to new converts. At night the pastor, Rev. C. W. Reeves,

preached and two joined the church; five accessions during the week. One infant was baptized. One annual subscriber for the SOUTHWESTERN. The revival meeting now on in this church will continue up to Easter. Collection, \$40.

WILLIAMS CHURCH.—Thursday night, February 28, the Win One Society had a great time; one joined the church, seven came to the altar for prayer. Wm. Flsher is leader. Sunday, March 3, was a great day. Services were good throughout the day. At 3 p. m. the Leaders' Speaking Meeting broke the record. At 6:30 p. m. Drs. Enis and Flggins were with us in our Epworth League meeting. Dr. Enis led in discussing the Topic. Dr. Flggins delivered an address, subject, "The Woes of Intemperance." Both were timely and highly appreciated. At 7:30 p. m. Rev. A. B. Allen, of Atlanta, Ga., and Bro. R. B. Brunson, of this city, were present. The Rev. Mr. Allen preached to the delight of all present. Four joined the church; 92 communicants. Two subscribers for the SOUTHWESTERN. The Rev. J. O. Richards, pastor.

SIMPSON MEMORIAL CHURCH.—Sunday, the 10th inst., the services for the day began with an early morning prayer meeting. The Sunday School room was as usual very crowded. Brother Lee of New Orleans University, preached at the 11 o'clock service; the sermon was very interesting. At 3 p. m. a special service was held by the King's Daughters for the purpose of unveiling the chandeliers. Among the visiting ministers were the Revs. Marshall, Chinn, Rolax, Tonny, Mitchell, McKee and Roberson. The Rev. Mr. Chinn preached the unveiling sermon. The service was carried out very successfully. The Rev. C. W. Brooks preached at the 7:30 service to a large audience, after which a revival meeting was conducted by the editor and quite a number responded to his plea by kneeling at the mercy seat. At 6 p. m. Sunday next the installation of the newly elected officers will take place.

MALLALIEU CHURCH.—Revival begun and many anxious penitents at the mourner's bench. The first quarterly conference was a success in every detail. Reports good and outlook splendid for a great year's work. In the quarterly love-feast many participated. One conversion and two accessions. The Win-One Club, with Mr. Walter Shelby as president, Douglas Thornton, vice, and Mrs. Sarah Gray, secretary, is actively engaged in winning souls for Christ. Revs. McKee, Chapman, Seals, McCay and Smith were present and rendered valuable services. Presiding Elder Marshall preached at 11 a. m. Sunday and the pastor, Rev. Walter Chinn, at 7:30 p. m. The Sunday School, under Supt. H. W. Thomas, had a candy-feast for the children at 10 a. m. The attendance was good. Paid Presiding Elder his quarterage in full. Collection good. Visitors from other churches cordially invited to worship with Mallalieu and assist in the revival.

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Literary Notes

The March number of *The Century* is to be a Garden Number with an account of "Workmen's Gardens in France" by William H. Tolman, word and pen pictures "Of Persian Gardens" by Bertram Grosvenor Goodhue, description and photographs by Miss Zaida Ben-Yusuf of the exquisite arrangement of flowers common in Japan, and memories from recent sojourn among them of the charming gardens at Charleston by Frances Duncan. The verse and fiction of the number will help to carry out the garden spirit.

The notable color work of the March *Century* will be a reproduction of Mr. Sigismond de Ivanowski's portrait of Blanche Bates as "Madame Butterfly" in the play by John Luther Long and David Belasco.

There are three homesteads in Maine to-day intimately associated with the poet Longfellow's memory; the house which was his birthplace but is now in the tenement quarter of Portland; the Longfellow mansion on one of the main streets of Portland, kept open for the public to-day by the Maine Historical Society, and Wadsworth Hall, the "grandfather's farm" of the poet's boyish days. Those early homes of Longfellow, rich in historic interest, will form the subject of the leading article in the March *Century*, from the pen of Stephen Cammett, with reproductions of a number of drawings by Harry Fenn.

The current number of the *Southern Workman* (published by the Hampton Institute Press) contains the last chapter of "Social Studies in the Hampton Curriculum" by Thomas Jesse Jones, which has been running in this magazine and is a unique contribution to the literature of sociology and economics. This chapter deals with the progress of the Indian race in the United States. With this issue concludes also Professor Monroe N. Work's interesting and suggestive comparison between the development of Africans and that of other races. Rev. E. P. Herrick of Matanzas, Cuba, discusses the present and prospective conditions of that would-be island republic, and R. R. Wright, Jr., describes a significant and successful Negro State Fair recently held at Macon, Georgia. Other articles, "Snowbound in a Balkan Monastery," and "Day School, No. 27," one of the Indian day schools on the Pine Ridge Reservation in South Dakota. An appreciation of the ideals and work of General Armstrong by a graduate of the Hampton School complete this interesting number of the *Southern Workman*.

The American Monthly Review of Reviews.—The principal features of

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this number are a survey of the work of the Interior Department under Secretary Hitchcock, by Max West; an elaborately illustrated forecast of the Jamestown Exposition, by Plummer F. Jones; a study of the public coal land situation in the West, apropos of President Roosevelt's recent action; a presentation of some of the reasons "Why We Need the Immigrant," with many illustrative charts and diagrams based on data gathered by the Government, by William S. Rossiter; and articles on "The Municipal Ownership of Street Railways in Germany," by Edward T. Heyn, "German Experiments with the Land Tax," by William C. Dreher, and "Why Not Savings-Bank Life Insurance for Wage-Earners?" by Louis D. Brandeis.

In the editorial department there is further discussion of the railroad situation begun in the February number, and a full exposition of the question of Japanese coolie exclusion apropos of the Immigration law just passed by Congress and signed by President Roosevelt.

BOOKS RECEIVED.

"THE BRIGHT SIDE AND THE OTHER SIDE," (What India Can Teach Us) by Albert E. Cook. Net price, \$75.

"LIFE ON THE UPLANDS," (An Interpretation of the Twenty-Third psalm) by J. D. Freeman. Net price, \$75.

"RELIGIOUS LIBERTY IN SOUTH AMERICA," by John Lee. Net price, \$1.25.

"MEANINGS AND METHODS OF THE SPIRITUAL LIFE," (eighteen forceful sermons concerning the culture and growth of the Christian life) by Henry W. Clark.

"THE BLESSED MINISTRY OF CHILDHOOD," by T. Ratcliffe Barnett. Net price, \$50.

PASTORS, SUPERINTENDENTS, TAKE NOTICE!

It is now time to order your Sunday-school supplies for the Second Quarter. Send your orders to Eaton & Mains, 429 Carondelet St., New Orleans, La.

Southwestern Christian Advocate

ROBERT E. JONES, Editor,
EATON & MAINS, Publishers.

NEW ORLEANS, MARCH 21, 1907

Vol. 41 No. 12

EDITORIAL NOTES

That twenty out of twenty-five members of the Executive Committee of the Colored Co-operative Civic League at Atlanta, Georgia, were trained in schools established in the South by Northern philanthropy is a great tribute to the work.

The motto of the Salvation Army is "Talk Sunshine." If we must talk, and talk we must, don't always be telling others of your sorrows and hardships and difficulties. This does you little good and those who listen great harm. It's quite depressing to listen to the long story and the narration of difficulties and troubles. "Talk Sunshine."

The Atlanta Evangelical Ministers' Association has begun a campaign for certain reforms in funerals. The Association seeks the elimination of eulogies, the abandonment, to a large extent, of Sunday funerals, the use of less mourning and less ostentation in mourning and discrimination in the practice of sending floral offerings. These are very needy reforms.

The California *Christian Advocate* refers to the recent action of the Senate in the Smoot case as "a national insult," and adds:

"The Republican party and party leaders need not complain if the decent law-abiding citizens resent this insult. That these senators could wade knee-deep through the mire of polygamous testimony and come out reeking and shouting for Smoot is a mystery we understand, but which our long years of respect for these senators will not allow us to explain."

Perhaps there is no writer who has done the cause of the Negro more harm than Thomas Nelson Page, a product of Virginia. Under a professed love and friendship for the Negro he has been an arch deceiver and has done by far more to damage the race in the public opinion than a regiment of extremists such as Senator Tillman and other of his kind. Extremists are sensational and are not taken seriously. Mr. Page's methods are injurious because of his apparent frankness. The Negro knows that he may expect more hurt from the class of men represented by Mr. Page than all others. His ultimate aim in common with all who oppose the Negro is the destroying of his privileges as a full-fledged member of the human race.

It is said that five physicians of Boston, Massachusetts, of the highest professional standing have recently reached a decision by a series of experiments and researches that the human soul is an actual material thing, and has at last been catalogued by scientific principles. A specially prepared scale, which records weight to the one-tenth of an ounce was prepared and on this a human body nearing death was placed, noting the weight before death and after death. It is said it was found that after death a human body weighed less by one-half an ounce to an ounce than before the departure of the soul. This difference in weight is not thus explained to the satisfaction of the popular mind. We are not prepared to accept the statement that the soul is material unless these men can prove that by a microscope or otherwise they saw the soul when it left the body.

A VICTORY WON

The anti-saloon forces have won in the fight against the saloon at Knoxville, Tennessee, by a majority of 1,800. The total vote polled on Monday of last week was the largest ever polled in that city by 2,000. It is said that it was the most spectacular demonstration ever known in the South. The day opened with a monster parade by the temperance forces, in which 8,000 men and women and children participated. There were three bands. Feeble men who wore the uniform of the Civil War and aged women were among those who carried the banners upon which was written "Vote for the Women and Children," "Vote to Save the Boys." The wealthy families were in carriages. The students of the University of Tennessee and other colleges, and the bulk of the school children were in line singing songs, all of whom carried the United States flag. It is said that the demonstrations at the polls were even more spectacular than the parade. Women and children sang and prayed, aided by ministers; they begged the voters, they wept, they followed the opponents from place to place; children in moving vans appeared every few minutes at the polling places singing songs, and victory was theirs.

"HEART-BREAKING"

In giving account of the recent victory of the anti-saloon forces against the saloon in the election held Monday one week ago in Knoxville, Tennessee, the press dispatches give an account of the Negro women imploring the men of their race to vote against the saloon. This very significant paragraph also occurs in the account: "The fifth and seventh, large Negro wards, were the only ones giving wet majority." One of the Bishops of our church, a man who is ardent and forceful in his labor for the Negro, called our attention to this paragraph. He says: "This is the heart-breaking kind of thing that the enemies of your people throw in the faces of their friends. The Negroes have far more to fear from the saloon than from hostile legislation."

Of all races ours should be the most antagonistic to the saloon, for it strikes us at our weakest point. The Negro should oppose the saloon because he can ill afford it. It calls for the expenditure of money which the Negro so much needs now to give him commercial and financial rating among the other races of the world. He is the poorest of the poor and for monetary reasons he ought to defy the saloon and waste not his hard earnings. But again the Negro should oppose the saloon because it means moral degradation. We have enough tied to us as a people without lugging upon our shoulders the baneful and damning influence of the saloon. Righteousness exalted a nation and the saloon is directly opposed to righteousness. It yields not truth, sobriety, integrity and honesty. Its fruits are to the contrary. The Negro should further oppose the saloon because it breaks family ties, and the Negro's home life needs improvement. But why single out reasons. There may not be special reasons why the Negro should oppose the saloon; all men should oppose the saloon, and those who do oppose

the saloon represent the highest and best element in civilization.

The Negro's salvation lies in allying himself with the best element of society. He has nothing to gain in race elevation by linking himself to the saloon forces. The saloon forces have no conscience; care nothing for the elevation of races or individuals. All the saloon wants is money by fair or foul methods. Any man or any set of men who would foster a business for gain by selling an infamous and a damning article that means the prostitution of the intellectual, the social and moral fabric of society cannot be relied upon for the protection and the moral restitution of the Negro race. The Negro has absolutely nothing to gain in an alliance with the saloon forces. On the other hand those who seek the protection of their own homes are they who will most likely seek the elevation of the Negroes' homes.

The attitude of the Negroes of Knoxville toward the saloon is one of the most painful circumstances that has come under our survey for some time. However, it is not always thus; if it were we would be of all men most miserable. The Negroes, at least a part of them in Mississippi and Texas, have been valiant and brave and thoroughgoing in their opposition to the saloon. The conduct of the Negroes in Knoxville, Tennessee, deserve nothing but open condemnation. They are traitors to the best interests of the race, and well might the good Bishop say that this is a "heart-breaking kind of thing." And our enemies do make capital of just such instances. While the Negroes by no means constituted the entire vote of the saloon forces, nevertheless because of our racial weaknesses our enemies take advantage of us and taunt our friends and shout that our votes are bought by a few drinks of whiskey and that a few dollars blind us to our interests.

The saloon is an open, constant and avowed enemy to all that's best in all societies. The saloon has been one of the most degrading influences that has entered into our race life. If we will rise it will be by cutting entirely loose from the saloon.

Our friends are fighting a battle, a terrific battle. After we have eliminated ourselves of our immoralities and our special weaknesses, still the battle will be a hard one. Those in the forefront, on the firing line, doing service for us, have a right to expect that we will do our share internally by making ourselves fully worthy of the citizenship that is ours. And we are unworthy of their friendship and service unless we do all we can in our own power to make the battle go the easier.

A Southern woman, writing to the *Ladies' Home Journal*, complaining about the publication of certain music, says: "Our local paper says you have accepted a musical composition by _____, of this city. He is a Negro, and I protest against having Southern music portrayed by a Negro. No Negro can correctly reflect the music of our people. Negroes do not know the finer, musical feelings of the Southern people. Portray our music, yes: we will welcome it. But it must be done by white people; do it as you did in the compositions of Southern Negro life of Cole and Johnson. They came very close to being classics of their kind; we accept them gladly and unreservedly as good musically and as correctly reflective. But no Negro can do this!" But Cole and Johnson are Negroes. That is enough to give the poor woman a cold chill. And so it goes. The South is fighting a losing battle. Not only is the innate capacity of the Negro against its theories, but God is vindicating the "why" he made so many millions of the Negro people,

Bishops for Languages and Races

By The Rev. W. R. R. Duncan, D. D.

We have a proposition sent down from the General Conference held at Los Angeles, Cal., May, 1904, to be considered and voted on by the several Annual Conferences during 1907 and 1908, with the declaration that if the measure receives the two-thirds vote, the General Conference may elect Bishops for languages and races at its next sitting if it so desires.

What does this mean? It means that the General Conference of the Methodist Episcopal Church may put itself on record by electing a Bishop for its colored members in violation of its own constitution, that law which is known by us Methodists as a restrictive rule, paragraph 46, Sec. 3. In order to escape the harmful and inevitable criticism that will follow such violation, the friends and ardent supporters of the measure seek a change in the constitution, thus, "but the General Conference may elect Bishops for languages and races." "But so as not to destroy the plan of our itinerant general superintendency." I claim that in this inexcusable rambling it destroys both the office and the Bishop thus made. He cannot be a Bishop with unlimited jurisdiction, for the reason he will be if at all, elected for languages and races; hence he will be a proscribed Bishop, limited to his respective language and race. His office as a Bishop is completely demolished, almost to an infinitesimal degree. He cannot preside in the General Conference. He cannot hold any conference other than those of his language or race. He will not be by virtue of election to the Episcopacy ex-officio of any committee in the church or conference. Hence you see that the office and the Bishop thus elected is destroyed in toto. What will such a Bishop, if elected, be called? And what would his district be called? I would like to know.

To my mind the Bishop thus elected would be much less in office and jurisdiction than the pastor over whom he is to preside. A pastor who may be appointed to a charge by a legally constituted Bishop is pastor for all that term means, and no other pastor or preacher in Methodism can legally interfere with his field, without first expelling or suspending the pastor formerly appointed by the Bishop; thus you see that the pastor is supreme in his parish. He can legally be appointed to any charge in Methodism. The Bishops have authority to transfer him to any conference in our great Methodism. Not so with this language or race Bishop. The Bishops assign him to conferences agreeing with him in language and race, and that only within the bounds of our English speaking conferences, or in other words, in the United States of America.

Again, he can hold only conferences agreeing with himself in languages and race, and no others, even if asked to do so. The general superintendents may hold any conference in Methodism regardless of language or race.

This measure is unconstitutional in the highest degree, if not unconstitutional in law, civil or common; it's contrary to God's law and laws of common sense.

Pray, tell us the needs of such a Bishop, and tell us where such Bishops are needed? Methodism has no such field as we know of; 300,000 of us united with the Methodist Episcopal Church at the same altar. We answered the same set of disciplinary questions, put to us by the officiating pastor. They finding us worthy of membership and no one making objection, we were fully admitted thereto, to be accorded all the privileges of membership in the church during good behavior. Now, after subscribing to the doctrine and discipline of the church we were made members of the same. In and from the very beginning of our membership we have been taught that the church had a general superintendency. Now to elect a Bishop for any part of the church, limiting his jurisdiction correspondingly, is to say the least of it, creating another church, to suit or correspond with the Bishop; which is contrary to our teaching. The constitution of our church is that no minister or member of our church can be deprived of his membership without trial before his peers, or of a right of an appeal.

Now I claim this is just what the proposition proposes to do. We have been loyal and pious and sincere. Now who has the right to vote us out in

this wholesale way? You will all agree with me that we will not be in the church first joined, for we joined the church with a general superintendency or a cosmopolitan church, and if this proposition obtains we will not be in that kind of a church but a proscribed race or language church, presided over by a language or race Bishop. The Southern States enacted the separate coach law, which limits the Negro's traveling privilege, which is an abridgment of a God-given right. Now what will the General Conference do if this awful measure obtains? They will practically create in the church of our choice an annex, and compel us to live in it as Christians or members of the race or language church, which is un-Methodistic. Will not God intervene and put a stop to this unrighteous clamor for preferences? I pray that he will. If these ardent sup-

Shall America Be Evangelized?

By The Rev. I. L. Thomas, D. D.

The church has started out on a marvelous campaign. It must win. While the church has been weeping over the condition of the people in heathen lands, the enemy has been entrenching himself in and about our native land. The situation has become so serious until the church is sounding the alarm through the Board of Home Missions and Church Extension. A call to duty is heard. The Home Mission and Church Extension collection must be urged. America must be evangelized.

Why should the church be aroused to do its duty toward this cause?

1. Because America is the greatest missionary field on the globe.
2. The more people we can save at home, the more missionaries we can send to heathen lands.
3. The heathen and thousands of others who believe in nearly everything else, except Christianity, are flocking to our shores, and must be Christianized and evangelized.
4. The need to build churches where the people are unable to build them without aid increases as the population multiplies.
5. The drift of American life away from the principles of living, which are found in the Word of God, should arouse every Christian to pray, labor and give for the evangelization of our native land.
6. The greatest warfare the church has in America is with the saloon. Every Christian soldier to the front is the battle cry, "America for Christ" should be our motto.

The great agencies necessary in securing annihilation for the conflict are,

FIRST, THE PRESIDING ELDERS.

We would suggest:

- (1) That they post themselves thoroughly upon every essential point of Home Missions and Church Extension.
- (2) Bring the matter before each quarterly conference until each pastor and official thoroughly understands the importance of the great cause.
- (3) Do not be contented day nor night until the last dollar is raised, apportioned to your district for Home Missions and Church Extension.
- (4) Do not fail to find out at your district conference how much each pastor has raised for the cause, which is so very essential toward the expansion of our work within the bounds of the twenty colored conferences and throughout this land.
- (5) Arrange an evening during your district conference to rally your forces for Home Missions and Church Extension. Have each department of the church represented.
- (6). Find out in your quarterly conferences whether the Committee on Home Missions and Church Extension are at work.
- (7) Urge upon each official to contribute at least one dollar for the cause, thereby receive the *Christian Republic* for one year.
- (8) Where a Church is pending, urge upon the pa-

porters wish such a Bishop, is it not easier and far better and less expensive to all concerned to stop Bishop Scott with us? Yes, it is far better; the whole 300,000 of us would shout the cries of hosanna in the highest. Amen.

In conclusion let me say that the world's eyes are upon us, and we will by this act be placed at the mercies of these distinct colored churches as never before; and we will have but one answer to give, as a reason for this new fangled Bishop and church, and that will be, yes, the church did not accord to us the rights and privileges of church membership as taught before by Methodists and by this act she ceases to be a great cosmopolitan church as we have all heretofore believed. Let the General Conference elect a Bishop just like it has been doing heretofore in the case of white Bishops and let this Bishop take his turn with all the other Bishops and nothing more or less; and if the white conferences don't need him, we do, and can use him to our advantage and will be glad to do so.

Let righteousness prevail and this will be done without legislation, but by ballot, which is the only righteous way of doing it.

Hot Springs, Ark.

sake to do everything in their power to have the people pay it.

(9) Urge upon the pastors to send the money, which is so much needed, to Mr. Samuel Shaw, Treasurer, 1026 Arch St., Philadelphia, Pa., as soon as collected.

(10) Ask God's guidance, as you travel through the district, pleading for Home Missions and Church Extension and other causes. You have a great army to lead, prove yourself a general who brings things to pass. The eye of the church is upon you.

SECOND, THE PASTORS.

(1) Read of Home Missions and Church Extension.

(2) Fix a day to take the collection.

(3) Present the cause upon its merits.

(4) Write to the office for programs, literature, etc.

(5) Give the people due notice before taking the collection.

(6) Urge upon each member and friend of the church to lay aside at least a dollar for Home Missions and Church Extension and they shall receive the *Christian Republic* for one year.

(7) When the collection is taken send it at once to the office at Philadelphia, Pa.

(8) Do not keep your people from giving liberally for the cause by making excuses for them.

(9) Do not present the cause at a time when things are unfavorable for a liberal collection.

(10) Do not be contented in raising a part of the Home Mission and Church Extension collection, but raise every dollar apportioned and more if possible. The harvest is great and the laborers are few.

(1) Do your full duty since it means so much toward the evangelization of the home field and building churches where they are so much needed.

The Board is expecting much of you. We are sure that you will not disappoint them. The pastor is the main factor in the campaign now on. The Master gives the order to the front. We are sure that you hear His voice. The motto, "America for Christ" should stir every one of us to do our best. The appeal, "A million for Home Missions and Church Extension," should move us to give until we feel it, and in all this we should bear in mind that the great Captain of our salvation says to every pastor, layman,—yea, to all of us, "Forward, march!"

All the diseases, and all the pains, and all the pollutions of his patient are the things of his physician. All the guilt, and all the condemnation of the accused man, are the things of his advocate. All the debts, and all the imprisonments of his client are the things of his surety. And, much more, all the sin and all the misery of the people of God are the things of their God, and of His Christ. In the Covenant of Grace all these things are now much more God's things than yours.—Dr. Alexander Whyte.

The India Jubilee

BISHOP W. F. OLDHAM.

The Jubilee gathering at Bareilly is in many respects perhaps the most striking massing of any one mission in India that has ever been attempted. Over three hundred of the missionaries and their fellow workers, with an Indian contingent of three thousand and are met here at the station where first Methodism was planted fifty years ago. William Butler, with marvelous prescience, built for the future, investing in a large property in Bareilly, and to this has been added during the years. The visitors are scattered throughout the buildings of the mission, and on a big open plain is a wide square of tents with an open space in the middle. A large audience tents holds three thousand persons, while the ladies' parlors, dining-tents, and smaller residential tents, form the rest of the square. It is an impressive looking encampment, and all the arrangements show thorough foresight and mastery of details. To Drs. Mansell and Dease this is very largely due. One of the mission ladies with a staff of her own native girls, is catering for the assembly in ways that leave little to be desired.

The initial meeting of the session was held on Friday evening, December 28, at 4 p. m., in the great tent. Bishop Warne, whose enthusiasm knows no bounds, presided. On the platform were seated all the visitors, with the Indian bishops, and some of the chief officials of the country. To the right, the women and girls were seated on the ground, while to the left was a great company of men and boys. The missionaries occupied a solid block close by the platform. The service opened with the singing of "All hail the power of Jesus' name," which was sung in English and Hindustani simultaneously. The mayor of Bareilly then read an address of welcome, in which it was set forth that this town which was founded in the middle of the seventeenth century, has a population of one hundred and twenty thousand, and is the center of a district of over one million people. Here are the Bareilly College and several other institutions which make this a marked literary center. "Here," he graciously added, "but we would be giving a very imperfect idea of the elements which help to make Bareilly important if we failed to mention the extensive operations of the American mission in our midst. We acknowledge with gratitude that the mission has done much to benefit Bareilly, both in material, social, intellectual and moral lines." The address closed with these remarkable words: "May the good God who cares for all his children, bless and prosper you in all your ways, and may the community and country you represent continue to be a friend to the people of India."

At the close of this address Mrs. Butler entered the tent and was received with great enthusiasm. Rev. Dr. Knowles then addressed the assembly, speaking words of welcome to Bishop Fitzgerald. He traced the opportuneness of the time of Dr. Butler's coming to India just when the East India Company, which had dared to oppose missions, was being wiped out and the British empire in India was born, to give all people freedom of conscience. Bishop Fitzgerald responded with marked emotion, and began with the words: "Mine eyes have seen the glory of the coming of the Lord," and in telling phrase spoke his conviction that here in India "our God is marching on." Dr. Buck, the presiding elder of the greatest district in India, then introduced Bishop Foss in a carefully prepared and most effective speech, in which he welcomed Bishop Foss to India where there was more real revival at this time than he had ever known in his forty years of residence here. Bishop Foss responded, expressing his surprise at being called upon to speak. He said he supposed he was like Daniel, who when thrown into the lions' den, seeing the fierce beasts all around him, said to them: "Now, gentlemen, I perceive that if there is to be any after-dinner speaking it will not be done by me." He assured the great assembly of his undying interest in India, and of his great gratification to perceive that in every direction the nine years' interval since he first saw the land shows great growth. The Rev. Wm. Peters, an Indian, presiding elder, then introduced Dr. Leonard. He spoke in Hindustani, which was translated by Brother Jordan, another Indian, whose English and Hindustani alike are spoken with such rare distinction as is given to but few men. The Indians certainly have a gift for language. Brother Peters said: "William Butler is not here, but he doubtless rejoices with the angels over this sight, for this is but a small drop of the whole church which has been gathered in these lands since William Butler came." Dr. Leonard, replying, said that

All For Christ

By Bishop Mallalieu

Let Him to whom we now belong,
His sovereign right assert;
And take up every thankful song,
And every loving heart.

He justly claims us for His own,
Who bought us with a price:
The Christian lives to Christ alone;
To Christ alone he dies.

Jesus, thine own at last receive;
Fulfill our hearts' desire;
And let us to thy glory live,
And in thy cause expire.

Our souls and bodies we resign,
With joy we render thee
Our all,—no longer ours, but thine
To all eternity. —Charles Wesley.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. —Bible.

Years ago I was walking along the street of one of our New England cities on my way to church on a pleasant Sunday morning. It was early, and very few people were on the street, but I noticed over against me, on the opposite side of the street, a noble, stalwart, well-dressed man walking in the same direction as myself, and holding by his right hand a nice little boy some three or four years of

age. The street was very quiet, so, that without effort, I heard the little boy say in sweet childish tones, "Papa, I'm your little boy." The affirmative of the child called forth no response from the father. So in another half minute or less the little boy repeated, "Papa, I'm your little boy." Again the father, apparently absorbed in his own thoughts, simply said, "Yes," and still holding the child by the hand they walked along. But the little fellow was not at all satisfied, so, just holding back as though he could go no further until the case on his mind was settled, with decided emphasis he said again, "Papa, I tell you I'm just your own little boy." Both came to a standstill, and the father bending over the dear boy and looking into his face said, "So you are, and, I tell you, you are a darling boy, and your papa loves you very much." And that case was settled for all time.

If the prayer of my heart, while I write these words, could be answered, then every one who reads them, whether saint, or penitent sinner, would cling to the hand of Jesus, and, looking into his blessed and benignant face, might say, as never before, "Jesus, my Jesus, I am thy child, thine in life for obedience, and service, thine in death, thine forever and forever."

And why should we not do this? Do we not owe to him all that is most priceless and dearest to our hearts? Has he not come from his home in glory that we might have a home in heaven? Was he not born in a stable that we might inherit a heavenly mansion? Was he not poor that we might have a treasure laid up for us where moth and rust cannot corrupt, and where thieves cannot break through and steal?

Did he not bear our sins and sorrows in Gethsemane on his own breaking heart that we might at length come to a land where the tears will be wiped away from all eyes? Did he not die on Calvary's shame ful cross that he might open wide to all weary, sin-sick souls the doors of mercy and hope? Are not his loving hands, and his watchful eyes ever ready to help us along in life's toilsome journey? Why not say once more, and say it as we have never done before—say it with a renewal of all our vows of consecration—say it with a deathless purpose to walk in all his holy ways—say it so the world shall know we mean it, "Blessed Jesus, my Saviour, I am thy child, I will be thine! Let come what will, joy or sorrow, pain or pleasure, loss or gain, life or death, I will be thine; I am thine." Then we may be sure that no power in earth or hell can separate us from the love of God, which is in Christ Jesus our Lord.

the vastness of this work grows upon him daily. Having administered India for eighteen years, he thought he knew all about it, but was obliged to confess that daily his wonder grew, and his heart rejoiced increasingly at the great work of God in this wide land. "If this is only a drop," said he, "what must the ocean be?" Miss L. Singh then introduced Dr. Goucher. And many of us who have known Dr. Goucher's continual interest in India, and the largeness of his gifts, learned many things of his enterprise here of which we knew nothing before. Dr. Goucher in his reply tested Brother Jordan's ability to translate, for in highly oratorical form he spoke on "What hath God wrought!" But Brother Jordan was equal to the test, and to the great delight of us who understand both languages, he conveyed in simple Hindustani what might have been completely above the comprehension of the majority present. The next speaker was Mrs. Messmore, who introduced Mrs. Foss. It was news to the great majority of the company to learn that Mrs. Messmore was the first woman agent ever sent out by the Methodist Episcopal Church; and that she was sent by the parent society nine years before there was a Woman's Foreign Missionary Society. She was Miss Elizabeth Husk, of Weedsport, N. Y., and it will be in the interest of history to remember that this lady, and not Miss Thoburn or Dr. Swain, was the first Methodist woman missionary to the Indian empire. Mrs. Foss noted in her reply the presence of Dr. Swain and added, "Who shall say that Isabella Thoburn is not here, also?"

Bishop Robinson then introduced the older work-

ers of the India mission: Dr. Humphrey, who baptized the first Indian convert; J. W. Waugh, who established the first printing press; Dr. J. Sumner Stone of New York; and Dr. Swain, the first medical lady of any mission. Mrs. Parker, one of the founders of the Woman's Foreign Missionary Society, and the widow of the sainted Bishop Parker of India, introduced Mrs. Butler in a well-prepared speech in which she plead for a "Mrs Butler Hall" to stand beside the "William Butler Hall" in which the male students are trained. Mrs. Butler then arose and the climax of the meeting was reached. The audience broke into "Jai Prabhu Yesu," which is the Indian song of victory. With full voice and rare power of eloquence Mrs. Butler made what was perhaps the most striking speech of the occasion. Enthusiasm ran high, and this extraordinary meeting was closed by Bishop Thoburn, who pronounced the benediction in the Hindustani tongue.

The two outstanding thoughts of this meeting that forced themselves upon everybody were:

First, the Indian church begins to feel its own strength, and that a spirit of nation-wide conquest is taking full possession of its heart and mind.

Second, with this is a profound conviction that God is about to move in wonderful ways for speedy and sweeping work of grace in all the lands where we are found. The day of India's redemption draws nigh, and although the oppositions are great the assurance of victory is in the heart of the church.

The whole impression made by the India Jubilee may be summed up in Bishop Thoburn's words at

(Continued on Page 4.)

THE CHRISTIAN LIFE

Palm Sunday

Palms for the surging people
Who throng their Lord to greet,
Spreading green boughs before Him,
Their garments 'neath His feet;
While voices of young children
Cry out with loud acclaim:
"Blessed is He who cometh
In Jehovah's mighty name!"

Palms symbol forth His victory
Won o'er the prince of death,
While the emblem of His mercy
Is the olive's fragrant breath—
Green palms and olive branches,
We, too, must bear to-day,
Following with glad hosannas
Where'er He leads the way.

Ah! Soon upon the morrow,
The palms will change to thorns,
And the blessing turn to cursing
Before the morning dawns!
His feet, that press the blossoms,
Flung out by children's hands,
Must follow, weak and weary,
A soldiers' fierce commands.

The men who spread the garments
To smooth His rugged road,
On His bruised and bleeding shoulders
Will cast a cruel load!
The voices that proclaim Him
All Israel's Holy King,
With jeers of fearful meaning,
Through Jerusalem will ring!

This life is but a journey
Where pleasures throng our way—
Its flowers are few and fading,
Its thorns remain for aye.
Faith's palms we strew before us,
And Mercy's robes we wear,
But the Cross our Master carried
Is the burden we must bear.

We must follow in His footsteps,
Though our feet grow weary, sore;
He has traced the only pathway
Leading straight to heaven's door.
Would we enter at its portals,
We must press the thorns of pain;
But within its bowers of beauty,
We may wear the palm again.

—S. B. Elder.

A Lenten Message

The night when he was betrayed was a memorable one in the career of Jesus—full of strange vicissitudes, changing scenes, and tragic incidents. The betrayal was a frightful abasement of humanity; but it gives dignity and grandeur to the character of the Son of Man. It overmastered every noble instinct, affection, and purpose in the one who did the terrible deed. And what it did for Judas it does for every man who is faithless to his Lord and Master. What have men not sacrificed for the sake of the gold that perishes! Nothing is withheld when the evil purpose rules in the heart.

Outstanding in the hour of betrayal is the sublime heroism of Jesus. "I am he," were the words he spoke when, with the help of the betrayer, they sought him. The shadow of the cross was cast over the scene. Out of the garden of agony and of the betrayal went the Son of God to the hill of final sacrifice. But in it all he was noble, uncomplaining, patient, considerate, gentle, heroic, majestic—becoming demeanor for the Sovereign of Men.

But every day is a garden of agony; every day is a place of betrayal; every day is a hill of crucifixion—for are there not many who profess to be his disciples who, by their indifference, their faithlessness, their disloyalty, crucify the Son of God afresh, and put him to an open shame?

Shall we not, meditating upon the awful consequences of the betrayal of the Master by his disciple, reassert our belief in him and acknowledge

him freely before the whole world? Shall we not say in our hearts, and let the confession find full and free expression in our lives: We believe that thou art the Christ, the Son of the living God. We believe in thy holy life, in thy worthy deeds, in thine unselfish devotion, in thy profound words which are spirit and life to men. We believe in the nobility of thine earthly mission, and in its divine origin and fulfillment. We believe in the integrity of thy voluntary sacrifice for the sins of mankind. We believe that thou dost not desire the death of any man, but the cleansing of every heart from the taint and guilt of sin. We believe that thou hast power on earth to forgive sin and to purify us from all unrighteousness. Therefore, we pray that thou wilt have mercy upon us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us unto everlasting life, for thy name's sake.—In *Epworth Herald*.

The Brotherhood of Man

It seems to me that in humble acceptance of common ways we must follow the leadings of Providence and make acquaintance in the so-called lower classes by the natural working of the social laws that bring men together. What is the divine intent in the many needs of humanity, and the consequent dependence of the rich on the poor, even greater than that of the poor on the rich; but to bring men together, that in far-off ways at first, they may be compelled to know each other? The man who treats his fellow as a mere means of supply for his wants, and not as a human being with whom he has to do, is an obstructing clot in the human circulation. Let every simplest relation toward human being, if it be embodied but in the act of buying a reel of cotton or a knife, be recognized as a relation with, a meeting of, that human soul. In its poor degree let its outcome be of truth and friendliness. Allow nature her course, and next time let the relation go farther. To follow such a path is the way to find both the persons to help and the real modes of helping them. In fact, to be true to a man in any way is to help him. He who does so will find his acquaintance widen with growing rapidity; his heart will fill with the care of humanity, and his hands with its help.—George Macdonald.

The Indian Jubilee

(Continued from Page 3)

the closing session: "This magnificent gathering which has been held to the glory of God, is the prophecy of the coming of that great church of which I have spoken through the years. Fifty years ago we planted the seed. Through all these decades God's spirit has cherished and tended it. You see the opening bud. Soon the flower will bloom and all India be filled with its fragrance." Or as Secretary Leonard voiced it, "This Jubilee will be felt in all the missions of the earth."

There are three things that stand out conspicuously:

1. The consciousness of spiritual power and ability to meet the great task before it, that was so pronouncedly set forth for the young Indian church by many of the eloquent and inspiring Indian leaders.

2. A clear perception of the fact that this conquest could not be achieved without the most earnest effort, and in the face of organized opposition of a kind that perhaps history has never before recorded.

The Indian church is under no illusions. It knows the power of Brahminism and Mohamedanism, and of privileges entrenched through the millenniums. It recognizes that its own origins are, for the most part, very humble. But the splendid enthusiasm of this comparatively educated young host, as it faces the citadels of the ancient faith, will take no denial. With this enthusiasm and determination to achieve the task before them, there was continually much grateful recognition of the work that had been done by the loved church and its missionaries. Deeper respect and larger affection for the American collaborators could not have been manifest, and the feeling of spiritual kinship rises far above

and engulfs all differences of race and nationality, which are so acutely stirring India at this time.

There are certain by-products of the Jubilee which, I think, are thoroughly worth while.

The American visitors have seen, not a big show but the heart of a great movement. No unfavorable verdict of a passing traveler regarding this or that feature of our Indian mission, will ever make any impression upon any of those who have spent these days in Barcilly.

A revelation of their own possibilities was made to the Indian Christians themselves, and the conviction deepened upon them that a great destiny awaits the Christian church in this land.

The imagination of the surrounding non-Christian world has been deeply impressed. Said a wondering servant of one of the visitors, "I never dreamed that Christians were so great a force." A good many others are learning how great a force the Christians are, and how much greater they must presently be. And India has a way of accepting situations when once created, and of readily yielding to what seems to be inevitable. The persuasion will deepen in thousands of hearts that Christ has come and will take the empire, and that very persuasion is an asset of untold value in the progress of our blessed faith.

The impression made by the American visitors has been very fine. Bishop Fitzgerald has been vigorous in speech and genial in temper to a degree that has taken him rapidly into the hearts of the people; Bishop Foss and Dr. Goucher are our old friends whom India only knows to esteem and love. Mr. Frank Arter has shown himself sincerely interested and very wide awake. The various officers of the Woman's Foreign Missionary Society have been hailed by their proteges. Dr. Leonard has been profoundly impressed, and has been heard to regret that he has not years enough left to begin a missionary career in India. And this attitude of mind has put him into the very center of our affection. And above all, Mother Butler has swept all hearts. Her vigor, the eloquence of her speech, and her unabated enthusiasm are a continual delight to the onlooking church. The salutations of the fraternal delegates have been brief, but meaty, and none of the addresses has failed to reach its point, which I know is an extraordinary statement to make, but it is true. The reason for this has been that there has now been any attempt at studiously prepared eloquence. But over and over again the assembly has been moved to its depths by the recital of facts and the breathing of devout and tender hopes for the ultimate redemption of the whole land.

This jubilee closed on January 1, which makes it in Dr. Goucher's phrase, "not so much the historic record of the years gone by, as the prophetic outlook of the years to come." India's day of universal jubilee has been appreciably hastened.

The saint never dies—he only falls asleep. When the earth shuts against him, heaven opens to welcome him.—Rev. J. Ossian Davies.

The home, and not the school, ought to provide the domestic side of every girl's education. In fact, our middle class homes do not give half enough domestic duties to girls.—Dr. Sophie Bryant.

Christianity as taught by Christ is the very best sociology, for it aims at that soul improvement which is the soul of all improvement, and when properly applied it never fails. "For to me to live is Christ." The glory of the Gospel is that it benefits the whole man.—Rev. J. Ossian Davies.

Paul's thorn was not pleasant to him. He prayed to be rid of it. But when he found it had come to stay, he made friends with it swiftly. It was no longer how to dismiss, but how to entertain. He stopped groaning, and began glorying. It was clear to him that it was God's will, and that meant new opportunity, new victory, new likeness to Christ. What God means is always too good to be lost, and is worth all it costs to learn. Let us learn as swiftly as we may. Time is short.—Maltbie D. Babcock.

SUNDAY SCHOOL LESSON

First Quarter. Lesson XIII. March 31, 1907. Title—"Easter Lesson." (Cor. 15: 12-21, 55-58.) Golden Text—"Now is Christ risen from the dead, and become the first fruits of them that sleep." (1 Cor. 15-20.) Hymn No. 156

BY REV. E. B. BURROUGHS, LL. B., A. M.

All hail! thou bright and glorious, and beautiful Easter morn! Welcome! thrice welcome, be thy return! What memories around thee cluster! What joy, what gladness follow in thy wake! Throughout all Christendom is this day heard the glad sound: "All hail! Christ is risen indeed!" Yes, majestic sweetness is enshrined upon thy brow, and the light of thy radiation of Divine Truth and love garnishes hill and vale, and crowns the lofty mountain-peaks with a halo of resplendent glory, the inspiration of which dispels the gloom of the grave, chases away the fear of death, and imparts to man a hope which, like the beautiful star of Bethlehem, leads him to life and immortality beyond the swellings of the Jordan!

It was because of such thoughts as these, perhaps, that caused the Apostle to give expression to the exultant shout contained in our Golden Text. The fact of the resurrection of Christ had not been accepted by all. There were those who persisted in denying Christ's resurrection and even insisted in believing that such was not necessary to the permanent establishment of Christianity. But Paul would give ear to no such fallacy. Either Christ had risen or He had not. If He had not, then the dead would not rise; those who had accepted Him as their Saviour, and had died trusting in the merits of His atonement, had believed in vain and passed away deluded; all men are still in their sins and for them there is no salvation. Such thoughts were too horrible for the Apostle to entertain, and with mighty force of logic, a calm and dispassionate statement of proofs undisputable, he joyfully exclaims, "Now is Christ risen from the dead, and become the first fruits of them that slept." That brought light out of darkness, hope out of despair. "That set up the emblems of immortality by every grave. That brought fullness of solace to the sorrowing, and enabled the otherwise defeated to cry, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." Note the following suggestions:

1. If the dead cannot rise then is Christ not risen. For centuries the question of the resurrection of the dead had been the subject of much debate. Many believed that such was possible, while others affirmed that such could not be. Hence if the dead cannot rise, then Christ could not rise. And to this belief many adhered regardless of the fact that His resurrection had been foretold again and again. Besides, if Christ be not risen, then is our preaching vain, and your faith is also in vain." If death is the end of man, then is Christ not risen and our faith a delusion.

2. If Christ be not risen from the dead then those who have fallen asleep in Him have perished. Unto them there will be no resurrection and that for which they struggled, toiled, and hoped will never be realized. If this be true, how vain then our religion, how useless our faith, for "if in this life only we have hope in Christ, we are of all men most miserable."

3. But there is a resurrection of the dead. Of this the Apostle was sure and perfectly satisfied. This certainty and satisfaction came from the certainty of the resurrection of Christ, for "now is Christ risen from the dead, and become the first fruits of them that slept." "Since by man came death, by man came also the resurrection of the dead." Thus Christ has not only risen for Himself, but for all who believe in Him. He is the earnest of our resurrection. Because He is risen, we shall rise. "As in Adam all die, even so in Christ shall all be made alive." Thus have we hope of a blessed immortality beyond the grave. Thus are we encouraged to live the life of the righteous that we may die the death of the same.

4. The resurrection of Christ has robbed death of its sting and changed the victory of the grave into defeat. "O death, where is thy sting? O grave, where is thy victory?" Thus the fear and sting of death have been removed, and the terror and dark-

ness of the grave chased away. Once we were their prisoners; they held us fast in shackles of doubt and fear. But the prison doors are open now, and our shackles knocked off, and we are forever released. The grave no longer triumphs, and the conquests and spoils of death are gone forever. And this because of the resurrection of Christ, hence the Apostle jubantly cries, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

5. The resurrection of Christ being a certainty, we should be firm in our belief therein. "Therefore, my beloved brethren, be ye steadfast, unmovable." In other words be firm, be fixed in the faith of the gospel of our Lord and Saviour Jesus Christ. Do not suffer your hope to be taken from you. Do your work well, and remember that your labor in the Lord shall not be in vain. God having promised will be faithful to his word.

Review of the First Quarter.

Golden Text—"The Lord knoweth them that are his." (2 Tim. 2:19.)

1. God the Creator.

The central thought here is, that God is and that through Him are all things. Without Him was not made anything that was made.

2. Man Made in the Image of God.

Here we are taught that God made man in His own image and endowed him above all other earthly creatures in that he was given certain characteristics and attributes of the Almighty.

3. Man's Sin and God's Promise.

This lesson brings out the test, the awful fall of man, and the beginning of death in the world. It also gives us the promise of a Saviour who in due time would pay the penalty of man's transgression.

4. The Story of Cain and Abel.

The record here is that of the first-murder com-

mitted upon earth, and shows how jealousy and envy, twin sisters of evil, can so blind a man as to cause him to dye his hands in his brother's blood.

5. Noah Saved in the Ark.

Though, because of sin, God destroyed the inhabitants of the earth, He, nevertheless, preserved this family. His mercy was upon them that obeyed Him.

6. Abram Called to Be a Blessing.

It pays to put confidence in and to follow the Divine leading. This Abram did with the result that he has come down to us with the great distinction of being "the friend of God."

7. Lot's Choice.

Selfishness is always destructive. This is clearly shown in the choice that was made by Lot.

8. God's Covenant With Abraham.

Because of fidelity to and unswerving love for God, brought out in the test that was made him, God makes a covenant with Abraham, and through him with all of his race. God will enter into a covenant with any man that proves true to Him.

9. Abraham Pleading for Sodom.

Because of evil association Lot got into trouble, nevertheless Abraham plead for his safety, with the result that, while Sodom was destroyed, he was led to a place of refuge by the hand of an angel. We also see here the power of friendship and the result of constant communion with God.

10. Isaac a Lover of Peace.

Rather than live in constant strife Isaac gave up what was rightfully his. He could have retaliated, but he preferred to suffer injustice than do so. His reward was the mark of God's approval.

11. Jacob and Esau.

Twin brothers, yet how different in tastes, temperament, and habits. The lesson teaches that double dealing can bring no lasting, permanent joy. Better be right and poor, than wrong and rich.

12. Woes of Drunkenness.

The message of Isaiah to Judah, is the message of God to the world to-day. Wine is now, as it has always been, a mocker, and whosoever is deceived thereby is not wise.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, March 31,

New Life for the World

(Rom. 6: 4-14.)

(Easter Sunday—Missions.)

Passages for reference: Jer. 16; 19-21; Hos. 2: 23; 2 Tim. 1: 9, 10.

Scripture Basis. While the Old Testament tells of the Word being for the Gentiles, and that they shall come from the ends of the earth to worship at the altars of the true God, it remained for the full revelation of the purpose of God for the whole world to be revealed by the Master Himself. When Jesus rose from the dead on that first Easter Day, then it was that new life was really guaranteed to all, whether Jew or Gentile, who should believe on him. Romans tells us that it was the condition of Abraham under the Jewish law that brought him the favor of God, but it was the righteousness that came to him by faith in Jehovah before his submission to the legal regulations of the Jews. God's true people in all the world are not those that follow the ordinances afterward adopted by Abraham as an evidence of his faith, but those who have a like faith in God with him. Nationality has nothing to do with the acceptance of this faith. According to Hosea the time is coming when the Lord will say to them which were not His people, "Thou art my people," and they shall say, "Thou art my God." The life which Jesus brought is not for a restricted few, but for all, of every land and tongue, who will receive it.

The Theme Considered. The world is full of life. That the world is very much alive to the things of the world cannot be doubted. Its activities are so energetic and so persistent that one is often impressed with the fervency of the world's life. But the mistake is that its life is full of sinfulness. The world is alive to the wrong things.

It is alive to sin but dead to righteousness. What is known as "the old man" is thoroughly awake to the things that will perpetuate that life. Is it not strange that very often the zeal of the world in the pursuit of its aims is so much more intense than that of Christians in a much worthier cause? Men will go to the ends of the earth, and undergo all kinds of hardships to make money, and call it enterprise, but to go to the same places and undergo the same hardships for Christ is regarded as a sacrifice.

When we submit ourselves to Christ and are crucified with Him the "old man" dies, we become alive to God and righteousness, and a new infilling takes place with a life that is from above. Christ brings in a fullness of life that satisfies the soul and makes it rejoice in the new thoughts and forces that work in us to a richer life. While this new life was ushered into the world to be its life to the remotest bounds, yet it can become the life of the whole world only as it is the life of the individuals composing the world. Christianity is not a mass movement, but progress from heart to heart, and from life to life.

We who have found the new life in Christ are anxious for all the millions of the world to enter into the same life. They must be won to it by the individual method. Tribes have been compelled to yield to the sword wielded in the name of the Cross, but men are won to the new life one by one. We have had wonderful answers to prayer for revivals come in the great awakenings that have taken place in the various mission fields. North India, Japan and China have been graciously visited as well as the Philippine Islands. We must meet the demands that come from those inquiring people for teachers and workers, or else the fields white already to harvest will be lost forever. If true we shall not only behold great ingatherings in those fields, but the revival spirit will spread throughout the home church. May this Easter Sunday be the day of more abounding life in the home church and its spread to the ends of the earth!—From Notes on the Epworth League Devotional Meeting Topics.

Should the Annex of the New Orleans University be Completed? Why?

Prosperity Demands It

BY PRESIDENT F. H. KNIGHT.

The University Annex is to be completed. At the close of the previous administration \$5,029.38 had been raised and \$7,946.12 had been expended on the building, leaving an indebtedness at the beginning of the present administration of \$2,853.74. When the previous administration closed merely the four walls and the roof were in place. During the last five years \$2,553.74 has been paid on the indebtedness, and the interest has been promptly met. In addition to this, \$3,100.00 had been expended in bringing the building to its present condition. We have now a beautiful building nearing completion, and the time has come for the final effort. The main entrance with the stairway was designed by a local firm of architects and is finished and paid for. The rostrum and choir loft are practically completed. The rooms for the sixth and seventh grades are in use and are modern in every particular. The new chemical and physical laboratory is nearing completion, and part of the equipment is already here. The new domestic science hall will be ready for occupancy in a month, and the entire equipment is at hand. A chaste and elegant pulpit has been contributed by a member of the Louisiana Conference in memory of a beloved son recently deceased. The work now remaining to be done may be briefly outlined. The auditorium is to be ceiled, plastered and seated and furnished with apparatus for heating and lighting. A winding stairway is to be built leading from the main floor to the gallery, and straight flights of stairs from the side entrances to the laboratory and the domestic science hall. Other minor matters are to be attended to by the boarding students and faculty. To complete the Annex we need at least \$2,500.00. It is the hope of the President to raise this entire amount within the patronizing territory of the University. Great enthusiasm is manifested on every hand. The Louisiana Conference is thoroughly aroused and will acquit itself nobly. The students are making personal contributions and giving entertainments and soliciting contributions from friends of the University. The outlook for complete and immediate success is very bright.

The completion of the Annex is made absolutely necessary by the prosperity now enjoyed by all the departments of the University.

The old chapel is not large enough to seat the student body at regular chapel exercises and is totally inadequate to the demands of literary and social gatherings. The music department has outgrown its present quarters and must have enlarged accommodation or be seriously handicapped in its work. The scientific department will have a far better chance to do the work demanded of it in a growing University with the large and additional laboratory soon to be provided. At the present rate of increase in registration there is every reason to believe that in the very near future we shall have eight hundred students in our halls on St. Charles avenue alone, and it is the part of wisdom to make adequate provisions for a condition so soon to be upon us. All that is needed to secure the consummation of our hopes and desires is the spirit of hearty co-operation on the part of all of those interested, and just this spirit is evidently prevailing. Success will come.

A Historical Survey

BY THE REV. PIERRE LANDRY, D. D.,

Pastor St. Matthews, Algiers.

New Orleans University with all of its offshoots is the name of a great educational system in New Orleans, and the State of Louisiana. The charter of its establishment was granted by the General Assembly of Louisiana, March 22, 1873, with charter members as follows: J. C. Hartzell, I. S. Leavitt, Cyrus Bussy, Emperor Williams, H. C. Dibble, John Baldwin, George Dardis, M. C. Cole, James H. Ingraham, C. W. Boothby, James Madison Vance, Pierre Landry, W. G. Brown and J. L. J. Barth.

The first faculty was organized in 1873 with I.

S. Leavitt, A. M., president of the University. He was succeeded by William D. Godman, A. M., D. D. Upon the resignation of President Godman in 1877, Jeremy S. Bean became his successor, followed by I. N. Faylor, James A. Dean, A. F. Hoyt and I. L. Lowe.

In 1882 the change of location was made from the corner of Camp and Race streets, New Orleans, to the present site of the University on St. Charles Avenue. In 1887 Prof. I. L. Lowe, Ph. D., the then acting president was succeeded by Louis G. Adkinson, A. M., D. D. After fourteen years as it were at the fire-doors, with his brethren of the Louisiana Conference as coal-passers, President Adkinson was followed in 1901 by the Rev. F. H. Knight, Ph. D. President Knight came into his high office as a man of great learning, a preacher of high rank, a first class business man and an approved educator.

In the few short years of his progressive administration every department has assumed a transitive state.

Improvements are in evidence on all lines. It is said by competent judges that the class room work



View of the Incomplete Annex—Showing Choir Gallery

of the institution is second to none of our church schools in the South.

The spiritual as well as the intellectual and moral need of our young people are carefully looked after and peace reigns within the gates.

Another thing worthy of mention is that fact that our graduates and students are more and more aligning themselves with the local church work in the community in which they live. And, where as pastors, we make the proper use of them, they prove to be valuable assets of their alma mater, and are always the best advertising mediums of the school.

The New Orleans University is justly the pride of the Louisiana Conference; for its establishment we have given our best thought, and now for its completion we should redouble our efforts to raise the money. When the Annex is completed we shall boast of the best auditorium in the city of New Orleans wherein we as a people may have free access.

The recent action of the Louisiana Conference at Lake Charles, looking to the final touch on the Annex and its auditorium was but an answer to the appeal of our people for more recitation rooms, better seating accommodations for our young people, visiting friends and our own comfort.

We are not called upon to provide the way, for in President Knight's comprehensive coupon scheme we have it; as leaders of our people, we are to furnish the means. The Louisiana Conference is nearly 200 strong in full membership and probationers. In each charge we have ready and willing contributors among the laity to such enterprises. Let 50 pastors and their congregation raise an average of twenty dollars—and fifty, fifteen dollars each—and a hundred an average of ten dollars each, and without prejudice to any other claim of the church upon the people, we shall have the two thousand and five hundred dollars with which to do the work, and under the able leadership of our presiding elders we may charge the enemy "need" on some other line.

Brethren, let our battle cry be \$2,500 with which to complete the Annex to the New Orleans University, by May 12th, 1907, and do not falter.

For Many Reasons

BY THE REV. HENRY TAYLOR,

Pastor Simpson Memorial, New Orleans.

There never was a more pressing need of completion of the New Orleans University's Annex than now.

Our fathers planned more largely than they could conceive at the time. The growing influence of this institution is being felt all over this country and most especially in our neighboring states, Mississippi, Texas, Alabama and Florida.

Hence we should be up and doing.

First, because it is an absolute necessity.

Second, because it is the opportune time with such management as it has.

Third, the crowded condition of things demands it.

Fourth, the growing influence of the institution warrants it.

Fifth, the pressing need for seating capacity calls for it.

Sixth, the non capacity of the main building furnish recitation rooms, which in the completion the Annex will serve a long felt want.

Seventh, it will also add beauty to the building.

Hence some steps must be taken to supply the wants of this University.

The Louisiana Conference at its last session decided for its completion and with the presiding elders as generals in the field and pastors rallying their forces and Dr. F. H. Knight as general manager of this enterprise, the Annex will be completed.

Honor of Louisiana Methodism Vindicated

BY THE REV. A. E. P. ALBERT, M. D., D. D.

First and foremost, because it is absolutely necessary for the accommodation of the unprecedentedly large number of students, now in daily attendance. Secondly, because our present chapel facilities are entirely inadequate to meet the demands of our commencement and other great collegiate exercises. Thirdly, because the honor of Louisiana Methodism is involved, and should and must be vindicated.

We began its erection and we are most solemnly pledged to its immediate completion.

Fourthly, because we owe it to the sacred memory of the late Dr. L. G. Adkinson, then president of the University; to the Rev. Stephen Duncan, late president of the Board of Trustees; and to that Board, whose faith in our word led them to undertake the building; to the generosity of the Rev. Dr. M. C. B. Mason, corresponding secretary and his Board of Managers, who permitted the diversion of such a large proportion of our Freedmen's Aid collection for so many years, to go toward the building and completion of the Annex. We owe it to the successful administration of the Rev. F. H. Knight, D. D., Ph. D., president, whose push and energy have so crowded the seating capacity of the institution as to make the completion of the Annex an immediate necessity. We owe it to the faith in us, which inspires him to push ahead in the work, to be paid for with the money that is not yet in his hands, but in our people's pockets. There are others, but these are, to my mind, sufficient reasons why we should complete this Annex at once.

The value of New Orleans University to Louisiana Methodism and to the world is beyond human computation. It furnishes us with the best teachers, preachers, and other professional workers that the race affords, as well as skilled laborers and leaders in every industrial pursuits. Scarcely a social, intellectual, moral or religious function takes place among us wherein the New Orleans University does not contribute its share, through the agency of some of our sons or daughters, whose hands, heads or hearts have been blessed by her wholesome influence. They are the safe and wise leaders of our people wherever they have gone, and are occupying the most eminent positions in church and state, and in the very best society. Long live the New Orleans University!

It Will Give Momentum to the University

BY THE REV. D. J. PRICE, D. D.,
Pastor St. James, Houma, La.

Complete the Annex because it gives more dimensions and momentum to the New Orleans University, which is a cosmopolitan brain feeder.

The inestimable value of the New Orleans University to the Louisiana Annual Conference can be multiplied by the incalculable value it is to the world in giving it Doctors Bowen, Mason, Mullen, Lyons, Camphor, Reed and others.

Complete the Annex during Nineteen Hundred and Seven and plume the Knight.

Let the Louisiana Conference continue to foster this institution of literary and religious light.

If Others Help Their Schools We Should Help Ours

BY THE REV. B. J. REDDIX,
Pastor, Lake Charles, La.

Because it has stood for quite a number of years in its incomplete state which does not reflect credit upon the Louisiana Conference nor Louisiana Methodism in general.

The New Orleans University ought to be the pride of Louisiana Methodists. While its influence does not reach only every church in the State, but touches the shores of far away Africa. Were it not for the intellectual and religious influence scattered by the New Orleans University throughout the State our church could not have made the progress that it is making.

If Texas and Mississippi can build and complete their Wiley and Rush why can not Louisiana complete New Orleans University?

We are Pledged to do so

BY THE REV. W. SCOTT CHINN,
Secretary Louisiana Conference.

Because: We need it, the rooms are now overcrowded, students of every denomination and from all quarters are applying for admission, a part of the work of the Annex is already completed and the rest ought to be finished, finally because we need here in New Orleans a real University and Building Expansion is an excellent way to get it.

That the Louisiana Conference should do the work goes without saying, for without the New Orleans University, there would have been no Louisiana Conference such as it is to-day, strong, vigorous, intelligent, self-supporting and second to none of the other Colored Conferences in the ratio of supporting all of the various departments of the church.

Therefore we owe it to ourselves, since a few years ago we did assume, pledge, promise, convert, hypothecate and take unto ourselves the title, privileges, grant and right to begin, finish, complete and turn over to the trustees a completed Annex and without debt, to see to it that it be done.

Let us keep our promise. May the sound of the hammer be heard throughout our borders.

May 12, 1907, will tell. So mote it be!

To Help Ourselves

BY THE REV. C. W. REEVES,
Pastor First Street, New Orleans.

First, because it is within the bounds of the Louisiana Annual Conference.

Second, because it is our school.

Third, because we ought to help ourselves if we expect others to help us.

Fourth, because we should give all the accommodation needed to the students.

Fifth, because we want our boys and girls educated in our own schools.

Sixth, because other conferences are doing their best to support the schools of the Methodist Episcopal Church within their bounds.

Dr. F. H. Knight is the man for the presidency of the New Orleans University and has demonstrated that fact by having the hearty support of all our pastors and such a large patronage from the contiguous territory. Now, since the Louisiana Conference at its last session voted to take a collection for the completion of the Annex of the New Orleans University on the Second Sunday in May, 1907, let each pastor do his best to raise a good collection and forward the same to Dr. F. H. Knight and get a voucher for same. Brethren, get each person to give at least a dime for this needy cause.

The Conference is Able

BY THE REV. B. MACK HUBBARD, D. D.,

Presiding Elder South New Orleans District.

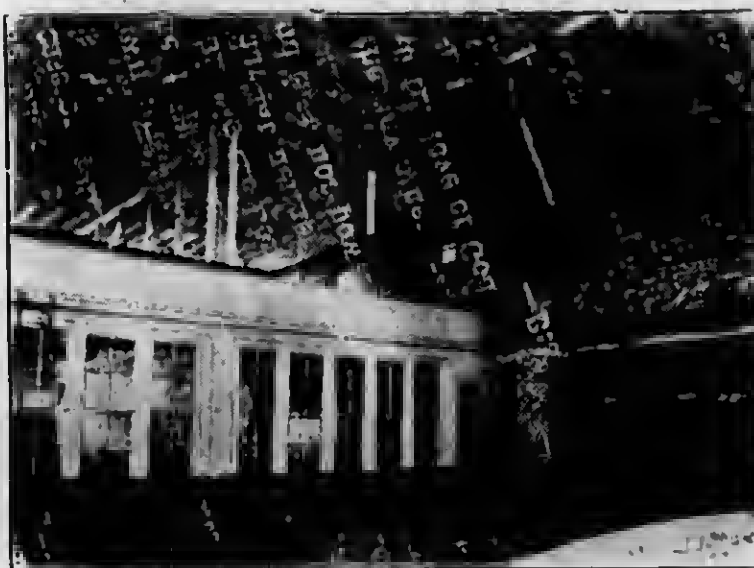
At last the Conference has decided to complete the Annex, which has stood all these years as a shame to the dignity, Christian manhood and philanthropy of said Conference.

I am quite sure that it will be completed now for there is no Conference among us that can raise more money *per capita* than the Louisiana Conference. The will has been lacking heretofore, as to the completion of the Annex. Now that we have the will, the Annex will certainly be completed this present Conference year.

New Orleans is a strategic point in our great Methodism. If we are to hold our own, and make any advancement we must certainly guard well our fortifications, both intellectually and spiritually. The fathers have laid the foundations to this institution that stands as a great beacon light, not only to the Louisiana Conference, but to all this Southern section of our beloved country.

Let us as young men build well upon these foundations. Some of the brightest stars shining forth in the intellectual sky of this proud country have been sent forth by this institution.

This institution ought not and must not be hindered in the work of molding public sentiment, building a race, and hastening the coming of the kingdom of our blessed Christ. Therefore, since the University stands for so much, let us to the man go down in history as doing well our part.



View of the Annex—Showing Recitation Rooms in the Rear

The Strength of the Conference

BY THE REV. W. H. JONES,
Pastor Asbury, Franklin, La.

As an old student of New Orleans University, out of my experience of its growth, situated in the metropolis of the South, and in the largest Negro Conference in Methodism with some of the best developed preachers in the church, feel that the Annex should be completed and at once. With any ordinary gathering standing room in the present chapel of the University is at a premium.

Will Add Beauty and Encouragement

BY THE REV. WESLEY ROBERT BUTLER,
Pastor St. Paul, Shreveport, La.

Its completion would add beauty as well as encouragement to the president and entire school.

The Louisiana Conference is fully able to raise every dollar of the money which it takes to finish this work by the closing of school in May. Brother pastors, in honor of him who began this work, let us complete it within ninety days. New Orleans University is our school. We must stand by it for the good it has done and is now doing, for the up-building of our young people who are to be in the near future the leaders of this much talked of Negro race, of which we are a part. This University has done untold good in our Conference and not only for our Conference, but for other Conferences. When we remember the leading men in our Colored Methodism are graduates of this University we should take hold of the work with fresh courage and say it shall go on with its mighty work of sending forth men and women well trained to battle against ignorance and wickedness. New Orleans University is indispensable in our Conference and for this reason we purpose to do our full duty in standing by President Knight in this work.

It Is Necessary

BY THE REV. J. F. MARSHALL, D. D.,

Presiding Elder New Orleans District and President of the Board of Trustees of the University.

The New Orleans University stands at the head of our school system in the Louisiana Conference. It has a history interesting to study. One of the first schools established for our people during the period of reconstruction, it has a record and reputation second to none of its sister institutions in the city of New Orleans. It has prospered from the beginning; never so much as in recent years. About ten years ago the rush of students for admission made it necessary for the erection of an Annex. For the lack of funds this important adjunct has not been completed, but the continual influx of earnest, anxious students makes it absolutely necessary to complete the Annex without delay.

Could our friends gaze in for a moment on this splendid student body, jammed in the old chapel, while others are turned away, they would appreciate our anxiety and urgent appeal for means to complete this work. It is due the great work of education, entrusted to our fostering care that we not only encourage it by words, but that we sacrifice of our means for its advancement.

It Is Our School—Our Boys and Girls

BY THE REV. HUBBARD DANIELS,
Presiding Elder, Shreveport District.

We should not content ourselves with living in our finished houses or preaching in our finished churches, and our school not complete.

The annex has been standing there awaiting our attention. This is our school and our boys and girls that attend this great school. To let the annex stand unfinished any longer would show a poor example for our children.

Think of a church that you are pastor of and if it had no shutters to the windows and no doors and no one seems to be interested but you; you would soon tell the Presiding Elder that these people do not want any church building. The University is the president's church and he has been trying for years to get his members to finish it. Let us stand by our school. Just think how important it is to have a Christian school in the conference. Think of the future church being trained in a Christian school. Over five hundred students, in the near future, will be scattered all over this state and other states teaching what they have learned in this great school of ours.

Dr. Knight, with his kind heart, is trying hard to finish the building but he cannot do it unless we stand by him. No pastor can succeed unless the members stand by him. No Presiding Elder can succeed unless the pastors stand by him. This is our school; let us come together like men ourselves. The time is out for us to look for any one else to build schools and educate our children. In fact no man with any self-respect has looked for that kind of business at this late day.

It is the Watchword

BY THE REV. T. J. JOHNSON,
Pastor Wesley Chapel, New Orleans.

The watchword of the Louisiana Conference is "The Completion of the Annex of the New Orleans University. And why not, since it is our school and more a worthy work! The Annex should be completed for the benefit of our children and for our own pleasure and profit as well. Its completion will be but an indication of our love and loyalty for the cause of education and gratitude to the founders of the University. The good work of the past and the better work of the future demands it, and why not complete it? New Orleans University is a great influence for good in our home life so let this necessary adjunct, the Annex, be completed. Let the preachers rally as never before. Some one has said it takes more grace to do the little things than to do the great ones. Right wins. God's verities have only the present tense, however we inflect them into other forms. The only way to save men is to fit them to thinking. Salvation without sense and work is a myth. To see the right of a thing is prophesy, to get on the right side is faith, to stay there is victory. Set your heart on the high things and all the lesser things will be served. The effort will be full of pleasure and the pursuit will make you strong.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify me promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

IS THE ANNEX TO BE COMPLETED? THAT IS THE QUESTION

We are publishing in this week's issue a symposium on the completion of the Annex of New Orleans University. Those who write are unanimous in the opinion that the Annex should be completed at the earliest moment possible, for so long as it remains uncompleted it is an impeachment of the ability and loyalty of the Louisiana Conference. It is useless to mention the influence for good of the University upon our work in Louisiana. It has been a tower of strength not only to Methodism in this state, but in a very large measure throughout the church. The Annex was begun some eleven years ago out of necessity. There was an urgent need then for more recitation rooms and for larger chapel space, and as the years have come and gone this need has become more urgent. The middle wall between the old chapel and the new chapel of the Annex has been torn down and the Annex must soon be completed or so long as it remains uncompleted it stands as a reproach to us and our loyalty to education. An appeal, therefore, is made direct to the preachers and the 19,000 laymen of the Louisiana Conference to join hands and roll up on the second Sunday in May \$2,500 to thoroughly complete and equip this Annex. This can be done. Louisiana is capable of large things, and with its faithful leadership it ought not be a difficult task to raise this sum of money. We are exceedingly anxious that the Louisiana Conference shall do large things for education. Will the conference rally to the call of their own brethren who write most urgently in this issue for the completion of the Annex?

THE DOUGLASS HOMESTEAD

A few weeks ago we published an appeal from Dr. Booker T. Washington asking of the public the sum of \$5,400 to pay off the mortgage on the Frederick Douglass Homestead at Anacostia, District of Columbia. This home is to be turned over to the Frederick Douglass Memorial Association, and is to become the archive of the Negro race for the keeping of documents and relics of peculiar interest to the race. The additional object is to preserve the home of the greatest Negro yet to appear on the horizon of our race life. Dr. Washington takes hold of this movement with his characteristic zeal, and his appeal should not go unheeded. All will not be able to give large sums, but many will be able to give \$1 each, and this should be done at once.

Judge M. W. Gibbs, of Little Rock, Arkansas, has made a personal contribution of fifty dollars towards this Homestead Fund. In sending his check, Judge Gibbs said: "I owe much to Mr. Douglass, for in the early twenties of my manhood he it was who put words in my mouth and spirit in my soul to advocate the freedom of the slave and the enfranchisement of the race. No one can advocate the betterment of his fellow-man without himself being benefited."

Send all contributions to Dr. Booker T. Washington, Tuskegee Institute, Alabama. We hope our people will take hold of this enterprise vigorously.

CARNEGIE LIBRARY AT WILEY

As has been announced Wiley University is to have a Carnegie Library. The building now in course of erection is to be 76 feet by 47 feet, two stories high. It is pressed brick with stone trimmings. The walls are set on an eighteen inch concrete base and all base walls are laid in cement mortar. A part of the basement will be used for boiler rooms, separate lavatories for ladies and gentlemen and store room. The main floor is for library proper. The stock room occupies the rear center of



MR. H. C. HUDSON

the room, the other space being devoted to reading tables, reference works, paper racks, etc. The second story is to be an assembly room with all modern conveniences. The building is to be up to date in every respect and will cost \$15,000. The building occupies the prettiest site on the campus. It is to the north of the president's residence and commands a splendid view of the city. At the rate the work is progressing the building will be completed from an outside view by Commencement.

Mr. H. C. Hudson, of Alexandria, La., a student in the University, is superintending the construction of the building. In a note to us concerning Mr. Hudson, President Dogan says: "He is a young man less than twenty-one years of age, and came to us from a good home for the purpose of completing his education. He had a good rating at his home as a brick mason, but decided to come and take his literary studies and do enough work with us at odd times to pay his expenses. We had some trouble a few weeks ago with the Labor Union, and then it was that we insisted on him taking hold of this building work. He has done the work so well that he has been highly complimented by the supervising architect, a white gentleman of this town."

We are quite sure the pictures of Mr. Hudson and the library building will be of genuine interest to our many readers.

THE DUNBAR MONUMENT

A brief note from Dr. Davis W. Clark states that the Paul Laurence Dunbar monument fund has reached \$500. It should not stop until at least \$1,000 has been realized. And this amount should be forthwith coming from the admirers of poet Dunbar, and particularly those of his own race. Dunbar's genius did much to prove the capability of the Negro. Dr. Edward Everett Hale's church in Boston held a memorial service recently at which Col. Thomas Wentworth Higginson presided and

A FAITHFUL TEMPERANCE WORKER

Mrs. E. E. Peterson, president of the State Colored Woman's Christian Temperance Union, of Texas, made a notable address on the first Saturday in March at Bay City, Texas, in the interest of the cause of temperance. The *Daily Tribune* of that place, a white newspaper, speaks very cordially of Mrs. Peterson's effort and says:

"No speaker was ever given more wrapt attention than both white and colored gave her, nor was an audience ever more deeply impressed than were those of the speaker's race who listened to her Saturday night. The whites were delighted with Mrs. Peterson's manifest sincerity and earnestness, as well as her remarkable ability. She was especially forcible in presenting those phases of the issue which touch the moral and intellectual life of her people, and made it plain to them that the saloon question is the greatest race question with which the Negro has to deal. She presented the thought that to vote for the saloon is to invite an institution to come and abide among them which panders to the passions of the lower element of both races and thereby makes wider the great breach between the white and black races which the responsible and good of both would see made as narrow as possible."

Mrs. Peterson characterized the saloon as the worst of all enemies to the Negro race, and warned her hearers to question the friendship of any man who counseled them to vote for its return to this county.

In further reporting the address the *Tribune* says:

"The most impressive incident of the evening was the collection to defray Mrs. Peterson's expenses. Every man and woman in the house marched to the front and laid whatever tribute their means permitted upon the table. Many silver dollars were among the coins contributed, showing that the colored men of means, the workers and industrious, responsible members of the race are earnestly aligned in the fight against the saloons. The hat was passed to the whites present and they also contributed liberally."

The Kansas Legislature has appropriated \$55,880 for the Western University and \$600 for the Douglass Hospital in Kansas City.



CARNEGIE LIBRARY--WILEY UNIVERSITY

a substantial collection was taken for this monument. Contributions from churches and individuals may be remitted to Dr. Davis W. Clark, 220 W. Fourth Street, Cincinnati, Ohio, who will give receipt.

It is said that the Armour Packing Company in Kansas City, Mo., has employed a woman manicurist, to manicure once each day the hands of the seventy-five girls who pack table delicacies so that no sanitary measure might be lacking.

Personal and General



The Rev. B. F. Abbott, presiding elder of the St. Louis District, is one of the growing men of the Central Missouri Conference and a man of a very promising future, indeed. During his term as presiding elder he has given careful attention to all the interests of the church, and has been an especial friend of the SOUTHWESTERN. He is loved by his brethren for his manly worth and his force as a leader. He is a strong and convincing preacher and an abiding friend of the young.

Mr. Reed Smoot's expenses in defending his seat in the Senate of \$15,000 was reimbursed by that body.

A hospital to cost \$200,000 is to be erected in Nashville, Tenn., by the Methodist Episcopal Church, South.

The Rev. Richard Rymer, said to be the oldest Methodist minister in the world, was ninety-eight years old February 25.

The *Christian Index* has added to its appearance and strength by the introduction of departments. Congratulations, Dr. Brown.

Mr. James Walker, one of the oldest and best members of Jackson Street Methodist Episcopal Church, Lynchburg, Va., died recently.

Mr. Samuel J. Mosley, one of the prominent citizens of Bay St. Louis, Miss., and a member of St. Paul Methodist Episcopal Church, died March 6.

Mrs. A. E. Lewis, a member of Wesley Tahernacle, Galveston, Texas, after a pleasant visit in the Crescent City, returned to her home last week.

The Rev. J. A. Alford has out a very interesting program for "Church Week," to be held March 24-31 in the Methodist Episcopal Church, Gilman, Illinois.

A District Missionary Convention of the Alexandria District, Louisiana Conference, will be held at Bunkie, La., April 8-9. A splendid program is announced.

John Alexander Dowie, the deposed ruler in the Christian Catholic Church of Zion which he established in 1896, died at Zion City, Ill., Saturday, March 9.

Rev. R. M. Davis, A. B., of the Central Alabama Conference, has been chosen to preach the haccalaureate sermon of the Lafayette High School at Lafayette, Alabama.

The Rev. W. P. C. Morrison, our pastor at Brookhaven, Miss., is in Natchez, Miss., undergoing medical treatment. He hopes to be at his work again soon.

Dr. Judson S. Hill, president of the Morristown Industrial College, Morristown, Tenn., is in Detroit, Michigan, soliciting funds for his school and is meeting with success.

The careless handling of medicines, various poisons, etc., caused the death of eight hundred and ninety-two persons in the United States during the year ending the 1st of July, 1906.

Dr. Theodore Henderson has just issued a splendid book on Decision Day, which should be ordered and read by all our Sunday Schools. This book may be purchased of any of our depositories.

Dr. I. L. Thomas, Field Agent of the Church Extension Society, visited the Jackson Street Methodist Episcopal Church, Lynchburg, Va., a few days ago and preached to the delight of all.

The combined communicant strength of the Lutheran Church in this country is now reputed to be 1,940,274, the net gain for the past year being the largest in the history of Lutheranism—97,935.

Tuskegee has come into possession of two bequests recently: \$232,770.80, one-half of the residuary estate of the late Mr. Albert Willcox, of Seabright, N. J., and \$5,000 by the late W. E. Bixby, of Vergennes, Vt.

The new Jackson Street Methodist Episcopal Church, Lynchburg, Va., is nearing completion. This church to show its appreciation of its pastor, the Rev. W. C. Thompson, gave him recently a purse and pound party.

The new Freeman's Hospital buildings at Washington, D. C., to cost nearly one-half million dollars, are to be located on an eleven acre park near Howard University. This will be one of the best equipped hospitals in the country.

The *Northwestern Christian Advocate* presents on its first page of last week's issue an excellent likeness of the Rev. V. D. Kelley, L. H. D., the able editor of the *Methodist Review*, a periodical of great usefulness to ministers and laymen.

Announcement has been received of the sudden death of Miss Cornelia, elder daughter of Bishop J. N. Fitzgerald, Friday, March 1, in Penang, India, where she was with her father and other members of the family on a trip around the world.

The Rev. J. Mercer Johnson, D. D., presiding elder of the Houston District, Texas Conference, paid the SOUTHWESTERN office a call Tuesday of this week en route to the Alcorn (Miss.) College, where he lectured the following Wednesday evening.

Mrs. Anna B. Pike, of Wakefield, Massachusetts, sister of Mrs. F. H. Knight, of New Orleans University, died at her home Monday, March 11. Mrs. Pike was thirty-five years of age and the companion sister of Mrs. Knight. In this hour of deep sorrow the SOUTHWESTERN extends to the bereaved family the deepest sympathy.

The College of West Africa has conferred the degree of Doctor of Divinity upon the Rev. Thomas B. Walker, of the Florida Mission. This is the first degree of the kind given by this institution and marks a significant epoch in the history of our work in the land of Africa beyond the Seas, in the conferring of honors upon Africa in America.

Dr. George B. Smyth, assistant secretary of the Missionary Society, goes to China to attend the one hundredth Anniversary of Protestant missionary work in China. Dr. Smyth was for seventeen years president of the Anglo-Chinese College at Foochow, where he did splendid service, and of course he is keenly interested in everything that pertains to China.

Dr. E. M. Jones, Field Agent of the Sunday School Union, en route to the Lincoln Conference at Muskogee, Indian Territory, spent Sunday, March 10, in Greenville, Miss., lecturing in the morning and preaching at night in Revels Memorial, the Rev. J. A. Slate pastor, before large audiences. Dr. Jones was the guest of the Rev. A. L. Cotton.

The Rev. and Mrs. William E. Myers, members of the Philadelphia Conference, of West Grove, Pa., sailed for South America Saturday, March 16. Mr. Myers is a graduate of Dickinson College, in the class of 1902. Mr. and Mrs. Myers are under appointment as missionaries of the Board of Foreign Missions, their field of labor to be in the South America Conference.

A correspondent from Howard University writes: "The religious life of the Howard University, Washington, D. C., has been marvelously quickened and elevated largely through the strong spiritual influence exerted by President Thirkield's weekly discourses at Sunday vespers. The earnest, quiet work which has resulted shows that the movement is not a short-lived effusion, but deep rooted and abiding."

According to the *Texas Guide*, "Dr. Booker T. Washington will be the principal speaker at the commencement exercises of the Meharry Medical, Dental and Pharmaceutical Departments of Walden University, which will be held in the Ryman Auditorium, Friday night, March 29. There will be seventy-three graduates in the class from the Medical department, eleven from the dentistry department, eight from the pharmacy department and two trained nurses."

Alan Leroy Locke, a young Negro, has won the Cecil Rhodes scholarship, and will represent Pennsylvania at Oxford University. Locke was born in Philadelphia on September 13, 1885, and is, therefore, in his twenty-second year. He graduated from the Central High School with honors in 1902, and from there to the Philadelphia School of Pedagogy, from which he graduated in June, 1904. In the fall of the same year he entered Harvard University, where he is still a student. Since going there he has won successively the Price, Greenleaf, Rebecca Perkins and Bowditch scholarships. He won a place in the first group of Harvard students, and is now after honors in philosophy. He is coxswain of his crew at the university.

Nashville Christian Advocate, in its last week's number, publishes articles from the editors of the press of the Methodist Episcopal Church, South. In giving the history of the *Christian Advocate*, it appears that the General Conference of the Methodist Episcopal Church decided to establish in Nashville, Tennessee, in 1836 a paper to be called the *Southwestern Christian Advocate*, and

that the Rev. Thomas Stringfield was made editor of this *Advocate*. The *Western Christian Advocate* had been previously established in Cincinnati. In 1840 the General Conference elected the Rev. John B. McFerrin, of the Tennessee Conference, editor of the *Southwestern Christian Advocate*, who served in that capacity until 1858. The historical survey does not tell when the prefix "Southwestern" was dropped and the *Advocate* located at Nashville, Tennessee, became the "*Christian Advocate*."

Martin Well Knapp, at one time a member of the Michigan Conference, of the Methodist Episcopal Church, became quite prominent as an advocate of holiness. He headed a movement which became forceful. Previous to his death he had organized a God's Bible School and Missionary Training Home, located at Cincinnati, estimated to be worth \$100,000. Of this property Mr. Knapp was sole dictator during his life and it was left to his immediate heirs upon his death. And now there are all sorts of rumors as to the management of the property. Lying and misappropriation are openly charged, and this holiness movement that was a formidable force under its former leader is now disrupted. There seems to be no reason for a special holy movement. All churches ought to be holy churches or they are not churches at all.

President W. R. A. Palmer, of the Central Alabama College, Mason City, Birmingham, Ala., makes the following announcements: "The Rev. Wm. Jones, of Eutaw, Ala., delivers the Address on our next 'Red Letter Day,' (Class Day April 1) Easter Monday at 3 p. m. When it is known that it is decidedly to our advantage in the interest of a new building so much needed that we find it necessary to have our Commencement and Laymen's Convention a week later than first advertised, we feel that all will fall in line and make any sacrifice, however great, for the cause of Christian education. Commencement season begins Friday, May 17, continuing through Wednesday, May 22. The Laymen's Convention, beginning Thursday, May 23, will continue through the Lord's Day, May 26. There will be excursion rates on all roads entering Birmingham. We hope presiding elders, pastors and people will note these changes and govern themselves accordingly."

President Camphor, whose furlough was announced in our columns some weeks ago, will make an extensive tour of Liberia before he sails for home. Referring to Dr. Camphor's furlough the *Liberia and West Africa*, in a recent number says: "Rev. Alexander P. Camphor, D. D., goes to the home field after one decade of most strenuous effort in the educational work committed to his hands. He has organized and systematized the work upon a basis, the complete development and realization of which must come through long years of future constant toil. Over 1,200 volumes of miscellaneous books were added to the library during his administration. Many peculiar difficulties have been met in the attempt to maintain the college idea under existing circumstances, the contention with which has made him wiser by experience. He goes of his own choice with the best wishes of his successor in the work, and prayer to God that ours may be the privilege of rearing a superstructure both upon the practical utility of industry and the real mission for which the institution was founded—the evangelization and redemption of Africa."

Secretary Carroll, of the Board of Foreign Missions, writes: "While our own missionaries have not as yet written concerning the need of money for the relief of the famine stricken in China, doubtless supposing that the church is fully informed by the cable, there is no doubt that the suffering from the famine is widespread and of a heart-rending character. Multitudes of men, women and children are dying daily of starvation, and it is estimated by competent judges who have traveled over the famine district that there will be a loss of at least four hundred thousand lives, notwithstanding all the Christian world may do for their relief, and the latest information reaching us is to the effect that the famine will last at least until September. I wish to announce that we have received and forwarded to the treasurer of our Central China Mission at Nanking, where many of the famine stricken are gathered, more than \$8,000. Remittances are being made by nearly every steamer. The money is administered under the direction of the Finance Committee of our Central China Mission, composed of our own missionaries. Contributions for famine relief will be very gratefully received, and the Treasurer, Homer Eaton, will furnish special gift receipts for them."

The New Board of Education, Freedmen's Aid and Sunday Schools Organized

This body, under the order of the last General Conference, and by direction of the Commission on Consolidation of the Benevolences, met for its inaugural session in Cincinnati, Tuesday, February 26, and continued in session, from time to time, until late on Thursday afternoon following. It includes the work and institutions heretofore carried on by the Board of Education, the Freedmen's Aid and Southern Education Society, the Sunday School Union and the Tract Society of the Methodist Episcopal Church. The Board sat in the Wiley Chapel of the Western Book Concern, Bishop Walden, president of the Freedmen's Aid called the organization to order, and at his instance Dr. J. B. Young conducted the opening services. William B. Sellers, recording secretary of the Freedmen's Aid Society, was made secretary *pro tem*. Certain additional members, nominated in advance by the representatives of the combining boards, were duly elected, and took their seats. Including the officers elected later in the week, the membership now stands as follows:

Honorary presidents and members ex-officio of the Executive Committee, Bishops E. G. Andrews and J. M. Walden. President Bishop Henry Spellmeyer. Vice-presidents, Bishop Luther B. Wilson, Bishop W. F. McDowell, W. F. Boyd, Esq., and Prof. Henry C. Minnick. Corresponding Secretaries, W. F. Anderson, M. C. B. Mason, J. T. McFarland. Recording Secretary, D. Lee Aultman. Treasurer, H. C. Jennings. Assistant Treasurer in New York, J. E. Leaycraft.

According to the charter the body is made up of "the effective bishops resident in the United States," namely, Bishops Warren, Fowler, Fitzgerald, Goodsell, Cranston, Moore, Hamilton, Berry, Spellmeyer, McDowell, Wilson.

The second constituent element of the new Board consists of twenty-five ministers: Bishops Andrew and Walden, and the Rev. Messrs. H. C. Jennings, E. P. Edmonds, J. D. Walsh, Joseph Courtney, Levy Gilbert, J. M. Shumpert, A. J. Nast, D. L. Aultman, John Pearson, Christian Golder, R. H. Rust, W. H. Hickman, H. C. Weakley, C. B. Spencer, J. B. Young, E. S. Lewis, Franklin McElfresh, H. D. Ketcham, E. H. Hughes, Herbert Welch, J. A. Story, C. R. Havighurst, Joseph Clark.

The third component of the Board is made up of twenty-five laymen, as follows:

G. B. Johnson, C. L. Greeno, I. D. Jones, W. F. Boyd, H. A. Schroetter, D. D. Thompson, C. W. Bennett, D. D. Woodmansee, B. B. Dale, J. A. Patten, William C. Herron, Henry C. Minnick, H. C. M. Ingraham, J. E. Leaycraft, Abram W. Harris, Robert F. Raymond, E. E. Shipley, W. E. Carpenter, L. A. Stabler, E. L. Young, Albert W. Ault, L. A. Burrell, Hanford Crawford, J. W. Pearsall, J. M. Bulwinkle.

In this list may be seen the names of five editors, three college or university presidents, a publishing agent, two judges, three other lawyers, with pastors, two or three presiding elders, and a number of cultivated business men of large financial experience and ability.

The questions which the body faced were difficult and intricate. The feeling prevailed at first that a great mistake had been made by the General Conference in attempting to combine

such components as were here brought together; but a disposition was shown by all to face the delicate and exigent work committed to the new Board that seemed wisely possible. At the close all hoped that adjustments made would, with hearty co-operation of the church at large, carry on the varied work that must be done and to do all until the next General Conference.

A committee, of which Bishop Andrews was chairman and President E. H. Hughes secretary, outlined the following policy providing for the distribution of funds and the safeguarding of trusts and the enlargement of the whole work so as to accord with the law, with a spirit of zeal and co-operation with the openings of Providence:

REPORT OF THE COMMITTEE ON POLICY—ADOPTED FEBRUARY 27, 28, 1907.

Pursuant to the order of the General Conference of 1904, requiring the consolidation of the Board of Education, Freedmen's Aid and Sunday School Union and Tract Society, into the Board of Education, Freedmen's Aid and Sunday Schools; and of the action of the Commission appointed by the General Conference requiring that such consolidation become operative January 1, 1907, the new Board in session assembled at Cincinnati, February 26-28, after careful consideration of all of the important interests involved, adopts the following working plan as a basis of future operations.

ARTICLE I. All moneys received from collections in the churches and Sunday schools, special gifts and other sources, upon and subsequent to January 1, 1907, shall be paid into the treasury at Cincinnati or New York and he accounted for to the Treasurer of the Board of Education, Freedmen's Aid and Sunday Schools in the office at Cincinnati.

ARTICLE II. All moneys received prior to January 1, 1907, and designated as being for the Board of Education of the Methodist Episcopal Church Incorporated under the laws of the State of New York, or for the Freedmen's Aid and Southern Education Society at Cincinnati, or for the Sunday School Union and Tract Society in New York, shall each be kept in separate accounts and shall be devoted faithfully and exclusively to the objects for which they are specifically given.

ARTICLE III. The transfer of funds from the component societies to the new organization requires great care and proper time, in order that all interests shall be securely guarded. In some cases an authorization from the State is required before such transfer can be legally made.

For example: The action of the General Conference specifically provided for the legal continuance of the present Board of Education as constituted under the present laws of the State of New York. After availing itself of the best legal advice the Board in New York is fully persuaded that it has not the legal right to transfer its properties to the new corporation in Ohio until an enabling act shall have been passed by the New York Legislature.

We approve this action and direct: That strict care and liberal time be taken so that properties and funds coming into the possession of the Board of Education, Freedmen's Aid and Sunday Schools from the Board

of Education and Sunday School Union and Tract Society, or properties and funds remaining in the possession of the Board of Education, Freedmen's Aid or Sunday Schools and formerly belonging to the Freedmen's Aid and Southern Education Society be strictly guarded so that said properties and funds shall not be diverted from the purposes for which they were given with any debts contracted by any of the merged societies.

ARTICLE VI. In view of certain large and vital interests, this Board, acting under the express permission of the General Conference believes it wise to retain for the present an office in New York for the transaction of such business as should for the time being be done in that city, full reports being made from time to time as the Board in Cincinnati may direct, and all moneys being accounted for as directed in Article I.

The Board authorizes the continuance of *The Christian Student*, in accordance with its contract already made under the impress as used aforesaid.

ARTICLE V. The corresponding secretaries shall issue an appeal to the church for the sum of Five Hundred Thousand (\$500,000) Dollars. It was evidently the purpose of the General Conference in grouping these benevolent societies to secure a public presentation and collection in each church. We urge it as the intent of the General Conference, that one day shall be given in the public congregation in each church to the interests of the work now represented by the Board of Education, Freedmen's Aid and Sunday Schools. The proceeds of this collection in the congregation shall be divided in the ratio of two to one between the interests represented by the work hitherto carried on by the Freedmen's Aid and Southern Education Society and the Sunday School Union and Tract Society.

Children's Day shall be observed according to the Discipline. The appeal being made in the interests of education among our young people as heretofore. The proceeds of Children's Day collection being reckoned as constituting its part of the total of Five Hundred Thousand Dollars to be raised. The Children's Day collection shall be devoted as heretofore to the work of student aid among our institutions of learning as specifically provided by the Discipline. We earnestly recommend that the Lincoln Birthday Celebration, already productive of good to our cause, shall become an institution of the Sunday schools and the proceeds shall be devoted entirely to that branch of work hitherto carried on by the Freedmen's Aid and Southern Education Society.

We earnestly recommend that the Rally Day interests, already an institution of our Sunday schools, shall be carefully fostered and the proceeds of Rally Day shall be devoted exclusively to the work hitherto carried on by the Sunday School Union and Tract Society, the proceeds of these two collections in the Sunday schools to be reckoned as their part of the \$500,000 to be raised.

Recognizing and rejoicing in the attitude of our Epworth League toward these benevolent enterprises, we call earnest attention to these lines of endeavor as affording rarely fine opportunity for useful services to the kingdom.

ARTICLE VI. If the proceeds from the general collections are not sufficient to meet the appropriations to educational institutions for loans to students, the other funds available now

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in the hands of the Board in the State of New York shall be drawn upon to augment the amount appropriated to the degree necessary to meet the needs of these institutions for such purpose and this shall apply to our educational institutions hitherto conducted under the auspices of the Freedmen's Aid and Southern Education Society, it being understood that students of these institutions are eligible for loans heretofore.

ARTICLE VII. (a) In view of the excessive labor devolving upon Secretary Mason in consequence of an existing vacancy, the Board directs that Secretary Anderson shall have supervision of our schools in Delaware, Maryland, Virginia, Tennessee, Arkansas, Missouri, and Fort Worth, Texas. And all reports from the schools shall be made to the office of the Board in Cincinnati as at present. (b) The headquarters of this Society are fixed at Cincinnati, yet for convenience in the proper performance of his duties Secretary Anderson be authorized to spend such time in New York City as he may deem necessary.

ARTICLE VIII. Touching the representation of our work at the Annual Conferences, it is hereby directed that the secretaries arrange for the holding of but one anniversary at each Conference, the visiting secretary, being prepared to make a statement of the essential features of the work of the combined societies as heretofore carried on. Anything beyond this may be done as Conferences themselves may choose or direct.

ARTICLE IX. In view of the necessary advance movement, the desirability of additional assistant or field workers is apparent.

(Article IX is referred to the Board without recommendation.)

ARTICLE X. (a) In view of the editorial duties of Secretary McFarland the Society authorizes his continuance in New York City until further action. (b) We direct that grants of Sunday school literature and of tracts shall be governed by the rules which have been in force in the Sunday School Union and Tract Society, until otherwise ordered, under the direction of the local committee. (c) We recommend the designation of our members resident in New York and vicinity as a local committee of this Board, *ad interim*, for the supervision of affairs still centering there, the local committee to report to the Executive Committee in Cincinnati. (d) We recognize the necessity of the help for which Secretary McFarland asked in the way of an assistant. We, therefore, recommend the election of such assistant, to be called Assistant Secretary for Sunday Schools and Religious Literature, who shall work under the direction of

Secretary McFarland and the Executive Committee in the interest of the things of which he has particular supervision. (e) And we feel that as rapidly as the income of this Society may make it possible the Sunday

school work should be extended and that an adequate force of field workers should be employed.

E. G. ANAREWS, Chairman.

E. H. HUGHES, Secretary.

From the Christian Advocate.

PERSONALS

The Rev. W. M. Bartley, is one of the prominent preachers of the Texas Conference. He has served with credit some of the leading churches in the conference, such as Texarkana, Paris and West Tabernacle, Galveston. He served his full term out as presiding elder of the Houston District and was beloved by pastors and people. He is serving his third year at Hempstead. At this place for two years he has run



a tent meeting with extraordinary success, in which some of the hardest sinners were converted and joined the different churches. He may well be styled a successful evangelist. Apart from his evangelical ability he is a good preacher and an excellent pastor. The white people are always delighted to attend his meetings. J. E. BRYANT.

Miss Alice, daughter of the Rev. N. R. Clay, of the Mississippi Conference, had the little finger of her right hand amputated recently on account of a painful bruise.

The Rev. A. Jackson, of the Barlow Circuit, appreciated the pounds that were awaiting him and his family on their arrival. The outlook at this place seems good.

At Mt. Sterling, Ala., the evening of Feb. 19, a great storm struck the parsonage of Wesley Chapel, arousing the pastor, Rev. J. W. Knox, and family. The good people crowded in and filled the table with groceries of every description.

Miss Ernestine B. Smith has reopened her private school in Boynton Chapel, Hubertville, La., with a fair enrollment. Miss Smith is one of the leading young ladies of Hubertville and a teacher in the Methodist Episcopal Sunday school.

The Rev. B. F. Gandy, of Swansea, S. C., writes: "We thank the members of Jerusalem Methodist Episcopal Church for groceries sent to the parsonage Feb. 20th. The party was led by Romeo Glover, John Butler Leaa Butler and others."

On March 15 about 75 or more young people visited the parsonage of Pickens, Miss., the Rev. J. Burton, pastor, presenting to its occupants many valuable pounds. The party was led by Mrs. S. R. Brown and Master Henry Scott, who furnished the music for the occasion.

Leslie, the three-year-old son of the Rev. T. P. Norris, fell from the parsonage porch at Fairfield, La., a few days ago, breaking a bone in his right arm. The injured member was set by Dr. S. P. Brown, of Shreveport, and we hope the little fellow will improve rapidly.

On the 24th of February the Methodist Episcopal Church of Ocean Springs, Miss., the Rev. S. Jossell, pastor, raised the sum of \$53.10 to purchase a bell. Miss Lillian Stuart raised \$26.10; the congregation and friends raised \$27.00. They have the bell in the church and paid for its call can be heard six miles.

The many friends of the Rev. W. A. Oates, pastor of West Jackson Methodist Episcopal Church, West Jackson, Miss., will be pleased to know that his wife, Mrs. Hattie E. Oates, is rapidly recovering from an illness of three weeks, under the care of Dr. R. L. Johnson, one among the best physicians of Jackson.

The Rev. A. A. Parker, of the Holly Springs District, is the pastor of a live work. His first quarterly meeting was held February 16-17 with marked success. Presiding Elder N. R. Clay, the announcement of whose coming gives this people a thrill of satisfaction, preached twice on the Sabbath, wonderful, soul-reaching sermons.

The Rev. A. Taylor, pastor in the Free Hope Circuit, Vandalia, Tenn., writes appreciatively of the call received by the inmates of the parsonage several evenings ago. We believe that the numerous tokens presented by these kindly visitors were but slight tokens of their appreciation of the services of Pastor Taylor and his family.

An excellent quarterly meeting was held at the Morris (Miss.) Methodist Episcopal Church, February 16-17. Reports showed splendid work accomplished. Presiding Elder Smith preached an able sermon. He was paid his assessment in full. The Estimating Committee placed pastor's salary at \$650, same as last year; Bishop, \$6; conference claimants, \$5.

Some of the members of our church at Paris, Tenn., have organized themselves into a club (men and women) for more effective work in the upbuilding of their church. This club works in harmony with the pastor and, naturally, good results may be expected. They speak of their pastor as "the right man for Paris," one of whom both his own and the white people speak well, a church worker.

The Rev. J. S. Jones, pastor at Pleasant Hill, La., desires to express his sincere appreciation of the cordial welcome accorded him by the membership and friends upon his arrival; he returns thanks also for the substantial evidence of their appreciation, "a 200 pound surprise," of a recent date. The work is in encouraging shape. A revival was in progress at the latest report. One soul had been reclaimed.

The Liberia Annual Conference

We have often heard and made the expression *world-wide Methodism*, but never realized the full significance of the term up to this time, as was witnessed in the seventy-fourth session of the Liberia Annual Conference, held at Monrovia, Liberia, January 4-10, 1907. This occasion was made a most noted one for the reason that five bishops were here on the grounds, an unprecedented fact in the history of Missions in Africa, viz., Bishops William Burt, Isaiah B. Scott and Joseph C. Hartzell, of the Methodist Episcopal Church, Bishop Charles S. Smith, of the African Methodist Episcopal Church, and Bishop Samuel D. Ferguson, of the Protestant Episcopal Church. The coming together at this time of such a number of churchmen was indeed coincidental and marks an epoch of deepest interest for missionary operations of Protestantism upon the Continent of Africa.

Bishop Burt had been detailed by the Methodist Episcopal Church to visit our work in Africa, and was the first General Superintendent coming to this field in the new century, and the third in the entire history of this the oldest of our foreign mission fields—Bishop Levi Scott in 1853 and Bishop Gilbert Havea in 1876. He presided conjointly with Bishop Scott at this session of the Conference, the latter having episcopal supervision of the work in Liberia. Bishop Smith was present in the interest of the great church which he has the honor to represent and presided at the African Methodist Annual Conference, held here January 2-4, 1907. Bishop Ferguson is resident Bishop of his church in Liberia and has held this diocese for twenty years.

An event occurred at the late session of the Conference, over which Bishop Smith presided, which was doubtless the first in the history of Methodism. Bishops Burt, Scott and Hartzell visited in a body that Conference on the opening day, with Dr. E. Lyon, and upon invitation of Bishop Smith, the presiding officer, each in turn presided for a few moments over the deliberations of the Conference of the African Methodist Episcopal Church. The scene was impressive and historic, and emphasized as a practical and historic reality the spirit of fraternity between these two great branches of Episcopal Methodism.

The Liberia Annual Conference, in the session just closed, marks a most important era in the history of our work in Africa. The reports from presiding elders, pastors and layworkers showed a year of earnest work and a steady increase in all departments of our various missions. In the organization the following officers were elected: C. A. Lincoln, Secretary, with J. H. Davis and T. J. King, assistants; J. H. Reed, Statistical Secretary, with R. V. Richards, F. Kennedy, and T. A. Rose, assistants; H. H. Evans, Treasurer, with W. P. Kennedy, assistant. The Conference appointed the usual Standing Committees, and all things moved on smoothly under the presidency of Bishops Burt and Scott. One of the hopeful signs of our progress was the admission on trial of four native workers from the Cape Palmas District, viz.: Geo. B. Grando, John Stark, Edward A. Bedell, and Jasper K. Grant, from the St. Paul River Dis-

trict, Geo. A. C. Nelson and James E. Sims. The following were ordained deacons: Stephen A. Lawrence, Dounco W. Hermon and Cerinthus E. Gibson. Ordained elders: J. H. Davis, N. B. Whitfield, T. J. King and J. E. Davis. The following statistics of membership were reported: Probationers, 1,120; Full members, 2,885; total, 4,005; amount collected for missions, \$385; valuation of church property, \$92,811; parsonages, \$14,650; total valuation of churches and parsonages, \$107,461; increase in membership, 230; in probationers, 430; total increase, 660; total increase in valuation of churches and parsonages, \$33,038. These figures indicate that the spirit of self-support is growing on the part of our ministry and membership. This is indeed pleasing to both the workers on the field and the church at home, and especially gratifying to our resident Bishop having episcopal supervision.

The educational work of the conference presents many perplexing problems, which must be solved by patience in the adjustment of our educational methods to the adaptability of primitive conditions. Great plans are being formulated for the further strengthening of this most important branch of our church work in Liberia through the Diamond Jubilee to be held in January, 1908. The Committee on Education reported: 51 teachers; number of pupils, 1,334; Americo-Liberians, 442; natives, 892. These figures represent the entire field and shown an increase of 96 pupils. There are 26 schools under the auspices of the Liberia Annual Conference. The College of West Africa had an enrollment the past year of 144; an afternoon and night school taught by Rev. C. W. Parker, Jr., at the College building, and a native school taught by one of our boys, at Battoo Towa, the former numbering 60 pupils and the latter 20, which were added to the above enrollment, making a total of 224. Cape Palmas Seminary had a most prosperous year, closing with an enrollment of 273.

Bishop Burt lectured before a large audience on the work of the Methodist Episcopal Church in Europe, especially Italy. He gave an eloquent and graphic description of the forces that have wrought such marvelous results through Providential movements. Dr. J. C. Sherrill preached the educational sermon to a crowded house, which was well received. Conference Sunday was a glorious day. Bishop Burt preached to the edification of all, at 11 a. m.; First Church had a great rally at 3 p. m., at which time the sum of \$2,000 was raised for building purposes; Bishop Hartzell preached at 7:30 p. m., a highly evangelistic sermon. The Conference was highly favored with inspiring addresses by Dr. Ernest Lyon, our Minister Resident and Consul General, Bishop C. S. Smith, Chief Justice Z. B. Roberts and Associate Justice J. J. Dossou and others. After adoption of various reports the seventy-fourth session passed into history.—From *The Liberia and West Africa*.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chills drive out malaria and build up the system. Sold by all dealers for 27 years. Price 50 cents.

California Rehabilitation Day—An Appeal to Methodism

It is now ten months since the City of San Francisco was laid in ruins. The committee of five men, representing the thirty-five insurance companies that acted together in settling their losses in San Francisco, estimate the total loss of all kinds at one billion dollars, less than one-fifth of which was covered by insurance. Up to the present time, building permits have been issued since the fire for structures to cost a little over forty million dollars. According to shipping authorities the largest number of vessels ever headed for this coast are now under charter or on the way. Loaded mainly with building materials for San Francisco, cargoes such as the world never before saw are now on their way to the Golden Gate. Block after block of business houses, warehouses and factories have arisen; millions of capital and a veritable army of working men are together constructing a new San Francisco upon the ruins of the old. Vast sums of money furnished by the brewery syndicates have been expended in restoring the iniquitous liquor traffic. Months ago at almost every prominent street corner one could read the flaunting banners over the saloon doors, "Open and Ready for Business." But, alas, our hurned temples of worship are still in ruins. Thanks to the Church Extension Society's prompt action in putting fifty thousand dollars at our disposal, we are enabled to repair a part of our injured churches; but not one dollar is yet available for rebuilding those entirely destroyed.

We gladly recognize the fact that our Methodist people gave immense sums for the general relief; but no part of their gifts has come to their brethren for restoring their ruined churches. If we had the million dollars and more that Methodists poured out with lavish hand in April last, it would suffice for all our needs. But we have it not; it has been administered wholly by the municipal authorities, and no part of it is available for church building purposes. Hence, we must appeal for specific aid for our churches.

Our need is great beyond words. The providential opportunity for aggressive work is also greater than at any time in the history of the church upon this coast. If we fall now, our work must be crippled for long years to come; our rightful position in the front rank of the Christian forces of California will be wrested from us, perhaps forever. The other Protestant churches have already received large sums, and their plans are well under way to not only restore their churches as before the fire, but greatly enlarge the sphere of their work. The Roman Catholic Church has the millions of the so-called "Pius Fund" from which to draw for their ever-widening plans. Shall Methodism alone be left to struggle on without adequate aid in the greatest crisis in its history in America? It can not—it must not be.

But for the illness of our beloved Bishop Hamilton, who staggered and fell under the double burdens laid upon him by the church in our behalf, we can not but believe our cry for aid would ere this have brought liberal response from the church at large. And we can not doubt that our beloved

DO YOU GET UP WITH A LAME BACK?

Have You Uric Acid, Rheumatism or Bladder Trouble?

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone.

LAME BACK.

Lame back is only one of many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, inability to hold your urine, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, uric acid, occasional headache, dizziness, sleeplessness, poor digestion, nervousness, sometimes the heart acts badly, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion.

If your water when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.

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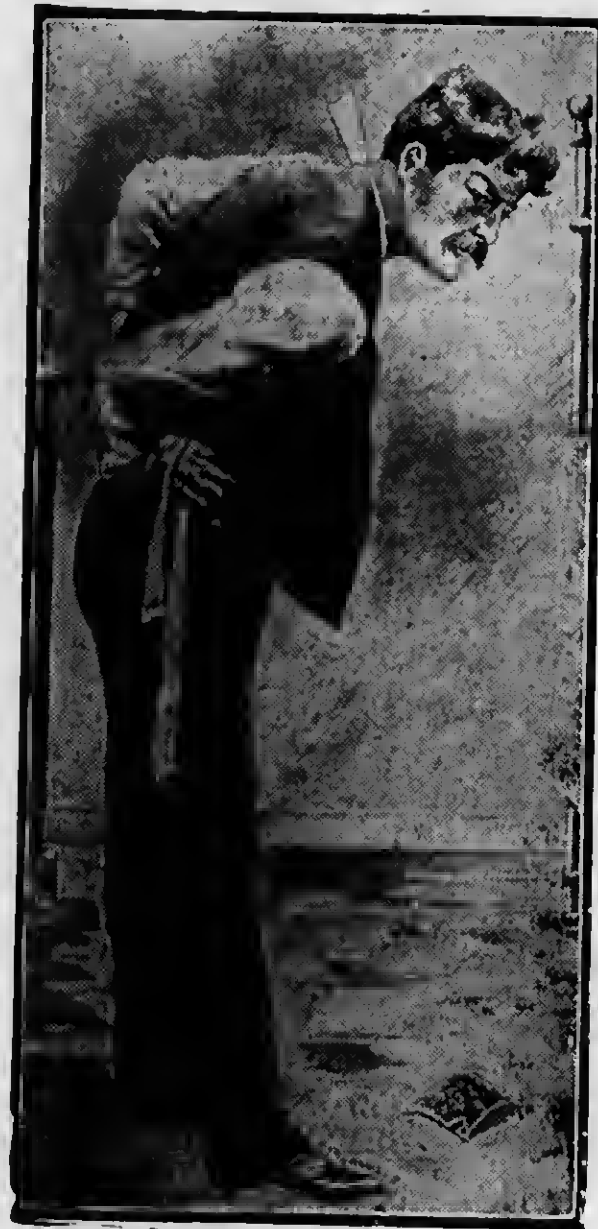
EDITORIAL NOTE—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Southwestern Christian Advocate. The Proprietors of this paper guarantee the genuineness of this offer.

Methodism will yet help us when it knows our direful need.

The churches in the California Conference have already raised for Rehabilitation forty-three thousand dollars, and will make it at least fifty thousand dollars. This is heroic giving. It represents sacrifice beyond expression. In the midst of their reverses and hardships our people have done what they could; and by God's help they will continue to do. But they can not bear these awful burdens alone.

The Board of Home Missions and Church Extension, strongly endorsed by the California Rehabilitation Committee which was appointed by Bishop Hamilton, asks that the Sunday next after the anniversary of the San Francisco disaster be observed throughout Methodism as "California Rehabilitation Day." On Sunday, April 21st, the Board asks for an offering in every church for rebuilding the ruined churches in San Francisco and nearby places. The money should be sent to the Board of Home Missions and Church Extension, No. 1026 Arch St., Philadelphia.

By all the ties of Methodist fraternity; by all our people who have suffered during and since the fire; by all



the urgent needs of this nascent empire facing the Orient's unsaved millions; by all the heroic devotion of those who with Roberts and Taylor laid on these shores the foundations of the Protestant faith; by all the love and sacrifice of the Son of God, we beg our friends and brethren everywhere to help us now. Let us in this tremendous crisis prove that our boasted connectionalism is not a theory, merely, but a blessed fact.

W. S. MATTHEW,
G. W. WHITE,
F. D. BOVARD,

For the Rehabilitation Committee.

PASTORS, SUPERINTENDENTS, TAKE NOTICE!

It is now time to order your Sunday-school supplies for the Second Quarter. Send your orders to Eaton & Mains, 429 Carondelet St., New Orleans, La.

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Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1008.

Doings of the Workmen

FLORIDA.

Hernando, Rev. E. W. Garrison, pastor.—We gave a rally with eight members and the aid of some of our best African Methodist Episcopal brothers and sisters. We raised for our new church \$23. The following sums were contributed: the Rev. E. W. Garrison, \$2.75; the Rev. Mr. Lumpkins and church, \$1.00; G. W. Johnson, \$3.30; W. M. Richardson, \$2; Fannie Davis, \$1; Hannah Hubbard, District Steward, \$1.85; E. Hearn, \$1; Henrietta Wadkins, \$1; H. P. Powell, 75 cents; L. Williams, 75 cents. A large number of others gave from 25 cents to 50 cents each. Pastor Garrison will soon begin the work on our new church.

GEORGIA.

Cartersville, W. B. Wood.—I came to this charge three days after our conference at Newman; found the work very dull and the members of both churches indifferent. The presiding elder saw fit to change pastors during last year, and as a result success on all lines was retarded. But I am happy to say the church here is taking on new life. We are having good spiritual meetings; two have united with the church. The pastor is better cared for, and the Sunday School has doubled its membership. A beautiful, bright coat of paint is being put on the church and some needed repairs on the inside. Acworth is waking up and gives evidence of greater prosperity this year. We had a very interesting service yesterday, March 10th, attended by people from all over the city, at which time \$26.86 was raised on pastor's salary. Unless our plans miscarry, we will raise all claims this year. We have some very loyal people here and our membership consists of some of the best people in the town, intellectually and morally. The names of Prof. W. H. Harper, Wesley Headricks, Robert Hill, J. P. McHenry, Sisters Nannie Barrott, Alice Gasset, and others, stand for much in the intellectual and financial life of the city.

INDIANA.

Greencastle, H. Griffin, pastor.—This is near the close of our conference year. Hinton Chapel is moving along nicely. This year we have built a parsonage of six rooms and have been living in the same five months. We have paid all but \$56 against the house. Have added six members to the church this year. Our fourth quarterly meeting was held on Feb. 28. The presiding elder, D. E. Skelton, was with us and preached one of his soul-stirring sermons. We came to this charge two years ago and found two members. Now the membership numbers twenty. This is a Methodist Episcopal territory, having the Depauw University.

LOUISIANA.

Jeanerette, A. C. Mitchell, pastor.—I arrived at my appointment on the first Sunday of February and found thirteen members. They received me gladly. Our first quarterly conference was held by the Rev. B. M. Hubbard, D. D. Tho the weather was inclement, quite a number attended and the outlook for this charge is better than for years. Four subscriptions secured for the paper and more to follow.

Hunertville, C. D. Crockett, pastor.—February 14-15 our first quarterly conference convened, with our presiding

If You Read This

It will be to learn that the leading medical writers and teachers of all the several schools of practice recommend, in the strongest terms possible, each and every ingredient entering into the composition of Dr. Pierce's Golden Medical Discovery for the cure of weak stomach, dyspepsia, catarrh of stomach, "liver complaint," torpid liver, or biliousness, chronic bowel affections, and all catarrhal diseases of whatever region, name or nature. It is also a specific remedy for all such chronic or long standing cases of catarrhal affections and their resultants, as bronchitis, throat and lung disease (except consumption) accompanied with severe coughs. It is not so good for acute colds and coughs, but for lingering, or chronic cases it is especially efficacious in producing perfect cures. It contains Black Cherry bark, Golden Seal root, Bloodroot, Stone root, Mandrake root and Queen's root—all of which are highly praised as remedies for all the above mentioned affections by such eminent medical writers and teachers as Prof. Bartholow, of Jefferson Med. College; Prof. Hare, of the Univ. of Pa.; Prof. Finley, of Hingham, M. D., of Bennett Med. College, Chicago; Prof. John King, M. D., of Cincinnati; Prof. John M. Scudder, M. D., of Cincinnati; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago, and scores of others, equally eminent in their several schools of practice.

The "Golden Medical Discovery" is the only medicine put up for sale through druggists for like purposes that has any such professional endorsement, worth more than any number of ordinary testimonials. Open publicity of its formula is the best possible guaranty of its merits. A glance at this published formula will show that "Golden Medical Discovery" contains no poisonous, harmful or habit-forming drugs and no alcohol—chemically pure, triple-refined glycerine being used instead. Glycerine is entirely unobjectionable and besides is a most useful agent in the cure of all stomach as well as bronchial, throat and lung affections. There is the highest medical authority for its use in all such cases. The "Discovery" is a concentrated glyceric extract of native, medicinal roots and is safe and reliable. A booklet of extracts from eminent medical authorities, endorsing its ingredients mailed free on request. Address Dr. R. V. Pierce, Buffalo, N. Y.

ing elder, the Rev. P. W. Clark, in the chair. The quarterly conference was nicely attended by members and friends. The officers were all present. Presiding Elder Clark preached a soul-stirring sermon. Our church is spiritually alive. We are now starting out, through God, for a great year's work. The prospect is bright. The members and friends of Boynton Methodist Episcopal Church, Hubertville, La., showed their appreciation of the return of their pastor by a grand surprise led by Bro. A. Charles and Mother Ellen Smith. The leaders of this affair and their assistants have the sincere thanks of Pastor Croquette and wife.

HAINVILLE, J. D. Wilson, pastor.—On my arrival here I was gladly received by the members, well wishers and attendants of our church. A grand reception was given me in token of their appreciation, and each one has promised with God's help to stand by the pastor and the church. Committee serving the reception: Mesdames Joseph Combs, Polen Dorsey, Mary Williams, J. A. Essex, Morrell, Clemanten Brown and others.

CHARENTON, A. E. Armein.—We still have our colors flying at Godman Chapel and our flag unfurled under the leadership of Rev. E. C. Landry, our captain, with God our helper. Wherever he leads we will follow, and labor with all our might, doing the work of the Master and achieving a glorious victory. The Godman Bees are at work. We presented our parsonage a bed, chairs, shades, etc., and a busy gathering funds for Easter. We gave the pastor and wife a midnight call, leaving a number of pounds of groceries. We expect to stand by him and push Godman to the front.

BEDFORD, I. B. Henderson, pastor.—Our work at this place is progressing nicely. I was assigned to this charge from the last session of the Louisiana Conference by Bishop Berry, and my people received me joyfully. The parsonage, which was commenced under

the pastorate of Rev. R. E. White, is near completion; it will be a credit to this people when finished. On Tuesday night last many good things were brought to the parsonage by the members and friends. Both white and colored participated in the affair. Fifty-two pounds of choice groceries were presented the pastor. The meeting was a source of pleasure to the pastor and family. May the Lord bless our work this year with many souls, as well as a financial success.

MONROE, W. J. M. Price, pastor.—I take this method to thank the Sabbath school children of Monroe for a very nice surprise in a large quantity of choice groceries on Monday, Feb. 18th. The party was led by Misses Alburtha Davis, Vidila Rousch and Orel Brooks. The presentation speech was made by Supt. Jas. Williams and the goods were accepted by the pastor and his good wife. God bless the children. They are invited to come again.

MISSISSIPPI.

Edwards, A. L. Parks.—Presiding Elder R. P. Threlkeld held our first quarterly conference here March 9-10. All officers were present with good reports. This is the Rev. S. H. Glenn's first year with us, and from what we see, he is the man we need. Our quarter was a success. Raised \$24.25. The elder was at his best Sunday night and all were made to rejoice. The impression will last until he comes again. May God bless him, for success is ours.

Minter City, L. W. Washington.—The pastor of this church, the Rev. W. A. Golden, was the recipient of a great storm party, given by the members of this church, led by Brother George Collins. The number of pounds presented aggregated a hundred. A dress was presented to the lady of the parsonage by Brother L. W. Washington. This party was gotten up in three days by Brother George Collins, who is an earnest servant of this church. He put forth every effort for the success of this affair, and a success it was. The Rev. Mr. Butler was present on that night and preached an able sermon.

Fayette, P. H. Pemberton, Pastor.—Our church at this place continues in a prosperous condition. Our worthy presiding elder, Rev. R. P. Threlkeld, has been with us and held our first quarterly conference. Nearly all the conference members were present with good reports. The elder preached two able sermons, and administered the Lord's Supper to a large number. We had only been from the annual conference three weeks before our quarterly conference convened, and in that short time the Stewards had paid the pastor \$31.50, paid the presiding elder \$18.30. One received into the church. One other thing, I must mention—the good dinners, the good suppers, the big pound parties are enough to make my wife and I say it is good to be here. We have some faithful sisters and friends here, and they know how to make their pastor and his wife feel at home.

Columbia Valley, F. Smith.—I desire to thank the good people here for the most cordial welcome extended to me and my family. I do not regret the wise judgment of the Bishop in assigning me to this place. And the people seem to be in perfect harmony with the action of the cabinet. On February 27th a great storm arose in the East and swept through the northeastern part of the town, striking the parsonage. The storm was led by Brother and Sister Jesse Conley and Brother and Sister J. C. Murry, of the Baptist Church. Many were the good things contributed for our benefit.

CATARRH

FREE ADVICE ON ITS CURE

If you have Catarrh let me show you what to do for it—how to drive every bit of it out of the system.

Without it costing you a cent, you can have the benefit of my twenty-one years' of successful experience—my wide knowledge of Catarrh, its causes and its cure.

Don't neglect Catarrh! Don't let it make you into a worn-out, run-down Catarrhal wreck.

Remember, Catarrh is more than a trifling ailment—more than a disgusting trouble. It's a dangerous one. Unchecked Catarrh too frequently destroys smell, taste and hearing, and often opens the way to Consumption. Be warned in time. If you have Catarrh, start to cure it NOW!

Don't think it can't be cured because you've tried to cure it and failed.

Don't waste any more time—energy—money, in trying to conquer it with worthless patent medicines.

Catarrh can be cured, if you take it in hand the right way. Write to me to-day and I'll give you valuable medical advice free on just what to do for it.



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LEARN AT ONCE HOW TO CURE CATARRH

Tell me about your trouble. After careful study I'll send you, without any charge whatever, a complete diagnosis of your case which will explain clearly how to get rid of Catarrh.

Simply for the asking you'll receive excellent counsel that will point out how Catarrh can be cured, not just for a week, or a month, or a year—but PERMANENTLY. Don't let this offer pass—accept my assistance to-day. This treacherous disease has been my life study—I know it in every form and stage. My advice has already cured thousands who now are free from Catarrh. You can be also if you will.

Read my list of questions carefully, answer them yes or no, write your name and address plainly on the dotted lines and mail the Free Advice Coupon to me as soon as possible. I'll cost you nothing and will obtain for you the very help you need. Address

CATARRH SPECIALIST SPROULE, (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Naval Service), 432 TRADE BUILDING, BOSTON.

TEXAS.

Thompson, R. E. Brown.—In St. Matthew Methodist Episcopal Church, the first quarterly conference convened February 16-17, with Presiding Elder J. N. Johnson at the helm. Paid the elder in full, \$12.50; paid the pastor, \$33; trustees raised \$20.50 on the parsonage; lumber is on the ground for the completion of the same. The elder preached a splendid sermon and made an interesting address before the Ladies' Aid Society.

Sealey, W. A. Clark, Pastor.—We entered upon our new field of labor the first of the year and were cordially received by the membership and friends. After viewing the situation we set out for a grand rally for our church, which was wrecked by the September storm. For two months we have been hard at work securing subscriptions to be collected on the 24th of February. But rain fell all during that day and hindered our rally. We collected \$24.50. Rev. S. A. Kelly was with us and preached an excellent sermon. Our rally continues.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

TENNESSEE.

The Angel of Death has visited our church and community and taken one of our dear members, Flora Thomas, aged fifteen years. She died February 5th, with full faith in her Heavenly Master.

FREE MEDICAL ADVICE COUPON.

It entitles readers of this paper to free medical advice on curing Catarrh.

Is your throat raw?
Do you sneeze often?
Is your breath foul?
Are your eyes watery?
Do you take cold easily?
Is your nose stopped up?
Do you have to spit often?
Do crusts form in your nose?
Are you worse in damp weather?
Do you blow your nose a good deal?
Are you losing your sense of smell?
Does your mouth taste bad mornings?
Do you have a dull feeling in your head?
Do you have to clear your throat on rising?
Is there a tickling sensation in your throat?
Do you have a discharge from the nose?
Does mucus drop in back of throat?

NAME

ADDRESS

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Brother William Cox, also a dear member, passed away in peace, November 15, aged fifty-three years. On Sunday, February 24, although the rain fell continuously, a numerous assembly was present to listen to the able sermon by W. A. Webber, presiding elder, at 11 a. m. His text was Gen. 4: 9. Collection for the day, \$9.

Helskell, Susio Cox.—At Haven's Chapel Methodist Episcopal Church the second quarterly conference was held February 23-23, by the Rev. W. A. Webber, presiding elder. Mrs. Mollie Gadson was elected secretary. Good reports were read, showing an increase in every way for this quarter.

Conference Notices

DALLAS DISTRICT.

SECOND ROUND.

Mexia Ct., April 6-7; Hubbard and Dawson, 13-14; Pelham Ct., 20-21; Corsicans, 27-28; Milford and Italy, May 4-5; Waxahachie, 11-12; Ennis, 18-19; Fort Worth, 25-26; Fort Worth Ct., June 1-2; Pilot Point, 8-9; Denison, 15-16; Dallas—St. Paul, 22-23; Sherman, 29-30; South Dallas, 27-28; Lancaster, 29-30.—L. H. Richardson, P. E.

SAN ANTONIO DISTRICT.

SECOND ROUND.

Floresville Circuit, April 6-7; San. E. E. and C. Hill, 10-11; St. Paul, 13-14; Goliad Circuit, 20-21; Curo, 27-28; Calogne Circuit, May 4-5; Yorktown Circuit, 4-5; Gonzales and Shimer, 11-12; Gonzales Circuit, 18-19; Belmont Circuit, 25-26; Ben Allen, 25-26; Seaguin and Almos, June 1-2; Lavernia Circuit, 8-9; Kerrville Circuit, 15-16; Pleasanton and Russellville, 22-23; El Paso, 22-23; Hondo Circuit, 29-30. J. W. WEAKLEY, P. E.

LAKE CHARLES DISTRICT.

SECOND ROUND.

St. Peter, April 13-14; Huberville, 14-15; Patoutville, 12; Abbeville, 16-17; Camble, 18-19; New Iberia, 20-21; Ollivia, 21-22; Cade, 26-28; St. Martinville, 27-28; Lafayette, 29-30; Rayne, May 1-2; Crowley, 3-4; Gueydan, 5-6; Lake Arthur, 7-8; Jennings, 10-12; Welch, 11-12; DeRidder, 14-15; Bon Ami, 16; Kinder and Kinton, 17-18; Lake Charles, 19-20; Lake Charles Mission, 21; Oakdale, 22-23; Vinton, 24; Gadsman Memorial, 26-27. Brethren: I have been delighted to find you with things so well in hand on the first round. District pride came of itself this time. Well, the way of advance is to push ahead. There is no hill before us. Let us see if we can meet Dr. Logan at St. Martinville on April 9 and 10 with every dollar of the missionary money in hand. Send on the cash for our New Orleans University Annex to Dr. Knight. Our list of subscribers to the grand old SOUTHWESTERN is too low. Let's start it up. "Up and at it" is the watchword. P. W. CLARK, P. E.

STEWARDS AND PREACHERS' MEETING.

NAVASOTA DISTRICT.

The district stewards and pastors of the Navasota District, Texas Conference, met in Lee Tabernacle Methodist Episcopal Church, Navasota, Texas, on Wednesday, Feb. 13, at 2 p. m., with Presiding Elder B. M. Taylor presiding. Nearly all the pastors and stewards were present and showed a good interest in the financial and spiritual affairs of the work on the district. Rev. S. A. Kelley conducted the religious exercises. After electing ... A. Smith secretary and A. E. Gibbs recorder and reporter to the SOUTHWESTERN CHRISTIAN ADVOCATE, the stewards began their work according to paragraph 290 of the Discipline, and made an estimation of \$1,100 for the presiding elder's salary. This shows a slight advance over last year. The amount estimated was apportioned among the churches as follows: Anderson, \$90; Bellville, \$84; Brenham, \$84; Brenham Circuit, \$53; Brookshire Circuit, \$87; Caldwell and Zion Hill, \$84; Hempstead, \$100; Hempstead Circuit, \$42;

Hockly, \$84; Millican, \$44; Navasota, \$100; Navasota Circuit, \$45; Sealey and San Felipe, \$44; Waller, \$84; Yarboro, \$75.

A very interesting program touching the various phases of church work was rendered. Rev. W. A. Fortson, presiding elder of the Huntsville District, graced the meeting with his presence and took an active part in the discussions. Rev. A. G. Winn, of the African Methodist Episcopal Church at Navasota, Tex., was present and gave us the benefit of his experience in church work. The elder shows a desire to see his preachers and their families well provided for.

By vote the next meeting will convene at Anderson, Tex. A. E. GIBBS.

CHANGES OF ADDRESS.

Rev. A. T. Stevens, from Brinkley, Ark., to 3800 W. Twelfth Street, Little Rock.

Rev. J. H. Thompson, from Bertie, La., to Lock Box 202, Opelousas, La.

Rev. T. P. Norris, from Spider to Shreveport, La.

Rev. H. J. Wright, from New Orleans to Crawford, La.

Rev. S. D. Davis, 314 Craig street, Selma, Alabama.

Rev. J. S. Jones, from Lake Providence to Box 108, Pleasant Hill, La.

Rev. R. A. Taylor, from Bonita to Box 116, Lafayette, La.

Rev. N. R. Randolph, from St. Martinsville to Boyce, La., Box 93.

INQUIRY.

My brother, Morris Garlen, when last I heard of him, was in Hail county, Ala. My sister's name was Olive Key, she lived in Uniontown, Hail county, Ala. Will any one knowing of their whereabouts, please write me?

WILLIE GARLEN,
Sealey, Texas.

ABERDEEN (MISS.) NOTES

Little Thomas Harmon is convalescing.

Mr. Raymond Jones has returned from a delightful pleasure trip.

Mrs. Marie Blanchard, who has been quite ill for several weeks, is improving.

The Good Samaritans' donation of \$100.00 to the Methodist Episcopal Church is highly appreciated.

We are all glad to welcome Mr. David Powell home again. He has been away from home for quite a while.

Dora Belle Hamrick was elected by the recent quarterly conference the yearly reporter for the SOUTHWESTERN.

Misses Lizzie Buckingham and Celia Herndon made a flying trip to Corinth, Miss., to attend the Souvenir party of Miss Lucy Jane Woods.

The Ladies' Aid Society gave a big meat supper, with the men to assist them. A large crowd turned out and reported a nice time. Amount made, \$25.57.

We are sorry to hear of the misfortune that happened to our church at Columbus. They are preparing to rebuild, and will erect a fine brick church.

The choir members of the Methodist Episcopal Church gave a fish pond on last Wednesday night, for the purpose of raising money to pay on the church. It was quite a success.

HIGHER WAGES FOR NEGRO LABORERS

Powerful Labor Organization Will Protect Colored Workingmen and Women.

Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

J. A. MOTON, CARPENTER AND BUILDER.

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NEW ORLEANS, LA.

The Sunday School rally was quite a success, our Superintendent F. N. B. Ward, is doing extra good work. The amount raised was \$25.20. Each teacher and Sunday School scholar did their best to make the rally a success.

D. B. Hembrick.

Doings of the Workmen WEST VIRGINIA.

Princeton Circuit, Q. R. Burger, Pastor.—This is my fourth year on Princeton Circuit and thus far has proven the best. I came to my work just after the adjournment of the conference at Graham, Va., and was gladly received. We got down to real work the first Sunday in November last and we have had untold success. The Rev. James A. Picket, our new presiding elder, came on his first round November 17-18. Elder Picket is highly esteemed by both white and colored. The white people look on him as a gentleman, a Christian, a scholar and a preacher and of becoming dignity. He presided over the conference and gave to both pastor and members the opinion that the conference, the Bishop and the members of his cabinet made no mistake in appointing him as the successor of the Rev. W. E. Mitchell, whose fatherly instructions and godly admonitions will never be forgotten. Our second quarter was held February 16-17. The reports showed a marked advance. After a brief and well-directed session the ladies of the church spread a table with nice refreshments from which they realized \$10.30. Raised during the conference, \$31.65.

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Is fast becoming the fruit; vegetable, grain and cotton country of the Southwest. It will pay you to investigate right now.

AN IDEAL CLIMATE Homeseekers' Tickets

ON SALE DAILY

E. P. TURNER,

General Passenger Agent,
DALLAS, TEXAS.

Raised during the quarter, \$192.40. The elder preached two able sermons and administered the Sacrament to a goodly number. One brother of the Methodist Episcopal Church, South, came forward and joined in the Lord's Supper with us, and one came forward and joined the church. Thus closed the record of the second quarter.

MALARIA MAKES PALE BLOOD.
The Old Standard Grove's Tasterless Chills Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

They Live in Our Memory

THE REV. G. W. LOVE.

These lines will inform you of the crossing of the bar" of the Rev. Geo. W. Love, on Sunday, February 17, 1907, at 6 p. m. He was faithful, loyal and true. He died at his post. He took his last appointment at the hands of Bishop L. B. Wilson in December, 1906, at Palestine, Texas. He returned home to Bagwell, removed at once to his large family to Cooper, Texas, where he laid down the cross for the crown.—Jas. I. Gilmore, P. E.

HINSMAN.—Mr. Virgie Hinsman, son of the Rev. R. B. Hinsman of La Grange, Ga., passed through the gates of the city into the better world February 18, age 26 years, 6 months and 6 days. He was converted upon his death bed and said he would follow where Jesus led. The funeral was conducted by Presiding Elder R. R. O'Neal, assisted by the Rev. F. R. Bridges.

(Received March 8, 1907.—Editor.)

BELL.—Brother John Bell, a faithful member of Beech Grove Methodist Episcopal Church, East Feliciana parish, Louisiana, leader of class number one, laid down his arms and passed to his reward February 27, aged 35 years, 11 months, 11 days. He leaves wife and five children, father, step-mother and three brothers, and a host of friends of both races. The church has lost one of her precious jewels, one of the golden links has been broken for the kingdom. The Rev. J. D. Banks, W. C. H. Owens assisted the pastor, D. H. Frazier, in the funeral.

BOWERS.—During the month of January Mrs. Annie Bowers, the mother of Rev. F. D. Bowers, died in New Orleans, at the age of 106 years. She was a member of Thomas Chapel Methodist Episcopal Church, of which Rev. M. Seal is the pastor. She leaves four daughters and one son, a host of grandchildren, relatives and friends to mourn her passing away.

WILLIAMS.—Caroline Williams, better known as Mother Williams, one of the founders of Wesley Chapel Methodist Episcopal Church, Wilson, La., died February 21, 1907, in full hope of eternal life, age 90 years. She was happily converted about 50 years ago. She always bore her afflictions with fortitude, never murmuring nor complaining, but in her hour of grief or pain she leaned upon her God. She leaves two sons and a host of grandchildren and friends to mourn their loss. The funeral service was conducted by the Rev. N. Ford, assisted by the Rev. Mr. Watkins of the Baptist Church.

KING.—Brother Prince King, one of the oldest members of Mt. Pleasant Methodist Episcopal Church, Pea Ridge, Miss., died Sunday morning, March 3, 1907. He had been in failing health for more than a year. Brother King will be greatly missed in his neighborhood, for he served the church a number of years as steward, class leader and exhorter, and in all of these positions he did his work well and always had the reputation of being a faithful Christian and a straight man in all of his business matters. He was about 69 years of age. His dear wife preceded him about ten months ago. He was also a good and faithful member of the same church. They leave one or ten children and a host of good and loving friends.—P. H. Davis.

United for Life

CHARLES-LOCKETT.—In the home of the bride's grandfather at 8 p. m., Feb. 28, 1907, Mr. Alexander Charles and Miss Josephine Lockett. The bride is a highly respected young lady of Mallard, La. The Rev. A. C. Mitchell officiated.

PIARR-COTTON.—Mr. Johnny Pharr and Miss Clara Cotton, of Beverly, Miss., Feb. 28, 1907, the Rev. P. H. Jackson, pastor, officiating. Mr. Pharr is a strong member of the Methodist Episcopal Church.

ELLIOTT-HOUSTON.—At Pellon, S. C., in Jerusalem Methodist Episcopal Church, Mr. George Elliott and Miss Martha Houston. The Rev. B. F. Gundy officiated.

JOHNSON-ANDREWS.—On March 10, 1907, at Sallis, Miss., Mr. L. J. Johnson and Miss Linnie Andrews.

PRINCE-ANDREWS.—Mr. Henry Prince and Miss Clara Andrews, of Sallis, Miss. The Rev. Green Spence officiated.

Marriages solemnized recently by the Rev. T. J. Johnson of Wesley Chapel, New Orleans: Miss A. Hickory and Mr. K. Marshall; Mr. Jesse Williams and Miss Fannie Burk; Mr. T. B. Sweeting and Miss Anna Williams; Mr. James F. Meyers and Miss Victoria Moore; Mr. Alexander Grant and Miss Josephine Jackson.

TAYLOR-MURDOCK.—At the Richland place on Thursday, March 7, 1907, at 8 p. m., Mr. Willie Taylor and Miss Kate Murdock. Rev. H. J. Wright, pastor of Crawford, La., officiated.

A RIPE OLD AGE.

Mr. George W. Peiton, 72 years of age, Akron, Mich., writes: "For many years I have been greatly troubled with chronic Constipation, and thought there was no help for me. I have used nearly three bottles of Drake's Palmetto Wine with result that I have no trouble from Constipation, and believe a cure is assured. Drake's Palmetto Wine has done for me what all other remedies failed to do."

N. J. Knight, 79 years of age, 94 Pierce St., New Bedford, Mass., writes: "I had LaGrippe, which left me with severe Catarrh of Mucous Membrane all through my body, a very hard cough mornings, enlargement and inflammation of Prostate Gland, bloody urine, and my sufferings were intense. I am taking Drake's Palmetto Wine; have used less than two bottles so far and am gaining in every way. I did not hope to ever feel so well as I do now, and have great cause to rejoice that I found such a wonderful Medicine as Drake's Palmetto Wine." For sale at all drug stores, 75 cents a bottle, usual dollar size.

A test bottle will be sent prepaid, free of charge, to any reader of this paper who writes for it to Drake Co., 318 Drake Bldg., Wheeling, W. Va. A test bottle often cures.

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Crescent City Notes

NEW ORLEANS UNIVERSITY.

A glorious rally at Clinton with twenty-five seeking souls at the altar, and a grand collection for the Annex. The banner waves over Clinton up to the present writing. Annex Rally Sunday is only eight weeks distant. The partition wall between the new auditorium and the old chapel has been torn down. The carpenters are working heartily. The students are volunteering in squads. The various organizations amongst the students have laid aside everything else and are working for the Annex. These are great days. Let every pastor be heard from. The following is the record of receipts thus far:

Previously reported\$186 75
Received from students..... 23 05
Received from N. O. South Dist. 1 00
Received from Baton Rouge Dist. 22 00

Total receipts to date.....\$232 80
Send all receipts to the President, Frederic H. Knight, 5318 St. Charles avenue.

SPECIAL NOTICE.

To the Louisiana Conference:

The 1907 Conference Journal is out and I have sent to the headquarters of each presiding elder his pro rata of them per express. By vote of the Conference, only those who paid their \$1.00 are entitled to the minutes, therefore those who have failed to pay will please favor us by doing so at once, so as to enable the committee to pay for the minutes in the time allotted—thirty days. The list of delinquents is in the hands of the several presiding elders and they will please see to it that the same is collected and paid over at once. Let me thank the brethren, one and all, for the kindness and favors shown in assisting me in the task of getting out the Journal. Whether I have done my duty the Journal will tell. Again thanking you, I am, your brother,

W. SCOTT CHINN,
1929 Marengo St., New Orleans.

The Local Board of Church Extension Society for the Louisiana Annual Conference will meet March 28 at 12 m., in the SOUTHWESTERN CHRISTIAN ADVOCATE office.
H. TAYLOR, President.

SIMPSON MEMORIAL CHURCH.—Sunday, the 17th inst., the services for the day began with an early morning prayer meeting. The Sunday school met at the usual hour. Our well-known attorney, Brother R. C. Metoyer, preached a very interesting sermon during the 11 o'clock hour of worship. A very large crowd attended the 7:30 o'clock service, at which time the Rev. Mr. Wilson preached instructively. Collection for the day good.

MALLALIEU CHURCH.—Services good all day Sunday from early prayer meeting through the night service. Revival in full blast. Backsliders are being reclaimed, the Holy Ghost prevails. We plan to raise our benevolent money by Easter. Mid-day prayer service at 12 m. daily by the Win-One Club for this week, led by Mesdames Chase, Goyder, Gallagher, Sims, Chinn and Bates. All forces are at work. Collection good.

FIRST STREET CHURCH.—Sunday, March 17th, the prayer meeting service at 5 u. m. was inspiring. At 9 a. m. the Sunday school was well attended. The morning sermon was preached by Bro. H. Williams; at 7:30, sermon by the pastor, the Rev. C. W. Reeves. Seven persons converted during the week joined the church. The revival interest is growing. Collection, \$42.00.

BOYNTON CHAPEL is still improving, both spiritually and financially. As an evidence of that fact, all the former unfaithful members have returned and re-

newed their vows to Christ and the church. On Thursday, March 7th, a host of members and friends, led by Bros. Geo. Winesburg, N. Turner and R. Shaw, again severely pounded the pastor. Sunday, March 10th, classes 1, 2 and 3, led by Bros. Winesbury, Turner and Shaw, and represented by Bro. P. D. Kennedy, Rev. Edw. Fields and the pastor, the Rev. Jno. A. Lindsay during the day, and at 7:30 p. m. by Bros. Jones, Frederick and the pastor, raised \$30.00. Surely the Lord is in this place. Boynton in Gretna is growing.

MISSIONARY CONVENTION. BATON ROUGE DISTRICT.

To the Ladies of the Baton Rouge District: You will take notice that our Convention will convene in Wesley Chapel, Baton Rouge, La., Thursday and Friday, April 4-5, 1907, at 9 u. m. On the charges where the quarterly conferences are not held the pastor will appoint two delegates from each auxiliary in the church in connection with the convention. Dr. G. G. Logan, Field Secretary for Foreign Missions, will be with us in the interest of that cause. Every pastor on the district is requested to be present and report his full missionary apportionment to Dr. Logan and get voucher for the same. Thursday at 9 a. m. devotional exercises will be conducted by J. L. Augustus and C. Barnes; song, Wesley Chapel choir; welcome address, Mrs. A. T. Berryhill, on behalf of Wesley Chapel; welcome address, Miss D. M. Cooper, on behalf of St. Mark Church; song, St. Mark choir; "Is it Essential to Raise the Missionary Collection Easter Sunday?" G. A. Payne, N. McNeal and J. D. Frazier; "Does the Negro Contribute to his Own Development?" T. B. Cooper, followed by T. A. Brown, F. D. Thomas and C. W. Kershaw; "A Call to Advance," N. Ford, followed by L. L. Green, C. Barnes and J. J. Woodridge; "The Status of the Negro in the Methodist Episcopal Church," C. Johnson, followed by H. C. Guir, I. R. Scott and E. J. Harrison. At 7:30 p. m. devotional exercises conducted by J. S. Weaver and J. D. Brightop; song, Wesley Chapel choir; address, Prof. M. S. Davage; "Missions," J. H. Rylander; address, Dr. G. G. Logan; collections; benediction. Presiding elders and general officers are invited. Yours, for the committee,

T. B. COOPER, Chairman;
T. A. BROWN, Sec'y.
J. W. TURNER, P. E.

LADIES OR GENTLEMEN

Can make money selling our famous remedies, TAYLOR'S HAIR GROWER and DAN-DEUFF CURE (Pomade), and TAYLOR'S FACE CREAM and BEAUTIFIER in 25-cent sizes. We want a local representative in every city and town in U. S., and can show how you can make a steady income of from \$2 to \$5 per day. All goods guaranteed to please customers or money refunded. No capital required. No risk. Pleasant employment. Write us at once for full particulars. Address TAYLOR REMEDY CO., Dept. "1," Louisville, Ky.

PERSONALS

Dr. G. W. Arnold, Secretary of the Stewart Missionary Foundation, was in Little Rock, Ark., on Feb. 17th, the guest of Dr. Cox, president of Philander Smith College, an old college "chum" of his. He preached in the morning at Wesley Chapel a strong sermon and lectured in the afternoon in the college chapel and at the same time reorganized "The George B. Nasmith Friends of Africa" with the following officers: President, Robert B. Hayes; vice-president, A. L. Hill; secretary, Miss Alma Buford; treasurer, Miss Alabama Walton.

A grand Easter rally will be held at Godman Methodist Episcopal Church, Charenton, La., Sunday, March 31st. Sunday morning at 4 o'clock the Resurrection sermon will be preached by the pastor, Rev. C. C. Landry; at 11 a. m. the grand tribe rally will take place. The tribe, or captain of the tribe, bringing in the largest amount above \$15.00 will be presented with a gold

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N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

watch. At 7:30 p. m. a sacred concert, under the auspices of the Sunday school children, directed by Mesdames A. E. Armelin, C. A. Armelin, Susie Armelin, Savannah Johnson and Nancy Collins. The child bringing the highest amount will receive a fine doll.

On March 6, 1907, the celebration of the twelfth marriage anniversary of Mr. and Mrs. Colton Neasby, was held in the Odd Fellows' Hall, at Summit, Miss., and will long be remembered. Theirs has been a quiet and happy life together, and as residents and friends they have the respect of both white and colored. Many gifts were presented them. Among the visiting ministers were the Rev. Mr. Pillows, of the Baptist Church; Rev. L. S. Jones, and L. Rembert, of the African Methodist Episcopal Church, and Rev. H. W. Williams. The Rev. Mr. Williams closed with a solo. Mr. and Mrs. Neasby belong to the flock under the care of the Rev. H. J. Jordan.

From the Rev. A. W. McKinney, pastor of Warren Street Methodist Episcopal Church, Mobile, Ala.: "The storm which struck Mobile September 26, 1906, did considerable damage to our church and parsonage. Last Sunday, February 24th, was our rally day to raise money to repair said damages. The result shows \$205 net. The several classes reported as follows: Brother Hilliard Lewis' Class, \$25.24; Brother F. Thomas' Class, \$27.25; Brother G. A. Carr's Class, \$15.45; Mrs. Harriet Lewis Class (net), \$18.35; Bro. Noah Jackson's Class, \$4.35; Brother A. Rogers' Class, \$8.90; Brother M. Williams' Class, \$3.25; Brother Jas. Young's Class, \$3.45; Brother P. Robinson's Class, \$2.10; Brother Jas. Wesley's Class, 50 cents; Brother K. Butler's Class, \$4.10; Mr. C. W. Allen, \$1.00; Dr. H. Rogers Williams, \$5.00; J. R. Smith, Esq., \$1; Mrs. Chaney Campbell (P. Robinson's Class), \$5; Mrs. Annie Landers (P. Robinson's Class), \$3.16; Mrs. May Essex (Bazaar) \$22.70; Mrs. Julia Murray (Bearers) \$22.86; public collections, \$36.35. Dr. I. L. Thomas was with us on the 6th inst., and ably represented his cause. His speech left a lasting impression on all who heard him."

The Rev. J. A. Landry writes as follows of the presence of the Rt. Rev. M. B. Salters, Bishop of the Eighth Episcopal District of the African Methodist Episcopal Church, to St. James African Methodist Episcopal Church, Mansfield, La., Sunday, February 24th: "It was a delight to hear that scholarly and divine gentleman. He preached from Matt. 28:20. 'Teaching them to observe all things whatsoever I have

Easter Programs

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Wanted Educated colored man to and distribute samples of goods among own people. Salary \$8 month and expenses. Send resume to 10, Jackson Boulevard, Chicago.

commanded you; and lo, I am with you always, even unto the end of the world." The sermon was inspired. The Bishop is eloquent and a great word painter. The visiting persons were present and stood upon the rostrum, viz.: Rev. J. A. Landry, pastor, Wesley Methodist Episcopal Church; the Rev. Mr. H. African Methodist Episcopal Church; Grand Cane; Presiding Elder Thomas Shreveport District, African Methodist Episcopal Church; Prof. J. H. W. principal Mansfield High School (teacher); James Appleses, principal Mansfield Academy. Quite a number of Wesley's prominent members were to hear the Bishop. Benediction by Rev. J. A. Landry. At the conclusion of this service we were ushered into the dining room, where the good sisters were awaiting our arrival. Following persons were seated: Presiding Elder Thomas, Revs. J. A. Landry and Mr. Harris, Prof. James Appleses and Chaplain Lawrence, who deserves much honor for the way in which he performs his duties as private secretary of the Bishop. We are sure the Bishop's coming was a blessing to him many a friend, and though the years are many, we pray that he may live long to do the Master's work. We appreciate the hospitality shown by the pastor, the Rev. W. V. M. and congratulate him upon his excellent management on this occasion.

LEDELL.—Clinda Ledell, of Powder River, Tex., passed to the blessed beyond Jan. 29, 1907. She was 92 years old. The funeral was conducted by Rev. M. C. Dawson.—Chas. Wolf, pastor.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty Periods, Tumors or Growths, Pains, Discharge to Cry, Creeping up the Spine, Pain in the Back, and Female Troubles, to all sending address. To mothers of suffering daughters I explain a Successful Home Treatment. You decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all. If you are interested write now and send suffering friends of it. Address M. Summers, Box 176, Notre Dame, Ind.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
CATON & MAINS, Publishers.

NEW ORLEANS, MARCH 28, 1907

Vol. 41 No. 13

THE MESSAGE OF EASTER

DEATH IS LIFE

"Why should we start and fear to die?
What timorous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there."

If we really accept with its full meaning the teaching of our common Christianity as to death, it is not hideous and repulsive. The truth is we have interpreted into the word death, loathsomeness and horror which do not belong to it. Walt Whitman, in his poem, "Two Mysteries," compares life and death. Concerning both, he says, we know but little. It is as manifestly illegitimate as it is un-Christian to associate with death all that is objectionable and repulsive. Death is the basis of life. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Thus by death comes life. By death comes life into the vegetable world: the grain of corn, the lily bulb come to their fruitage by death. The fact of immortality is established and the question, "If a man die shall he live again?" is answered in the affirmative. The soul lives on and Christ has won the victory over death and the grave, so that what we call death is simply putting out to sea and crossing the bar only to drop anchor in the haven of eternal rest. Easter is a protest against the ordinary view of death. Say what we will, we are inconsistent in our loud profession of wanting to die, and when death comes we shrink from it. Richard Watson Gilder gives us a beautiful interpretation of death in the following lines:

"Call me not dead when I, indeed, have gone
Into the company of the ever-living
High and most glorious poets! Let thanksgiving
Rather be made. Say: 'He at last hath won
Rest and release, converse supreme and wise,
Music and song and light of immortal faces;
'To-day, perhaps, wandering in starry places,
'* * * and listening still
'To chanted hymns that sound from the heavenly
hill."

Dunbar's vision is not less clear and beautiful in the closing stanza of his poem, "When All Is Done:"

"When all is done, say not my day is o'er,
And that thro' night I seek a dimmer shore;
Say rather that my morn has just begun—
I greet the dawn and not the setting sun
When all is done."

THE HIGH NOTE OF OPTIMISM

Christianity is essentially optimistic. The resurrection is the one event of our faith that warrants the hope that the day cometh when every knee shall bow and every tongue shall confess Jesus as the Christ. The Saviour met oppositions of various sorts and whatever the encounter He was more than victorious. The last enemy—death—was supposed to have been his most formidable opposer. And sure they were that at his death Christianity would

cease to be, and tho' He prophesied again and again of His death, so skeptical were they that they were exultant when He was taken from the cross and laid in Joseph's new tomb. But in accordance with the prophecy, the last and most formidable, perhaps, of all opposers—death—was easily vanquished in the tomb. As Christ came forth triumphant, the emancipator of man from the fears of death and the grave, declaring Himself to be both the resurrector and the life, just then Christianity struck its highest note of triumph. As in this the Christ conquered, so in the hereafter whatever must be the battle. He will conquer. There need be no despair, whatever, as to the ultimate outcome of the conflict waged by the Son of God against the forces of evil. There is not one pessimistic note in the entire sweep of the song of the Christian life; it is all one triumphant chorus. The prophecy of our Lord's coming was triumphant. His incarnation was the occasion of a shout of victory. When He had finished His course on earth and had risen victor over death and hell, taking from death its sting and from the grave its victory, in one mighty swell there pealed forth in heaven's choir the triumphant note in honor of the risen Lord. The full force of this mighty note of praise has not yet subsided. Earth's remotest bounds are yet to catch its full harmony and sweetest melody, which will appeal to man and lift him above the things of earth, to the things that are heavenly.

A PROTEST AGAINST MOURNING APPAREL

When one's loved ones have entered into the coronate life of the Kingdom most heavenly by the only door—Death—how inconsistent it is for those who live in hope of this glorified life to wrap themselves, as it were, in sack-cloth and ashes and mourn and bewail their fate, as tho' death were the annihilation of their loved ones. Nothing is more inconsistent with our Christian teaching than the common practice of putting on black and crape when our loved ones pass to the beyond. These are signs of respect, they say. True, it may be a sort of self-renunciation, nevertheless it is an open argument against our faith in the life immortal. There comes to our mind now a family of intimate acquaintance, which was stricken by the death of father and mother. These blessed people were active members in the church. They not only have arrayed themselves in black, and retired from society, but almost evade attendance upon church services. The Easter season is a protest against any such action on the part of those who profess to be the disciples of Him who is the Resurrection and the Life. The Easter lilies awake and bathe their faces in the early morning dew and in their smiles betoken joy and pleasure in the glorious Easter tide. The birds sing their happy songs, nature itself takes on smiles, and the angel choir gives the hallelujah chorus that Christ the Lord is not dead, but alive. And our loved ones have not died, they

have passed into life eternal, and we do them wrong, ourselves wrong when we belie our faith by the inconsistent wearing of black mourning and crape. And why afflict others with our sadness? For we cannot see those who are clad in the garb of mourning without thinking that their hearts are sad. We advertise our gloom and sadness when we should advertise our firm hope in the life eternal.

LIFE MORE ABUNDANTLY

EASTER is a pronouncement of man's larger life resurrected (raised) above the materialistic into the spiritual. We make much of the life that now is when it is but a suggestion of the life that is yet to be. The kingdom is not of this world. Actual life is not of this world, for we live in a prophecy of the future. We will not enter into the full life until we shall appear like Him, seeing Him as He is. The life more abundant is evidently the fullness of the life that is in Christ Jesus. Eternal life we say, but eternal life is measured not so much by its length as by its fullness—its depth, its height, its width. All soul-life is eternal. The life in hell is everlasting, but eternal life in the scriptural sense refers to that abundant life, full, joyous, sweet, certainly everlasting, but more, it is deep in its joy and incomparable in its strength.

THE NEARNESS OF THE SPIRITUAL TO THE MATERIAL

The resurrection teaches more clearly than anything else the close relation of the material and spiritual worlds. After all, heaven is not so far from us. It was an easy passing of the Christ from the material world into the spiritual. All His teachings lead us to conclude that wherever heaven is that it is spiritual and that it cannot be far. Christ lived in the material world and was at the same time in close fellowship with the spiritual. This is the lesson of the transfiguration. This is the lesson of the resurrection. Heaven and earth are not so far apart, and those who have crossed over must have a keen interest in those they left behind and in the problems they have to solve. It cannot be that those who fellowshiped with us here have gone hence and have lost interest in the affairs of life in which they participated with such unabated interest. Both this and the other world are God's. His flag floats over both, and there is just a thin veil between us. We lay aside the mortal and we are spiritual and in the realm of the spiritual. Who knows how very near is the spiritual world? Christ is so near that we are conscious of His presence and are absolutely sure that He abides with us the hope of eternal glory. May not in some inexplorable way those with whom we lived and who have gone hence come close to us in our thoughts and in our day dreams and visions? Without speculating whatever, wherever God is there is heaven enough, and God is everywhere. There is a close relation between the material and the spiritual world, and the lesson of the resurrection teaches us that Christ is Master of both. Certainly He was dead and had gone hence; He came back and renewed life in His body, arose triumphant and declared Himself to be Master of both the material and the spiritual world.

The Radiant Christ

By Ella Wheeler Wilcox

I
Arise, O Master Artist of the age,
And paint the picture which at once shall be
Immortal art and blessed prophecy:
The bruised vision of the world assuage;
To earth's dark book add one illumined page
So scintillant with truth that all who see
Shall break from superstition, and stand free.
Now let this wondrous work thy hand engage.

The mortal sorrow of the Nazarene
Too long has been faith's symbol and its sign;
Too long a dying Saviour has sufficed.
Give us the glowing emblems which shall mean
Mankind awakened to the self Divine—
The living presence of the radiant Christ.

II
Too long the crucifix on Calvary's height
Has cast its shadow on the human heart.
Let now religion's great co-worker, Art,
Linn on the background of departing night
The shining face, all palpitant with light;
And God's true message to the world impart.
Go tell each toiler in the home and mart,
"Lo, Christ is with ye, if ye seek aright!"

The world forgets the vital word Christ taught,
The only word the world has need to know,
The answer to Creation's problem—Love.
The world remembers what the Christ Forgot—
His cross of anguish and His death of woe.
Release the Martyr, and the cross remove.

III
For, "Now the former things have passed away.
And man, forgetting that which lies behind,
And ever pressing forward, seeks to find,
The prize of his high calling." Send a ray
From Art's bright sun to fortify the day
And blaze the trail to every mortal mind;
The new religion lies in being kind;
Faith works for men where once it knelt to pray.

Faith knows but hope where once it knew despair,
Faith counts its gain where once it reckoned loss.
Ascending paths its patient feet have trod
Man looks within, and finds salvation there.
Release the suffering Saviour from the cross
And give the waiting world its radiant God!

—In the Delineator.

The Joyful Sunday and the Day of the Immortal Hope

Text—"And lo, an angel at the door of the sepulcher"

By the Rev. Newell Dwight Hillis, D.D., Pastor Plymouth Church, Brooklyn, New York

Now comes Dies Gaudii, "the joyful Sunday," with its flowers and the immortal hope. Little wonder that for multitudes the Easter is dear above all days, overarched with the rainbow of hope, full of pathos, full of mystery, linking us with our beloved ones whom we have lent to God. The new century that brings with it many new hopes and aspirations is accompanied, also, by a revival of faith in the life immortal. The old skepticism and denial of immortality is itself deathstruck and dying. Travelers to Egypt who visited the tombs that were opened several years ago tell us that on that soil where death once stood now waves a wilderness of red poppies and white lilies. And not otherwise the soil of yesterday's skepticism furnishes the root for to-day's hope and perfumed faith. Never before has the world been so rich in art and music, in books and culture, in happiness and friendship. But the years are few. Tennyson and Ruskin and Wordsworth lived to be eighty years of age, but across the longest life we write these words, "Too short." Fourscore years give a chance to simply cross the threshold of the palace of art and wisdom. The soul asks for ten thousand years in which to wander at least once through the rich rooms stored with the truth and beauty and the love of God. Man could not endure the thought of death but that he feels himself to be immortal. His ambitions, denied here, shall be fulfilled hereafter. In happiness and peace, therefore, man lies down to sleep, feeling that God is fully equal to the emergency named dying and death.

The Sweet Reasonableness of the Immortal Hope

Among the grounds for a belief in immortality we must make a large place for the reasonableness of this faith. Man awakens and sleeps midst a rational universe. Experience and observation whisper that Nature never wastes any treasure, that she gathers up all fragments and that in her texture of gold and purple no stitches are broken and no threads are dropped. Following some unseen leader, everything is climbing up and marching on. The very things that seem wasteful, when a little time has passed, are found to be salvatory. The roseleaf that falls to-day lends a richer red to the morrow's petals. The foliage that falls from this year's oak

makes next year's leaf hold a finer luster. The sand slabs still preserve the track of the bird. The air is a whispering gallery, on which thoughts are written upon an imperishable scroll. When the householder builds a mansion, he stores it with art treasures, with objects of use and beauty, that loved ones may enjoy and use and hand on from generation to generation and century to century. And think you that God builds the house of man's soul, and makes it beautiful with the hereditary treasures of a thousand artist ancestors, only to pull it down in death, and blacken it with ruin? Thou foolish doubter! Who art thou to charge folly on the Creator? He who denies immortality makes God irrational! Does not the Creator fashion His masterpiece in His own image to preserve it? Von Rile drew a plan for the Cathedral in Cologne so wonderful that it took the builders four hundred years to fill out and complete the plans; and God has made man in His own image, and it will take him thousands of years to complete the sketch and turn it into a masterpiece that is eternal, enduring transcendent and immortal for ever and ever.

The Over-Equipment of the Soul

A certain disproportion between the vast equipment of the soul and the brevity of man's life argues a career when the surplus faculties will find the sphere they ask. A mariner estimates the length of the voyage by the provisions stored in the ship's cabin. Is some Peary to be gone three years in the Arctic? Heavy is the expense involved in fitting out the ship, but the expenditure argues years of time, and a long voyage. What if a man should spend a fortune in equipping some vast ocean liner, should sign officers and men for a long-term contract to encircle the world, and then should be told by the captain that he was going to sail over to the Statue of Liberty and back! What waste and folly! And yet all this would be reasonableness itself in contrast with the over-equipment of man's soul on the theory that this life ends all when death comes. Not one man in a thousand but dies with his faculties undeveloped. Man is like a child, born into a palace so vast that he never has time even to explore its wondrous galleries, much less to live in them. Man is a minefull or ore, undug and unsmelted. Reason, imagination, conscience, love, these are bulbs

and roots that ask a second summer for blossom and fruitage. That is what Victor Hugo means when he is dying. "For half a century," he says, "I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, or song. I have tried all, but I feel that I have not said the thousandth part of what is in me. When I go down to my grave I can say, I have finished my day's work, but I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley. It is thoroughfare. It closes in twilight to open in dawn. I feel in myself the future life. I am like a force which has been more than once cut down. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You may say the soul is nothing but the resultant of bodily powers. But why, then, is my soul more luminous when my body begins to fail? Why, when Winter is on my head, is eternal Spring in my heart? The nearer I approach death the clearer I hear around me the immortal symphonies of the world about me. My work is only beginning. My thirst for the infinite proves infinity." Let us confess that the great author was right. Life is ours but death is ours also—come with a dark disguise but with a rosy face under the mask; come with release and guidance home.

The Common People and Immortality

For the common people also, for the poor in factory and forest, for the workman in the smithy and shop, and the miner in his darkness, Easter is the day of hope and joy. Ours is a world where the millions drudge for the body. The great multitude is denied all access to books, and all opportunity for culture. Many are conscious of undeveloped genius and know that they are dying as unfulfilled prophecies. Bonaventure, chained to his column in the Castle of Chillon, watches the summers come and go, and feeds his soul on heartbreak, and he is a type of the millions who go toward disappointment, defeat and death. What with the loss of property and health, the loss of reputation and the loss of love, what parent or patriot, or teacher, but finds his real solace in the hope of the immortal life? Many an inventor, like Palissy and Goodyear, has enriched the world, but died without knowing it, amidst hunger and cold, amidst the desertion of friends and the gibe of enemies; and has endured by the thought of the life beyond. No words can estimate the beneficial effect of this hope upon man. The philosopher is comforted by the reflection that the art employed in improving the soul here may avail for good in some other life, even when seemingly useless in this. But the greatest gain is in the thought that God will not leave His sublimest creations to be hidden forever in the grave. Little wonder, therefore, that Easter Sunday has been exalted into a rank second to none. Christmas is the day for childhood, but Easter Sunday is the day for the mature. No wonder Christ enveloped the grave in a golden cloud! What a procession of great ones marching toward the tomb! Gone all the heroes of the Victorian era in England! Gone all our Concord school of essayists and poets! Gone the leaders in the world of finance and invention! Gone our fathers and mothers and little children! But this Easter morn tells us that the all-loving and all-powerful hand of God has lifted the soul over that little rivulet named death, and set it down in that land where the day has dawned and the shadows fled away, where the wicked cease from troubling, where the weary are at rest. Christ found death the king of terrors; He left it the king of mysteries. He found the grave a black hole where the soul vanished into nothingness; He left it a golden door where God and the soul met in the name of an eternal friendship. He found death described by the skeleton and the scythe; He left death an event so beautiful that earth's lilies are not sweet enough to garland a man's tomb. He found death with one color, black, and turned the black to gold; He found death with one song, a dirge, and transformed it into a symphony. What philosophers hoped, Christ knew. Speaking with authority, He said, "Let not your heart be troubled. In my Father's house are many mansions; I go to prepare a place for you." These words make soil rich indeed for the flowers of Easter, to wave on the day dedicated to the immortal hope.—In The Delineator.

The great gospel of the incarnation is that Jesus Christ is the great Enhancer of everything in life. Jesus Christ divides and shares our sorrows and doubles our joys.—Rev. G. Beesley Austin.



THE STORY OF THE RESURRECTION

An Easter Meditation

By the Rev. David G. Downey, D. D.

Easter is the festival of life—of the joy and beauty of life. It is a revelation of the substance, not of the surface of things. In point of fact, it affirms the triumph of the inner and the spiritual over the outer and the material. A misplaced emphasis is dangerous, especially dangerous in matters that affect our estimate of life. It would seem as if we were on the verge of this danger. We are all too apt to value life by what it has, and what it does, and this misplaced emphasis sets us upon wrong quests. In other days exuberant and joyous youth set out on quests of chivalry and of faith, saying with Sir Galahad:

"So pass I hostel, hall, and grange;
By bridge and ford, by park and pale,
All-arm'd I ride, whate'er betide,
Until I find the Holy Grail."

The youth of to-day all too frequently goes on quests of wealth and all that wealth implies. "Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things that he possesseth." If this warning of Jesus was timely in the first century, it is eminently so in the morning of the twentieth century. If life is not in possessions, wherein then may it be found? Emerson says: "I revere the man who is rich," and Hailton Mabie tells us that "Life is not a matter of outward fortunes, but a cumulative inward growth and a cumulative power of productivity." The emphasis needs to be placed not on the outer, but on the inner; not on what a man has, but what a man is. The best thing for a man is not to get, nor yet to give, but to become.

"Man is not God, but hath God's ends to serve,
A Master to obey, a course to take,
Somewhat to cast off, somewhat to become."

No one imagines that John Bunyan ever left anything specially valuable in material things, but he did leave some beautiful thoughts, and these beautiful thoughts were simply the output of a highly developed and beautiful soul, and, after all and notwithstanding all obstacles, man's chief business is to grow a soul, and so develop a beautiful and symmetrical life.

Souls are starved and shriveled through a lack of nourishment. If the inner life is to grow in moral beauty and spiritual power, we must learn to assimilate the nourishing qualities that are about us. There are some men who never see anything but the outside of bricks, and bridges, mortar and men, cities and civilizations. All are estimated from the casual point of view. Such a way of seeing and

of estimating can never feed the soul. Others there are who look through the outer to the inner, who pass beyond the appearance to the reality. The great botanist was able to see "the glory of God passing before him," while he watched the unfolding of a simple flower; the astronomer studying the heavens and discovering the laws thereof exclaimed with emotion and reverence, "Oh, God, I am thinking thy thoughts after thee," and a poet whose heart was touched and tuned to things of the spirit was able to say as he walked among the woods: "I have felt a presence that disturbs me, with the joy of elevated thoughts." Moments of quiet meditation, hours of prayer and spiritual communion, moods of mystical musing, when the things of God are no longer vague and shadowy, but vital and veritable realities, these are the things that nourish and strengthen the life of the spirit. Out of such moments and out of such experiences comes the power to uplift and help; pain will now be touched with a tender hand, sorrow will be comforted though scarce a word be spoken; discouragement and defeat will be cheered and inspired by the simple presence of a life beautiful and strong. Can you estimate the value of the fragrance of a flower, or of the song of the bird, or of a strain of healing and helpful music? No more can one estimate or define in terms the moral power and the spiritual value of such a life.

"Behold the lilies, how they grow." From within, from some God-implanted principle or power, they unfold naturally and beautifully. God must love beauty. How carefully he has planned for it, how lavishly He has scattered it abroad in the over-arching heavens, along the level fields, across the leaping and billowy waves, but, chiefest of all, He cares for and has planned for beauty of soul—characters strong and symmetrical, attractive and inspirational. It may indeed be said with truth, that one of the deep meanings of God is the development and eternal sustenance of the life beautiful and strong. Christ is the illustration of God's design and the proof of His purpose. What a life His was! Utterly lacking in external things, in all the aids and adjuncts of material power, place or prestige; but overflowing in inner beauty, and unsurpassed in moral power and spiritual influence. We may be like Him. That is why He came to earth and grew in our conditions—to reveal to us our possibilities, and this surely is an Easter truth that "as He was so we are to be in this world." One cannot help external poverty, but poverty of soul is inexcusable. God lives and works to enrich the soul, to beautify and empower the life.

"'Tis Heaven alone that is given away,
'Tis only God may be had for the asking."

Gladstone once said: "Be inspired with the belief that life is a great and noble calling; not a mean and groveling thing that we are to shuffle through as best we can, but an elevated and lofty destiny." And the Easter festival infinitely enlarges this truth, for it affirms that death is not an end, but only a beginning. It opens up for us the endless vistas of eternity with their vast possibilities of progression and development. Here after all is the deep significance of Christian sonship. It would be worth much to be a child of God, even by the space of three score years and ten, but how much more to be God's child through the cycles of eternity! Matthew Arnold once said: "We call ourselves in the sublime and aspiring language of religion, children of God. Children of God! It is an immense pretension." Yes, indeed, none the less, the achievements of the past, the development of the present, and the prophecy of the future all proclaim it true. Sons of God we are with destinies unspeakable, with possibilities and progressions unimaginable!

"Child of Him, the untrembling One,
Oh, prove thee worthy of thy birth!
Let no ill betray thee!
Let no death dismay thee!
The eagle seeks the sky,
Nor fears the infinite light;
Thus, soul of mine, escape the night
And 'gainst the morning fly!"
New York City.

Easter

Sing birds, the Easter morn is near,
O! April skies, bend blue and clear,
Let sunshine bathe the world in light,
And make its darkest corners bright.

Bring from the woodland's budding shade,
The first spring beauties of the glade,
And let the Easter lillies bloom
Above the darkness of the tomb.

Let the sweet Easter anthems rise
In waves of gladness, to the skies;
Till hearts long bowed with grief and pain,
Be lifted on triumphant strain.

The risen Christ draws still more near,
With every swiftly passing year;
And soon His Kingdom shall have come
In every land beneath the sun.

When no discordant note of pain
Shall mar the Easter's joyous strain,
Then, Easter bells, ring soft and clear,
Blest Easter Anthems, fill the air.

The Lord of life enfoldeth all
Our sleeping ones, who at His call,
Shall sometime wake to life once more,
When the long night of death is o'er.

—Written for the Western Christian Advocate, by
EMILY BUGBEE JOHNSON.

The Resurrection of the Christ

By the Rev. William C. Stovall, B. D.

There is often a profound and special quiet after a storm, when the waves settle, the sun shines, the flowers open, and the bird sings in the still air. Thus, too, there is often a mystic pause after the shock of some great grief, when we feel unexpectedly hushed; a pause before the burst of sorrow when we realize our loss.

Thus it seemed to be with the friends of Jesus. All was over. The footmarks were fresh in the dust on Calvary, but the crowds were gone, and the crosses were empty. So the friends of Jesus rested: some in timid bewilderment, behind poor bolts and bars, checking their whispers and holding their breath as a passing footfall seemed to stop at their gate. But there is a beautiful, homely touch about the behavior of others. They rested, and prepared spices and ointment for His burial. These were the patient, loving women, who so often outride the storm of sorrow better than men. They had staggered at the shock of their masters' apprehension. They had beheld while the mob jeered and the soldiers gambled by the cross of the dying Jesus. They had borne the strain of that terrible day. They had heard His loud cry when He bowed His head and gave up the ghost. And yet they are not prostrate; but prepare sadly to pay the last loving offices to the body of their Lord. They rested and prepared spices and ointment for His burial.

And He rested. His body lay still: surely with that mystic calm upon His face, which we have seen settle down upon features which have just been wrung with pain and haggard with the sorrow of years. There is a rest of some sort in the grave itself. The corpse of Jesus has consecrated it. But this is not the true rest to the dead man. It is the bastard, sentimental rest longed for by the hasty, the disappointed, and the desolate. This was not the true repose of Jesus, though it be scented by the odor of His holiness. His body rested in the garden-grave; and all that Sabbath day the simple Easter flowers opened their mouth toward heaven and said their parable of the resurrection in sweetness and silence. But though His body lay there, His ghost was gone. He had given it up. It is a thought which can never fade, that while we look at the dead man's face, that which made him what he was to others, to us, and to himself, is not dead, but passed away out of the flesh into the boundless kingdom, even while the last echoes of life die down in the empty house.

But Jesus rose. He came again, the same and yet not the same. And His humanity is not divorced from ours, even in this last passage of His life. The resurrection of Jesus teaches us not only the rest, but the rise of the man. Man is not full-grown without death. That is, as it were, only a knob in the stem of his stature. We cannot indeed tell the process by which the fibres of His life spread themselves out again and He enters into a new period of His being, to come to its full flower and fruit in the upper air and sunshine of heaven, but at all times, especially when we have given up the ghost, our life is hid with Christ in God. We cannot tell what is prepared for them that love or them that hate Him. It cannot be judged by sense.

True the Bible, in speaking to us about death and the resurrection, is compelled to use human language and adapt itself to thoughts which are admitted by the gate of the eye, the ear, and the touch; but when we have examined all the sayings which refer to a future life we feel that we have not enough to construct a risen man. We cannot explain to ourselves the process or the result of his renewed creation. We repose on the assurance which is shed into our own hearts, and supported to the minds of many by the general analogy of growth, that He lives still, after another fashion, the entrance into which he who has fought the fight of faith may feel sure will be gain.

We have this assurance, mystic, irresistible, widespread, shared in some measure by the pagan of old and the heathen of to-day, felt by the civilized and the savage. Their expectations may be material or shadowy, refined or grotesque, but they all bear witness of a firm belief that there is another life beyond death. And the heart or soul of each in its most unguarded and natural moments joins in

the great crowd of testimony. We may indeed so strain ourselves to put our thoughts about it into order, and so weary our reason to construct a picture of a future life, as to suffer from reaction and fall into a cold collapse of doubt; but the quick instinct of our spiritual nature recovers and reasserts itself, rising confidently above the cloud of questionings, and either in moments of fear or glad ecstasy of heart, filling us with an assurance which we can neither dismiss nor explain, that what we call death is not an end of life to us.

While, however, the resurrection of Jesus and the things which are said concerning it in the New Testament go to show us that our humanity is joined with that of the Perfect Man when He passes beyond our present sight, we are not gratified by any such discovery as explains the nature of that state which follows the dissolution of this frame. Take, for instance, first, the famous illustration of St. Paul in I Cor. 15: 36-38, 42-44.

We address ourselves to those pregnant words with an eager desire to wring out of them some clear conception of our future life. But when we look close, we find the expected analogy fails us. The buried body of the man perishes without a sign, retains no germ of life. It returns wholly to the dust, whereas the grain of wheat does not die till it has fructified, and raised a living successor above the mould. If you kill the wheat you make the resurrection impossible. St. Paul gives an illustration rather than an analogy which is scientifically exact. He would say, "You, in your small circle and experience of sowing for a second life, see that the common corn goes through a change, and lives yet, though it be lost sight of for awhile. With how much nobler a change must not we expect man to live again?"

Indeed, we could hardly suppose, that man, with all his marvelous capabilities, would be advanced into a higher stage of life after the same material fashion as the senseless corn. Nay, the corn is not raised into a nobler stage of being when it springs from the soil beneath which it has been buried. The grain which rises from the ground is no better, is not less perishable than the grain we sow. It has its resurrection only to decay as its parent-seed decayed. It really has no higher life.

Still there is something in the general analogy of nature—at which we are surely encouraged to look by the illustration of St. Paul—which seems to support man's spiritual assurance of immortality. For nature does not really move in an incessant circle. It is not merely that things are ever being drawn up into a higher use, as the rain and soil into the grass, and the grass into the body of the lower animal, and that in turn into some other frame, for these go back again to their dust, to the elements of which they are composed; but higher forms present themselves in the history of life, and in man we seem to see not only the fulfillment of the plans of organic life, of which there are imperfect realizations beneath him, but the introduction of a new phase and prospect of life. In man we have not mere instinct to follow, but intelligent consciousness of God's laws. He is marked not merely by an ability to fill the place in which he is put, but by a yearning after a higher life, which in many instances increases to the last moment in which we can hold communion with him.

Is this alone of all the appetites and expectations of man groundless? Has not this something to do with the mysterious preservation of identity when he puts off this flesh and passes away out of our sight? May there not be an analogy between the introduction of higher forms of life in nature and the being clothed with the spiritual body of which St. Paul speaks? Will man never see of the travail of his soul? Is the resurrection of Christ, of the Perfect Man, thus a revelation not of any new law, but of the onward progress of the great plan whereby God contemplated the high estate of man when He first brought him into this world, in the image and likeness of Himself? Do we not see in the risen life of Jesus a connection between the life of man as it exists here, and its advancement into another state? The Scripture record which we have of the risen Jesus brings before us a state of life which is human, and yet, in respect to the

knowledge which we have of the plan and progress of God's creation, superhuman. Jesus comes and goes after a strange fashion, and yet He is able to hold intercourse with man as man. Have we not in His a glimpse of our own future life—some light thrown upon the fulfillment of the widespread, deep-felt appetite for immortality? Besides saying, "God would not have implanted this appetite in man unless it had some future answer," may we not see some realization of it in the revelation of the risen Jesus?

In Him would appear the first fruit of the new creation, revealed to men enough to impress them with a conviction of its reality so deep as to mould their whole faith and lives. It is certain that all the force and hope of the early Christians lay in their sure belief in their Master's resurrection. Without it, indeed, it would seem that we should have had no record of His work, His words, and His death. The apostles thought that all was over. Their hopes of the redemption of Israel were dissipated when Jesus was put to death. They went back to their homes and trades. To them His mission was a failure. The history of Jesus sprang into life because they saw Him alive again after He had died. That made His history into a gospel. That human and yet superhuman reappearance of Jesus was the ground upon which the New Testament and Christianity was built. "If Christ be not risen," said St. Paul, "our faith is vain."

In Him, then, who sets before us the perfection of every phase of life, who shows us the true aim and mission of man, who teaches us to learn, work, suffer, and die, we see what as yet we may of future human life, of the higher state into which we enter through death. Thus, passing from the plainer sight of Jesus when He fulfilled the conditions of human life up to death, we behold, with awe, a vision of Perfect Man in Him when risen.

But let us not court disappointment, and run the risk of unfairly dimming our sense of immortality, by curious efforts to realize to ourselves the nature of what St. Paul calls a "spiritual body." Let us rather bend our whole mind to the thought that as we admit and use the Spirit of Jesus here, as we sincerely strive to follow the blessed steps of His most holy life, so we best continue with Him in whatever state God, His Father and our Father, has prepared for them that love Him.

Easter

Hail! the glorious Sunday morning,
When the silent tomb gave way;
And the joy of Easter dawning,
Proclaimed the Resurrection day!

Angels came on wings of glory,
Rolled the cruel stone away;
Sang to earth the wondrous story,
"Christ the Lord is risen to-day!"

Peep within the tomb where laid Him,
Wrapped in linen pure and white;
There you'll find no cross-nailed victim
He has risen in splendor bright.

Early came the weeping Mary,
Stood beside her Saviour's tomb;
All the world seemed dark and dreary
And her heart was filled with gloom.

Where, o where! Him, hast thou slain!
See the tomb, He is not here!
"Christ the Lord is risen again,
Waft the tidings far and near."

Let it ring over land and sea,
Into every heathen clime;
Shout! 'tis Easter jubilee!
Christ has risen in power sublime!

(Rev.) R. L. PERKINS.

On the walls of an old temple was found this picture: A king forging from his crown a chain, and near by a slave making of his chain a crown, and underneath was written: "Life is what one makes it, no matter of what it is made."—Anon.

There is a strong wind blowing along the highways of human life. That which is well-rooted and well-grown stands up. The weak and the false-hearted are exposed by their downfall. Let him who standeth take heed lest he fall.—*Christian Register*.



THE CHRIST OF GALILEE

O, who like thee so calm, so bright,
Thou Son of man, thou Light of light!
O, who like thee did ever go
So patient through a world of woe!

O, who like thee so humbly bore
The scorn, the scoffs of men before;
So meek, forgiving, godlike, high,
So glorious in humility!

And all thy life's unchanging years,
A man of sorrows and of tears,
The cross, where all our sins were laid,
Upon thy bending shoulders weighed;

And death, which sets the prisoner free,
Was pang, and scoff, and scorn to thee;
Yet love through all thy torture glowed,
And mercy with thy life-blood flowed.

O, let thy light be mine to go,
Illuming all this way of woe;
And give me ever on the road
To trace thy footsteps, Son of God.

—Bishop A. Cleveland Coxe.

A Far Country

BY THE REV. DAVIS W. CLARK, D. D.

China was an unreal place to me. I looked with small interest at the yellow splotch which represented it on the map. But one day a favorite niece of mine was on the point of sailing to China. I talked with her over the "long distance." I twitted her with the Oriental "slant" already, as I alleged, appearing in her eye. I heard her merry laugh and then over one thousand miles of charged wire came her "Good-by, Uncle!" and she was gone. And years must pass before I see her face again. Instantly China was real to me, and a place of absorbing interest. One of "my own" was there. She was treading the soil and breathing the air of the yellow Empire. Now, all books, pictures, persons that can tell me aught of China at once command my attention.

Heaven is like a far-away and unreal place to us, concerning which it is difficult to have lively interest. But let one of our own sail away to that distant country and instantly all is changed. Heaven ceases to be mythical. We have an absorbing desire to know what it is like, who are its inhabitants and what their occupations. This desire expresses itself in the lines:

"O talk to me of heaven. I love
To hear about my home above:
For there doth many a loved one dwell
In light and joy ineffable.
O tell me how they shine and sing,
While every harp rings echoing;
And every glad and tearless eye
Beams like the bright sun gloriously.
Tell me of that victorious palm
Each hand in glory beareth,
Tell me of that Celestial calm,
Each face in glory weareth."

The quest of beauty has been age-long. All the arts have sought it—but all say: "We have not attained." Heaven will be the realization of the ideal of beauty. Tradition says that St. Cecilia on hearing an angel choir—broke her instruments and dropped them on the ground. She stood entranced at the absolute perfections of melody to which she

could only approximate. So at first vision of the perfection of heavenly beauty, it will be confessed that what man sought, God realized.

The occupation of heaven will be devotional, contemplative and active. Heaven is a temple—and worship is inseparable from a temple. John the Divine says: "I heard the voice of harpers and they sung a new song before the throne." Again, the capacity and facility for acquiring knowledge will remain—only greatly enlarged. But the heavenly life will not be merely devotional and contemplative. It will be active. There, as here, will be application of knowledge for definite ends.

It is a mistake to divorce the life in the world from the life in heaven. The mere experience of transition will have no effect upon character. It has been said the dead Hottentot knows more than the living Plato. But the Hottentot in heaven will acquire just as much as he has capacity for and no more. Our present duty is to enlarge our capacity. This we do by thought, worship, love and service.

A genuine rustic, when he comes to town can do nothing but gape and stare. But there live in the country many people who are in tune with the city. By reading, conversation and thought they have come to know the city and its ways. They walk the streets as if they had always lived there. So it is possible to live in such tune with the Celestial City that we shall enter it as if it belonged to us and we were always its citizens.

"Since I am coming to that holy room,
Where with the choir of saints forevermore
I shall be made Thy music as I come
I tune the instruments here at the door,
And what I must do there, think here before."

Easter Flowers

With gentle home-work doing all for love,
Making some life the better for our own;
Smoothing some pain for other feet to tread,
Cheering some heart that has to work alone.
So shall we live the nearer to our Lord,
So shall we labor through these holy hours;
Till Easter suns shall hail the golden day,
And joyful hands shall wreath the Easter flowers.
—O. C. W.

A Lenten Message

"I am the good shepherd." These are the words of Jesus: Son of God, and Son of Man. That those whom He addressed "understood not what things they were which He spake unto them" is not to be wondered at; nor that "there was a division among the Jews for these sayings." For Jesus was speaking for the centuries, and not for the hour; and for the generations yet to come, and not only for His own. The words that fell from His lips were spirit and life, and fitted into the needs of men of every kindred and tribe and age.

Good Shepherd! Not a hireling to flee when the wolf cometh. But a Leader and Protector who is ready to give up His life for the poor sheep. Watchful, tender, wise, compassionate, provident, unselfish, forgiving. He was and is a good Shepherd, leading His flocks by the side of quiet waters, and feeding them in the green pastures.

Shepherd! Faithful and true, even though "all we like sheep have gone astray!" He seeks for those who have turned unto their own ways, and who refuse to listen to His gentle voice. He will not give them up. He will go out into the dreary desert, search the desolate mountains, penetrate the darkness of the night to seek and to save the sheep that has wandered away and is lost.

O good and gentle Shepherd, we need Thy tender care. How easy it is to stray from the sheepfold! How enticing is the voice of the stranger! How difficult to turn from our own willful devisings! But let us not stray from Thee, nor be lost in the thickets of doubt, nor in the desolate deserts of sin. Call unto us. And may we hear and heed Thy voice, and obediently follow Thee wheresoever Thou leadest.—*Epworth Herald*.

We may well call the festival "Joyful Easter!" Christ is here presented to us in His kingly office. His triumph is that of the believer, and the discouragements which may arise in the Christian's life are overcome by faith in a risen Redeemer.—*Selected*.

Easter Hymn

BY THE REV. J. H. LOVELL, A. B.

What means the chime of gladsome bells,
As soft th' auroral curtains raise?
What mean the songs whose music swells
From sacred shrines of joy and praise?

'Tis Easter day; with joy we hail
Her glad return. Her birds of spring
And springing flowers on hill and dale
Unite to praise our risen King.

The theme that thrills our hearts to-day,
That Christ has triumphed o'er the grave,
Drives gloomy doubts and fears away,
And shouts in death His power to save.

The resurrection cleared to view
The realms of our immortal life,
Now faith surveys th' eternal blue
And soars beyond this earthly strife.

Thus we who once were dead in sin
Are raised with Christ to life, renewed
In mind and heart,—made clean within,—
A life with Spirit power endued.

Then we shall seek the things above,
On nobler deeds we'll place our thought,
Our lives shall magnify His love
Whose life our great salvation wrought.

O, sinful life, O godless soul!
Arise, and own your risen Lord;
Set out to gain life's truest goal,—
Man's soul and God in sweet accord.

Yea, let the nations wake and rise
Forsake their tombs of vice and crime,
Let Gospel notes ascend the skies
From every land and every clime.

O glorious day, O thrilling song!
When heathen lands break forth and sing,
When all the world, a mingled throng,
Shall join to bless our risen King:
South Atlanta, Ga.

YOUNG FRIENDS

Three Easter Mornings

BY HOPE DARING.

Supposing him to be the gardener.—John 20: 15.

Paul DeCamp sat up in bed, staring round the unfamiliar room. A cautious step on the landing outside had roused him. It must be Royal.

In through the window came the faint yellow light of early morning. A moment later, and the clear, sweet notes of a near-by bell floated in to Paul's ear. Over and over it repeated its glad tidings, "He is risen! Christ, the Lord, is risen!"

DeCamp rose and began to dress. He dreaded the first meeting with his host, Royal Stanley, and he would get it over with as soon as possible. Descending the stairs, he found the front door ajar and stepped out on the porch.

Before him lay a fine residence part of the town of Milray. He stood upon the porch of the Vincent street parsonage, and at his left, across a stretch of fine sward, stood the imposing stone church whose bell continued to chime out the Easter message.

Paul caught his breath. That church was to be his new field of labor. He had arrived at the parsonage late the night before. There he learned that the man whose place he was to take and who had been his college chum, had been called away to visit a sick parishioner. Thus the dreaded first interview had been postponed until morning.

"Royal must be at the church," Paul said to himself as, with a light tread, he crossed the grass plot.

While he was ascending the steps, the great front door swung open. A young man stepped out into the morning light.

"Royal, old fellow, I am glad to see you!"

"How little you have changed, Paul!"

For a moment they stood still, hand clasped in hand. Royal Stanley's dark face was thin and worn, and a hectic flush colored his cheeks.

"Welcome to Milray, Paul! I cannot say it as heartily as I wish I could, for it breaks my heart to go away and leave my work in the hands of another, even when that other is yourself."

"I understand, dear friend. Let us hope it will not be for long. The doctors say—"

"Dr. Lee says that a few years in the mountain village to which he is banishing me; living out of doors and eschewing my beloved books will give me back my health. Paul, I might as well die."

"Do not say that, Royal. The few years will soon pass."

"When they have passed, I shall be forgotten, even among the people for whom I have labored. It is hard, Paul, that my plans should be overthrown, my life spoiled."

"But this may be God's call to another and a better service."

"Nay, it is not that. This is a physical breakdown, and it has a natural cause. Some of my ancestors overdraw their account of strength or wasted their health in dissipation, and I must suffer the consequences, while my work, my service to our Master goes undone."

There was a brief silence. Both young men looked away to where the eastern sky glowed with radiant light. From the bed that bordered the parsonage flower garden came a waft of perfume, for already the hyacinth bells were emptying their fragrance upon the air. It was an ideal Easter morning.

"Do not think me churlish, Paul," and Royal Stanley laid his hand upon his friend's arm. "I am glad to have you here, and I know that you will do all and doubtless more than I could do. Still I cannot but grieve that my usefulness is ended."

Paul stepped nearer his friend. The bell had ceased to ring, and upon the quiet air DeCamp's voice rang out, firm, confident: "You are mistaken, Royal. Let your mind go back to that first Easter morning, centuries ago. Christ spoke to His own, even to the Mary who loved Him, and she thought Him to be the gardener. Do not make the same mistake. This seeming interruption is a call to service. It is not the gardener who speaks, but the risen Christ."

"But what can I do in that mountain village? It is a tiny lumbering town; there is not even a church there. What can I do?"

"Do the will of God. In that place, in any place, you can repeat the Eastern message, and you and I have promised to carry that wheresoever God may send us."

The color has faded from Royal Stanley's face. After a moment's thought he turned to his friend. "You may be right; I must have time to think about it. For to-day I will banish the thought of self and listen to the message of the risen Christ."

* * *

Again it was Easter morning. Royal Stanley was roused from a deep, healthful sleep by a prolonged knock upon the door of his cabin home.

"Who is it?" he queried, only half awake.

"It's me, parson, Jim Griffen. You're wanted over to Lane's. Tom's hurt, and he wants to see you."

Royal was soon dressed. His room was a bare little place, its windows opening directly upon the wooded mountain which lay at the back of the mill and the two scores of houses which constituted the town.

As Royal flung open the door he asked, "Why did Lane send for me?"

Royal Stanley shuddered. For a year he had gone in and out among the villagers, preaching, teaching, trying to show them the beauty of Christ's life and death. The women and children had come to the little schoolhouse to hear him preach, but the men had laughed his ministry to scorn, and among the laughers, Tom Lane had been the leader, "Wont' you go?" Griffen asked.

"I will go gladly. I am sorry, though, that Tom would not let me help him live, rather than die. It is Easter morning, Griffen. Back in your old home and in mine the church bells are ringing, 'He is risen! Christ, the Lord, is risen!'"

"I know, sir. My mother, she used to talk 'bout that. Let's hurry. You see, Tom was ridin' home from the saloon, and his horse stumbled and throwed him. Dr. Barr's there, and he says if Tom does live, he'll always be a cripple."

In silence Royal stepped along the forest path, following close after Griffen. The sun was a little way up in the eastern sky, but dense gray clouds veiled its face. The light under the dusky-green pines was dim and subdued. In those same pines the winds chanted a solemn, minor-keyed melody.

Royal threw back his head. Renewed health and strength had come to him in that year when his days had been spent out of doors, and he had slept with his windows to the mountain always open. He had been disappointed because there had been so little result from his labor, but in those days of communion with nature and with nature's God, a new sense of divine power and love had grown up in the young preacher's heart.

"If I can only meet this emergency!" he thought. "And I can meet it with the help of the risen Christ."

Five minutes later the two men emerged from the forest into a small clearing. A few stunted fields surrounded the log hut where Tom Lane and his family lived.

At the sound of the steps on the threshold, the injured man, who lay on a bed in the main room of the cabin, raised his head. A look of relief came to his pain-distorted face.

"I'm glad you've come, parson. I want you to forgive me for all the hard things I've said of you and all the fun I've made of your work. I'm too deep a sinner to ask God's forgiveness, but I can die easier if you'll say you don't hold no grudge agin me, and that you'll help Myra a little."

Royal had already extended his hand to Myra Lane, Tom's sad-faced wife. The woman had been a regular attendant upon the services at the schoolhouse, and Royal knew that she had never ceased to trust the God whom she had learned to love in happier days.

"Mr. Lane, there is nothing in my heart but the kindest feeling for you. I stand ready to do all I can for you and yours. Do not speak of being beyond God's forgiveness. He is more ready to listen to you than I could be."

The doctor touched Royal's arm. "Lane ought not to talk. If he could sleep, there would be a chance for his recovery."

"How can a man sleep when death and the judgment are looking him in the face?" Lane asked solemnly. "Mr. Stanley, I was once a Christian. I've denied God—yes, I am as bad as them that crucified His Son."

"But the Son came back to life to prove His power over death, and this is Easter morning."

Just then a sharp gust of wind drove the rain against the windows. Tom Lane looked questioningly into the face that bent over him. "Tell me 'bout that. It's so long since I heard that I've most forgot."

Tenderly, reverently, Royal Stanley told of the death and resurrection of the Christ. Many times Lane interrupted him to ask a question, but at last a peaceful look came to the pale face.

"I believe all that. It hain't too late for me. O, if I'd only lived right! Don't give up preaching to the mountain folks, Mr. Stanley. If only one or two believe, that means a lot. It's all right with me now, and I'm going to sleep."

The third Easter morning dawned clear and warm. The sun had not yet risen when Royal opened the door of his cabin home and started down toward the village, following a footpath which wound among the great pines.

The year had made its impress on Royal Stanley's face. It was graver, more earnest, and in his dark eyes was a strange, glad light.

Reaching the village he stopped midway down the single street.

Before him stood a new building, a neat, modest little church. It had just been completed, and on that Easter morning Royal was to hold the first service in it.

He unlocked the door and entered. Baring his head, he walked up the aisle, his heart swelling with gladness.

The church had been built by the villagers, with what help Royal, their loved and trusted pastor, could give them. That morning they would gather there, a half hundred men and women who were serving God with gladness and sincerity.

"And I grumbled because I had to come here," Royal said to himself. "Now that I am well and strong, I must soon go back to the world, but the work here will go on, and God will open new fields before me."

He stood a moment, lost in thought. His lips fell into tender, smiling lines. "Ah, that Easter morning two years ago! Paul was right; it was the risen Christ who met me, and I, because my selfish plans were interfered with, cried out that it was the gardener. And the risen Christ had led me on and on." He retraced his steps to the little vestibule, where a flight of stairs led up to the bell tower. Royal was to ring the sunrise bell. He felt that no hand but his must send forth to the mountains that first Easter message.

At the foot of the stairs stood Tom Lane. His once erect form was bowed, and he supported himself with a cane.

"I couldn't keep away, sir," and he laid his hand in the one Royal extended. "To think that a year should mean so much to a man! It's all 'cause you come here into the woods to preach and to live Christ. Mr. Stanley, there's something else I want to say."

"What is it, Lane?"

"Can't you and me go over to Hoyt's this afternoon? I told 'em I was most sure you'd come and tell 'em 'bout Christ's coming back from the dead and what it means to us. You see, there's not a Christian there."

"We will go. Ah, Lane, the seal of God's approval has indeed been set upon our work; we are longing to carry the Easter message to others. Now come upstairs with me."

They ascended to the little room where there were windows on each of the four sides. The sun's rays flashed above the eastern horizon, flooding all the dark green forest with golden light. Afar up on the mountain side a stream glittered like a silver band. All the earth was awakening to newness of life. Royal raised his hand. For the first time there went ringing over the mountains the message of the Easter bells:

"Christ is risen! He is risen!"—In *Epworth Herald*.

Hastings, Mich.

SUNDAY SCHOOL LESSON

Second Quarter, Lesson I, April 7, 1907.

Second Quarter, Lesson I, April 7, 1907. Title: "Jacob's Vision and God's Promise." Gen. 28: 1-5, 10-22. Golden Text: "Behold, I am with thee, and will keep thee in all places whither thou goest." Gen. 28: 15. Hymn No. 547.

(Read Gen. 27: 46 to 28: 22.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

The promises of God are sure and steadfast. From the beginning of time down unto the present, not one of the many He has made unto His people has failed of fulfillment. The knowledge of this great truth should, therefore, be a source of constant encouragement unto those who have put their trust in Him. The fact that He has promised to guide, protect, and keep them in the way in which they should go should banish all fear and distrust from their minds. Knowing as He does our inability to direct, with safety, our own ways, He has graciously promised, to ever be with us; to guide us by His counsel, and to keep us from the dangers that would come upon us but for His providence. Being, as we are, in a world of temptation and sin, it is indeed helpful to know that the eye of the Eternal is upon us, and that because the arms of the Almighty are round about us daily we are secure. Thus was He with Joseph, Daniel, Elijah, Paul and Silas, and thousands of others in the centuries past—hence their being able to stand fast in the profession of their faith without wavering. He is likewise with His people to-day, and will keep them in all places whither they may go until, having finished their earthly task, He shall bid them into the enjoyment of the rest He has prepared for them that love Him.

Our lesson to-day shows the faithfulness of God in keeping His promises. Having entered into covenant relations with Abraham, and having promised him that his seed should be in multitude as the stars in the heavens above, and that they should possess the land of Canaan, we see the beginning of the fulfillment of that promise in the lesson we are now about to study. To the thoughtless this may seem a very strange beginning. Let it be remembered, however, that the ways of God are not the ways of man. Said the Master on one occasion: "What I do thou knowest not now; but thou shalt know hereafter."

1. Thoughtful parents never fail to give good and practical advice to their children. "And Israel called Jacob, and blessed him, and charged him." Though Jacob had by foul means come into the possession of the birthright, Isaac was, nevertheless, solicitous about him. Hence his calling and giving him such a charge, the keeping of which he doubtless hoped would bring him great renown and prosperity. Parents should emulate his example. Being older, wiser, and more experienced in the affairs of life, they owe it to their children to so advise and charge them that, when they are gone, they will rise up and call them blessed.

2. It is not good for one to be unequally yoked. "Thou shalt not take a wife of the daughters of Canaan." Isaac's posterity was to be kept pure. Hence "the growth of the patriarchal clans came by additions from the original home of Abraham, that is, from Aramean stock," rather than from marriages with the Canaanites. The Hebrews were God's chosen people. Unto them had been given a religion such as had not been given unto others. It was their duty to keep it pure and undefiled. Consequently they refrained from intermarrying with strangers. The same rule should obtain among God's people in our day. Paul urged it in his day when he said: "Be not unequally yoked with unbelievers." The reason for this advice is obvious to all. Let our young people but heed it and their future happiness will be secure.

3. Parents should, in the presence of their children, invoke God's blessings upon them. "God Almighty bless thee, and make thee fruitful, and multiply thee * * *." Here Isaac manifests his concern about Jacob's future, and realizing that God alone could bless and prosper him, hesitates not to invoke that blessing upon him. Who can tell the effect that scene had upon Jacob? One thing is certain, it had no ill effect upon him. Thus should

parents act now. Calling their children around the family altar they should then and there commit them unto the Lord, and ask that His blessings be upon them wherever they may go. Being thus blessed they will go out into life with a stronger resolution to do those things that make for noble manhood and beautiful womanhood than, perhaps, they would otherwise do.

4. Leaving home for the first time is always attended with sadness and many tears. "And Jacob went out from Beersheba, and went toward Horan." Who can tell the thoughts that filled his mind as alone and sad he went out into the world to seek his fortune? Sadness filled his heart. But it was the turning point in his life. There was work for him to do. God had great things in store for him, but before receiving them he must pass through the school of experience. Jacob's experience has been the experience of thousands of others. God, having great work for them to do, called upon them to leave home, kindred and friends, and to go, at the time they knew not where. And as He was with Jacob He was with them. So will He ever be with those who follow His leadings.

5. Dreamers are not to be despised. Says one: "Life assumes a new grandeur when the will begins to dream great dreams." It was so with Ja-

cob. His dream changed him entirely. He was not the same man when he awoke that he was when he fell asleep. Joseph's dream changed the current of his thought and of his life. Likewise did Peter's. Hence when men tell us that they have had great visions, let us not despise them, for it may be that through them God is speaking unto us. Remember that the day of visions is not yet past.

6. Blessed is the man unto whom the Lord comes in visions. In visions the inner eye is revealed, "the better nature looks up—up to heaven and God." Possibly this was Jacob's first dream of God and heaven. However that may be, it was unto him a great blessing, for God appeared unto him and gave him the assurance that as he was with Abraham even so would He be with him. Happy then "the youth whose dreams of life take in the vision of God and the aid of the heavenly influences."

7. One should never forget the time and the place where he first meets God. Jacob "took the stone that he had put for his pillows, and set it up for a pillar." This was to be unto him when passing that way again a reminder that it was there he first met the Lord. His example is worthy of the highest emulation.

8. We should set aside a part of all that we have as belonging unto the Lord. "And of all that thou shalt give me, I will surely give the tenth unto thee." We should show our gratitude unto God for what He gives us by giving back to Him a part thereof. "The tenth is a very fit proportion to be devoted to God, and employed for Him, though, when circumstances vary, it may be more or less as God prospers us."

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, April 7,

Triumphant Grace

(2 Cor. 2: 14.)

Passages for reference: Rom. 5: 15, 16; 8: 28; 1 Cor. 10; 13; 2 Cor. 4: 15-18; 12, 9, 10.

Scripture Basis. May the keynote of the meeting be taken from the main reference when it says, "Thanks be unto God, who always causeth us to triumph in Christ." Let emphasis be laid first on the condition—"in Christ"—and second on the constancy of the triumph—"always." If the condition is maintained the triumph will follow. Notice in the reference in Romans that the grace that enables men to abound is as far-reaching as the sin that has brought death. Again we see the condition of "love," under which all things work for good to us, so that there can be no defeat. Probably there is no verse more comforting than the one that assures us that, whatever the temptation may be, it may be overcome if we look for the way of escape. The other experiences that try men's souls are also declared to be the means of working out a greater glory and so become a blessing. Such is the effect of affliction if the eye is fixed on the eternal things.

The Theme Considered. Failure from Low Aim. There are many people who fail to live right because they do not really expect to live right. They do not live on the heights because they do not try. The sin of many is not in positive transgression, but in low aim. They shrink at the word "perfection," and so excuse as necessities their failures. Think of the lives around you that are useless just because their ideal is not high enough. They know nothing of triumphant grace, because their conception of what grace can do for one is so limited.

Besetting Sins. What is grace going to do with that besetting sin of yours? A man has no right to have a "besetting sin," because he should have no sin. He may have a besetting temptation, one that is peculiarly strong for him, and liable to appeal to him more often than any others. What has this subject to do with that temptation? That is the place where sin can most easily enter your life. It is the weak place in the fortifications. What would you think of a commander who was commissioned to guard you in a certain fortification, and he should say to you, "I can guard all approaches but one; there is one where the enemy can get so near I can't protect you there"? You certainly would tell

him you did not care for his protection, for you could care for the rest. That is the very place you want him. So we could readily say, "If our Saviour cannot help me where I am most exposed to evil, there is no need of Him coming to me at all." We mistake the whole purpose of Christ if we do not see that it is at this point He especially desires to help us. That is where sin has its power over us, and he came to destroy that power.

Triumphant Grace at Last. Many people have a strange type of farsightedness. They see the victory from afar, but they fail to bring it nigh. The vision of the "new heaven and the new earth" is to them very attractive. Thither their thoughts tend, and there all their hopes lie. How we love to sing of "the home over there," and of the final deliverance from all the bondage of sin. This is a grand theme, and it may well be a special thought for the consideration of the meeting. To me, however, it always seems as though young people ought to get their inspiration a little farther this side of the grave. Of course, we realize that the young may pass to the final victory at any time, as well as the old, but the natural thing to look for is a lifetime of service. While we rejoice as we think of the day when we can see the enemy of our souls completely overpowered by the Captain of our salvation, yet we cannot help feeling that as young people the songs of heaven and the final blessedness should be passed on to those whose race is almost run, whose toil is nearly over, whose battles are mostly fought, and the campaign nears its close, but that young people should fix their minds on something better, namely,

Daily Victory Through Grace. Jesus loves to forgive sin, but we believe He would much rather keep from sin. He would much rather keep a man from getting drunk than to forgive him for getting drunk. He would much rather put words of blessing on the lips of a man than forgive the words of cursing. He would rather keep the spirit sweet than forgive the angry word and wrathful spirit. Suppose the general should try to encourage his defeated soldiers as they came from the fray each day by saying to them, "Never mind, we will conquer in the end." Would they not wonder how the outcome could be victory when such step was defeat?

The Real Victory. Too much of our lives is spent in trying to conquer one sin at a time. That is the reason why reform is usually one-sided and tends to incompleteness—From Notes on the Epworth League Devotional Meeting Topics.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A SEASON OF HAPPINESS

All Christian festivals are occasions of joy and unbounded happiness, so is the Christian life. In the course of a conversation with a good soul recently we were told that there must be times when we are sad-hearted and miserable and hemoan our fate. If we are it is our own fault and not the promise of the Christ. "They that mourn shall be comforted," said He. His yoke is easy, His burden is light, and He has not come to bring to this world restlessness, sorrow, trouble and vexation; He came to take of the world all its hesetments, darkness and crosses and give in exchange therefor joy unspeakable and full of glory. Of all persons those who follow Christ ought to be happy, without one day of sorrow or one moment of bitter heart-ache or pain. In the kingdom of heaven there are no tears and sorrows and weeping; it is all joy. The kingdom is to come on earth as it is in heaven; the kingdom therefore on earth is to be joyous and happy and those who participate in it must necessarily be joyous and happy. The Message of Easter to our souls is that of a continuously happy life.

NOT THE CROSS BUT THE CROWN

The Roman Catholic Church lifts as its insignia of battle the cross. Protestant Christianity lifts not the cross, but the crown. Not a dead Christ, for if Christ be not risen from the dead then we are of all men most miserable, but an ever-living Christ who is alive for evermore. Not the Christ afar off, but one who is the fulfillment of His promise to be with us alway, even unto the end. A Christ whose presence is vitally felt in the affairs of life, more so to-day than ever before, and this Easter is the brightest the world has ever seen and more nearly is the life of the earth shadowed by His beneficent presence. We lift not the cross, but the victor's crown.

THIS ISSUE

We take it that the readers of the SOUTHWESTERN are unusually favored by the articles that appear in this issue. First of all, through the kindness of *The Delineator*, we are publishing a thought-producing poem, which appeared in the April number of that journal on "The Radiant Christ," by Ella Wheeler Wilcox. This is followed, through the courtesy of *The Delineator*, also, with a sermon from the pen of Dr. Newell Dwight Hillis on "The Joyful Sunday and the Day of Immortal Hope." We are quite sure that these two articles will be read with great appreciation. We have also "An Easter Meditation" from the pen of our friend, the distinguished pastor of St. John Methodist Episcopal Church, Brooklyn, New York, the Rev. David G. Downey, D. D. The article is deep in spiritual fervor and inspirational in its treatment. Then we have a strong and forceful article on "The Resurrection of the Christ," by the Rev. W. C. Stovall, B. D., of the Lexington Conference, now pastor of St. Mark Methodist Episcopal Church, Chicago. An "Easter Hymn," written especially for the SOUTHWESTERN, is from the pen of the Rev. J. A. Lovell, A. B., of South Atlanta, Georgia, and a poem from the Rev. R. L. Perkins, of the Central Alabama Conference. The illustrations are through the courtesy of the *Northwestern Christian Advocate*. We take it that this number is a strong and helpful one to any reader who may carefully peruse it.

THE NEGRO AND THE MAIL SERVICE

It seems to be the special mission of the *Times-Democrat*, of this city, to prevent every possible step of advancement on the part of the Negro and to keep alive the passion of race prejudice and, as far as possible, to excite race antipathy. This purpose it has kept up for years; it seems to be a part of its stock in trade. It is hard to conceive that a publication so strong as the *Times-Democrat* could be absolutely sincere in all the positions it takes on the Negro question, so rank and radical they are. This journal says nothing good, nothing to encourage the Negro; all to the contrary, everything possible to discourage him.

The *Times-Democrat* devotes quite a column in a recent discussion of the "Africanization of the Postal Service." It is said that we are having bad mail service in this section and that it is due to the fact that it is practically "swamped by Negroes" as mail clerks and letter carriers. Then the *Times* unwittingly pays a high tribute to the Negro when it says, "Raw Negroes from the fields are pouring into these positions in such numbers as to drive out the whites."

The *Times* in the discussion makes a serious charge. It says: "Yet many things point to the existence of an underground railroad by which Negroes, totally incapable of intelligently performing the services required of them, slip into the postal service in some unaccountable way." This charge, if true, is a criminal indictment of the Civil Service Commission and the examinations conducted by this Commission. We are frank to state that we do not believe that the *Times-Democrat* can make good this charge. These examination papers are on file, and if there is any doubt as to these men having passed a legitimate examination and made the required standing, then there ought to be some way of finding it out. Notwithstanding, we believe there are others not of our race who ride into positions on an underground railroad; nevertheless, if the *Times-Democrat* can prove that there are incompetent Negroes in the mail or postal service who are there by means fair or foul, we will head a committee of Negroes who will demand that such men be expunged from the service; PROVIDED, however, THAT THE TIMES-DEMOCRAT WILL AGREE THAT EVERY NEGRO WHO CAN PASS AN EXAMINATION SHALL HAVE THE PROTECTION OF THE GOOD CITIZENS OF THE SOUTH, INCLUDING THE TIMES-DEMOCRAT, FOR THE LEGITIMATE EARNING OF A LIVING WITHOUT MOLESTATION, IN WHATEVER FIELD HE MAY CHOOSE. Is the *Times* willing?

The truth is this: the Negroes have been shut out of many fields that are fairly remunerative, and there are so many fields open to white men and the industrial prosperity of the South offers larger salaries and better inducements than does even the postal and railway mail service to white men. The Negroes turn to civil service examinations without asking any favors, only a fair and equal chance to pass the examinations and take their regular turn in the securing of employment. Any fair and honest man ought to grant this.

But the *Times-Democrat* weakened its article when it inserted this paragraph: "The white mail clerks complain of the invasion of Negroes and asked for a separation of the races in the run, but were turned down." Here's the core and the motive for the editorial. Not that the Negro clerks are incompetent, but their places are wanted by white men. To the *Times-Democrat* everything is too good for the Negro. Whatever the avenue he may enter it is not legitimate for him if some white man wants that line of employment. But the *Times-Democrat* proposes that we shall be mere hewers of wood and drawers of water? Never!

As to the competency of the Negroes who enter this service: We have a wide personal acquaintance with railway mail clerks. We know them from one end of the South to the other, certainly not a few of them. Most of them are graduates of our schools and in their periodical examinations make high marks. We can name many instances where they are Negro men who make one hundred per cent on every examination. They are competent and thorough so. The truth is, there are no better men in the postal service handling the mail of the country than the Negroes. It is not a question of competency, it is a question of "Africanization," as the *Times-Democrat* declares it. Let the *Times* read the riot act to the Postal Service and declare that colored men shall not and must not be railway mail clerks and mail carriers. This is all there is to it. If our contemporary will be as absolutely frank as it is harsh, we will understand it better.

As to the separation of races, it would appear from our contemporary that Negroes do not come in contact with white men at all in the South. Pretty soon the *Times-Democrat* will be advocating the theories advocated by an Arkansas legislator that there shall be no more Negro servants, because perchance these Negroes might touch some white man or woman in the course of the day. What has come over the South that in its recent days the association with Negroes is exceptionally vile and loathsome? What of the olden days, when every white child in the South was rocked to sleep by some Negro nurse? It is not the principle of separation that the *Times-Democrat* advocates so positively, but a separation in this particular instance because the positions offered in the mail service are remunerative and should be left to the white man alone. But as a matter of fact the Government would be without enough men to run its service if the Negro did not go into the examinations and accept the positions offered.

A PRESSING NEED

Clafin University, at Orangeburg, S. C., must have \$4,000 at once to claim a generous donation of Mr. Andrew Carnegie, and to complete a greatly needed dormitory for boys.

Mr. Carnegie has promised \$14,000 for this new building provided the institution raised an equal amount. Ten thousand dollars of this amount has already been raised by the institution, and the same has been expended, but \$4,000 is still needed, and all work on the building is temporarily discontinued.

Clafin University, it will be remembered, is in the bounds of the South Carolina Conference, where, though the people are very poor, has given us the most conspicuous example of self-help in the South, reporting in cash last year for the work of the institution \$6,000. Last year this Conference gave back to the Missionary Society \$3,784 more than it received, which shows that the people are not depending on outside help, but are doing all it is possible to help themselves. All the masonry work on the new building is performed by students of the institution, and the architect and superintendent is himself a graduate of Clafin.

Will some of our generous laymen who desire to encourage this spirit of self-help, come to the rescue of this splendid institution? Donations can be sent to me at 220 West Fourth street, Cincinnati, Ohio, or to President L. M. Dunton, Orangeburg, S. C.

M. C. B. MASON.

It appears that the Indians in the far North of Canada are rapidly dying with the consumption. Their small houses, which are poorly ventilated, make them easy subjects of the white plague. So rapidly has increased the rate of mortality among them that the question has become a very serious one.

Personal and General

Bishop Hamilton is improving in health daily. Mr. S. H. Hinton, of Mobile, Ala., was a pleasant caller in our office last week.

In an election recently held in Jackson, Tennessee, on the saloon question the Negroes were not allowed to vote.

The Lake Charles District of the Louisiana Conference will hold a Missionary Convention April 9-10 at Martinsville.

The Rev. J. B. L. Williams, D. D., of the Chattanooga District, East Tennessee Conference, has been appointed pastor of Ebenezer Church, Jacksonville.

The Rev. E. J. Cox, of Bristol, Tennessee, has been appointed presiding elder of the Jacksonville District, and the Rev. E. H. Forrest has been changed from Clinton to Bristol.

We have received through the kindness of Dr. S. A. Peeler, secretary of the North Carolina Conference, and the Rev. Scott Bartley, secretary of the Florida Conference, journals of these conferences.

Mr. R. H. Johnston, in charge of the chimes of the Metropolitan Methodist Episcopal Church, Washington, D. C., is authority for the statement that the use of bells in Christian churches dates from the fifth century.

The seventh annual session of the Woman's Home Missionary Society of the Lexington Conference will be held in Jackson Street Methodist Episcopal Church, Louisville, Ky., May 15-18. An interesting program is announced.

The Rev. G. J. Izard, pastor at Stamps, Arkansas, has been sick for more than thirteen months and unable to fill his pulpit for more than six months. Any assistance from the ministers or laymen will be gladly received by him.

Mr. S. B. Foreman, a young Negro resident of Cincinnati, Ohio, is the inventor of a nail crane, said to be a great improvement over any previous invention of the kind. Mr. Foreman will be granted a patent. This is not his first invention.

Dr. Daniel Dorchester died at West Roxbury, Mass., March 13th. He was born March 11th, eighty years ago. He was one of our strongest and best products of New England Methodism and an author of a number of volumes of considerable force.

Dr. G. L. Jordan is improving extensively the headquarters of the Baptist Foreign Mission Board at Louisville, Ky., of which he is owner. It is said that this building, when completed, will be one of the largest and most modern Negro business houses in the South.

Mr. and Mrs. Rubner-Petersen have recently spent ten days at the Tuskegee Normal and Industrial Institute. Mr. Rubner-Petersen is the newly appointed Superintendent of Education for the Danish West Indies, and says he was appointed to the position by the King of Denmark on condition that he would spend ten days at Tuskegee before going to the islands.

Mrs. George W. Patten, widow of Major Gen. W. Patten, died at her home in Chattanooga, Tennessee, March 16th. Mrs. Patten had resided in Chattanooga for more than twenty-five years. She is survived by three sons and a daughter—Mr. John W. Patten, a member of the Book Committee, Mr. Z. C. Patten, Jr., Mr. Geo. H. Patten and Mrs. J. Lyte Atlee.

Prof. C. H. Turner, who for thirteen years was at the head of the Science Department of Clark University, Atlanta, Ga., has just had conferred upon him, by the University of Chicago, the degree of Doctor of Philosophy, *magna cum laude*. His major subject was zoology and his minor, psychology. Dr. Turner is also a member of the Chicago Chapter of the Sigma Xi. For the present, Prof. Turner will continue his scientific researches at the Hull Zoological Laboratory of the University of Chicago.

Mr. and Mrs. Robert Erskine Ely, of New York City, recently invited the two Russian envoys, Mr. Aladin and Mr. Tchaykovsky, who are in this country in the interest of the Russian Revolutionists, Mr. William Travers Jerome, Mr. Hamlin Garland, Mr. Lawrence Abbott, of the *Outlook*, and a dozen other prominent persons of New York, to meet Dr. Booker T. Washington at luncheon. Notwithstanding Mr. Jerome was busy in connection with the Thaw case, he accepted the invitation.

Dr. Booker T. Washington spoke before nearly 3,000 students of Harvard University Monday, March 18th, at the Harvard Union, the largest and most popular club of the University. President

Eliot introduced Dr. Washington and his address upon "The Influence of Education" was convincing and inspiring, his large audience appreciative and enthusiastic. After Dr. Washington's address he was given an informal reception by the twenty-one colored students now in Harvard, in Walter Hastings Hall.

Dr. I. L. Thomas, on his way from the Lincoln Conference, Muskogee, I. T., had a special invitation to address the students of George R. Smith College, Sedalia, Mo., as he was enroute to the Central Missouri Conference at Joplin. He was given a great welcome. Dr. Thomas has received a promotion. He is now Field Secretary of a division of the work of the Board of Home Missions and Church Extension, embracing a number of Annual Conferences. The Doctor is worthy of the recognition. He is doing a great work for the cause and the church.

The Rev. Theodore S. Henderson, General Field Superintendent of the Commission on Evangelism, after conducting daily services at the Kansas Conference, Kansas City, Kansas, enroute to the East on March 11th addressed the Methodist Episcopal ministers and official laymen of Indianapolis on "Co-operative Evangelism," presenting the plan of the Commission for a simultaneous evangelistic campaign in all our churches in that city. The ministers voted unanimously to recommend to their respective official boards that such a campaign be undertaken next fall under the direction of the Commission. On March 12th a similar address was made before our ministers in Columbus, Ohio, and a committee was appointed to plan for such work in that city. Mr. Hugh E. Smith, the Field Secretary of the Commission, has recently conducted such co-operative meetings in Opeka, Kansas, Danville, Illinois, and St. Paul, Minnesota. In these three cities two thousand people have bowed in penitence at the church altars, at least two-thirds of whom have never been followers of Christ; the remainder have been confessed backsliders. Mr. Smith is now conducting a similar work at Chattanooga, Tenn., all the Methodist churches of that city uniting.

BISHOP SPELLMEYER IN CHINA

Reference has been made in the church press to the experience Bishop Henry Spellmeyer and his party had on December 18, in the gorges of the Yangtze river, while on their way to the region of the West China Mission. The Bishop, in a letter dated January 3, 1907, gives particulars of still further untoward adventures experienced by the travelers on their journey. Bishop Spellmeyer writes: "We are making a record on this trip. On December 18 our boat was wrecked, twenty miles from U-san, and we were two days in camp while eight carpenters made repairs. On December 26 the boat passed from the control of the trackers on shore and the crew on deck, and was turned back quickly by the force of the rushing water. We were just over a rapid and close in a very rocky and dangerous shore. The excitement was intense, and the actual danger greater than anything previously undergone. A rope was cast, men seized it, tied it to a great rock; but the thick hemp snapped and away we went, kept from pounding against the sharp rocks only by the greatest efforts of the men. The boat finally drifted about a point, and by the aid of a smaller boat we quickly went ashore. The rudder was broken, but not seriously. Yesterday another calamity came upon us, when our boat was drawn up on a submerged rock, and a good-sized hole was made thereby. Water rushed in. The hole was plugged by a bag of rice. We went ashore while repairs, which took about four hours, were made. We were not in much danger, although as a precaution our personal goods were taken off. The shore was bleak. The trackers sheltered themselves behind a rock. We climbed the mountain a short distance, and sheltered ourselves in the best part of a poor farmer's house. We saw nothing but ourselves in the room, but I feel sure we were not alone. The floor was hard mud. The walls were of harder mud. The ceiling was thatched. There were no windows. I saw a few boards made to look like a bed, on which some grass was strewn; but I was not tempted to lie down. We sat on very plain Chinese benches, held our things in our hands and were grateful. The good housewife came in, filled a bamboo pipe with tobacco, and passed it to with a gracious smile to me. When I declined, she smoked it with evident comfort herself. We are to-night about 125 to 130 miles from Chungking, the end of our house-boat trip. We ex-

pect to arrive in four or five days. We left Shanghai November 24. It looks as if we would spend 41 or 42 days between Shanghai and Chun-king. This is also a record breaker as to time. We have about eight tons of cargo for our missionaries, a good, comparatively new boat, but poor trackers and a poor oo-ban (small boat). A small house-boat and a lighter cargo would have shortened our time. Our disasters held us back about three days. We do not travel on Sundays. We shall be five Sundays on the way. There is little doubt, unless accident again overtakes us, that I shall be at Chentu on January 23, the date of the annual meeting of the West China Mission. Notwithstanding all our experiences of danger and discomforts, I am greatly enjoying this trip up the Yangtze. We have all kept in good health. We have constant anxieties, because every day brings dangers more or less serious. But if duty required it, I would with a very willing mind start again on the same route when this journey has ended. The path of duty is safe enough for any man who believes that God will never leave him when he goes that way." Bishop Spellmeyer's party included Mrs. Spellmeyer, the Rev. J. O. Curnow and wife, and Miss Kate Wincher.

THE UNIFICATION OF BROTHERHOODS

There exists within our church the Brotherhood of St. Paul and the Wesley Brotherhood. Both of these organizations seem to do practically the same work, namely, the development of the spiritual life of men. That there are signs of unification is quite gratifying. That these two Brotherhoods may come together and be one is to be devoutly wished. At the National Convention of the Brotherhood of St. Paul, held in Columbus, Ohio, last December, the following resolutions were adopted:

"The Brotherhood of St. Paul recognizes the desirability of bringing all the men of Methodism into one organization working for the Kingdom of Christ, and it takes pleasure, therefore, in the following action, upon the primary motion of Rev. F. D. Leete, D. D.:

"Resolved, That we invite the Wesley Brotherhood to appoint eleven representatives to meet a like number of representatives of the Brotherhood of St. Paul, in some city of the Middle West, which joint commission shall be fully authorized to arrange a plan for the unification of the Brotherhood movement among Methodist men, to be presented to the next General Conference for recognition.

"In taking this action, the Brotherhood of St. Paul believes that it will receive the hearty support of the seven hundred chapters and the forty thousand men represented in its organization. It is also our faith that if this proposal is accepted the result will be a Methodist Brotherhood which will become world-wide in its influence through the co-operation of all branches of Methodism."

The resolutions adopted by the Brotherhood of St. Paul were submitted to the Executive Board of the Wesley Brotherhood at its regular quarterly meeting, held March 4th at its headquarters, at 150 Fifth avenue, New York City. After the consideration of these resolutions submitted by the Board of St. Paul a resolution was adopted by the Executive Board of the Wesley Brotherhood, and its corresponding secretary, Mr. W. D. Patterson, was instructed to forward a copy of the same to the National President of the Brotherhood of St. Paul. The following is the resolution passed by the Wesley Brotherhood:

"WHEREAS, we have received with pleasure the communication from the Brotherhood of St. Paul announcing the provision made by the Annual Convention of that Brotherhood for the appointment of a committee of eleven to confer with a similar committee from the Wesley Brotherhood concerning the matter of Brotherhood Unification; therefore, be it

"Resolved, That the Executive Board of the Wesley Brotherhood hereby refers this communication to its General Convention, to be held in October, 1907, for such action as it may deem wise, said convention being the only body that can properly take cognizance of so important a matter; and be it further

"Resolved, That the Executive Board expresses the conviction in view of the fact that two months elapsed between the time of the passage of the resolution by the Brotherhood of St. Paul and its reception by this Board, that none of the interests involved will be seriously jeopardized by this necessary delay."

PERSONALS

On March 15th the District Stewards of the Greenville District met at Indianola, Miss., and made the following assessment per quarter for Presiding Elder: Indianola, \$16.25; Bairds, \$13.75; Stephenville, \$13.75; Ittahena, \$25.00; Heads and Holly Ridge, \$12.50; Shelby and Mound Bayou, \$15.00; Dahomey and Winterville, \$7.50; Shepherdstown, \$17.50; Hollandale and Bourbon, \$10.00; Greenville, \$10.00; Dodds-villo and Blaine, \$10.00; Belzoni, \$3.00; Gunnison, \$8.00; Cude and Mattoon, \$5.00; Arnold and Boyles, \$5.00. J. W. Wimbush, Presiding Elder; C. M. Griffin, Secretary.

The Rev. H. E. Morgan and family of Lake, Miss., were generously "pounded" by the members and well wishers of the church on a recent evening. Mesdames Inez Moody, D. A. Gray and Susy Sims were the prime movers in this pounding.

The people of Midway Methodist

Episcopal Church, Midway, Texas, are preparing to erect a new church edifice. A rally was held March 10th, and a neat sum was raised.

One hundred pounds, consisting of every desirable article of grocery and market, were presented Pastor T. F. Robinson of Daniels Chapel, Shreveport, La., on a recent evening. The party was led by Mrs. Fannie Johnson, president of the Stewardess Board, David Johnson and others.

Mrs. Mary E. Smith, with her two children, of Chicago, Ills., sister of Rev. Thomas McCary, after an absence of three years is visiting her mother Mrs. Susan Smith, at Crawford, La. Mrs. Smith is one of the students of Gilbert, during Dr. Godman's presidency. Her mother is one of the old readers of the SOUTHWESTERN, a woman of excellent traits, a great conversationalist, a strong Christian character.

Doings of the Workmen

REVIVAL AT ST. JAMES CHURCH, CLINTON, MO.

The revival which began in the St. James' Chapel Methodist Episcopal Church, December 31, 1906, and continued until February 9, 1907, resulted in the conversion and accession of thirty-two adults and five children. The effect of the meeting upon the church has been like that of an alarm-cry sounded in the ears of a man sleeping upon the verge of a precipice, awaking him from some intoxicated dream. The Holy Spirit seems to have entered into the life of the church to an extent that almost absorbs or, at any rate, overshadows it. The revival seems to have engendered a very strong and marked desire and earnest will in each member to perform honorably and faithfully the duties of the church life. They seem to have but one soul, one life, one heart, one interest, one pulse among them. The Fourth Quarterly Conference which convened in the above named church on Saturday, February 9, 1907, with the Rev. W. H. Smith, presiding elder, in the chair, was conducted in the atmosphere of the revival. Every member answered to roll call and made the best reports of the conference year. These reports showed that the principal debt against the church property, with its interest and all floating debts, had been paid off; that the presiding elder had been paid in full, and the pastor was not far behind; that every claim against the church had been looked after, every department in fair working order. After the routine of official work the presiding elder spoke of the work accomplished by the pastor, officers and congregation. Among other things, he said: "This is the best quarterly conference I have held here since I was appointed on the district." Resolutions were adopted, entreating the Rev. W. H. Smith, presiding elder, to do all in his power to have the Bishop to return the Rev. Mr. William Divest to this charge another year. Sunday, February 10, was

an unusual epoch in the history of the church here. The Rev. W. H. Smith, presiding elder, was at his best. His sermons were full of the Holy Spirit. Seven persons united with the church. The presiding elder extended an invitation to sinners and twenty-four came to the anxious seat for prayer. At the close of the day's services on Sunday night, the presiding elder said: "This is the greatest revival I have met with on the district." In the course of his argument, he dwelt pointedly upon the obligation under which the Rev. William Divest had laid the church and of the debt the community owed to him who had inspired their city with a greater faith and zeal for God and humanity.—Jas. W. Jackson.

DISTRICT PREACHERS' MEETING, BATON ROUGE.

The first and regular meeting since the adjournment of the Louisiana Annual Conference convened at Baker, La., at 1:30 p. m. The Rev. T. A. Brown, Vice-President, pastor of Wesley Methodist Episcopal Church Baton Rouge, presided. Devotional Exercises were conducted by Revs. H. C. Gair and J. D. Brightop; roll was called and the majority of pastors answered. The minutes of the previous meeting were read and approved. The Vice President announced that the order of the first meeting was to elect officers for the ensuing conference year. The voting resulted as follows: T. A. Brown, President; H. C. Gair, Vice President; Cornelius Johnson, Secretary; Robert Jones, Treasurer; T. B. Cooper, Corresponding Secretary. The Presiding Elder and pastors reported their work; they love each other and are standing close together. A resolution referring to the death of Mrs. Lucy Ann Brightop, the mother of the Rev. J. D. Brightop, was read and adopted. The Rev. J. S. Weaver was very cordially received by this congregation and is highly esteemed in the community. Good meals were very carefully served by Steward Sisters and the best homes

were opened for the pastors' comfort. Pledges to increase the benevolences and double the subscription for the SOUTHWESTERN were renewed. The Foreign Missionary Convention which will convene in Baton Rouge, La., in April was endorsed. The Rev. J. W. Turner is a Christian gentleman and a safe leader for the district. Next meeting—Rosedale, La., May 10, 1907.—Cornelius Johnson, Secretary.

HELP METHODISM.

This is a mission work but it ought not to be. We are here in the town of Crowley with its 7,000 inhabitants and churches of all denominations and the grand old Methodist Episcopal has not one place in which to hold its services. Is this the spirit of Methodism? Is there no one with means who will give out of his earthly treasure enough money to begin the erection of a church edifice which will bear their name in memory of their much needed gift? Surely all of the good generous-hearted Christian men and women have not died nor closed their purses against such noble work. Any one who can and will give a contribution to this little congregation to aid it in building the same will be highly appreciated. Send any amount you can spare with your name and address to the pastor by April 6, 1907.—A. J. Smith, 305 Ave. B, Crowley, La.

ALABAMA.

Kowaliga, J. W. Robinson.—Bethel Methodist Episcopal Church is in a better spirit this conference year than for many a year. The Rev. C. L. Dunn, our new pastor, is right under the shadow of the Kowaliga Industrial Institute which is under the executive management of Prof. W. E. Benson and supervised by the Rev. R. D. Brister, head master and chaplain. We have been needing a pastor that could handle both the church and at the same time he has proved to be a wonderful blessing to the school. The two institutions seem to be inseparable and the pastor who can handle both elements—church and school—is the pastor needed at Bethel. We have found the man in the person of our new pastor Rev. C. L. Dunn. Our Sunday school and Epworth League are alive and progressing. 600 to 700 people are on the ground on Brother Dunn's preaching days. He and his wife were entertained at the Kowaliga Industrial Institute the first Monday night in March under the auspices of the Epworth League. Music, addresses, refreshments and a social repast were appreciated by the large crowd present. The Epworthians and well wishers gave the pastor and wife nearly a wagon load of pounds. Rev. Bro. Brister and the matron it pleasant for us all. The pastor made us feel as though we were in a city when he spoke upon the subject, "Opportunity at your door."

Eutaw, Wm. Jones.—Our first quarterly conference was recently held in St. Paul Church with Rev. H. N. Brown, D. D., in the chair. Most of the officers were present with written reports which were excellent for the season of the year. The elder preached acceptably to a large congregation on the Sabbath and administered the Lord's Supper to one hundred and seventy-five communicants.

On Monday night following the conference Dr. I. L. Thomas of the Home Mission and Church Extension Society was with us and spoke to a large and appreciative audience. It is useless to attempt to find words that would do honor to this great and well known man. After the address Dr. Thomas and

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others were escorted to the parsonage where an elaborate banquet had been arranged for by the following ladies: Mesdames Jennia Taylor, Laura Powers, Liensa More, Sarah Ann Taylor, Ella Winn, Robista More, Carry Isaac, Lucy Taylor, Daisy Wilder, A. B. Jones, Lucy Thomas, Jennie Glispie, Carrie Coleman, Alabama Horten and Ellois Winn. All enjoyed a hearty good time and departed with the highest esteem for Dr. Thomas and best wishes for his success.

ARKANSAS.

Fayetteville, F. J. Jacobs, pastor.—On March 6 the members and friends of St. James Methodist Episcopal Church tendered a grand reception in honor of Rev. F. J. Jacobs and his wife. The welcome address was made by Mr. Thomas Rodgers of the Baptist church which was responded to by F. J. Jacobs. Flowers were also presented in a very eloquent way by Mrs. Clara Hays, also greetings by Mrs. Jacobs, flowers being presented her by Miss Beatrice Robinson. She also played and instrumentally solo. A duet was rendered by Miss Lucy Taylor and Mrs. C. Hays, after which refreshments were served.

Newport, H. F. Thomas, pastor.—By the earnest, persistent efforts of pastor and members this work has begun to take on new life. Both pastor and people have been putting forth efforts to refurbish the parsonage. A new cooking stove and utensils have been put in the cookroom; also new chairs and carpet; total cost \$34.50. We are going to make the parsonage at this point one of the nicest on the District. We expect to repaper the walls soon and put down some new matting. We are aiming and planning to raise all of our benevolence by the District Conference—an all 'round year's work is our aim. Pastor and people esteem and respect each other.

GEORGIA.

English Eddy, W. J. Hamilton, Pastor.—Elder J. W. Fisher was with us February 23-24, on the occasion of our first quarterly conference. Good reports were heard and the business was dispatched with ease. Elder Fisher preached on Sunday with great power and to the delight of all who heard him. A goodly number communed. Raised for the day, \$19.90; for this quarter, \$71.70.

Valdosta, J. H. Kemp, pastor.—We entered our new field from the Patterson charge after a hard year's work. On entering our new field I saw at once that with 20 members in Valdosta we had a hard and heroic battle before us. On our banner we nailed these words in blazing letters, "Vic-

tory or Death." We could see at once in this city of 12,000 people that we needed a new church, and we set about and began to plan and pray, and pray and plan until the vision became a tangible realization. We at once cheered up. In short, our presiding elder, Rev. E. D. Giddens, came to hold our first quarterly conference and we explained our vision of tangibilities on our new church. He at once inspired us furthermore by dividing the district conference at the district stewards and preachers' meeting and giving us the Waycross end with a promise of our General Conference officers and our other great men to visit us in representing our grand old Methodism. Our first quarter was more than a success. Our presiding elder was at his best and made great impressions. We paid him out. But our crowning week was the week embracing the first Sunday in March. We had a "financial revival week." There was preaching and speaking every night. The following ministers participated: Drs. R. H. Singleton, presiding elder of the African Methodist Episcopal Church; A. W. Bryant, pastor Baptist Church; J. L. Word, pastor of the Colored Methodist Episcopal Church; E. D. Giddens, presiding elder; the Rev. Mr. Forest, Rev. A. R. Jaques, Prof. Wyly, Mrs. R. H. Singleton, R. H. Stafford, M. D., and others, who gave our work a noble send-off. Rally collection, \$100.00; total collection, \$128.00 since conference. The grand old church can keep its ears open and its eyes looking this way, for Valdosta is surely coming to the front and our reports at our district stewards' meeting showed that our entire district is growing by leaps and bounds.

LOUISIANA.

Lake Providence, T. H. Monson, pastor.—I arrived here on the second day of February and found the members and friends awaiting my arrival. Owing to the inclement weather but very few could be present at the services on Sunday. However our traveling and moving expenses were raised at once and I returned for my family, arriving with them here on the 20th ult. On the night of the 22nd a storm struck the home of Bro. and Sister J. W. Otis, where the pastor and family were being cared for until the arrival of his household goods, of over 30 members and friends of our own church and the several churches of the town. Music was furnished for the occasion by Sister I. C. Armstrong, the prime mover of the affair. She introduced Sister Mattie Davis who read a paper welcoming the pastor and family into their midst and to the work, responded to by the pastor, after several remarks by others of the company we all were invited into the dining room where was deposited 75 pounds of choice groceries, and also a purse, presented by several young men. The work is taking on new life. Two have joined the church.

Boyce, S. M. Haynes, pastor.—We are trying to succeed by the help of the Master and are doing fairly well thus far. We have been well received by the good people of St. Paul church. On Thursday night March 14 a storm, gathering force from every direction, concentrated on the parsonage and when it had subsided we found everything for the comfort of the inmates. We feel very grateful to Brother Warner Smith and Sister Abbie Harris and Sisters Elmira Fairfax, Ann Auston and others.

Crawford, H. J. Wright, pastor.—We arrived at Crawford, or at least Glencoe, one mile north of this place, and were met by Bro. A. Brent, at the

HOW TO FIND OUT.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains the linen it is evidence of kidney trouble; too frequent desire to pass it, or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in overcoming rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following the use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle of Swamp-Root, the great kidney remedy, and a book that tells all about it, both sent absolutely free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing be sure to mention that you read this generous offer in the Southwestern Christian Advocate. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

depot, on Saturday, February 2, after having served the good people, at Mulhieu Chapel in New Orleans for the past three years. We have some of the best people in Mallallen that are to be found. We left this church in a good condition, with not a cent of debt, even to the sexton. When going there we found a debt of \$44.67 which we paid and when we left there was \$40.60 in the hands of the trustee treasurer, Mrs. Amanda Fouche, one of the strong and indefatigable workers of our church. We brought to the conference these three years in cash \$171.00, an average of \$57 each year; this beat all preceding records. Here we married 17 couples, buried 6 members, baptized 34, paid the pastor for the three years \$1,533.11, presiding elder \$144.45 35 persons joined the church on probation; paid \$330.00 house rent; paid to the Old Folks Home \$64.77; left the church insured for \$2500. The Sunday School does splendid work having raised in the same length of time \$31.00 which is hard to beat for the number enrolled. The same can be said about our benevolence, church collections with 11 probationers and 78 members, total on roll 89, which is about 67 cents per member. Our reception at Crumford was cordial and a host of young folks, headed by Sister Emma Bell, the president of the Stewardess, stormed us. The parsonage is very comfortable and pretty well furnished. Rev. P. Landry strove to put it in the best shape possible, and left all as an evidence of the fact. The place is an ideal spot for a home and parsonage. We find some old debts hanging on to the trustees, amounting to \$264.90. Georgetown has \$71.00 debt. Our first quarterly conference was held March 2-3 by Rev. B. Mack Hubbard, D. D., presiding elder. We have received 9 in the church up to and during the quarterly conference. Everything looks fair for a good year's work. We have already done some repairing in the parsonage and have given the church a thorough cleaning and other things to beautify the property, and at the same time enhancing its value.

Of course we cannot please all, but we should go in for success, in the winning of souls, the improvement of church property, and then our financial matters. We may not at all times suit our presiding officer, and get the appointment we think we ought to have or think we deserve, but with a conscience void of offense towards God and man that we have done the best we could.

Halcyon, W. Williams.—On February 23-24, at Pleasant Valley circuit, our first quarterly conference convened, with Rev. H. Daniels presiding. It goes without saying that Elder Kilbourne knows no failure as a pastor. Paid presiding elder in full.

Hahnville, John D. Wilson, pastor.—Dr. B. M. Hubbard was with us on our first quarterly occasion February 23rd. The officers were on time. Good reports were heard and the business was dispatched with pleasure. This man of God preached on the Sabbath with great power and to the delight of all who heard. One subscription to the SOUTHWESTERN. Raised this quarter \$52.00.

Lafayette, Katie M. Taylor.—Mallallen Methodist Episcopal Church is alive. Our first quarterly conference was held March 4-5 with the Rev. P. W. Clark in the chair. Every department of the church was fully represented showing advancement along all lines. Accessions, seven. Congregation good and still growing. Collection \$55.80. Paid presiding elder in full. Plans are on foot to repair and beautify the church. Presiding elder Clark knows how to get his people. He has made a lasting impression on his hearers. He is ever welcome among us at all times.

For doche, J. Tutson, pastor.—My first quarterly conference convened February 14-15 at Wiley Methodist Episcopal Church with the Rev. J. J. Obee in the chair. The officers were present with reports. The Rev. A. B. Venable was with us and addressed the conference and also preached a strong sermon. On Friday night the Rev. J. J. Obee presiding elder filled the pulpit and preached a powerful sermon after which the love feast was conducted by Rev. A. B. Venable and the pastor, J. Tutson. We raised in the quarter \$13.75.

Clarence, Mrs. G. A. Lasbington.—A committee visited the parsonage, led by Bro. H. Eadon and wife, and pounded the pastor and wife with many good things. We have a grand set of people at this place, and our doors are always open to receive the visitors. So we bid them to come again soon. We have a very nice parsonage at this place that cost \$425.00. We have all of our force organized and plans set to raise all our assessments this year. The willing workers are going to raise \$25 of the amount and ladies aid say they will raise \$15. So we are expecting to send our pastor to the conference with a round report.

For doche, J. Tutson, pastor.—I received a cordial welcome to my new field of labor. On the 20th inst. they stormed the parsonage and many nice things were left for our comfort. The leader of this movement was Bro. L. S. Johnson, Sistera Bell Jackson and sister B. B. Reul. The pastor and family ask them to call again. God bless good people.

Logansport, H. B. F. Charlea, pastor.—I was received gladly by the people here, my traveling expenses were raised immediately and everything was done to make the parsonage comfortable for us. A garden fence has been built and is planted with choice vegetable seed. The different auxiliaries

have gone in to pay the small debt on the parsonage. A win-one club has been organized. Raised for all purposes last month \$37.50. The people are satisfied with their pastor.

Central, M. C. Harrison, pastor.—Sunday March 10 was a high day. A glorious service at which 84 persons communed. One joined the church. Ten children were baptized. Thank the Lord, we are pushing towards the main line. Collected \$18.00.

Sareveport, J. Hutchins.—Fairfield charge—Rev. T. P. Norris, our pastor, arrived here on February 1 and received a hearty welcome by the entire congregation. On February 3 he preached to a large crowd and his moving expenses were raised, \$15.00, and eleven dollars on salary; total, \$27.00. The parsonage has been renovated and the walls papered and nicely furnished for the pastor and family. The church is alive as never before. While the pastor has been here only one month we have raised \$57.00. Rev. Norris is the man for Fairfield. Our motto is onward.

Siddell, R. J. Wiggins.—Quite a surprise was given our new pastor on Thursday night by the members of Mt. Zion Methodist Episcopal Church, Siddell, the following members being present on the occasion: Mr. and Mrs. V. Anderson, Mr. and Mrs. A. Cloud, Dr. A. W. Brazier, Miss L. Crawford, Mrs. L. Ladner, Mrs. H. Green, Mr. and Mrs. R. P. Wiggins, Mrs. E. Avery, Mrs. M. L. Lee, Mrs. H. Brooks, Mrs. W. H. Hambrick, Mrs. H. Y. James, Mr. J. Williams, Miss A. Montgomery, Mrs. A. Dunlap, Miss M. Porter, Mrs. M. A. Riley and Miss R. Avery. After prayer meeting church was dismissed all returned with many good things for our pastor and family. A few remarks were delivered by Dr. A. W. Brazier and V. Anderson. Rev. H. B. Harris, full of smiles and in his able manner received them with his best wishes and God's blessings to all, hoping that this may happen often.

Hartzell Chapel, Siddell, Rev. A. B. Harris, pastor.—Sunday March 3rd was a great day with us. Speaking meeting at 11 o'clock, four persons came to the altar for prayer. At 3 o'clock the pastor, A. B. Harris, preached an excellent sermon. At night the Lord's supper was administered to 3 communicants. Rev. Harris is the right man in the right place.

THE LITTLE ONE.

Mr. Wiley Hunt, Ennis, Texas, writes: "We gave Drake's Palmetto Wine to two children, who were afflicted with bed wetting. Two bottles of Drake's Palmetto Wine cured both. It is now a month since they took the last of the Wine and no return of their trouble. I told a neighbor who had a child troubled the same way what the Wine did for our children. They got a bottle of Drake's Palmetto Wine and in one week their child had no more trouble with bed wetting." The Drake Co., 319 Drake Bldg., Wheeling, W. Va., will send a test bottle free and prepaid to any reader of this paper who wishes to test Drake's Palmetto Wine without expense. A test bottle often cures.

MISSISSIPPI.

State Line, W. A. White, Pastor.—This is my first year at this place. The good people received us nicely and are making things very pleasant for the pastor and his wife. After having returned from a glorious prayer meeting on Tuesday, we were visited by Brother Howz, Sister D. A. Twyer, Brother W. T. Twyer, Sister Poor and others, who left the table laden with good things which made pastor and wife happy. The second Sunday in this month was a "red letter" day at State Line. Raised \$20.

Conference Notices

SHUBUTA DISTRICT.

Brethren of the Shubuta District: Please take your Easter collection and send it to Homer Eaton, Treasurer, 150 Fifth Avenue, New York. Please make Easter day a grand day. Fraternally,
J. B. BROOKS, P. E.

NOTICE.

To all of the pastors of the City of New Orleans of the Louisiana Annual Conference of the Methodist Episcopal Church: In accordance with P. 56, S. 6, of the Book of Discipline, of the Methodist Episcopal Church, you will please make inquiries for the following parties who have taken up their residence in the City of New Orleans and are doubtless residing within the bounds of some one of the churches of that city, and having been a member of the Wesley Chapel Methodist Episcopal Church of Baton Rouge, La., and have left their church without complying to the rule of the church as under P. 56, S. 5, of the Book of Discipline, brethren please take notice to the above and inquire for the following: Sisters Huidian Graves, Amanda Hawkins, Laura Keila, Annie Curry, Poline Daigs, Lillie Williams, Brothers Abraham Graves and Isaac Daigs. Any pastor locating them, I will cheerfully send certificate of dismission to any one or all of them to your church. Thanking you for your co-operation in the past and wishing for you the very best things, I am your co-worker in the Master's vineyard,
T. A. BROWN, Pastor.

WM. DUPLESSAS, Rec. Steward

ROME DISTRICT.

Dear Pastors: While looking over the field of our district I see our mission is in much need of our help. Our church at Cedartown, Ga., needs all of our attention. We have a good building, but not completed by far. Cedartown is becoming one of the leading cities in northwest Georgia. Dear brethren, let us get up every dollar of local board money and forward the same to Rev. S. A. Stripling, 701 East First street, Rome, Ga. Put the Southwestern in every home.

Rev. W. C. Bryant, president; S. B. Beauford, secretary.

RATES — MISSIONARY CONVENTION.

Bunkie, La., April 8-9.

For the above occasion the Texas & Pacific Railroad will place on sale round trip tickets, one and one-third fare, April 7 and 8, with final return limit April 10, from Baton Rouge Junction to Bunkie, La., and from Shreveport to Bunkie. All who come over this road please govern yourselves accordingly.

ROBT. C. WORSHAM, R. R. Sec.

SOUTH N. O. DISTRICT.

The district stewards, meeting will convene at Thibodaux, La., May 8, 1907, promptly at 11:30 a.m. Let every charge be represented.

B. MACK HUBBARD, P. E.

SOUTH N. O. DISTRICT.

The District Preachers' Meeting will convene in extraordinary session at First Street Methodist Episcopal Church, New Orleans, La., April 18, 1907, promptly at 12 M.; at which ses-

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Let me show you what genuine and helpful information I'll give you, without it costing you a penny. People all over North America, who've already received my advice, gladly tell of what it has done for them. I'll send you their names and addresses so they can tell you themselves.

CURE YOUR CATARRH NOW—DON'T DELAY ANY LONGER! Learn at once how to be free from it—thoroughly and permanently.

Simply answer my questions yes or no, write your name and address plainly on the dotted lines, and mail this free medical advice coupon to me to-day. Address: O. A. TARRH SPECIALIST SPROULE, (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Mail Naval Service), 432 TRADE BUILDING, BOSTON.

sion Dr. Griffin G. Logan, Field Secretary of the Foreign Mission Board, will discuss some of the phases pertaining to said board. Let every pastor as far as possible be present.

B. MACK HUBBARD, P. E.,

MILTON S. GOINS, President.

WILLIAM H. JONES, Secretary.

WEST TEXAS CONFERENCE.

Ministers of the West Texas Conference: After Commencement of Gammon Theological Seminary, April 25, I will be at home at Pilot Point, Texas, until September 30, and will gladly assist any of our preachers in their revivals or camp meetings until my departure for Gammon September 30, 1907, and will also talk education for the masses and especially young preachers. After April 30 address me at Pilot Point, Texas. First come first served.
T. D. HUFF.

Gammon Seminary, S. Atlanta, Ga.

CLARKSDALE DISTRICT.

SECOND ROUND.

Phillip, April 20-21; Money, 27-28; Shellmound, May 4-5; Bedford, 11-12; Minter City, 18-19; Webb, 25-26; Ruleville, June 1-2; Schlater, June 2-3; Dublin, 8-9; Drew, 9-10; Clarksdale, 15-16; Clarksdale Ct., 22-23; Coahoma, 29-30; Tunica, July 6-7.

B. F. WOOLFOLK, P. E.

MAYSVILLE DISTRICT.

FIRST ROUND.

Ironton, April 25-26; Louisa, 22-23; Augusta, 6-8; Aberdeen, O., 1; Boyd, May 26; Covington, June 2-3; Clay City, May 21; Cythiana, 25-26; Fairmount, 27-28; Flemingsburg, 11-12; Germantown, March 30-31; Little Rock, May 22; Laurel, March 28; Lair, May 23; Mayslick, 6; Maysville, 4-5; Moorfield, 17-18; Mt. Sterling, 20; North Fork, April 15; Orangeburg, 13-14;

It's annoying—it's repulsive—it's dangerous!

Start to cure it at once before it gets the best of you. Remember, the longer you put off looking after Catarrh, the harder it is to drive it out of your system.

Don't let Catarrh go on filling your nose, head and throat with its foul, poisonous secretions—don't let it make you a nuisance, avoided by even your best friends.

CATARRH IS DISGUSTING—people notice your bad-smelling breath and your hawking and spitting far more than you realize.

Worse still—**CATARRH IS DANGEROUS**. Neglected Catarrh often destroys smell, taste and hearing and in many cases leads on to that terrible disease, Consumption. If you leave Catarrh unchecked, there's always the danger that it may get down to your lungs.

Don't let your Catarrh run on any longer. Catarrh can be cured—absolutely and permanently. You can cure it yourself at home, easily and completely, if you take it in hand the right way.

Write to me to-day and let me tell you how to cure Catarrh. I'll gladly give you the most helpful and valuable

FREE MEDICAL ADVICE COUPON.

It entitles readers of this paper to free medical advice on entering Catarrh.

Is your throat raw?

Do you sneeze often?

Is your breath foul?

Are your eyes watery?

Do you take cold easily?

Is your nose stopped up?

Do you have to spit often?

Do crusts form in your nose?

Are you worse in damp weather?

Do you blow your nose a good deal?

Does your mouth taste bad mornings?

Do you have a dull feeling in your head?

Do you have to clear your throat on rising?

Is there a tickling sensation in your throat?

Do you have a discharge from the nose?

Does mucus drop in back of throat?

NAME

ADDRESS

Poplar Plains, May 14; Portsmouth, April 27-28; Pleasantville, May 7; Sharpsburg, 19; Sherburne, 15-16; Washington, April 20-21.

G. W. ZEIGLER, P. E.

SHUBUTA DISTRICT.

SECOND ROUND.

State Line, April 6-7; Waynesboro, 8-14; Shubuta Cir., 9; St. Paul, 10; Ucetta Cir., 11-12; Schecora, 16; DeSoto, 17-18; Liberty Hill, 6-7; Shubuta, 20-21; Quitman, 20-21; Enterprise, 25; Mt. Jordan, 26; Heidelberg, 27-28; Paulding, 27-28; Vernon, May 11-12; Mt. Rose, 14; Turnersville, 15; Lake Como, 16; Ellisville, 18-19; Ellisville Cir., 20; Richton, 22; Taylorsville, 23; Laurel, 25-26; Soso, 24; Collins, June 8-9; Magee, 11; Sandford, 12.

J. B. BROOKS, P. E.

VICKSBURG DISTRICT.

SECOND ROUND.

Gloster, April 20-21; Centreville, 22-23; Hamburg, 25-26; Meadville, 27-28; Harrison, May 3-5; Bonus, 4-5; Natheez, 6-7; Union Church Mission, 8; Union Church, 11-12; Fayette, 18-19; Clinton, 25-26; Bolton, June 1-2; Edwards, 8-9; Vicksburg, 16-17; Vicksburg Cir., 22-23; Cary, 29-30; Angulilla, July 6-7.

R. P. THRELKELD, P. E.

TOPEKA DISTRICT.

FIRST ROUND.

Chetopka, April 6-7; Oswego, 7-8; Fort Scott Cir., 13-14; Mound City, 15-16; Rosedale, 17-18; Kansas City, Kan., 20-21; Bonnersprings Cir., 23-24; Valley Falls, 25-26; Topeka, Asbury, 27-28; Alma Cir., 29-30; Burlingame Cir., May 1-2; Topeka, Mt. Olive, 4-5; Dunlap, 6-7; Salina Cir., 8-9; Clay Center, 11-12; Hastings, Neb., 14-15; Lincoln, 18-19; Manhattan, Kans., 25-26; Caldwell, 27-28; Coffeyville, June 1-2; Independence, Kans., 8-9; the District

Stowards will meet at Kansas City, Kans., April 22, 1907, at 7:30 p. m. Let all the District Stowards meet or send your reports in. Dear pastors of the Topeka District, please do your best on Easter day for Missions and also Children's Day, June 9, and send all your collections in and yet your vouchers. Let us make this the best year of our work for God and the church. From your brother and true friend,

J. J. CAMPBELL, P. E.

GUTHRIE DISTRICT.

FIRST ROUND.

Douglas, April 13-14; Wellston, 20-21; Chandler, 27-28; Oklahoma City, 29-30; Ardmore, May 4-5; Ardmore Cir., 11-12; Perce, 18-19; Chickashaw, 25-26; Independence, Andadarko, 28-29; Hennessey, June 1-2; Mount Zion, 8-9; Guthrie, 15-16; Ripley, 15-16; Earlsboro, 22-23; Langston, 29-30; Shawnee, July 1-2. Brethren: Let us have success.
W. F. SMITH, P. E.

SPARTANBURG DISTRICT.

SECOND ROUND.

Chappell, March 30; Saluda and Trinity, 30; Newberry and Ninety-Six, 30-31; Reidville, April 6-7; Campbell's, 8; Wellford, 13-14; Chester, 20-21; Rock Hill, 21-22; Clover, 23; St. James, 24; Yorkville, 25-28; York Cir., April 27-28; Gaffney, May 3-5; Blackburg, 4-5; Cowpens, 10-12; Cowpens Cir., 11; Paolet, 12-13; Whitney, 14; Greer, 18-19; Spartanburg Cir., 25-26; Spartanburg, 26-27. Brethren: Take your full apportionment for Foreign and Home Missions on Easter Sunday. Raise the amount for General Conference delegate's expenses in full this quarter. Seek to lead many souls to Jesus and thus make this the greatest year in your ministry.

B. F. WITHERSPOON, P. E.

LEXINGTON DISTRICT.

FIRST ROUND.

New Zion, March 31-April 1; Warrentown, April 4-5; Gunn Tabern, 6-8; Monterey, 10-11; Middletown, 12; Asbury, 13-15; Oxford, 17; Leesburg, 18; Frankfort, 19; Lagrange, 20-21; Smithfield, 22; Sulphur, 23-26; Owenton, 27-28; Ancharage, May 4-6; Pewee Valley, 7-8; Beard's Station, 9-10; Jefferson-town, 11-12; Wilsonville, 14-15; Chaplin, 16-17; Shelbyville, 18-19; Winchester, 26-27; College Hill, 28-29; Cleveland, 30; Richmond, 31; Versailles, June 2-3; Paris, 9-10; Georgetown, 16-17.

L. M. HAYWOOD, P. E.

ATLANTA DISTRICT.

SECOND ROUND.

Foss Chapel, March 13-17; Oakland City, 15-17; Battle Hill, 20-24; North Atlanta, 22-24; College Park, April 5-7; St. Charles, 6-7; Palmetto, 13-14; Grnntville Ct., 20-21; Fairburn, 27-28; Whitesburg, 28-29; Hogansville, May 3-5; Hogansville Ct., 4-5; Warren Chapel, 8-12; Ariel Bowen, 9-12; Grantville and Lutherville, 18-19; Newnan, 26-27; University, 30; Newnan Ct., June 1-2; Heard, 8-9; Central Ave., 9-10. Brethren: You see I am not holding any conference on or near Easter Sunday, March 31. That means a great Missionary collection in every charge from the largest to the smallest Mission. We hope to see this followed by a great educational rally on Children's Day, June 9, while souls are still being saved, churches built and debts paid. Don't let your officers forget what they promised me about the SOUTHWESTERN.

C. L. JOHNSON, P. E.

GREENWOOD DISTRICT.

SECOND ROUND.

Carrollton, April 20-21; N. Carroll-

ton, 20-21; Winona, 26-28; Vaiden, May 4-5; Vaiden Ct., 11-12; Hesterville, 11-12; Goodman, 18-19; Plekens, 25-26; Sallis, June 1-2; Owens, 1-2; Tehuila, 8-9; Durant, 14-16; Greenwood, 21-23; Lexington, 29-30; Ebenezer, 29-30. Brethren: I find that Pickens is taking more than 50 SOUTHWESTERNs, and if eleven of the fifteen appointments would subscribe likewise it would mean 572 papers on the Greewood District. I hope that 10 more charges will fall in with Pickens. And now let all of the pastors keep the request of Bishop Bashford on your mind; also Easter and Children's Day. I want one dollar from every Sunday School, Epworth League and Ladies' Aid Society for Rust Industrial Hall.

S. H. NEVILS.

JACKSONVILLE DISTRICT.

SECOND ROUND.

Cosmo and Mayport, April 6-7; Lone Star and Pottsburg, 5-7; Fernandina, Trinity, 12-14; South Fernandina and Franklinton, 13-14; King's Ferry and Crandall, 15; Hibernia and Green Cove Springs, 18-19; Switzerland and Remington, 20-21; McClenny and Sanderson, 24-25; Jacksonville: Ebenezer, 26-28; East New Zion, 27-28; People's Chapel, May 2-5; St. Joseph, 3-5; Simpson Chapel, 18-19; South and Philip, 24-26; West Bailey Chapel, 25-26; Wrightsville, May 31-June 2. Palatka and East Palatka, 8-9; St. Augustine, 14-16. Brethren: We had good conferences on the first round and everything seemed hopeful and Easter Sunday was a great day with most of you. Let us make the second quarter better than the first. Write to me often and freely about your work. I am ready to help you in your revivals and in building of new churches, the raising of benevolent collections and will help you raise your own salary. Let us go after the people as individuals for our heavenly Master and the church. The District Stewards have reported the results of their meeting to the several charges and we are out for success.

J. S. TODD, P. E.

NASHVILLE DISTRICT.

THIRD ROUND.

Sparta Sta., April 13-14; Bon Air, Miss., 15-16; Sparta Cir., 20-21; McMinnville Sta., 27-29; McMinnville Ct., May 4-5; Hillsboro Cir., 11-12; Manchester, 12-13; Tullahoma Sta., 18-19; Shelbyville, 25-26; Eagleville Miss., 27-28; Murfreesboro Cir., June 1-2; Smyrna Cir., 8-9; Christiansa Cir., 8-9; Murfreesboro Miss., 19-20; Cainville Cir., 15-16; Clarke Memorial, 22-23; Nolenville Cir., 29-30; Hubbard Chapel, July 6-7; Thompson Chapel, 9-10; Dilton Cir., 6-7. Pastors: Our District Conference, Epworth League Convention and Sunday School Institute will be held jointly at Tullahoma, Tenn., beginning at 9 o'clock a. m. August 6, 1907, and will remain in session until Sunday night, August 11. Let each pastor bestir himself in the matter of saving souls, collecting benevolent monies and soliciting subscriptions for the periodicals of the church.

N. R. SMITH, P. E.

ABERDEEN DISTRICT.

:53°44' 8"Z&4.

Athens Ct., April 27-28; Aberdeen Ct., 27-28; Aberdeen Charge, 26-28; Crawford, May 4-5; Strong's Ct., 11-12; West Point Charge, 10-12; Caledonia Ct., 18-19; Columbus City Mission, 17-19; Columbus Charge, 24-26; Columbus Ct., 25-26; Brooksville, June 1-2; Shuqualak, 8-9; Macon Ct., 15-16; Mashuville Ct., 22-23; Macon Charge, 21-23;

Center Ridge, 29-30; West Point Ct., 29-30; West Point Mission, 29-30; Bigbee Valley Mission, 1-2. Brethren: You have made splendid records in the past two years. Let me urge you to even surpass any previous record. Endeavor to raise all of your benevolence on Easter Sunday. Please send in your full assessment for Rust University right after Easter. Let each minister on the district come to the first district conference with all benevolence raised in full. Make Children's Day a great rally day for the benevolent cause. The first district conference will be held on the West Point Circuit July 24-28. We hope to have a splendid session of both League and Sunday School Convention, which meet with the first district conference. Each League and Sunday School is asked to raise one dollar each, the same to be applied to the Rust fund. The charge is to have credit for the same. Brethren, plan for great revivals; let's not forget that souls are to be saved and this is our chief mission; let's make full proof of our ministry.

F. H. HENRY, P. E.

Malaria Makes Pale Sickly Children.

The Old Standard Grove's Tasteless Chills Tonic drives out malaria and builds up the system. Sold by all druggists for 25 cents. Price 50 cents.

Doings of the Workmen TEXAS.

Huntsville, B. F. Carter.—St. James' Methodist Episcopal Church is alive under the leadership of our new pastor, the Rev. G. A. Deslandes. As soon as he came to this charge he called the officers together and pointed out the necessity of immediate action in repairing both church and parsonage, which sadly needed attention. We went to work at once to carry out the plans outlined and pledged ourselves to raise one hundred dollars. As we have only sixty-five active members and some of these are out of the city, we did not think it advisable to aim higher. On the 17th inst., the captains came together to make their final report and the result was found to be as follows: Sister Emma Jones, \$10.10; Sister Cora Jones, \$5.30; Sister Georgia Bowden, \$13.07; Sister Emma Smithers, \$8.25; Sister A. E. Watkins, \$12.05; Sister Lillo Wilson, \$16.60; Sister Carrie Woods, \$20.10; Sister Hattie Steward, \$27.30, and Sister Alice Hendricks, \$37.04, making a total of \$262.31. This amount has enabled us to paper, paint and repair the parsonage, and we are now painting and repairing the church, which will be ready for Easter. We have a splendid choir and Epworth League. The young people have carpeted and put in a set of choir chairs. On Friday night, February 22, the presiding elder held his first quarterly conference. The officers all made splendid reports. Although it rained all day on Sunday, so that no service could be had, yet the District Steward was able to pay the entire assessment to the elder and had a balance left on hand for the next quarter. Our attendance grows with each service and we have a few accessions right along. Every one is delighted with the preaching

HIGHER WAGES FOR NEGRO LABORERS

Powerful Labor Organization Will Protect Colored Workingmen and Women.

Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

J. A. MOTON,
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NEW ORLEANS, LA.

of our new pastor, and we expect, God helping us, to have a glorious revival this year, as the spirit is present at each meeting. We style ourselves as "Gideon's faithful few." We expect much success and wonderful achievements this year, under our own Rev. G. A. Deslandes.

VIRGINIA.

A Wonderful Change in Big Stone Gap. Big Stone Gap is a pretty little town, surrounded by rivers and mountains, which make it very healthy. I am very sorry to say the greatest number of our race in this little town were very wicked. Both men and women were addicted to drinking whiskey and getting drunk, which was very sad to see. There were three classes of gamblers—old men, young men and boys just starting in life. These were very sad pictures to behold. We members of the Methodist Episcopal Church numbered only eleven, but we prayed to God to send a revival of religion in this place. God heard our prayers and brought about a wonderful change through our beloved pastor, Rev. P. P. Brooks, who held a revival for two weeks, being assisted the second week by Rev. I. R. Hill, the presiding elder. It was wonderful to see the drunkards and gamblers leaving the old man Adam and putting on the new man Christ Jesus, for which we praise His name for ever. There were forty-eight souls converted, and thirty-two joined the Methodist Episcopal Church. On the Sabbath was the communion of the Lord's Supper. There were sixty-seven communicants, more than was ever known in the history of our little town

The Illinois Central R.

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Asst. Gen. Pass. Agent, Memphis



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Is fast becoming the fruit, vegetable, grain and cotton country of the Southwest. It will pay you to investigate right now.

AN IDEAL CLIMATE Homeseekers' Tickets

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E. P. TURNER,

General Passenger Agent,

DALLAS, TEXAS.

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among our race. Collection \$39.66. We pray that our pastor will be stationed here next year, for he is just the one the people need. I close in the language of David, "Bless the Lord, O my soul, and forget not all his benefits." Mrs. W. E. MARTIN.

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They Live in Our Memory

THE REV. JAMES PRICE.

On February 27, 1907, the Rev. James Price, of Greada, Miss., departed this life. He was born in Charleston, S. C., Jan. 24, 1815, and died Feb. 27, 1907, aged 92 years. He professed a hope in Christ about 72 years ago, and lived thereafter a consistent Christian. He began preaching the gospel in 1861, and in 1870 met the conference in Aberdeen and received his license. He preached the gospel about 50 years and resigned unwillingly when compelled to because of the weight of his many years. On the evening before he died he preached a sermon and the words of the text were: "Ask and it shall be given, seek and ye shall find, knock and the door shall be opened unto you;" and then sang, "The day is past and gone." He was one of the most faithful servants of the great Methodist Episcopal Church. The remanias were carrier to Maben, Miss. Six children, his wife and a host of grandchildren and friends survive him. The funeral was attended by the Rev. Mr. Perry, of Quitman county.

CARROLL.—Mary Ann Carrol, of St. Peter Methodist Episcopal Church, Donaldsonville, La., passed to her reward March 9, 1907. We feel our loss is heaven's gain. Her funeral was preached by the Rev. C. Spears, pastor.

THOMAS.—A. Thomas, of Paris, Tenn., went Home to rest March 4, 1907. She leaves a husband, two sisters, two brothers, father and mother and a host of friends to mourn.—J. T. Neal.

RICHEY.—Adilne Richey departed this life on February 15, 1907, and Bro. Henry Richey, her husband, on the 18th. Both died in full faith. They leave three children, several grandchildren and a host of friends to mourn their passing. The funerals were conducted by their pastor, the Rev. S. Oliver.—L. F. Lyons.

AMOS.—Rose Amos died Jan. 31, 1907. She was a member of Wesley Chapel Methodist Episcopal Church, Booneville, La., and lived faithful to the cause. She leaves two sons, three daughters and a host of friends. The funeral was conducted by the Rev. M. J. Franklin, Jr., assisted by Bros. A. Bohom and T. W. Dotson.—James Thompson, pastor.

McBRIDE.—Brother E. H. McBride, a faithful member of the Methodist Episcopal Church at Dunbar, S. C., has just finished his task on earth and gone to join that immortal throng. He died March 7, 1907, leaving several children and a host of friends. The funeral was conducted by the pastor in the presence of several hundred persons, after which the body was laid to rest in the old Ashury churchyard.—D. L. Thomas, pastor.

McCLAIN.—Sandy McClain died Feb. 10, 1907. He leaves a wife, three children and several grandchildren to mourn. Sorry to state he died without Christ. Peace to his ashes.—C. W. Barnes, pastor.

JAMES.—Mrs. E. James departed this life Feb. 22, 1907, aged 80 years. She was not a member of the church, but realized her need and died calling on Christ. Funeral services by the Rev. W. Barnes, pastor.

BONDS.—Lizzie Bonds, of Max Meadow Methodist Episcopal Church at Pulaski, Va., went home to rest at the age of 18 years. She leaves a grand-

Women Who Wear Well.

It is astonishing how great a change a few years of married life often make in the appearance and disposition of many women. The freshness, the charm, the brilliancy vanish like the bloom from a peach which is rudely handled. The matron is only a dim shadow, a faint echo of the charming maiden. There are two reasons for this change, ignorance and neglect. Few young women appreciate the shock to the system through the change which comes with marriage and motherhood. Many neglect to deal with the unpleasant pelvic drains and weaknesses which too often come with marriage and motherhood, not understanding that this secret drain is robbing the cheek of its freshness and the form of its fairness.

As surely as the general health suffers when there is derangement of the health of the delicate womanly organs, so surely when these organs are established in health the face and form at once witness to the fact in renewed comeliness. Nearly a million women have found health and happiness in the use of Dr. Pierce's Favorite Prescription. It makes weak women strong and sick women well. Ingredients on label—contains no alcohol or harmful habit-forming drugs. Made wholly of those native, American, medicinal roots most highly recommended by leading medical authorities of all the several schools of practice for the cure of woman's peculiar ailments.

For nursing mothers, or for those broken down in health by too frequent bearing of children, also for the expectant mothers, to prepare the system for the coming of baby and making its advent easy and almost painless, there is no medicine quite so good as "Favorite Prescription." It can do no harm in any condition of the system. It is a most potent invigorating tonic and strengthening nerve nicely adapted to woman's delicate system by a physician of large experience in the treatment of woman's peculiar ailments.

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mother, mother, father, sisters and brothers and devoted friends to mourn her passing. The funeral was conducted by the Rev. Samuel Fuqua.—J. M. Watson, pastor.

GREEN.—Miss Ophella Green, one of the faithful members of First Street Methodist Episcopal Church, after a few days' illness, died in full faith in the Lord on the 5th inst. She was a young woman of a sweet disposition and was loved by all who knew her. She was a member of the choir and in this capacity rendered good service. She leaves a mother and several sisters and other relatives to mourn her departure. The funeral took place at First Street Church. Bro. A. Bailey, her class leader, spoke of her life while in his class as one worthy of emulation. The pastor offered the principal eulogy. The choir sang one of her favorite hymns. Thus ends a life that seems to have had a great future.—C. W. Reeves, pastor.

STRINGER.—Brother William Stringer of Williamston, S. C., departed this life, age 80, Feb. 17, 1907. He suffered about four months. He leaves a wife and two children and a host of friends to mourn. He had been a member of the Methodist Episcopal Church about 35 years. He was a faithful, straightforward Christian. He died as he lived. He was loved, honored and respected by all who knew him. The funeral services were conducted by the Rev. M. Masoa, pastor.—F. Lyons.

BALDWIN.—One of our beloved members, Garfield A. Baldwin, departed this life on Feb. 10, 1907, from Aberdeen, Miss. He was a dutiful young man, always ready and willing to do something for the common good of all and his church in particular.

GLADNEY.—The death of Clarence Gladney was very shocking to us all. His remains were brought to Aberdeen, Miss., Saturday, and his funeral was attended at the Methodist Episcopal Church Sunday at 3 o'clock.

United for Life

WILSON-KEYS.—On March 10, 1907, in Binford Chapel Methodist Episcopal Church, Duck Hill, Miss., Mr. Ruby Wilsoa, a member of Binford Chapel Methodist Episcopal Church, and Miss Blanche Keys, of the Baptist Church, by Rev. D. Vanderford, pastor.

R. W. Baker.

BRADLEY-JAMES.—February 10 at the home of the bride's mother, Miss Milie James and Mr. Willie Bradley.

WILKERSON-HATCHER.—Mr. Alex Wilkerson and Miss Viola Hatcher, February 11, 1907, the Rev. D. D. Dukes, pastor at Florence, Miss., officiating.

WILLIAMS-WILLIAMS.—Mr. Peter Williams and Miss Lucendia Williams, of Love Pine, La. The Rev. M. B. Jackson officiated.

WASHINGTON-STEWART.—Mr. Wonderful Washington and Miss Frankie C. Stewart, of Harletoa, Texas, March 10, 1907. The Rev. M. Q. A. Fuller, pastor, officiated.

RASCO-COLEMAN.—Mr. Jackson Rasco and Miss Tisha Coleman, of Morton, Miss., Rev. E. H. Langston officiating.

POOL-NEWMAN.—At the home of the bride's parents, February 14, 1907, Mr. Willie Newman and Miss Arie Pool, both of Baton Rouge, La. F. C. Hamilton, pastor.

PEGUES-JOYCE.—At the home of the bride, Mr. John Pegues and Miss Kate Joyce, February 21, 1907.

JOHNSON-RAINS.—Mr. Jas. Johnson and Miss Ella Rains, February 28, 1907. The Rev. D. L. Kilbourne officiated.

HARKNESS-STUBBS.—Mr. James Harkness and Miss Bertha Stubbs, at the Methodist parsonage, Center, Ala., February 27. Both are prominent young people of Howell's X Road. The Rev. B. S. Kirk, pastor, officiated.

NASH-PITRE.—At St. Mark's Methodist Episcopal Church, Washington, La., Mr. Phillip Nash and Miss Evangeline Pitre. The Rev. S. Green assisted the pastor, D. G. Taylor.

SIMS.—Henrietta Sims, of Sterlington, La., died March 4th, 1907. She leaves relatives and friends to mourn her passing.—G. W. Baaks, Pastor.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malarial and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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Forty-eight pages of delightful and interesting reading matter. Lesson specially fitted for the home. This department of the Sunday school is becoming very popular.	
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in using it, in giving it a chance? How can you make a blunder in trying it, in testing it for 30 days, in letting the experience of thousands guide you, when you don't pay a penny until it is proven, until you can say with gladness and gratitude "It is all right. It is the best thing I ever struck. It is an honest remedy." What risk do you run when we take positively and absolutely all the risk? How can you refuse when everything is in your favor, when it is all one-sided (your side), when we must show you before we can see a penny of your money, must deliver it at your door, right in your hands, must let you try it for 30 days, must let you judge for yourself, must be entirely satisfied with your decision, whether it be Yes or No? When it does the work you will gladly pay for it. If it fails, we lose. You don't! You cannot lose one way or another because you have not one single, solitary penny at stake. But you stand to win a great deal that you want, a great deal that you are fighting for—health, strength, vigor and comfort—Yes, even Life.

No one can lose a single penny by trying it for thirty full days, but thousands gain freedom from disease, from Stomach torture, from Kidney tyranny, from Bowel enslavement, from Heart fear, from Rheumatic bonds. No one can throw away a cent in testing it, but thousands throw away the shackles of disease and become healthy, natural and normal men and women. Health is here, where you can get it without risking a penny. How can you refuse? Health is worth trying for! It is worth writing for. It is worth getting out pen, ink, paper and envelope and writing us as follows:

"I am sick. I need Vitæ-Ore or something that will cure me. I have seen your trial offer. Send me a dollar package. I will use it and pay the dollar if it helps me. I will not pay one penny if it does not help me."

That is all it takes. Just a letter asking for it, just your promise to use it. What excuse have you to keep on suffering? How can you continue to look your family in the face and say: "I feel so sick today" or "My back aches" or "That rheumatic leg is getting worse" or "My stomach is bothering me again," when here, right at your elbow, right within your reach, ready and waiting for you to turn and get it, is the thing that has set thousands right, yours for the mere asking. Read our thirty day trial offer.

Our 30-Day Trial Offer

If You Are Sick we want to send you a full sized \$1.00 package of Vitæ-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you. If you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

What Vitæ-Ore Is

Vitæ-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being taken up by the liquid. Vitæ-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative-healing value, many gallons of powerful mineral water, drunk fresh at the springs.

THOUSANDS OF PEOPLE

In all parts of the United States and Canada have testified to the efficacy of Vitæ-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Affections, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Sores and Ulcers, and worn out, debilitated conditions.

A Wonderful Restoration

HAMBURG, IOWA—I feel that I cannot praise V.-O. enough, as it has restored me after having been a helpless and hopeless invalid for three long years. I had Rheumatism and Paralysis, and my Kidneys and Liver had been very much deranged for years. There seemed no limit to my nervousness. I was reduced from 165 to 75 pounds, in fact was called a total wreck. I could not feed myself, could not rest and much of the time I could not speak. We tried many physicians and patent medicines and also sanitariums. My last doctor said he had never seen anything to compare with my case and that he had exhausted his medical skill upon me. I have now been using Vitæ-Ore for six months and can say that I enjoy life and my work. My weight has been increased to 144 pounds. I can do all of my own work and go when and where I please. The doctor now tells me to recommend it.



Mrs. W. G. VANDERPOOL.

HELP A FRIEND

If you have a friend or neighbor who is sick or ailing, show him this offer and tell him to write to this Company for a 30-day trial treatment. It is a little thing for you to do, but it may mean big things for him and he may bless you for it.

ELDERLY PEOPLE SHOULD USE IT.

As old age approaches the necessity for such a tonic as Vitæ-Ore becomes each year more and more manifest and when taken regularly by middle-aged and elderly people it displays its usefulness in various ways. There is nothing so certain in life as the weakness of old age. The young may need a tonic, but the old must use one. Old age, like youth, makes demands upon the blood for nourishment of the body, but loss of appetite and impaired digestion deprive the blood of the nutriment which should be its portion. Sound, unbroken sleep is as much needed in age as in youth, to repair waste tissues, but unfortunate indeed is the elderly man and woman who can sleep soundly throughout the entire night. The enlarged volume of waste products, due to the increasing tissue-breakdown of old age, requires additional functional activity in the kidneys to eliminate them from the system, and the kidneys of the aged are apt to be refractory.

Vitæ-Ore serves as an aid in most every disordered condition incidental to old age. It increases the appetite and desire for food at the same time that it improves the power to digest and assimilate it, so the blood may be enriched by the proper nutriment. By its beneficial action in the system it induces a sounder and more refreshing sleep, and assists the kidneys to perform the requisite action. It helps to prevent the rheumatic condition of the joints usually co-incidental with age and by its general upbuilding powers to prolong vigor and activity to a ripe old age.

Makes Strong, Healthy Women.

Woman may be called the most perfect piece of mechanism in all God's creation, but from the nature of her organism, she is the most delicate. It is due to the ease with which irregularities may creep in that not half of the women of today are entirely free from some of the many and varied ailments peculiar to their sex. Many object to or are financially unable to "begin doctoring" and so struggle along and suffer in silence, bearing a crushing weight of distress, torture and disease. Vitæ-Ore is a true "Balm of Gilead" to such sufferers and is markedly successful in promptly alleviating and permanently remedying many diseased conditions which keep women from the full enjoyment of active life. Every woman should use it.

Builds Robust, Vigorous Men.

The proudest glory of man lies in his health and strength. To be entirely successful he must possess strong nerves, a clear brain, and a sound body full of energy, vitality and manly vigor. Without health of body man cannot be at his best mentally. Health builds up that strength and character of mind which goes so far to insure true and complete happiness as well as success. If disease or debility take the place of the health, activity and energy of youth and early manhood, the mental forces become impaired along with the physical. When this time comes, Vitæ-Ore proves a regenerator which fills the blood with renewed energy, correcting irregularities, curing disease and restoring the force and vitality so necessary to success and happiness.

A Mexican War Hero Tells of Its Powers

Read this Affidavit from one of the few survivors of this conflict. Vitæ-Ore prolonged his life.



Mims, TENN.
I, W. F. Clendenen, of the County of Sumner, and State of Tennessee, do hereby testify under oath that I have been suffering from Kidney Trouble for more than three years. I had to get up eight and nine times a night to urinate. I also had a ringing in my ears and that has left me. I could not sleep and now I sleep like a babe. I am 81 years old and the Vitæ-Ore has done me more good than any other medicine and I owe all my present health to it. I went through the Mexican War in 1847 and 1848. I think Vitæ-Ore will prolong any man's life.

W. F. Clendenen

STATE OF TENNESSEE } ss.
COUNTY OF SUMNER }

I, John M. Guthrie, acting Justice of the Peace for Sumner County, State of Tennessee, do hereby certify that W. F. Clendenen appeared before me in person and made oath as to the truth and correctness of the above statement and signed and sealed same in my presence. Given under my hand and seal this 6th day of November, 1904.

J. M. Guthrie, J. P.

Feels Like A New Being.

Rev. J. H. Maice, The Blind Evangelist, Tells of His Complete Cure.

Rev. J. H. Maice, Author and Preacher, familiarly known all over central Pennsylvania as "The Blind Evangelist," a term by which he is held in sweet reverence by the thousands who have come under the magic of his eloquent voice and the charm of his gentle personality. knows the powers of Vitæ-Ore, having been restored by it to health and a life of usefulness and activity.

On the 4th of July, America's natal day, in the year 1893, he saw his wife and children, the fields and the sky, for the first time in the clear shapes in which God had made them, and gradually the light was blotted out until a total darkness hung over his life. That was not all, as a Rheumatic sickness came to add to his trial, and for many days he suffered all the tortures which the human frame is capable of enduring. At last Vitæ-Ore came to his aid, and drove out the humors which had so long distressed him. Read what he says:

CARLISLE, PENN.—For many long years I had been suffering from Sciatica and Muscular Rheumatism; at times I thought that it must kill me. No one can imagine what I endured from this dread disease. I had spent a great deal of money for doctors and all sorts of remedies, but found nothing to cure me. I was also troubled with Piles, a palpating and weak heart, my kidneys were disordered, my liver in bad shape, and altogether I had a goodly share of the trials which fall to the lot of man.

On the 24th day of November, 1903, I began to use Vitæ-Ore. The results were astonishing. I had not finished the third package before my Piles had entirely disappeared and my Rheumatism, which had so long remained unvanquished, was much improved. I continued using it until I had taken in all eight packages. I can safely say that I am entirely cured of all my diseases, aches and pains, and feel like a new being.

I also know many others who have been cured of many different diseases through the use of Vitæ-Ore. A prominent minister at this place was suffering from Vertigo and Stomach Trouble and began using it upon my recommendation. One package cured him, soundly and perfectly. I can only say to all, try it and see for yourself that its merit has not been exaggerated. I believe in it, because I know. (Rev.) J. H. MAICE.

Address, Theo. Noel Co. S. N. DEPT. Chicago, Ill. Vitæ-Ore Bldg.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, APRIL 4, 1907

Vol. 41 No. 14

EDITORIAL NOTES

Dr. J. P. Brushingham, of the Commission on Aggressive Evangelism, characterizes some prayers as "old phonograph prayers," and they are. Nothing so dampens a meeting as to have a recital of a prayer that has been heard over and over again, until it not only provokes the audience but its offering has become mechanical and therefore powerless.

The announcements by the War Department at Washington that no more Negroes are wanted refers no doubt to the present needs. By a congressional act the four Negro regiments are to be maintained. They cannot be abandoned except by an act of Congress and it is not likely that Congress would do such a radical and impolitic thing.

The South is enjoying phenomenal prosperity. During 1906 its wealth increased \$7,300,000 for every day of the year, or a total of \$2,690,000,000, while Great Britain's wealth increased only \$7,000,000 a week. The actual increase in assessed value in the South for last year was \$1,076,479,788, and this was on the average 40 per cent of the true value.

We referred in a recent issue to a characterization by one of the Bishops of our church of the conduct of the Negroes in the recent Knoxville prohibition election as "heart-breaking." The same Bishop now writes that he has just received news that one of the Kentucky towns had voted "dry" and that the noble colored people stood loyally by and saved the day. The Bishop adds: "This is not heart-breaking."

Representatives of the Federation of Churches of New York have appealed to President Roosevelt, seeking to secure his aid in arousing a greater interest in religion in New York City. That New York needs a revival of religion we do not doubt, but President Roosevelt has no special claim for the bringing about of such a revival. Mr. Roosevelt is a great man, but we have not heard that he is a man of unusual and deep spiritual life. He being the President carries no weight to the throne of grace. What the representatives of the Federation need is a nearness to God, not to the President; an appeal to the Holy Spirit and not to Mr. Roosevelt.

The Negroes of Columbus, Ga., made a vigorous protest against the production of Tom Dixon's inflammatory play, "The Clansman." In this protest many of the white ministers and the conservative element of Columbus joined. In referring to the protest in a brief editorial, under the title "The Clansman and Racial Dynamite," the *Atlanta Constitution* says:

"Atlanta and other cities and towns in Georgia and elsewhere have absolutely interdicted 'The Clansman' and plays of similar inflammatory nature. It should be unceremoniously placed under the ban by every township in the South with a stage large enough for its presentation. The play, its plot, its dialogue, every crook and turn of its development, is, to put it mildly, incendiary. It should be suppressed, not only in Columbus, but elsewhere."

OUR OPPORTUNITY IN OKLAHOMA

Oklahoma is to be a great state. It is rich in natural resources. Its soil is very fertile and produces almost any crop. Its climate is healthful. It is not surprising, therefore, that a new country offering so many advantages is receiving daily additions to its population. Since the opening of the lands multitudes have settled there and cities have been born in a day.

Negroes are going there in large numbers and should continue to do so. The openings for them are many and inviting. Those who have gone have succeeded far beyond their expectations and have no notion of returning. The virgin soil yields large harvests, and wherever the farmer is successful cities may be established and opportunities offered calling for merchants, mechanics, teachers, lawyers, physicians and preachers. Those who break away from old ties and try the realities of a new country are the thrifty and self-reliant. Thus Oklahoma's population contains a very strong and healthy Negro constituency. Here we find the largest colony of Negroes who are pioneers. From whence do these people come? From the adjoining states, Arkansas, Texas and Mississippi in large number, and from other states as well. If Methodism is to be alert to its mission it must follow these people and give them church houses and offer them the gospel. We must do this to save our membership. From Heflin, Alabama, alone, within a very short time, some forty families have gone into this new state. Most of these persons belonged to the Methodist Episcopal Church. What is our duty in this case? Certainly to keep up the church relation with these persons. Hundreds of our very best families have gone from Texas. These members must not be lost to our Methodism. Two things are needed. The first is money. While these people are getting settled their resources will be taxed. Here is a good home mission field. We need men. Professional men are accepting the opportunity offered to grow up with the country. Ministers should be none the less anxious to grow up with a new country. Hence we ought to have 20 or 30 strong, intelligent, progressive young ministers to take up work in the Lincoln Conference. Where shall the money come from? We can rely on the Board of Home Missions to help; it is doing so. But there are places in our conferences where we have been placing missionary money for a score of years with little or no results. This money would mean more for Methodism if we were to place it in this new country. If we will look after the Lincoln Conference for a few years it will rival our best.

THE DAY OF THE TECHNICAL MAN

Mr. Richard H. Edmonds, editor of the *Manufacturers' Record*, some time ago wrote a strong article to the *Atlanta Constitution* on the South's prosperity. In the course of the article he discussed the position of the industrially trained man in our civilization for years to come. There is food for thought in the argument for our people. We should be quick to catch the significance of his remarks and fashion our future accordingly. He says:

"Some time ago I heard an oration to the effect that the supreme need of the South is a few great universities. In diction and delivery it was well-nigh perfect, but it was fundamentally false. This is not the day for great universities in the South. Such as we have, if properly handled, are well enough in their way. This is the day for the technical man, for the next quarter of a century at least belongs to the industrial leader. During that period the South is to see such material progress as never fell to the lot of any country on earth. The people who are to control the vast wealth to be created are the technically trained boys of to-day; if not Southern boys, then boys who are being trained elsewhere and made ready for such limitless opportunities. It is not a question of favoring or opposing 'commercialism' so-called. The industrial era is upon us, and we could not stop it if we would. It is simply a question of whether the South is going to fit its own people to lead right in the creation and control of coming wealth. In this era upon which we have entered the university man will be the employee of the technically trained expert. Later on will come the university man's opportunity. Controlling its industry and dominating its wealth, these technically trained men will be the leaders in state and church, and hence the supreme need of the South is to bend every energy to fit its rising generations for these vast opportunities and still vaster responsibilities, to train its young people in self-reliance, and to teach them that a half loaf, whether of bread or educational opportunity, won by hard and honest work, by the sweat of the brow, means more for manhood than a thousand dainties accepted as charity from those upon whom they have no claim. Instead of doing this, many of our people are losing time of priceless value by talking about universities here and universities there."

THE NEGRO A VOTER

The *Texas Christian Advocate* of the Methodist Episcopal Church, South, in its last issue strongly defends the effort of that church in the education of the Negro and urges the church to the continuance of a movement so necessary to the good of our common country. The editor predicates his appeal upon the following fundamental and irrefutable statement:

"No government can abide if dependent upon the ignorance and the vice of its people. Intelligence, virtue, piety and rectitude make a permanent civilization. The Negro is an indissoluble part of our society."

But the *Texas Advocate* concedes more than many of its constituency will concede, namely: The Negro is to be a political factor. The *Advocate* knows that ours is a government of the people and hence no class of citizens can perpetually be barred from suffrage; and hence the significant sentence: "He (the Negro) is here and he is a voter and a citizen."

It is devolved upon the Negro to make himself, as far as he may be able, a competent and safe voter. The Negro cannot ignore his citizenship or shun its responsibilities. The white man cannot take it from him without a great injury to both. At any rate, the Negro must be educated and the *Texas Advocate* pertinently adds:

"He is here and he is a voter and a citizen. If he remains ignorant and vicious he is a menace to society, but if he is intelligent and moral he becomes
(Continued on page eight.)

An Indian Jubilee, Barcilly

By the Rev. John W. Butler, D. D.

At 4 o'clock Friday afternoon some 2,500 people gathered to participate in the first service of the Jubilee, which was a public reception to the visitors from abroad. Bishop Warne presided in his usual refreshing manner. Some veteran was selected to present each one of the delegates. It was especially fitting that Dr. Samuel Knowles, connected with the mission for forty-eight years, should have been selected to introduce Bishop Fitzgerald, who at this time is making the quadrennial inspection of India on behalf of the Episcopal Board. Dr. Knowles came as a soldier under Havelock in 1857. On the eve of leaving England he made a visit to the city of Dublin, during which time he was converted to God in a little Wesleyan chapel, and brought with him to India his new life. During the Mutiny he and four others had a miraculous escape from the bloody hands of the Sepoys near this very city. After a terrible night, in which the five, over different roads, had made their escape, they met under a tree on the mountain-side, looked at each other in amazement, and then knelt in prayer to thank God for their escape. Then and there Mr. Knowles and a man named Parsons decided to dedicate their lives to missionary work in India. A little later all five of that little company joined the Methodist Episcopal Church and became workers in the mission. The number included a little Hindu girl who at that time was a servant in the home of an English missionary, and who has been now for many years a Bible woman in our mission. She, too, was at the reception, and was presented to the audience. The inspiring note of Bishop Fitzgerald's reply was: "Mine eyes have seen the glory of the coming of the Lord."

Dr. Buck, for thirty-six years a successful missionary in India, was wisely selected to introduce Bishop Foss. He said, among other things: "I have been a Methodist preacher for forty-two years, but I never saw the grace of God more clearly manifested than right here in India during the past three months." This is Bishop Foss' second visit to India, so he is on familiar ground. He declared India "the most successful mission, not only of our church, but of any church on earth."

William Peters, the oldest native preacher in India, was very happy in introducing Secretary Leonard. His assurance that the church in India was struggling hard for the development of self-support, so that some day it might stand upon its own feet, found a hearty echo in the audience. Dr. Leonard declared: "The grandness of this work has been constantly growing in my mind since I landed on Indian soil. It surpasses my fondest expectations."

Miss Lilavati Singh, the first Hindu woman to receive an M. A., was most fittingly chosen to introduce Dr. Goucher. It was his generosity which provided her salary when she was first appointed as professor of English literature in Isabella Thoburn College. Some of our readers may remember seeing this charming Christian woman on her visit to America seven years ago. She was one of the few women to address the great Ecumenical Missionary Convention held in Carnegie Hall, New York city. Ex-President Harrison presided over the session when Professor Singh spoke; and when she had finished her address, he declared: "If I had given a million dollars to missions, and this Christian young woman was the only result, I would be perfectly satisfied." The burden of Dr. Goucher's reply was: "What hath God wrought!"

Mrs. J. H. Messmore (formerly Miss Husk) was the first single woman sent by the Church to India. She came in 1861, eight years before the organization of the Woman's Foreign Missionary Society. The Parent Society sent her out. She very gracefully introduced Mrs. Foss, the president of the Woman's Foreign Missionary Society. As Mrs. Foss stepped to the front, hundreds of girls sprang to their feet to greet her, and one of them came to the platform and handed her a bunch of roses. If the workers of the Society in America could have seen and heard what we saw and heard in those moments, they would have received inspiration enough for a life-time.

Bishop Robinson then called forward a number of veterans to whom time for speaking could not

be given, but their mere presence on the platform was most eloquent. Among them we noted Drs. Humphrey, Waugh and Stone, and Clara Swain. Dr. Swain was the first woman physician ever sent to India by any Church. What Bishop Warne was pleased to call "the climax of the hour" came next, and who more fitting than Mrs. E. W. Parker to introduce "the mother of us all"? Mrs. Parker came to India in 1859, and has toiled here most faithfully ever since. Her beloved husband, Bishop Parker, was translated to higher service four years ago; but she remains, that the residue of her life may be devoted to the same work which they both so sincerely loved. With a voice full of emotion, she said to Mrs. Butler: "To you we would give a welcome such as we could give to no one else." It is impossible for me to put aside my personal relation and feelings and do justice to this picture. But there stands the venerable woman with a vast audience before her, while about her on the platform are seated six bishops, the veterans of the mission, some fifty visitors from America, and missionaries from India, Malaysia, the Philippines, China, Japan, Italy, Germany and Mexico, besides some 200 native preachers. To this hour mother had been looking forward for many long months. At an age when very few women would have gone beyond the shadow of their own home she crosses the seas and endures the fatigues of nearly five days of trying railway travel from Tuticorin to Barcilly, that she may look upon this scene; and here the memories of fifty years crowd into her mind. Before her is seated on the ground an audience of about 2,500 people—some of the fruits of the prayers and toils and tears of the years gone, while he by whose side she first entered this city is waiting over yonder, with the thousands who have already been garnered in. With a clear voice, which could be heard in every corner of the great tent, she declares: "The idols He shall utterly abolish, and though the Himalayas be five miles high and the ocean five miles deep, this earth of ours shall yet be as full of the glory of God as the face of the deep is of water." Heaven seemed very near to all of us in that sublime hour. Fifty years ago there was no one to welcome our first missionary into this city. Now we not only have 3,000 native Christians on the ground, but the municipal authorities send us a most remarkable welcome, which shows the wonderful changes God has wrought.

WONDERFUL MANIFESTATIONS OF GOD'S POWER.

Saturday morning, at 8 o'clock, I had the privilege of preaching to over 1,500 natives. Bishop Warne conducted the altar services, which lasted an hour and a half. I have rarely seen anything which gave greater evidence of the manifestations of God's power on the hearts of men and women than that service. At the close a band of some twenty musicians, with their strange instruments, came to the front. They were from the mountains, and all of them had recently been converted. Their peculiar dress was most attractive, and across the breast of each, in large letters, was the motto: "Masin ki Jai" ("Victory to Jesus"). For my special benefit they sang one of their own hymns, the subject of which was: "All idols shall fall down before Jesus." The presence of this very band is a presage of that glad day, for all of those men had been fakirs, priests of heathenism. When from one community there can be produced twenty such religious leaders within a brief period of time, is it not enough to inspire our faith to declare that all of the promises of God are yea and amen in Christ Jesus? One of those fakirs had been so recently converted that the presiding elder brought him to the camp with his long, uncombed hair, that we might see a genuine specimen of "a raw heathen." But beneath the long bushes of hair, which hung over the face, we could easily discover the happy expression which revealed to us the joy of the new soul.

At the evening services Dr. J. W. Robinson reported Rs. 136,964 as the Jubilee offering of the native Christians, which, together with Rs. 152,000 from the Government, makes the total Rs. 288,000. This first item makes about thirty cents per member, which these people have contributed out of their poverty—a poverty of which the people in the Western

world know nothing. At the same service, which was so happily presided over by the much-beloved Bishop Thoburn, one of the missionaries told of a Brahmin whom he found with a New Testament which had been given him by his uncle, and who stated to the missionaries that many Brahmin priests were reading the New Testament, and, he believed, that some were secretly accepting Jesus. On referring this remarkable statement to Bishop Robinson he declared it to be his belief that it was true. May this not be an evidence of the fact that God is working in more ways than we know, and preparing this country so that at no very distant day its millions may receive the light and the life of Christianity? And may it not, also, suggest to the Church at home whether or not we are keeping step with God?

A MOST REMARKABLE LOVE FEAST.

And what shall we say of Sunday? At 8 o'clock in the morning 2,500 people gathered for the love-feast. Dr. I. S. Johnson, for more than forty-two years a missionary in India, was most aptly appointed to preside. A missionary at our side translated many of the testimonies. One said: "Christ is my life, and I am nothing." A converted fakir raised both hands towards the heavens to make sure that all would see him, and then cried: "I had a vision of Christ, and He brought light into my soul." Another converted fakir twice exclaimed: "I have found Christ." A native preacher said: "I have walked with Jesus for forty years." One of the school-girls said: "My heart is full of happiness; Christ takes hold of it with great strength." A bright young man said: "Till my own will died within me I found no peace." Such testimonies, with as clear a ring as could be heard anywhere around the world, were poured forth for over an hour. Sometimes six or eight would be on their feet at once, and the heartiest kind of singing inspired the service.

Then there was Caroline, a Bible woman for over thirty years. She was one of the first four orphan girls taken up by Mrs. Butler forty-six years ago, and the only one now living. She said: "I was six years old when I came here," and, pointing to Mrs. Butler, she said: "This was my mother then; my heart weeps with joy at this sight." Another Bible woman was introduced; she was one of a party of five who escaped murder at the hands of the Sepoys. She said: "If I had a thousand tongues, I could not praise the Lord enough. I am nothing. I want Him lifted up. I shall be in heaven before the next Jubilee."

Then followed another scene which can never be forgotten. Dr. Johnson called upon all the members of Joel's family who might be present to come forward. Twelve came to the platform. These represented the second and third generations. All are members of the church, and several of them are preachers or teachers. Then the leader called for all those native preachers who had been associated with the founder of the mission to come forward, and fourteen magnificent veterans stood before us. Dr. Martha Sheldon presented a convert from Tibet—another living evidence of this expanding work.

And so closed one of the most remarkable love-feasts ever held in this or any other land. The spirit of that hour seemed to be in every other service of the day, and we are sure that if our people athonie could only have been present, the missionary spirit would speedily be increased a hundred-fold and missionary contributions accordingly.

On Friday and Monday two most interesting services were held, when we listened to "Stories of the Conferences." These papers should be published in America. Then there were "Messages from Other Lands." China, Japan, Italy, Switzerland, the United States and Mexico were all represented. "Facing the Future" was another great hour, when Dr. Goucher and Bishops Oldham and Thoburn thrilled us with their prophecies, and Miss Grace Stephens, a daughter of India, gave a most cheering message concerning the women of this land.

At 5 o'clock Monday afternoon came such a scene as very few have been permitted to witness in these modern times—namely, the Christian

BAPTISM OF 523 CONVERTED HINDUS.

They were brought by their pastors from adjoining territory, and had been under training for many months—some of them, indeed, for nearly two years. Bishops Fitzgerald and Foss and ten other visiting ministers were assigned to administer the sacrament. The candidates were all seated before us in groups, each group accompanied by the pastor. It was my

(To Be Continued.)

Negroes That Have Made Good

The New York Sun, in a recent number, gives the following accounts of Negroes who have achieved notable success:

Booker T. Washington is the foremost Negro in America. He stands at the head of his race as an educator and moulder of thought. He believes in training the hands as well as the brain and in training hands and brain together. When Washington founded the Tuskegee Normal and Industrial Institute he had no money and the school had none. During the first year he was its only teacher, and the thirty pupils were given instruction in an old church and a dilapidated shanty loaned by the colored people of the neighborhood.

The institute now owns 2,000 acres of land, eighty-three buildings, dwellings, dormitories, classrooms, shops and barns, live stock, farm implements, etc., all valued at \$85,000. This does not include 22,000 acres of public lands granted by Congress, valued at \$135,000, or the endowment fund of \$1,275,000. The institute now has more than 1,800 pupils in all its departments and is growing every year. This is the quarter of a century record of a Negro who believes in improving his race by teaching the honorableness of work.

Henry O. Tanner is a Negro artist who has gained an international reputation. He studied in Philadelphia and later in Paris. His picture "Daniel in the Lion's Den" was bought by the Pennsylvania Academy, and later "The Raising of Lazarus" was purchased by the French Government and now hangs on the walls of the Luxembourg. Another work of his, "The Two Disciples at the Tomb," was purchased for the art collection of the Museum of Chicago. He has received the Walter Lippincott prize offered by the Pennsylvania Academy of Fine Arts and the Harris prize for the best exhibit shown in the Chicago Art Institute.

Edmonia Lewis, the colored sculptress, has lived abroad so long that many people do not know that she was born in the vicinity of Albany, N. Y. She is quite an old woman now, her first exhibition having been made in Boston in 1865. Her statue "The Freed-woman" was completed prior to her departure for Rome. Upon her arrival in the Eternal City her work gave so much evidence of genuine talent that she was befriended by Harriet Hosmer, Charlotte Cushman and others. Two of the finest specimens of her work are "The Marriage of Hiawatha," owned in New York, and the portrait bust of Abraham Lincoln which is in San Jose, Cal.

A prominent figure in the musical world is Lieut. Walter H. Loving, the Negro bandmaster, who captivated the crowd at the St. Louis exposition with his Filipino band of eighty pieces. The best bands in the world came to participate in the musical contest at St. Louis, and Loving got second prize, defeating famous organizations like Sousa's, the Mexican National Band and the Royal Band of England. The first prize was won by the French musicians, but there were many who said that the Filipinos were as good. Lieut. Loving is a native of St. Paul, Minn. He studied in Boston and organized two army bands before going to the Philippines, where he had to master the Spanish, Tagalog and Iloano languages in order to make himself understood by his men. He rehearsed eight hours a day on the ship which brought his band to America and continued the daily drill until the opening of the exposition, at which time his men were thoroughly familiar with more than a thousand selections.

Cole and Johnson are not only successful actors but composers of popular airs as well. They wrote "The Mississippi Belle," which was sung by Mav Irwin, and many other well known pieces, such as "Under the Bamboo Tree," "The Congo Love Song," "The Maiden With the Dreamy Eyes," "Floating Down the Nile," "Lindy" and others. The publishers have sold over a million copies of their different songs and the authors received a royalty of five cents on each copy sold.

Edward H. Morris of Chicago is perhaps the most successful lawyer of the Negro race. He was originally from Kentucky and made a reputation a few years ago by winning a suit in which Cook county and the city of Chicago were involved. Another important case which he won was concerning the question of taxing the net receipts of a big insurance company. Morris is said to have a practice worth \$20,000 a year.

Mary Church Terrill, a Negro, was the first woman appointed on the Board of Education in the

The Blessed Bible

By Bishop W. F. Mallaleu

When quiet in my house I sit,
Thy Book be my companion still;
My joy thy sayings to repeat,
Talk o'er the records of thy will,
And search the oracles divine,
Till every heart-felt word be mine.

O may the gracious words divine,
Subject of all my converse be;
So will the Lord His follower join,
And walk and talk Himself with me;
So shall my heart His presence prove,
And burn with everlasting love.

Oft as I lay me down to rest,
O may the reconciling word
Sweetly compose my weary breast;
While on the bosom of my Lord
I sink in blissful dreams away,
And visions of eternal day.

Rising to sing my Saviour's praise,
Thine may I publish all day long;
And let thy precious word of grace
Flow from my heart, and fill my tongue;
Fill all my life with purest love,
And join me to the Church above.

—Charles Wesley.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;

And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

All Scriptures is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness;

That the man of God may be perfect, thoroughly furnished unto all good works.

Search the Scriptures; for in them ye think ye have eternal life: and that they are they which testify of me.

And the brethren immediately sent away Paul and Silas by night unto Berea; who coming thither went into the synagogue of the Jews.

These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

The word is a lamp unto my feet, and a light unto my path.

How sweet are thy words unto my taste! yea, sweeter than honey to my mouth.

—Bible.

Happy the man whose memory chambers are heavy with beautiful pictures; sad, indeed, must be the lot of those who do not possess such pictures

District of Columbia, and not long ago, when she went to Berlin to attend the meeting of the International Association for the Advancement of Women, she surprised the entire assemblage by being able to deliver her address in three languages. She was formerly from Memphis. She now devotes much time to lecturing on subjects concerning the welfare of the Negro race.

Several years ago, when a fight occurred in Chicago, one of the combatants received a stab wound in the heart. The first physician to reach the apparently doomed man was Dr. Daniel H. Williams, a Negro practitioner, who succeeded in sewing up the man's heart. This was the first time any such operation was ever reported in the history of medicine. Dr. Williams served on the Illinois State Board of Health.

The plans for the handsome building which will contain the Negro exhibit at the Jamestown exposition next summer were drawn by W. Sydney Pittman, a Negro architect, who started in to learn the trade of wheelwright at Tuskegee. His unusual ability in making accurate estimates of the cost of production attracted the attention of his teachers, who advised him to begin the study of architectural drawing. He drew the design for the Collis P.

As I write these words there comes to mind unhidden a picture of a well kept home in the country. The house is surrounded with a great variety of fruit and ornamental trees. There are beds of flowers; there are roses and honey-suckles in June. The house is on a slope of a hillside that faces the East, and overlooks a most lovely valley, and the neighboring village. The house sets back a hundred feet or more from the road and is approached by a narrow grass-lined path. The path was broader when the father and mother and nine thriving children were accustomed to walk in it.

But the time has come when all the children but one have gone to make homes of their own, while the aged parents, both of them now past eighty years of age, remain.

As we walk up the path we see the mother sitting by the window that overlooks the highway. Her hair is white, but she has no need of glasses to aid her sight as she reads from the book open before her. The years have not dimmed her vision. Those beautiful brown eyes are just as ready for service as when she was a girl of twenty. It is a pleasant day in spring and the door near which she sits is just a little ajar and we enter. Not far from the mother sits the father in his antique and comfortable arm chair. But strange to say while the mother's sight is perfect, the father's sight is hopelessly gone. Not even the faintest ray of light is discernible by those sightless orbs. But his features are calm, quiet, restful. He has found some source of consolation that gives abiding peace to his soul. Well may we ask why and how is it that there seems to be such an atmosphere of comfort in this room, comfort in which both these aged people appear to share?

The answer is near at hand. Notice the open book on the lap of the mother? Yes, but the world is full of books. True, but there is one supreme book and that is the Bible that we have just observed. The mother was reading out of it to the blind father as we came up the walk. She had just been reading, "The Lord is my Shepherd," and was reading, "Let not your heart be troubled," and those blessed, forever blessed words had brought comfort and hope to both of those aged saints.

They were nearing the end of life's journey, and in the course of three or four years both of them had died in the triumph of the Christian faith and had gone joyfully home to heaven; they had found the many mansions of which they had so often read.

We do most earnestly commend to all the reading, the prayerful reading and study of the Bible, the blessed Bible, sure that in life and in death it will do for each and all who thus use it, what it has done for countless millions in the past, and is now doing for millions more. There is but one Bible; there can never be another. Let us read it more, love it more, believe it more, and more and more be guided by its precepts and inspired by its holy heavenly truths.

Huntington memorial building at Tuskegee, which has forty-one classrooms and is the largest building on the ground.

The most successful inventor of the Negro race is said to be Granville T. Wood, an electrician, who has patented thirty-five different mechanical devices. These include a steam boiler furnace, four kinds of electrical apparatus, four electric railway improvements, two electrical brakes and a telephone system. The latter is used by the Bell Telephone Company, and one of his electrical devices is in use on the elevated railway in New York.

The champion cotton raiser of Oklahoma is a colored man named Alfred Smith. He has not only taken all the premiums offered in that State for the first and best cotton but his product received the blue ribbon at the World's Fair and first prize in England. Smith was born near Atlanta and says that when Sherman marched through he was ploughing near by with an old gray mule. Another colored farmer who has become noted in his State is Junius G. Groves of Kansas, who owns 500 acres of fine land in the Kaw Valley. Groves raises about 75,000 bushels of potatoes every year, which is considerably more than is produced by any other individual grower in the world.

THE CHRISTIAN LIFE

My Alabaster Box

It was not at meat in the Pharisee's house
That I sought the Lord to-day,
Nor yet in my closet hushed and fair
When I lowly knee'd to pray,
But I carried my box of ointment sweet
In the face of the throngs I chanced to meet.

"It is jeweled and precious," I proudly cried,
"And it cost me gems and gold,
And see, I shall pour it freely out
That my neighbors may behold,
And then I will meekly go my way,
'She has broken her box,' will the gazers say."

So up and down through the busy street
Seeking my Lord I went,
My head held high and my soul on fire
With the glow of its good intent,
And presently hard where two roads met
Stood One whom my spirit cannot forget.

Down in the dust at His beautiful feet,
With my trailing draperies white,
I cast myself with the odors sweet—
Were there angels to watch the sight?
Lo! I for Thy pleasing have brought my best;
Take it, sweet Saviour, and give me rest!"

He stayed me then with a kindly word;
"Not so, my child!" said He.
"Hast thou never a thought of the hidden name
In the hands that were pierced for thee?
Wouldst thou wound the heart that broke to save
Thy life from the power that holds thee slave?"

"Bring hither thy pride and thy discontent
And thy cherished and vain self-will,
Empty thy soul of its low desires
That My love that soul may fill.
It is not thy jeweled box I crave;
I am seeking the soul that I died to save.

"And never a gift of precious worth
Canst thou bestow upon Me,
While thou shuttest thy poorest brother out
From thy quickened sympathy,
And never in crowds and sordid show
Can I My best upon thee bestow."

The vision faded; the throng whirled by;
I stood in the path alone.
Then I went to seek for the lost, the weak,
Since my blessed Lord was gone.
Wherever they need me the box I break
To-day, to-day, for my Lord's dear sake.
—Mrs. M. E. Sangster.

Personal Work in Revivals

More and more is the importance of personal work being recognized and emphasized. This is a most hopeful sign. The significance of the Savior's command, "Go out into the highways and hedges, and compel them to come in," is being taken to heart by religious workers as never before.

And why should it not be so? Religion is a personal matter; and it is personal work that succeeds in reaching and saving men where other forms of evangelistic effort fail. Preaching is important; songs, prayers, and other public religious services are not to be ignored; but it is when these are supplemented with the personal work of spirit-filled Christians, in the way of calling upon the unconverted in their homes and earnestly, lovingly speak to them of their lost condition, of the love and willingness of Christ to save them, and of the joy of salvation through faith in him—it is only then that the other services of the church become truly effective in reaching and saving the lost.

And now that Christian workers in all the churches are recognizing the vital relation this form of religious activity sustains to reaching and saving the unconverted, it seems to us to be the harbinger of a general forward evangelistic movement which means a universal ingathering, such as the world and the church have never before witnessed. And to this glorious end let all devout souls hope, pray and work.—*Religious Telescope.*

"When my heart is sick with sadness,
And mine eyes are dimmed with tears,
Thou canst turn my grief to gladness,
Scatter all my doubts and fears—
O my Saviour,
'Tis thy voice that soothes and cheers."

Brave Hearts in Humble Homes

There is a dear old lady who has not left her bed for twenty years. She can hardly move a limb, and is often full of pain, yet the mind is clear, strong, and cheerful as marriage bells. No murmuring word ever escapes her lips. She orders her household in righteousness, she fills it with the radiance of hope and gratitude. Her life is like one long, sweet song. Yet that lady has a hard battle to fight with herself and her pain every day, and she always comes off conqueror.

There is a domestic servant, one of the best Christians I ever knew, who for ten years has been doing service in a family of avowed atheists. It is true they never interfere with her beliefs, and they respect her goodness, but the whole atmosphere is uncongenial, and she sees and hears a hundred things which trouble and wound her finest feelings. She might have gone to fifty happier and better places, and I have often asked: "Why do you not make a change?" She invariably answers: "Christ has put me here to bear witness for him, and if I leave, there will be no one left to keep the light burning." And she means to stay on until her witness-bearing yields its due reward.

There is a widow with her two daughters living in a meagre cottage, now working hard and struggling bravely to keep the very wolf hunger from the door. Fifteen years ago they were comparatively rich, and lost everything in a huge financial wreckage. Now it is one long pinch, self-denial, and hardship. Yet that little cottage is full of sunshine and noble content. Its windows are palace windows looking out on beauty, love, and heaven, and the three hearts which beat in that abode are among the bravest hearts you could find in the world.—*Rev. J. G. Greenhough.*

Open the door and stand out of the way and Jesus will come in, no power can keep him out.—*Read Rev. III, 20.*

Faith, the grain of mustard seed kind, is always, in the case of seekers, followed by a flood of feeling. Faith and feeling are never far apart.—*Luke xi, 13.*

Don't be waspish. It never pays.

Turn the compass which way you will, the needle will persist in pointing poleward. So the Christian, no matter how turned and tossed about, will persist in pointing Christward.

Success—in the eyes of the world—hides a multitude of sins.

An imitation diamond, no matter how perfect, will not shine in the dark. A real one will. So it is with a real and an imitation Christian. A genuine follower of Jesus shines anywhere.

"Arise, shine." The business of the Christian is to be up and shining. The sum and substance of all our duty is to shine "for thy light is come, and the glory of the Lord is risen upon thee."

Seekers at the altar should always be instructed to pray and then to receive Jesus. "For as many as received him to them he gave power to become the sons of God, even to them that believe on his name."

"I don't believe we can be holy or that any one is perfect." Get down on your knees in secret with your Bible, open at Matt. v. 48 and say that to God in prayer and then read 1st John, v. 3.

Formality and fervor neither sit in the same pew nor stand behind the same desk. They are strangers to one another.

(Condition) But if we walk in the light (how) as he is in the light we (who are thus walking) have fellowship one with another and the blood of Jesus Christ his Son cleanseth (not pardons) us (who are in the light) from all sin.

The Blessed Springtime

"The time of the singing of birds is come"—the time when nature calls aloud to us and bids us awaken out of the deadness of personal grief, and rejoice in the new manifestation of his beauty that God is making to the world. "Behold, I am alive for evermore, and the dead live in me." Was not this the secret saying which the new verdure was writing all over hills, and which the young patterning leaves and singing birds were repeating in music? It must be well to have ears to hear and heart that could respond with a little flutter of returning joy and thankfulness.—*Annie Keary.*

"My Father's Business"

BY REV. J. D. SMITH, INDEPENDENCE, KANSAS.

Many years ago I heard Bishop McCabe tell his experience with a hack-driver, who took him at midnight from the depot to the hotel; and as he bade him good night, he said, "I hope to meet you in glory"—just those words sent such conviction to the man's heart that he went before morning and demanded of the clerk to let him see the Chaplain. And after earnestly protesting that the Chaplain was tired, he finally yielded and took the driver to the room, where a little later he was converted.

When I heard the story, I said to myself, "What can't we, all of us, be about our Father's business in the same way?" And from that time I have had the privilege of seeing from one to twenty converted to God each year by personal effort.

One of the most interesting cases with which I have come in contact was a young man who hailed me for a ride as I drove in from a funeral in the country. When I asked him if he was a Christian he said he was not. I tried to tell him what Jesus would mean now to every one who would give his heart to Him. I noticed at once that he was interested, although he said that he had been reared in a very ungodly home. Three months after that time he was converted in a Sunday afternoon service, and said in his testimony that at no time had he been able to get away from the conviction that came to him when first spoken to in reference to his need of a Savior.

But I afterward learned the secret of heart-preparation upon the part of this young man. A very dear friend of his and a companion in work had been suddenly killed, and this of course made a very deep impression upon him.

A man converted within a year in my church in the morning service said afterward that since the death of his sister a few months ago, he had had a desire to be a Christian, and that this was the first chance, as he put it, that he had had.

Is it not true in every community—yea, in every congregation, that there is some one who has been startled, so to speak, in regard to their spiritual condition by bereavement or some deep sorrow of some kind coming into their lives?

I wandered for three months in terrible agony of soul and did not know how to find rest; during all that time I went to some kind of a religious service regularly—but no word for a lost soul—no man seemed to care for my soul. The night that I found soul rest I had gone to a Free Methodist quarterly meeting and heard the presiding elder preach, and how disappointed I was that there was no opportunity to seek Jesus! and I had to seek Him as I went home by the side of a dear Christian friend, to whom I poured out my soul's desire, and Jesus somehow came into my life and I felt my sin taken away.

Is it not the business of all God's children to be winning some one to Jesus all the time?

Is it not the business of the Church? Is it not the business of each one who loves our Lord Jesus Christ?

"Wist ye not that I must be about my Father's business?"—*In Central Christian Advocate.*

We reap what we sow; but nature has love over and above that justice, and gives us shadow and blossom and fruit that springs from no planting of ours.—*George Eliot.*

YOUNG FRIENDS

The Winners

REV. D. H. KENNY.

Three rosy-cheeked children together were playing,
Above them the green boughs were tossing and
swaying;
The air was perfumed with the fragrance of flowers,
The earth was all smiles 'neath the touch of spring
showers.

An angel came down from the fair courts of heaven,
Held out a bright crown, which he said would be
given

The child who wished wisest; and thus they began
it:

Each wished for the things they conceived had most
merit.

The First for contentment, in unmeasured portion;
The Second, good health, and good friends, and good
fortune;

The Third wanted nothing for self;—but for others.
Contentment, good health, and good fortune, and
favours.

'Tis easy to guess how the crown-contest ended;
The prize to the Third one at once was extended:
Thus unselfish souls, whether called saints or sin
ners,

In all of life's contest are sure to be winners.
—Baltimore Methodist.

Uncle Chatter on the Boy Who Goes Slow

"Who bides his time, and day by day
Faces defeat full patiently,
And lifts a mirthful roundelay,
However poor his fortunes be.—
He will not fail in any quail
Of poverty—the paltry dime
It will grow golden in his palm,
Who bides his time."

I tell you, boys, there's a great, wholesome, helpful truth in those lines, and you impatient and impetuous youngsters ought to take them to heart even in this age of rush and hot eagerness to push to the front. It is one of the unchangeable laws of success that one shall make haste slowly along nearly all lines of honest effort. And another splendid thing in which I see the hand of Divine Wisdom is the fact that work and lots of it is another condition of success in life. Work and patience. When young people come to me for advice as to their future I always impress upon them if I can the enormous value of work combined with the patience that makes one willing to bide one's time. That old fable that used to be in the school books about the hare and the tortoise was a mighty good one because of the way in which it taught that the race is not always to the swift nor the battle to the strong. The strong sometimes lose in the race because of undue haste and impatience. One of the most successful men I ever knew in my life was from his childhood weak physically, but he left many a great, strong man behind him in the race toward the goal of success. This was simply because of his calmness, his caution and his willingness to wait for results. If ever a man verified in his own experience the truth of the old saying that "The patient waiter is no loser" he exemplified it in his experience. Hundreds of men are proving the words of this ancient maxim to be true just as hundreds of these over-eager and impetuous young fellows are proving that "haste makes waste." That's what it does, boys. It makes waste of a great deal of effort and time that the wise man economizes by going slowly and biding his own time.

Some young fellows are a good deal like the little boy who planted some flower seeds in the ground and then dug all of them up in two or three days in his impatience to know what result was coming from them. That's the trouble with so many young people. They can't wait long enough for the seed they have sown to develop in a natural way. They are too eager for immediate results. They should learn the lesson in the lines I have already quoted and also the lesson in the last stanza of the poem which is as follows:

"Who bides his time, and fevers not
In the hot race that none achieves,
Shall wear cool-wreathen laurel, wrought
With crimson berries in the leaves;
And he shall reign a goodly king,
And sway his hand o'er every clime
With peace writ on his signet-ring,
Who bides his time."

I tell you, boys, it pays to possess one's soul in patience, and to bide one's time in the work of life. Don't forget that.—*The American Boy.*

Friendly Letters to Girls

Nashville, Tenn., March 20th, 1907.

Dear Dulcinea.—

I read with much interest your letter from Miss Godman. I know how you fret because of your dark skin and curly hair. I have been trying, too, to make your sister understand what Miss G. has told you is true, that the time will come when there will be no regrets at having a dark skin and curly hair, for merit and true womanhood will weight the Delcinea of the next century. So I am trying to use my best ability in your sister's home as a physician to show how really pretty a small home may be, when kept perfectly clean. How the plainest food may be prepared fit for a king, how the simplest dress may attract the greatest attention, when the wearer has a beautiful soul. How nothing is really ever lost, and how God really cares for his own and has a wide mission for them. I told your sisters also that even to-day with all the prejudices and discriminations I would not change my dark skin and curly hair. I would rather feel that to achieve the greatest victory hard struggles and much opposition are necessary. It serves as a stimulant to this mortal frame that so soon and often too soon tires when its every path is smooth, where the way is always strewn with flowers—even too much perfume dulls the sense of smell. I told her also how when a child I heard dear Dr. Rust speak on one occasion and he said when a poor boy he knelt down after a hard day's work and looked out into the moonlight and said, "O God, make me a man." Did God answer his prayer? Ask the ones who know him best. Ask the great church of which we are a part. And so as a little harefooted girl I heard this speech, and every day and night of my life since that day, I have prayed, "O God, make me a woman," and I believe in his own time and way he will answer my prayer. And too, D., if you will pray for everything you want, God will not disappoint you. He may not give it just as you ask, but he will give it a thousand times better than you could know how to ask. So, my dear D., if they say your sisters and brothers steal and lie, and are immoral, don't contend, dear girl, that they of other races do the same things; but let us try to do even better than others do—far more is required of us.

Study medicine, D., for in this profession neither color nor creed is known for the woman, and when you have the opportunity and you will often have, be as gentle and kind to your fairer sisters as you are to your own. Show them you consider all women your sisters by right of sex. So I must close my letter, the harvest is ripe and laborers few. I must not write too long a letter. But God bless and keep you. I know it is hard to be contented when all the way seems rough. But in God's own time and way he will cause your ability, your virtue and your womanhood to be as clearly seen, recognized and valued at its true worth, as the woman of any other race. Fret no more, dear girl, I will try from time to time to write and give you some health hints, for health is the first principle to a peaceful life. Don't try to get away from the simple life.

Your sympathizing sister,

JOSIE E. WELLS, M. D.

It's the Hit That Counts

"Boys, it's the hit that counts," said President Roosevelt recently to some middies at target practice.

Yes, boys; it's the hit that counts everywhere. There is such a thing as honorable failure, but honorable success is better. And, do you know, my lads, that success is very much a matter of habit? The habit is usually formed at school, and when once formed it abides. It is true that some boys who were failures at school have succeeded fairly well in after life, but they succeeded not because of the failure, but in spite of it; and failure is always hard to overcome. On the contrary, you watch the lad who succeeds in all his undertakings at school, in the class room, in his examination, in class room contests and in field contests, and if you will follow that lad in his after career you will be apt to find a successful man. It's the habit he has formed of hitting and not missing.—*Richmond Times-Dispatch.*

March Meeting of the Board of Foreign Missions

At the meeting of the Board of Foreign Missions, held in the Board Rooms at 150 Fifth Avenue, New York City, Tuesday afternoon, March 19, two new members were elected. Mr. George I. Bodine, of Philadelphia, takes the place of Mr. F. W. Tunnell, who recently resigned. The Rev. Charles Reuss, pastor of Blinn Memorial Church, New York City, fills the vacancy caused by the death of the Rev. Louis Wallon, of Brooklyn. A memorial minute to the Rev. Louis Wallon was read and adopted.

Dr. Homer C. Stuntz, whom physicians forbid to return to the Philippine Islands for the present, was elected as a field secretary of the Board for the Middle Atlantic Division, an office that has been vacant since the election of Dr. Frank D. Gamewell as executive secretary of the Open Door Commission.

Dr. George E. Stokes, formerly of the Northwest India Conference, was engaged temporarily to conduct part of the work of Dr. Edward M. Taylor, field secretary for New England, who, through illness, is unable to carry on the duties of his office for the present.

Plans submitted for the new Methodist Church House in the city of Panama were approved, and a building committee was appointed to carry out the plans. The building is to be 60 by 30 feet in dimensions, two stories high and made of concrete blocks. The lower floor will be devoted to a church auditorium and a school room, and the upper floor to apartments for the missionary. The plans call for the expenditure of \$7,500.

In response to a communication from Mrs. I. H. La Petra, approval was granted for the erection of a chapel in Santiago, Chile, to be known as the Phillips Memorial Chapel, the masonry for the erection and furnishing of which is to be provided from outside sources.

Provision was made for the homecoming of Mrs. William T. Robinson, of Santiago, Chile, with her children. A furlough was also voted for the Rev. and Mrs. Frank J. Batterson, of Buenos Aires, Argentina.

Permission was given for the return of Dr. Hiram H. Lowry to his work in the Peking University. Dr. Lowry came to the United States in June 1906, for the recuperation of his health.

Upon the recommendation of the Committee on Japan and Korea, out-going expenses were provided for the two children of the Rev. William deL. Kingsbury, who has recently taken up work in the Chinzai Seminary at Nagasaki. A special grant of \$300 was made for printing a vocabulary of biblical and theological terms in the Korean language, a work now in preparation by the Rev. George Heber Jones, which aims at securing uniformity in the presentation of the Christian faith to the Korean people.

Upon the recommendation of the Committee on Southern Asia, provision was made for the homecoming of Mrs. I. W. Robinson and child from Lucknow. Mrs. Titus Lowe from Calcutta. Mrs. A. E. Avers from Bombay and the Rev. William T. Ward from Jagdalour. Approval was also granted for the return of Miss Petalita Molesworth, daughter of the Rev. and Mrs. T. S. Molesworth, of Lahore, India, in order that she may enter school in the United States.

The furloughs of the Rev. and Mrs. H. G. Ozanne, of the North India Conference, and of the Rev. and Mrs. George W. Park, of the Bombay Conference, were extended.

Outgoing expenses were voted for a married man to supply a vacancy at Aimer, and for a single man to reinforce the staff at Muttra, both in the Northwest India Conference.

New finance committees, as nominated by the authorities on the field, were elected for North India, Northwest India, Bengal and Bombay Conferences, and for Central Provinces Mission Conference. The Rev. J. N. West was elected treasurer for North India Conference, the Rev. Rockwell Clancy for Northwest India Conference, the Rev. George S. Henderson for Bengal Conference, and the Rev. A. E. Ayres for Bombay Conference.

Upon recommendation of the Committee on Woman's Mission Work, the appointment of Miss Lulu C. Baker to Hinghua, China, by the Cincinnati Branch was approved.

A life without a purpose is a languid, drifting thing; every day we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is naught.—*Thomas a Kempis.*

SUNDAY SCHOOL LESSON

Second Quarter—Lesson II. April 14, 1907. Title—
"God gives Jacob a New Name."—Gen. xxxii. 9-12.
22-30. Golden Text.—"Rejoice, because your
names are written in heaven."—Luke x. 20.
Hymn No. 514.

(Read Gen. xxix. 35.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

The Hall of Fame in New York is intended to preserve for all time to come the names of those American citizens who, because of their achievements in science, literature, art, war, invention and other commendable causes are thought, by a body of competent judges, entitled to such a distinction. But the number of names to be placed there is limited. Such, however, is not the condition upon which one may have his name enrolled in the Lamb's Book of Life. All who walk in the way of the Lord, whether rich or poor, learned or unlearned, high or low, so far as position in this life is concerned, may rejoice in the fact that their "names are written in heaven." And this is the reward that Jesus offers to those who, regardless of life's hardships, trials, disappointments, and temptations, continue steadfast in the profession and practice of Christian truth. He knew well what His disciples would have to undergo, the persecutions they would have to suffer. He likewise knew the success that would attend their efforts in the propagation of the gospel. Because of the first they would, at times, become discouraged, while, because of the latter, they would rejoice. In the former case they were not to become weak hearted, nor in the latter allow their joy to be excessive. "In adversity look toward heaven and rejoice in spite of trouble; in prosperity and success remember heaven and rejoice above all temporal joy." Hence His words of encouragement: "Rejoice, because your names are written in heaven."

Twenty years have passed since Jacob left the parental roof and went out to seek his fortune. They were years of activity, hard work, and great success. Fourteen of them were given in the service for his wives and six for his flocks. Seeing that the demeanor of labor towards him was not as formerly, he determines to return to his native land. Accordingly he makes known his purpose to his wives and gathering together his possessions returns to the Promised Land. On his way thither he remembers the tricks he had played upon Esau and dreads the meeting that he knows must certainly take place between them. But his old time cunning does not forsake him. What he dared not hope to accomplish by argument, he proposed to obtain by presents. Here again we see "his undiminished shrewdness." "But the crisis of his life and its climax came with his experience when there wrestled a man with him." The following suggestions are apparent and worth while our consideration:

1. It is well to plead the promises of God. "And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee." Jacob was in trouble. He had sent messengers unto Esau who, returning, reported that Esau was coming to meet him with four hundred men. This caused Jacob great fear and distress. He knew not what to do. But in the midst of his distress he remembers God's promise unto him. He lays hold of and pleads it. What a beautiful example for Christians to emulate! God's promises are the same to them as to Jacob. Like Jacob we too get into trouble and become fearful and distressed. When such periods come let us lay hold of and plead the promises.

2. Confession and self-abasement become us in approaching the mercy-seat. Jacob said, "I am not worthy of the least of all the mercies, and of all the truth which thou hast showed unto thy servant." God had been very good unto him and blessed him abundantly. When he went out he had nothing. Now he returns with great wealth. Instead of lifting himself up, however, he debases himself and confesses that he was not worthy of the least blessing that had come unto him. With such a heart God is well pleased. Hence when we come unto God and confess our sins and acknowledge our unworthiness He is always just and ready to forgive us and send us on our way with confidence and great rejoicing. The prayer of the Pharisee was an abomination unto the Lord, while the prayer of the

Publican was like sweet savor unto His nostrils.

3. Deliverance from impending trouble should be sought for at the hands of the Lord. "Deliver me, I pray thee, from the hand of my brother, from the hand of Esau." Jacob knew that Esau was justly angered. His guilty conscience cursed him. But the peril that threatened him drove him to seek deliverance at the hand of God. It was well that he did. We should do likewise. Our enemies may be numerous and powerful, but our God is stronger than they. God says, "Call upon me in the day of trouble and I will answer thee." Let us take Him at His word, and doing so, find protection and deliverance from all who may come against us.

4. We must help God to answer our prayers. This Jacob did. Having made known his desires unto God he prudently endeavors to placate Esau. "Help thyself, and God will help thee," though an old proverb, it is as true now as ever.

5. Solitude is sometimes beneficial. "And Jacob was left alone." Having taken the proper precautions for the safety and protection of his wives, children and flocks, and having sent great gifts unto his brother, he tarries awhile in a solitary place. Suddenly "there wrestled a man with him until the breaking of the day." Just what kind of wrestling, whether physical, spiritual, or visional, is not determined. But regardless of the sense in which we are to take it one thing is sure: Jacob was a better and greater man afterwards than he was before. Therefore, like Jacob, we should, at times,

seek a solitary place when, alone, we may talk, not wrestle with God. Christians should get away from the maddening crowd. The Psalmist says "While I was musing the fire burned." Being thus alone, God will reveal Himself unto us as He does not unto the world.

6. Perseverance is essential to success. The man, because of the breaking of the day, desired to go. But Jacob had learned that his opponent was more than mere man and determines that he should not go until he had bestowed upon him the blessing he desired. "I will not let thee go, except thou bless me." Thus Jacob shows that he realized that great issues were at stake, and regardless of the fact that he would be a cripple for life, he would hold on with might and main unto the end. Those who would be blessed of God must be equally importunate and earnest. They must take no denial. Eternal issues are at stake, hence they must lay hold with all their strength and wrestle until the blessing comes.

7. God never fails to reward faithful efforts. Jacob at last prevails. The man asks, "What is thy name," and on being told says, "Thy name shall be called no more Jacob, but Israel." Thus was he rewarded. Now may he go forth in confidence and peace, for God would go forth with him. "Jacob thus becomes the type of the faithful, persevering, God-fearing, and consequently successful Israelite, whom, if he but do what is right, nothing in heaven or on earth can withstand."

"This struggle and blessing of Jacob has with much right been regarded for ages in the Christian church as the type of the experience of conversion or sanctification of the child of God; and this interpretation finds excellent expression in the hymn of Charles Wesley:

"Come, O thou traveler unknown,
Whom still I hold, but cannot see."
Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic.—April 14.

God Revealed in Christ

John 1. 14.

Passages for reference.—John 14. 9, 10; 2 Tim. 1. 12; 1 John 1. 1-3.

Scripture Basis.—Are we aware that in this topic we are at the very foundations of our faith? Do we realize that this is the key-thought in the interpretation of the Scriptures? Revelation tells us that "the testimony of Jesus is the spirit of prophecy." The Bible tells us of God, but points by prophecy and symbol to Jesus as the One through whom God reveals himself to the world. The statements of the facts in this line are found in the Word. John 1. 14 tells us that the Word which "was with God and was God" was "made flesh and dwelt among us," and in him they "beheld the glory as of the only-begotten of the Father." Again the First Epistle of John speaks of what they beheld as eyewitnesses, which visions brought them into fellowship with both Christ and the Father. Jesus said, "He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" In Heb. 1. 3, Jesus is spoken of in his relation to the Father as "being the brightness of his glory, and the express image of his person." In Second Corinthians, fourth chapter, Paul says that Christ is "the image of God," and that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." "In the face of Jesus Christ" we see God, and that is the place where we get the truest conception of what he is.

The Theme Considered.—*The Word.* The names used in the Bible are significant of the character of those to whom they are applied. "He shall be called Jesus, for he shall save his people from their sins." In like manner he is called "the Word." What is a word? It is a medium of communication by which one person conveys his thoughts to another. So Christ is the word by which God tells his thoughts to the world. Jesus conveys to us God's thoughts toward us and about us: *about us*, that we are in a helpless condition, doomed to the consequences of sin; *toward us*, that he "so loved us as to give his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life." In him we see God's

holiness—opposed to sin; and his compassion—providing a way of escape from sin. Jesus is God's best word to mankind.

A Revelation Necessary. As the Bible tells us of the beginning of sin, it came about by our first parents believing a lie about the attitude of God toward them. The devil led them to distrust his goodness. He was represented as a tyrant, and this falsehood has kept up from the beginning. It was necessary, if God would have the love of men, that this delusion should be removed. God must show men unmistakable evidence that they were deceived. As the lie asserted his indifference to man's welfare, the revelation must declare his love for them. Thus Christ stands before the world declaring in unanswerable speech, "God is love."

A Revelation Probable. If a son had wandered away from home and gotten lost it would be very probable that the father that loved him would do all in his power to let that son know of his anxiety for his return. He will advertise in the public press, he will communicate with the authorities, and do all in his power to get this information to his boy, because he loves him. It is related that a daughter strayed away from the restraints and love of home into a life of dishonor. The mother-love, which is beyond all computation, would not be content till her lost one was restored. She was unable to get any trace of her whereabouts. She felt that the sight of her face might influence the wayward one if she should see it. Accordingly she sent her photographs to the different places where girls of such a life might be apt to see it. Her thought was rewarded, for into one of these places came the daughter, and when her eyes caught sight of the face of her hearthbroken mother, and the message of love, it conquered her, and she retraced her steps to the home she had left and the love she had despised, a repentant, and therefore a forgiven, woman. So it seems that God, the all-loving Father, thought, "If I can only get men to see me as I am, it will touch their hearts and win them back." Accordingly he sent his only-begotten Son, who is "the express image of his person," that he might be revealed to the world "in the face of Jesus Christ." Jesus felt the power of this method, for He said, "And I, if I be lifted up from the earth, shall draw all men unto me." We cannot believe that God would fail to reveal himself.—From *Notes on The Epworth League Devotional Meeting Topics.*

Central Missouri Conference

The Central Missouri Conference of the Methodist Episcopal Church convened its twenty-first annual session, in Trinity Church, Joplin, Mo., at 9 o'clock a. m., Wednesday, March 20, 1907, Bishop David H. Moore presiding. The Lord's Supper was celebrated by the Bishop, assisted by the Presiding Elders. The Conference organized by the election of the following officers: Secretary, Prof. F. S. Bowles, of the faculty of the George R. Smith College; assistants, T. H. Lockwood and S. P. Johnson; Statistical Secretary, R. E. Gillum; assistants, W. C. Ellis, E. P. Geiger and H. A. Henley; Conference Treasurer, G. W. Reeves; assistants, W. A. Bohannon and W. R. Riverre.

Miss M. Freel, one of Joplin's popular public school teachers, delivered the welcome address. It was eloquent and very appropriate, and was highly complimented by all. Bishop Moore responded in a most felicitous mood.

This conference bids fair to become one of the great conferences of our Methodism in the future. Its growth has indeed been very slow—indeed, at times doubtful; but the interesting session just closed exhibited signs of life and activity that give promise of its coming strength and accomplishments. Bishop Moore's presence and frequent talks on the various subjects of interest to the work were a benediction to all present. The interest and enthusiasm that characterized the opening session never lagged at any time during the entire session. As the Bishop had to take the train at 8 o'clock Monday morning, the conference was called to assemble at 5 a. m. Long before that hour arrived the beautiful chapel room of Trinity Church was well filled with visitors and members of the conference, waiting for the appearance of the Bishop.

The benevolent collections amounted to \$600 more than the total of the previous year. For reasons which carried with them sufficient weight to Bishop Moore's judgment, the two churches in Kansas City, viz., Burn's Church and Ashury Chapel, were consolidated. Hereafter the united congregations will worship in the Burn's Church. The Ashury Chapel property will be sold, and the proceeds applied on the debt of the Burn's Church property, corner of 19th street and Woodland avenue.

The characters of the Presiding Elders, W. H. Smith, A. H. Higgs and B. F. Abbott, were passed. Reports of the Effective Elders and the sunnies showed marked progress on all lines of work. Three deaths were reported for the year, viz., Rev. C. M. Keeton, Rev. D. J. Kenoly and Rachel Guyton, wife of Rev. John Guyton.

The dividend of the Book Concern amounted to \$605, an increase over the previous year.

Martin L. Jackson and Henson Baker were continued in the third year's course of studies, the former to be credited with the books which he had completed this year.

T. W. Fulghem and H. T. Reeves were admitted into full connection, the latter elected to deacon's orders. J. M. Smalley and John Guyton were continued in the third year's course of studies, the former being credited with the studies which he had completed. M. T. Hooks and A. R. Martin were advanced to the fourth year's course of studies, the former being elected to Elder's orders. S. P. Johnson, having completed the fourth year's course of studies, was elected to Elder's orders.

A. Poston and R. G. Williams were advanced to the second year's course of studies. I. F. White was discontinued.

S. L. Evans, J. A. Grant, P. H. Atkins and J. P. Bishop were located. F. C. B. Washington was continued in the Supernumerary relation. H. A. Henley and F. H. Small were granted Supernumerary relation. L. F. Payne was granted a supernumerary relation at his own request.

The Supernumerary preachers are: I. Cato, A. Coleman, H. Baker, T. L. Francis, A. Hubbard, William McCutchen, I. W. Payne, William Wheeler, F. H. Small and H. A. Henley.

Monroe Denny, L. R. Grant, Cornelius Cato, Ward Gough and O. T. Whaley were received on trial. J. A. C. Wade was transferred from the Lincoln Conference to this conference. J. A. Cox, on his credentials from the Cumberland Presbyterian Church, was recognized as a Local Deacon.

The special committee, in the case of M. T. Hooks, found him not guilty of abandoning his work, as was charged against him.

By a rising vote of the conference letters of sympathy were ordered sent to Bishops Fowler and

Hamilton in their illness. Telegrams of congratulation were exchanged between the St. Louis conference, which was then in session at Clinton, Mo., and the Central Missouri Conference.

Anniversaries of all of the Connectional Societies were largely attended. Drs. I. G. Penn, I. L. Thomas, E. M. Jones, R. E. Jones and I. L. Lowe, President of the George R. Smith College, made stirring addresses in representing their respective departments. The George R. Smith College is enjoying, in some respects, the most prosperous year of its history. About 160 students are enrolled. The Women's Home Missionary Society, the Women's Foreign Missionary Society and the Conference Epworth League, were addressed by Mrs. Anna Henley, Mrs. H. G. Gibson and Mrs. Whaley, respectively, and others. The conference raised \$202.25 for the Home Missionary Society.

Evangelistic services were conducted every afternoon by Dr. R. E. Gillum and others. These services were spiritual uplifts to the people. Eight souls were happily converted, and five of them joined the church.

F. D. Avant preached the Missionary Sermon.

On Sunday, at 10:45, the Bishop preached from Hebrews 11:24-26. It was, indeed, a great discourse. It thrilled and delighted the hearts of his congregation, which filled every available space of the chapel room. H. T. Reeves was ordained a deacon, and S. P. Johnson and A. R. Martin were ordained elders, at this service. At 3 o'clock very impressive memorial services were held, in memory of C. M. Keeton, D. J. Kenoly and Rachel Guyton. At night the Rev. Bariah McCain preached.

Triers of Appeals: W. H. H. Brown, G. W. Reeves, J. L. Smith, R. Davis, J. M. Harris, R. H. Smith and R. E. Gillum.

Sunday, the 21st of April, was set as a day for special collection for our ruined churches in San Francisco. F. S. Bowles was appointed to preach the Missionary Sermon. The next session will be held in Union Memorial Church, St. Louis.

STATISTICS.

Sunday Schools	183
Officers and Teachers	594
Number Scholars	3,928
Number Probationers	897
Full members	8,433
Adults baptized	296
Infants baptized	164
Church property	\$286,063.00
Parsonage property	\$24,000.00
Raised for Missionary Society	\$834.25
Raised for Church Extension	\$269.50
Raised for Freedmen's Aid, etc.	\$836.95

Respectfully yours,

J. WILL JACKSON.

APPOINTMENTS—1907.

ST. JOSEPH DISTRICT.

A. H. Higgs, Presiding Elder, Marshall, Mo.

All appointments are in Missouri, except as other also indicated.

Armstrong, Henry T. Reeves, Arrow Rock Circuit (G. W. Wynn); Butler, W. C. H. Brown; Buxton, Ia., (—); Columbia, G. B. Abbott; Des Moines, Ia., O. A. Johnson, J. M. Harris; Fayette, W. J. Deboe; Fulton, J. H. McAllister; Glasgow, W. C. Ellis; Glasgow Circuit, (Edmund Diggs); Harrisonville Circuit, (—); Independence, O. A. Johnson; Kansas City: Centennial, J. Will Jackson, Jas. M. Harris; Clark (Preston Overton); Mexico, Thornton H. Lockwood; Moberly, J. D. Evans; New Bloomfield Ct., Robert G. Williams; New Franklin Ct., (T. W. Lroyles); Oskaloosa, Ia., W. L. Lee; Rand Springs Ct., (H. McAdams); Richmond, M. T. Hooks; Slater, James L. Smith; St. Joseph, Daniel Mitchell; Sturgeon and Yates, J. W. Thomas.

ST. LOUIS DISTRICT.

Benjamin F. Abbott, Presiding Elder, 703 N. Osage Street, Sedalia, Mo.

All appointments in Missouri, unless otherwise indicated.

Bowling Green, W. R. Riverre; Clarksville Ct., George Grady; Curryville Ct., (—); Danville Ct., Cornelius Cato; De Soto and Festus, Alonzo A. Tolson; Elsberry Ct., John H. Noland; Farmington, John C. Guyton; Foristell, (—); Fredericktown, J. W. Patton; Hannibal, O. E. Whaley; Ironton and Potosi, (—);

Jacksonville and Pittsfield, Ill., W. W. Goff; Lebanon and Marshfield, (—); Louisiana, Silas P. Johnson; Montgomery, Berlab McCain; Poplar Bluff, Andrew J. Williams; Rolla, Beverly D. Dixon; St. Charles, Robert H. Smith. St. Louis: Baden, Albert Paston; Bridgeton and Hemlock Park, J. M. Smalley; St. James, Elijah P. Geiger; Union Memorial, R. E. Gillum; Springfield, Ill., W. Fulgham; Troy, F. D. Avant; Truesdale and Jonesburg, A. R. Martin; Wellsville Ct., J. H. Boone; Wright City and New Florence, J. A. C. Wade.

SEDALIA DISTRICT.

W. H. Smith, Presiding Elder, 235 W. Johnson Street, Sedalia, Mo.

Beaman Ct., (—); Blackburn Ct., (Monroe Denney); California Ct., (G. W. Ball); Cynthiana, R. H. Young; Clinton, William Divers; Dresden Ct., (—); Georgetown Ct., (S. W. Hawkins); Green Valley Ct., (—); Holden, H. G. Gibson; Joplin, R. G. Smith; Knob Noster Ct., (Green Eynard); Lexington, LeRoy Woolrich; Malta Bend Ct., Christopher Tays; Marshall, G. W. Reeves; Mt. Vernon Ct., Benj. F. Bateman; Neosho Ct., (A. D. Holder); Osceola Ct., L. R. Grant; Sedalia, Richard Davis; Smithton Ct., (—); Springfield, W. H. Wheeler; Sweet Springs St., Richard Rush; Versailles Ct., Dennis Payton; Warrensburg, W. A. Bohannon; Wellington Ct., M. L. Jackson; Windsor Ct., (H. Baker). Frank S. Bowles, Professor in Geo. R. Smith College, Member of Sedalia Quarterly Conference.

The Church and Women

The truth of woman suffrage is based on first principles, and is so simple that it slips through the grasp of many people. The best position that woman has had for ages is not as many suppose, in the home, but is in the Christian church. Before the Anglo-Saxon home, as we know it, existed, the early Christian church, discarding the standard of paganism, had placed woman forever on an equality with man in the light of the kingdom of God. "In Christ's kingdom there is neither male nor female," said Saint Paul.

The signs of the times are for the development and the fulfillment of the early Christian spirit. A moralizing of the individual and the discovery through science of the material universe, have made possible a belief that the kingdom of Christ may be identical with the earthly cosmos. Certainly, the new theology lays all emphasis on the attaining of heaven through the slow education of earthly experience. The awakening for political morality is due to the belief that God will judge man for public as well as private acts. This discovery of the far wider scope of the kingdom of God will bring, as an inevitable sequence, woman into active share in government. She cannot be lifted to heaven "on flowery beds of ease," neither can she through marriage to any man, however just. We are left to think that our ancestors, who lived and died by the old theology, who carefully separated their acts toward God from their acts toward man, must have had some surprises when they reached the other world.

The age-long division of labor between the sexes is now outgrown and has become an evil. A wider conception of individual duty is needed. House-keeping and the raising of children need men specialists; public affairs need women.

"The old order changeth, yielding place to new,
And God fulfills Himself in many ways,
Lest one good custom should corrupt the world."

FLORENCE GARVIN.

A faultless diamond held between you and the X-Ray is invisible. The least flaw of any kind shows. So does the setting it is in, but not the diamond. "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory" that kind of a Christian placed between you and Jesus like the pure diamond will be invisible save the setting—the body. Through such a life as that nothing but Jesus is seen.

"I don't profess as much as some folks do." What if you don't? It is not what you profess that counts but what God commands. "Be ye holy." "Be perfect." "Be ye clean, that bear the vessels of the Lord." These and other like commands are what we will all be held responsible for at the Judgment.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE NEGRO A VOTER

[Continued from Page One.]

an important factor in society. Such a man, whether black or white, makes a better individual, a more intelligent citizen and a more useful factor in our industrial system. Viewed from every standpoint, it is the duty of the church and the State to do all in their power to elevate and enlighten the Negro race; and the man, whether minister or statesman, who teaches to the contrary has not yet apprehended his duty to his neighbor, his community and his God. One thing is certain, the church will never relinquish her effort, but rather increase it, to aid in the moral, the mental and the religious development of the Negro race. This has been her position since the emancipation of the black race, and it will continue to be her position for all time to come."

SELF-HELP AT SAMUEL HUSTON COLLEGE

In order that girls might have school rooms in which to sleep in the main building, it was necessary to erect a building for laundry purposes at Samuel Houston College, at Austin, Texas. Hence, the teachers and students, without outside aid, raised \$515 in cash to purchase lumber, nails, paint, tools, etc. With this material, President R. S. Lovinggood, the gentlemen teachers, and the boys erected a substantial building, which is 20x40, a story and a half high, covered with tin, two coats of paint; four large rooms. Value \$1,200. The boys donated \$300 worth of labor.

In less than seven years Samuel Houston College has enjoyed remarkable prosperity during the administration of President Lovinggood. Burrowes Hall has been finished at a cost of \$10,000; Boys' Hall, \$12,000; laundry building, \$1,200; temporary boys' hall, \$700; Eliza Dee Home for girls, \$5,000; six pianos bought; this year installed sewer system at a cost of \$2,200; three typewriters purchased, 1,000 chairs, splendid furniture; a faculty of 15 constructed; printing outfit installed costing \$600. There are 503 students at this writing. How is that for progress?

STATUS OF BISHOP HARRIS

The formation of the Methodist Church of Japan, raises an interesting question as to the status of Bishop Harris. The *Central Christian Advocate* discusses the question with clearness. It says:

"Pursuant to the action of the last General Conference, the General Conference of the Methodist Episcopal Church, South, and the governing body of the Methodist Church of Canada, the churches in Japan adhering to these denominations are to be united and formally organized into the Methodist Church of Japan. At the same General Conference in Los Angeles, Merriman C. Harris was elected missionary Bishop for Japan and Korea. Bishop Harris is in all probability the most acceptable and influential Protestant in Japan. Should the new Methodist Church of Japan adopt the episcopal form of government, as is entirely probable, and should it wish Bishop Harris to exercise episcopal functions in the new body, could he do so without surrendering his jurisdiction over Korea and indeed without surrendering his place in the ministry and membership of the Methodist Episcopal Church? It is an interesting question, and one which in all probability will face Bishop Harris in the next few weeks.

"It is not a sufficient answer to say that our church will still have important interests in Japan after the organization of the new order of events. We will have colleges, etc., which are not, as we understand it, to be taken over by the new body. But this is wide of the question, since, no matter what we may or may not possess after the union is effected, the question is, Can Bishop Harris be a Bishop in two denominations at one and the same time?

"If we are to decide his course by the chart of experience, it is safe to say that Bishop Harris can be a Bishop in the Methodist Episcopal Church, making his reports to the proper tribunals, taking his part in the annual missionary committee meetings, administering our interests in Korea, etc., and at the same time be a full Bishop of the Methodist Church of Japan.

"Thomas Coke, D. C. L., was at one and the same time a member of the Wesleyan Methodist connection in Great Britain and a Bishop in the Methodist Episcopal Church in the United States of America. Dr. Coke was set apart 'for the episcopal office' in the Methodist societies in the United States, September 2, 1874. He landed in New York in November. He presided at the 'Christmas Conference,' when our church was organized. He 'ordained' Francis Asbury a Bishop. He returned to England in November. He came to America again in 1787, 1789, 1791, 1792, 1786, 1797, 1800 and 1804. However, he lived most of his time in England and Ireland. He retained his connection with the Wesleyan Conference in England as long as he lived. In 1797 he was president of the British Conference.

"It is true that he was so much absent from the United States that his relation in the course of time became merely nominal. He conceded that the General Conference had the right to depose or suspend him without the process of trial or impeachment. Accordingly, in 1813 (Dr. Coke died at sea, 1814), for example, in accordance with Dr. Coke's understanding of the matter, as expressed in 1808, the Minutes read:

"Question 6: 'Who are the Bishops and Superintendents?'

"Answer: 'Francis Asbury and William McKendree.' N. B.—Dr. Coke, at the request of the British Conference and by consent of the General Conference, resides in Europe. He is not to exercise the office of superintendent among us in the United States until he is recalled by the General Conference, or by the Annual Conferences, respectively.

"Dr. Coke never visited America after 1804.

"The General Conference which elected and consecrated Bishop Harris missionary Bishop for Japan and Korea, provided also for the creation of the New Methodist Church of Japan. Were Bishop Harris by the suffrages of the new church called to preside over that body and to administer episcopal functions in it, the authority of precedent would demonstrate that he would not thereby forfeit his membership or position in the Methodist Episcopal Church; that he would make the customary reports to the proper boards and to the next General Conference, and that at the proper time the next General Conference and the General Conference in Japan would fix what, after 1908, would be his relations both to the mother church in this country and to the church she has assisted in creating in Japan."

THE CHURCH INSURANCE COMPANY

There has been considerable dissatisfaction among our brethren occasioned by the National Mutual Church Insurance Company of Chicago, Ill., putting no class on all the property of our Colored Conferences. In the seventh annual report of that company the following paragraph occurred:

"We regret to have found it necessary to largely increase the rates on the property of our colored brethren in the South, except brick buildings in cities having water works, because of the large loss ratio thereon, due mainly to defective construction of buildings and lack of systematic care."

At the eighth annual meeting of the directors of this company the subject of premiums and policies on church property among our people was thoroughly discussed and the following resolution unanimously adopted:

"Whereas, certain language in the seventh annual report of the Board of Insurance seems to imply a discrimination against the church property of our colored brethren in the South; therefore

"Resolved, That we disclaim all intent of making such discrimination against such property;

"That we recommend that the insurance rate for all church property shall be based on the nature of the risk in each and every case.

"We further recommend that in all cases applications for insurance on property improperly constructed or cared for be refused until such defects are remedied."

We think this adjustment entirely satisfactory. If each case offered is considered on its merits we can ask nothing more. Some of our churches are among the best risks to be had by any insurance company; they are located on water mains and properly constructed. We are glad of this recent action by the Board of Insurance and hope that our brethren will stand by the company.

JAMESTOWN EXPOSITION NOTES

Definite arrangements have been concluded for an exhibit from the industrial and art divisions of the Armstrong Manual Training School at Washington, D. C. This display will be large and comprehensive and is certain to attract favorable comment. Principal, W. Bruce Evans will have general oversight of the exhibit, while the mechanical features will be under the direction of Mr. Arthur C. Newman, an expert in this particular line of work.

Miss Frances B. Spencer, a talented young lady, formerly of Cincinnati, Ohio, has prepared a beautiful exhibit of hand-painted china, valued at more than \$500. Miss Spencer's artistic ability is a natural gift, as she has had little special training and carrier no diplomas. Her work is much sought after, and is all the more to her credit, because of its testimony of the inherent capacity of the race to grasp the fine arts.

There will be a substantial reduction in railroad rates to Jamestown, of which due announcement will be made. All roads lead to the great Exposition from April 28 to the frosts of fall-time, and everybody will have an opportunity to witness the thousand and one evidences of progress made by both races in the past three centuries.

Colored visitors will have access to every portion of the Exposition. Every building will be open to them on equal terms with all other visitors.

An instructive illustration of the advancement of our people in the scientific practice of medicine and surgery will be a special building in which there will be an Emergency Hospital, under the direction of a colored physician and attended by colored nurses. The room will be fitted up with exhibits showing the work of colored physicians and such medical colleges and hospitals as are under their supervision. The Executive Committee has appointed the following sub-committee to act and to arrange for the details of this highly significant exhibit of the race's professional development: Dr. A. M. Curtis, Washington, D. C., Chairman; George C. Hall, Chicago, Ill.; Dr. R. F. Boyd, Nashville, Tenn.; Dr. W. A. Warfield, Washington, D. C., and Dr. Joseph France, Portsmouth, Va. All are well known and stand at the head of their profession.

An agreement was entered into yesterday between the Executive Committee designated by the General Government to prepare the Negro Exhibit at the Jamestown Ter-Centennial Exposition, and Miss Meta Vaux Warrick, of Philadelphia, a sculptress of international repute, by which the latter is to furnish a series of illuminated tableaux of the history of the Negro race from the landing of the first boatload of African slaves on the James river in 1619 to the present day. It is Miss Warrick's plan to show by the construction of appropriate models, dramatic groupings and the use of suitable scenic accessories to trace in chronological order the progress of the Negro people in all the arts of civilization. There will be fifteen model groups, each of the basic dimensions of ten feet long and ten feet wide, the figure to be one-fourth life-size, making in all an exhibit covering more than 15,000 feet of floor-space.

The several studies of Negro life to be worked out by Miss Warrick will include the landing of the slaves at Jamestown; Negroes working in a cotton field, suggestive of the race's industrial be-

ginning; an escaping slave, typifying the instinct for freedom; the first African Episcopal Church, founded at Philadelphia in 1816 by Richard Allen, illustrating the awakening of the religious spirit; the Negro as a soldier, testifying as to the valor of the black man in all the wars of the Republic; as the faithful protector of the family of the absent master, a tribute to the intense loyalty to what he regarded as a sacred trust. Further will be shown the start for citizenship, following emancipation, and the thirst for education and enlightenment, reflected in the primitive school-house and the typical body of Negro students, busy with their books. The constructive period of the race's period is then given, showing the Negro as a farmer, as a mechanic and as a banker. Then comes the era of the higher mental and moral development, including the graphic representation of the modern race church, of imposing architecture; the Negro in a handsome home; the Negro poet, the orator, the painter, the physician, and a striking example of the race's improved community life, bringing into requisition the figures of a number of familiar characters who have made a striking impress upon the history of the Negro people.

Miss Meta Vaux Warrick, who enters at once upon the task here described, is a young colored woman of rare intelligence, originality of conception and unfailing industry. Her career is indicative of what can be accomplished in an untrodden field by a woman of determination, push and persistence. Her education was acquired in the Drexel School of Fine Arts in Philadelphia, of which city she is a native and a descendant of one of the oldest and best known families in that section of the country. She has taken supplementary courses in several of the leading art institutes in Paris, France, where her productions have won marked favor at the hands of some of the connoisseurs of that centre of taste and expert criticism. The high reputation of Miss Warrick as an artist and conscientious worker is sufficient guarantee that her creation will be worth coming many miles to see. Indeed, the Executive Committee expects this historical record of the race's marvelous progress in three hundred years of struggle and achievement to be one of the most vivid, comprehensive and instructive features of the entire Exposition. A small series of a like nature was displayed at the Paris Exposition, and attracted great attention from the social economists of the Old World.

Assurance has been given that several of the most notable of the paintings of Henry O. Tanner, which made him famous, will be on exhibition in the art department of the Negro exhibit at Jamestown. One, now in the possession of the Wannamaker family, of Philadelphia, and for which a round sum was paid, has been loaned to the exposition company for the occasion.

All wealthy people are not heartless and sordid. Many of them are profoundly interested in the world's betterment. No American woman is better loved than Helen Gould; her wealth opens not the hearts of the many but her queenly character. She is the King's daughter. Each year she spends \$450,000 for the maintenance of a club house for sailors. To these men of the sea she gives each year one thousand Bibles and on the fly leaf of each Bible she writes her name and an appropriate scripture verse. When others are seeking amusements Helen Gould is attending some prayer meeting. She often goes aboard a man-of-war at the Brooklyn Navy Yard and prays with the sailors. Then in an almost irresistible way she will ask a sailor, "Don't you want to be a Christian?" Truly Helen Gould is a servant of the Most High.

Representative Negroes of Kentucky will seek to recover a part of the million dollar endowment of Berea College, since Negro students are no longer admitted to that school. A division would only be fair, since the endowment was created with the idea of educating Negroes as well as the whites.

Morris Methodist Episcopal Church at High Point, N. C., was destroyed by fire March 23. This structure was practically new and was one of the few brick churches of the North Carolina Conference. The pastor, the Rev. J. C. Robbins, plans to rebuild at once and will be grateful for contributions from any source.

Personal and General

Gipsy Smith is attracting considerable attention in Atlanta, Ga.

Dr. Louis Albert Banks, pastor, in one year has received into Trinity Church, Denver, Colo., 1,029 members.

Bishop Earl Cranston is accompanied to Japan by his son, United States District Attorney Earl Cranston, of Denver.

Dr. Booker T. Washington contributed to the March number of the *Van Norden Magazine* an interesting and able article on the Negro question.

The Rev. J. M. Marsh, our pastor at West Point, Miss., represented the SOUTHWESTERN at the Lincoln Conference. He did us good service.

Hanson Place Church, Brooklyn, on a recent Sunday gave \$3,000 for the fund of the superannuated preachers. The Rev. Charles Edward Locke is pastor.

Mr. and Mrs. C. C. Crowell, of Blair, Nebraska, have given their \$80,000 residence to Nebraska Methodism as a home for its superannuated preachers and deaconesses.

Mr. Thomas W. Knight, of Spokane, Washington, spent a few days last week in the city, visiting his sister, Mrs. H. K. McArthur, whom he had not seen for forty years.

Mrs. Blanche Wilson, of Circleville, Ohio, sister of Mrs. W. A. Richardson, of New Orleans, and Mrs. Johnson, also of Circleville, spent several weeks in the city recently.

Mrs. Johnson, wife of Dr. J. M. Johnson, of the Houston District, Texas, is quite sick. Mrs. Johnson's illness necessitated Dr. Johnson's giving up some dates on a recent lecture tour.

Prof. H. L. Billups, M. S., of Wiley University, made an effective appeal for the SOUTHWESTERN at the Central Missouri Conference. The professor is popular in Missouri and deservedly so.

The first educational issue of the *Christian Index*, in the history of the Colored Methodist Episcopal Church, issued under date of March 30th, is a very interesting and well-illustrated number.

Gilbert Industrial College has installed a broom making plant under the direction of Acting Principal Reynolds. The editor is grateful to the broom makers for a beautiful and substantial whisk-broom.

The Rev. J. C. Hibbler, pastor St. Stephens Methodist Episcopal Church, Yazoo City, Miss., will deliver the Commencement Sermon at the ensuing Commencement of the Alcorn A. and M. College of Mississippi.

Rev. and Mrs. Wilson Lemons, of Opelousas, La., announce the marriage of their daughter, Miss Mary Stella to Mr. Benjamin Stickney. The ceremony took place Tuesday, April 2, in St. Mark's Church at Opelousas.

The Rev. Thomas Dixon recently gave the First Baptist Church, colored, of Raleigh, N. C., a memorial window. After Dixon's insult to Negro womanhood it is rather strange that a Negro church would receive at his hand any favors.

The Mississippi Negro Business League has issued a book of more than 80 pages, giving a full and interesting account of the meeting held in Jackson, Miss. Dr. W. A. Scott is the compiler. The Hon. Charles Banks is the inspiring leader of the Business League of Mississippi.

The Rev. W. Hartley Jackson announces that the last cent of indebtedness on Wesley Tabernacle Methodist Episcopal Church, Galveston, Texas, has been paid and the church will be dedicated May 26, at which time the mortgage will be burned. Brother Jackson has just closed a revival with 106 conversions.

Mr. Ray Stannard Baker contributes to the April number of the *American Magazine* an article on "Following the Color Line," which is an authentic historical presentation of the Atlanta massacre. This article as a narrative of that awful tragedy is the most complete and perhaps the fairest yet published.

The Rev. A. J. McNair, D. D., pastor of St. Stephens Methodist Episcopal Church, Yazoo City, Mississippi, has been appointed by Bishop Berry presiding elder of the Jackson District. Dr. J. C. Hibbler, who was assigned to this district at the last session of the Mississippi Conference, becomes the pastor of St. Stephens, succeeding Dr. McNair.

Mrs. E. H. McKissack, of Holly Springs, Miss., is in Nashville, Tenn., visiting her son, Dr. A. C. McKissack, who finished his course in medicine at

Meharry March 29. Mrs. McKissack expects to visit England and is preparing to start from New York early in the month of May in company with Dr. Edw. P. Jones and wife, of Vicksburg, Miss.

Charles H. Mahoney, a Negro student at Olivet College, Michigan, has won high praise by a recent oration on "The Negro, a Man," which old professors say was the finest ever given by a student there. Mahoney is from Decatur, Mich., a member of the Methodist Episcopal Sunday school there, and his parents highly respected members of our church there. He went to Olivet from the Decatur High School, through help from a scholarship.

Dr. A. C. McKissack, A. B., whose name appears in the roll of the recent graduates of Meharry Medical College, is the son of Prof. and Mrs. E. H. McKissack, of Holly Springs, Miss. Dr. McKissack, while in his junior year at Meharry, passed the Tennessee State Medical Board and during his senior year did a general practice as far as his classes would permit. The doctor is quite talented and we predict for him a successful career as a physician.

Bishop Walden, Secretary of the Board of Bishops, announces that, because of necessary changes in the Episcopal Plan, the following Conferences will be held as here indicated: East German, Brooklyn, N. Y., April 18, Bishop Warren; East Swedish, Brockton, Mass., April 11, Bishops Mallalieu and Goodsell; New York East, Bridgeport, Conn., April 10, Bishop Goodsell; Northern New York, Gouverneur, April 17, Bishop Wilson; Troy, Saratoga, N. Y., April 10, Bishop Wilson.

The Commencement of George R. Smith College, Sedalia, Missouri, is announced for April 23-30. The Rev. Richard Davis of Sedalia will preach the Baccalaureate Sermon Commencement Sunday, April 28. The Rev. W. H. Wheeler, of Springfield, Mo., who is among the able young men of the Central Missouri Conference, will preach the College Sermon. The Rev. C. M. Lowe, Ph. D., Litt. D., will give the College Oration. He is well known as an educator, author, lecturer and preacher.

Dr. A. B. Leonard thus sums up the work accomplished in India since he began his duties as Missionary Secretary eighteen years ago: "Then there were three Conferences, now there are nine, a gain of six; then 141 missionaries, now 334, a gain of 193; then 1,380 native workers, now 4,895, a gain of 3,515; then 9,847 communicants, now 150,000, a gain of 140,153; then 911 Sunday-schools, now 3,267; a gain of 2,356; then 54,789 Sunday-school pupils, now 138,507, a gain of 93,628; then 87 churches, now 338, a gain of 251. Then our church property was valued at \$353,767; now at \$710,000—a gain of \$362,183."

It is estimated by the Government Census Bureau that there are now nearly 8,000,000 more people in the continental United States than there were six years ago. This estimate is based upon figures compiled by the Census Bureau in a special report recently issued. According to its estimates the population of continental United States in 1906 was 83,941,510, an increase over 1900 of 7,946,935. The population of the United States inclusive of Alaska and the insular possessions in 1906 was 93,182,240. The growth in population in continental United States from 1905 to 1906 was 1,367,315. Computed on the basis of the estimate, the density of population of continental United States in 1906 was 28 persons per square mile, compared with 26 in 1900. The five leading cities and estimated population in 1906 are: New York, 4,113,046; Chicago, 2,049,185; Philadelphia, 1,441,735; St. Louis, 640,220; and Boston, 602,278.

The Texas School of Methods will be held in Samuel Houston College, Austin, Texas, June 25-July 30. This is the only high grade summer school for colored teachers in Texas endorsed by the State Teachers' Association and recognized by the Superintendent of Education, who hopes "that the State School of Methods for Colored Teachers at the City of Austin may have a large attendance." The following strong and representative faculty will have charge of the instruction: L. G. Anderson, Conductor, Austin; J. R. Reynolds, Wiley University, Marshall; B. T. Wilson, Guadalupe College, Seguin; Chas. Atherton, High School, Houston; R. S. Lovinggood, Sam Houston, Austin; J. R. Morris, Public Schools, San Antonio; Miss J. L. Caldwell, High School, Dallas; J. H. Crawford, Prairie View, Prairie View; J. E. Clayton, High School, Manor; J. R. Gibson, High School, Galveston; N. W. Harlee, High School, Dallas; J. G. Osborne, Bishop College, Marshall.

Lincoln Conference

By James N. Wallace, A. B., B. D.

The fifth session of the Lincoln Conference was held in Spencer Chapel, Muskogee, I. T., March 14. The reports revealed the fact that the benevolent collections were doubled, also the membership. This is remarkable for a young conference. The perturbed multitudes of the South are emigrating West, because here they enjoy sweet liberty and are permitted to work out their own destiny without proscription and oppression.

Owing to misconnections of trains Bishop David H. Moore did not arrive until Thursday afternoon. Rev. D. G. Franklin, D. D., presiding elder of the Southern District, presided during the organization of the conference. A. W. Talbert was re-elected secretary; assistants, B. F. Swindell, C. R. Ross. J. A. C. Wade was re-elected treasurer; assistants, H. T. Canady, D. Bruce. J. C. Williams was re-elected statistical secretary; Geo. T. Wooten, assistant. The usual committees were appointed.

Bishop Moore opened the conference for business Friday morning. The welcome addresses were made the order of the day at 11 a. m. Hon. W. J. Sullivan represented the city, Prof. A. G. W. Sango delivered a spirited address on behalf of the Baptists and Creek Freedmen's schools, Rev. J. E. Toombs, of the African Methodist Episcopal Church, delivered an address on behalf of the Methodists. The welcome address rang with enthusiasm and the visitors were made to feel welcome to every joy and comfort that the good citizens of Muskogee are capable of giving. H. T. S. Johnson and Bishop David H. Moore responded on behalf of the conference in thrilling words of eloquence and power.

Bishop Moore won the hearts of the brethren by his broad and generous spirit. He has no equal on the Board of Bishops in his executive ability. He has keen foresight in the most intricate questions and conditions. His rulings were strict and according to the Discipline, yet he was as kind as a father. The Conference voted that the Board of Bishops return him next year.

Special visitors were Dr. E. M. Randall, General Secretary of the Epworth League; Dr. E. M. Jones, of the Sunday School Union; Dr. R. E. Jones, of the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. I. W. Jennings, representing the Book Concern; Rev. B. F. Ahhot, Presiding Elder of the St. Louis District of the Central Missouri Conference; Dr. R. H. Smith, St. Charles, Mo.; Dr. R. E. Gillum, representing the Commission on Aggressive Evangelization; Dr. J. C. Floyd, representing the Board of Foreign Missions; Dr. I. L. Thomas, of the Board of Church Extension; Dr. I. L. Lowe, George R. Smith College; Mr. Marsh, of the SOUTHWESTERN CHRISTIAN ADVOCATE; Dr. I. Garland Penn, Assistant General Secretary of the Epworth League; Dr. E. S. Stockwell, Superintendent Indian Mission.

The various causes of the church were ably represented and our work in this part of God's beautiful country has received a new impetus and the membership and friends are more enlightened upon the mission of the great church.

Bishop Moore preached at the beautiful Hinton Theater Sunday morning to a large and appreciative audience. This was the largest gathering ever held among our people in the history of Muskogee. The Bishop thrilled his audience with his sweet message of love and inspiration. At this service the following were ordained as deacons: J. A. Peters and R. D. Shumpert; as an elder, P. A. Taylor.

The following were received into full membership of the Conference: James N. Wallace, W. W. Cowen, D. Cohurn, G. E. Trower. R. D. Shumpert was received on trial.

The following were transferred to the Colorado Conference: H. South, G. E. Trower, J. E. Williams and C. W. Holmes.

The appointments were read Monday morning and the brethren went away with new zeal to double their reports next year.

CONFERENCE NOTES.

Dr. I. L. Thomas delivered an eloquent sermon, replete with wisdom and information, Sunday afternoon, that will long reverberate in the hearts of his many admirers.

Dr. E. M. Jones captured the brethren by his

anniversary address in the beginning of the Conference and left for Boley, I. T., a colored town, to preach in our church Sunday evening.

Dr. E. Garland Penn immediately became a favorite among the brethren after his arrival Wednesday afternoon, and proceeded to pump new life and zeal in the work of the Epworth League.

Dr. R. E. Jones delivered a powerful message to a packed house Sunday evening. The people showed their appreciation by giving him a large subscription list for that magnificent paper, the SOUTHWESTERN. His lecture to an appreciative audience Monday evening, after the conference, was received with a hearty applause.

Dr. E. M. Randall was at his best when he spoke to a crowded audience Saturday evening on "The Mr. W. A. Allen is chorister.

Dr. D. G. Franklin was denominated as "Deputy Bishop" by Bishop Moore. This needs no comment, because he merits it.

The good people of Muskogee invite the conference to come again.

The Spencer Chapel choir rendered beautiful music during the entire session of the conference. They sang songs from Excells No. 3 and "Songs of Faith and Hope." This is the best choir in the city and the Lincoln Conference, so pronounced by the visitors. Mrs. M. A. Price is organist and Mr. W. A. Allen is chorister.

LINCOLN CONFERENCE APPOINTMENTS, 1907

GUTHRIE DISTRICT.

W. F. Smith, P. O., Shawnee, Okla.

Ardmore, A. W. Talbert; Ardmore Ct., B. F. Whitaker; Chandler, (); Chickasha, R. D. Shumpert; Guthrie, B. J. Donnell; Guthrie Ct.,

Delaware Conference Appointments, 1907

The forty-fourth session of the Delaware Conference was held at Camden, New Jersey, March 13. Rev. J. C. Dunn is pastor. Bishop Daniel A. Goodsell presided at the Conference sessions.

After five days' sessions, on Monday evening, March 18, the Bishop announced the appointments for the year:

CAMBRIDGE DISTRICT.

J. R. Brown, Presiding Elder.

Alreys, Geo. T. Townsend; Beekwith, Geo. R. Hollis; Bridgeville, Del., J. W. Fenderson; Cambridge, A. L. Martin; Cambridge Circuit, J. L. Parker; Church Creek, Jose Angulo; Crapo, I. D. Payne; East New Market, M. H. Horsey; Federalburg, C. W. Moore; Frankford, Del., C. W. Downs; Harrington, Del., J. H. Grinnage; Hurlock, J. W. Bowling; Laurel, Del., D. A. Riddout; Lewis, Del., J. W. Cook; Lincoln, Del., F. C. Wright; Linkwood, W. H. Turner; Madison, W. C. West; Mardella Springs, G. W. Downs; Milford, Del., E. O. Parker; Nassau and Rehoboth, D. W. Martin; North Berlin, J. F. Molock; Preston, J. W. Jewett; Seaford Circuit, T. W. Cooper; South Berlin, C. E. Hemsley; Trinity, J. W. Gillis; Vienna, L. T. Robbins; Whaleyville, B. T. Lowher.

CENTREVILLE DISTRICT.

N. W. Moore, Presiding Elder.

Carmichael, C. J. Hall; Centerville, D. H. Hargis; Centerville Circuit, J. W. W. Cox; Chestertown, J. R. Holland; Church Hill, T. B. H. Coleman; Coleman, J. R. Brinkley; Denton, R. H. Wallace; Eastern, C. W. Pullett; Eastern Circuit, S. W. Waters; Fairlee, R. H. Coleman; Greensboro, P. M. Shelton; Kent Island, I. D. Pitts, McDaniel, J. H. Harman; Mellota, S. A. Earle; Oxford, H. T. Johnson; Pomona, J. W. Bond; Ridgely, J. H. Blake; Royal Oak, A. Chase; St. Michaels, T. H. Klah; Skipton, N. D. Scott; Still Pond, F. T. Johnson; Troppe, R. G. Riley; Williston, J. H. Cooper; Wittman, J. T. Fletcher; Woodland, D. R. Dunn.

PHILADELPHIA DISTRICT.

H. A. Monroe, Presiding Elder.

Atlantic City, F. J. Handy; Boston, Mass., J. A. Foust; Boston Circuit, J. H. Lewis; Bridgeton, N. J., B. W. Berry; Brooklyn, N. Y., T. H. Woodland; Burlington, N. J., S. J. Hammond; Camden, N. J., J. C. Dunn; Cape May, N. J., J. E. Cook; Chester, Pa., Sialoam, H. F. Ennals; St. Daniels, J. H. Scott; Fordsville, N. J., L. Y. Cox; Greenloch and Rhodes, N. J.,

D. Cohurn; Hennessey, Wm. Dawson; Independence and Andorka, A. A. Peters; Langston, H. B. F. bard; Luther, P. A. Taylor; Mt. Zion, B. H. A. strong; Okla. City, A. G. Thompson; Purcell, J. Jefferson; Ripley, E. M. Madden; Shawnee, J. C. Iiams; Shawnee Ct., S. D. Brown; Wellston, S. Neal.

MUSKOGEE DISTRICT.

D. G. Franklin, Presiding Elder, P. O., Guthrie, O. Atoka, J. A. Lee; Boley, Paul Prewitt; Boyer (); Depew, (); Eufaula, J. A. C. Wade; Gans and Vian, (); Grant, R. Rector; Hudson, (); Muskogee, J. N. Wallace; Muskogee Ct., A. F. La Okmulgee, I. W. H. Terrill; Panther Creek, He Biye; Porter, C. R. Ross; Sapulpa, (); So. McAlister, S. N. Smith; Tulsa and Cow (); Vinita and Grand Rv., (); Weleetka, E. W. Wiggins; Wewoka, J. D. Glos

TOPEKA DISTRICT.

J. J. Cahbell, Presiding Elder, P. O., Independence, Kansas.

Alma Wauhauncy, B. F. Swindell; Bonner Springs, J. K. Anderson; Caldwell, F. Ward; Clay Center, (); Mound City, I. Haynes; Oswego and Parsons, L. Thomas; Rosedale, J. Taylor; Topeka: Ashury, D. Smith; Topeka: Olive, W. McDonald; Kansas City, L. E. Hayes; Ellingame, C. P. Thompson; Chetopa, H. T. Canaday; Duniap, H. Faulkner; Lanard, (); Manhattan, H. R. Pinckney; Fort Scott, L. C. Allen; Winfield, (); Galena, L. Thomas; Independence, H. T. S. Johnson; Salina and El J. E. Saunders; Coffeyville, A. Haynes; Lincoln, N. W. W. Cowen; Hastings, G. T. Wooten.

WORK IN COLORADO.

Colorado Springs, H. South; Denver, C. W. Holm; Pueblo, G. E. Trower; Canon City, J. E. Williams; Conference Evangelist, D. Bruce, Quarterly Conference Membership, Coffeyville, Kan.

W. S. Brown; Hudson, N. Y., Chas. Andrews; Monticello, N. J., W. J. Moore; Merchantville, N. J., E. Parker; Montclair, N. J., F. H. Butler; Mont Hope, M. C. Jennings; Newark, N. J., S. S. Jolly; New Haven, Conn., W. T. Spellman; Bronx, N. Y., C. W. W. der; Ocean City, N. J., J. H. Klah; Orange, N. J., D. Turpeau; Ossining, N. Y., W. H. Morris; Philadelphia—Calvary, C. A. Tindley; Frankford, T. Hubbard; Germantown, J. R. Waters; Haven, W. Hemsley; John Wesley, J. W. Parker; Somerville, R. Purnell; St. Paul, J. E. Emanuel; Zoar, W. T. C. ton; Rossville, N. Y., L. A. Roach; Salem, N. J., M. Waters; Salem Circuit, N. J., C. C. Neilson; Springfield, N. J., W. A. T. Miles; White Plains, N. Y., W. Butler; Worcester, Mass., W. B. Perry; Nicetown Aaron A. Cosby.

SALISBURY DISTRICT

PAZAVIA O'CONNELL, Presiding Elder.

Box Iron, P. W. Price; Cottage Grove, J. W. Water; Crisfield, R. G. Waters; Dames Quarters, Jas. M. Whittington; Deal's Island, P. T. Scott; Exmore, Va., D. Beecham; Fruitland, S. Hammond; Fairmount, A. L. Henry; Greenwood, T. A. Johnson; Hopewell, C. Y. Trigg; Jamestown, J. E. A. D. Grigsby; La sonia, J. A. Jeffers; Leemont, J. H. Winters; Locust Mont, L. J. Waters; Marion Station, L. E. Toulson; Nanticoke, W. C. Bowland; Oak Hall, S. T. Parker; Orloie, L. H. Martin; Parsonburg, E. E. Rogers; Pocomoke City, M. L. McKenny; Princess Anne, W. Waters; Princess Anne Circuit, S. F. Ward; Quantico, C. E. Davls; Salisbury—John Wesley, C. Spriggs; White's Chapel, Moses Sterling; Snow Hill, I. W. Deakins; Stockton, C. L. Anderson; Unionville, E. H. Nichols; Wattsville, Va., J. S. Coulbourn; White Haven, E. D. Haven; Widgeon, W. A. Hubbard.

WILMINGTON DISTRICT.

J. H. NUTTER, Presiding Elder.

Barclay, W. T. Purnell; Catlin, M. W. Clark; Centerville, A. J. Wallace; Cheswold, Del., A. J. Wallace; Chesterville, J. C. Bantom; Crumpton, J. K. Adams; Delaware City, C. A. Norwood; Dover, Del., J. E. Johnson; Dover Circuit, R. S. Johns; Galena, J. W. Jefferson; Marydel, G. T. Fields; Middletown, J. U. King; Millington, F. J. Lee; New Castle, G. B. Coleman; New Port, W. E. Hilton; Odessa, Del., I. E. Johnson; Port Deposit, J. H. B. Hubbard; Smyrna, Del., W. H. Johns; Townsend, J. L. Davis; Wilmington, Del., Ezion, J. E. A. Johns; Haven, E. H. Webb; Mt. Joy, W. J. L. Hughes.

PERSONALS

On March 4th the preachers of the Alexandria District, Louisiana Conference, met in the city of Alexandria, La. The opening exercises were conducted by Rev. E. C. Goins and Baldwin, after which the meeting was temporarily organized. Rev. R. C. Worsham, president; W. L. Amos, secretary. In the evening session the permanent organization took place for the year. Officers elected: Rev. M. P. Franklin, president; W. L. Amos, secretary; S. M. Haynes, assistant secretary. Presiding Elder J. J. Obee stated the object of the meeting, after which Bunkie, La., was selected for the seat of the next convention, which will convene April 6 and 7, 1907, and from that place the next preachers' meeting will be appointed. The order for the convention has been fixed and left in the hands of the Publishing Committee, R. C. Worsham, chairman.

At Clarksdale, Miss., during the month of March, 1907, occurred the marriages of Mr. Charley Baxton—Miss Paralee Williams, Mr. Fred Farr, of Grenada, Miss., Miss Addie Simmons, by the Rev. G. J. Dobsen.

At a late hour, Monday night, March 18th, a merry crowd led by Bro. A. Turner, Allen Johnson and Lambert Ester, came to the parsonage at Central, La., the Rev. M. C. Harrison, pastor, laden with many pounds. The above brethren made the presentation speeches, to which response was given by the pastor. Mrs. Harrison, the pastor's wife, favored the gathering with several instrumental selections, by request. Among the many that were present were Mesdames R. Turner, L.

Ester, A. Winn, M. A. Johnson, P. Williams, M. Turner and Miss Viola Johnson.

The Willing Workers, of Lowe's Chapel, Huntsville, Ala., in the persons of Misses Odell Jones, Beesie Warden, Queen A. Jones, Emma Jones and Mrs. Eliza Jones, made the church a present of a fine bell. The Rev. W. J. London is pastor.

The Ladies' Aid Society of the Methodist Episcopal Church, Alamo, Tenn., is at work now with Mrs. Sarah Thompson, president; Mrs. Nancy Williams, treasurer; Mrs. Carolino Beams, secretary and twenty-two members. The Sunday school and church are in an encouraging state of growth, under the pastorate of the Rev. J. P. Gregg.

Texarkana, Texas, March 19, 1907.—Several Negro men of this city have formed themselves into an organization known as the "Interstate Mercantile Company," with a capital of \$2,100. The officers are G. W. Johnson, president; D. L. Lovinggood, vice-president; C. R. Robinson, secretary; Chas. N. Motley, treasurer; J. H. McRieley, manager.

The Woman's Home Mission Society, of St. Paul Methodist Episcopal Church, Texarkana, Texas, is doing well. Aside from the charitable work that it is doing, it has had the church wired preparatory to putting in electric lights which have already been contracted for. The Rev. E. H. Holden is pastor.

Doings of the Workmen

ALABAMA.

Five Points Circuit.—Our first quarterly meeting convened at Five Points, March 9-10. Rev. J. A. Holliday, our beloved Presiding Elder, was on time as usual. The majority of the brethren present had written reports. Sunday the Presiding Elder preached one of his soul stirring sermons after which the sacrament of the Lord's Supper was administered to 72 communicants. He was assisted by Rev. R. E. L. Beasley, pastor of our charge. He has planned to raise a good collection for benevolence on Easter Sunday. Rev. J. A. Holliday also preached at Mt. Pleasant Church on Sunday night. Rev. J. A. Holliday presided with ease and dignity. Paid pastor this quarter, \$55.98; paid Presiding Elder in full, \$23.50 for this quarter. This was one of the best quarterly conferences we have ever had on this circuit; that is for the first quarter.—O. W. Trammell, Sr., Reporter.

Triana, R. L. Perkins, pastor.—Our first quarterly conference was held March 2d and 3d. Rev. A. S. Williams, Presiding Elder, was at his best. Peace and harmony prevailed. A large number of communicants bowed at the altar to Christ's command, "Drink ye all of it!" Raised for Presiding Elder \$12.00; for all purposes \$68.92.

Decatur, L. H. Hunly, pastor.—Our

second quarterly conference convened March 15-17, with the Presiding Elder, Rev. A. S. Williams, in the chair. All officers were present with written reports, which showed an increase of interest along all lines. Paid pastor, \$101.10; raised by trustees, \$70.00; raised by the Woman's Home Missionary Society, \$28.00; raised in the Epworth League, \$14.15; raised by the Ladies' Aid Society, \$9.55; raised in Sunday School, \$10.00; paid Presiding Elder, \$20.00; total for the quarter, \$252.80. Sixty-four persons partook of the Sacrament. We feel that the Lord is wonderfully blessing us.

GEORGIA.

Huff.—The Second Quarterly Conference was held at Bugg Chapel March 16 and 17, Rev. Z. K. Gowen, Presiding Elder, in the chair. The quarterly conference was quite a success both spiritually and financially, officers of the entire circuit making round reports. Collection was \$20.04. Rev. Z. K. Gowen delivered an able sermon which was enjoyed by all. We are proud of our elder, Rev. A. G. Story pastor. C. M. Gowder and A. G. Bugg confirmed as trustees; C. O. Bugg, Secretary; S. H. Bates, President of the Epworth League; C. O. Bugg was elected delegate to the Layman convention to convene in Gainesville, Ga., from Bugg

Chapel; E. D. Strickland, from Suwanee, Ga.; W. P. Arnold, from Buford; Mrs. Anna Cobb, from Flowerybranch, Ga. The Sunday school at this place is pressing onward. The Epworth League is alive. We have a neat frame church neatly celled, a progressive day school with Miss R. E. Reid, as teacher and 52 communicants.

Nicholson, Gertrude Hargrove, reporter.—Our first quarterly conference closed its successful session with the Presiding Elder in the chair. Dr. Z. K. Going, Presiding Elder, preached us two wonderful sermons and left a religious fire behind it. The brethren made grand reports. We raised this quarter \$61.22; paid the Presiding Elder in full.

Savannah, H. E. Welchie.—Our first quarterly conference of the Miller charge was held here January 6. Our new pastor, Rev. J. H. Grant, is a well equipped leader. This charge now greatly rejoices over him and his lovely family. In one month after the adjournment of the annual conference he triumphed over the entire circuit, arranging for a round quarter. Elder Jackson joins with us in being proud of Rev. J. H. Grant. Reports showed that \$87.50 was raised in about 45 days. Paid the elder out for the first time in the history of the church; paid pastor \$51.00; raised for church \$20.00. We are out of debt. Rev. Grant is a brick church builder and we will soon cry aloud. We are doing a great work and can't come down. Rev. Jas. Jack is a strong man and all of the ministers are devoted to him. The district stewards met here in February and raised his salary to \$1,000, also the pastor's from \$300 to \$600.

Cedarsville, W. M. Wims.—We have just held our first quarterly conference for the year 1907, and reports were better than ever before in the history of the church. We raised in the quarter \$30.25, also the Presiding Elder, C. W. Adams preached a glorious sermon on Sunday at 11:00 o'clock, after which the Sacrament was administered and the Holy Ghost descended upon the audience and all were endowed with the fire from above. Our church seems to be aroused in the work of Christianity this year with our new pastor. His salary for this year is \$500.00. We have paid the pastor this quarter \$85.17; paid the presiding elder \$15.00; raised for trustees \$47.10; total amount \$147.27. We are preparing to raise all of our benevolence Easter Day and make it one of the grandest that has ever been and a red letter day. Our city is up on all lines and we are rejoicing over our new pastor and wife. Mrs. I. V. Wims is one of our leading teachers in the high school here and has been ever since January 1, and she is now preparing for the commencement which will take place the last of May. We also have a very fine graded school in our town, the number of pupils is 175 with three teachers. Our town and church and members are now ready to measure arms with any work of the appointments in the Atlanta Conference.

Mt. Zion and Mt. Vernon, Rev. B. H. Armstrong, pastor.—Presiding Elder D. G. Franklin, D. D., held his fourth quarterly conference on this charge March 9-10. Good reports were presented. The elder's sermon brought comfort and cheer to many hearts.

INDIANA.

Indianapolis.—At Simpson Methodist Episcopal Church, the fourth and last quarterly conference was held February 24-25, 1907. Rev. J. S. Bailey, pastor. Rev. D. E. Skelton, presiding elder, preached Sunday morning to quite

a large audience. Also Sunday evening. All seemed to enjoy his sermons greatly. The Sunday School was well represented at all services of the day. The Sunday School is in better condition now than it has been for many years. It is still growing in interest, attendance and in finance. We are prepared to do better work this conference year than ever before. The Rev. Mr. Sempson, pastor of Allen Chapel, African Methodist Episcopal Church, was present Sunday afternoon and preached the Sacrament sermon. This service was favored with a large audience. Thirty-nine children communed, total 235, the largest number this year. Paid the Presiding Elder in full for the year. The members of the quarterly were present Monday eve. All made good reports. All seemed to be quite encouraged and happy over the unity of the church in general. We feel that we have broken the record thus far under the leadership of our pastor, Rev. J. S. Bailey. Raised during the day \$72.96. Every department of the church is still looking forward to better things. Raised this year by stewards for trustees, \$1,306.09; by Sunday School, \$80.00; miselone, —; stewards, \$132.18; total, 2,628.27. We are looking and praying for the return of our pastor, for under his leadership we have done a heroic work this year. We are not satisfied with the number of subscribers for the SOUTHWESTERN, but desire to make a special effort this year and in a few weeks we hope to be able to send in many subscriptions and the cost for the same. The all star social that was given by the church with Mr. George L. Knox as chairman proved quite a success. The receipts above expenses were more than \$50.00. We were favored with the presence of Dr. L. M. Haygood and also the Presiding Elder, D. E. Skelton in our last class services for the conference year. There was quite a large attendance. Collection for the evening, \$11.26. On Monday March 11th, 1907, the trustees were able to pay \$500 on the main debt of the church, and all hearts seemed cheerful and as hopeful as when Dr. H. W. Simmone was pastor, and paid \$500 on the main debt of the church a year ago. We are hoping and praying to do greater things this new conference year because our church is well united in every department, and we feel that the Rev. J. S. Bailey deserves much credit for his leadership as pastor in Indianapolis.

Home Made

Have your cake, muffins, and tea biscuit home-made. They will be fresher, cleaner, more tasty and wholesome.

Royal Baking Powder helps the house-wife to produce at home, quickly and economically, fine and tasty cake, the raised hot-biscuit, puddings, the frosted layer-cake, crisp cookies, crullers, crusts and muffins, with which the ready-made food found at the bake-shop or grocery does not compare.

Royal is the greatest of bake-day helps.

ROYAL BAKING POWDER CO., NEW YORK

MUSICAL.

By Choir of St. Matthews.
(By Prof. C. H. Moore.)

The choir of St. Matthew's Church, Greensboro, with Dr. J. L. Bullock, its choir-master, together with a large number of friends, went to Winston on a recent Monday afternoon to render a musical in St. Paul's Methodist Episcopal Church. The number belonging to the choir and the accompanying friends being so large, a special coach had to be provided to accommodate them. The purpose of the trip and visit was to give an entertainment to raise funds in a two thousand dollar rally next May to complete the magnificent church edifice, corner of Ashe and Lee streets. Just before the opening, the pastor of the church, the Rev. N. D. Shamborguer, made a few preliminary remarks relative to the object of the visiting choir. Then Dr. J. L. Bullock, the leader and chorister, arose and introduced St. Matthew's choir to the people of Winston-Salem there assembled in large numbers. The following is the program rendered on that occasion: Violin and Piano, Praise Ye the Lord, Gounod; Benedic Anima, Rees. Vocal solo, Dr. J. C. Waddy. Hallelujah Chorus, Handel. Violin solo, II-Trovatore, Prof. W. J. Kemp. Good Tidings of Great Joy, Herbert; Reading, "Without Honor," Prof. C. H. Moore. Vocal solo, "Delight," Mrs. Maud Windsor. Encores, "Save Me, oh God," Rendeliger; Jerusalem, H. Parker; Duet, David and Goliath, Dr. J. C. Waddy, J. L. Bullock; Christ Our Passover, Schilling; Trio, Carlino, Mrs. Maud Windsor, Dr. J. C. Waddy, J. L. Bullock; Gloria, Mozart; Postlude. At the conclusion of the exercises it was the unanimous verdict of every one present that the musicale was superior to anything of a like nature ever given in Winston. Every one did well, but Mrs. Maud Windsor's efforts deserve special mention, as her singing was highly pleasing and captivating. Also the duet, "David and Goliath," rendered by J. L. Bullock and J. C. Waddy, was fine. Mrs. J. L. Bullock and Prof. W. J. Kemp, the former pianist and the latter violinist, played their parts most excellently. The proceeds from the entertainment amounted to over one hundred dollars. The following Monday night the choir of St. Paul's Methodist Episcopal Church of Winston rendered a musicale in St. Matthew's Methodist Episcopal Church, Greensboro.

Doings of the Workmen

MISSOURI.

Louisiana.—We will close our year's work as pastor of Wesley Chapel Methodist Episcopal Church, Louisiana, Mo., March 17. The church is in good condition spiritually and financially. The stewards' accounts will be met in full. The trustees also will be able to report a balanced account for the year. Our benevolent collections will show a gain over last year in some departments. The Sunday School, under the leadership of W. C. Davis, has raised \$21 this year for benevolences. All the departments of the church are in a healthy condition, as was shown by the reports made at the fourth quarterly conference. Rev. B. F. Abbott, presiding elder, seemed to be well pleased. He has rendered this charge excellent service at each of his visits this conference year. In delivering his sermons his aim seemed not to be to tickle the ear or to please the fancy, but rather to convince the mind, sway the judgment and to capture the will. The district is growing under his leadership. Among the many who helped

THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

To Prove what Swamp-Root, the Great Kidney Remedy, Will do for YOU, Every Reader of Southwestern Christian Advocate, May Have a Sample Bottle Sent Free by Mail.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, many fatal results are sure to follow.

Your other organs may need attention—but your kidneys most, because they do most and should have attention first.

If you are sick or "feel badly," begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

The mild and immediate effect of Swamp-Root, the great kidney and bladder remedy, is soon realized. It stands the highest because its remarkable curative power has been proven in thousands of the most distressing cases. If you need a medicine, you should have the best. A thorough trial will convince anyone.

WILSON, CONN., Feb. 18th, 1906.

DEAR SIR:

"A man could not be in any worse condition than I was with kidney and bladder troubles. I doctored with several good doctors and one physician told me I had Bright's Disease and that I would not live over six months. Another told me it was gall stones. I had severe pains in my kidneys all the while, could not stoop over, would be dizzy, could not lie down without someone helped me up; my back was weak and pained me; urine was as thick as cream and it would scald me something dreadful. I had to get up many times in the night to urinate.

I took Swamp-Root and to-day I am a well man and never felt better. All of my troubles have gone and show no signs of returning. I take my oath that Swamp-Root put me where I am to-day and I can prove it by acquaintances.

Very truly yours,

E. H. RAND.

Swamp-Root is not recommended for everything, but it promptly overcomes kidney, liver and bladder troubles.

EDITORIAL NOTE—In order to prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women who found Swamp-Root to be just the remedy they needed. The value and success of Swamp-Root are so well-known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the Southwestern Christian Advocate. The genuineness of this offer is guaranteed.

to bring financial success to the church this year the names of the following are quite prominent: Messrs. Boulden Bush, Henry Holland, W. C. Davis, Wm. Windfield; the Misses Sophie Richardson, Lucretia Luce, Jennie Lynch; Mesdames Sarah Bibbs, Mary Porter, Mattie Covington, Mary Gordon, Melvina Clark. Death took from us the following dear ones during the year: Mrs. A. E. Davis, Mrs. Anna Henderson, Mrs. Hettie Wheeler, Mrs. Anna Smiley, Mrs. Sallie Montgomery Bailey, Mrs. Luella Tucker Mozee, Miss Eviline Clark, Mr. Samuel Hedden. The SOUTHWESTERN is circulated well in the homes of many of our members.

NORTH CAROLINA

Trinity and Liberty Charge, S. L. Maye.—On the 8th of March there was an Epworth League storm at Freedman Chapel for the pastor. It was indeed a great surprise to him. Many of the league members, members of the church and young men and ladies of the Baptist Church, joined the stormers and numerous were the pounds presented. Bro. A. G. Steed is president of the spiritual department and it was on his evening that the storm came. M. B. Olford is the president of the League. With President M. B. Alford at the head of the League it is bound to go. This is one of the best Leagues I know of.

Maxton.—St. George Methodist Epis-

bles, the symptoms of which are, obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, head ache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, wornout feeling, lack of ambition, maybe loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is also evidence that your kidneys and bladder need immediate attention.



Swamp-Root is pleasant to take and is for sale the world-over at druggists in bottles of two sizes and two prices—fifty-cents and one-dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

copal Church held memorial services in honor of our sainted Elder Wells Sunday, March 17, at 3 p. m. The

THE ASTORIA HOTEL AND RESTAURANT

235 S. RAMPART ST., NEW ORLEANS, LA.
Between Gravier St. and Tulane Avenue.

Now open for the accommodation of colored patrons. First-class service. Hot and cold baths. Meals at all hours. Short orders a specialty. Comfortable rooms for rent. Convenient to all railroads and street cars. Phone Main 2712-L.
JOHN J. WINSTON, Prop. L. J. VAITON, Manager.
N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

Easter Programs

A large supply of Programs and Supplements for the Easter Missionary Service just received.

We can now fill all orders for Easter Programs direct from this office.

\$1.00 a Hundred.

Order now.

Wanted

Educated colored men to travel and distribute samples and circulars of goods among their own people. Salary \$80.00 per month and expenses. Saunders Co., Desk 10, Jackson Boulevard, Chicago.

FOR OVER SIXTY YEARS.

Mrs. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup" and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1000.

house was crowded to its utmost capacity. The church was beautifully decorated. The elder's usual chair was draped in white. The Rev. G. Morehead gave a historical sketch of the elder's pioneer work, his call to preach and his conversion. Rev. Thompson and Rev. Struter spoke of loving remembrance. The choir rendered one of the elder's favorite hymns, "Rock of Ages," solo by Adams, "I Know not Now," duet by Mrs. Tanra McEachin and Miss Minnie McQueen, "Some Day the Silken Curtains Will Break." The Holy Spirit pervaded the audience. The pastor closed the services but could not close the meeting, for more than half an hour the people shouted and gave vent to their feelings. We grieved to give our heroic elder and fatherly adviser. But he is not dead, only sleeping. So bright day we shall see him face to face, where we need not memorize happy greetings.

TENNESSEE.

Clinton, E. H. Forrest, Pastor.—The Clinton and Coal Creek Charge is enjoying one of the most prosperous periods in its history. The church at Coal Creek has recently been blessed with a revival resulting in the conversion of many souls and the accession of nineteen to the church. The elders at this place have recently organized a Ladies' Aid Society, and as a result \$40 worth of furniture has been added to the church. That deeds of this nature are contagious is evident in that the brethren caught the spirit of improvement and proceeded to large and modernize the altar. This work has resulted in giving us one of the most modest, tasty and convenient altars in the Knoxville District. Too much cannot be said in commendation of our generous and public spirit layman, Warren Young, who volunteered and paid for the material which this much needed improvement was done. We had the pleasure of being present at the closing exercises of the public school at this place taught by Miss Julia S. Davis, of Cahontas, Va. And to say the least we were delighted and amazed with the grace, thoroughness and ability with which the children acquitted themselves. The exhibition stands as a monument to the work and worth

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the modest, unassuming but highly efficient teacher. The work at Clinton is by no means dead. The long talked of parsonage is steadily going on towards completion. We are now awaiting the roofing. When completed this will be one of the coziest and most convenient preacher's homes in the conference. Sunday, the 10th, was rally day for the parsonage; the handsome little sum of \$53 was realized. Since writing the above we have received notice from Bishop W. F. McDowell, of our appointment to the pastorate of Bristol, to succeed the Rev. E. J. Cox, made presiding elder. This is decidedly the most surprising and trying incident of our ministerial life; yet, with our hand in the hand of Christ, we exclaim, "We will go, dear Lord, when you want us to go."

TEXAS.

Mooreville, B. J. Goff.—Our church on this circuit is at work. Our first quarterly conference was held February 16-17, the Rev. John Swan presiding and we had a good session Saturday. The elder preached three eloquent sermons on Sunday. Raised this quarter \$200. We are repairing our church at Chilton. Under the presidency of Sister Randolph the Ladies' Aid Society is doing good work at Chilton. At Mooreville we have bought a \$65 bell. Mrs. W. A. Reid, president of the Ladies' Aid Society, is doing what she can. Prof. D. C. Brown and Miss S. A. Kirkpatrick, the teachers in our school here, are earnest church workers. Miss S. A. Kirkpatrick is now the president of our Junior League. I. G. Kirkpatrick, R. Hihbier and Rev. A. E. Johnson and others are earnest workers in the League and Sunday School. We are progressing on all lines. We have begun our revival meeting; one conversion.

Madisonville.—Raised in rally Sunday, March 17, \$41.30 for church improvement. C. B. Reid won the prize by raising the highest amount. C. B. Reid raised \$15.65; A. Ludd, \$4.35; Others raised \$4; the congregation collected \$12.30.

Lasater, J. E. Epperson, Pastor.—My first quarterly conference was held March 9-10 by Rev. J. O. Williams, presiding elder. On Saturday all parts of the church were favorably represented. On Sunday and Sunday night the elder preached soul-stirring sermons. Sacrament was administered to sixty or seventy souls. Prospects are bright for much achievement this year. The spirit is high throughout the work. Raised on presiding elder's salary, \$26; Sunday School, \$1; total, \$27. After which \$2.65 was collected for pastor. We are planning to raise \$100 for Easter Sunday's collection. For pastor during the quarter, \$62.65. Total for quarter, \$89.65.

Free Hope Circuit, A. Taylor, Pastor.—Our first quarterly conference was held and it was successful along all lines. The presiding elder, J. I. Gilmore, was present and presided with executive ability. His lecture to the conference on the Duty of Pastor, Officials and Laity was indeed of the finest type, so much so that it cemented pastor and officials and members and inspired them to do their whole duty this year and to put Free Hope Circuit on firm basis by having many souls converted, and all of her apportionment paid for benevolence, presiding elder and pastor, which is \$625. They pledge themselves to do their best and bring in a round report to the Annual Conference at Galveston next fall. The last but not the least is the grand old SOUTHWESTERN, which is life to every one who reads it. We secured one

Good News for the South HEALTH SPECIALIST SPROULE The Great Catarrh Specialist Explains HIS METHOD of TREATMENT



THE GREAT ENGLISH SPECIALIST.

CURES ALL FORMS OF CATARRH

Nineteen years ago a young but highly honored Surgeon in the British Royal Navy astonished his friends by suddenly leaving the service and entering on private practice. That Surgeon was the now famous Catarrh Specialist Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Specialist Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject.

As Health Specialist Sproule had foreseen, Catarrh spread with frightful rapidity. Twenty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in the large majority of cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent in the last five years. Nearly all of these cases have been traced back to Catarrh as their starting point.

Specialist Sproule makes the treatment of Catarrh a specialty. He cures Catarrh. Specialist Sproule, the first to make Catarrh a Specialty, has perfected the only scientific, constitutional and PERMANENT cure. This widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicines that will cure one will often harm another. Specialist Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Health Specialist Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all, do not give yourself wrong treatment. The results may be fatal.

CATARRH OF THE HEAD AND THROAT.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up snot?
2. Are your eyes watery?
3. Does your nose feel full?
4. Do you sneeze a good deal?
5. Do crusts form in the nose?
6. Do you have pain across the eyes?
7. Does your breath smell offensive?
8. Is your hearing beginning to fail?
9. Are you losing your sense of smell?
10. Do you hawk up phlegm in the morning?
11. Are there buzzing noises in your ears?
12. Do you have pains across the front of your forehead?
13. Do you feel drooping in back part of throat?
14. Do you have some of the above symptoms?

If you have some of the above symptoms your disease is catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly, on the dotted lines, cut out and send to Catarrh Specialist SPROULE, B. A. (Graduate in Medicine and Surgery of Dublin University, formerly Surgeon British Royal Naval Medical Service), 432 Trade Building, Boston. Be sure to write to-day.

DISEASES OF BRONCHIAL TUBES.

When catarrh of the head and throat is left unchecked it extends down the wind-pipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

NAME.....

ADDRESS.....

.....

.....

subscriber in the quarterly conference and that means that every one of my officials will be a subscriber before the second quarterly conference. We are

going to stand by every enterprise of the church. On Sunday the elder preached the sermon of his life in the estimation of my people, for they say

they never heard such before from him. His subject, Rich in Christ, and I must say that it was full of power and will be felt for months to come. The collection of \$17 for the presiding elder was quietly taken and everybody went home, filled with the Holy Spirit and shouting happy. We are looking for a pentacostal shower this year. Pray for us.

Willis, E. Micheaux, Pastor.—Rev. W. A. Fortson, presiding elder, held his second quarterly conference March 16-17, 1907. Paid presiding elder \$16; paid pastor for the quarter, \$100.

Houston, W. L. Duncan, Pastor.—We were at our post at Sloan Methodist Episcopal Church the following Sunday after the adjournment of our Texas Annual Conference at Palestine. Having made up our mind to succeed, we entered heartily into the work for the purpose of decreasing the church debt of nearly a thousand dollars. The fourth Sunday in February was rally day. The following Monday the chairman reported that the debt had been reduced to \$700; enough to satisfy our man until they can make a good strong pull, which will be soon. The church has been wired and well lighted with electricity, which has greatly improved its appearance. The money was raised by the officials and among the officials before the work was completed. The pulpit committee has beautified the pulpit or platform, including both the pulpit platform and the choir platform. The carpeting for the platforms, saying nothing about the material for the isles, is most beautiful and the whole affair gives a nice appearance. Sister Mary Johnson, president of this club, and her helpers, Sisters Kate Wilson, D. L. Jones, Oneal, Badget, Wyndon, Armstrong, M. Mitchell, Roscoe, Brothers J. W. Cornish, Mayers and Ephram are putting forth no little effort. You will hear from them again. Nice chairs have been given to the pulpit by them, which adds comfort to the sitter or sitters. The spiritual and financial condition is most gratifying. Our systems are not perfect, especially our financial system, but we hope to have it better as we move on, for it requires a little time to do some things. The officials of the church are to be credited for their heroic efforts and accomplishment, for they have and are doing nobly for the Master and His cause. The Woman's Home Missionary and the Ladies' Society are at work. They were organized by Mrs. A. D. Logan and our deaconess, Mrs. Rosa Simpson. Thanks to these sisters. Brother J. W. Cornish has promised to take hold of the Epworth League. He will make it go.

LADIES OR GENTLEMEN

Can make money selling our famous remedies, TAYLOR'S HAIR GROWER and DAN-DRUFF CURE (Pomade), and TAYLOR'S FACE CREAM, and BEAUTIFINE in 25-cent sizes. We want a local representative in every city and town in U. S., and can show how you can make a steady income of from \$2 to \$5 per day. All goods guaranteed to please customers or money refunded. No capital required. No risk. Pleasant employment. Write us at once for full particulars. Address TAYLOR REMEDY CO., Dept. "1," Louisville, Ky.

NURSING MOTHERS AND MALARIA.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

PASTORS, SUPERINTENDENTS, TAKE NOTICE!

It is now time to order your Sunday-school supplies for the Second Quarter. Send your orders to Eaton & Mains, 429 Carondelet St., New Orleans, La.

Conference Notices

CUMBERLAND RIVER DISTRICT. THIRD ROUND.

Liberty and Temperance Hall, April 20-21; by S. T. Miller; Gainsboro, 27-28; Gordonsville, May 4-5; Alexandria, 11-12; Livingston, 18-19; Algood and Cookeville, 25-27; Lebanon and Lebanon Mission, June 1-2; Cherry Valley, 8-9; Lebanon Circuit and Tuckers' X Roads, 14-16; Seays and Smith, 1-2; Braden Chapel and Brilerville, 22-23; Springfield, 29-30; Payne and Bank, July 6-7; Clarksville, 3-4; Mitchellville, 13-14; Gallatin, 13-14; Hart's Hill, 17-18; Hartsville, 20-21; Union Hill, 22-23. Brethren: Please push every claim. Let our motto be "Round reports by the Second District Conference."

JACKSON DISTRICT. SECOND ROUND.

Brandon, April 20-21; Pelahatchie, 27-28; West Jackson, May 4-5; Central, 10-12; Madison, 11-12; Canton Circuit, 18-19; Couparie, 25-26; Carthage, 25-26; Canton, May 31-June 2; Benton, June 8-9; Yazoo Circuit, 15-16; Roseneath, 22-23; Green Hill, 22-23; Yazoo City, 28-30; Silver, 29-30; Wlseton, July 6-7. District Conference July 11-14. Brethren: As you know, I was appointed by Bishop Berry presiding elder of the Jackson District on March 13. I began the work of the district March 22-24. Now then, I ask for the hearty co-operation of every pastor on the district, that we may make the Jackson District the banner district in the Mississippi Conference. United we stand, divided we fall. Let us pray that each shall have courage to do his whole duty. First, plan and have a gracious revival of religion. Secondly, raise all of your benevolences and report at the District Conference. Thirdly, put the SOUTHWESTERN in every home in your charges and circuits. Then let our watchword be "Onward." Our motto is, "The district saved to Christ and for Methodism."

A. J. McNAIR, P. E.

HOLLY SPRINGS DISTRICT. SECOND ROUND.

Byhalia, April 20-21; Victoria, 27-28; Abbeville and Tallahatchee, May 4-5; Alesville and Taylor, 18-19; Holly Springs, 24-26; Holly Springs Circuit, 25-26; Potts Camp, June 1-2; Oxford, 7-9; Oxford Circuit, 8-9; Water Valley, 11-12; Duck Hill, 27-30; Grenada, 21-23; Grenada Circuit, 22-23; Batesville, 15-16; Sardis, 14-16; Como and Senatobia, July 6-7; Hernando and Coldwater, 13-14. Brethren: The District Conference will be held at Potts Camp July 24-28, and you will please try to report every dollar of your benevolences raised by the first District Conference. Send same to the proper place and bring your vouchers to the conference. Put the SOUTHWESTERN in every home on your charge. Send your contribution for the Rust Industrial Hall building fund to Dr. Foster, or bring it to the commencement to pay over at roll call by charges. You will remember that each charge and pastor is put upon his merit. You will go up or down according to your work. "By their fruits ye shall know them." See to it that the revival fire burns in every charge this year. The District Epworth League Convention will be held the first two days of the session. Send the president and as

many as two delegates and more to the convention with a good financial report for Rust money, which will be received in open session. The general officers are invited and will doubtless be present. Let us make this the beginning of greater things for the district. God bless you in your work.

N. R. CLAY, P. E.

MERIDIAN DISTRICT.

SECOND ROUND.

Chunkey, April 20-21; Scooba, 27-28; St. Paul Meridian, 26-28; Meridian Circuit, 30; Hickory, May 4-5; Rose Hill (Meridian), 11-12; Lake, 18-19; Morton, 21; Forest, 25-26; Lauderdale, 28; Lillian, June 1-2; Garlandsville, 1-2; Vale, 1-2; Springfield, 6; Collinsville, 8-9; Trenton, 8-9; Neosha, 11; Daleville, June 15-16; Ft. Stephen, 18; Philadelphia, 20; Coy, 21; DeKalb, 22-23; Haven Chapel (Meridian), June 29-30; Meehan, July 6-7. Brethren: It is not enough that our district should lead the conference last year in benevolent collections and conversions. We must excel ourselves this year. If you failed in collecting your entire apportionment on Easter, please plan now and make sure of the balance on Children's Day. Remember we are to strive to put the SOUTHWESTERN in each family this year. Our Epworth League, Sunday School and Ladies' Aid Society Convention convenes Tuesday, July 23, 1907. Our District Conference convenes Wednesday, July 24-28. Field Secretary I. G. Penn, among other representative men of our church, will be present. Stir up the Leagues, Sunday Schools and Aid Societies, that we may have delegates and good reports to the convention. Program will be out in due time.

WILL. McMOHRIS, P. E.

UPPER MISSISSIPPI CONFERENCE.

Brethren: The Minutes are ready, but I can't get the money to pay for them. I have not received a dollar on Minutes since the Conference. Please pay your presiding elder the money so he can send it in.—N. R. Clay.

PRESIDING ELDERS AND PREACHERS.

In compliance with the will of the Council at its last session, held in Chattanooga, Tenn., designating Birmingham, Tenn., as the place of its next meeting and June the time, as President of the Council, I hereby issue the call and set the date for June 25-27. We desire this to be a successful session, but without the co-operation of all it will not be.—Fraternally, J. C. Hibbler.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 196, Notre Dame, Ind.

Doings of the Workmen MISSISSIPPI.

Durant, L. B. Brown.—Our first quarterly conference for Wesley Chapel was held March 15. Rev. J. H. Everett held the quarter, most officers being present with good reports. The Durant charge has taken on new life. Additions this quarter two. People are coming to church now that haven't been out in four years. The Baptists and Methodists have decided to unite their forces against sin. Rev. S. H.

A Lazy Liver

May be only a tired liver, or a starved liver. It would be a stupid as well as a savage thing to beat a weary or starved man because he lagged in his work. So in treating the lagging, torpid liver it is a great mistake to lash it with strong drastic drugs. A torpid liver is but an indication of an ill-nourished, enfeebled body whose organs are weary with over work. Start with the stomach and allied organs of digestion and nutrition. Put them in working order and see how quickly your liver will become active. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the defection of other organs.

If you have bitter or bad taste in the morning, poor or variable appetite, coated tongue, foul breath, constipated or irregular bowels, feel weak, easily tired, despondent, frequent headaches, pain or distress in "small of back," gnawing or distressed feeling in stomach, perhaps nausea, "sour risings" in throat after eating, and kindred symptoms of weak stomach and torpid liver, no medicine will relieve you more promptly or cure you more permanently than Dr. Pierce's Golden Medical Discovery. Perhaps only a part of the above symptoms will be present at one time and yet point to torpid liver or biliousness and weak stomach. Avoid all hot bread and biscuits, griddle cakes and other indigestible food and take the "Golden Medical Discovery" regularly and stick to its use until you are vigorous and strong.

The "Discovery" is non-secret, non-alcoholic, is a glyceric extract of native medicinal roots with a full list of its ingredients printed on each bottle-wrapper and attested under oath. Its ingredients are endorsed and extolled by the most eminent medical writers of the age and are recommended to cure the diseases for which it is advised.

Don't accept a substitute of unknown composition for this non-secret MEDICINE OF KNOWN COMPOSITION.

J. A. MOTON, CARPENTER AND BUILDER.

Repairing a Specialty.
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Hooping-Cough CROUP

The Celebrated Effectual Cure without Internal Medicine

ROCHE'S Herbal Embrocation

will also be found very efficacious in cases of

BRONCHITIS, LUMBAGO and RHEUMATISM

W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.
All druggists or R. FOTOKRA & CO., 90 Beekman St., N. Y.

Nevills, the presiding elder, arrived Sunday evening and preached one of his best sermons. The conference made no mistake in sending us the Rev. J. H. Everett. We are planning to raise \$200 on Easter and from the way the people are standing by our pastor I think we will come up to the mark this year. We raised in the quarter, \$22.50.

Water Valley, E. D. Troupe, Pastor.—We have just closed our first quarter, the Rev. N. R. Clay, presiding elder, presiding, which was a grand success. Good work is going on at this place.

Florence.—Sunday, March 10, was a great day at Springhill Methodist Episcopal Church. We had a great revival meeting. I was able to preach from the text, Acts 3-4, "Look on Us." Our church is spiritually alive on all lines of church work. The first quarterly conference will convene at Springhill church April 6-7, with Dr. G. W. Smith presiding.

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Is fast becoming the fruit:
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It will pay you to investi-
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\$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free, you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clean profit of \$3 for every day's work, absolutely sure. Write at once. BOTAL MANUFACTURING CO., Box 2000 Detroit, Mich.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all druggists for 27 years. Price 50 cents.

They Live in Our Memory

COOPER.—Sadie Cooper, a member of the Oak Bower Methodist Episcopal Church, was called from labor to reward March 9, 1907, aged eighteen years. She leaves to mourn her empty seat mother, father, sisters, brothers, and a host of friends. Funeral was conducted by B. W. Robinson, pastor.

GANT.—Coreanna Gant, aged fifteen years, a member of the Springhill Methodist Episcopal Church, died in Christian faith March 3rd. This was a young but faithful member of the church and Sunday school, much loved by all who knew her. She was the daughter of Sister Eliza Millsapps. She leaves brothers, sisters and a host of friends to mourn. The funeral service was conducted by the pastor, Rev. B. W. Robinson, at Paulding, Miss.

BRANTLEY.—Fannie Brantley, of Co-hutta, Ga., wife of the Rev. W. T. Brantley, departed this life February 27th. She was the faithful and loving wife of the Rev. W. T. Brantley for thirty years, and unto this union were born eight children. Sister Brantley was never able to be moved to her new appointment. Brother Brantley stayed faithfully at her bedside until the last. She died in the faith of the God whom she served.—J. H. Brandon.

PARKER.—Mrs. Hester Parker, wife of the Rev. Dr. Freeman Parker, pastor of St. Paul Methodist Episcopal Church, Galveston, Tex., was born in Jefferson, Texas, 1863, and departed this life February 16, 1907. In 1881 she was married to Rev. F. Parker. With him she travelled in the Texas Annual Conference for twenty-five years. Mrs. Parker was a devoted and true helpmeet, an ideal minister's wife, and helped her husband greatly in his work. In the church work she was at home. It was her chief sphere of activity next to the home. No task was too difficult or too disagreeable for her willing hands and cheerful heart in the administration of church, Sunday school, Missionary Society, Ladies' Aid Society, and especially the Junior Epworth League. She was a woman of resolute will and profound convictions of righteousness; competent, thorough and enterprising in every work she undertook. Faith in God and the church made her strong for any emergency of life. She will be sadly missed, fondly remembered in the communities where her hands lovingly ministered and where she lived so long. In the latter months of her life she was a great sufferer, but she held out steadfast to the end, waiting patiently for His call. Dr. Parker has lost a good wife, the church a strong and effective worker, and he has the sympathy of the brethren. Her funeral was held in St. Paul Church, Galveston, Texas. Rev. W. Hartley Jackson, pastor of Wesley Tabernacle, had charge of the funeral arrangements, the Rev. J. Mercer Johnson preaching the funeral sermon, assisted by the Rev. Dr. Marshall, of the Episcopal Church, and Rev. W. H. Jackson. The interment was in beautiful Lakeview Cemetery, Galveston.—J. Mercer Johnson.

FRANCIS.—The infant of Mr. and Mrs. G. W. Francis, of Chicota, Tex., died February 19, 1907.

GASS.—Little Ellen Gass died February 21, 1907. She was a member of Rich Hill Sunday School. A host of friends mourn her early departure. The Rev. Bailey Owens, of Chicota, Tex., conducted the service.

United for Life

BYNES-MOOAE.—Mr. S. F. Bynes, of Savannah, an eminent member of the Baptist Church, and Miss Pet Moore, of Millen, a strong member of Trinity Methodist Episcopal Church, at the home of the bride, February 28, 1907. Rev. Chas. and Cathrene Moore are to be praised for the grand reception tendered the guests. Mr. Bynes carried away one of the finest ladies of our town. Savannah, Ga., will be their future home. The ceremony was performed by the Rev. J. H. Grant, assisted by the Rev. James Jackson, presiding elder Waynesboro District. Rev. N. H. Brown, ex-presiding elder, and Rev. B. J. Powell, of the African Methodist Episcopal Church. This wedding will be remembered as the best ever conducted in Millen. They were the recipients of many valuable presents.

NOLAN-MUROCK.—At the home of the bride's mother, on Thursday evening, March 14, 1907, Mr. Samuel Nolan and Miss Lottie Murdock, at Richland, St. Mary parish, La. The Rev. H. J. Wright, of Crawford, La., pastor of Mt. Zion officiated.

REOMONO-NEELY.—Mr. Joe Redmond and Miss Anna Neely, of Scooba, Miss., on March 12, 1907. The Rev. P. R. Crump officiated.

BOYD-SMITH.—At the residence of the bride's parents at 8:30 p. m. on March 10, 1907, Mr. George Boyd and Miss Louberta Smith. Mrs. S. A. Frost presided at the organ, and during the reading of the ceremony rendered the sweetest music. The Rev. W. J. M. Price, pastor.

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The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

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describing symptoms and stating age. We will send you FREE ADVISE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

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Sunday School Periodicals

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The Sunday School Advocate. Illustrated. Weekly. Single copy	.30
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The Classmate. Weekly. Illustrated. Clubs of six and over, per copy, 60 cts.; Single copy.....	.75
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A publication intended to do for intermediate students what the Senior Quarterly does for those who are older. Threepages, very interesting and very helpful, given to each lesson. Profusely illustrated by pictures and maps.	
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Improved in every feature. Lavishly illustrated. It is the most attractive of all Sunday school lesson helps for the youngest scholars above the Primary Department.	
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For advanced pupils. Contains forty-eight pages, colored map and beautiful illustrations; a veritable Bible dictionary.	
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CRESCENT CITY NOTES

NEW ORLEANS UNIVERSITY.

Here after the names of the pastors sending collection for the Annex will be published. Additional contracts have been awarded during the week and we are going ahead in full confidence in the co-operation of the preachers of the conference. We need five hundred dollars at once. Let every man do something toward raising this amount. Easter is now passed and the Annex should have the right of way in the churches. The presiding elders and the pastors hold the key to the situation. They will not fail us. The following is the report of receipts thus far:

Previously reported	\$331.80
Rev. J. C. Brown, Alexandria District	1.00
Rev. J. H. Thompson, Alexandria District	3.25
Rev. M. L. Baldwin, Alexandria District	3.00
Rev. T. J. Johnson, New Orleans South District	5.00
Athenian Literary Society, N. O. U.	50.00
Mrs. Col. Springer, Iowa.....	10.00
From Students	7.50

Total to date.....\$411.55
Send amounts raised to President F. H. Knight or band same to your Presiding Elder.

A CARD OF THANKS.

I wish to express my heartfelt thanks to friends and neighbors for the kindness shown at the death of my beloved father, Anderson Walker. Especial thanks to Mrs. Loula Daige, J. G. Plunket, A. T. Berryhill and Rev. T. A. Brown, also the Wesleyan Society. (Mrs.) D. C. MEAD.

NOTICE.

The pastor of each Methodist Episcopal Church of New Orleans will appoint four delegates, himself included, from his church, which will meet at Simpson Memorial Church in convention for the purpose of electing 16 members of the Board of Control of the Lafon Old Folks Home, on Monday, April 8, at 12:30 p. m. VALCOUR CHAPMAN,

President of the Board of Control. Damon Lodge No. 1, K. of P., and Court Calanthe celebrated their anniversary March 24, 1907, at the Mt. Zion Methodist Episcopal Church of this city, Rev. J. A. Tircuit, pastor. The sermon was preached by the Rev. A. L. Reese, pastor New Salem Baptist Church of Baton Rouge, La. The sermon was timely, thoughtful and forceful and full of practical suggestions to the young people. The pastor and the officary extend them an invitation to come again. Collection, thirty odd dollars.

CITY MISSION.—Easter services were good. The children greatly enjoyed the love-feast, conducted by Mrs. T. H. Norwood, superintendent, and Miss Alice Augustus, who has kindly consented to be our organist. We thank the Rev. T. J. Johnson, of Wesley Chapel, for his timely help. Any assistance that the brethren can render this mission will be appreciated.—A. Robinson, Pastor.

WESLEY CHAPEL.—Easter was a day of great joy and a spiritual help to all who attended the services of the day. Old Wesley's doors stand ajar to all. The service at early morning was largely attended. The pastor preached the Resurrection sermon. At 11 a. m. the Sunday School rendered the Easter program. At 3 p. m. Bro. Richard Bolden preached, and at night the Daughters and Sons of Conference had their sermons preached by Rev. Thos. McCary, after which the officers were installed by the pastor. There were eleven persons baptized at the altar at 11 a. m. and others who could not be present are to be baptized. Easter offering, \$31. Collection for day, \$75.

FIRST STREET.—The early morning service was a spiritual blessing. The sermon was delivered by the pastor to hundreds of people. At 11 a. m. the Easter program was well rendered; Superintendent F. B. Smith and his faculty did their part well. The children deserve much credit for the interest taken in the service. At the 7:30 o'clock service 38 converts spoke. At this service the front seats were filled

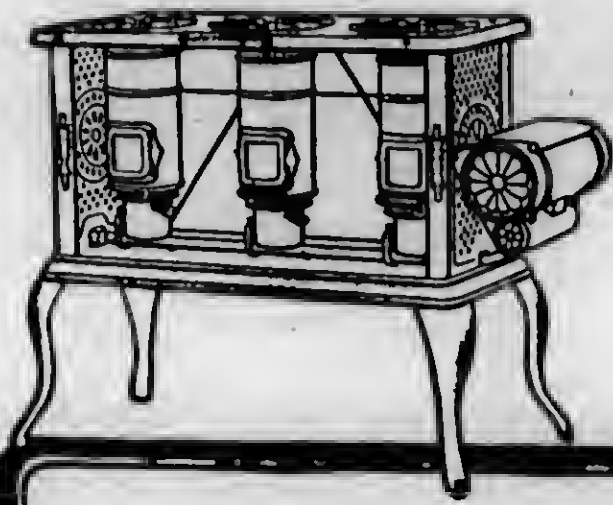
by seekers; 19 conversions and accessions during the week. The revival continues. The Lord is leading the meeting. The members are attending in full force. They have been of great help to Pastor C. W. Reeves during the revival. One subscriber for the SOUTHWESTERN. Collection, \$103.71.

SIMPSON MEMORIAL.—On last Sabbath the services began at 3:30 a. m. Although the weather was unfavorable it did not retard the gathering in of a very large crowd to hear the resurrection sermon, preached by the pastor, Rev. Henry Taylor. During this service six were added to the church membership and 21 came to the mercy seat. The 11 o'clock service was also largely attended; sermon by the pastor. At 2:30 p. m. the Sunday School rendered a very excellent program. The evening service began at the usual hour, having set apart this service for the anniversary of the Equal Justice Benevolent Association, the church was crowded as never before. Anniversary sermon by the pastor, after which the newly elected officers were installed.

WILLIAMS CHURCH.—Sunday, March 27, was a great day in this church. At night one conversion and accession. Monday night the Steward Sisters conducted the prayer meeting with Sisters A. E. Brazely, Obee and Lambert as leaders; 4 converted and joined the church. Tuesday night P. J. Becknell led prayer meeting. Wednesday night the King's Daughters led with E. Woodfolks and S. Goldstein as leaders; Thursday night the Sons and Daughters had charge of prayer meeting, with I. Dauphine, A. Fisher and H. Parker, leaders; Friday night Local Preachers conducted the service, with Wm. Mathews, L. Brazely and T. Robinson leaders. Two converted and joined the church. Sunday, the 24th, was also a great day. At 3 p. m. J. Jefferson preached; one converted and joined the church. At 7:30 p. m. 8 p. m. prayer meeting conducted by the Epworth League, with E. J. McGruder, the president, as leader; five came to the altar for prayer. The Win-One, with Wm. Fisher as leader, is moving on nicely, and on Thursday night, 14th ult., conducted the prayer meeting, Mr. Fisher leading; one joined the church; one subscriber for the SOUTHWESTERN. J. O. RICHARDS, Pastor.

THOMSON CHURCH.—On Easter Sunday the church was crowded at the early service. Many came forward for prayer, and three joined. At 7:30 p. m. the Sunday School and Epworth League rendered a very interesting program. Mrs. Cora Dodd, the superintendent, assisted by Miss Amy Obee, one of the vice-presidents of the League, and Mr. David Parker, the president, did all in their power to make the occasion a success. Miss Mary Gayden, the organist, needs to be commended for the able manner in which she had trained the little voices for their songs. The Sunday School, Epworth League and Ladies' Aid Society are on the increase and everything bids fair for a successful year's work. Collection for the day good. One cash subscriber for the SOUTHWESTERN.

MALLALIEU CHURCH.—Despite the rain and wind, early morning services began at 3 a. m. Six were baptized by sprinkling and the Sacrament administered to 27 new converts and re-entrants gained through the revival under the auspices of the Win-One Club, Bro. Walter Sbelby, president. The pastor preached the Resurrection sermon at 5 a. m.; text I Cor. 15:12-17, and 11 more joined the church. At 11 a. m. Bros. Wills and Johnson preached and at 7:30 p. m. the pastor; at this service 3 other members were received. Mrs. B. M. Hubbard was present and with her sweet voice aided greatly. The Sunday School held its exercise at 3 p. m. and Superintendent H. W. Thomas, with Miss Loretta Jackson and J. T. Jordan, also Miss Wright, deserve great credit for the way in which the program was rendered. The school reported \$13. The church was beautifully and tastily decorated under the direction of Mmes. Lucy Sbelby, A. Fouche, F. Mason, F. Schaffer, Lillie Williams, John Mason, E. Randell and others. Verily this Easter service will prove a blessing to the entire church and community. Anxious ones are still pleading for redemption through His blood. Forty-eight have joined since Conference. Collection, \$78.



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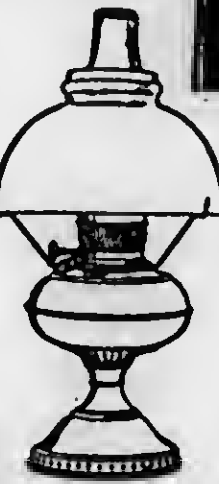
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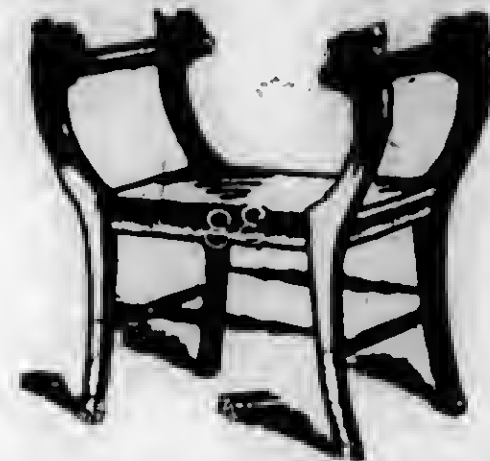
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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, APRIL 11, 1907

Vol. 41 No. 15

THE PASSING OF BISHOP FITZGERALD

The announcement of the death of Bishop James Newbury FitzGerald, which took place at Hong Kong, China, April 4th, comes as a distinct shock to the Church. The family had already been afflicted in the death of a daughter, Miss Cornelia, who died suddenly at Penang, India, March 1st. It is stated that the family was enroute home with the body of the daughter, which is to be interred in American soil. Now added to the sorrow of the invalid wife and mother is the death of Bishop FitzGerald. The family is indeed in great sorrow and so is the great Church, whose faithful servant Bishop FitzGerald was. Next May would have rounded out twenty years of faithful service as a General Superintendent, and forty-six years as an itinerant minister of our Church. He was cut short of this record by one year. The Church sustains a great loss, for Bishop FitzGerald was a good, entirely consecrated, a genuine white-souled man. He was loved and honored throughout the bounds of the Church as a man of a strong personality and safe in leadership under all circumstances. He seldom erred in judgment, for it was his second nature to be careful and deliberate, and these elements of character stood him in good stead in the service of the Church and won for him the confidence and esteem of his brethren.

HISTORICAL SKETCH.

Bishop FitzGerald was born in Newark, New Jersey, July 27, 1837. His father was a successful merchant. Young FitzGerald was educated in the Law School of Princeton University, studying for a time in the office of Frederick T. Frelinghuysen, who was Secretary of State in the Cabinet of President Arthur. He was admitted to the bar in the year 1858 and practiced for three years. In 1861, during a revival held in Central Methodist Episcopal Church, Newark, New Jersey, FitzGerald was converted. He at once realized that his talents were misdirected, or, rather, that he was called to preach. He gave up the practice of law, therefore, and joined the Newark Conference in 1862. His first appointment was the East Newark Station. The next year he served Mechanic Street, Elizabeth; three years at Hudson City; three years at Newton; three years at Grace Church, Paterson; '72-'74 at Elizabeth; '75-'77 at Centennial, Jersey City; '78-'79 he was presiding elder of the Newton District; 1880, presiding elder of the Newark District, which position he was filling when he was elected Recording Secretary of the Missionary Society, in 1881. He was a member of the General Conferences of 1876-'80-'84-'88. The degree of

Doctor of Divinity was conferred upon him by the Wesleyan University in 1880 and Doctor of Laws by Hamline University in 1889.

HIS ELECTION AS BISHOP.

His services as Recording Secretary of the Missionary Society brought him before the Church. He made a favorable impression wherever he went. Five General Superintendents were elected in 1888 and one Missionary Bishop. The Missionary Bishop was J. M. Thoburn, the five Superintendents, J. H.

share the sorrow of the Church as a personal affliction.

LAST DUTIES.

Bishop FitzGerald sailed from Montreal October 27 on the steamer Lake Champlain, accompanied by Mrs. FitzGerald, two daughters and son Ray, enroute for the quadrennial visitation of Methodist Missions in Southern Asia. He took part in the Jubilee celebration of the founding of the India Mission at Bareilly, December 28. He was to have represented the Board of Foreign Missions at the Centennial of Protestant Missions in China, at Shanghai, this month. On the voyage thither, his daughter Cornelia died at Penang, Straits Settlement March 1.

Since his election to the Episcopacy in 1888, Bishop FitzGerald has visited officially several of the foreign mission fields of the Church. At various times during the quadrennium beginning with May, 1892, he presided over each of the conferences and missions in Mexico, South America and Europe. Twice during the quadrennium from 1896 to 1900 and again in the winter of 1903-'04, he had supervision of the work in Mexico.

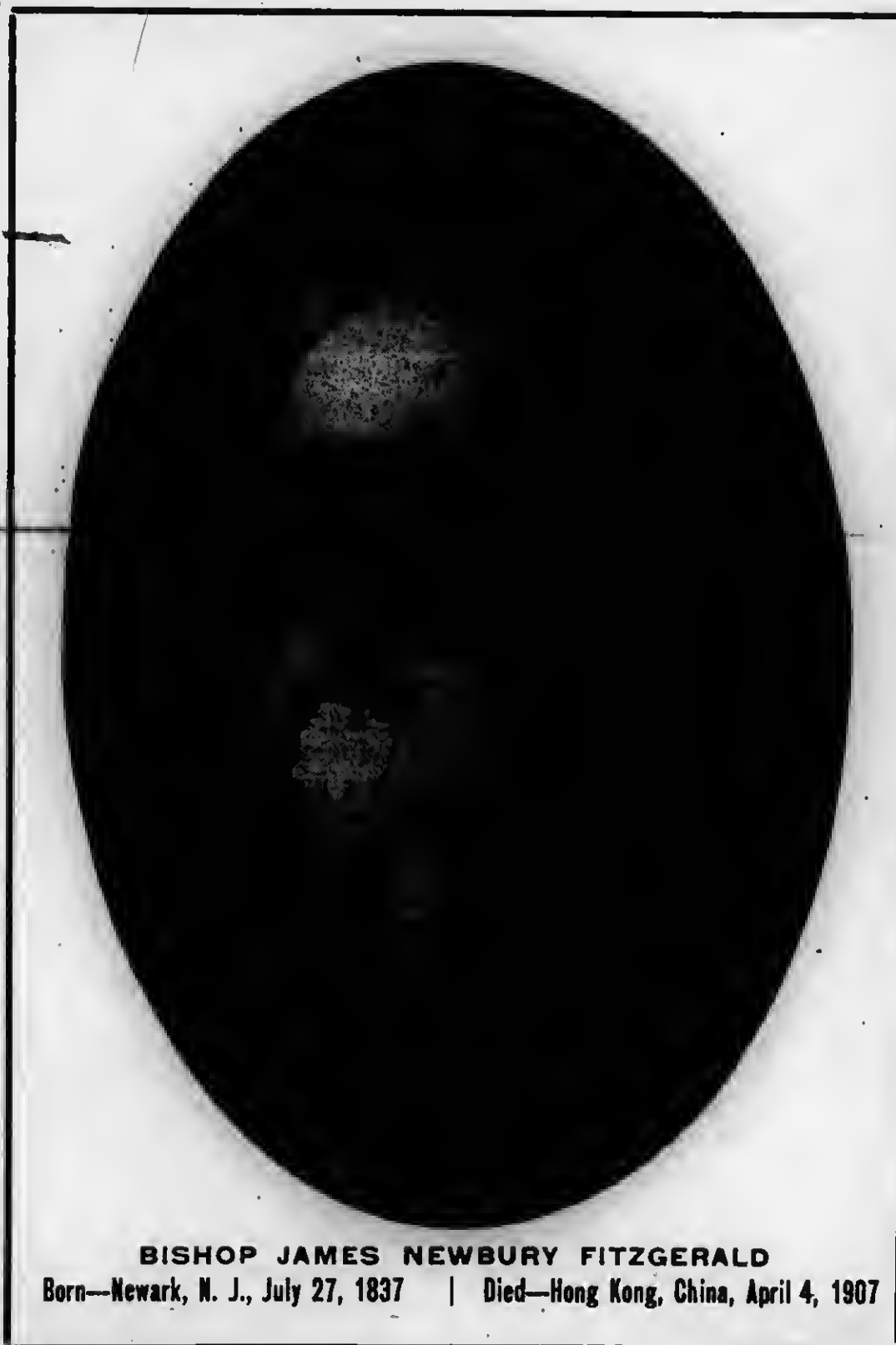
Bishop FitzGerald's judicial training stood him in good stead as a General Superintendent. As an executive officer he was clear in judgment, deliberate in action, just in administration. He was of stalwart frame, angular and tall. His very presence was prepossessing and impressive. He always spoke with deliberation. He was a man of very strong character and was a safe leader. It is said that he was never conspicuous in debate, and altho a member of four General Conferences participated but very little in the discussions. Others might talk; he was silent, but not indifferent. He always reached his conclusions after very careful and painstaking investigation. Tho silent he was not without great influence. He was of a distinct type. Our Bishops are strong men, each in his own line, not a duplication of

each other, but a supplement in strength and in character. Bishop FitzGerald was seldom to the front. He had little reputation as an orator; nevertheless he was a mighty factor in the Board of Bishops. He was honored and loved among his brethren as a man of sterling worth.

A SERIOUS QUESTION

Bishop FitzGerald is the third active General Superintendent we have lost since the General Conference—Joyce, McCabe and FitzGerald—a great loss to our Church; a triumvirate of great men. We can hardly conceive the loss that the Church has sustained in the departure of these three worthy servants.

(Continued on page 8.)



BISHOP JAMES NEWBURY FITZGERALD

Born—Newark, N. J., July 27, 1837 | Died—Hong Kong, China, April 4, 1907

Vincent, J. N. FitzGerald, I. W. Joyce, J. P. Newman and D. A. Goodsell. Bishops Newman and Joyce have passed to their reward; Bishop Vincent is on the retired list; Bishop Goodsell remains, full of promise and vigor. Bishop FitzGerald was elected on the third ballot with Bishop Vincent. The number of votes cast was 459; necessary to choice, 306. Vincent received 311 and FitzGerald 310. At the time of their election Vincent was 56, FitzGerald 51, Joyce 52, Newman 62, Goodsell 48, and Thoburn 52 years of age. Bishop FitzGerald was Resident Bishop of New Orleans from 1892-'96. He moved his family here, but in the interest of the health of his wife they were returned to the North. He is remembered here for his kindly interest in our work. There are many who

The Educational Work of Our Methodism—Its New Status and Claims

The Board of Education, Freedmen's Aid, and Sunday Schools of the Methodist Episcopal Church, newly constituted by order of the General Conference of 1904, has undertaken its work. It would share with the Church at large some of its visions of need and opportunity and the sense of increased responsibility which has come through these visions. It finds itself charged with the administration of interests which have for years been carried on by four separate corporations—interests whose magnitude, variety, and vital importance cannot be fully apprehended even by those whose constant duty it is to care for them. With the growth of the denomination these interests must rapidly extend their scope and activities and they must in increasing measure occupy the thought and plans and gifts of those who are seeking to bring about the establishment of the Kingdom of God upon earth. Even a glance at the enterprises which are now brought into administrative unity should serve to quicken the zeal of all who are interested in the work of Methodism, at home and abroad.

AN EDUCATIONAL CLEARING HOUSE.

For example, one of the constituent organizations in the new Board has served for years as a clearing-house for our denominational schools, colleges and universities, collecting data, organizing statistics, furnishing reports, suggesting policies, keeping in touch with every institution under our auspices, bringing into generous fellowship needy schools and bountiful givers, and administering the proceeds of the Children's Day collections and the invested funds so as to aid each year

HUNDREDS OF NEEDY STUDENTS

preparing for Christian work. These students, but for the help thus afforded by loans of moderate sums, would have been delayed and hampered in their educational aims, and many of them would have been wholly shut out from the advantages of the higher institutions. In the aggregate, thousands have been aided; the loans, paid back into the treasury year by year, have immediately gone forth to help other needy young people, and thus the fountain of beneficence has been continually replenished. Moreover, the money thus loaned to students has in turn served to help the institutions which these students have attended, enlarging their income, and in some of the smaller and struggling schools enabling them to reach the year's end without debt. Who can measure the vastness of the field of usefulness thus occupied?

Another component element in the newly incorporated Board has for forty years carried on our

EDUCATIONAL WORK IN THE SOUTH,

where its achievements have been chief among the forces which have given new heart and hope to multitudes of poor white people and to countless thousands of the colored race. It has carried on schools for both races, instituted industrial training, furnished hosts of teachers for their tasks, sent forth many classes of carefully instructed black men and women equipped with a knowledge of law, medicine, surgery, dentistry, pharmacy, and manual industries; prepared hundreds of young men for the ministry of the Word and raised up a generation of men and women for missionary activity at home and in Africa—men and women who will forever serve as types and illustrations of the dormant powers which await the call of opportunity in the heart and mind of the black race in the South.

We have now in that section twenty-one schools for white students, and twenty-five institutions for those of another color. We have averaged for years nearly

TEN THOUSAND STUDENTS

in these schools each year. Last year we had 11,800. We have amassed school properties in strategic centers which afford us a commanding prestige and influence, and we have secured a body of school administrators, the extent and fruitage of whose quiet, faithful, and heroic labors can never be made known until the books shall be opened and the records of Christian fidelity shall be unfolded on the last day.

This work among the colored people gives us especial concern. The problem of the colored man is still unsettled. In the North and in the South difficulties still hinder the work which we have at

heart. But one thing is clear, the manifold problem in question can be settled only by means of Christian education and evangelization. We have already demonstrated this fact. Our denomination has twenty Negro Conference, and, in round numbers, three hundred thousand Afro-Americans in our churches in the South. We have sent out many thousands from our schools, and we are training many thousands more. During the recent twenty years in which crimes of violence have alarmed the South and lynch law has been invoked in retaliation, not a single instance of either one or the other has occurred, so far as we have been able to discover, among the church or school communities, embracing more than a million and a half of souls, over which we have had supervision. The presence of our schools, pastors, teachers, and instructed people, has been everywhere a guaranty of peace and order. We plead, therefore, that this cause of the freedmen shall have the right of way, and that with sympathy, prayer, and generous gifts these institutions, built up by two-score years of heroic and self-sacrificing toil, shall be not only maintained but enlarged, so that they shall continue to be in increased measure the sources and sustainers of a new civilization in the land.

A third constituent organization in the new Board has had in charge the supervision of

THE SUNDAY SCHOOLS OF METHODISM.

These schools register 357,085 officers and teachers and nearly three million scholars. Under the former administration secretaries and field agents have organized institutes, furthered normal training, carried to the frontier in the West and the South the most recent methods for the betterment of this arm of power, distributed literature, formed new schools, assisted struggling communities with donations of supplies, and in many other ways served as pioneers of the Church into new communities. It is the deliberate judgment of the new Board, as it is the deep conviction of all who have been in active contact with this work, that this kind of work has greatly suffered from the lack of sufficient funds to carry it on in an enterprising way. We have not measured up to our opportunity; we have not done by any means what the other denominations have accomplished by means of their colporteurs, their Sunday-school missionaries, and their increasing annual collections. We believe that if our people will study

the simple facts in the case they will begin to see a we do that vast opportunities for extending the work of our Sunday-school organizations are opening before us, and that the Church will be recreant to its trust if it shall allow these opportunities to pass unused.

The other omnipotent body, united now with the three already alluded to in the new corporation, has done for three-quarters of a century a modest, quiet, unpretentious, but singularly effective work in preparation and

DISTRIBUTION OF TRACTS,

booklets, and various minor forms of religious literature, in many languages, at home and in foreign fields. The sum at command of the old Tract Society was never very large, year by year, but the amount of good accomplished baffles inquiry. Plans for new sets of tracts and for modern varieties of evangelistic literature in handy and readable form are now being pursued, and the work thus set before us, instead of being obsolescent, is enlarged in accord with the spirit and enterprise of our age, and promises to grow on our hands and become a mightier energy of power than it has ever been in the past.

Brothers, our work, thus briefly outlined, is laid before you. Is it too much to expect that pastors and laymen will acquaint themselves with these plans, will study these varied phases of our now united work, and will see to it that the gifts of their churches for the new Board shall, as far as possible, measure up to the appointments that may be made? The Board, after considering all the facts in the case and looking out over the fields white unto the harvest, has authorized an appeal for

HALF A MILLION DOLLARS FOR THE CURRENT YEAR.

It is evident that the combined offerings of any individual congregation last year for the Board of Education, the Freedmen's Aid and Southern Education Society, the Sunday School Union, and the Tract Society, must be surpassed in the collection for the new Board of Education in order that its coalescent enterprises shall not be imperiled. Our cause is before you; we plead for it, and we have given you some facts on which you may ground your pleadings for it as you represent it to others. In deep solicitude for the interests involved, with faith in the co-operative activity of the Church, and with sincere prayer for God's blessing on these great enterprises, we ask for your help that the Board may win new victories for the Master in the year that is to come.

In behalf of the Board of Education, Freedmen's Aid and Sunday Schools, Luther B. Wilson, Levi Gilbert, Herbert Welch, David D. Thompson, Abram W. Harris, Jesse Bowman Young, committee.

An Afternoon With Bishop Fowler

By Dr. Claudius B. Spencer, in the Central Christian Advocate

Riverside Drive begins at Seventy-second street, New York, and for three miles skirts the plateau overlooking the lordly Hudson and its frame of Palisades. A distinguished foreigner has pronounced this drive the most magnificent residential avenue in the world. New York has spent fabulous sums to make of this all that is possible in grandeur of prospect and picturesque beauty. At Eighty-ninth street stands a copy of Houdin's "Washington," and beyond it a mile or more breaks the view of Columbia University, and, beyond, the tomb of Grant. At the foot of the famous drive, looking up its magnificence, or across it one way to the far-away Palisades, vanishing at last in the haze, or across it the other way towards the \$2,000,000 mansion of C. M. Schwab, is the home of one of Methodism's greatest men, Bishop Charles H. Fowler.

Naturally I was anxious at thought of how the tall tower might be in ruins, from his long sickness, and many rumors, and there was some surprise as Dr. David Thompson and I were taken into his presence. It was in his library. He was sitting in an easy-chair. Open before him, on an adjustable shelf-table, lay Plutarch's "Lives." On the table one arm (his left arm) was leaning. Bishop Fowler rose, gave us his hand (his left hand), spoke in the old-time heartiness, though with but a faint echo of the old-time vigor, and sat, or sank, down to his chair.

A moment—and what an outpouring of talk followed! What shrewd observations! What per-

spicacity of statement! What reminiscence! What point! What crisp, short, simple talk, that, like a rapier, hit and punctured at every move! There have been few such conversationalists—or speakers—as Bishop Fowler. There have been few who have so mastered and glorified the Saxon elements of our mother tongue. With Bishop Fowler, as with Lincoln and John Bright, it seemed to have been an offense against good manners in the presence of that which is strongest in our mother tongue to use words of more than one syllable. That, too, I may remind some reader, is the glory of that chief masterpiece of our literature, our English Bible; it is written in practically words of one syllable—small steel threads, which, braided into cables, hold up the weight of the greatest ideas.

It was along in the afternoon. There had been a fall of snow. The boulevard was white, crisp, in the afternoon, and the sleigh-bells were shivering the winter into mirth. Bishop Fowler had that morning had a full mile walk along the drive. And now, whatever may have been his weariness, or weakness as to the machine, there was none, you may believe, in the dome of thought where the master of the machine is. There were no cobwebs in the upper story.

We asked how it seemed to stop and sit down and lie by.

"All right. It's all right. I have had a good time. I am glad I have had my chance. I worked while I had my chance. I'm glad. I might have

lasted longer if I had taken it easier. But I have put myself in."

We suggested that he might once more sit in the councils of the Church.

"I may. I may not. It is all right. I am having a good time seeing the wheels go round and watching the boys," he added, with that sly twinkle

"You see, I never had a vacation. I traveled much, but it was always on an errand—there was the job ahead when I got there. I well remember my first rest; it was at Ocean Grove, years ago. I lectured, and they persuaded me to stay on for three days."

There is food for thought in that remark. There are many who think, because certain servants of the Church travel a good deal, that therefore they have an easy "job;" that their traveling is a perpetual vacation. But were that so—when, where, how were their work done? Does not the work have to be done just the same? Travel is simply an added task. Consider the amount of work Bishop McCabe, for example, did on the train, and everywhere. And consider Bishop Hamilton to-day. The work of life cannot be left behind by the flying express. And at the end of the journey is what? Rest? Sleep? Hardly. It is only one other, one added phase of the life-work—the "job," as Bishop Fowler has often phrased it.

Bishop Fowler was kind enough to talk on an on—of men, of his studies, historic movements and historic men, of Methodism, its task and its ability to meet that task. With him we could but walk the mountain-road of vision.

Once we remarked that long ago somehow we had heard of the first time he ever felt really tired.

"Yes," he said, "that is as you say. I was editor of the *Advocate*. I was going up the Hudson. I was examining my bunch of manuscripts. I noticed that I had to whip myself to do it. I laid them aside and took notice of the experience of being tired out. It was new and novel to me."

Dr. Thompson related how he was doing what he could to secure Congressional recognition of the brother of William A. Spencer, who had shattered his health for life in trying to rescue passengers from the "Lady Elgin," which burned to the water's edge off Evanston when young Spencer, Fowler and Hartzell were students. Bishop Fowler was very much interested in it. He thought it ought to be done, for while Fowler and Hartzell came out uninjured, Spencer was done up for life. Bishop Fowler gave us a characteristically vivid description of the burning of the "Lady Elgin." He was a lusty swimmer and has not a few lives to his credit. The fact is, it would be a gracious thing for Congress to remember Bishops Fowler and Hartzell with fitting medals, among those who have jeopardized their lives to save others.

We asked Bishop Fowler if it was in the frigid water of Lake Michigan at that time that he contracted the hoarseness that often appears in his speaking. He said it was not.

The Church will be glad to know that, aside from physical weakness, Bishop Fowler is himself. His voice is thin. He keeps rubbing his right hand with his left; sensation is returning to it; so when we came away his right hand responded to his will enough to move a bit towards us and acknowledge ours. Bishop Fowler is weak. But the weakness is below his forehead. If he thinks along the beaten lines, there is no serious consequence. The making of new sermons or lectures aggravates the old complaint, which, as he has said, "starts the undertaker's wagon" after him. Hence he works mentally where there is least strain. He will be seventy in August. At thirty-five he was president of Northwestern University; at thirty-nine he was editor of the *Christian Advocate*; at forty-three he was missionary secretary; and at forty-seven Bishop—you see General Conference meets only once in four years.

"It is all right. I have had a good time. I have put in fifty-six years of good licks. I might have been at it longer if I had done less, so might a baboon."

Yes, and the twinkle succeeded the more than shadow of a tear.

For ourselves we do not think Bishop Fowler's work is done. He may not preside over an Annual Conference again; but his voice may be heard in boards and in personal counsel. We expect this. But in any case he can say of his yesterdays: "Friend, I have lived."

Saved By Grace

By Bishop W. F. Mallalieu

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind, but now I see.
'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Through many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.
The Lord has promised good to me,
His word my hope secures;
He will my shield and portion be
As long as life endures.

Yes, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.
The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, who called me here below,
Will be forever mine.

—John Newton.

But God, who is rich in mercy, for His great love wherewith He loved us,

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

That in the ages to come He might shew the exceeding riches of His grace, in His kindness toward us, through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God;

Be not thou therefore ashamed of the testimony of our Lord nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began;

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel;

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

—Bible.

Surely a thousand times, at least, has my soul been thrilled as I have heard our Christian people sing this precious hymn. From the Eastern shore of Maryland to far away El Paso in Texas it has been sung to the same inspiring tune. At conference how it has rung out when a hundred preachers, and sometimes more, have led the great congregation. In the city churches, and in the smaller churches of the country towns and villages, in the cheapest sheds

that could hardly be called churches, in bush arbors, and beneath the trees at camp meetings this glorious hymn has been a mighty uplift to the faith of God's people, and has filled their hearts with hope and joy. It deserves to be sung by all the saints on earth until they come to the innumerable company of the blood washed saints before the throne, and there take up the new song of Moses and the Lamb.

Saved by Grace! What a sweet, blessed word is this familiar word grace. And yet how often people lose sight of its full meaning. These common words are in constant danger of fading to make the impression they should because they are so frequently on our lips.

Grace implies first of all a favor bestowed without any return being required or expected. It is a clear gift to one who has no real claim upon the giver. But when we find the word "grace" in the Bible it means all this and very much more.

Take the lost quotation from the Bible, "For ye know the grace of our Lord Jesus Christ," and think for a moment of all the blessings that have come to us in all our lives, gifts from the loving hand of God, gifts beyond all price, and freely bestowed. But back of all this in the heart of Jesus Christ there was the most sincere pity for a lost race. Pity is a word we use in regard to suffering brutes and insects. We pity them when we do not love them, and when we can do nothing to save them from their sufferings. And so Jesus had pity on a ruined race, on a rebellious and sin-loving race. Well and truly does the poet say:

—With pitying eyes the Prince of Grace
Behold our helpless grief."

For aught we know he still pities those who spurn his love and who persist in choosing death for themselves.

But, more than this, grace means compassion. Jesus was willing to stand in our place, and die the just for the unjust that he might reconcile us to God, and that the moral law of the universe might not be subverted—He had such unspeakable sympathy, compassion with and for us that he tasted death for every man, so that all men might have eternal life.

But, more than this, grace means love, love that is most profound, tender, boundless. God loves all the creatures that he has made; he loves man though he be fallen and sinful, loves him when he is defiant and hateful in his wickedness. No human mind can measure the length and depth and breadth and height of the love of God for man.

So then when we think of the grace of our Lord Jesus Christ let us remember that it always must mean pity, compassion, sympathy, and best of all divine love.

Would that this thought might lead those who do not love Jesus to repent of all their sins, give their hearts to him; and, would that those who do love him might love him more and more, and prove the sincerity and fervor of their love by constant and faithful service.

Influence

A man who had lived a very wicked life prayed one prayer on his death-bed, and that was: "Oh, that my influence could be gathered up and buried with me!" The petition was in vain. He passed away, but his influence remained behind him, and is still working as a blight upon the lives it touched. The immortality of influence was the immortality George Eliot longed for when she wrote the famous lines:

"Oh, may I join the choir invisible
Of those immortal dead who live again
In lives made better by their presence!"
—*Endeavor World*.

To be everywhere, and in everything in sympathy, and yet content to remain where and what you are—is not this to know both wisdom and virtue and to dwell with happiness.—*R. L. Stevenson*.

"O for this love let rocks and hills
Their lasting silence break;
And all harmonious human tongues,
The Saviour's praises speak.

"Angels, assist our mighty joys;
Strike all your harps of gold;
But when you raise your highest notes,
His love can ne'er be told."

A life without a purpose is a languid, drifting thing; every day we ought to renew our purpose, saying to ourselves: This day let us make a sound beginning, for what we have hitherto done is naught.—*Thomas a Kempis*.

All human owners are in scriptural phrase stewards, and whether they possess money, time, talent, genius, or culture, their possessions are to be held in trust for God and mankind.—*Dr. John Hunter*.

THE CHRISTIAN LIFE

Unselfish Labor Makes the Happy Man

J. M. SHEPHERD.

I saw a toiler with a stolid face,
Who worked all day in discontent and gloom;
He hated labor, and despised his race,
And so for joy his heart had little room.

I looked in pity as I passed along,
A barren soul each motion did betray;
Cheerless and sunless, without a smile or song,
He plods his round of labor day by day.

Poor soul, forlorn! imprisoned by self-love,
No love of use in what he finds to do;
No thoughts going upward, to the throne above,
That to God's image he might daily grow.

Another man with cheerful smiling face,
Sang touching songs, and dally plied his trade;
He loved his work, felt kindly to his race,
No burden labor on his shoulders laid.

He had a purpose in his daily toil,
It gave him joy to be of use to man;
"The narrow soul," he said, "may live by spoil,
But useful labor makes the happy man."
O brother toiler, love thy daily use,
For through that love true manhood thou shalt gain;

Ah! shun not labor, 'tis the fool's excuse,
Who reaps his harvest, not of joy, but pain.

—Michigan Christian Advocate.

The Chastening Rod

There is much in the world, there is much in the best Christian life, that must be eliminated. The purest silver from the mine must be purified by fire. Its lead must be burned out. So God has wisely and mercifully put into this world destructive forces that are merciless and irresistible. Without the help of these, even divine grace would fail to accomplish its work. The prophets, from Amos to Jeremiah, labored in vain to stem the tide of corruption that was sweeping the chosen people into depths of moral infamy that even the heathen might have been ashamed of. A few, but only a few, were influenced by them. Then wrath came: a desolating war, the siege and capture and burning of the city and the temple; and all followed by the captivity and forced immigration of the whole people. Then, as if God's purpose had been to make the destruction of the nation perfectly hopeless, there came to the captives in the rich valley of the Euphrates a long period of prosperity, so that when the decree to return and rebuild was published only a few—those who were the disciples of the prophets—were ready to sacrifice their worldly interests on the altar of their religion by giving up the Eden of the world for the poor hills of Judea. When Jerusalem was rebuilt and the new temple dedicated, the poor little town and the wretched little sanctuary were more glorious in the prophet's eyes than the city and the temple had been in the days of Solomon. They had been through the fire. The dross had been burned away.

Nebuchadnezzar and Antiochus Epiphanes were never counted in the Jewish catalogue of saints, but their work was as important in the formation of the religious commonwealth as that of Jeremiah and Judas Macabeus.

The Old Testament prophets could pray, "In wrath remember mercy," but they did not understand how there could be mercy without wrath. They even seemed to think that wrath was the better part of mercy. That which they hoped for and prayed for most of all—the coming of the great King—they also dreaded. "Who can abide the day of his coming? For he shall sit as a refiner's fire and as a purifier of silver." We ourselves, in our saner moments, sometimes see dimly that the old man must be crucified before the new man can be raised up. Sometimes we pray,

"E'en though it be a cross
That raiseth me!"

but we trust to have a very easy and comfortable crucifixion as a prelude to a glorious resurrection.

As to the world at large, we are quite as optimistic. The chastening rod seems to us quite as obsolete in the hand of God as it is in that of the schoolmaster; but still the world goes on very much after the old manner.—Christian Advocate.

Religious Legalists

I venture to say that some of my young Christian readers need to be warned against assuming that unless they perfectly obey the moral law of God they are not living on a high spiritual plane, and hence they are lacking in love to God. I wish to warn my readers against trusting in their ability to so live that they do nothing which is contrary to any part of Divine law. Such a position is nothing less than religious legalism; and this means that a person of this kind assumes that he lives and labors in complete harmony with all of Divine law. For one to say that he does nothing which requires him to confess that he has recently sinned against God is to say, in reality, that he has been keeping, and is still keeping, the whole law of God, and keeping in perfectly. This fact may be denied by those who have placed themselves in this position, but it is utterly useless to deny a conclusion which is so logical as that is. If a person be so living that he does not have any sins to confess, then it necessarily follows that he is fully obeying the whole moral law of God, doing precisely all that it requires, and not omitting any duty whatever. Certainly, if a person does everything which God's law demands of him, he has no occasion to confess any sin to God, nor to man. He is a perfect lawkeeper, if it be indeed true that he does not commit any sort of sin. Let no one try to dodge this logic. Does any professor of religion have the boldness to say that he is perfectly obeying all of God's moral law? If there be such an one, then he is taking the position that he is keeping himself perfect before God by his own works, by his own ability, and therefore independently of Christ's advocacy as the High Priest of all believers. He puts himself outside of the necessities of Christ's atonement for present sinning. He who does not commit any sins against God's law, does not need present atonement for Christ's sake; nor does he need Christ's intercession for the saints. Is that your attitude? Are you a religious legalist? Are you depending upon your own faithfulness to save you? These are vital questions. The true position is that of giving glory to Christ for one's standing before God's law. He answers for the whole law.

C. H. WETHERBE.

A Morning Greeting

My neighbor met me on the street,
She dropped a word of greeting gay,
Her look so bright, her tone so sweet,
I stepped to muse all the day.

The cares that tugged at heart and brain,
The work too heavy for my hand,
The ceaseless underbeat of pain,
The tasks I could not understand,

Grew lighter as I walked along
With air and step of liberty,
Freed by the sudden ill of song
That filled the world with cheer for me.

Yes, this was all. A woman wise,
Her life enriched by many a year,
Had faced me with her brave, true eyes,
Passed on, and said, "Good-morning, dear!"

—Margaret E. Sangster.

The man who is in Christ receives the waters of life so abundantly that he overflows in gracious healing influences. He acquires a spiritual momentum which makes him forceful wherever he moves. Rev. J. H. Jowett.

The teaching and praying of the pulpit have not lost a whit of their power, and the people want a service they can understand.—Rev. W. Cuff.

When All Is Done

When all is done and my last word is said,
And ye who loved me murmur, "He is dead,"
Let no one weep, for fear that I should know,
And sorrow too that ye should sorrow so.

When all is done, and in the oozing clay
Ye lay this cast-off hull of mine away,
Pray not for me, for, after long despair
The quiet of the grave will be a prayer.

For I have suffered loss and grievous pain,
The hurts of hatred and the world's disdain,
And wounds so deep that love, well-tried and pure
Had not the power to ease them or to cure.

When all is done, say not my day is o'er,
And that thro' night I seek a dimmer shore;
Say rather that my morn has just begun—
I'll greet the dawn and not the setting sun
When all is done.

—Paul Lawrence Dunbar.

Aggressive Evangelism

The official representatives of the General Conference Commission on Evangelism are demonstrating the vitality of their plans and the reality of the evangel of Christ. The Rev. Theodore S. Henderson, General Field Superintendent, has been devoting the past two months to evangelism in the Methodist colleges of the Middle West. He has conducted evangelistic services in Morningside College, Sioux City; Upper Iowa University, Fayette; and Cornell College, Mt. Vernon, all in Iowa; in Ohio Wesleyan University, Delaware, Ohio; in De Pauw University, Greencastle, Indiana; and in Illinois Wesleyan University in Bloomington, Illinois. In these institutions of learning the entire student body has been stirred mightily; almost every unconverted student in many of the colleges has been converted; scores have given themselves to the work of the gospel ministry, to home and foreign missionary work, to deaconess work and other forms of active and aggressive Christian work. The religious life of those colleges has been transformed. The sources of power in Methodism are being touched with vital spirituality. Mr. Hugh E. Smith, the Field Secretary, has been engaged in cities carrying out the plans of the Commission on Co-operative Evangelism. In Topeka, Kansas, more than three hundred joined the Methodist churches on a single Sunday as a result of the meetings; at Danville, Illinois, the most powerful revival witnessed in the city for thirty years has just closed. Mr. Smith goes to St. Paul, Minnesota; Chattanooga, Tennessee, and Riverside, California, for similar campaigns this spring. Rev. J. O. Randall, Field Agent, has just completed an itinerary in the South, visiting the Florida, Louisiana and Mississippi Conferences; conducting evangelistic services in Cookman Institute, George R. Smith College, and Marionville Collegiate Institute; he has also visited Beaver College, Beaver, Pa.; Williamsport Dickinson Seminary, Williamsport, Pa.; Troy Conference Academy, Poultney, Vt.; Montpelier Seminary, Montpelier, Vt.; East Greenwich Academy, East Greenwich, R. I. Rev. Luther Freeman, of Chattanooga, Tenn., a member of the Commission, visited the St. John's River Conference in the interests of the work of evangelism; Rev. R. E. Gillum, of St. Louis, also a member of the Commission, has recently visited the Arkansas, Upper Mississippi and Little Rock Conferences; Rev. Robert Stephens, of Danville, Ill., still another member of the Commission, is to visit Lincoln Conference; these brethren were officially designated to represent the Commission by the Field Superintendent, under whose direction all the official field work of the Commission is done.

It is the cheery worker that succeeds. No one can do his best, or even do well, in the midst of worry or nagging. Wherefore, if you work, work as cheerily as you can. If you do not work, do not put even a straw in the way of others.—Selected.

SUNDAY SCHOOL LESSON

Second Quarter—Lesson 111. April 21, 1907. Title—*"Joseph Sold by His Brothers."* (Gen. 37: 5-28.) Golden Text—"For where envying and strife is, there is confusion and every evil work." (James 3: 16.)

(Read the Chapter.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

There is no evil under the sun greater than that of envy. To it, more than to any other, is chiefly traceable all of the discord, strife, and enmities that exist among men. It is an ignoble vice and robs the heart in which it holds sway of all the peace, joy, and happiness that it might otherwise possess. Few men there are who, looking inward upon themselves and finding that they are lacking of certain amiable and admirable qualities such as, looking outward, they see possessed by others, are able to rise to the point where, instead of being envious, they will rejoice with the happy possessors thereof.

Envy is the mother of hate, the breeder of selfishness. Because of it one cannot see the good that is in another. "The one who envies another is ready to disparage and slander him, or to join in any plot to work him harm and downfall." But let those who are envious remember that the harm that comes to them is greater than the harm that they inflict upon others, for the heart of the envious man, narrow to begin with, shrinks to meaner littleness under the influence of the unworthy passions." Seeing thus, the awful meanness that results from an envious heart, let us strive to cultivate a heart of love, one that will rejoice with those that do rejoice, and weep with them that weep. "Politely to do this puts one in connection with the joy of the whole world."

The story of Joseph and his brothers is well known to every Sunday school scholar. Nevertheless it is the lesson set apart for our study to-day. In it we see another link in the great chain of Divine Providence as exercised or manifested in the development of a peculiar race which, in time, should become the repository upon earth of the knowledge of the true God. True, no such meaning appeared unto Joseph nor unto his brothers. The former, doubtless, thought it hard that he should be so meanly treated by those of his own blood, while the latter, perhaps, hoped that they were getting rid of one who, in the years to come, might prove to them a source of great trouble. But man seeth not as God, and our lesson is but another evidence of the great truth that God oftentimes makes the wrath of man to praise Him. Note the following:

1. Dreams are sometimes the revelation of God to men of occurrences yet to take place. "And Joseph dreamed a dream." Joseph was about seventeen years of age, and was known to be devout and pious. God saw in him a proper person to use in the development of His plans. The course he would have to take in doing God's work would bring him great trouble and sorrow. God knew this, and, accordingly, prepares him therefor by giving him the comfort and support the dream would naturally impart. Thus God prepares His people even now for the trials and temptations which they cannot foresee. Let us have a care as to how we regard dreams lest, because of our indifference to them, we should fail to come into the enjoyment of the blessings God might have in store for us.

2. Anticipated preferment is bound, on the part of others, to provoke envy and enmity. Joseph told his dream to his brethren, and, instead of being greatly pleased and delighted at the prospect of his preferment and advancement in the walks of life, "they hated him yet the more." It is thought that "the original cause of their hatred" was jealousy because of the fact that he was more greatly loved by his father than they, and that the dream but "aggravated that feeling." But, however that may be, the one fact remains that they hated him. They saw quite clearly the meaning of the dream. They interpreted it as prophesying Joseph's ascendancy over them, and to this they were not willing. Consequently their envy was aroused and their wrath provoked. Men are the same in our day. Joseph's brethren are not yet all dead.

3. Discouragements will sometimes come from unexpected sources. "His father rebuked him."

Just what effect his father's rebuke had upon Joseph we know not. Perhaps the old man meant well, and did it to lessen the offense that the dream had brought to his other sons. But it is natural to think that because of the rebuke Joseph became discouraged. Policy may be a good thing, but principle is always better. Jacob should have encouraged instead of discouraged his boy. But the pathway of honor, piety, greatness, and fame lies along this way. Let us not be discouraged in our efforts for intellectual and spiritual advancement, let the source from which such may come be what it may.

4. The way to greatness lies along the pathway of obedience. Jacob said to Joseph, "Go, I pray thee; see whether it be well with thy brethren." Accordingly Joseph went. And who can tell the thoughts that filled his mind as, wandering here and there, he sought his brethren? Regardless of the envy of his brethren, he was dutiful and obedient to his father. Perhaps the thought of personal injury at the hands of those of his own household never occurred to him. Thus he went, not knowing what would befall him. His example is worthy of our emulation. Obedience is better than sacrifice.

Obedying God in all things we shall reign with Christ hereafter.

5. A sinful heart is never at a loss to devise plans by which to execute its will. Joseph's brethren saw him coming. They at once remembered his dream and the interpretation they had put upon it. What more natural then than that they should entertain thoughts and devise plans as to how to get rid of him and thus bring to naught his hopes? Hence "when they saw him afar off * * * they conspired against him, to slay him." Thus they showed their malice for, their envy of, and their hatred against him. And because of all this, Joseph was at first cast into a pit and subsequently sold into slavery. Many good men have, since the days of Joseph, passed through, if not similar, equally as painful trials. Let us keep our hearts pure, lest sin entering in, we deal with our brethren as Joseph's brethren dealt with him.

6. An evil heart always seeks to cover its deeds. "We will say, some evil beast hath devoured him." When the devil has taught men to commit one sin, he teaches them to conceal it with another. Men do not want their wickedness to come to light. Joseph's brethren did not want their father to know that his favorite son had been maltreated at their hands. It was no trouble, therefore, for them to tell a lie in order thereby to deceive him. Thus we see what an awful thing is sin. Let us strive to do right, to keep our hearts pure, and thus fear not, come what may.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, April 21,
God Yearning for the World

(John 3: 16.)

Passages for Reference: Matt. 23: 37-39; Mark 10: 21; Luke 15: 11-32; 23: 34.

SCRIPTURE BASIS. If there is any truth that is taught in Scripture it is that of our topic to-day. It is found in its most perfect expression in the main reference for our lesson. We need nothing more than this epitome of the gospel to establish the fact, except that it is always well to have more than one verse as a foundation for our assertions. John 3: 16, is the best-known verse of the Bible, and well it may be. Its depths can never be fathomed. How well this is corroborated in the other references on this topic! See Mark's account of the young man who came to Christ, whose life was exemplary, yet lacked one thing. "The Master loved him," but yearned that the lacking thing might be supplied. Again in Luke we have our attention called to what is familiarly known as "the parable of the prodigal son," but which emphasizes more than any other one thing the constancy of the father's love for the wayward boy. What a picture that is of God's attitude toward men who are sinning against him! Study the account in Matthew of Jesus' lament over Jerusalem, and see the pathos there is in it. In the midst of the acclamations of joy on His triumphal entry, Jesus is heartbroken over His rejection by the Jewish people. Not His loss, but their desolation, was what bore down upon Him. Finally, behold him on the cross in untold torture of body, as He prays for His executioners, "Father, forgive them, for they know not what they do." To an unusual degree, the references bear out the topic, and it will be well to make much of them, assigning one in advance to each of several persons that may bring out their wealth of meaning.

THE THEME CONSIDERED. *The Scarlet Thread.* From one end to the other of the Bible runs the one thread of salvation in the blood. This you might call the scarlet thread of royal sacrifice. It reveals the fact that what "was made manifest" in Jesus Christ, though partially hidden through the ages, was nevertheless in the heart of the Father from the beginning. Indeed, Jesus "was the Lamb slain from the foundation of the world." "God manifest in the flesh" was the exhibition in "the fullness of time" of what had been present in His heart during all the years of preparation, and what has been in equal degree in his heart ever since—an interest in men that would not be satisfied until its fullest expression had been made when necessity demanded such expression. The intensity of love revealed on

Calvary is simply the expression of the normal condition of God's heart.

"Ye would not." Do we realize the meaning of these words? It is not merely the throwing back upon a hateful people the accusation of stubbornness. It is not that. It is the terrible truth that God has tried his best to rescue these people from the destruction consequent upon their own hostility to Him, and could not do it. *He could not, because they would not.* Here is the Omnipotent God, standing in the presence of the will that He himself has enthroned in each human being as the arbiter of his own destiny. He pleads with tears of infinite pity, but waits for the consent of that guardian to allow Him to enter, and is refused. The loving purpose of the infinite Father is thwarted by the refusal of His willful children. In spite of all the yearning of God for the interests of men he cannot accomplish His purpose without our consent. Responsibility is ours.

God's Yearning Leads to Activity. It is very hard to make any impression with abstract truth. To merely declare to the world through prophet and lawgiver that God had such intense concern for man would be to have very little impression. There must be concrete evidence of this interest. Accordingly we see the manna provided in the wilderness, the sea opened before them, the pillar of fire and of cloud, the brazen serpent, and many other manifestations that were afforded to the people of old. But these were not to measure the strength of his desire. Jesus is the only one that could do it. Love showed itself in activity.—*From Notes on the Epworth League Devotional Meeting Topics.*

The saint never dies—he only falls asleep. When the earth shuts against him, heaven opens to welcome him.—*Rev. J. Ossian Davies.*

Is not making others happy the best happiness? There is a sort of religious joy in helping to renew the strength and courage of noble minds.—*Amiel's Journal.*

Day by day all of us are writing our characters upon the things around us. Why should we be surprised when the Holy Spirit writes his character upon the house in which we dwell?—*Rev. J. G. Beauchamp.*

Charity should begin at home, but it should not stay there. Life is service. Service is a part of life; it is the only real human life, and from Christ's own existence we see the great example of it.—*Phillips Brooks.*

THE INDIAN JUBILEE, BAREILLY

BY REV. JOHN W. BUTLER, D. D.
(Concluded from Last Week.)

Tuesday morning came the
GREAT EDUCATIONAL MEETING.

One of the presiding elders, Dr. West, had charge of the service. At first he called up representatives of different mission schools. There were the little ones from the primary school—that great enterprising wedge; then from the higher schools, including the Normal School and the Theological Seminary. Nathaniel Jordan, the first graduate of the Reid College, and now headmaster of the Bishop Parker Memorial High School at Moradabad, and who has 400 boys under instruction, gave a magnificent plea for higher Christian education. "To indigenous resources," he declared, "we must chiefly look for the salvation of this land, and for this end we need aggressive, educated young men." He also told us that one of the native rulers had recently paid a very high compliment to the schools of the Methodist Episcopal Mission in India, in which, according to the latest statistics, there are 41,759 scholars.

CLOSING SCENES OF THE GREAT JUBILEE.

Of all the happily conceived numbers in the five days' program, none was more inspiring than the grand array presented by the Epworth League. I understand that this was not only a conception of the native workers, but was entirely in their hands for its execution. And right well they did their work. Hundreds of Epworth chapters were represented, most of them carrying banners. Before meeting in the great tent, they formed in procession and marched around the spacious mission compound. Some one, who was curious enough to station himself in a proper position for so doing, reported 3,000 Epworthians on the march. Thousands were lined up on either side to see them pass, and Bishop Warne declared that there were not less than 6,000 Christians on the camp-ground that day and perhaps 2,000 or 3,000 heathen, many of whom seemed strangely interested.

Now all this can take place before Methodism is two generations old in India! Has any camp-meeting in the United States, outside of Ocean Grove, had a larger attendance on any single day in recent years? Rev. Samuel Tupper, a native, and presiding elder of the Hardoi District, was field marshal. Dr. Mansell felicitously dubbed him "Genral." He is a fine-looking fellow, carries himself with becoming dignity, and reminds one of the pictures of Frederick of Prussia.

Well-prepared papers, eloquent addresses and inspiring songs kept the vast audience well entertained for two hours, while genuine Christian enthusiasm continued to rise. Again we must repeat: "What hath God wrought!"

Let Dr. J. W. Robinson help to answer this question. On "the last great day of the feast" he presented the following statistics of Methodism for Southern Asia: Communicants, 190,240; Baptisms in 1906 (an average of over 52 for every rising and setting of the sun), 18,996; mission schools, 1,519; scholars in the schools, 41,759; Sunday-school scholars, 149,279; missionaries, 485; native workers, 4,670; chapters of the Epworth League, 467; members of the Epworth League, 19,357; church buildings, 350; approximate value of all properties, \$2,716,781; self-support collections in 1906, \$8,008; total raised for other purposes in 1906, including Jubilee gifts and Government grants, \$319,342.

The following day the larger part of the workers scattered, each with a purpose to do his or her part for a much more glorious harvest in years to come. Earnest men and women are these India missionaries. Personal contact with them brings to mind what I so often heard my father say of them: "They are all dear good fellows"; to which we would add that Bishops Warne, Robinson and Oldham are magnificent leaders of the host.

Nor do we forget the venerable Bishop Thoburn. He does not often speak these days; but his presence and the thought of his half-century of faithful, heroic service is a constant inspiration. All will regret the announcement that he intends to ask the next General Conference to place his name on the non-effective list. May God grant him yet many years to tell of his far-reaching visions, and to inspire with his magnificently optimistic pen!—*Union's Herald.*

To be everywhere, and in everything in sympathy, and yet content to remain where and what you are—is not this to know both wisdom and virtue, and to dwell with happiness?—*R. L. Stevenson.*

The Lexington Conference

By the Rev. E. W. Kinchen

The thirty-eighth session of the Lexington Annual Conference convened in Paris, Kentucky, on Wednesday morning, March 13, Bishop Wm. F. McDowell in the chair. The roll call revealed the silence of two voices, Brothers Southgate and Woolfork, who answered the roll call in the skies. The following officers were elected: J. W. Robinson, secretary; W. H. H. Renfro, statistical secretary; H. W. Tate, treasurer; E. W. Kinchen, reporter for SOUTHWESTERN CHRISTIAN ADVOCATE; H. W. Tate, reporter for the *Western Christian Advocate*; R. L. Dickerson, to the local papers, and Doctor Stonely, postmaster.

After the organization Dr. J. W. McBane, in a masterful address, welcomed the Conference. The response was made by H. W. Tate in behalf of Conference. We were favored with the presence of Doctor J. P. Wragg of the Bible Society; Prof. M. S. Davage, Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE; Drs. M. C. B. Mason, I. L. Thomas, J. W. Walsh of Kentucky Conference, and Drs. Morris and Ogdon, also of the Kentucky Conference; the Rev. Mr. Strouger, of the Methodist Episcopal Church, South; Mr. McClure, the leading banker of Paris; Doctor J. D. Randall, of the Commission on Aggressive Evangelism; Doctor J. C. Floyd, of the Missionary Society; Rev. Lorenzo H. King, of Atlanta, Georgia, representing the Epworth League, and all the local pastors.

This Conference marks an epoch in the Lexington Conference. To begin with, we had an epoch-making Bishop, one who studied the situation fully before he came to Paris and had set ideas as to how to improve conditions. He surprised all by his knowledge of affairs and his urgent request to every individual member of the Conference to come and have heart-to-heart talks, not about other members, but as to how to make this Conference what it should be. We left Paris broadened or, rather, awakened to the responsibilities resting upon us as a force in these border and Northern States to get hold of our people and turn their faces, not toward the kingdom of politics, but toward the Kingdom of God; not crying wholly for civil rights, but burdened with religious and moral responsibilities.

Again, we left Paris loving the old Church more, not only for what she has done for us, but, thank God, the presence of such magnificent men as Bishop McDowell, Doctors Mason, Thomas and, we add the Rev. Mr. Strouger of the Methodist Episcopal Church, South, shows us that the old Church has taken hold of the "whosoever will" of the Master and in it holds every race, color and condition, saying, "Ye be brethren; hear ye one another's burdens."

The Conference marked an epoch in that there exists, as never before, a spirit of common interest between the older men and the young men of the Conference. No more in the eyes of the young men the feeling that the old men want to crush us; no more in the eyes of the old men the feeling that "the boys must be kept down." Watch us grow. See the advancement of the kingdom as a result of this.

Every young man in the Conference takes pride in such noble old heroes as Muir, Courtney (who is the most inspiring character in the Conference); Payne, Robinson, and, if it were not for fear of condemnation of every church in the Conference—for most of them are calling him—we would add Gillian, also Evans and Stanley. All others who are not mentioned are considered. Young men and even those mentioned are just at the age of greater usefulness.

Again, the Conference marked an epoch from the fact that we left for our work charged with the importance of our Church paper, the SOUTHWESTERN, as a factor in educating our people in this north country to the blessed opportunities offered by our Church to fill our world-wide mission to all men. Again, the Conference ceased to be a sayer and resolver, but a *doer*, as will be seen in the raising of over \$2,000 for our Conference Academy and the appointment of a strong committee, consisting of Drs. Courtney, Simmons, Gilliam, Robinson, Evans and McBane. These men are to take definite action as to location and plans. Mr. Staul, of Louisville, was elected treasurer of the

Academy fund, and Presiding Elder White, assistant treasurer.

The Conference, for the first time, under a magnificent leadership of Secretary J. W. Robinson, not only paid for last year's minutes in full, but had in hand \$94 for minutes for this year.

Everybody rejoices in the appointment of H. W. Tate as presiding elder of the Louisville District. Everything comes to him who waits? No, not in this case, but rather who *does* something. Brother Tate has his face toward the sun.

The following men were ordained deacons: Ma Lee, Joel C. Carson, R. O. Hines, G. W. Tinda, Wm. Bush, John Green and D. McFarland. Those ordained elders: W. C. Stovall, G. W. Powell, J. B. Redman and E. W. Kinchen.

H. H. Hinton and E. C. Alexander were transferred from Tennessee Conference.

The next Conference will be held in Park Street Church, Cincinnati.

MAYSVILLE DISTRICT.

G. W. ZEIGLER, Presiding Elder.

Augusta, C. H. Pyles; Boyd and Louisa, Fred White; Covington, J. W. Robinson; Clay City, Louis Robinson; Cynthia, Wm. G. White; Dover and Aherdee, supplied by H. P. Evans; Falmouth, Randall Acton; Flemingsburg, Joseph Courtney; Germantown, F. C. Breckinridge; Little Rock and Millersburg, supplied by L. Merritt; Louise and Ironton, supplied by John Sanders; Laurel and Manchester, supplied by Johnson; Mayslick and Pleasantville, O. J. Nickles; Maysville, W. H. Riley; Moorfield, H. C. Buckner; Mt. Sterling, supplied by G. Riley; Mt. Olivet, supplied by M. Hawkins; Northfork, supplied by D. M. Fariain; Orangeburg, supplied by Charles Rice; Portsmouth, R. F. Broadus; Sharpsburg, F. Hinton; Shebourne Circuit, B. J. Wood; Washington, G. W. Thomas.

LOUISVILLE DISTRICT.

H. W. TATE, Presiding Elder.

Beaverdam, P. J. Smith; Bowling Green, S. Stone; Cloverport, G. W. Powell; Eddyville Circuit, M. S. Johnson; Fordville, N. H. Willis; Hardensburg, L. C. Harris; Hartford, W. L. Noel; Hawesville Circuit, S. W. Duncan; Irvington, Joel Pickins; Leitchfield, W. A. Hinton; Louisville; Coke Chapel, J. H. Ross; Jackson Street, R. L. Dickerson; Lloyd Street, supplied by C. C. Andrews; Thirty-fifth Street, J. S. Jones; Morgantown Circuit, R. D. Hines; Mt. Washington Circuit, supplied by Chas. Miller; New Haven, Henry Stien; Owensboro, F. P. Fielding; Princeton, Henry Dupee;

Circuit, T. F. Williams; West Point, G. W. Harris.

INDIANA DISTRICT.

D. E. SKELTON, Presiding Elder.

Anderson, I. F. White; Bloomington, J. E. Wood; Boonville and Newbury, supplied by Henry Griffith; Cannelton and Tell City, S. P. Asher; Chicago, S. Mark, W. C. Stovall; Chicago, Scott, J. G. Redmond; Evanston, supplied by B. F. Smith; Evansville, E. M. Borden; Franklin, supplied by P. Fisher; Green Castle, supplied by Wm. Miles; Greenfield, A. W. Bird; Grayville and Bowen, supplied by Charles Wagner; Barnes, T. R. Printiss; Simpson, J. S. Bailey; East Mission, supplied by L. C. Fletcher; Jeffersonville, Port Fulton, supplied by Geo. Simmons; Jeffersonville, Wesley, W. C. Statesman; Madison, Mack Lee; Muncie and Richmond, Joel Carson; New Castle, Charles Jones; New Albany, supplied by A. J. Spears; North Vernon, W. T. Rollins; Princeton, W. B. Curtley; Rockport, James Allen; Rushville, T. T. Carpenter; Shelbyville, Harry M. Carroll; Terre Haute, Miss., supplied by Wesley Williams; Saulters, J. L. Franklin; Watson and Cementville, James Bowen; D. H. V. Purnell, Supt. of the Amanda Smith Orphan Home.

LEXINGTON DISTRICT.

L. M. HACCOD, Presiding Elder.

Anchorage, W. H. Evans; Beard Station, supplied by F. Shipman; Chaplain, supplied by A. B. Bland; College Hill, A. N. Hewitt; Frankfort, supplied by I. H. Miller; Georgetown, G. W. Staples; Jefferson town, F. P. Robinson; Lagrange, J. W. Russel; Leesburg, supplied by A. A. Clark; Lexington, Ashbury, H. W. Simmons; City Miss., J. H. Johnson; Gunn Tavernacle, D. R. Hickman; Monterey, J. H. W. Mc

Coomer; Marble Creek, supplied by Z. Winchester; New Zion, C. E. Alexander; North Middletown, J. S. Henry; Owenton, B. Daniel; Oxford, supplied by Wm. Bush; Paris, J. H. Stanley; Pewee Valley, A. P. Walter; Richmond, supplied by Frank Delaney; Shelbyville, W. H. Bloomer; Simpsonville, Scott Ward; Sulphur Circuit, supplied by Wm. Nutter; Smithfield, S. Plunkle; Versailles, J. Small; Warrentown, W. W. Billins; Wilsonville Circuit, supplied by E. D. Lawrence; Winchester, E. D. Miller.

OHIO DISTRICT.

E. A. WHITE, Presiding Elder.

Batavia, J. H. Love; Bellaire Circuit, W. H. H. Renfro; Cadiz Circuit, S. H. Ferguson. Cincinnati: Mt. Zion, W. M. Langford; Cumingsville, J. A.

Smith; Park St., P. T. Gorham; College Hill Circuit, W. H. Stevenson. Cleveland: Cory, G. A. Sissle; City Miss., G. W. Tindall. Columbus: Eleventh St., E. L. Gilliam; Hawthorne St., E. W. Kinchan; Northside Miss., J. H. Payne; City Miss., supplied by John Green. Dayton: McKinly, N. H. Talbert; City Miss., supplied by J. F. Stelle; Delaware and Mariam, J. T. Leggett; Elysia and New London, supplied by W. H. Redman; Lorain, H. H. Hinton; Madisonville and Cleves, G. W. Bailey; Martin's Ferry, B. J. Colman; Milford, G. C. McPheeters; Mt. Pleasant, D. W. Heston; Oberlin, Wesley Singleton; Springfield, T. L. Ferguson; Steubenville, H. A. Foreman; Toledo and Detroit, W. H. Brown; Troy, T. R. Fletcher; Xenia, supplied by A. D. Thomas.

Washington Annual Conference

By the Rev. Daniel W. Shaw, D. D., Special Correspondent

The Washington Conference, with Bishop Wm. F. McDowell presiding, gathered in its forty-fourth annual session in Mt. Zion Church, Rev. B. T. Perkins, pastor, Washington, D. C., March 27.

The Conference organized by the re-election of S. H. Norwood, secretary; E. S. Williams, statistical secretary, and M. W. Chair, treasurer. At roll call seventy-three answered to their names. Presiding Elders D. W. Hays, W. H. Goins, M. J. Naylor, L. W. Briggs, J. W. Waters and Alfred Young reported their districts, showing commendable progress in many lines of the work. The effective elders reported their several charges. Special delegations from the Washington Preachers' Meeting, both white and colored, were presented to the Conference and spoke happy words of fraternity.

Resolutions hearing on the Rock River proposition as to the election of Bishops for different races and languages were introduced and an attempt was made to force a vote upon the same. The battle line fell midway the Conference, and after a heated discussion and numerous parliamentary maneuvers the whole question was postponed until the next session of the Conference, which will be held with the Metropolitan Church, Baltimore, Rev. J. A. Holmes, pastor.

The anniversaries of the various societies brought many visitors, among whom were Dr. S. J. Herben, editor of the *Epworth Herald*; Dr. J. M. King, Secretary of the Board of Home Missions and Church Extension Society; Dr. H. K. Carroll, Secretary of the Board of Foreign Missions; Drs. Wm. F. Anderson and M. C. B. Mason, Secretaries of the Board of Education, Freedmen's Aid and Sunday Schools, and last, but not least, Dr. J. M. Buckley, editor of the *Christian Advocate*. Our race representatives, Drs. I. G. Penn, I. L. Thomas, C. C. Jacobs, J. W. E. Bowen and Mr. Davage, were all present with words of good cheer for the work they represent. It was indeed cheering to hear President Bowen state that Gammon would graduate this year the largest class in her history.

Bishop McDowell was a constant inspiration to the Conference. His morning talks were nuggets of gold, gem-set. He was strict without being despotic; he was stern without being autocratic. Every brother found him a brother and friend with open ear, and when the Conference closed everybody felt as Secretary Penn had said: "If the Negroes never get a Bishop, Bishop McDowell will do." Rev. Perkins is deserving of much praise for the very excellent manner in which he entertained the Conference.

It is gratifying to note that the benevolent causes have advanced over last year by \$1,518, the total for the Conference being \$15,199. The collections for Missions were \$4,438; Church Extension, \$823; and F. A. S. E. Society, \$2,147. All of these are advances over last year.

The following are the appointments:

ALEXANDRIA DISTRICT.

C. G. CUMMINGS, Presiding Elder.

Alexandria, J. W. Colbert; Bedford City, Bradley Johnson; Bedford Springs, F. E. Nichols; Brownburgh, J. J. Cecil; Buchanan, V. E. Johnson; Charlottsville, R. S. Smith; Falls Church, T. P. Thomas; Falls Hill and Woodlawn, C. S. Harper; Hamilton, W. J. Tyler; Leeburg, J. W. Galloway; Lincoln, to be supplied; Lynchburg, C. W. Hill; Lynchburg, W. C. Thompson; Manchester, to be supplied; Middleburg,

to be supplied; Motley's, J. H. Lewis; Richmond and Asbury, M. S. Jackson; Leigh St., W. H. Dean; Roanoke, J. S. Carroll; Salem, I. H. Carpenter; Stewartville, J. W. Jenkins.

ANNAPOLIS DISTRICT.

W. H. GAINES, Presiding Elder.

Annapolis, N. M. Carroll; Atbelton, Samuel Agulla; Baltimore: Centennial, J. D. Chavis; Eastern Chapel, C. G. Key; John Wesley, S. H. Brown; St. Paul, E. W. S. Peck. Brooklyn and Canton, W. H. Draper; Broadneck, J. L. Evans; Brooks and St. Luke, J. T. Moten; Chesapeake Beach, to be supplied; Davidsonville, C. W. Matthews; East Port, J. M. Bean; Ellicott City, J. H. Goodrich; Hullsville and Holly Run, R. A. Addams; Huntingtown, B. W. Brown; John Wesley and St. Mark, L. J. Valentine; Lancaster, Va., to be supplied; Maggothy and Halls, H. A. Carroll; Mt. Hope, J. C. Norris; Mt. Zion, G. R. Williams; Prince Frederick, A. J. Johnson; Sparrow's Point and North Point, G. A. Davis; St. John's, A. L. Jenkins; Waterbury and Mt. Tabor, Daniel Collins; West River, Elijah Alra.

BALTIMORE DISTRICT.

M. J. NAYLON, Presiding Elder.

Owens; Baltimore: Ames Mem., D. W. Hays; Aberdeen, John H. C. McPherson; Abingdon, J. T. bury, E. S. Williams; Metropolitan, Jno. A. Holmes; Mt. Zion, A. A. Brown, Sharp Street-Memorial, W. A. C. Hughes; St. Matthews, J. C. Love. Whatcoat, W. N. Holt; Bellaire and Hendon's Hill, C. C. Brown; Buckeyetown, W. H. Jones; Chase, W. M. Moorman; Fallston, B. Boyse; Frederick City, S. H. Norwood; Fredericksburg, J. H. Watson; Hagerstown, W. T. Harris; Harrisburg, E. J. Ruddeck; Hereford, J. W. Jenkins; Libertytown, Moses Opher; Lutherville, Wm. Brown; Michaelsville, C. H. Matthews; Middletown, to be supplied; New Market, W. H. Kent; New Windsor, J. G. Stanley; Reisterstown, R. R. Riggs; Sykesville, C. H. Arnold; Westminster, J. D. Johnson; Williamsport, to be supplied.

CUMBERLAND DISTRICT.

L. W. BRIGGS, Presiding Elder.

Bellouver and Alleghany, A. W. Brown; Buchanan, to be supplied; Charleston, W. Va., J. W. Waters; Clarksburg, G. W. W. Jenkins; Cumberland, D. W. Shaw; Frosthurg, J. W. Jackson; Fairmont, W. Va., B. B. Martin; Grafton, Virgil Carter; Huntington, E. D. Venture; Kyser and Piedmont, S. P. Huskins; Moorefield, J. W. T. Wilson; Montgomery, N. Hardy; Morgantown and Kingswood, to be supplied; Parkersburg, W. Va., Edward Moore; Pittsburg, S. A. Virgil; Romney, C. S. Briggs; Sharpsburg, Benjamin Gross; Wheeling, W. Va., C. E. Hodges; Washington, Pa., C. E. Gill.

STAUNTON DISTRICT.

S. R. HUONES, Presiding Elder.

Augusta, G. S. Lawrence; Berkeley, to be supplied; Charlestown, Washington Murray; Covington, Lomoor and Warm Springs, W. Va., J. B. Arter; Darkesville, J. W. Waters, Jr.; Greehria, W. Va., to be supplied; Harrisonburg, Joseph Wheeler; Hinton, W. Va., and New Work, J. E. Dotson; Jefferson, W. Va., J. H. E. Carter; Lewisburgh, W. Va., Moses Lake; Luray, Va., E. P. Diggs; Martinsburg, W. Va., T. B. Snowden; Pocahontas, W. Va., J. R. Davis; Roekingham, Va., W. E. Jefferson; Roncerverte, White Sulphur and Alderson, W. Va., Abram Becks; Shendun, Va., J. M. Roan; Shepherdstown, W. Va., C. C. Yonng; Staunton, Va., J. B. Gibson; Union, W. Va., J. W. Warren; Waynesboro, Va., Elzo P. Moon; Winchester, G. E. Curry; Woodstock, Va., J. W. Lavatt.

WASHINGTON DISTRICT.

ALFRED YOUNG, Presiding Elder.

Bowie, T. H. Brooks; Boyd's, Natan Ross; Charlotte Hall, Jno. W. Hollins; Daisy, to be supplied; Laplatta, T. H. Dansbury; Laurel, Joseph Henry; Latinsville, L. A. Carter; Marboro, G. H. Boose; Mt. Airey, to be supplied; Nottingham, J. H. Jenkins; Oxen Hill, L. E. S. Nash; Pomonkie, A. H. Thigbman; Pisgah, J. S. Cole; Sellman, D. L. Washington; Rockville, Jno. Barnette; St. Mary's, Jno. W. Docket; Sandy Springs, R. P. Lawson; Scotland, Md., to be supplied; Shiloh, Daniel Agulla; Washington, D. C.: Asbury, M. W. Clair; Central, R. P. Robinson; Ebenezer, A. Dennis; Haven, W. H. Barnes; Mt. Zion, B. T. Perkins; Nash Memorial, B. F. Myers; Simpson, Joshua Barnes; Union Mission, to be supplied; Benning, Jno. Carroll; Woodville, G. W. Coen; Tennesseyleytown, J. F. Chestnut.

John W. E. Bowen, President of Gammon Theological Seminary; I. L. Thomas, Field Agent Board of Home Missions and Church Extension; G. E. Stephens, Principal Morgan College Annex at Lynchburg; I. G. Penn, Assistant Secretary Epworth League.

A Correction

BY THE REV. H. W. KEY, D. D.

I see an article in a recent issue of the SOUTHWESTERN styled "Bishops for the Races," and in the same article the Tennessee Conference is grouped with seven other conferences as memorializing the General Conference held at Los Angeles, Cal., May, 1904, as requesting the General Conference to provide for the election of Bishops of African descent, who shall be assigned to the presidency of conferences consisting wholly or chiefly of ministers of African descent.

Let me say that the statement, so far as it pertains to the Tennessee Conference is quite untrue: and calculated, and will, if not corrected, do the Tennessee Conference a grave injustice. In my knowledge the Tennessee Conference never did offer such a memorial and never will, because we think it is fifty years backward. "This is an age of revolution." I, being a representative of the Tennessee Conference to General Conference held at Cleveland, May, 1896, did offer the enclosed memorial at the call of Conference May 9, 1896. The same was referred to the Committee on Episcopacy, and in the committee room it was referred to the sub-committee which had in hand the election of Bishop, and I was a member of both committees on the resolution herewith appended. At the time of this resolution no such thing as racial Bishops was thought of. I am in favor of a full-fledged Bishop or none at all.

I supported this same resolution at the following General Conferences, Chicago, 1900, Los Angeles, 1904, and will, if elected delegate, support the same at the General Conference of 1908.

The memorial may be seen by consulting page 164 General Conference Journal, of May 9, 1896, which is as follows:

"WHEREAS, we believe that there is a great mission field in the South, especially among the colored people, for the Methodist Episcopal Church, and,

"WHEREAS, we believe that the quarter of a million or more of members which have been added to the Church in the last decade under adverse circumstances is only a beginning of what will be in the near future if rightly fostered, and,

"WHEREAS, the Methodist Episcopal Church has been falsely represented by its enemies, saying it is not willing to do justice to all its members, and,

"WHEREAS, the former General Conferences and the Church at large have declared that color is no barrier to its equal membership, and,

"WHEREAS, we believe the electing at this session of the Conference of a man of African descent to the Episcopacy will add materially to the interest of the church; therefore, be it

"Resolved, That the Committee on Episcopacy is hereby requested to recommend at least one such man for the Episcopacy."

I was one of the 27 who voted "no" on that hurried action of the last General Conference.

I am glad to think

I am not bound to make the world go right, But only to discover and to do, With cheerful heart the work that God appoints.

—Jean Ingelow.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A SERIOUS QUESTION

(Continued from page 1.)

A serious question arises—Are not our Bishops too hard driven? Are they not called upon for too many and often multiplied duties? Dr. Claudius B. Spencer visited Bishop Fowler recently, an account of which visit appears in this week's SOUTHWESTERN, and during the conversation Bishop Fowler gave forth this very significant sentence: "You see, I never had a vacation. I traveled much, but it was always on an errand—there was the job ahead when I got there. I well remember my first rest; it was at Ocean Grove, years ago. I lectured, and they persuaded me to stay on for three days."

A man called to the Bishopric is not transformed by his election and consecration to iron and steel, but remains flesh and blood. Usually, the men elected as Bishops have already been faithful servants of the Church, and have to their credit many years of hard and incessant work. They are called to the office of Bishop and required to go through the Church with burdens that increase daily. The administration of Conferences is but a small part of the Bishop's labor, and yet that were enough for one man. It has been stated that Bishop Berry has now the administration of seventeen conferences. True, he has not held all of these, but he has the voluminous correspondence necessary for the supervision of these conferences. Often a Bishop holds a series of five or six conferences only to hurry away to other and perhaps more taxing duties of council or administration or public addresses. Truly, Bishop Fowler is correct when he said, there is always a job ahead and little or no rest. We must either have more Bishops, many more, or we must in love exact less of those whom we in honor have preferred and chosen as our General Superintendents.

SEND FOR COUPONS

The Freedmen's Aid Society has issued, as has been stated in these columns before, an attractive coupon book, seeking the liquidation of the indebtedness of that society. The coupons call for forty cents each, one cent for each year of the magnificent history of this organization. One book of the coupons amounts to \$10,000 or a half book \$5.00. The pastors who can use these books should write at once to Dr. M. C. B. Mason, 220 W. Fourth St., Cincinnati, Ohio, and ask for the number of books they can handle. We sincerely trust that this debt, which has been a burden to this society for some time will be wiped out at the earliest moment possible. This coupon system can be thoroughly worked among our people; try it.

The *Southern Christian Recorder* says that the best Y. M. C. A. building for Negroes in the United States is now being erected in Columbus, O. The colored people of Columbus were required to raise \$1,000. The white people of Columbus, \$5,000. Mr. George Foster Peabody, formerly of Columbus, but now residing in New York, \$20,000, aggregating \$26,000. Of this amount the colored people only raised the required \$1,000.

THE NEGRO AND TEMPERANCE IN TENNESSEE

Some weeks ago we published an editorial calling attention to the attitude of the Negroes on the Temperance question as particularly related to the recent election held in Knoxville, Tennessee. Our editorial was based upon a special dispatch mailed to us by one of the Bishops of our Church. We have long since learned that the Negroes have very little chance for representation by the Associated Press. It turns out that the Negroes in Knoxville took a very active and decided part in favor of temperance. Mr. Charles W. Cansler, of that city, writes:

"My attention has just been called to a recent issue of your paper, in which you comment upon a press dispatch purported to be sent from this city, which leaves the inference that the colored people of this city voted against the abolishing of the saloon in our recent election.

Nothing is farther from the truth. The Fifth and Seventh Wards mentioned in the dispatch did give "wet" majorities, but they are in the dive districts and contain a large "floating" population of both white and colored people.

Large numbers of respectable and law-abiding colored people live in the Third and Ninth Wards of the city, and fully 75 per cent. of them voted the temperance ticket.

Negro college students and colored school children were in the great parade of which you spoke and received greater applause than all others along the line of march.

Our morning Republican and Democratic afternoon papers, in editorial comment, complimented the colored people for the way they voted election day in behalf of temperance and sobriety. I wish I had these clippings to send you.

The colored people had many largely attended mass meetings before the election, and it was generally conceded by the white people that the very best arguments and speeches made in behalf of temperance were made by men of the colored race.

Unfortunately we had some men who sold out to the saloon interests for two dollars and a bottle of whiskey, but a majority of our voters voted right and many worked at the polls all day in behalf of temperance. Our local white people know this, and a score of them have spoken to me of the splendid manner in which the colored people acquitted themselves. There has never been in this city such good feeling between the races, and the cause lies in the fact that many of our white people were first convinced election day that there were very many good people among us colored folk.

I hope all of these facts will be duly placed before the good Bishop who expressed to you such disappointment at the action of the colored voters of Knoxville.

Dr. Judson W. Hill, of Morristown Industrial College, is consecrated to the uplift of our people. In the aftermath of the Atlanta riot Dr. Hill was in the North and met in all his public addresses the false charges that were made against us as a people. He has done us the honor and our people the service to investigate the attitude of our people on the subject of Temperance in the state of Tennessee. Dr. Hill says "The truth is bad enough, but too many lies upon your people are being told, and they should be nailed." The following article is from the pen of Dr. Hill, who shows beyond a doubt that our people have been loyal supporters of the cause of Temperance in the state of Tennessee. Dr. Hill says:

"Much credit must be given the Negroes of Tennessee for the valiant fight for the cause of Temperance and the great victories won in driving the saloons out of nearly every town and city in the State. In Morristown the 'wet' ticket was able to poll but one vote. In Bristol an election was held March 9. From the following clipping it will be seen how the Negro stood:

"Referring to the election held there Friday, the *Bristol Herald-Courier* says: 'So far as known the Negroes of Bristol, Tenn., voted solid for temperance yesterday. Robert Clay, one of the most prominent

young leaders of his race, and his associates began a temperance campaign among their race in anticipation of yesterday's election, and it is believed that not a single Negro voter voted for the saloons.'

"About the same time an election was held in Clarksville. Here he arrayed himself on the side of Temperance. I take the following from a recent issue of a Democratic paper published in Knoxville:

"There are about 5,000 Negroes in Clarksville, and most of them live in the Ninth Ward, which is represented by a colored man, Nace Dixon. Just as in Knoxville, the hope of defeating the anti-saloon movement was based largely upon the possibility of capturing the Negro vote. But Nace Dixon stood out. He aligned himself with the good people of the city and exerted a powerful influence on his race, and the hopes of the saloon workers, included among whom was Mr. Cunningham, were disappointed. The Negro vote in Clarksville, as in Knoxville, was as strongly temperance as the white vote.

Now Dixon had offended an influential politician some time since by refusing to vote for his brother for an office. Cunningham and this politician put their heads together, and, according to the Anti-Saloon League, they thought to get even with Nace and with the colored voters of Clarksville by depriving them of representation in the council. The saloon men applauded.

But there was a mass meeting Friday night in Clarksville which had no uncertain meaning. The white people of that city are not going to permit such an act of bad faith and ingratitude to be done, and it is likely that if Mr. Cunningham doesn't yield, the city of Clarksville will go without a charter rather than to have him dictate such a petty, revengeful act."

"In Knoxville the third largest city of the State the election was held on the 11th of March, the total vote was 6,419 the largest ever cast in the city by more than two thousand. The vote stood 4,174 against the saloon, 2,245 'wet.'

"In this great battle the Negro took no little part. The pastors and members of the various churches, early in the campaign, arrayed themselves on the side of good morals, and took an active part in the fight. Much capital has been made by the enemies of the race because two wards largely populated by the Negroes gave a small majority for the 'wet' ticket. The facts are that even in these wards a larger percentage of Negroes voted the 'Dry' ticket. In the 9th Ward which also has a large Negro population, I am told by responsible white men, that 75 per cent. of the Negroes voted the 'Dry' ticket. The day after the election both the daily papers of Knoxville complimented the Negro voters for having voted right":

"The *Journal and Tribune* desires to give credit to those colored voters in Knoxville who went to the polls on Monday and voted their sentiments. Scores and hundreds of them showed themselves unpurchasable and voted for what they believed the good of their race and for the community. The colored voters of the city contributed materially to the success of the anti-saloon ticket."

"The *Knoxville Sentinel* said: 'We wish to commend the hundreds of colored voters who in yesterday's election lined up with the white voters in voting out a business which is dangerous alike to both races but especially dangerous to the Negro race. The Negro vote in Knoxville was as strongly temperance as the white vote.'

"Four years ago there were eighty towns and cities in the State supporting the saloons. To-day with three exceptions—Nashville, Memphis and Chattanooga—every town and city in the State has voted the saloon out, and this has been done by the aid of the Negro. In every election held a large majority has voted the 'Dry' ticket so that it can not be said of the Negro in Tennessee that he is a friend of the saloon and a foe to temperance."

New Zealand stands for Prohibition by a majority of 16,921.

Personal and General

The Rev. James Jackson, presiding elder of the Waynesboro District, Savannah Conference, enjoys the full confidence of the brethren of his District and of his Conference as well.



During his pastorate of Asbury, Savannah, Ga., he constructed the largest and best church in his Conference. As a pastor he is popular and successful; as a presiding elder he is painstaking and a faithful administrator of all the interests committed to his care. He is an enthusiastic supporter of the various benevolent enterprises of the Church; a systematic worker; a popular and effective preacher and altogether a very safe and wise leader.

Mr. Henry C. Wilson, the only Negro architect in Philadelphia, Pa., is doing an extensive business. Dr. Charles W. Eliot, president of Harvard University for thirty-eight years, celebrated his seventy-third birthday March 20th.

Bishop Mallalieu preached the dedicatory sermon of the Arlington Heights Methodist Episcopal Church, near Boston, on Easter Sabbath.

Asbury Methodist Episcopal Church, Holly Springs, Miss., the Rev. E. F. Scarboro, pastor, raised during Easter Sunday more than \$300.

The General Educational Board, at its recent meeting in New York, is said to have given \$42,500 to several colored schools, which are not named.

Bishop Mallalieu participated in the dedication of the Swift Gymnasium of the East Greenwood Academy, Chicago, Illinois, on Thursday, March 28th.

The Rev. G. W. Zeigler, D. D., presiding elder of the Maysville District, Lexington Conference, has been ill for the last ten days in Covington, Ky.

Thomas Bailey Aldrich, poet, editor and author, born in Portsmouth, New Hampshire, November 11, 1836, died at his home in Boston, Mass., March 19th.

Mrs. Kate Taylor, wife of the late Rev. Dr. Marshall Taylor, died in Indianapolis, Ind., April 4th. The funeral was conducted in Simpson Chapel of that city.

The Sunday School of St. Paul Methodist Episcopal Church, Meridian, Miss., the Rev. S. E. Cowan pastor, reports the magnificent sum of \$500 as its Easter offering.

George R. Smith College, at Sedalia, Missouri, has conferred the degree of Doctor of Divinity upon the Rev. D. G. Franklin, presiding elder of the Muskogee District, Lincoln Conference.

Although the Rev. J. J. Jones, our pastor at Daingerfield, Texas, has been quite sick, he is improving now and hopes to be able to fill the pulpit of the new church in Daingerfield next Sabbath.

The San Francisco Board of Education has reversed its action of last October, by which the Japanese pupils were excluded from the regular public schools, and the same are now open to them upon the same basis with the children of other foreigners.

The Rev. and Mrs. B. J. Reddix, of Lake Charles, La., announce the marriage of their daughter, Miss Estella C. to Mr. Isaac C. Robinson, the ceremony to take place Thursday, April 25th, in Warren Methodist Episcopal Church, Lake Charles.

The Rev. S. M. Strayhorne, pastor of Warren Chapel, Memphis, Tenn., issues yearly an attractive souvenir calendar of his church. We are very pleased to have been remembered by Brother Strayhorne this year by the receipt of one of these calendars.

Dr. J. M. Shumpert, pastor of Central Church, Jackson, Miss., reports his church spiritually and financially in good condition. On Easter Sabbath the collection amounted to \$182.00. The music was in charge of Miss S. M. Rathers and Miss Bettie Hemingway.

Fifty-one years ago Northwestern University opened its doors to ten students. At that time Harvard was 219 years old, Yale was 154 years old, Pennsylvania was 115 years old, Princeton was 109 years old, Columbia was 101 years old, and Michigan was 18 years old.

Mrs. Sarah I. Flettwood, a graduate of Freedmen's Hospital, Washington, D. C., is one of the graduate nurses appointed to constitute a nurses'

examining board, provision for which was made by an Act of the recent Congress, providing for the registration of the nurses within the District.

Arthur L. Curtis, son of A. M. Curtis, M. D., of Washington, D. C., a student of Williston Academy, Easthampton, Mass., Class '08, was awarded the Amherst cup as the best individual debater in the annual joint debate of the Adelphi and Gamma Sigma Debating Societies, held during March.

According to figures compiled by the Census Bureau at Washington a divorce suit is filed every two minutes during working hours of court officials, and a divorce granted every three minutes in the United States. This has been the average for the last twenty years, and census officials say the number is increasing at an alarming rate.

Mrs. M. C. Harris, wife of Bishop Harris, of Japan and Korea, is the author of a number of poems which have been translated into Japanese by U. Bessho and H. Sakurai, and made into a book entitled, "Songs of War Time." This little volume has recently come from the press of the Methodist Publishing House in Tokyo.

The Rev. B. J. Meredith, D. D., presiding elder of the Lexington District, Tennessee Conference, says he will endeavor to place the SOUTHWESTERN in every home in his District before the Annual Conference. We believe that Dr. Meredith can accomplish this with ease. Go ahead, Doctor, and give us the example so that others may follow.

Dr. Claudius B. Spencer, accompanied by Mrs. Spencer, has gone for a well deserved vacation to Europe. Dr. Spencer is a hard worker and a very brilliant editor who spares not himself in giving his readers one of the best journals of our country. We wish for our friend and brother a pleasant trip to the Old Country, and that he may greatly enjoy the vacation he so richly deserves.

Miss Pearl C. Leonard and Mr. John W. Judah were united in marriage in New York City, recently. Mr. Judah is private secretary to one of the large firms on Broadway. He has learned shorthand and stenography since he came to this country from the West Indies some seven or eight years ago. Mr. Judah has received several promotions for his faithful service. Mrs. Judah was formerly a North Carolinian, and is a young woman of many accomplishments.

Prof. W. E. B. Dubois is to prepare an exhibit along educational and sociological lines. He is in hearty sympathy with the Exposition idea, and realizes that in a large measure the Negro is on trial to show cause why he should not be convicted of incapacity to absorb the virus of civilization. Prof. Dubois is of the opinion that whatever may be the private notion of individuals as to the policy of separation, it is now the bounden duty of every Negro to come forward as a witness for the defense.

Dr. J. B. L. Williams, until recently presiding elder of the Chattanooga District, East Tennessee Conference, was transferred by Bishop McDowell to the Florida Conference and stationed at Ebenezer, Jacksonville, Fla. Sixteen years ago Bishop Warren transferred Dr. Williams from the Savannah Conference and assigned him to the same church, which he served five years. After serving other charges Dr. Williams was transferred by Bishop Hamilton and placed in charge of the Chattanooga District. Dr. Williams was most warmly received by his many friends at Ebenezer, Jacksonville. His address is 431 W. Ashley street, Jacksonville, Fla.

Mrs. James B. Eyestone, of the Foochow Mission, died in Foochow, Tuesday, March 26. Mrs. Eyestone, formerly Elizabeth Wright, was born and brought up near Keosauqua, Iowa. She was graduated from Iowa Normal Institute in 1898, and from the Chicago Training School for Home and Foreign Missions in 1901. For the next three years, or until her marriage in August, 1904, she served as a deaconess, teaching first in the Chicago Training School for one year, and then in the New York Training School for Deaconesses for two years. In September, 1905, she sailed with her husband for the mission field in China, where she did noble service during the past year.

The Rev. J. T. Docking, D. D., President of Cookman Institute, is delivering a series of popular lectures before the Interdenominational Ministers' Meeting, of Jacksonville, Fla. These lectures are said to be full of practical and helpful suggestions to all ministers. Regular meetings are being held in Bethel Baptist Institutional Church, of which the Rev. J. M. Waldron, D. D., is pastor. The following lectures have already been delivered: "Our Minister," "Our Minister in His Study," "Our

Minister in His Pulpit," "Our Minister in His Parish," "Our Minister as a Man." The final lecture will be given May 6th; subject, "Our Minister: His Success and Why."

The Rev. H. B. Hart, and his loyal congregation at Columbus, Miss., raised on Easter Sunday \$2,007.31. This was in actual cash on the collection table and the rally had been in process only six weeks. True, the amount was raised for the rebuilding of the church that was destroyed some time ago, nevertheless, it is the largest single collection that has been reported to us coming from the State of Mississippi. Brother Hart is a great financier; he knows how to rally his forces, and his people believe thoroughly in him. The new church is to be a brick structure and the opening is announced for this coming September. We congratulate Brother Hart on this magnificent showing.

Thomas Simms, the only Negro member of the Senior Class of the Genesee (N. Y.) Normal College, will deliver one of the orations of the class day exercises this year. The *Buffalo Express* says of Mr. Simms: "He has shown remarkable ability as a student during his course in the Normal, and the honor conferred upon him has been won by hard work and conspicuous ability. Not only as a student in his classes, but also upon the field of athletics has he won honors for the school. At the recent indoor meet in the Rochester University gymnasium, he scored everything made by his school except one-quarter of a point, and he has played first base and pitched for the Normal on the ball teams of the last three years."

Mrs. Martha A. Green, a Negro woman, fifty-four years of age, the mother of ten children and the grandmother of two, was awarded at the recent graduation exercises of the Sherwin Elementary Evening School, of Boston, a diploma of graduation. Mrs. Green read a paper on "My School Life," which shows how a poor, uneducated Negro girl, going to Boston from the South, soon after the war, began to educate herself. The paper has attracted such attention from the Board of Superintendents of the Public Schools that a copy of it has been made and has been placed in the evening school display in the Boston educational exhibit, to be shown at the Jamestown Exposition, and another copy will go on record at the School Committee Rooms.

A recent episode at Mellican, Texas, confirmed the oft repeated statement that white men blacken their faces and commit crimes which are laid at the door of the Negro race. Recently some men at Mellican, Texas, became involved, and three men surrounded a certain house waiting for another man by the name of Stone. Stone finally secured a gun and when the three men attempted to enter the house fired and one man was killed outright. Upon investigation, instead of a Negro he was found to be a white man, who had blackened his face and hands. How many cases there are like this we are unable to say, but it is nevertheless true that some of the worst crimes perpetrated in the South have been committed by white men, made up as Negroes.

A series of services somewhat unusual in character were held during the Lenten season at Saint John's Church, in Brooklyn, N. Y. Among the preachers may be mentioned Bishop E. G. Andrews, J. L. D., Drs. H. C. Stuntz, F. J. McConnell, A. J. Lyman, S. P. Cadman, Hugh Black, and the Rev. Edgar Blake, of Manchester, N. H., the latter of whom spent three or four days, rendering very efficient service to the cause. On Taster Day, partially as the result of these services, and as the outcome of careful personal work, a large class totaling forty-five, was received into fellowship with the church. Six of these came by transfer from other churches, the remainder being added from the Sunday school and the congregation. The Rev. David G. Downey, D. D., is the pastor.

The Rev. Daniel Dorchester, D. D., died at the home of his son in West Roxbury, Mass., March 13th, two days after his eightieth anniversary. The *Michigan Christian Advocate* says: "He has been one of the noted and influential Methodist preachers of New England. His ancestors were among the earliest settlers coming from England in 1630. He was the author of that optimistic book, 'The Problem of Religious Progress,' and others. Dr. Dorchester served one term each in the Senate of Connecticut and in the lower house of the Legislature of Massachusetts. He was also United States Commissioner of Indian Schools, and in co-operation with the late United States Senator Dawes, brought about a better condition than existed under preceding administrations."

PERSONALS

At the fortieth anniversary of the F. A. and S. E. Society, observed in our church at Blackshear, Ga., the Rev. J. H. Canady, pastor, Mrs. A. C. White contributed \$40 and Miss Jesse Bell \$50.

A substantial evidence of the esteem and affection of the people of Crystal Springs, Miss., for their pastor, the Rev. J. C. Houston, was given him on a recent evening. New Zion has turned over a new leaf.

The Rev. E. H. Langston, pastor at Morton, Miss., was agreeably surprised by his members and friends a few evenings ago. Numerous tokens were presented in behalf of the gathering by Miss Anna Belle Winfield.

The Rev. J. W. Wright, our pastor over the Belmont (Texas) Circuit, has closed a glorious revival with 25 conversions and 4 backsliders reclaimed. On Friday night an old-time love-feast

meeting was held, which added much to the service that followed.

The following were united in marriage by the Rev. T. J. Johnson in the Crescent City during the past month: Gus Revalle to B. Kinchen; Mr. Edgar Smith to Miss Maude Austin; Mr. William Anderson to Miss Julia Rickson; Mr. Robt. Jones to Miss Ida Dickerson; Mr. Frank Williams to Miss Cecilia Waston.

In the Mt. Zion Methodist Episcopal Church of Crawford, La., the Rev. H. J. Wright, pastor, on Palm Sunday the Eastern Star Chapter held its service at eleven o'clock. Mrs. Mary Smith, of Chicago, Ill., sang a very sweet solo, Miss Alma Haywood read a paper, Mrs. Hannah Seeley conducted the singing, while Miss Lucretia Vining performed at the organ. The pastor preached the sermon. Collection, \$17.40, which was contributed to the church and pastor. The service was very interesting.

Doings of the Workmen

CHANGES OF ADDRESS.

Rev. B. L. Roberts from McNutt, Miss., to Gunnison, Miss.

Rev. E. H. Forrest from Clinton to 437 Clinton Ave., Bristol, Tennessee.

Rev. M. C. Gillespie from Mineola, to Marshall, Texas.

Rev. W. M. Payno to Oak Ridge, Miss., care of Grant Brown.

Rev. D. W. Nelson to Altheimer, Ark.

ALABAMA

Troy, J. T. Tompkins, Pastor.—Our first quarterly conference convened in Joyes Chapel Methodist Episcopal Church, held by our new presiding elder, the Rev. P. G. Goins. It was one of the best in the history of Joyes Chapel. Paid elder in full \$10.20; paid pastor \$10.07, and paid on indebtedness of the church \$30.35; total \$50.55. Troy is alive.

Union Springs, O. Nelson, Pastor.—We are in our fourth year at this place and it is the brightest and most successful of all. Since the Annual Conference we have received thirteen strong members from the African Methodist Episcopal Zion and Baptist Churches. The church has been on hallowed fire all the year. We have raised for benevolence \$31.53 by clubs: Captains J. C. Morris, \$8.59; Mary Hitchie, \$5.07; Walter Feagin, \$4.06; Richard Feagin, \$6.26; Mary W. Nelson, \$7.55. Our first quarterly meeting was held March 2-3, with Elder P. G. Goins in the chair. He has made a lasting impression on the people. He preached four soul-stirring sermons, and had a good congregation each time. Paid presiding elder in full and raised \$10 on pastor's salary. Raised for all purposes during the quarter, \$157.30. The presiding elder and Dr. Palmer say that Union Springs is in the lead. We are at our high-water mark.

ARKANSAS.

Fordyce, E. H. Taylor, Pastor.—At

8:15 p. m., March 1st, quite a number of friends came to our door, led by Bro. J. C. Cooksy. We let them in, and, oh, how glad we were to see them. Baptists and Methodists, all with provisions and some money as well. Sister L. M. Whitehead is the president of this club. Many of the friends who did not come sent contributions. Scripture lesson by Rev. C. W. Whitehead and prayer by B. Gunton, and after spending a short time socially all returned to their homes.

GEORGIA.

Suwanee, G. W. Strickland.—Our second quarterly conference was held in Bugg Chapel Methodist Episcopal Church, March 16-17. Our presiding elder, Z. K. Gowen, proved himself to be a genius in carrying forward the work of the conference. The members were ready with good reports and showed that the Suwanee Circuit is in a prosperous condition both spiritually and financially. I have been the District Steward of this circuit for thirteen years, and this was the best quarterly conference I have witnessed. Everything worked in perfect harmony and peace. We raised \$30 during the Conference. Paid the elder \$18 and the remaining \$12 was paid on the pastor's salary and other causes. A strong plea was made for the SOUTHWESTERN. We are trying to get every member of the quarterly conference to become a reader of this paper, so that they may know more about the grand old church that has done and is doing so much to elevate the race. At ten o'clock Sunday morning, love feast began. In this meeting, men, women and children testified of the wonderful power of Christ to save sinners. At eleven o'clock the elder preached a very helpful and inspiring sermon from St. Luke 18:1. The people at Bugg's Chapel have called the church since the annual

conference and have a beautiful house of worship. At Buford, our pastor, A. G. Story, with only eight members, to help him, has succeeded in framing the new church, 50 feet long, 35 feet wide, and 18 feet high. This church will be constructed according to the latest style. He deserves much praise for his untiring efforts and Christian zeal. The elder says "That this will be the best frame church on the Gainesville district, when it is completed." Rev. A. G. Story has begun his fourth year's work as our pastor, and he is having great success. In reality the circuit is in a better condition than it has ever been. The Gainesville district is bound to succeed under the leadership of such an enthusiastic and wide awake man as Rev. Z. K. Gowen, D. D. He carries sunshine into every charge and home. We are always glad to welcome him.

Jesup, E. J. Kimball, Pastor.—On the evening of February 26 a storm rose at the parsonage with many friends as witnesses of the same and brought many fine groceries, which left all members of family happy. The prime movers were the members of the Ladies' Aid Society. We want to thank all parties for their visit. Too much cannot be said of the good people of Jesup.

Barnesville, P. B. Gibson, Pastor.—The first quarterly conference was held at Johnson Chapel, Methodist Episcopal Church, March 9-10. Presiding Elder R. R. O'Neal preached two heart-stirring sermons. One joined the church. Paid the presiding elder, \$14.75; paid pastor this quarter, \$60.75; raised for all purposes this quarter, \$144.45.

LOUISIANA.

Asbury Methodist Episcopal Church is now in the midst of a revival; souls are being added to the church. Our first quarter here March 16-17. Presiding elder an excellent sermon to a crowded house. Collections good. The Sunday School is in good shape. The children had their candy love feast as usual and many of the scholars are being converted. Sunday night, the 24th ult., the Order of the Eastern Star had its annual anniversary sermon preached at 8 p. m. Rev. Mr. Little of the African Methodist Episcopal Church, and congregation, were present. We are standing by our much beloved pastor.

GODMAN CIRCUIT, F. Armelin.—The first quarterly conference of Godman Circuit was held March 6-10 by our beloved presiding elder, the Rev. B. M. Hubbard, D. D. The officers and members presented written reports showing the work to be far in advance of last year up to the first quarter. The conference was the best held here for some time. The members and friends are loud in their praise about the new pastor and speak very highly of him as a preacher, a man of God qualified mentally, morally and spiritually to do the work of the Master. The Bishop made no mistake in sending Rev. Chas. C. Landry to this place. All departments of the church are alive. The Sunday school has an enrollment of 60 scholars. Class meetings, prayer meetings and Thursday night services are well attended. Sunday nights the pastor preached to a full house. One convert, one by letter and two backsliders reclaimed. The entire work has taken a new life. The fence has been repaired and whitewashed, also the church and parsonage were given a coat of whitewash, which was badly needed. We are now preparing to paint the church front and steeple and parsonage on inside. The Ladies' Aid

ROYAL Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum powders are the greatest menaces to health of the present day.

Society is one of the strongest and best on the district. Through the the parsonage has been refurbished. With Mrs. Mary Davis as president, Mrs. Margaret Pickett as vice-president and Mrs. Susie Armelin as secretary great things will be done. Watch Godman.

Shreveport, T. F. Robinson, Pastor.—There will be a grand rally at Daniel's Chapel Methodist Episcopal Church April 21. This church has been erected at a cost of \$2,000 in a growing part of this great city. The colored people own their own property. We have eighteen thousand colored people in this city and have had only two churches here, but now we truly say we have three good churches and in the near future we hope the Methodism will get a better hold in Shreveport than ever before. All the ministers of the Louisiana Conference are invited to come and participate. The Revs. W. R. Butler, of Paul Church, F. T. Chinn of St. James Church, J. H. Martin, St. Matthew African Methodist Episcopal Church, W. H. Lang, Vanceville Church, T. Norris, Fairfield Church, E. S. Still, Galilee Baptist Church, C. D. C. Bant, Providence Church, A. H. Samuels, St. Rest Baptist Church, P. Barbe, Lane Chapel Colored Methodist Episcopal Church, G. W. Ogilvie, Scott Chapel Church and E. B. Thomas, Mt. Canaan Baptist Church, have agreed to be present. Rev. H. Daniel, presiding elder of the Shreveport District, master of ceremonies, in honor of whom this church is named. Come and help.

MISSISSIPPI

BOLTON CIRCUIT, C. H. Brown, pastor.—The Rev. R. D. Threlkeld held our first quarterly conference for the Bolton Circuit at Ashury Methodist Episcopal Church March 16-17. The officers presented well-written reports showing the work to be on the upward march. On my arrival from conference the people greeted me warmly and were glad of my return for the second year. Our quarter was a success. The elder filled the chair with credit to himself. The estimating committee placed the pastor's salary at \$600; Bishop, Conference Claims, \$6; for the SOUTHWESTERN, \$2. The Bolton Circuit is apportioned this year for all claims, \$100, all of which we expect to raise. We paid the elder his quarterage in full, \$20. Paid the quarter to pastor, \$70.20. We are planning for a grand time Easter Sunday and are expecting to raise all of our benevolence. I have some good officers, who are loyal to their church and kind and considerate to their pastor. The two Sunday schools on this circuit are planning for a big time Easter.

CANTON, D. F. Dudley, pastor.—Our first quarter was held March 10-12. Quite a large crowd turned out. The presiding elder preached a good sermon. Collected \$26.35. We are preparing for Easter and want to raise \$50 on that day. We are still working against whiskey. It is said that this county will go dry. We have out petitions, and they are being signed right along. Some of my people seem to be frightened and think that the prescher has no right to work against the saloon, but I shall do all in my power to help the good cause.

SHUQUALAK CIRCUIT, Zena L. Jordan.—Our first quarterly conference convened March 16-17, with the Rev. F. H. Henry presiding. Too much praise cannot be given Bro. Henry for the way he dispatched the business of the church, nor can too much praise be given the officers for their well-prepared reports. The sisters of Asbury deserve great credit for the nice good contents of the well-laden baskets that they brought to the conference on Saturday. We had raised for the pastor since Conference \$45; for presiding elder, \$18; on old indebtedness, \$15; total, \$80, since the Annual Conference. The pastor's salary was fixed at \$550; presiding elder's, \$72; benevolence, \$112. We are determined to raise every cent of this amount by Dec. 15. Sunday was a high day. Rev. and 60 partook of the Lord's Supper. Our beloved pastor, G. W. Baker, knows no failure. This is his second year with us, and we love him. He is a friend to the young people of the church. He is planning to build us a church at Mt. Ara, of which I am a member.

BAY ST. LOUIS, J. E. Holmes, pastor.—Presiding elder Jones was here Thursday and Friday, March 21-22, and held my first quarter. A splendid official meeting Thursday night. A great religious meeting Friday night to a full house, tells that we are "vet alive and see each other's face." Seventy-five took communion; twenty came forward to be prayed for; two conversions during the quarter. The elder paid in full and the first quarter of Bay St. Louis charge passes into history.

PASS CHRISTIAN, I. L. Pratt.—This has been a week of big things at The Pass. Our first quarterly conference was a most delightful meeting. All officers and committees were present and made splendid reports. Rev. R. N. Jones, presiding elder, was at his best, both as presiding officer and in the pulpit. The church was ahead in its collections to the pastor, presiding elder and benevolences. God be praised for the good people of the Pass. The teachers of the public schools of three counties met in this city and organized a Teachers' Association, with Prof. J. M. Randolph, of this city, as president. Revs. Bowen, Brooks, Pratt, and a number of teachers addressed the body. The meeting was one of harmony and uplift. The next session will be held at Gulfport. In our spiritual and intellectual efforts we did not forget the SOUTHWESTERN CHRISTIAN ADVOCATE. Three yearly subscriptions were taken.

COLUMBUS CIRCUIT, Leon Johnson.—Our pastor, the Rev. W. M. Chappel, came to this work on the 26th of January, full of good spirits and the love of God. The people received him with glad hearts. Never before has this people loved a pastor as they do the Rev. W. M. Chappel. The work is succeeding nicely. On March 9-10 our first quarter was held. The elder, the Rev. Dr. F. H. Henry, being absent, the Rev. H. B. Hart held the confer-

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ence, which was one of the best in all respects. Sunday Dr. Hart preached a strong sermon. Twenty-three partook of the Lord's Supper; three joined the church. An increase was reported along all lines. Collection, \$10.25.

Summit and Magnolia.—On the 9th of March our presiding elder, the Rev. G. W. Smith, presided over the first quarterly conference. He seemed inspired with the Mission spirit. Great advancement had been made on all lines of church work and the revival fire had kindled to a high point. Fourteen persons added to the church. Great storms had been through the parsonage and had left such valuable tokens that both pastor and wife are



NEW CHURCH AT MAGNOLIA, MISS.

Built by H. J. JORDAN

yet rejoicing over the spoils. The pastor and members seem well satisfied one with the other. Dr. Smith spoke for the Missionary Sisters Saturday night, and all were delighted with his address. The president of the Home Missionary Society of Summit, Mrs. F. Buckley, had arranged a nice program for the occasion. Mrs. Fannie Buckley, Mrs. M. Butler, Mrs. Ellen McCovell and Mrs. A. B. Bowerles, read excellent papers on Missions, after which the president presented a nice Bible for the church, valued at \$5. The elder was at his best on Sunday and the impression made by his sermon will remain. Paid the elder in full,

\$15; pastor, \$88; missions, \$5; total, \$108.35.

NORTH CAROLINA.

GASTONIA, G. F. Hill, pastor.—The Rev. H. L. Ashe, presiding elder, held our second quarterly meeting Feb. 3-4. There has been a decrease in the membership on the charge this year, owing to the change that was made last conference. Bessemer was taken off with a hundred members and Mt. Holly put on with only 23 members, a decrease of 77. Notwithstanding the change, the charge is moving on harmoniously and courageously as tho nothing had been changed. The people are glad of the change. The reports for the quarter showed an advance. Raised for all purposes during the quarter \$136. We are planning to raise \$300 by the District Conference, which will be held here July 24.

OHIO

CLEVELAND, Mrs. J. S. Thomas.—Cory Chapel Methodist Episcopal Church for this conference year, beginning April 3, 1906, and ending March 7, 1907, has been to us as Christian workers a year of what we might call trials, tribulations and great rejoicing; for we have all had our share of each. And yet we can truthfully say, a year of great rejoicing, learning and elevation for our church. When our pastor, Rev. G. A. Sissie, came to us April 3rd, or perhaps a few days earlier, he found old Cory Chapel almost submerged and the members in a turmoil of trouble. Everything seemed dark, and as though no light or prosperity would ever shine upon us again. And yet to-night we close one of the best and most successful years' work in the twenty years' history of old Cory. The Rev. Mr. Sissie brought with him to our city an excellent Christian family of loyal workers for Christ, who have ably assisted us in all our struggles. From the little 6-year-old son to the grandmother have aided us. His wife has taken hold of the church work and has brought much light and sunshine wherever she has gone. God has indeed wonderfully blessed us, and, as pastor, officers and members, we are all in perfect harmony. We found ourselves at our last quarterly meeting, Jan. 18, \$348.62 back with our pastor's salary, but two nights ago we paid all but \$75, and every cent will be paid before he leaves for conference. The trustees, with the assistance of the stewards, Woman's Home Missionary Society, the Sabbath School, Epworth League, Ladies' Aid Society, Sunday School Missionary Society, Women's Christian Temperance Union and concerts have raised for all purposes this year \$20,154.040. Last but not least, God has given us one of the greatest revivals in the history of Cleveland for many a year. Members form all the city churches took an active part with us; 116 professed hope in Christ; 53 united with our church, 23 being little children who were wonderfully saved, and under the leadership of our missionary evangelist, Sister Mary E. Carter, this little class of children have paid \$24.05 on our pastors' salary. About 15 or 20 were backsliders reclaimed. We went from 6 to 15 of the converts to each of the sister churches. Number taken in as full members before the revival, 18; number added to our Sabbath school, 46; cradle roll, 4; number of members enrolled, 138; number who support the church systematically, 75. Condition of our church and Sabbath school, good, with room for improvement. Pastor, members and officers actively and spiritually alive.

OKLAHOMA

Mt. Zion and Mt. Vernon, B. H. Armstrong, Pastor.—Our fourth quarterly conference was held March 9-10 by our beloved presiding elder, D. G. Franklin, D. D. The elder found everything in working order. Good reports on all lines, better than ever in the history of the charge. All claims raised. Sunday the elder preached two able sermons. Three were added to the church. The Methodist Episcopal Church in the West is coming to the front.

SOUTH CAROLINA.

Wahalla, W. G. Deas, Pastor.—Our second quarterly conference convened March 9. Rev. J. F. Page, our much beloved presiding elder, preached for us at Trinity in the city of Wahalla on Friday night. One joined the church and several men came forward for prayer. The church is alive. The meeting continues. On Saturday we went to Westminster, the seat of the conference. The brethren made good reports. Raised for presiding elder, \$15.90; for pastor, \$41. Secured 3 subscribers for the SOUTHWESTERN. Bro. Page preached for us at this place on Sunday, to the delight of all his hearers.

TENNESSEE.

Algood, Lizzie Marchbanks.—Rev. J. B. Booth, presiding elder of the Cumberland River District, held his second quarterly conference at Officer Chapel Methodist Episcopal Church, February 9th and 10th. Elder Booth preached a wonderful sermon at eleven o'clock. It was highly appreciated by every one. The Rev. T. B. Blackman, pastor of er, a true preacher, a man that is well liked by all. Paid the presiding elder \$10; pastor, \$21; trustees, \$2; missions, \$10; total collection, \$43.

ATOKA, Rev. Wm. Neal, pastor.—The prospects are very bright for a great year's work. The people are very enthusiastic. Our hope and our aims seem to be one. The affray has already begun, and the victory is ours. Our first quarterly conference convened March 9 and 10, 1907, with the Rev. H. Dunlap, presiding elder, in the chair. Bro. Neal, though two years in this capacity, was master of the situation. The conference was very largely attended and good reports rendered from various officials. The presiding elder preached a very instructive and helpful sermon. The people are all happy. Thus we are looking forward for greater and better things this year.

TEXAS.

EAST MEXIA CIRCUIT, Charley Taylor.—We can truthfully say that our circuit, under the pastorate of our efficient pastor, Rev. G. W. White, is succeeding along all lines. Every department of the church is being put into operation. We are planning for great things. We have already purchased a \$65 organ for our church here at East Mexia, and have organized a choir with good results. We are determined this year to be placed in the first class rank of the Missionary Society, for we are determined that our report shall be nothing less than a round one. Under the magnificent leadership of Pastor G. W. White we see victory in sight. Our motto is "Every dollar of our benevolence, presiding elder and pastor paid up, fifty cash subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE, and one hundred souls for Christ."

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HOME MISSION NOTES

An advance step has been taken by the Woman's Home Missionary Organizations recently in the establishment of Interdenominational Summer Conferences. Two will be held this season, one at Winona Lake, Indiana, in connection with the Missionary Conference of the Women's Foreign Boards, and the other at Silver Bay, New York, in connection with the Sunday School Missionary Conferences. The meeting at Silver Bay will be from July 12 to 18. There will be Mission Study classes and Institute Hours under the care of capable and experienced workers; while platform meetings will give opportunities for addresses from missionaries and others.

The growth of the mission work under the Methodist Episcopal Church has been remarkable in the Island of Porto Rico. Established less than seven years ago, there are to-day 135 congregations, sixteen of which are important stations. Eleven American pastors, devoted and self-sacrificing men, are joyfully laboring to establish Methodism in the island. The church now has 1,144 members in full connection, and 1,380 probationers. There are 2,290 teachers and pupils in the Sabbath school. Dr. Haywood's inspiring report of the mission in Porto Rico during the past year should be widely circulated.

The Woman's Home Missionary Society is seeking to do its part in the evangelization of the beautiful island of Porto Rico. The new George O. Robinson Orphanage was dedicated February 7th. The occasion was a happy one. Bishop Wilson was present and gave an inspiring address. Pastors of other churches than our own were present and participated in the services. Dr. Haywood, superintendent of Methodist Missions for the island offered the dedicatory prayer, and a most telling address was delivered by Mrs. May Leonard Woodruff. The Home is beautiful and the work being done in the Orphanage is of a high character. Miss Hannah Hegeman is the very capable and devoted superintendent.

That the aliens in our country are ready and glad to receive help becomes apparent wherever such help is offered in Christ's name. Mrs. H. Ida Benson, who labors as a deaconess in Portland, Maine, says: "That they are willing to receive our friendly help is proved in this city by our work reaching as many as seven or eight nationalities. If wealthy and professional people can give time and service to social settlements, why may we not expect that in the Methodist Churches there are those equally interested in their fellow men, who will give their talents and means to help establish Christian settlements? May we not believe that those of wealth and leisure in our church are as ready to serve in the name of Christ as are the large number who are working in the name of philanthropy?"

It is said that last December Japanese from all parts of Southern California met at Los Angeles at the Buddhist Mission, and decided to raise \$25,000 for the building of a Buddhist Temple. It is proposed to make the interior an exact reproduction of the Buddhist Temple of Japan. It is said that there are now about 50,000 Buddhists in this country, nearly one-tenth of whom reside in Southern California.

Mrs. D. L. Williams, the general cor-

responding secretary of the Woman's Home Missionary Society, appeals to conference societies which have already met their pledge to the Silver Offering, to come to the assistance of their California sisters. At the time of the earthquake and fire over \$1,100 of their pledge of \$2,400 had been paid, and the conference expects to pay this year, notwithstanding their heavy losses, \$500 more, leaving a balance of nearly \$800, of which amount the Southern California Conference has pledged \$300. Mrs. Williams says: "The California women will not be happy unless they know this obligation is met, and with homes, churches and mission property destroyed, the least in regard to this obligation by assuming it for them." The Conference Society that first takes action in this direction and reports to Mrs. Williams, will receive her hearty approval.

Boylan Home at Jacksonville, Florida, has forty-four girls in the Home and sixteen in the Junior year. The day school has never been so large and many applicants have had to be refused because of lack of room. The new superintendent, Mrs. Miller, is proving a success. The burning of the hospital building at Christmas time was a blow for the mission work, but the hospital work is now being carried on in the brick building belonging to the Society, and here are nine nurses in training under the capable care of Mrs. Webster, superintendent.

"I do not see where you get students here," was said to a teacher at Mary Bevan Home located in a suburb of Savannah, Georgia. "Oh, the woods are full of them," she said, and sure enough the school room was found crowded to overflowing. One teacher is a Boylan Home graduate and her superintendent, Miss Mary Trevissar, says she is doing splendidly. Many graduates of our schools are serving as teachers in small community schools, little country schools, or in larger Home schools of the Society.

A number of years ago Brigham Young prophesied that the day would come when a Mormon apostle would preside over the law-making body of the United States. When Vice-President Fairbanks, not long since, called upon Apostle Smoot to preside in his place temporarily, he was helping to fulfill this prophecy. It is said that the rejoicing in Salt Lake City over the announcement that Reed Smoot had won a victory in the contest for his seat was great, a rejoicing in which certain politicians and elders of the Mormon Church participated.

For the past nine years, the young Chinese girl, Luie D. Kem, has been a resident of the Chinese Mission under the care of the Woman's Home Missionary Society. She is well educated in English and has been for some time past, Miss Davis' interpreter. In January last she was married to the Rev. Theodore Chow, pastor of the Chinese Mission at San Jose. Here, in connection with her husband, she will continue her work for the uplift of her own people. Miss Davis writes that the Chinese, like their American friends, seemed to get the marrying fever, after the earthquake, and during the year no less than four have been married from the Home. In every case these young women have married Christian Chinamen, and go out prepared to do a worthy work.

Doings of the Workmen LOUISIANA

Colfax, S. A. Davis, Pastor.—At a late hour during the night of March 27 a host of members of Lee Chapel, Methodist Episcopal Church, and members of the Colfax Baptist Church invaded the parsonage and filled the table with many good things, leaving about 40 pounds of choice groceries. Party led by the Rev. Simon Mitchell, Mrs. Mary Mitchell and Sallie Robinson and others.

Cotton Port, Stella Gains.—Services on Sunday, March 3, were of pleasure and profit to all attendants. Short sermon at 11; Sunday night sermon by the pastor, who was at his best. One hundred persons were on the ground; 50 persons communed; collection good. We thank our presiding elder for sending Rev. D. S. Smith to us. We are all proud of him. Our first quarterly conference was held at Union Chapel February 23-24, with all officers present with good reports. The elder seemed to be pleased with the work. Sunday he preached an able sermon; the people heard him gladly.

Washington, D. G. Taylor, Pastor.—I came to this place on the 31st day of January, 1907, and found the people, saints and sinners, ready to receive me with the ex-Pastor Rev. S. Greene. Too much praise cannot be given our steward brothers and sisters, the membership and the Christian friends of the Baptist Church, and our unconverted friends, who helped us so faithfully. Collection, \$32.25. Everything bids fair for a great year's work. The parsonage has been repaired; furniture bought and paid for. The church is alive, one convert baptized. Two infants baptized. The pastor has been surprised by the Young People's Society, headed by Sister Davis and the secretary. The parsonage was invaded by this band of friends at a late hour of the night. Pounds, consisting of everything imaginable in the grocery line and a small purse of money.

Boonville, Jas. Thompson.—On March 7 Sister Kathin More, with other friends and members of Boonville, surprised Rev. M. P. Franklin with 50 pounds of groceries and \$1.45 in cash.

Boyce, Rev. N. R. Randolph, Pastor.—I have just entered my new field of labor and am commencing my year's work. On March 7 we were around by a great storm, which struck the parsonage; the door was opened, the host came in, led by Mrs. L. Grim, Miss Abbie Harris, Mesdames Leathla Weston, Emma Fairfactors, a host of others, Methodists, Baptists and sinners. The presentation service was made by Mr. Henry Moody in response by the pastor. After serving refreshments the host retired, leaving 125 pounds of choice groceries.

Clarence, James E. Harrison.—The first quarter was held by the Rev. J. Obee, the efficient presiding elder of the district. Quite a number of officers were present and the report showed improvement along some lines. The elder gave a timely lecture to the conference, which was well received all. On Sunday the elder preached a crowded house. At the close of the sermon quite a number came forward for prayer. Raised during the session \$23. Every auxiliary is carefully looked after by the energetic F. Lashington, the pastor.

Rosedale, R. P. Y. Green.—Sunday, March 3, was a glorious day at Hazel Chapel Methodist Episcopal Church, beginning with the Sunday School at 9 o'clock, under the leadership of the pastor, Rev. J. L. August. At 3 o'clock a general speaking meeting was conducted by the pastor. A large number was present. At 7 o'clock the Sacramental sermon was preached by the pastor to a crowded church. He was at his best. The Spirit of God was manifested in these services. One person joined the church; 56 members partook of the Lord's Supper. Collection for the day, \$35.35.

All mothers of daughters should write Mrs. M. Summers, Notre Dame, Ind., for free copy of her "Advice to Mothers." ad. in this paper.

MISSISSIPPI.

Starkville, E. C. F. Troupe, Pastor.—On my arrival here I met the officers of the church and on Sunday we had good services. I found that the church had stood here for 16 years without paint. I set a rally for the fourth Sunday in February and it rained all the day. But in spite of the fact we raised

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\$83 and the painters are at work on the church, at a cost of \$160. We have a good people here, they are working as never before and it seems that all have received new inspiration. The carpenters are at work on the church tower and are putting into the church a front window seven feet wide and twelve feet high and circle glass for the gable end of the church three feet in diameter. Our first quarterly conference was held March 9-10, all officers present except two, with written reports. Raised this quarter \$200. Dr. Davis preached an instructive sermon to a large crowd and administered the Sacrament to many.

Clarksdale, G. J. Dobson, Pastor.—I arrived here on January 19 and met a cordial welcome from all. On the night of January 23 an unusual storm blew open the parsonage door, but instead of destruction it brought joy and peace. Many pounds and many varieties of edibles were presented to the pastor and wife. This storm was led by Sister M. A. Harrel, Lizzie Evans, Martha Taylor, Mamie Farmer, Millie Caruthers, E. E. Henderson, et al.

Sallis, Green Spencer, Pastor.—Our first quarterly conference was held at Barlow Methodist Episcopal Church on March 16 and 17. Rev. S. H. Nevils presided most efficiently. Most of the officers were present with written reports. The pastor's salary was fixed at \$150 and \$250 was raised during the conference. Paid the elder \$18 in full for this quarter. Sunday was a highly enjoyable day, the elder preached at eleven o'clock, the Blind Man being his subject. This was one of the best sermons I have ever heard. The people all say they love Elder Nevils. The brothers say this was the best conference that they have had in years from a financial view. A goodly number partook of the Lord's Supper.

Morton, E. H. Langston.—My first quarterly conference was held March 2-3, with Rev. W. M. McMorris in the chair. Most of the officers were present with good reports. Every indication pointed to a successful year's work. The presiding elder delivered two very inspiring and edifying sermons, to the delight and comfort of his hearers.

Jenkins, Picken's Chapel, J. Burton, Pastor.—Rev. N. H. Nevils, presiding elder, held his first quarterly conference March 9-10. Nearly all officers were present with good reports. Paid presiding elder \$18.50; for all other purposes this quarter, \$75. The elder preached two able sermons which held his audience spellbound.

Heldelburg, R. Howze, Pastor.—The first quarterly conference of the Heldelburg charge met February 23-24, with Presiding Elder J. B. Brooks in the chair. Reports from pastor and leaders showed the work to be in good condition. The apportionment was as follows: Amount for pastor, \$600; amount for presiding elder, \$88; amount for benevolence, \$72. Paid the pastor this quarter \$34.12; paid elder in full, \$22. The people received me nicely and we have started out for another year's work. We have some good people here. The presiding elder preached two good sermons which were enjoyed by all who heard him. We shall do our best to put the Southwestern in each family. So God bless you.

Columbus, E. S. Jones.—In the early morning hours of February 10 our beautiful church house in Military Street was reduced to ashes. Our hearts were made sad, there was weeping. Our honorable and generous Board of Mayor and Councilmen, with

the entire citizenship, were out to sympathize with us and graciously opened the doors of Union Academy, a beautiful brick school building, for the colored pupils, whose chapel is 42x60 feet, and our work did not stop. Our able and beloved presiding elder was on the first train as a mother to her child in distress, and more fully demonstrated his ability by his wise counsel and sympathy. We will rebuild at once. The town says so, and God be pleased. Our quarterly conference was as usual under its able head, Rev. F. H. Henry. Collection, \$21.35. Sixty hungry souls howled at the festal board for the sacrament. I need not add that we will accept any contribution.

Grenada, F. J. Talbert, Pastor.—The prospects are very bright for a great year's work. The people are very enthusiastic. Our hopes and our aims seem to be one. The affray has already begun. Our first quarterly conference convened March 2-3, with Rev. F. H. Henry presiding in the chair. The people are all happy, gratified and satisfied over the entire situation. Thus we are looking forward for greater and better things this year. The elder was paid in full, \$22.

Marshall Circuit.—The first quarterly conference of this circuit was held on the 2nd and 3rd of March, with Presiding Elder Williams in the chair. The leaders were present with reports from their classes, which showed the work in splendid condition. In the business part of the quarter there were five leaders whose names I give, that the churches on circuits may see what men can do for their church if they only do their duty. This circuit is composed of three preaching places, necessitating the leaders from two of the churches to leave their homes and report the work of their churches. From Zion, a small church with possibly 30 grown members and 20 children, these five leaders representing this church, reported an average of \$2 each from their classes. Albert Henderson, \$2.60; Nelson Nixon, \$2.45; Frank Edwards, \$2.30; Eliza Tsyler, \$2.40; Joe Parish, 60 cents. Now the quarterage is \$20. You see at once that this little church raised one-half that amount. Suppose the church with 120 members had raised in proportion and the other church the same, the presiding elder would have been paid and the appointment left vacant by the pastor being in the quarter, which paid nothing to the presiding elder nor to the pastor, there would have been not less than \$20 to the credit of the circuit for the pastor above the presiding elder's salary. I hope the day will come when our official brethren everywhere will take this matter seriously and understand, especially our pastors who ride the circuits are very hard pressed and they are our pastors and we should do our duty. They need money to fit themselves to come before us as God's ministers, and brethren how can they unless we bestir ourselves to our duty. If the Marshall Circuit goes down I want to say Zion is certainly doing its part. Look for us at the district conference.

NELSON NIXON, Secretary.

Duck Hill Circuit, G. M. Frazier.—In Binford Methodist Episcopal Church the first quarterly conference of this circuit was held March 16-17. Rev. N. R. Clay was at his best. Reports good. The church has taken on spiritual and financial life, as never before. Paid pastor \$31.15; presiding elder, \$12; missions, \$5; all causes, \$8.80. This is Rev. D. Vanderford's first year on this circuit, also Elder Clay's first year on the Holly Springs District, and everything is moving off

nicely under the leadership of these two able men.

TENNESSEE.

Dayton, Msry L. Day.—The sacred concert was a source of delight and joy to all that attended. The program was conducted by Mrs. L. E. Stephens, president of the Junior League. Mrs. Stephens is wide awake to the interests of the young people. An excellent program was rendered. The closing address was made by the presiding elder. An invitation was extended and two persons came to the altar for prayer. One joined the church. Rev. Morhury seems to be the man for this place. He has been with us only four months, yet has had six converts and seven additions to the church. No special meeting has been held. On March 10 the pastoral union meeting of the three churches was a complete success in every way. The sessions were held at the three churches during the day, in order that we might bring about a fraternal spirit of union among the churches. It was a "red letter" day for Dayton. At 11 o'clock services were held at the Methodist Episcopal Church. Sermon preached by Rev. R. T. Mitchell, pastor of the African Methodist Episcopal Zion Church. At 3 o'clock sermon preached at the African Methodist Episcopal Zion Church by Rev. J. G. L. Crippen of the First Baptist Church. At 7:30 o'clock sermon at the First Baptist Church preached by Rev. W. R. Maslury. Receipts for the day: First Baptist Church, \$45; Methodist Episcopal Church, \$30; African Methodist Episcopal Zion Church, \$15; total, \$90.

MALARIA CAUSES LOSS OF APPE-TITE.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

TEXAS.

Temple, P. A. Morrow, pastor.—This is my third year with these good people. We are leaving no stone unturned. Our work is taking on new life. We have pulled off our first rally by the stewards. Mr. J. S. Dawson was in the lead; results showed \$101.08. We are now rallying for Easter and a great revival.

Jacksonville.—Soon after the adjournment of the Annual Conference I came to my work and was met by a crowd of surprisers on watch meeting night, who brought with them many useful pounds for the parsonage, for which the pastor and family were very glad. Then we began services for the watch meeting, which was one of the old time spiritual feasts. Everybody was happy. Our first quarterly conference met March 2-3. Good reports were read. The work was found in good condition. Rev. L. S. Blakeney, the presiding elder, lifted his audience very high spiritually with his subjects, the power of prayer and the plans of salvation. We are glad for such meeting. Collection: Presiding elder, \$10.41; benevolence, \$10; pastor, \$46.46; total, \$66.81.

Our revival of ten days was conducted by our evangelist, Rev. Wm. Bartley, of Hempstead, Texas. Well may he be called an evangelist, for when it comes to soul-saving he seems to be at home and really, he is at home. He is simple, earnest and powerful, taking no credit to himself whatever, but giving himself entirely to the work in hand and the Master uses him to that end. He interspersed the midday services and the evening services with short testimonies here and

there; the fires upon God's altars began to burn; the hearts of the Christians were strangely warmed. At every service the Lord gave us from one to three conversions. Young men and young women and children were converted and others reclaimed. We rejoice over twenty-one new born souls into the kingdom of God and five secessions. This is the result of a ten nights' meeting. This dear brother of ours will do any Methodist preacher good in his charge. He does not know his power as an evangelist. He is full of tact, knows what to say, how to say it, when to say it and he knows when to stop. During the meeting Drs. W. H. Logan, J. M. Johnson, presiding elder, and Rev. H. R. Smith were welcome visitors. The Rev. Bartley had the Rev. Mr. Smith preach a short sermon that night, after which he took charge of the meeting. Dr. Logan, one among the sweet songsters in Israel, sang with great effect one of his songs. Dr. Johnson prayed. Our meeting is closed for the present. May this man of God live long to do evangelistic work, for in my humble judgment, he is fitted for this work. His every effort tells its own story. The writer has heard him preach before, but not as now. The church is revived and has taken on new life and we give God all the glory.

Winston-Salem, L. W. Thomas, Pastor.—The ten days' meeting on the Winston Mission resulted in the conversion of five souls; four joined the church. The Oak Grove Church, in which the meeting was held, was greatly revived. A revival of great power has been held at Boston Cottage; one accession at this point. The second quarterly conference convened at Oak Grove March 3. Presiding Elder R. Smith was at his best. The conference was greatly enjoyed by all. Paid the elder in full. Stormers visited the parsonage last week, led by Sisters Luier Law, Msry Woth, Mattie Flint and others.

Daingerfield, J. J. Jones, Pastor.—We have sent in five subscriptions since conference and are still striving to secure others. We are moving off very well in my second year at this place. We are planning to make a round report this year. Our first quarterly conference was held February 2nd, at Liberty Church, with Rev. J. O. Williams presiding. All officers present with good reports. On Sunday the presiding elder preached a soul-stirring sermon and the Holy Sacrament was administered to sixty-five. Collection \$22.10; paid presiding elder in full; four subscriptions for the paper; \$1.25 for missions; pastor, \$16.50.

Anchor and Columbia Cir., Rev. Wm. Mack, Pastor.—On March 2 the official members joined the presiding elder, J. M. Johnson, at Anchor and boarded the train for Columbia, where our first quarterly conference was held. We arrived at Columbia at 11 a. m. We assembled in Haven Chapel with our beloved presiding elder, J. M. Johnson, presiding, and E. P. Robins, Jr., acting as secretary. The officials made good reports. Raised in the conference \$29. On Sunday we had a grand time. The Sunday school was largely attended by old and young. Sister Mary L. Scott, superintendent, Prof. C. J. Garret and other assistant teachers have their work well in hand. The presiding elder preached two soul-stirring sermons, administered the Lord's Supper to 59; added to the church 9; collected \$17.50, making the grand total during the entire conference, \$46.50. Much life seems to be infused into the work. My cry is 100 souls this year for Christ.

They Live in Our Memory

JEFFERSON.—Eliza Jefferson, from early childhood, was reared in the Sabbath school. Her mother had her to attend St. Paul's Methodist Episcopal Church, where she received her first training, and until she moved to live in the rear of the city. She was married to Henry Jefferson. While not yet converted and united to the church as a member her whole desire, spirit and life was toward the church, and she lent her strength and energy to its support. As far back in the '70s, when Dr. M. C. B. Mason was appointed pastor of Haven Methodist Episcopal Church in Carrollton, Bro. I. H. Norwood originally from St. Paul's Sabbath School, whose years were all given to the Sabbath School, began a mission on Carrollton Avenue, far out between the belt roads known as Cushman Mission, under Dr. Mason and Rev. Cushman, who was then presiding elder. When there was no allotment of ground, no building in which to worship, Sister Jefferson, then in her early youth, labored with I. H. Norwood, gathered the children of the community and held Sabbath School meetings under the trees with the heavens as a covering, singing God's praises out in the open air. When the weather became cooler and no place could be had, she opened her doors to us and held the meetings there. Later, when ground was purchased by I. H. Norwood and Rev. Cushman and a building was erected by I. H. Norwood, dedicated by Presiding Elder Cushman and Dr. Mason, Sister Jefferson was one of its first converts, members and pillars. She served Cushman as teacher, organist, superintendent and recording steward, under Dr. Mason, Rev. Curshaw, Rev. Moses Franklin, Rev. Richards and others. Eliza Jefferson never shrunk or swerved from her duty, rain or shine, in its balmy or dark days; but there came grievous days for our beloved sister in this church. Before the belt line was extended out Carrollton Avenue men thought the church too far out and inconvenient for travel from the greater portion of the city. The small debt was allowed to increase. The cry went up, "That the church must be sold," and was sold. Then the little flock was left without a building, amid grief and gloom like Noah's dove on its mission of rest, she seeking a rest for her soul, after struggle and toil for her church, united with St. James' African Methodist Episcopal Church as her home with other members, and from that church passed to her reward. With a strong and gentle hand she overcame obstacles and won many friends. One of the most striking features of her life was, after the church was taken away, and she felt at times not physically strong enough to attend service at St. James, she seeing the need of a service for the children of her community, she again gathered the children at her home with the assistance of her neighbor, Mr. Spencer Lewis, an aged brother, with success, and organized and carried on a Sabbath School until her death. In the "Name of God," with no leader except herself, with firmness and strength, she taught them of a higher life, furnishing them music and literature at her expense, never exacting a penny from any child as collection or tax. For her delight was in the "Law of the

Lord," and the thirty-two years spent in her neighborhood was like "a tree planted by the Rivers of Water." On the 20th day of March, 1906, while the sun was shining in its brilliancy at noon time, the flowers of spring putting forth their first buds, the birds singing to their Maker, she too singing to her Maker in her higher notes, while working her nower garden so that the neighbors and passers-by remarked, "Sister Jefferson is very happy to-day," with life bounding to its highest purpose the summons from on high summoned her, and without another word she fell prone to the ground, to be carried in dead. Relatives and friends were grief stricken, but she never spoke; her spirit had gone to its Maker. The little Sabbath School was since turned over to the city missionary, Rev. Clark. With sad hearts and tender feelings it still remembers Sister Jefferson, who died singing, thus fulfilling the Scriptures as the "falls so it lies."

LOUIS.—Jane Louis, a resident of Darrow, La., died March 9, 1907, at the age of 89 years. She passed away in peace with God and all mankind. She was the first to plant Methodism in Darrow. She leaves one son, six grandchildren and a host of friends.—M. J. Dyer.

WILLIAMS.—Mrs. Carrie Williams, a faithful and true worker of St. Paul Methodist Episcopal Church, Shreveport, La., died in triumph of living faith March 7, 1907. She was the sister of Rev. T. J. Johnson, our beloved pastor of Wesley Chapel, New Orleans. A few months ago the mother passed into glory. There is left now one brother, one sister and nieces. St. Paul has lost one of its best members. The funeral was conducted by the Revs. F. T. Chinn, J. F. Martin, Father Armstead and the pastor, W. R. Butler. A host of friends turned out to pay the last tribute of respect to the deceased. W. R. Butler.

SCOTT.—Dinah Scott, one of the oldest members of the Mt. Zion Methodist Episcopal Church, Clarence, La., fell asleep in the arms of Jesus March 23, 1907, in the sixty-ninth year of her age. She joined the church 32 years ago and from that time until the day of her death lived a true and tried soldier of the cross. She was a stewardess and never failed in her duty. She leaves two sons, four daughters, two brothers, 34 grandchildren, 73 great-grandchildren and a host of others to mourn her passing. The funeral was conducted by her pastor, the Rev. F. M. Lashington, and James E. Harrison.

BOONE.—Mrs. S. J. Boone, of Lewisburg, Tenn., wife of Rev. S. J. Boone, was called Home March 22, 1907. She lived a consistent Christian for a number of years. She was married Oct. 24, 1906.—Lucile Abernathy.

BROCKWAY.—Edie Brockway, a member of Hartzell Chapel Methodist Episcopal Church, at Pearlville, La., passed to the blessed beyond March 16, 1907. She lived a Christian, was ever ready to do all in her power to help further the cause of the Master. She leaves a mother, one sister and a host of friends to mourn her passing. The funeral was conducted by the Rev. A. B. Harris.

BLANTON.—Mrs. Blanton, wife of the Rev. J. J. Blanton, died at her home in Latour, N. C., Wednesday night, March 20, 1907, after a long illness. Sister Blanton was a lovely Christian character. She leaves six children, her husband and many friends. Her age was 26 years. She was a member of the church 13 years.—P. W. Horton, pastor.

FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Felling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickens and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address
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United for Life

WALKER-BELLE.—Mr. Louis Walker and Miss Emma Belle, March 17, 1907. The bride is a member of Lynch Chapel Methodist Episcopal Church, Clinton, Miss.—W. L. Mills.

LOWMAN-STIVENDER.—At the Methodist parsonage in Swansea, S. C., March 24, 1907, Mr. Jacob Lowman, of Lexington, S. C., and Miss Rose Ella Stivender, of Swansea. The Rev. B. F. Gandy officiated.

COMEAUX-MARSHALL.—At Lake Arthur, La., March 23, 1907, Mr. J. Comeaux and Miss Elvina Marshall, the Rev. T. B. Oville officiating.

COLLINS-CARR.—At the home of the bride, March 3, 1907, Mr. John Collins and Mrs. Cornelia Carr.

STEWART-CARR.—At Corinth, Miss., Mr. Jerry Stewart and Mrs. V. T. Carr, the most efficient organist of our church here, the second Sabbath in February, 1907, at 7:30 p. m. The couple were married at the home of the bride with a number of their friends as witnesses. They are most worthy members of our church.

GREER-ROBINSON.—At the residence of the bride's parents, March 17, 1907, Mr. M. T. Greer, of Texas, and Miss Maggie Robinson. The bride is a prominent member of Mt. Zion Methodist Episcopal Church at Logansport, La. The Rev. H. B. F. Charles, her pastor, officiated.

ROBERSON-COLLINS.—At the residence of the bride, in New Orleans, La., on the evening of March 23, 1907, at 8 o'clock p. m., Miss Olevia Collins and Mr. Louis Roberson, in the presence of a large company of friends. Many valuable presents were given them. The bride is a faithful member of Thomson Chapel and is held in very high esteem by the members and friends. The Rev. D. M. Seals officiated.

DORÉ-ALLEN.—At the home of the bride's brother, Mr. Eugene Doré and Miss Alice Allen, March 9, 1907, at

HIGHER WAGES FOR NEGRO LABORERS

Powerful Labor Organization Will Protect Colored Workingmen and Women.

Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

Cade, La. The Rev. E. Hutchinson officiated.

MARCH-JONES.—At Oak Grove Methodist Episcopal Church in Winkler, Texas, Mr. Willie Marsh and Miss Mary Jones, March 17, 1907, by the pastor, Rev. G. W. Carter.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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Money Order, by Bank Check or Draft, or
an Express Money Order, and, when none
of these can be procured, in a Registered
Letter.

Crescent City Notes

NEW ORLEANS UNIVERSITY.—Receipts for
the completion of the Annex are steadily in-
creasing. We expect to be able to report a
total of seven hundred dollars next week.
What is the matter with the Monroe Dis-
trict? We are confident that Presiding El-
der Brown will be heard from in our next
report. Why not have an unusually good
report from every district next week? The
work is advancing rapidly. Only four Sun-
days before Annex Rally Day. May 12 is
the date. Make it a red letter day in the
history of Louisiana Methodism. The fol-
lowing is the report thus far:

Previously reported.....\$411.55
The University Choir.....42.00
The Students.....8.00
Rev. J. J. Obee.....3.00

BAYON ROUGE DISTRICT—

Rev. F. D. Thomas.....4.00
Rev. H. Lunnos.....1.00
Rev. C. W. Kershaw.....1.00
Rev. J. L. Augustus.....2.00
Rev. P. Bibbs.....2.00
Rev. J. J. Woolridge.....2.00
Rev. E. Hill.....2.00
Rev. I. R. Scott.....5.00
Rev. J. D. H. Frazier.....1.00
Rev. R. B. Sandford.....2.00
Rev. J. D. Brightop.....4.00
Rev. Geo. Thomas.....1.00

LAKE CHARLES DISTRICT—

Rev. David Garner.....1.00
Rev. P. C. Colton.....15.00

NEW ORLEANS NORTH DISTRICT—

Rev. D. M. Seals.....6.00
Rev. B. F. Braach.....5.00

NEW ORLEANS SOUTH DISTRICT—

Rev. M. Kyles.....2.00

SHREVEPORT DISTRICT—

Rev. J. A. Landry.....5.00
Rev. W. R. Butler.....25.00
Rev. L. Estervan.....5.00

Total to date.....\$555.75

Make the office happy this coming week
by generous remittances from every district.
Send money to President F. H. Knight, 5318
St. Charles avenue.

BOARD OF CONTROL

The following members of the Board
of Control are requested to be pres-
ent or send their proxies for the
annual meeting of the Board on Wednes-
day, April 17, at 12:30 p. m.: D. J. Price,
J. W. Turner, W. H. Lang, P. W. Clark, B.
M. Hubbard, H. Daniels, J. J. Obee, J. F.
Marshall. Meeting of much importance!—
W. Scott Chinn, Secretary.

PASTORS N. O. NORTH DISTRICT

The pastors of the New Orleans North Dis-
trict are requested to meet and report their
Missionary money to Dr. G. G. Logan, at
Scott Chinn Church, Friday, April 12, 1907,
at 2 p. m. Dr. Logan will also address the
meeting at 7:30 p. m. Come and help make
the meeting a success. Pastor Rolax will be
prepared to entertain you.—J. F. Marshall,
P. E.

PLEASANT PLAIN.—Easter Sunday was fit-
tingly observed: Resurrection sermon at
3:30 by the pastor, the Rev. Wm. Harrell.
At night, sermon by the Rev. T. A. Hamil-
ton. Duet, "Hosanna to Your King," by Mis-
ter Joseph Dutch and Miss E. Rouse. Rec-
itation by little B. Porter. Collection for
day, \$16.00.

ROSS CHAPEL.—Sunday, March 17, was
Trustees' Rally Day in Camp Parapet. Pre-
siding Elder J. F. Marshall was present to-
gether with several other ministers. The
meeting was conducted by Dr. Marshall.
Collection, \$37.25. Ross Chapel is taking
on new life under the pastorate of the Rev.
R. J. Johnson.

ST. MATTHEW.—Palm Sunday was fittingly
observed. During the week services were
good and well attended. Two sermons were

preached. The decorations were beautiful.
The Sunday-school Easter exercises were
well attended. The little ones were made
happy with an Easter souvenir, and \$8.51
was raised for benevolence. Collections for
the day, \$18.01. Dr. Pierre Landry, pastor.

FIRST STREET.—At 5 a. m., general speak-
ing meeting; at 9 a. m., the Sunday school
took on new life; at 11 a. m., the leaders'
speaking meeting was a blessing; at 3 p. m.,
the Sons and Daughters of Conference ren-
dered an excellent programme, led by Mrs.
E. G. Boyd. At night, the Lord's Supper
was administered to 327 persons. Twelve
joined the church. A new class was organ-
ized with Sister E. S. Boyd as leader. Col-
lection, \$90.00.

SIMPSON MEMORIAL.—Sunday, the 17th
inst., the Sunday school opened at the usual
hour with an increased attendance. At 11
o'clock, general speaking meeting. At 6
o'clock the Senior Epworth Leaguers ren-
dered an excellent programme. The night
service was conducted by the pastor, assist-
ed by Rev. Thos. McCary. Twenty-five new
converts were baptized. The Holy Com-
munion was administered to 225. Forty-
one were received as probationers. Col-
lection for the day good.

WESLEY CHAPEL.—The Sunday services
were largely attended. At 11 a. m., the
Rev. W. E. Mayfield preached. At 3 p. m.,
leaders' speaking meeting; and at 7:30 p.
m., Rev. S. Davage gave a short talk, after
which the Sacrament was administered to
273 persons. The Epworth League is do-
ing good work, also the Junior Brotherhood.
Rev. R. E. Jones was with us. Sunday,
April 14, the Hod Carriers will have their
sermon preached by the pastor at 7:30 p.
m. April 28, the Young Men's Progress B.
Association will have their sermon preached
by the pastor at 7:30 p. m. Collection,
\$53.00.

BOYTON CHAPEL.—Boyton Chapel is still
marching steadily on to success. The two
weeks' revival closed Sunday night, March
27, 1907, with three converts and three ac-
cessions. Easter services were far above
expectations; Sunday-school exercises very
pleasing and encouraging. A sermon was
delivered to the children by the Rev. Edw.
Fields. The pastor preached Sunday night;
subject, The Walk to Emmaus. Collections
above par. The Sunday school, with Bro.
Geo. Winesbury as superintendent, Sister S.
Fields as assistant superintendent, and Miss
N. Burden as secretary, distributed 100 or
more Easter eggs to the little folks. Raised
for Missions in Sunday school, \$2.10. Rev.
Jno. A. Lindsay is pastor.

VANCE-WILSON.—One of the prettiest wed-
dings of the season was celebrated on the
evening of April 6th. The participants are
among the most popular young people of
this city. The groom was Mr. Clarence
Vance, son of the Hon. J. Madison Vance.
The bride was Miss Mildred Wilson, also of
this city. Mr. Vance is not present in the
employ of the Government. Miss Mildred
has been secretary of the Sunday school of
St. Peter's African Methodist Episcopal
Church for four years. The ceremony was
performed at the St. Peter's Church by the
pastor. The church was beautifully deco-
rated; under two hearts made of chrysanthemums
with white streamers these two
young people were united in holy wedlock.
Miss Edna Vance was bridesmaid. The
bride wore a lovely white silk dress; the
bridesmaid was also beautifully dressed.
Among those in the bridal procession were
Attorney Vance, Hon. Walter Cohen and
Mr. Ovide Daniel, and members of the
bride's family. Afterward, the friends re-
paired to the future home of the bride,
Polymala near St. Charles avenue, where
music and song and refreshments made all
glad. The presents were many and beauti-
ful.
SMITH.

\$2 to \$5 per Day

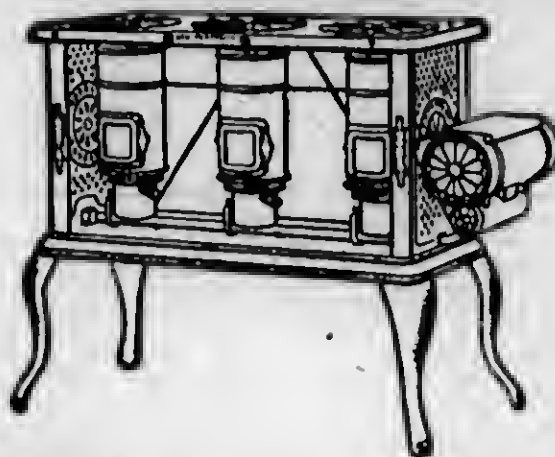
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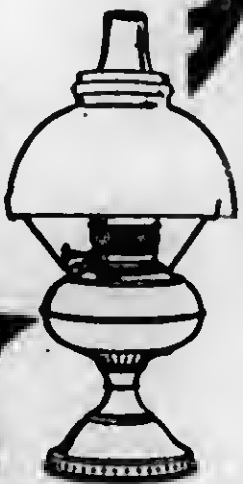
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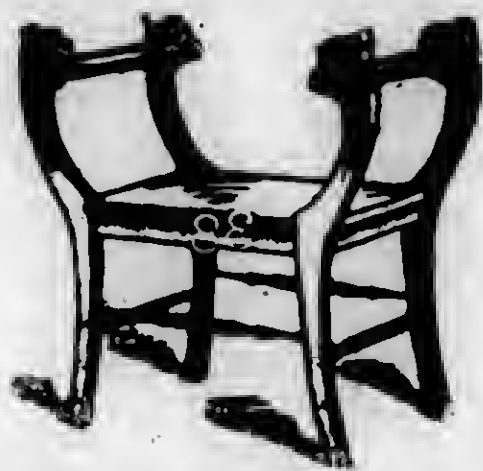
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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
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CALIFORNIA REHABILITATION DAY

Next Sunday, April 21, has been set apart as a day for general contributions throughout the church for the rehabilitation of Methodism in San Francisco and vicinity. This will be the anniversary of that awful catastrophe, from the shock of which we have not yet recovered. There was devastation of life and property. It was estimated recently by a joint committee representing various insurance companies that the total property loss by earthquake and fire in San Francisco and vicinity a year ago would reach something like \$800,000,000. California Methodism suffered greatly. A number of churches in San Francisco were totally destroyed—namely, Central, First, Howard Street, Hamilton, Folsom Street (German), St. Paul's, First Swedish, Norwegian Danish, the Chinese, Gospel Hall, the Japanese and the Italian Mission and the Oriental Home. Besides these churches that were totally destroyed, quite a number were seriously damaged.

In the reconstruction of San Francisco Methodism the Methodists of California have been doing nobly. More than \$50,000 has been contributed by the churches in California alone, several churches having contributed between four and five thousand dollars each. California Methodism is not out begging. It is expecting help from our common Methodism and it should do so. Methodism on the Pacific Coast and notably in California has been of a very vigorous type, and prior to this awful destruction, California responded generously and generally to all the requests of the church. There was no enterprise of the church which commanded general interest, but that California Methodism responded. Now that it has been afflicted by an unforeseen and unavoidable affliction the church should consider it a privilege to respond generously to the rehabilitation of Methodism in California. The re-establishment of these churches will cost more than they originally cost, for the reason that material and labor are higher and then, too, by the requirement of the City Council the structures must be of brick and stone, rather than of wood, as heretofore. The loss of between three hundred and five hundred thousand dollars in church property is not that which prevents California Methodism from arising out of its ashes and asserting itself. Many of our communion who were in a measure wealthy, emerged from the fire and earthquake to find themselves devastated of everything save the clothes upon their backs, and these, in some cases, were very scant. It will be as much as these people can do to get back upon their feet, to reconstruct their commercial and civic life.

If the Christian brotherhood means anything at all, if we are in any sense our brother's keeper, if we are ever to answer the call of a brother in need, now is the time.

Our territory must respond. We know that our Colored Conferences have not the resources to be found in other parts of the church, nevertheless, out of our little we must give, if only the widow's mite that must come. California Methodism has been true to our cause and responsive, but more, we are a vital part of our common Methodism. If so, then we must respond to this appeal, if not we are disloyal

to our great Methodism. Hence, on next Sunday we sincerely trust that in all our churches the cause of California Methodism will be presented, and if the amount collected is small, let it come and be forwarded at once to Mr. Samuel Shaw, 1026 Arch Street, Philadelphia, Pa., and state that it is for California Methodism. We will be glad to publish the name of any charge, pastor and the amount sent. If it is only one dollar from a charge, in God's name and for the sake of California Methodism, let that be given, but let every man among us be true to the impulse of our common Methodism and present the cause next Sunday, forthwith take the collection and immediately forward it to Brother Shaw at Philadelphia.

California Methodism must be re-established; and the Methodists throughout the country must do so and we must help.

A CHANGE OF OPINION

It is said that wise men change their opinion, but fools, never.

Upon the dismissal of the battalion from the Twenty-fifth Infantry by President Roosevelt, a number of papers were pronounced in their approval of the action on the part of the President. Among the journals that agreed with the President was the *Religious Telescope*, published at Dayton, Ohio, the official organ of the United Brethren. In its commendation of the action of President Roosevelt this journal, under date of November 28th, says:

"That the President acted carefully, and even leniently, and as the friend of the colored people and of the colored troops, is clear to all fair-minded men who are thoroughly acquainted with the case. That he acted wisely and in the interests of army discipline in dismissing the three regiments, there can be no doubt. That he would have done the same thing with equal promptness and firmness had the companies been white troops there can be no doubt.

"Some of these colored soldiers had recklessly (no doubt they were intoxicated) fired shots in the streets of Brownsville, Texas, killed one man and wounded others. Others of the battalion, doubtless, knew who had done the shooting, but every man of them stubbornly refused to testify or point out the guilty ones.

"By that refusal they condoned murder and insubordination. The only thing left for the President to do was to punish all by dismissal, for all had made themselves guilty by refusing to testify. Discipline could not be maintained in the army in any other way, and an army without discipline is a mob.

"The whole thing is to be deeply regretted, and especially so just at this time when so much is being done to fire and perpetuate race prejudice for political effect. But that battalion of colored troops brought the whole thing upon themselves by murder and insubordination.

"We feel deeply sorry for the colored troops and their race; but we honor the President and rejoice that he had the nerve, in the interests of both army discipline and the righteous administration of law, to order the dishonorable dismissal of that insubordinate battalion. The only safety, the only chance for prosperity, of the colored people in this country, both in the army and as citizens, is in their being strictly and all the time obedient to law; and the sooner and the more thoroughly the rough element among them learn this important lesson the better it will be for the entire race."

The Senate investigation, in which Senator Foraker has so conspicuously figured, has failed to prove a single soldier guilty of wilful and premeditated concealment of any man who is guilty of the murderous affray that has made Brownsville, Texas, famous. To the contrary many testimonies have been produced quite favorable to the Negro soldiers. If Mr. Roosevelt is now sincere and still of the opinion that these companies should be discharged for the good of the army then it is up to him to dismiss Maj. Penrose, Capt. Macklin, and the Lieutenants who were in command of the three companies. These men are of the opinion that the soldiers are not guilty of the charge.

But the contrast change of opinion of the *Religious Telescope* is the object of this editorial. We have just quoted the attitude of the *Telescope* on last November. We now give a paragraph from a very recent issue of the same paper, which is now of the opinion that the soldiers were the victims of a conspiracy, an infamous plot concocted by the white hoodlums, who shot up the town. In commenting upon the Senate investigation the *Telescope* says:

"Gradually but surely the Senatorial Committee investigation of the Brownsville Negro soldier affair is bringing out the conviction that the 'shooting up of the town,' for which the colored battalion was dishonorably discharged, was purely the result of an infamous scheme concocted and executed by the white hoodlum element of the town for the express purpose of having it charged up against the Negro soldiers, and thereby securing their disgrace and dismissal. Captain Kilburn, of the Twenty-sixth Infantry, who, with his company of white troops, was at Brownsville when the colored troops were ordered to that fort, testified recently before the committee that 'the best people of Brownsville expressed disapproval of the change, but the class that loafed around saloons and drug-stores, and loitered on the streets, were loud in their threats that it would not be long before the colored troops would be run out of the fort.' Captain Kilburn said that he was in Tillman's store, later changed to a saloon, in Brownsville, and that he heard Tillman say: 'We'll run the niggers out within two weeks,' and the expression of loiterers in the store coincided with this prediction.' Continuing, the witness told of hearing plans to organize a posse to prevent the Negro troops from getting off the train on their arrival at Fort Brown, and to raise money to send a delegation to Washington to protest against the sending of Negroes to Fort Brown.

"Thus far the investigation goes strongly in the direction of establishing the fact that the shooting was from men of the town and not by the colored soldiers, and not a particle of evidence has been secured to show that any of the discharged soldiers had any knowledge of any colored soldiers being in any way connected with the shooting up of the town. The investigation will be continued when Congress meets in December. Up to the adjournment of Congress the examination of between forty and fifty witnesses had failed to bring out a shred of evidence to connect a single soldier with the alleged outrage."

THE EFFRONTERY OF A SENATOR

Senator Bailey in a recent address before the Polytechnic College of Fort Worth, Texas, made some rather irrational, bitter and uncalled for references concerning Negro education. He said, it may not be very Christlike to prefer education for

(Continued on page 8.)

From the Cabin to the College Presidency

By the Rev. M. C. B. Mason, D. D.



Matthew W. Dogan. Silas A. Peeler. John W. E. Bowen. Harry W. McDonald. J. Beverly Shaw. William H. Crogman.

No greater inspiration for a better life can come to any backwood people than to have before them a living example of what has been done for one of their own number.

In the beginning our schools in the South did not have a Negro president nor a single Negro teacher. None could be found who in character or ability was equal to the task. All our presidents and teachers were white men and women from the North, and a nobler and more unselfish band of consecrated workers has not been found in any of our mission fields, at home or abroad. A large number are still engaged in these schools as presidents and teachers. Their godly example and high ideals of life, gathered from a thousand years of culture and refinement, cannot be spared by the Negro as yet, and their presence for a better understanding of the race is an absolute necessity. Our church, however, from the very beginning saw the importance and wisdom of giving to such colored men and women as proved themselves worthy, an opportunity for the highest possible service among their own people. The results have more than justified our policy, for those who have been given positions of trust and honor have, without exception, made an excellent record, and are in themselves living examples of the higher possibilities of the race.

A pen picture of these men should be interesting: **MATTHEW W. DOGAN**, president Wiley University, Marshall, Texas. Born of slave parents; worked his way through school as a shoeblack in his father's barber shop, when with the open book before him he often prepared his lessons while blacking shoes. Graduate Rust University, class of 1886; was professor of mathematics, Walden University, 1893 to 1896; elected president of Wiley University in 1896, and has distinguished himself as a financier and administrator. Secured Carnegie library and added \$45,000 to the school property without debt. Member General Conference 1900.

SILAS A. PEELER, president Bennett College, Greensboro, N. C.; born of slave parents; worked his way through Bennett College by the aid of his widowed mother, graduating in 1889; converted while a student; took higher course in Clark University and graduated from Gammon Theological Seminary in 1895; elected president Bennett College in 1905, making a splendid record for good business methods and careful administration.

JOHN W. E. BOWEN, president Gammon Theological Seminary, Atlanta, Ga.; born a slave; grad-

uate New Orleans University 1878; teacher Latin and Greek, Walden University 1878-1880; graduate of Boston University School of Theology and School of Sciences, being the first colored man in America to take the degree of Ph. D. from that institution; pastor at Newark, N. J., Washington and Baltimore, where he distinguished himself in revival work, having more than a thousand converts in one revival; field agent Missionary Society 1893; professor of church history Gammon Theological Seminary 1894-1906; elected president October, 1906, of this, the largest and best endowed theological seminary for the education of Negroes in the world. Orator, scholar, author; member American Archaeological Society; member General Conference 1896, 1900 and 1904.

HARRY W. McDONALD, principal Gilbert Industrial College, Baldwin, La. Born in a Methodist parsonage; graduate New Orleans University in 1898. Special course in languages, Chicago University; professor Latin and Greek, New Orleans University one year; professor Latin and Greek, Gilbert Industrial College 1901 to 1906, when he was elected principal of the institution. A young man of unusual strength and purity of character just rising into great usefulness, and died at his post October 22, 1906.

J. BEVERLY SHAW, principal Meridian Academy, Meridian, Miss. Born of slave parents; father and mother moved to Holly Springs, seat of Rust University, to educate their family of four children—last one graduated in 1904. Teacher languages Rust University 1901-1905; elected principal of Meridian Academy 1905, making a splendid record for careful business methods; lay member General Conference 1900 and 1904.

WILLIAM H. CROGMAN, president Clark University, Atlanta, Ga. Born on British soil a free man. Educated at Atlanta University; teacher Claflin University 1871-1873; for thirty years professor Latin and Greek, Clark University, becoming so well acquainted with Latin literature that the boys nicknamed him "the old Roman," which soubriquet he bears to this date. Elected president Clark University in 1903. Strong, pure, unselfish, hating sin and loving righteousness, he is an inspiration to all the young people who come under his care. Orator, scholar, author. Member of American Society of Ancient Languages; member of University Senate. Lay member General Conference 1880.

R. W. S. THOMAS, principal Haven Academy, Waynesboro, Ga.; born of free parents, Jamaica West Indies; graduate Bennett College, Greensboro, N. C.; acting principal Cookman Institute 1902-1903; elected principal Haven Academy 1904, doing notable work in an out-of-the-way corner town in the midst of the black belt of Georgia.

FRANK TRIGG, principal Princess Anne Academy, Princess Anne, Md. Born a slave; graduate Lynchburg Academy, Lynchburg, Va.; teacher public schools eight years; elected principal in 1904, giving special attention to industrial work, and succeeding splendidly.

JAMES M. COX, president Philander Smith College, Little Rock, Ark. Was born a slave; worked his way through school at Clark University; graduate Gammon Theological Seminary at Atlanta, where he graduated in 1886; teacher in Philander Smith College from 1887 to 1898; elected president, 1899. For several years voluntarily cut salary down to \$350 in order that the appropriation from the society might pay other worthy teachers. Member University Senate of the General Conference, 1904.

RICHARD M. DAVIS, principal Alexandria Academy, Alexandria, La.; born of slave parents; graduate New Orleans University in 1903; teacher Union Academy 1904; elected principal Alexandria Academy 1905, one of the small country schools where some of our best graduates have had their first chance.

W. R. A. PALMER, president Central Alabama College, Birmingham, Ala.; graduate Claflin University and Drew Theological Seminary; for several years pastor Newark and Washington; pastor of Centenary Church, Charleston, S. C., having the largest Negro membership in the connection; elected president Central Alabama College October, 1905. Prudent, cautious, scholarly, one of the strongest men our schools have produced.

REUBEN S. LOVINGGOOD, born a slave; converted at eight in a Methodist revival held in a cabin, where subsequently he learned his letters; walked seventy-one miles to get to Clark University, where he landed with only \$16, expecting to "get graduated" in three months; remained there eleven years; worked his way through school as janitor and general helper; principal public school Birmingham, Ala., 1895; professor Latin and Greek Wiley University 1897-1900; elected president S. C. Huston College, Austin, Texas, in 1900, where



R. W. S. Thomas. Frank Trigg. James M. Cox. Richard M. Davis. W. R. A. Palmer. Reuben S. Lovinggood.

found an unfinished building and no furnishings. These he secured for his dormitory by giving quilt, chair, and pillow socials, making the ticket of admission a quilt, a chair and a pillow. He began his boarding department, as he humorously tells it, with three loaves of bread and a jug of molasses. Completed main building and boys' dormitory now under erection; he believes in getting young people converted as the only basis for future success. Member General Conference 1904.

These are the men who are doing yeoman service for their people in these institutions under the care of our society. Hundreds and thousands of others whom we have trained are in the public schools and in other schools under denominational auspices, and in other important stations of life, who are doing work equally important in the uplift of their fellows. The young people of Methodism should take a prominent part in sustaining a work which is doing so much for this needy and struggling race in our homeland.—*In the Epworth Herald.*

The Proposed Amendment to the Constitution

BY THE REV. A. J. M'NAIR, D. D.

The General Conference of the Methodist Episcopal Church of 1904 sent down to the several Annual Conferences by a vote of 517 ayes to 27 nays, almost unanimous, a proposition on Bishops for races. It recommends that the third restrictive rule, paragraph 46, section 3, of the Discipline of 1904, be amended as follows: "Strike out all that follows the disjunctive but, and insert the words 'may elect a Bishop or Bishops for work among particular races and languages, or for any of our foreign missions, limiting their episcopal jurisdiction to the same respectively.'" On this proposition, no doubt, many things have crept into the minds and thoughts of our colored brethren, to the extent some have made many and broad assertions opposing it. Some have been even provoked to such high pitch they have accused the General Conference of doing a very hasty, humiliating and disgraceful thing. Some have branded the church with that old slang word, "Jim Crow." Such a state of mind, I am sorry to see and such words I am sorry to hear. The General Conference of the Methodist Episcopal Church is made up of the most intelligent men and of the most cultured minds of the world. And I will forever believe that these men fully understood themselves and the thing they did. How strange to think that some Negroes of the church take this proposed amendment wholly to themselves, when the amendment was sent out by the general church, and if it becomes a law, it will be for the whole church.

I would like for any opposer to show a reasonable excuse why this amendment should not become a law. In the first place the amendment is as broad as the mind of the church, and it has not one time mentioned Negro Bishop, African, white, brown, yellow, or any other color. The proposition is simply shaped in the form of law and if accepted becomes a law and nothing but a law. Some say it will give us, the Negroes, a "Jim Crow Bishop," restricted to the Negroes. Let me ask my brethren is it true that they are Negro ministers? If so who are they serving? I dare say they have been serving strictly Negroes.

I may not see as others, but I cannot conceive of an office in all the world that is as high as an ordained minister of the gospel of Jesus Christ. Give him any other honor that you may, he cannot go beyond that high office. I consider it no disgrace to serve the Negro in any capacity and any place the church may see fit to place me. Again I believe the Negro can best serve his own people, the Chinese the Chinaman; the white man can best serve the white man, the Japanese can best serve the Japanese, the Korean can best serve the Koreans; and as races, nations, kindred and kinds, every one after his kind. There is no disgrace to be restricted to one's own people as broad as the church. No Negro or African serves a white congregation. Let him be pastor or presiding elder, he is always sent to his own people.

Brethren, why swallow a camel with ease and strain at gnats. I believe the heart of the old church is right and will do right, if intelligently helped.

What meaneth all this ado? I see nothing to kick against in the amendment. Some of the writ-

Redemption For All

Bishop W. F. Mallalieu

Jesus, thy blood and righteousness
My beauty are, my glorious dress;
'Midst flaming worlds, in these arrayed,
With joy shall I lift up my head.

Bold shall I stand in thy great day,
For who ought to my charge shall lay?
Fully absolved through these I am,
From sin and fear, from guilt and shame.

The holy, meek, unspotted Lamb,
Who from the Father's bosom came,
Who died for me, e'en me to atone,
Now for my Lord and God I own.

Lord, I believe thy precious blood,
Which, at the mercy-seat of God,
Forever doth for sinners plead,
For me, e'en for my soul, was shed.

Lord, I believe were sinners more
Than sands upon the ocean shore,
Thou hast for all a ransom paid;
For all a full atonement made.
—Nicolaus L. Zinzendorf, Tr. by J. Wesley.

For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

For if it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

What shall we then say to these things? If God be for us, who can be against us?

He hath spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

For this is good and acceptable in the sight of God our Saviour;

Who will have all men to be saved, and to come unto the knowledge of the truth.

For there is one God, and one mediator between God and men, the man Christ Jesus;

Who gave Himself a ransom for all, to be testified in due time.

And if any man sin, we have an advocate with the Father, Jesus Christ the righteous;

And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.
—Bible.

ters want to cross the bridge before we get to it, in this they discuss the election of the Negro Bishop under this amendment when it is not yet a law. I hope our conferences will look well to the amendment first and then in the years to come the General Conference will see to the Bishop part. Under this amendment a white man can be elected and restricted to the Negro work as well as a Negro; there is no bar to keep him out. A Negro can be elected and restricted to the Indians. It says a Bishop or Bishops for races and languages; it does not describe what his color shall be.

And we now must consider this fact: the church is world-wide, cosmopolitan in spirit, and she has opened her doors and said to all nations come in. The result is that she is composed of white, black, yellow, brown and all color and condition of mankind on the globe. The church is educating them, consequently the church cannot hope nor expect to Christianize and educate people and keep them from thinking and aspiring for the best in God's kingdom. Some heathen now sleeping in his ignorance will awake very soon and ask for the episcopacy for his race; then the church has a perfect right to prepare for these emergencies that are sure

There is not a human soul in heaven, or earth or hell that was not included in the plan and work of redemption. All souls belong to God. He is their Creator, Preserver and Redeemer. His love includes them all. God loves with a love of appreciation all things that he has made. He thus loves the little flower that no human eye has ever seen. He loves the little bird that with wonderful skill builds its nest which is its home where its young are reared. But above all God loves human souls. They are created in his own image and likeness; they are endowed with wonderful faculties; they are immortal irrespective of moral character; they are capable of endless growth in all their superb faculties; they were designed for the eternal fellowship of cherubim and seraphim.

But here the awful fact confronts us that the first part of the human family fell from a state of sinless purity to a condition of abject helplessness and hopelessness. But just at this hour of awful gloom the Almighty father threw athwart the black clouds of despair by the promise of a Redeemer and Saviour. That word of hope has never failed to cheer the souls of men. Our Methodist theology has always recognized the fact that all men are by nature woefully affected by the fall of our first parents. We object to the word "total" as applied to human depravity; and prefer the word universal, by which we mean that all men born into this world inherit a tendency towards that which is evil, while, at the same time, each one really has still left some traces of his divine origin and relationship.

Then, from the first, we have held with the Apostles and with the Bible, that the word "whosoever," includes all the sons and daughters of Adam. We believe that it is God's will that all should be saved; that Christ Jesus gave himself a ransom for all; and that he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.

We believe, and have always believed, that all the needs of man are fully met, that the claims of Divine justice have been so fully, so completely satisfied that God can be just, the moral government of the universe vindicated, and at the same time all can be saved with an uttermost salvation who will comply with the easy terms of redemption plan. All prison doors are open, all chains and stocks and shackles unloosed so that any and every soul may be delivered from the bondage of Satan, and come to enjoy the freedom of the sons of God.

This glorious gospel, this good news from the court of heaven, to a world of sinners is what Methodism has been proclaiming from the very first. It needs to be proclaimed to-day as much as in the past. While we recognize the fact that God hates sin and will surely punish the incorrigible and the impenitent, we also are sure that all may be saved, because God sent not his Son into the world to condemn the world, but the world through him might be saved.

to come. Then I would not close a door of hope in the face of the race that would accept a Bishop of its own under the proposed law. That race would not think it a disgrace to have such a Bishop. Now, then, if a Bishop under this rule is a disgrace we have several restricted Bishops already in mission fields limited, yes limited, but they go to their fields singing, "The world for Christ."

One writer said, wait, wait for fifty years ago Negro presidents of colleges would have been called a dream of insanity. But we have them now. Yes that is true, we have them; yes we have them, but I want to call the writer's attention to the fact that these Negro presidents are presiding over Negro schools restrictively, and I do not think those presidents feel that they are disgraced, neither humiliated because they are presiding over Negro children.

I trust that the Mississippi Conference will act wisely in speech and conservatively and intelligently vote its conviction. Let us not fight the amendment and display a lot of extravagant debate. It would not redound to the best good of our intelligence. Remember, brethren, war settles nothing,

(Continued on Page Six.)

THE CHRISTIAN LIFE

Loving Kindness

BY MISS ALINE CHESTER WHITE.

Let us not ask to do great deeds or for the world's applause.

But only just to live each day for some true, noble cause;

It may be some obscure place will claim us for its own,

The world pass by with scornful smile and leave us there alone.

It may not be on glowing heights that we are called to live,

But on the lonely mountain-side, with but ourselves to give

In times of need and sore distress another's wound to bind,

Will bring us to life's deeper joy—the art of being kind.

We may not be upon the roll of the world's greatest men,

But we at least can do our best, and failing, try again;

No matter where our lot is cast, in lowly place or high,

Just do a deed of kindness there, let not the chance pass by.

The good of simply being kind helps ease mankind's great pain,

Each human soul our love has touched grows strong to bear again,

And thus by helping those in need we help ourselves the most,

And at the journey's end we'll find that kindness was not lost.

—In New York Observer.

After the Fall

What follows his failure is the mark of a man. Every man knows what it is to fall. "Men are not divided into two classes," writes Mr. Speer, "the men who fail and the men who succeed. Every man is in the failing class." But men are divided according as they take their failures. Another writer, Mr. Gordon, has said of this: "A man may be known by the way he gets up from a fall; he always gets up by the side of his main purpose." And President King urges: "If you do fall, go back at once to Christ." There is both cheer and warning in these truths. Christ does not cast off men who fail and who come back to him in shame and humiliation seeking fresh strength. But deliberate, persistent choice of failure may so atrophy one's life that one will not even want to get back again. —Ex.

Shaping Wings for Flight

Your life, my life, the lives of all combined, move somewhere, toward some place, after some end. This is man. Artists have taken the colors from the rose, and from the shining gold, and from the purple of the sky, and with these and other colors have placed on canvas a seeming like unto this man, and what a lordly shape he hath, what a majestic mine! And yet what is man? The question is an old question. The psalmist asked it in his psalm that has been the object of man's meditations for centuries. One who saw accurately into life, one who viewed man not in his depths but in the heights that possessed him said of man: "Here he sits shaping wings to flight." Flight whitherward? Not downward. The flight is like the flight of the lark—upward, upward, into the very face of the sky. Some great faith must be in the heart of man while he thus sits shaping these wings, a faith that can find no place upon the clod of earth upon which his foot rests, a faith that cannot find satisfaction in the majestic tree that takes the sight of his eye. It is the faith that looks beyond the things of today or to-morrow, it is a faith whose time alone can be limited by eternity, a faith that alone can be satisfied by communion with the Eternal.—*Classmate*.

Weakness and Wickedness

In moral life there is only a step between weakness and overt wickedness. To be weak morally is in itself a sin. Why are men thus weak? Because they do not strive, with God's help, to be strong. They apologize for their weaknesses as if it were some other fellow's fault. They condone petty crimes. They meditate upon theft, covetousness, and harbor a determination to be rich at any cost. They make light of cards, the social glass, the dance hall, and the theater. They delight in these things more than in efforts to save sinners and support the church.

Is it any wonder they are weak morally? Men live upon what they eat. Their bodies are no stronger than the food upon which they subsist. The same is true of their moral nature. Weak, sloppy moral food can only sustain a sickly, wishy-washy moral nature.

Would you be strong, then, in the Lord, and in the power of His might? Fill upon the commandments, and the great and precious promises of His Word, and as your strength develops by reason of your subsisting on this wholesome food, then go to work and use that strength in the Lord's service. Comfort and help saints; lead sinners to Christ; look after and sustain the life and growth of the church and rest assured that in due time the Lord will make you a moral giant in his working army.—*Religious Telescope*.

Before the Wall Gave Way

BY E. L. VINCENT.

Over the main entrance of one of the leading hotels in a city of Connecticut one day a passer-by discovered a crack stretching far across the opening above the cap piece. He spoke to the proprietor about it. Together they looked at the ominous break, and decided that something should be done to stay the progress of the terrible fissure. But the days which followed were busy ones. Other matters came up, and the crack in the wall was for the time forgotten. Men came and went as usual. Not many of them knew anything about the danger that hung over their heads.

One night when all was still the city was startled by an awful crash. When it was all over, it was found that the beautiful building lay in a heap, with many people buried beneath its ruins. The crack in the wall had done it.

A young man working for a salary thought he needed a little more money than was due him for his services. From the money drawer of his employer he took the amount he wanted. He intended to put it back before the loss was discovered. The wall was beginning to grow weak. Could he strengthen it before the disaster came? He did not do it. The next week he needed still more money. No one knew that he had taken what he had. The world came and went as usual. But it could not go on forever. The fatal flaw became wider and wider. That man to-day sits in a felon's cell.

A wall is a barrier against evil. We use it to shut out the sea from our great cities. It serves to hold the water that supplies the thirst of mighty municipalities. It holds up buildings that weigh thousands of tons; but it is trustworthy only so long as it is intact. When the first break takes place no matter how slight that break may be, there is danger ahead.

Character is the wall that holds the fabric of our lives in place. Keep it strong and whole, and it protects us from every sign of danger. The first sign of yielding opens a break in that wall. We are no longer safe. The flaw may be ever so small, just a little stepping aside from the straight path of right; but it is the beginning, and beginnings are always full of import for good or for bad.

Look out for the break in the wall. Keep the foundation of life secure. That way, and that way alone, lies the pathway of safety.—*In Epworth Era*.

Live Bravely Here

There is only one way to get ready for immortality, and that is to love this life, and live it bravely and cheerfully and as faithfully as we can.—*Henry van Dyke, D. D.*

In His World

God in His palace hall,
Let the earth be still;
His the scepter over all,
He will work His will.
Puny kings of hoary wrong,
Laden with their gold,
Though they seem to prosper long,
Perish as of old.

Nations rise and nations fall,
Kingdoms pass away;
Lo, they crumble, one and all,
God abides for aye.
Every form of ill shall pass
As a pebble hurled,
Or a shadow on the grass—
God is in the world!

He hath made it all complete
Through the season long.
And their pageant, passing sweet,
Moves to grandest song.
Nature swell an anthem strain—
Bee and star imperaled;
Sing, O heart of man, again,
God is in the world.—*Anonymous*.

The Greater and Lesser Light

Souls, like days, have their darkness and their light. God has given the soul of man within, as he has the world without, lights to rule our day and to rule our night. And as one light differs from another light in glory, the greater lights brighten our day, and the lesser lights guide us and help us through our night. There are the great lights of joy, and success, and present love, and experienced happiness which like a sun brightens life's day; and there are the lesser lights of patience, and waiting hope, and trust that will not let God go—lesser as the stars are lesser than the sun only because our eyes are not strong enough to see them as they really are,—these God gives us to lighten the soul's night. Let us turn unto their rest. Let us take up the psalmist hymn and sing: "Oh give thanks unto Jehovah; for he is good, his loving kindness endureth forever. . . . To him that made great lights; for his loving kindness endureth forever; the sun to rule by day; for his loving kindness endureth forever; the moon and stars to rule by night; for his loving kindness endureth forever. . . . Oh, give thanks to the God of heaven; for his loving kindness endureth forever."—*In Sunday School Times*.

"Stranded Christians"

"Stranded Christians" is the thought suggested by a wrecked boat—only a stranded one. Not wrecked lives, wrecked characters, wrecked faith and hope—simply stranded. They have got out of their proper element; they are not in the current; they are high and dry on the rocks, or the sands; they are not doing anything; their religion is of the least possible use to themselves or to the world. They are just stranded; you have told their whole story in that single word. . . . There was no intention in it at the first, but one thing led to another until the present result was reached. They were neglectful in little things; careless about little duties; they got out of the habit of secret devotion; and allowed the closet prayer to become the place where the books and accounts of the business were stored. Perhaps they were detained at home by providential circumstances for a long time, and then when they went back to the Lord's house they did not receive as hearty a welcome as they had expected. Perhaps they had some plan which they could not carry out, some "ax to grind," and nobody was willing to turn the grindstone; and so they came to the conclusion that they were "not appreciated." Perhaps they didn't like the preaching, or the minister didn't call often enough, or he didn't buy at their store, or his wife was proud and "stuck up." O, it is easy enough to get your boat out of the water! It is not hard to strand a Christian who is willing to be stranded.—*Rev. J. K. Wilson*.

YOUNG FRIENDS

Boy Wanted

"Wanted a Boy." How often we
This quite familiar notice see.
Wanted—a boy of every kind
Of task that a busy world can find.
He is wanted—wanted now and here;
There are towns to build; there are paths to clear;
There are seas to sail; there are gulfs to span,
In the ever onward march of man.

Wanted—the world wants boys to-day,
And it offers them all it has to pay.
"I will grant them wealth, position, fame,
A useful life, an honored name.
Boys who will guide the plow and pen;
Boys who will shape the ways for men;
Boys who will forward the tasks begun,
For the world's great work is never done.

The world is eager to employ
Not just one, but every boy
Who, with a purpose staunch and true,
Will greet the work he finds to do.
Honest, faithful, earnest kind—
To good, awake; to evil, blind—
A heart of gold without alloy—
Wanted—the world wants such a boy.

Nixon Waterman.

Words of Warning to Young Men

Young man, it is not the ugly old devil stalking about with horns on his head, showing his cloven foot, his long, forked tail, and blowing fire and brimstone from his mouth and nose, that you need fear but it is the devil in the form of a nicely-dressed, oily-tongued, young gentleman, who offers you a cigar, invites you to take a walk with him after night that he may "show you the city," politely proposes to treat you to a glass of beer, offers to accompany you into a gambling den or brothel, that you may "see the sights," etc.—that is the devil you need fear as you fear the mouth of hell. He has overcome and lured to their ruin hundreds and thousands of young men who were once just as innocent and just as intent on living honest, upright lives as you are. If he had come to them as a "roaring lion," they would have taken alarm and shunned him. To-day it is the devil in the garb of a gentleman, a friend, an angel of light, that you need fear and ever keep a sharp lookout for.—*The Religious Telescope.*

The True Education of Boys

A philosopher has said that true education for boys is "to teach them what they ought to know when they become men." What is it they ought to know then?

1. To be true, to be genuine. No education is worth anything that does not include this. A man had better not know how to read, he had better never learn a letter in the alphabet, and be true and genuine in action, rather than being learned in all sciences and languages, to be at the same time false in the heart and counterfeit in life. Above all things, teach them that truth is more than riches, more than earthly power or position.

2. To be pure in thought, language, life—pure in mind and body. An impure man, young or old, poisoning the society where he lives with smutty stories and impure example, is a moral ulcer, who ought to be treated as the lepers of old who were banished from society and compelled to cry "unclean!" as a warning to save others from pestilence.

3. To be self-reliant and self-helpful, even from early childhood; to be industrious always, and self-supporting at the earliest proper age. Teach them that all honest work is honorable, and that an idle, useless life, dependent on others, is a disgrace.

When a boy has learned all these three things, when he has made these ideas a part of his being, however young he may be, however poor, however rich, he has learned some of the most important things he ought to know when he becomes a man.—*Unidentified.*

Lax of Good Betters

BISHOP JOHN H. VINCENT.

Better die too early than live too late.
Better to lose by buying than to save by borrowing.
Better too much fun than too many frowns in one's house.
Better a home a bit too strict in government than a home a bit too lax.
Better dollars spent for toys and tip-top times at home than pennies spent for prison postage and stationery.
Better to have the confidence and affection of your own family than to have the praise of a whole town.
Better too great freedom of speech at one's own table than silence, stiffness, and restraint in the interest of "propriety."
Better to have in the hearts of others grateful memories of your service and self-sacrifice than to have your home filled with masterpieces of art and literature.
Better the noise of a jolly gang of youngsters at home than the silence and solicitude in which mother at midnight waits for the sound of footsteps on the pavement.—*Religious Telescope.*

Queer Facts About the Oyster

Nature study tells us that oysters see their food without eyes, catch it without moving, eat it without a mouth, and digest it without a stomach. As they live in their little tightly closed shells they hardly seem like living creatures, yet they are active enough not only to feed themselves but to know when danger is near and to defend themselves against it.

Have you ever heard an oyster make a noise? It does make one, in spite of what is said about the "silent oyster."

Marjory, a little girl who lives down South, near the seashore, could tell you about this. Under her grandpa's house is a dark, water-tight cellar, where oysters just from the sea are kept and fattened for market. They are brought in, pailfuls of them, and spread over the floor; then sea water is poured over them and a quantity of corn meal sprinkled on the water. When every one has gone out of the cellar and the door is shut, the oysters feed; but they are cute enough to know when anyone is in the cellar.

Marjory used often to amuse herself by opening the door quickly, so she could hear the "snap" the oysters made in shutting their shells. That is the only sound they make; but when some dozens of oysters snap their shells at once, the noise is quite loud. When no one is near, they lie with their shells open; and the corn meal floats in with the water and is gradually absorbed into their queer little bodies. Isn't that a lazy way to eat?

Once Marjory's grandpa told her that oysters often catch mice. That seemed rather a difficult story to believe, but there came a time when she proved it true with her own sharp eyes. She opened the cellar door quickly, as usual, and had heard the snapping of the shells; and then, by the light that streamed in through the door behind her, she saw such a strange sight that she ran back for her grandpa, too, to come and see it. And what do you suppose it was? Why, out of one of the oyster shells stuck the body of a mouse. The head was inside, for the oyster had snapped down on him like a regular mouse trap, and of course the poor little mouse must have been killed at once. Marjory often wondered whether the oyster was greedy enough to absorb such a big meal all by himself; but she never found out, for the next time she went into the cellar the mouse had disappeared. And, though she often looked after that, she never again saw such a strange and interesting sight.—*Christian Advocate.*

"Mamma, which star is yours?" asked Kitty.
"What do you mean?"

"Well, we were looking at the stars last night, and Mary pointed to one and said, 'That is Mars,' and I thought that if her mother owned one, you must have one too."—*Little Chronicle.*

Bishop Walden

That was a most significant episode in the session last week of the Board of Education, Freedmen's Aid, and Sunday Schools when, after forty-one years of uninterrupted activity in official capacity with the Freedmen's Aid Society, Bishop John M. Walden laid down the burdens of further office-holding, and will be succeeded in the presidency by Bishop Henry Spellmeyer. He will still, however, participate actively in the affairs of the new consolidation and will be a presidential emeritus and a member ex-officio of the new Executive Committee.

The Bishop, though having passed his seventy-sixth milestone on February 11th, is still alert, healthy and vigorous, and intensely interested in all that concerns the Church. Last year he traveled, almost exclusively in behalf of the Church, some twenty-five thousand miles, and the year before nearly thirty-three thousand miles. In recognition of his abundant labors in behalf of the Freedmen's Aid Society, the newly consolidated Board adopted unanimously by a rising vote the following resolutions:

"WHEREAS, Bishop John M. Walden, D. D., LL. D., has for more than forty years been intimately connected with the affairs of the Freedmen's Aid and Southern Education Society (one of the component members of this Board)—variously as one of its earliest secretaries, as its treasurer as a member of its Board of Managers, and its Executive Committee, and as its president—rendering continuous and eminent service in these several responsible posts in behalf of the great interests of education in the Southland, and of the Christianization and intellectual and moral elevation of both the white and black population; therefore, be it

Resolved, That this Board hereby formally expresses its high regard for Bishop Walden personally, and its profound appreciation for his long and indefatigable labors rendered in carrying this truly Christian work on his mind and heart, in planning so wisely and largely for the planting and extension of our schools, in supervising and directing their administration, in traveling very extensively and visiting very frequently our educational centers, in counseling with managers, committeemen, and agents as to the most desirable lines of development for this cause of such vast importance to the Church and the nation. In conjunction with Dr. Rust, with whom he was associated for the better part of a lifetime, he, more than any other, has directed the location and policy of our schools and colleges in the South. The colored race of America, in particular, has had no better friend within the bounds of our country than he. With broad statesmanship, with a clear perception of the intricacies of the problem of the uplifting of the whole race, with diplomatic skill and rare prophetic foresight as to the needs of the present and future—never shown to better advantage than in his activities in these his latest years—he has been able to suggest the most fortunate ways and means of developing this great philanthropy. The favorable educational condition of large sections of our country will forever bear the mark of his guiding hand and will owe much of its prosperity to the end of time to his sagacity and devotion. And with this sincere and fraternal estimate of his services and self-sacrifices we subscribe our names as his fellow-workers for Christ and humanity."

Immediately afterward the Rev. Dr. R. H. Rust (son of the late Dr. R. S. Rust) arose and spoke eloquently and felicitously. He referred to Bishop Walden's long residence in Cincinnati, the impressions he has left upon the life of the city, his characteristics as an unassuming man and a Bishop of democratic tastes, and, in particular, the sympathy he has always shown for ministers advanced beyond their prime. Concluding his remarks, he presented the Bishop, in the name of the Board, an elegant full-leather Turkish rocker (with foot-rest)—a piece of furniture of the highest grade of workmanship. He admitted that—considering what a strenuous, active, tireless, always-on-the-go man the Bishop has been—such a luxurious easy-chair seemed something a little incongruous and improper, but he thought the Bishop owed himself at last an occasional rest now and then. The Bishop replied in fitting terms of gratitude and appreciation. In another column will be found a sketch of the relations of the Bishop to the Freedmen's Aid Society and Dr. Rust, which we are certain will prove most interesting reading.—*From Western Christian Advocate.*

SUNDAY SCHOOL LESSON

Second Quarter—Lesson IV. April 28, 1907. Title—
"Joseph Faithful in Prison" (Gen. 39:20 to 40:15).
Golden Text—"Be thou faithful unto death, and I
will give thee a crown of life" (Rev. 2:10).

Hymn No. 350.

(Read Gen. 39 and 40.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Considering the troubles, trials, temptations and vexations incident to life, it is indeed a hard matter for a man to be faithful to the trust God imposes in him. And were he left to himself he could not be, for human nature is too weak to successfully contend against the wiles of the wicked one. But God does not leave a good man to himself. He is constantly with him. His grace is sufficient for him. Hence the command, "Be thou faithful unto death, and I will give thee a crown of life."

Beginning a Christian life it should be the desire of every man to be faithful to all the requirements thereof. This is all that is expected of him. God does not require him to be great, as the world regards greatness, but simply that he be faithful. "No one can do more than be faithful; no one should do less." Knowing that there is no discharge in this war, and with the prospect of "a crown of life" ever before him, he should "stand fast in the liberty wherewith Christ hath set him free," and at the close of a life of faithfulness have it said unto him, "Well done thou good and faithful servant." There will he receive the promised crown. Remember that "unfaithfulness is the only thing that can forfeit that crown."

Joseph having been sold by his brethren to a band of Egyptian traders is taken by them unto Egypt and by them sold to Potiphar, a captain of Pharaoh's guard. Being impressed with the manliness of the young Israelite Potiphar makes him the head of his household, and entrusts him with the management of his affairs. But the evil genius that introduced sin into this world is ever at hand, and getting into the heart of Potiphar's wife caused her to set her eyes upon Joseph with evil intent. But Joseph resists the temptation with the result that her love is turned to hate, and he, on a false accusation, is cast into prison. God, however, is always on the side of right, and forsook him not. Hence he soon becomes a favorite in the prison, for "the keeper of the prison looked not to anything that was under his hand," but entrusted all to Joseph. The prisoners also loved him, hence their telling him their secrets and their dreams. "The noble character of Joseph and God's providential care of him are here beautifully illustrated." Note the following thoughts:

1. Suffering is not always due to guilt. "And Joseph's master took him, and put him into the prison." He believed the accusation and imprisoned him. Thus Joseph is made to suffer not for what he did, but for what he would not do. So suffered Daniel and the three Hebrew mothers. And so have suffered thousands of others of God's children in all ages of the world. But it is better to suffer for doing right than for doing wrong. Yea, better by far to have a clear conscience and go to prison than to have a guilty one and remain out. Let not Christians, then, think it strange that they should be called upon, at times, though innocent, to endure suffering.

2. Integrity and uprightness qualify us for the divine favor, wherever we are. "But Jehovah was with Joseph * * * and that which he did Jehovah made to prosper." Joseph is not a prisoner long before he becomes a favorite. God raised up friends for him. Thus He showed him His favor. Here we see that God will ever be "the just and powerful patron of oppressed innocence." He manifested Himself in the same way towards "Paul both in Carsona and Rome." Let it, then, be a source of encouragement to us to know that if we keep ourselves like Joseph kept himself, when similar trials come to us, we will also possess His favor. And it is better to have the favor of God with a pure heart than the favor of men with a guilty one.

3. There is nothing more uncertain than the favor of the earthly great. "The butler of the King of Egypt and his baker offended their lord, the King of Egypt." Consequently they were cast into

prison. The nature of their offense is not stated, but it was sufficient to incur the displeasure of Pharaoh. Fickle-minded, indeed, are princes. Cardinal Wolsey found this to be true. But regardless of this truth there are thousands to-day endeavoring to win the favor of kings, queens and presidents. It would be well for such to remember that it is better to trust in God than to put confidence in princes.

4. Dreams sometimes foreshadow coming events. "And they dreamed a dream both of them, each man his dream." Dreams had played an important role in the life of Joseph, hence when these men related their dreams he was able to interpret

them. Accordingly he does so with the result that his interpretation proves correct. Peter's dream with reference to Cornelius foreshadowed an event of great importance to the church. The days of dreams are not yet passed, and it may well become us to give some care concerning them. However, we must be exceedingly cautious lest in dealing with dreams we become superstitious.

5. It is natural to desire that our kindness be not forgotten. "But have me in remembrance when it shall be well with thee." Having interpreted the dreams Joseph took advantage of the opportunity to request that when they returned to Pharaoh's court, he be remembered. In other words he said, "I have done you a kindness. If, in turn, you can do me one, do it." He was anxious to be released from prison and, doubtless, thought that at least the chief butler might interest himself sufficiently to bring it about. Human nature is the same now. The good it does it wishes to be remembered. While the evil it does, it wishes to be forgotten.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, April 28:

Opened Doors

1 Cor. 16, 9.

(Missions)

Passages for reference: Luke 14, 21-23; Acts 8, 4-6; 14, 27; Phil. 1, 12-18.

Scripture Basis. Our Scripture references tell us of the spread of the kingdom in the early days of the church. Paul writes that a great door is opened to him in Ephesus, which prevented his coming to Corinth. In the persecution that arose when Stephen suffered martyrdom the believers were scattered, but as they went they preached the word. Philip went to Samaria, "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." God wonderfully opened the way for his Word. As a basis for our faith in his leadership, it would be wonderfully helpful to any chapters that have not taken it up to study the course laid down for "Studies in the Apostolic Church." The Acts of the Apostles will mean more than ever before.

The Theme Considered. We fear that there are many who, while they believe that God had something to do in the opening of doors in the early church days, are hardly ready to admit that he does the same thing now. But these are people who are not posted on the modern missionary movements. Some time ago the burden of the prayers of the most aggressive of the church people was that the doors of the non-Christian world might be opened to allow the Word of God to enter. Marvelously did he reward their prayer, for the doors have swung open. They are standing open, but the church is not entering them as rapidly as she ought. God answered prayer beyond all that men asked or thought. In order that we may see how true this is we will call attention to some of these marvelous openings.

China's Opportunity. China has always held to an educational system, and promotion toward influence and power was based upon competitive examinations. However, the studies were not in those things that worked for progress, but were in their ancient classics and so doomed the country to stagnation. In recent days these examinations were abolished, and the way is open for Christian education and the students in our schools as never before. Now the young men wishing "to obtain official preferment must pass an examination in Western arts and sciences and economic and governmental methods. . . . By that one decree, 1,650,000 of the brightest young men of China, who had been standing with their faces toward the dead past, executed an about-face and are now looking toward the living future."

Latin America. Our obligation to these countries is very great. We are related to them in such a way that we must have our eyes open to their condition. "Opportunities! See the doors of South America and Central America. With the exception of a few unimportant states they are wide open. Every single one of the more important states has

a legal statute giving liberty of worship." In the Philippines the doors are rapidly opening. A missionary says: "Instead of our pursuing the opportunity, the opportunities are pursuing us, and we have been unable to half occupy the open fields. As soon as they get an idea of what the unadulterated and uncorrupted gospel is they are eager to accept it."

Africa. In Africa many of the obstacles have been removed; its territory has been explored; "now in the very heart of Africa there is organized transportation." "The slave traffic has been practically broken by the occupation of the interior by European powers." By the investigations of science the ravages from malaria have been largely overcome, and missionaries can have longer and more efficient service.

Korea. The year 1884 saw the first Protestant missionary in Korea. Corrupt government has been a great barrier to progress, but, under the prodding of Japan, Korea is being stirred to new life. There is no official interdiction, but entire freedom, in religious matters; the same language is used throughout the whole country; no infidel literature has been circulated, but Christian literature has been distributed. The old legions of Korea are dead. What an opportunity to give her a new life!

Japan. We do not need to dwell so much upon Japan. Our attention has been called to Japan so much in recent years that we need only be reminded of the wonderful progress in that progressive nation. The remarkable thing about Christianity in Japan is the way it has reached the higher classes. Many officials of the government are members of the Protestant churches. Already Japan is calling for a national church. We need to pray that the church in Japan shall not lose its vitality and trust to its influential position. She is coming to the front so rapidly in Oriental politics that it would be a disaster for her not to be fully evangelized. Not only for Japan's sake, but for the sake of the Orient, we must evangelize her speedily.—In Notes on the Epworth League Devotional Meeting Topics.

The Proposed Amendment to the Constitution

(Continued from Page 3)

but one wise man or a man of wisdom can save a race. Let us help the church do the best thing for all concerned and kindly remember the election of a Negro Bishop is not before the Annual Conference to be voted upon, only the amendment. It is a sad fact that the one thing that has hindered the progress of the Negro since his emancipation is that the Negro is not a unit on anything. He divides on everything and everywhere he goes, in church and in state. The house that divides against itself cannot stand. Even if the devil divides his forces his kingdom falls. Brethren, where there is unity there is strength.

Since God is God and right is right

And right the day must win.

To doubt would be disloyalty,

To falter would be sin.

Yazoo City, Miss.

Home Mission and Church Extension Notes

Under the direction of Secretaries King and Forbes, the assignment of the Annual Conferences, for supervision and correspondence concerning the work of Home Missions and Church Extension, has been made to the respective Additional Assistant, Recording, and Field Secretaries.

The Northeastern Division, consisting of the East Maine, Maine, New Hampshire, Vermont, New England, New England Southern, Eastern Swedish, and New Jersey Conferences, has been assigned to Recording Secretary Alpha G. Kynett (whose address is 1026 Arch street, Philadelphia), in addition to the office duties imposed upon him.

The Atlantic Division, consisting of the Baltimore, Newark, New York, New York East, Philadelphia and Wilmington Conferences, has been assigned to the First Additional Assistant Corresponding Secretary, Charles M. Boswell, whose address is 1026 Arch street, Philadelphia.

The Eastern Division, consisting of the Genesee, Central New York, Northern New York, Wyoming, Erie, Pittsburg, Troy, East Ohio, and Central Pennsylvania Conferences, has been assigned to Field Secretary Ward Platt, 512 Franklin street, Buffalo, N. Y.

The Central Division, consisting of the Ohio, Cincinnati, Central Ohio, North Ohio, West Virginia, Kentucky, North Indiana, Holston, Southern Illinois, Central German, Central Tennessee and Central Swedish Conferences has been assigned to Field Secretary J. H. Fitzwater, whose office is 35 Oak Hill avenue, Delaware, Ohio.

The Chicago Division, consisting of the Northwest Indiana, Wisconsin, West Wisconsin, Detroit, Michigan, Rock River, Illinois, Central Illinois, and Chicago German Conferences, has been assigned to Field Secretary George Elliott, 57 Washington street, Chicago, Ill.

The Northwest Division, consisting of the Nebraska, North Nebraska, Northwest Nebraska, West Nebraska, Iowa, Northwest Iowa, Des Moines, Upper Iowa, Minnesota, Northern Minnesota, Dakota, North Dakota, Northern German, Northwest German, Montana, and North Montana Conferences, has been assigned to Additional Assistant Corresponding Secretary, T. C. Hiff, whose office is 403 New York Life building, Omaha, Neb.

The Southwest Division, comprising the Missouri, St. Louis, Arkansas, Oklahoma, Northwest Kansas, South Kansas, Southwest Kansas, Colorado West German, St. Louis German, Austin Conferences, and the Indian Territory Mission, has been assigned to Field Secretary Henry J. Coker, whose office is 1121 McGee street, Kansas City, Mo.

The Colored Conferences are largely under the supervision of Dr. I. L. Thomas, Field Agent, whose address is 2111 Druid Hill avenue, Baltimore, Md.

The other Conferences, not designated, will, for the present, be cared for from the office. Over all

the Conferences is the supervision and direction of Corresponding Secretary James M. King, and First Assistant Corresponding Secretary Robert Forbes.

At the March meeting of the Board, March 13th, John E. James, M. D., vice-president, presided. Eighteen ministers and fifteen laymen were present.

The treasurer was authorized to pay the second quarter's drafts for Home Missions.

The action of the Corresponding Secretaries, designating Sunday, April 21, 1907, as California Rehabilitation Day, and asking all our churches to present the cause and take collections on that day, was ratified.

The Board approved the policy of making loans in small sums in localities where the rates of interest are exorbitant and where the churches cannot exist without such aid, rather than the making of loans to expensive churches in large sums.

The reports of the Corresponding Secretaries and the Field Secretaries showed great and increasing interest in the work of the Board.

Rev. Dr. W. S. Matthew, of the California Rehabilitation Committee, was introduced and briefly addressed the Board.

Dr. Henry K. Carroll, First Assistant Corresponding Secretary of the Board of Foreign Missions, was introduced and addressed the Board.

Report of the Committee on Church Extension applications for aid was adopted and grants made for eighteen donations, aggregating \$3,550, and three loans, aggregating \$750.

Rev. J. C. Nicholson, D. D., of the Baltimore Conference, was elected a member of the Board to fill the vacancy caused by the death of Rev. J. A. Lippincott, D. D.

A series of well printed leaflets has been prepared, which can be secured by application to the Board. The following leaflets are ready for distribution: "America for Christ," by James M. King; "The Home Missionary," by Robert Forbes; "John Stewart" (the First Home Missionary of the Methodist Episcopal Church), by J. H. Fitzwater; "The Story of Church Extension," by Alpha G. Kynett; "The Modern City," by George Elliott; "Rescue Missions," by Charles M. Boswell; and "The New Methodist Empire," by Henry J. Coker.

Many thousands of subscriptions to *The Christian Republic* are being received.

Field Secretary Fitzwater recently addressed the Preachers' Meeting at Delaware, Ohio. Secretary Fitzwater and Presiding Elder Norcross are arranging for a Missionary Convention for Columbus and surrounding country in the early spring.

Field Secretary George Elliott delivered two addresses at the Missionary Convention at Battle Creek, Mich. He is receiving a flood of invitations to address the churches.

Field Secretary Platt is engaged in an extensive literature campaign in the Conferences under his supervision.

Cookman Institute Notes

This famous old school is making its thirty-sixth year the banner year of its life. It is to be a memorable year for all around success. Great peace and harmony has prevailed throughout the year among the teachers and students. The teachers, all of whom are college or normal graduates are very greatly interested in and devoted to their work. The musical department, under the direction of Prof. Arthur R. Grant, is having a year of unusual success, with the largest enrollment ever known in that department.

The Night School this year, under the management of Prof. G. A. Ballard, has also reached beyond any previous year.

The total enrollment in all departments at present is 458.

In all departments of the school, there are many signs of advancement. The boarding department has been so crowded that many have been turned away. It is hoped that next year a new building will be erected, which is very much needed to accommodate the large number of applicants for next year. Dr. Docking is now collecting funds for this purpose.

During the present winter an additional new furnace was put in the main building to heat the class rooms more comfortably. A new sewing room was also built under the dining hall, and some other improvements have been made. All of these extra expenses have been met, and there is not a penny of indebtedness against the institution to-day. It should be said to the credit of the present administration that every bill has been paid promptly when due, and no bill has ever been presented the second time. So that the credit of the institution in financial and business circles is rated at the top.

The year has been one, also, of blessed spiritual awakening. Special services for the deepening of the religious life among the students have been held during the winter. The Rev. J. O. Randall, Field Agent for Aggressive Evangelism, spent eight days with the school, and then came that Mother in Israel, Mrs. Amanda Smith, who was the guest of the school for ten days. The addresses and sermons of these distinguished workers made a deep impression upon the minds of the students and resulted in a large number of conversions.

MARY NEFF, Secretary of the Faculty.

PASS CHRISTIAN, MISS., I. L. Pratt, Pastor.—Splendid Easter program at St. Paul. Collection, \$45.

CENTRAL, LA., M. C. Harrison, Pastor.—The day was one of great pleasure and profit to all attendants. Collection, \$23.80.

BATTLEVILLE, LA., G. J. Rogers, Pastor.—Excellent program rendered under management of Superintendent G. E. Smith. Collection, \$12.85.

JASPER, TEXAS, S. D. Hackett, Pastor.—Appropriate exercises were held. Services good. Collection, \$20.

FAIRFIELD, TEXAS, O. C. Jones.—A very happy occasion was the Easter celebration. A neat sum was raised.

MCMINNVILLE, TENN., D. T. Burch, Pastor.—The Easter program was successfully rendered. Collection, \$106.64.

CLINTON, LA., R. Jones, Pastor.—Macedonia Church celebrated joyously His natal day. Collection, \$12.50.

SLIDELL, LA., A. B. Harris, Pastor.—Easter was fittingly observed. Excellent services. Raised for missions, \$21.

WOODSIDE, LA., C. E. Bradford, Pastor.—Easter services good. Two wanderers returned and fifteen sinners knelt for prayer. Collection, \$10.35.

OXFORD, MISS., N. H. Williams, Pastor.—Easter services were highly enjoyed. Attendance splendid. Collection, \$65.

ACKERMAN, MISS., G. P. Childress, Superintendent.—On the Easter Sabbath a splendid program was rendered. Collection, \$11.10.

WEST POINT, GA., S. C. Crandall, Pastor.—Though inclement the weather, services were held and \$15 realized for missions.

FAYETTE, ARK., F. J. Jacobs, Pastor.—Splendid program rendered at this point and \$25 raised for missions.

TEXARKANA, TEXAS, E. H. Holden, Pastor.—Easter was a great day at St. Paul Church. Program said to be best in history of the church. Total collection, \$150.

COLUMBUS, TEXAS, M. S. Jordan, Pastor.—Exercises very successfully rendered. The school raised \$10.41 for missions; total collection, \$26.01.

(Continued on Page Ten.)

EASTER TIDINGS

WELSH, LA., William Ector, Pastor.—Splendid services during the entire day. Raised for missions, \$10.

VAIDEN, MISS., C. E. Moody, Pastor.—A happy occasion was Easter. Collections: Howe's Chapel, \$63; Pilgrim's Rest, \$21.45; St. Paul, \$18.50; total, \$103, with one church yet to report.

LEXINGTON, TENN., S. M. Whittaker, Pastor.—Services very impressive; good program; large audiences. Collected for missions, \$5.

ABBEVILLE, MISS., D. P. Shaw, Pastor.—The Easter program was carried out. Collection, \$58.

CRAWFORD, LA., H. J. Wright, Pastor.—The Easter spirit was manifest during the entire day. An excellent program was rendered.

WOLFE CITY, TEXAS, S. A. Pryor, Pastor.—A nice program was rendered. Collection, \$33.42.

SPRINGFIELD, LA., B. F. Branch, Pastor.—Excellent

program and services. Twenty-one persons bowed at the altar, one received on probation. Raised for missions, \$15.

KOSCIUSKO, MISS., D. A. Bragg, Pastor.—Program carried out to the letter. Collection, \$102.30.

WILLIS, TEXAS, J. E. Miehau, Pastor.—Glad was the Easter tide at Willis. There was raised for missions, \$75.

FORT WORTH, TEXAS, A. Brown, Pastor.—Easter Sabbath was a rally occasion at Andrew's Chapel. Total sum raised, \$186.50.

DECATUR, GA., W. J. Sagoes, Pastor.—Easter exercises splendidly presented. Raised for missions, \$5.70.

STARKVILLE, MISS., E. C. F. Troupe, Pastor.—The Easter effort was crowned with success. The "Easter Message" was delightfully rendered. E. C. Collier, Superintendent. Collection, \$120.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A COMMUNION SET FREE

The SOUTHWESTERN CHRISTIAN ADVOCATE is offering the churches that will send thirty annual subscriptions at the regular price, \$1.25, a communion set. Kynett Methodist Episcopal Church, Brookhaven, Miss., the Rev. W. P. C. Morrison, pastor, accepted this offer, and we shipped to this church recently a communion set. The pastor in writing us concerning it says:

"The beautiful and most excellent communion set given us by the SOUTHWESTERN CHRISTIAN ADVOCATE, as a premium for thirty annual subscribers at the regular price of \$1.25, is certainly a great gift for so small amount of labor. Our entire congregation is delighted. But alas, the good does not stop here, for this most excellent paper is now in thirty families, principally officers and members of our congregation, filling its place as assistant pastor. We are still thanking the editor for this magnificent gift."

BISHOP MALLALIEU'S ARTICLES

We direct attention again to the splendid series of articles now being published in the SOUTHWESTERN from the pen of Bishop Mallalieu. A presiding elder writing on these articles, said: "I have read with unabated interest Bishop Mallalieu's splendid articles to the SOUTHWESTERN. You have no idea how much good is being accomplished for time and eternity through them. My poor soul certainly delights itself in reading these articles from week to week." It is, no doubt, a rare treat to our people to have been favored with these splendid productions from the pen of Bishop Mallalieu.

MERIDIAN ACADEMY COMMENCEMENT EXERCISES

Sunday, May 12—11 a. m., Commencement Sermon by the Rev. R. E. Gillum, D. D., of St. Louis, General Conference Commissioner on Aggressive Evangelism; 3 p. m., Academy Sermon, by the Rev. J. E. Holmes; 7:45 p. m., Annual Sermon, by the Rev. J. C. Houston.

Monday, May 13—8:30 a. m., examination of classes; 7:45 p. m., primary concert.

Tuesday, May 14—10 a. m., mothers' and fathers' meeting; 2:30 p. m., baseball game; 7:45 p. m., annual concert.

Wednesday, May 15—10 a. m., meeting of the Alumni Association; 2 p. m., meeting of the Board of Trustees; 7:45 p. m., oratorical contest; address by Dr. Gillum.

Prof. J. Beverly F. Shaw is principal.

The Haven Academy at Waynesboro, Ga., has just had a great spiritual uplift. Prayer and altar services were held every day at the regular chapel hour for a week. Principal R. W. S. Thomas was assisted in these services by the presiding elder, the Rev. James Jackson, Revs. Daniels and Bryant and "Mother Creasy," a devout and earnest Christian worker, who was untiring in her efforts to make plain the way of salvation. At the close of the week of prayer thirty students acknowledged Christ as their Savior, and on Easter morning ten of that number joined the Haven Memorial Church.

THE EFFRONTERY OF A SENATOR

(Continued from page 1.)

white people only but he was unable to reconcile himself to the education of the Negro race. The Senator says he is of the opinion that the educated Negro cannot live side by side in peace with the educated white man and in such a strain he proceeds to talk on Negro Education. But Mr. Bailey does not represent the entire white South, for the following morning the Rev. William A. Edwards, D. D., pastor of the Methodist Episcopal Church, South Dallas, Texas, took Senator Bailey to task. Dr. Edwards charged Senator Bailey with being discourteous. For be it remembered the Senator was speaking to the Polytechnic College, an institution of the Methodist Episcopal Church, South, and since the Methodist Episcopal Church, South, is committed to the education of the Negroes it was an open affront and an unpardonable discourtesy on the part of Senator Bailey to denounce Negro education. But further still, it remained for Hon. Cone Johnson, who last year made the nomination speech in presenting the name of Senator Bailey for the United States Senate, to denounce the views of Senator Bailey. Mr. Johnson says that Senator Bailey's words in reference to Negro Education were next to heathenish. Mr. Johnson further said:

"To say that education is not good for a Negro—for any human being—is to deny the value of education to any race. To say that an ignorant Negro is better than an educated Negro is to say that ignorance, with all of its train of vice, shame and criminality, is better than enlightenment, intelligence and the virtues which they serve to produce.

"If the white man can not live in peace with the educated Negro, what on earth is to be said of his living side by side with the ignorant and heathenized one?

"The trouble with Negro education is not that he has had too much, but too little—especially too little of a certain kind. What we need is to give the Negro more moral and religious education."

It is encouraging to have Southern men speak out openly and above board in denouncing a man so popular as Senator Bailey.

The *Christian Advocate*, published in Nashville, Tenn., takes the occasion presented by Mr. Bailey's speech to say some positive things. It says:

"Among the number of indefensible utterances which Senator Bailey, of Texas, has recently indulged in none merits more definite and unequivocal condemnation than his announced hostility to the education of the Negroes. That a demagogic appeal of this sort should have been made to a body of impressionable students makes it all the more reprehensible. The work of educating young Negro people is something carried on in injudicious ways and by inexperienced men, not to say unwise, teachers. Nevertheless the Christian people of these United States are irrevocably committed to the lifting up of the black race, and of the agencies upon which they confidently count that work is Christian education. Senator Bailey took occasion to expound the ethics which condemn a man who would cheat a Negro, yet himself deliberately proposes to cheat the whole race of its natural right to intellectual and moral betterment. His logic is as lame as his position is untenable.

MEHARRY COMMENCEMENT

The recent commencement of Meharry Medical College was a notable one. The graduating class came from eighteen states, Africa, British Honduras and the West Indies. During the thirty-one years since the establishment of this college there have been 806 graduates in medicine, 100 in dentistry, 106 in pharmacy, 13 in nurse training, 3 in obstetrics, making a total of 1,025 in all departments. In the class of '07 there were 75 from the medical department, 11 from the dental, 8 from the pharmaceutical and two from the nurse training departments.

The salutatory was delivered by C. R. Yerwood of Texas, who took for a subject, "The Moral Duty of the Physician;" the pharmaceutical valedictory, "Pharmacy as Related to Medicine," was delivered by W. T. Durroh, of Tennessee; dental valedictory, "Dentistry in the Field with Medicine," G. I. Smith, South Carolina; medical valedictory, "The Evolution of the Physician," W. H. Bryan, Georgia.

The address was delivered by Dr. Booker T. Washington who, among other things said:

"The Negro physician deserves a great deal of credit for the way that he has deported himself for his good sense, for his courtesy, for his conservatism. No class of professional men have made such tremendous strides here in the South during the past few years as is true of the Negro doctor, and Meharry Medical College has been the leader in the South in opening up this new field of usefulness and activity for some of our brightest young men. The work of this institution has been constructive, has been creative, has been progressive. Such work goes further, much further, in forwarding our interests as a race than the disposition to whine and complain and cry and call attention to our weaknesses, difficulties and failures. More and more as a people we must learn to emphasize success and not failure. We should have more meetings to call attention to racial success and fewer meetings whose object is to call attention to racial oppression. It is unfortunate for any people to advertise themselves before the world as being a sick race."

"I have been speaking to you concerning creative and progressive efforts, concerning emphasizing success rather than failure. Right here in your midst you have one of the brightest examples of this policy of which I have knowledge. I do not believe in waiting until man has worn himself out and become inactive, or until he has passed to the spirit world before we let him know what we think of his efforts in our behalf, and if you will excuse me, and if Dr. G. W. Hubbard will excuse me, I want to put on record here, so far as mere words can do it, the sense of gratitude which the entire South, and I mean black and white, feels toward Dr. Hubbard for the magnificent, unselfish, wise, practical work he has instituted and is promoting here at Meharry Medical College."

The tribute to Dr. Hubbard was quite appropriate.



The Rev. John H. Reid, A. M., D. D., has been elected president of the College of West Africa, Monrovia, Liberia, and the editor of the *Liberia and West Africa*, to succeed the Rev. Dr. A. P. Camphor, who comes home on a furlough. Dr. Reid is one of the very best products of our Southern Methodism. He is a graduate of New Orleans University, was for years a professor in Wiley University, and filled most acceptably the pastorate of large churches in the states of Texas and Arkansas. In the latter state, under his leadership, there was constructed one of the largest churches in our Southern Methodism, Wesley Chapel, at Little Rock. Dr. Reid as a preacher is strong and eloquent, as a writer vigorous and clear, and is quite popular. We are sure he will make a great record in Liberia as an educator and an editor. We congratulate him as well as our Liberian Methodism.

ate. There is no man in all our Southern work who is held in higher esteem than this veteran teacher, brother and friend, Dean Hubbard, of Meharry Medical College.

Among those in the graduating class was Dr. Charles B. Wickham, of this city, who will hang out his shingle here after the meeting of the State Board. The following is the class roll:

MEDICAL: Banks, O. M., Miss.; Banks, Sylvester, Kansas; Bell, Charles, Mo.; Bowden, E. G., B. S., Ga.; Boyd, Marshall, Ky.; Boyland, J. F., Tenn.; Boswell, B. L., Texas; Bryan, W. H., A. M., Ga.; Bradbury, A. D., Miss.; Bryant, A. J., La.; Bryant, A. F., Ark.; Bryant, M. E., Tenn.; Clift, G. W., Tenn.; Collier, Alex., Ala.; Cox, J. A., Okla. Ter.; Cooper, H. L., S. C.; Dixon, L. P., Miss.; Dodd, J. H., Texas; Ezidore, E. N., La.; Foster, J. W., Fla.; Fullilove, R. E., Miss.; Glimmer, S. H., Ala.; Griffin, C. A., Miss.; Hawkins, F. J., Texas; Hayden, R. C., Mo.; Hunter, D. W., Ind. Ter.; Hunter, R. C., A. B., Tenn.; Humphrey, W. B., Ark.; Johnson, C. H., B. S., S. C.; Johnson, Saunders, A. B., Tenn.; Kershaw, A. J., Fla.; Key, T. A., Tenn.; Miss.; Lay, J. J., Tenn.; Lee, Clyde, W., Miss.; Lewis, J. T., Ga.; Lewis, W. A., A. B., Tenn.; McKissack, A. C., A. B., Miss.; Martin, W. S., Tenn.; Mason, L. E., Tenn.; Mattison, J. A., Ark.; Mitchell, Effie C., Fla.; Miller R. S. T., B. Guiana, S. A.; Miller, D. B., Pa.; Moore, T. P., Ga.; Moore, E. C., Ind. Ter.; Newsum, L. J., Ohio; Paxton, H. W., Ky.; Patterson, J. H., Fla.; Pace, W. S., Ga.; Perry, A. M., Ky.; Peters, S. A., A. B., Ga.; Pierce, M. V., Ark.; Porter, U. S., Ky.; Redmond, Donnie, Miss.; Redd, J. H., Ky.; Runyan, A. L., Texas; Scarlet, H. C., Ga.; Stephens, C. B., Miss.; Tadley, J. C., Miss.; Thompson, T. W., Ark.; Tucker, J. E., B. Honduras; Turner, J., Tenn.; Turner, Sirporah, Texas; Wallace, E. B., Ga.; West, Lightfoot, Tenn.; Wheeler, C. H., Miss.; Wickham, C. Bonrgesus, La.; Williams, I. D., Ga.; Williams, R. Reche, Fla.; Williams, C. Raleigh, Fla.; Woods, W. B., Tenn.; Walker, Lucy B., Md.; Williams, G. L., A. B., Miss.; Yerwood, C. Raleigh, Texas; Tyas, R. B., Ark.

DENTAL: Cottenn, M. C., Col.; Cockrell, Lafayette, Texas; Fields, E. T., Miss.; Foster, W. E., Ark.; Jamison, S. W., Fla.; Johnson, U. G., Ohio; Lynch, H. W., B. W. I.; McKeever, J. J., Tenn.; Smith, G. D., S. C.; Stevens, W. S., Miss.; Wallis, N. Thomas, Ark.

PHARMACEUTICAL: Durroh, W. T., Tenn.; McIntosh, E., Miss.; Pickens, J. Lee, Ala.; Ruddock, C. B., N. Y.; Stone, Emma L., Tenn.; Wallace, W. A., Mo.; Williamson, E. T., Texas; Williams, J. B., Kansas.

NURSE TRAINING: Boiden, Evesta Ellen, Ohio; Gordon, Marietta Elsie, Texas.

COMMENCEMENT OF GAMMON THEOLOGICAL SEMINARY

The commencement exercises of Gammon Theological Seminary, together with the inaugural exercises, will take place April 21-25.

Sunday, April 21st: 8:00 a. m.—Annual address to the Gammon Y. M. C. A., Robert F. Freeman, president, in Gammon Hall, by Prof. George H. Trever, Ph. D., D. D. 10:00 a. m.—Commencement Love Feast, led by Prof. W. J. Yates, Ph. D., D. D. 11:00 a. m.—Baccalaureate sermon by the President, Rev. J. W. E. Bowen, Ph. D., D. D. 12:00 noon.—Ordination services, by the Rev. Bishop L. B. Wilson, D. D., Chattanooga, Tenn. 3:00 p. m.—Anniversary of the Stewart Missionary Foundation for Africa, at Central Avenue Methodist Episcopal Church, Secretary G. W. Arnold, D. D., presiding.

Monday, April 22nd: 10:00 a. m. to 4:00 p. m.—Examinations in Gammon Hall before alumni and official visitors. 7:45 p. m.—Annual exercises of the Gammon Lyceum, E. J. W. Day, '07, President.

Tuesday, April 23rd: 10:00 a. m. to 4:00 p. m.—Examinations in Gammon Hall. 4:00 p. m.—Annual prayer meeting in Gammon Hall. 7:45 p. m.—Inaugural exercises, Chairman, the Rev. M. C. B. Mason, D. D., Cor. Secretary of the Freedmen's Aid and Southern Education Society. Introductory remarks by the Chairman. Presentation of the Rev. Geo. W. Arnold, D. D., Instructor and Secretary of the Stewart Missionary Foundation for Africa. Inaugural address by the Rev. Chas. H. Haines, B. D., as Professor of Practical Theology. Subject: "The Model Preacher." Inaugural address by the Rev. J. W. E. Bowen, Ph. D., D. D., Professor of Historical Theology, as President of the Seminary. Subject, "Wanted! A Man in the Pulpit."

Wednesday, April 24th (Class Day and Alumni)

Day): 2:00 p. m.—Class day exercises, H. P. Coulter, '07, President. 4:00 p. m.—Business session of the Alumni Association in Gammon Hall. 7:45 p. m.—Alumni reunion and banquet and reception to President Bowen; alumni annual address, by the Rev. C. L. Bonner, '04.

Thursday, April 25th: 9:00 a. m.—Meeting of the Executive Committee of the Board of Trustees of the Seminary, in the President's office. 10:00 a. m.—Meeting of the alumni and official visitors in the President's office.

Personal and General

Dr. W. W. Lucas preached the Easter sermon at Brookhaven, Miss.

Evangelist Gipsy Smith will complete his work in this country this month and return to England.

Madame Helen Noble and Lawyer James L. Curtis, of New York, were married April 9. No cards.

Sunday, April 28, will be SOUTHWESTERN day at St. Mark's, New York. We are expecting large results.

Mr. J. J. Hill has retired from the presidency of the Great Northern Railroad and is succeeded by his son, Louis W. Hill.

The Negroes of Muskogee, I. T., though constituting but twenty per cent of its population, pay forty per cent of the taxes.

Dr. Booker T. Washington is one of the commencement speakers slated for Livingston College, Salisbury, N. C., in June.

Dr. T. W. Davis, presiding elder of the Starkville District, Upper Mississippi Conference, has purchased a home in Holly Springs.

Asbury Methodist Episcopal Church, Holly Springs, Miss., presented recently one hundred dollars to its pastor, the Rev. E. F. Scarboro.

The Rev. H. F. Bohmfalk has been assigned as pastor of the Franklin Methodist Episcopal Church, this city, of the Southwest German Conference.

Dr. H. C. Jennings is in San Francisco looking after the rebuilding of the publishing house and other matters pertaining to the publishing interests.

Dr. R. E. Gillum returns to Union Memorial, St. Louis, Mo., for the eighth year and begins his work by sending the SOUTHWESTERN twenty annual subscriptions.

The International Conference of Christian Students opened at Tokio, April 3, twenty-four nationalities being represented by 580 delegates, of whom 400 were Orientals.

Miss Helen Alma Lewis and the Rev. Charles Young Trigg, of the Delaware Conference, will be married on April 30 in Salem Methodist Episcopal Church, New York City.

The Rev. G. W. Morehead has been appointed by Bishop Warren presiding elder of the Wilmington District, North Carolina Conference, to succeed the late Rev. Isaac Wells.

Rev. W. J. Smith, pastor of the North charge, South Carolina Conference, has been suffering for more than a month with blood poisoning in the left hand. He is now improving slowly.

Dr. Booker T. Washington was given a most cordial reception in Chicago recently by both races. He was accompanied on the trip by Mr. Emmett J. Scott, R. Cox and Booker T. Washington, Jr.

Press reports state that Trinity African Methodist Episcopal Church, Pittsburg, Pa., pastor and members have renounced the faith of that connection and is now known as Trinity Congregational Church.

Mrs. P. W. Clark, wife of Presiding Elder Clark of the Lake Charles District, has been quite ill for some time. This has necessitated Elder Clark remaining at home for several days. Mrs. Clark is improving.

Six out of seven of the Missionary District Meetings of the Louisiana Conference have been held, and Field Secretary G. G. Logan announces that more than \$1,000 has been reported within the last ten days for Foreign Missions.

Dr. F. L. Etter entertained at his home in Paris, Texas, recently, in honor of Dr. M. W. Dogan, of Wiley University, several of the distinguished residents of that city, among the number being the Rev. J. I. Gilmore and the Rev. W. G. Alston.

Sunday, April 7, Dr. I. L. Thomas preached at John Wesley Methodist Episcopal Church, Baltimore, where April 7, 1877, he was converted, thirty years to the very date. He was greeted by his Sunday school teacher, his class leader and many of the older members of the church. John Wesley is proud

of her son who has been honored by the general church.

Dr. Borden P. Browne is to deliver a series of lectures at Northwestern University May 2-7, subjects: "Common Sense, Science and Philosophy," "The Problem of Knowledge," "The Phenomenality of the External World," "Mechanical and Volitional Causality," "Failure of Impersonalism" and "The Personal World."

The Rev. L. D. Williams, of Huntsville, Alabama, will deliver the address before the religious societies of the A. & M. College of Normal, Alabama, Prof. W. H. Council president, during the forthcoming commencement. Bro. Williams will also deliver the address before the graduating class of the High School of Huntsville.

A Mass Meeting will be held in First Street Methodist Episcopal Church, this city, the Rev. C. W. Reeves, pastor, Thursday night of this week. Addresses by Bishop Davis Sessums, D. D., LL. D., of the Protestant Episcopal Church, and Dr. F. H. Knight, of New Orleans University. The editor of the SOUTHWESTERN will preside.

The Western Age, published at Langston, Oklahoma, contains in a recent issue a splendid picture of Dr. A. B. Whitby. Dr. Whitby is a graduate of Clark University, a gentleman of culture and scholarship. He is now a practicing dentist in Oklahoma City. Last November before the State Board of Examiners he took first rank.

For the improvement of Social and Living Conditions in the United States Mrs. Russell Sage has set aside ten million dollars to be placed under the control of a Board of Trustees and to be known as The Sage Foundation. Mrs. Sage's gift of \$150,000 toward the erection of the new Sailor's Home and Institute in New York City has also been announced.

We have received through the kindness of the Secretary, the Rev. W. Scott Chinn, a copy of the minutes of the recent session of the Louisiana Conference. Secretary Chinn has given us a most excellent minute, indeed, one of the very best of the entire church, which is creditable alike to him as well as to the Louisiana Conference. Congratulations, Bro. Chinn.

George W. Norvell, whose father is the Rev. J. E. Norvell, a Methodist preacher of the Dakota Conference, has won the Cecil Rhodes Scholarship for South Dakota. President Nicholson of the Dakota Wesleyan University, praises young Norvell's scholarship, oratorical ability and good athletic record" and says "he will make a worthy representative of the state."

The Rev. and Mrs. Frederick Wood, with their four children, arrived in New York, April 7, returning from their field of missionary labor in Bombay. Mr. and Mrs. Wood have been in missionary work in Western India for eighteen years, all but four years of which have been spent in the work of the Bombay Conference of the Methodist Episcopal Church. They are both Canadians, and will make their headquarters while in America at Gananoque, Ontario.

The Woman's Home Missionary Society of the Upper Mississippi Conference will hold its annual session during the forthcoming commencement of Rust University at Holly Springs, Miss. The officers of the Society are anxious that each local auxiliary be fully represented and urge that the delegates be elected at once and the names sent to the corresponding secretary, Mrs. G. G. Logan at Holly Springs. Mrs. B. H. S. Ferguson is president of the Conference organization.

The editor had the privilege, recently, of spending a Sabbath in Shreveport with our churches there. St. James, under the leadership of the Rev. F. T. Chinn, is pushing ahead. The present site is to be sold and Pastor Chinn proposes to erect the finest Negro church in the city of Shreveport in another location. Daniel's Chapel, with a substantial and well arranged building, in course of erection, is to be the third church of our denomination in Shreveport. It is named in honor of the Presiding Elder, and the Rev. Thomas W. Robinson is the very successful pastor. St. Paul Church is mightily alive under the leadership of the Rev. W. R. Butler. The collections are large, congregations constantly on the increase and both pastor and people are happy. The editor preached to this congregation on Easter Sabbath morning and lectured the following Monday night before a crowded house. The lecture was under the auspices of the Union of St. Matthew African Methodist Episcopal Church, the Rev. J. H. Martin, pastor, St. James, the Rev. F. T. Chinn pastor, and St. Paul, the Rev. W. R. Butler pastor.

EASTER TIDINGS

(Continued from Page 7)

HEMFSTEAD (Tex.) CIRCUIT, B. R. Booker, Pastor.—The day was observed with splendid sermons and programs. Raised \$21.20 for benevolence, breaking all past records.

FAYETTE, MISS., P. H. Rembert, Pastor.—Easter was appropriately observed under direction of Superintendents, Mrs. C. F. Drayden and W. A. Coleman. Benevolent collection, \$35.

St. Mark Church at Washington, La., had on Easter Sunday one conversion, two accessions, two probationers. Three children were baptized. One of the main features of the Easter program was the welcome address by Prof. P. H. Nash, to which Pastor D. G. Taylor responded.

ALEXANDRIA, LA., R. C. Worsbam, Pastor.—Easter Sabbath was a great day at Newman Memorial. Special program under supervision of Dr. Isaac Young. Collection, \$40.

WASHINGTON, LA., D. G. Taylor, Pastor.—The program rendered by the Sunday School was all that could be desired. W. C. Cooper, Superintendent. Collected for missions, \$25.55.

COTTON PORT, LA., (Mrs.) S. A. Williams.—A glorious day was Easter. Twenty-one persons were baptized and received into the church. Total collection, \$24.16.

PARIS, TEXAS, W. G. Alston, Pastor.—The Easter rally was a great success. Assessment, \$242; raised \$331.

MARIETTA, GA., H. L. Phillip, Pastor.—The day was fittingly observed. Sermon by Dr. W. M. Washington, pastor Colored Methodist Episcopal Church, Marietta. Collection, \$88.

FORSYTH, GA., J. W. Watkins, Pastor.—The Easter service this year broke all records. One conversion; two baptisms. Collection, \$4.

GRANTVILLE, GA., E. R. Miller, Pastor.—The program was very fine, instructive and well rendered. Collection, \$110.32.

ATTALA, ALA., J. W. Wright, Pastor.—Easter was observed. Collection, \$33.42.

HUB (MISS.) CIRCUIT, E. M. Dukes, Pastor.—Good programs at both points. Collections: New Hope, \$9.25; Hub, \$10.25.

INGLESIDE, W. VA., S. B. Morgan, superintendent.—A delightful program was rendered. Collection, \$1.

STRONGS (MISS.) CIRCUIT, L. F. Jones, Pastor.—Collections: King's Church, \$10; Paris Chapel, \$18.74; Oak Grove, \$7.20; total, \$35.94.

NEWTON, LA., D. A. Landry, Pastor.—A well arranged program was presented. Raised for benevolence, \$9.

OPELOUSAS, LA., J. H. Thompson, Pastor.—Excellent program. The children acquitted themselves admirably. Collection, \$7.35.

CLINTON, MISS., W. L. Mills, Pastor.—The exercises, under supervision of Miss Luvenia Holly, were splendid. Collection \$22.13.

BERTIE, LA., E. H. Clark, Pastor.—Services very interesting and largely attended.

ROSEDALE, LA., Edw. W. Jackson, Pastor.—At Shiloh Church the Easter was a "Red Letter" day. Collection good.

CORRIGAN, TEXAS, J. H. Kelley, Pastor.—An excellent program was well rendered. The sum of \$126 was realized.

PINEVILLE, LA., J. C. Brown, Pastor.—Program successfully rendered. Full apportionment for missions raised.

LOGANSPORT AND MT. ZION, H. B. F. Charles, Pastor.—Easter was a glorious day here. Collected for missions \$16.00.

BLOUNT SPRINGS AND COLONY, ALA., E. Mixon, Pastor.—The people rallied for the benevolent cause as never before. Collection, \$57.19.

LEESVILLE, LA., R. E. White, pastor.—Easter was fittingly observed at Mt. Zion Church. Collection, \$13.51.

CADES, LA., D. Garner, Pastor.—The Easter celebration was appropriate. Collection, good.

WESSON, MISS., J. I. Garrett, Pastor.—Easter Sunday was successfully observed in New Hope Church. Collection, \$14.00.

MORTON, MISS., E. H. Langston, Pastor.—Program carried out to the letter. Collection, \$19.72.

WATERPROOF, LA., H. C. Wilson, Pastor.—A day of

pleasure and profit was Easter Sabbath. Collection, good.

RAYMOND, MISS., W. L. Mills, Pastor.—Glorious was the Easter observance. Collection, \$8.01.

BOLTON, MISS., C. H. Brown, Pastor.—Very successful and interesting programs on this circuit. Collections: St. Paul, \$40.00; Asbury Chapel, \$43.00.

MOBILE, ALA., A. W. McKinney, pastor.—This church raised on Easter Sabbath \$31.00 for missions.

BALDWIN, LA., O. J. Harvey, Pastor.—Joyous Easter celebration in Trinity Church. Collection, \$125.15.—Mrs. E. Dright, Superintendent.

ATOKA, TENN., M. M. Neal, Pastor.—Splendid exercises conducted by Superintendent E. H. Payne. Raised \$14.45.

MACON, MISS., W. H. Whitlock, Pastor.—The Easter tide was a joyous occasion. R. J. Walker, Superintendent. Collection, \$83.00.

MEMPHIS, TENN., S. M. Strayhorn, Pastor.—Exercises carried out as per program. Raised for missions \$19.00.

NAPOLEONVILLE, LA., Carrie C. Brooks, Superintendent.—The Easter program was delightfully carried out by the Sunday School of Wesley Chapel. Miss Annie E. Brooks, organist. Collection, good.

SHREVEPORT, LA., W. R. Butler, Pastor.—Easter was a great day at St. Paul church. The Sunday School raised \$14.60; church, \$92.50; total, \$106.50, with \$25 to be paid in on April the 7th.

GULFPORT, MISS., J. A. Patterson, Pastor.—We observed Easter as a great day. The program was well rendered. A good crowd was present. Collection, \$16.56.

VICKSBURG, MISS., L. W. Price, Pastor.—Easter was a great day in Wesley Chapel. Superintendent W. D. Perkins carried out an excellent program. Total collection, \$22.66.

HOBSON CITY, ALA., L. W. Goodson, Pastor.—Under the efficient leadership of the Superintendent, Mrs. E. J. Fisher, a pleasing program was rendered. Collection, \$10.10.

HUNTSVILLE, ALA., L. D. Williams, Pastor.—The Easter exercises were excellent under the direction of Superintendent Dr. L. R. Fearn. Collection, \$51.00.

ROSEDALE, LA., Z. J. Augustus, Pastor.—A very happy day throughout was the Easter Sabbath. Collection, \$19.50.

JACKSONVILLE, TEX., L. L. Neal, Pastor.—Inspiring services, splendid program. Collection, \$16.88 at Pine Grove Church.

LONE OAK, TEX., G. E. Tyler, Pastor.—The Easter program was rendered with much credit to the worthy Superintendent, Miss I. B. Hopkins. Collected for missions \$8.20.

BASTROP, LA., S. Mc. Gruer, Pastor.—Easter was well observed; school rendered good program. Collected for missions \$15.00.

AMORY, MISS., J. J. Johnson, Pastor.—Easter was a day long to be remembered in Amory. Realized \$165.00.

SAVANNAH, GA., CIRCUIT, Miss M. M. Troutner.—At Speedville Chapel the day was happily observed. Sermon by the Rev. Abram Galashaw, of the First Baptist church. Offering, \$5.60.

CORSICANA, TEX., E. C. Henderson, Pastor.—At St. Andrew Chapel the exercises were nicely carried out. The school raised \$2.23.

CEDAR KEYS, FLA., H. W. Austin, Pastor.—Observed the day at Cedar Keys and Rosewood. Excellent programs. Raised for missions, \$27.00.

CLARKSDALE, MISS., G. J. Dobson, Pastor.—Easter was observed in grand style. Sermon by the pastor. Collection, \$30.00.

ROSENEATH, MISS., William Morrison Superintendent.—Easter Exercises were highly entertaining. The program was under the efficient management of Professor K. A. Scott. Music was conducted by Miss Mary V. Johnson. Collection, \$13.08.

PERTH, MISS., K. R. Johnson, Pastor.—Excellent rendition of the Easter program. Benevolent collection, \$5.15.

SHREVEPORT, LA., T. Norris, Pastor.—Easter was indeed a great day at Fairfield Church. Largest congregations in ten years. Collection, \$38.73. Jas. Hutchinson, Superintendent.

SHELLMOUND, MISS., CIRCUIT, C. Butler, Pastor.—

Easter was largely celebrated. Collections: Mt. Nebo, Mrs. H. A. Holman, Superintendent, \$41.77; St. Paul, W. M. Murrell, Superintendent, \$34.42; total, \$76.19.

MARSHALL, TEX., Mrs. J. E. Bryant.—Raised on Easter Sunday \$522.85, the best rally ever held in Marshall. Paid Board of Church Extension \$320.00.

MINTER CITY, MISS., W. H. Golden, Pastor.—The Eastertide was a season of rejoicing. Program finely executed. Total collection, \$55.85.

HAHNVILLE, LA., J. D. Wilson, Pastor.—The dawn of Easter brought a spirit of joy and gladness and happy was the celebration. Collection, \$17.00.

LINERTY, MISS., I. C. Rucker, Pastor.—All services were in harmony with the day. Program very pleasing. Collection, \$5.35.

SILVER CITY, MISS., CIRCUIT, C. H. Johnson.—Impressive were the services, instructive and attractive the program. N. Randall, Superintendent. Collection, good.

MAYSFIELD, TEX., J. H. Timmons, Pastor.—Splendid exercises, large audiences, good results. Raised for missions, \$10.35.

COVINGTON, LA., W. S. Riggen, Pastor.—The Sabbath school raised on Easter \$6.00 benevolent money. It was a happy occasion with the children. A. Martin, Superintendent.

CAVE SPRING, GA., S. B. Beauford, Pastor.—Easter was a great day in Cave Spring. In spite of the inclement weather \$51.35 was realized.

BOONEVILLE, LA., M. P. Franklin, Pastor.—The recent Easter occasion was the greatest of its kind in the history of the church. Collection, \$25.00.

SHADY GROVE, LA., L. Estavan, Pastor.—The Sunday School rendered an excellent program. Total collection, \$32.61.

GREENVILLE, MISS., J. A. Slate, Pastor.—Easter observed at Revels Memorial. Great credit is due Miss Nannie Fullilove, organist. Raised for missions, \$7.85. E. C. Pierre, Superintendent.

BARNET, MISS., Boston Johnson.—Easter was celebrated in splendid style. Address by the principal of the Barnet school, Miss Katie Tatum.

SEELEY, TEX., W. A. Parks, Pastor.—The day was happily observed. Good program at St. Paul. Collection, \$18.42.

BESSEMER CITY, N. C., A. G. Jenkins, Pastor.—The well laid plans for large results at Bessemer and Kings Mountain were frustrated by the downpour of rain during the day. Collection, \$7.00.

GRENAOA, MISS., W. H. Gilliam, Pastor.—The Superintendent, J. H. Phillips, rendered an excellent program on Easter. Collection, \$256.87.

SULPHUR SPRINGS AND WINNSBORO, TEX., T. Moore, Pastor.—The five clubs, under the following captains, raised: W. L. Locket, \$12; A. Person, \$10; W. M. Stewart, \$5.75; Rev. T. Moore, \$10; Jeff Tabb, \$15; total, \$52.75.

ROCKWOOD, TENN.—Easter was a success. The program rendered was the best in the history of the church. Collection, \$5.30. Miss Beulah Skinner, Manager.

LAKE ARTHUR, LA., T. B. Oville, Pastor.—Easter was a joyous day. A splendid program was carried out. Over twenty children spoke. Collected for missions, \$5.00.

SHUQUALAK, MISS., G. W. Baker, Pastor.—Easter was observed here. Collections: Asbury, \$8.50; St. Peter, \$5.50; Mt. Ara, \$3.50; total, \$17.50.

WACO, TEX., A. T. Jackson, Pastor.—Andrews, Majors and New Zion observed Easter in splendid style, realizing \$16.00 for missions.

CARTHAGE, MISS., J. W. Dudley, Pastor.—The Easter program was rendered April 7th, under the able direction of Superintendent O. S. Langston. The collection will exceed \$6.00.

HOLLY SPRINGS, MISS., E. F. Scarboro, Pastor.—Easter Sunday was indeed a success for Asbury Sunday school. The program was the best that has been rendered in years. And financially she still carries the banner of the upper Mississippi Conference and the state of Mississippi. Under the leadership of Superintendent J. J. Elliott the fourteen classes laid upon the table over \$300.00, collected by these classes in the last two months.

"His way is best

I may not know the reason

Of all the darkness I am passing through;

But this I know, that every testing season

He makes a blessing, if to Him I'm true,

And so I rest."

PERSONALS

Pursuant to a call the Presiding Elders of the Tennessee Conference met and organized a Presiding Elders' Council. The object of the meeting was briefly stated and the following officers were chosen: Rev. W. R. Smith, D. D., Presiding Elder Nashville District, President; Rev. B. J. Meredith, LL. D., Presiding Elder Lexington District, secretary; Rev. S. M. Utley, Presiding Elder, Treasurer. The meeting will take place on Wednesday after the first Sunday in each Quarter. The seat of the next Council is Murfreesboro. The object of the Council is to bring about a united effort for the advancement along all lines of church work and the uplift of the people generally; the best methods of holding revivals and of raising benevolences and also paying off church debts; the District work and its needs. Upon the request for a new district the Council agreed that a New District was very necessary. Rev. Booth asked the Council to cooperate with the Cumberland River District in the Epworth League Convention after which the Council adjourned.

Miss Mattie Kelly's recital, for the benefit of Wesley Methodist Episcopal Church, Vicksburg, Miss., took place at the church on Thursday night, March 28th and was a grand success in every particular. The solo by Miss Webster was quite a hit. Prof. Bowman's bass solo was rendered in grand style. Miss Kelly's solos seemed sweeter than ever. Miss Mamie Campbell's recital of "Little Brown Baby" was very beautifully rendered. The quartette composed of Miss Emma F. Scott, Mrs. Flora D. McAllister, Mr. J. D. Johnson and Mr. J. L. Johnson rendered a number of beautiful selections. Dr. Lucas of Port Gibson, Prof. Reynolds and Miss W. E. Mollison with violins and the piano charmed the audience with their sweetest selections. Miss T. A. Johnson captured the house in her recital of "Lias." The door receipts were \$35. The pastor, Rev. L. W. Price, in behalf of the church extends thanks to all who in any way contributed to the great success by Miss Mattie Kelly's grand recital.

The Rev. L. W. Price, pastor of Wesley Methodist Episcopal Church, Vicksburg, Miss., reports a grand success in his Easter exercises. The superintendent Mr. W. D. Perkins and Miss Emille Johnson deserve the highest praise for the manner in which they conducted the program. Rev. Mr. Price's army reported \$102.05 and Mr. Perkins' Sunday School \$121.50 which gave the banner to the superintendent and teachers. Grand total collected \$223.55. Miss Mattie Kelly rendered a very sweet solo. The choir led by Mr. J. D. Johnson surpassed itself.

At St. Paul Methodist Episcopal Church, Shreveport, the Rev. Wesley R. Butler, pastor, a glorious revival has just closed with 32 converts and 14 reclaimed.

Prof. P. E. Brown, of Wiley University, was with the membership of St. Paul Church, Texarkana, Texas, Easter Sunday, addressing at the morning service a large and appre-

ciative congregation. Mrs. E. H. Holden presented a superb Easter program. In the collection of \$150.00, raised by classes, Mrs. J. Reesmaa lead with \$38.00, Mr. J. M. Scott following with \$30.00.

Presiding Elder J. J. Obee preached the Resurrection sermon at Newmau Memorial Sunday, March 31st, in his usual strong and convincing way. There were two additions to the church membership, at this service.

Our church at Sildell, La., the Rev. A. B. Harris, pastor, received on probation, during Easter Sabbath, from the 10 day's revival, four converts and two reclaimants. Baptisms, two. The trustees rally of previous date, netted \$60.00.

On Easter Sunday the tribes of Andrews Chapel, Fort Worth, Texas, raised, under the following captains: Mrs. L. A. Parker, \$25.92; Mary Gibbons, \$20.56; Ellen Foot, \$18.95; M. L. Boon, \$11.80; L. A. Cheatnam, \$13.52; E. J. Johnson, \$0.50; Hattie Kirkpatrick, \$22.85; L. E. Echols, \$24.00; Mrs. Rogers, \$8.75; Mrs. Wright, \$16.82; Sunday School, \$18.00; total, \$186.50. The Rev. A. Brown is pastor.

At Crawford, La., on Easter Sabbath a great time was had: Four converts and one backslider spoke, five joined the church, one child baptized. Up to the present ten converts and eight backsliders have joined the church during the two weeks' effort and about 45 are yet at the altar. In one month 24 members have been added to the church roll. The people are interested and in hearty accord with Pastor H. J. Wright.

There are several bright and willing little workers of our church at Decatur, Ga., where the Rev. W. J. Sagoes has charge. Elizabeth Kilgo, ten years of age, raised toward the Easter offering \$3.70, while eight-year-old Isabelle Wilson brought in \$1.50. Let others follow.

The members and friends of Griffin Chapel, Starkville, Miss., were generous in their contributions on Easter Sunday, Messrs. G. W. Bell, J. H. Austin, L. A. Paton giving \$5.00 each, Mesdames R. Bell, Lella Austan, J. H. Love and E. C. Collier \$2.00 each; Margaret Lucas and Wallace Auston, \$1.50 and \$1.00 respectively. The Rev. E. C. T. Troupe has charge of Griffin Chapel.

The Rev. G. W. Arnold, D. D., Secretary of the Stewart Missionary Foundation for Africa, spent Easter in Grantville, Ga., preaching and lecturing in John Wesley Church to the great pleasure and profit of large audiences.

The recent session of the quarterly conference in our church at Attalla, Ala., was a very satisfactory meeting, all reports indicating a decided advance along all lines. A total of \$188.51 was raised during the quarter. The Rev. J. W. Wright is pastor and the Presiding Elder is the Rev. J. W. Thomas.

The rally held at St. James Methodist Episcopal Church, East Thomas,

Ala., March 10th; netted \$61.58. The pastor, the Rev. A. Callahan, having been sick for four weeks, the services were conducted by visiting ministers, Brother McCallie, Rev. I. H. Ham and the Rev. Mr. McGill preached during the day. This is a mission point with a small membership.

The Rev. S. Jossel, our pastor at Ocean Springs, Miss., writes, "On the 24th of February we raised the sum of \$52.00 to purchase a bell for the church and of this amount Miss Lillian Stuart raised the sum of \$26.50. Pastor and people raised the remainder. We want the conference to know what this loyal people are doing, at West Pascagoula where the church was blown down by the September storm, the good people with only 20 members raised on the 4th Sunday in March \$133.00 towards building and we will commence just as soon as we can get a workman."

Mrs. Everett, wife of the Rev. J. H. Everett, died in Starkville, Miss., April 4, 1907, at the advanced age of 72 years. She was a member of Rockhill Church. Seven children and many friends survive her.

The revival effort of three weeks held by Pastor J. M. Deas on his work in Ocala, Fla., closed with the result of thirteen converted, and five reclaimed. The pastor preached a splendid sermon during Sunday, April 7th. Collection for that day \$22.30, on pastor's salary.

At our church in Carthage, Miss., Easter Sunday Prof. A. B. McFadden and Ed. Rushing were the principal speakers. Brother Whittenton offered a nice hand Bible to all giving 50 cents in the collection. Those who won the gift are: Clara Wilder, Essie Gill, Martha Johnson, Will Gray, Lundy Dotson and John Robins. The Dudley is pastor.

Doings of the Workmen

ALABAMA

Mobile, A. W. McKinney, pastor.—Easter Sunday being the quarterly meeting occasion, the Rev. P. G. Golns was with us and preached two able sermons and administered the Sacrament of the Lord's Supper to a large number. Total sum raised for missions was \$31.00, besides the quarterly collection for the elder, which was \$25. The presiding elder expressed himself as being well pleased with the progress made during the quarter. About \$300 had been raised and paid on repairs and old debts and the parsonage neatly furnished at a cost of \$200. The total amount for all benevolent purposes up to date is \$56. We hope to double this by the district conference.

LOUISIANA.

Shreveport, St. Paul.—Easter was a high day in St. Paul Church. At 3:30 o'clock a. m., the Rev. Dr. R. E. Jones of the SOUTHWESTERN CHRISTIAN ADVOCATE, preached the Resurrection sermon to a crowded house. In the afternoon Easter exercises by the Sunday school. At night thirty converts and three backsliders were received into the church on probation. St. Paul has entered into a determined warfare against sin and the evil one. There

The Royal Baking Powder costs only a fair price per pound, and is cheaper and better at its price than any similar article in the world. It makes more, better and more healthful food.

There is danger of alum in the lower-priced powders.

age committee of the Methodist Episcopal Church, Huntsville, Ala., gave a banquet in honor of the pastor, the Rev. L. D. Williams. Seventy-five of Huntsville's best citizens were present. Mesdames L. B. Brown, T. S. Dunagan, Miss Susie P. Mastin, M. J. Scruggs, M. B. Carter, N. L. Blonden, A. E. Douglas and Mrs. Mary Gray was the committee.

(It is not our habit to publish such lists as the following as our columns are always too much crowded. But we are with the children and desire to encourage their every good effort, so we break a rule for our little friends of the Methodist Episcopal Church at Attala, Ala., who raised on Easter Sabbath the following sums.—Ed.):

Velma Copeland, 20c; Bernice Banks, 75c; Mayzo Alford, \$1.05; Sudie Swafford, \$1.08; Lena Woodards, \$1.30; Sallie A. Moore, \$1.50; Jessie Myatt, \$1.55; Essie Alford, \$2.25; Ophelia Alford, \$2.25; Hattie L. Alford, \$2.73; Jamlo Wright, \$3.10; Cio P. Alford, \$3.15; Addie D. Wright, \$5.00; Little Frank Logwood, \$1.46; Burdell Myatt, \$1.50; public collection, \$4.25; total, \$33.42.

could not have been a more befitting climax for the close of the glorious Easter-tide than the lecture by Dr. Jones on Monday night, the 1st inst. The lecture was held under the auspices of the union of St. Matthew African Methodist Episcopal, St. James and St. Paul Methodist Episcopal churches. The capacity of St. Paul church was taxed to seat the representative and intelligent audience. The exercises were opened with devotion by Rev. H. Daniel, presiding elder Shreveport District; Rev. F. T. Chinn of St. James, and Rev. J. H. Martin, the popular pastor of St. Matthew African Methodist Episcopal Church. Rev. W. R. Butler as master of ceremonies made a few remarks and introduced Mr. P. W. Kinchen who, in a brief address extended a cordial welcome to the speaker, whose subject was "The American Idea." The audience, to show the speaker how much his efforts were appreciated, liberally donated \$25. Music was rendered by the choir of St. Paul, assisted by Mr. and Mrs. Murphy, of St. James. Prof. Jas. R. Morgan presided at the organ. —P. W. Kinchen.

MALARIA MAKES PALE BLOOD.
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

BATON ROUGE DISTRICT CONVENTION.

The first session of the Ladies' Aid Convention convened in Wesley Chapel Methodist Episcopal Church, Baton Rouge, Thursday, April 4-5. The meeting was called to order by Mrs. A. Williams, vice-president. Devotional exercises conducted by the Rev. J. W. Turner, presiding elder. The following were elected district officers: Mesdames A. T. Berryhill, president; N. L. Payne, vice-president; A. V. H. Ford, secretary; A. Williams, assistant secretary; V. B. Spears, treasurer; J. Thomas, chaplain, V. L. Lunn, assistant chaplain. Quite a number of delegates were present. Visitors introduced: Mrs. Harris, of St. Mark, Baton Rouge, who gave a short talk; Prof. Blundon, of the Live Oak School, who made a brief and earnest lecture touching the Mission work. At 3 p. m., a very able sermon was preached by the Rev. G. A. Payne, pastor of Port Allen, after which a literary program was rendered. Able papers by Mrs. A. Williams and Mrs. V. Ferguson, "The Woman in the Home," by Mrs. N. L. Payne, and Mrs. E. Thomas, was very appropriate and interesting, as was "Christian Training in the Home," by Mrs. A. V. H. Ford. Miss Lodee Carter read a well prepared paper on "Christian Education Makes Better Homes." Wesley choir rendered beautiful music. The address to the Ladies' Aid Society by the president, Mrs. A. T. Berryhill, was interesting and helpful. At 7:30 p. m. sermons by Revs. H. C. Gair, J. L. Augustus and F. D. Thomas. Rev. F. B. Cooper was elected delegate to the Alexandria District Missionary Convention. The Rev. J. J. Ohee, presiding elder of the Alexandria District, delivered a fine address touching the intelligence of the race, which was ably responded to by Rev. T. B. Cooper. The Rev. Mr. Whittenburg, pastor African Methodist Episcopal Church, gave his presence and assisted in every way during the session. Welcome address in behalf of Wesley Chapel by Mrs. A. T. Berryhill; address in behalf of St. Mark by Miss D. M. Cooper. Letter of greeting received from the South New Orleans District, signed by Mrs. B. M. Hubbard. A very significant and timely paper was read on Missions by Rev. J. H. Rylander. Instrumental music, by Miss E. Williams. Dr. G. G. Logan, Field Secretary of the Missionary Society, delivered a strong address on "Missions." The convention was well attended during the entire session. An address to the convention by the Rev. J. W. Turner, presiding elder, was full of thought and inspiration. He is a worthy presiding elder. Closing address by Dr. G. G. Logan. Next convention will convene in New Roads. Total raised during convention, \$250.

A. V. H. FORD.

THE GULF COAST COLORED TEACHERS' ASSOCIATION.

The colored teachers of Jackson, Harrison and Hancock counties met at Pass Christian, Miss., Friday, March 22, and organized a joint teachers' association, the prime object being to secure better results in the school-room, and to bring about more co-operation between parent and teacher, to secure better attendance in the schools and to arouse general interest along educational lines. Some forty teachers enrolled as active members. Prof. J. W. Randolph, of Pass Christian, was elected president, Prof. H. C. Hiedleburg, secretary, and Prof. A. E. Perkins of Biloxi, reporter. A more enthusiastic meeting of educational workers has never assembled. Intense

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Thousands of Men and Women Have Kidney Troubles and Never Suspect It.

To Prove What the Great Kidney Remedy, Swamp-Root, Will Do for YOU, Every Reader of The Southwestern Christian Advocate, May Have a Sample Bottle Sent Absolutely Free by Mail.

If you are sick or "feel badly," begin taking the great kidney remedy, Dr. Kilmer's Swamp-Root, because as soon as your kidneys begin to get better they will help all the other organs to health. A trial will convince anyone.

Didn't Know I Had Kidney Trouble

"I was out of health and run down generally; had no appetite, was dizzy and suffered with headache most of the time. I did not know that my kidneys were the cause of my trouble, but somehow felt they might be, and I began taking Swamp-Root. There is such a pleasant taste to Swamp-Root, and it goes right to the spot and drives disease out of the system. It has cured me, making me stronger and better in every way, and I cheerfully recommend it to all sufferers."

Gratefully yours,
MRS. A. L. WALKER, 331 East Linden St., Atlanta, Ga.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering and many fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; make your head ache and back ache, cause indigestion, stomach and liver trouble, you get a sallow, yellow complexion, make you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

To overcome these troubles take Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

How To Find Out.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there is a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

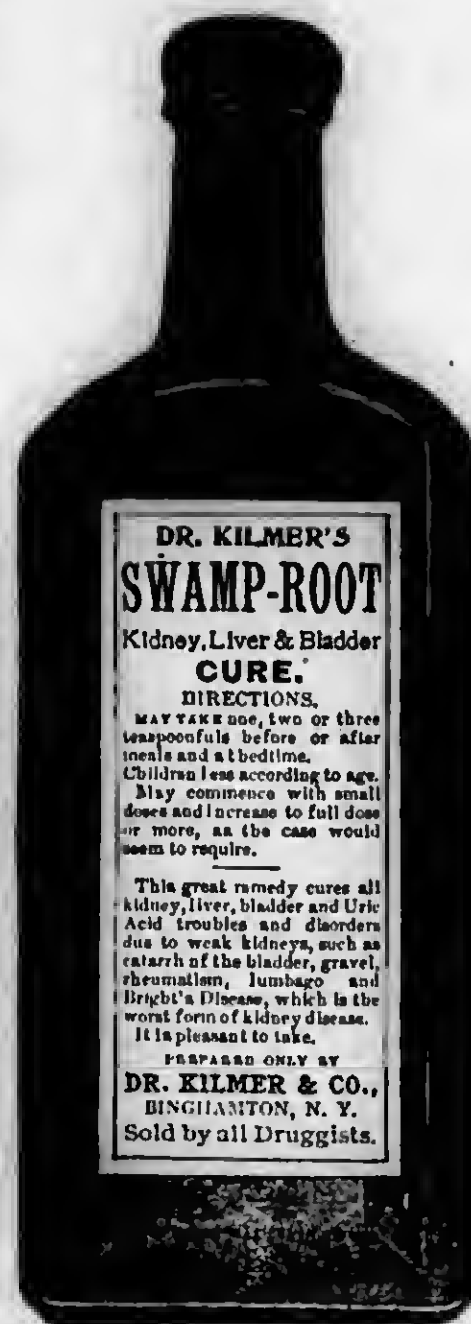
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In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the SOUTHWESTERN CHRISTIAN ADVOCATE.

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interest pervaded every step. Each teacher seemed to bring an idea and volunteered any required service. The meeting opened with the patriotic song, "My Country, 'Tis of Thee." A word of prayer, mingled with fervor, was offered by Rev. W. E. Bowen. Prof. Randolph then stated the object of the meeting. The ministry was represented in the person of the eminent divines, Revs. J. L. Pratt and J. B. Brooks of the Methodist Episcopal Church, and the Rev. Mr. Bowen of the Baptist Church, all of whom made instructive and inspiring addresses. Prof. I. W. Crawford, who is a master of language as well as oratory, spoke in behalf of the committee that inaugurated the movement. His speech was a telling one. Suggestions were made by Profs. G. W. Brown, Hardy, and A. E. Perkins and H. C. Hiedleburg. A pleasing feature of the meeting was the presence of the large number of represented in the persons of the eminence, refinement, beauty and grace were not lacking. Talks, freighted with much thought and wisdom, were made by them. After a thirty minute intermission, during which time

a healthful and highly enjoyable repast was served by the generous patrons and teachers of the Pass, the association re-assembled and began constructive work. Officers made permanent were as follows: President, J. W. Randolph; vice-president, G. W. Brown; secretary, H. C. Hiedleburg; assistant secretary, Miss Alice Moffit; librarian, Mrs. Hulda L. Vault; treasurer, Miss Fannie C. Williams; reporter, Prof. N. E. Perkins. Committees on constitution and by-laws and program were appointed. A resolution offered by Prof. Brown, thanking Prof. Randolph and his hospitable people for their courtesies to the association, was adopted. Prof. I. W. Crawford suggested that in view of the fact that Prof. A. E. Perkins was the originator of the movement out of which the association has grown, that public mention be made of the same. On motion a committee was appointed to confer with the county superintendents regarding a summer institute for teachers. It was agreed that State Superintendent Whitfield be invited to address the next meeting, which is to be held in Gulfport, May 4. The Christian



(Swamp-Root is pleasant to take.)

Advocate was made the official organ of the organization. Prof. Randolph then made a stirring and profound speech, touching the teacher as a shaper of a nation's destiny—the teacher's burdens, how little is known and appreciated of his worth to civilization. It was a wise and forcible talk. It closed with a beautiful tribute to the ladies, which in its zeal, rhetoric and polish, revealed in him the matchless gallantry of the immortal Lincoln. The organization foreshadows a great educational awakening on the Gulf coast of Mississippi, which is needed everywhere over this country among our people.

A. E. PERKINS.

A WORTHY WORK.

I desire to give to the readers of the Southwestern a short description of the work which I, a student of Samuel Huston College, have done in a needy part of South Austin. I have long since concluded that the ministry is in need of prepared young men who are willing to go out into the country or needy parts of cities, and build churches, labor among people who are without advantages and start them thinking about religious and educational matters. Feeling that I might do a little something for the cause of Christ in this way, I have assumed the responsibility of building a little church in a needy community in South Austin, about two months ago. In this brief time I have brought the people of the community together, and though they formerly had no place in which to worship, we have rented a little house in which to hold our meetings. Great enthusiasm pervades the little flock and we have in the last month succeeded in raising \$84.78 for the erection of a permanent building in which we shall be able to call our own. The Presiding Elder held our quarterly conference on March 21st, and we paid his claims for the first quarterly conference. The Sunday school has been brought to the doors of the little boys and girls of the community, a blessing which has not been theirs in former years. Each week, we have the old fashioned prayer meeting and voices may be heard ascending heavenward in song and prayer. We are now in a position to do great good and I appeal to the brethren of our great church to heed the call of a brother struggling to build a church of God in the high-way and hedge to save precious souls. We are in need of assistance and an amount you may feel disposed to give will be greatly appreciated. A dollar invested here in God's name will bring great returns, I verily believe. Yours in the cause of Christ—T. W. Rice, Samuel Huston College, Austin, Tex.

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GIVE NATURE A CHANCE.

The strongest minds have gotten their inspiration direct from Nature. Nature is the great teacher of mankind. We can look to Nature for all our needs. In the recent Russo-Japanese war the surgeons of the Japanese navy and army discovered that wounds would heal more rapidly and with better success if left to Nature. They washed the wounds with water which had been boiled and thus sterilized—then bandaged the wounds with clean linen—no powerful drugs or antiseptics were used in their first aid to the injured. Such methods resulted in the loss of only 32 out of 682 men treated in a naval hospital for their wounds. It is only from lack of observing Nature's laws that most of us suffer at one time or another from indigestion, impure blood and a generally run-down system. Our remedy lies in Nature's laboratory—deep in the fragrant woods—where are many American plants, the roots of which when properly treated will supply a health-giving tonic.

Many years ago a physician who had an extensive practice among the afflicted made a striking departure from the usual methods of his confreres in medicine—he went straight to Nature for the cure of those stomach disorders which resulted so often in an anemic condition, or impure blood, loss of appetite, pale or pimply skin, feeling of lassitude and weakness. He found that the bark of the Black Cherry-tree, the root of the Mandrake, Stone root, Queen's root, Bloodroot and Golden Seal root, made into a scientific, non-alcoholic extract by the use of glycerine, made the best alternative tonic. The refreshing influence of this extract is at once apparent in the recovered strength of the patient—the vital fires of the body burn brighter and their increased activity consumes the tissue rubbish which otherwise may poison the system. This alternative and tonic extract has been found to stand alone as a safe, invigorating tonic, as it does not depend on alcohol for a false stimulation, but is *Nature's own method* of strengthening and cleansing the system. It tones up the stomach and the blood in Nature's own way. It is well known all over the world as Dr. Pierce's Golden Medical Discovery. The name was given to this vegetable compound because one of the important ingredients was Golden Seal root. * * * Such an authority as Dr. Roberts Bartholow, of Jefferson Medical College, says "very useful as a stomachic tonic. Cures catarrh of the stomach and headaches accompanying the same." Dr. Grover Coe, in his book Organic Medicines, speaking of Golden Seal root, says that "as a liver invigorator it has few equals." Further he says, "In chronic inflammation of the bladder we deem it one of the most reliable agents of cure. As a tonic in the convalescing stages of fevers, pneumonia, dysentery and other acute diseases Hydrastis (Golden Seal root) is peculiarly appropriate."

Dr. Coe continues: "We would here add that our experience has demonstrated the Hydrastis or Golden Seal root to be a valuable remedy in bronchitis, laryngitis, and other affections of the respiratory organs."

"Of service in chronic catarrh of the stomach and bowels following abuse of alcohol, a tonic after malarial fever. Has a distinct, anti-malarial influence. Good in all catarrhal conditions, as uterine catarrh, leucorrhoea, etc. Is a curative agent in chronic dyspepsia."—Hobart A. Hare, M. D., University of Pennsylvania.

Prof. John M. Scudder in Specific Medication says: "It stimulates the digestive processes, and increases the assimilation of food. By these means the blood is enriched, and this blood feeds the muscular system. I mention the muscular system because I believe it first feels the increased power imparted by the stimulation of increased nutrition. The consequent improvement on the nervous and glandular systems are natural results."

In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states."

After many years of study and laboratory work Dr. R. V. Pierce produced the most happy combination of this Golden Seal root with other efficacious roots—enhancing and increasing in curative power these native plants from our American forests by the addition of chemically pure glycerine, of proper strength, which is far better than alcohol, both for extracting and preserving the medicinal principles residing in plants. Glycerine itself is useful in medicine to subdue inflammation and by cleansing the membrane of the stomach of abnormal secretions aids in the cure of dyspepsia, and stomach and intestinal troubles.

The People's Common Sense Medical Adviser, 1008 pages, is sent free, on receipt of stamps, to pay expense of mailing only. Send 21 one-cent stamps for the book in paper covers, or 31 stamps for the cloth-bound volume. Address Dr. R. V. Pierce, 663 Main Street, Buffalo, N. Y.

No one who does not enjoy work can truly enjoy anything else.—President Raymond.

Doings of the Workmen

MISSISSIPPI.

ZEBULON, WESTERVILLE CHARGE, W. A. Moore.—We held our first quarterly conference Feb. 23-24, at Souls Chapel, with Rev. S. H. Nevils, presiding elder, in the chair. He made a lasting impression upon his congregation. The conference session was a splendid one, notwithstanding the inclemency of the weather. Reports showed the work to be alive and striving to be up on all lines of duty. A grand reception was tendered the elder and the officers by the sisters. Every interest of the church was looked after. Paid the elder in full. Raised in the conference for all purposes, \$16.80. This is our pastor's second appointment at this place and we welcome him gladly, believing him to be the man for this place. Sunday was a great day in Soule Chapel. The elder's eloquence held his large congregation spellbound.

CARTHAGE, J. W. Dudley, pastor.—We were suddenly aroused the evening of March 15 by an unexpected noise of a mighty storm that struck the parsonage. We appreciate such storms, for our table was loaded with good things and we invited the stormers to return early. On Saturday Dr. J. C. Hibbler held our first quarterly conference and on Sunday we saw the largest crowd that has gathered since I have been on the work. The Doctor's two great sermons will never be forgotten. Paid the elder in full and had a surplus for the pastor. The trustees are planning to rebuild or remodel our church at this place. Thus, you see, Carthage is progressing onwards.

NETTLETON and PLEASANT GROVE, D. D. Ried, pastor.—On March 2, with Dr. W. C. Clay in the chair, our first quarterly conference was held, and the majority of members of the quarter were present. Great things are expected and planned for. The presiding elder preached a practical, logical, instructive and helpful sermon. The people are all happy, gratified and satisfied over the entire situation. Thus we are looking forward to greater and better things this year. Paid the elder in full, \$16.50; Improvements, \$30; pastor for the quarter, \$46.13; total, \$92.03.

DIXON, W. D. Slaughter.—Our first quarterly conference convened March 16-17, with the Rev. McMorris presiding. Most of the officers were present with good reports. Every indication pointed to a successful year's work. Quite a crowd came out on the Sabbath to hear the word of God. The elder preached an able sermon, which held his audience spellbound. Paid presiding elder in full, \$15.50. Everything looks fair for a great year's work.

EUPORA, E. D. Cameron, pastor.—We are doing well among the good people of Eupora. We found things in good shape and we are still on a boom. Our twelve tribe rally, which we had in our church in Eupora last Sunday, March 17, was a success. Each tribe was required to raise at least \$10. The result of the rally was as follows: G. W. Brantley, \$7; A. Brown, \$18.40; A. G. Greenlee, \$1.85; Jency Alrledge, \$6.80; A. U. Marshall, \$13.20; E. D. Alrledge, \$6.60; W. M. Ford, \$10.80; H. Harvey, \$12.25; H. E. Embry, \$27.50; Alice Norris, \$13.15; Lewis Alrledge, \$6.75; M. F. Ford, \$30.75; total for the tribes, \$155.25; public collection, \$44.95; total for the rally, \$200.

Aberdeen News.—The Ladies' Aid gave a supper on a recent Friday night and raised a very good sum. Misses

Turn of Life

Weak women, sick women, suffer, at this time, from pain and misery, that may leave them tortured invalids for the rest of their lives. To help you pleasantly over this dangerous period, into the comfortable harbor of health, during the remainder of your life, take

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describing symptoms and stating age. We will send you FREE ADVICE, in plain, sealed envelope and a valuable book "HOME TREATMENT FOR WOMEN." Address: Ladies' Advisory Dept., The Chattanooga Medicine Co.,

Lizzie Buckingham and Cella Hernon have returned from Corinth. Mr. E. D. Coleman made a business trip to Holly Springs recently. Mrs. D. A. Harrill has been on the sick list; she is improving.

Duck Hill, R. W. Baker.—March 16-17 was held our first quarterly conference, with our new presiding elder, Rev. N. R. Clay, in the chair. Nearly all officers were present with written reports. We have a true leader and a Christian gentleman in the person of Rev. D. Vanderford, pastor. We have raised for all purposes this quarter, \$53.55; 53 souls bowed at the altar and partook of the Sacrament. Elder Clay preached a wonderful sermon on Sunday morning. We paid the elder in full.

Garlandville, R. B. Anderson, Pastor.—This is a small membership. When I went to the Annual Conference at Brookhaven, Miss., my membership was 208, 29 moved off and two died, which leaves the membership on this circuit 177. Our first quarterly conference convened in Mt. Zion Methodist Episcopal Church, March 7, Rev. W. McMorris, presiding elder, in the chair. The officers present made good reports. The pastor's salary was fixed at \$400; presiding elder, \$62. Elder W. McMorris preached at night to the delight of all. Paid pastor this quarter, \$25.25; paid elder, \$14.25; for missions, \$1.30; total, \$40.80.

Beverly.—In Magnolia Methodist Episcopal Church our first quarterly conference convened March 31-April 1, with Dr. B. F. Woolfork, presiding elder, in the chair, and many of the officers present. Every one seemed encouraged. We were blessed with two strong sermons by our elder.

Goodman, Georgeville Charge, O. Gillespie, Pastor.—I reached my work January 15. My people received me gladly. On Friday night, Feb. 15, a storm came to the parsonage led by a young lady, Miss Nannie Ward, of the Baptist Church, and a host of others both Methodists and Baptists, leaving many nice things for the pastor. Monday night, March 4, another party visited the parsonage, led by Brother Watkins, other members and friends,

leaving 246 pounds. On the first Sunday in March we raised at Georgeville \$43.55. Money raised for all purposes, \$18.55.

Pearlington, W. A. Daniels, Pastor.—The chances for a bright and successful year in Holmes Chapel looks very promising. The Rev. H. W. Woods brought with him new life to the church, Sunday school and Epworth League, both Senior and Junior, and to all the different departments of the church. The officers of the church are more active and more attentive to duty than ever before. We are blessed to have such an excellent choir under the management of Mrs. H. L. Vaultz, one who never tires of working for the church and for the Master. We purchased a \$15 Bible. We are fortunate to have the co-operation of our good Baptist people in our League, and in various ways they share their friendship.

Lumberton, W. McNeil, Pastor.—We are at work on our church at Poplarville, which was destroyed last September. Have the frame of the church ready for the weather boarding. We will begin on our church at Purvis in a short time. Have \$20 on hand and 1,500 feet of lumber. W. M. McCall is hard at work raising money to build the church at Purvis. Rev. R. N. Jones, presiding elder, held our first quarterly conference March 2-3. The elder preached to the satisfaction of all. We paid him \$18.25. The following ladies, Mesdames L. I. Hall, Mary Sandifer, Amelle Franklin, Jennie Hutton, Jane Jefferson, Emma Coleman, George Osborn, Ether Smith, donated \$5 each to Lumberton Church. Total, \$35. Mrs. Carrie Jefferson, Maggle McCall and others gave a nice supply of groceries to Pastor W. McNeil.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1093.

Conference Notices

SPECIAL NOTICES.

The Monroe District Preachers Meeting will meet in Sicily Island May 8-9. All pastors of the District are expected to be present.—F. S. Brown, President; C. L. Anglum, Secretary.

FORREST CITY DISTRICT.

SECOND ROUND.

Bledsoe, April 27-28; Park Place, May 4-5; Marlanna, 11-12; Haynes, 18-19; Oak Forest, 25-26; Gill, 26-27; Palestine, June 1-2; Anvergae, 8-9; Augusta, 12-13; Cotton Plant Ct., 15-16; Howell, 21-23; Cotton Plant, 22-23; Brinkley Ct., 29-30; Brinkley, 30-July 1; Crawfordville, 6-7; Marked Tree, 13-14; Jonesboro, 14-15; Caldwell, 20-21; Forrest City, 27-28.

L. G. HODGES, P. E.

GREENVILLE DISTRICT.

SECOND ROUND.

Indianola, May 4-5; Belzoni, 4-5; Bairds, 11-12; Heads and Holly Ridge, 4-5; Sheppardtown, 18-19; Stephensville, 25-26; Cride and Mattoon, June 1-2; Dahomey and Winterville, 8-9; Greenville, 15-16; Itta Bena, 15-16; Gunnison and Rosedale, 22-23; Shelby and Mound Bayou, 29-30; Doddsville and Blaine, July 6-7; Arnold and Boyles, 6-7; Hollandale and Bourbon, 13-14. The first district conference will convene in Samuel's Chapel Methodist Episcopal Church, at Itta Bena, Miss., Tuesday at 10 o'clock a. m., July 23-28, 1907. My Brethren—Our district must take its place with the other districts of our conference. We must raise every dollar for Rust University at the first district conference at Itta Bena, Miss. We are asked to take a collection for Bishop Bashford's work in China, at once, which you will forward to Dr. Homer Eaton, No. 150 Fifth Ave., New York. We must report our benevolence full also. Remember to put a copy of the SOUTHWESTERN in every home upon your charge. Our watchword this year is "a thousand souls for Christ and a thousand dollars for benevolences"—a dollar from every member.

J. W. WINBUSH, P. E.

LEXINGTON DISTRICT.

THIRD ROUND.

Centerville, April 16; Aetna, 17; Allen's Creek, 18-22; Hohenwold, 23-29; Waynesboro, May 7-14; Clifton Sta., 15-20; New Zeal, 16-19; Adamsville and Savannah, 21-28; Warren Chapel (Sta.), 29-June 3; Anna Hoe, 2-4; East Memphis, 5-9; Annesdale, 6-8; Alabama City, 7; Jackson, 11-12; Burdett's Chapel (Sta.), 9-10; Selma, 16-17; Lexington, 22-24; Perryville, 27-30; Mt. Pleasant, July 3-9; Oak Grove, 10-16; Linden, 17-18. Pastors, the year is half gone and the hardships are overpassed. The marvelous advancement made last year is but the evidence of your ability to do great church work. Rev. Daniel Phifer, pastor of Adamsville circuit, has built a new parsonage at Savannah and supplied it with every convenience. He has also put in a beautiful set of pews in the church. Rev. S. J. Jenkins, of Selma, is also building a parsonage, and Rev. W. A. Chapel is building a new church at Hohenwall, a place where we never before owned a foot of ground. Opportunity will not permit me to tell the half. Pastor, let me kindly ask you to raise every dollar of your benevo-

lence and have it ready to report at the next district conference—take your collections as you are requested by each department of our church. Observe Children's Day. Begin in time to do whatever you undertake. Remember the SOUTHWESTERN—you are due to send ten yearly subscribers. Send in your list, at once. You can not afford to lag behind or fall. Let us have a great spiritual awakening followed by a great benevolent landslide at or by next annual conference.

B. J. MEREDITH, P. E.

CLOW DISTRICT.

SECOND ROUND.

Nashville, April 13-14; Elberta and Muddy Fork, 14-15; Murfreesboro, 14-15; Clow, 18-19; Clow Ct., 20-21; Center Point, 20-21; Gordon and Arkadelphia, May 11-12; Caddo Gap, 18-19; Texarkana, 25-26; Wilton, 28-29; Lockesburg, June 1-2; Dequeen and Mexia, 8-9; Horatio and Ashdown, 8-9; Fulton, 13-14; Saratoga, 15-16; White Cliffs, 29-30; Camden, July 6-7; Stamps, 7-8; Texarkana Ct., 10-11; Canfield and Walnut Hill, 13-14; Lewisville, 14-15. Brethren, we are now in the midst of our year's work; some (according to the requested reports), have done well indeed. Let us renew our efforts. It is hoped that each charge will make a round report at the roll call of our Philander Smith College. Dr. Cox is carrying quite a burden and has no one to look to for aid, save the pastors of the conference. Let us hold up his arms. Dr. M. C. B. Mason will be present at the call of the roll.

D. B. HARTON, P. E.

ALEXANDRIA DISTRICT.

SECOND ROUND.

Shiloh, May 4-5; Muson, 5-6; Wiley, 7-8; Melville and Palmetto, 9-12; Waxla, 11-12; Big Cane, 13; Cottonport, 15; Marksville, 16; Richland, 17; Leconte, 18-19; Spring Creek, 20; Alexandria Mission, 21; Pineville, 23-26; Alexandria, 24-26; Colfax, 29; Winfield, 30; Clarence and Mt. Zion, June 1-2; Camp and Union, 2-3; Powhatan, 4; Newtown, 5-6; Natchitoches, 7-9; Cane River, 8-9; Old River, 11; Boyce, St. Paul, 12-13; Boyce, Village, 14-16; Rapides, 16-17; Bunkie, 19-20; Cheneyville, 22-23; Boonville, 21-23; Eola, 24-25; Teche and Macklin, 27-28; Washington, 29-30; Opelousas, 30-July 1; Opelousas Circuit, 2. Brethren, remember the second Sunday in May is New Orleans University Annex Day; raise your full apportionment. Also the second Sunday in June is Children's Day; get programs and begin now to plan for it. The district conference will convene in Alexandria August 21; get ready to report at least three-quarters of your entire benevolences.

JOSHUA J. OREE, P. E.

SOUTH FLORIDA MISSION.

SECOND ROUND.

Hernando, April 27-28; Tarpon Springs, 29-30; Clearwater, May 1; Bradentown, 2-3; St. Petersburg, 4-6; Tampa, 11-14; Key West, 17-21; Miami, 31-June 2; Ft. Lauderdale, 3; Melbourne, 4-5; Ormond, 6; Daytona, 7-9; New Smyrna, 9-10; Lake Helen, 11; Ft. Myers, 15-17; Homeland, 18; Lakeland and Plant City, 22-25; Smithville, 29-30; Orlando, 30-July 1; Woodbridge, 6-7; Sanford, 7-8. Brethren, in a number of our appointments the Lord has wonderfully blessed us, both temporally and spiritually, during the first quarter. Now let us start out as humble instruments in the hands of God to win a larger number of souls to Christ and instead of merely reporting so many were added to the church, we will be enabled to report so many were

What Do They Cure?

The above question is often asked concerning Dr. Pierce's two leading medicines, "Golden Medical Discovery" and "Favorite Prescription." The answer is that "Golden Medical Discovery" is a most potent alterative or blood-purifier, and tonic or invigorator and acts especially favorably in a curative way upon all the mucous lining surfaces, as of the nasal passages, throat, bronchial tubes, stomach, bowels and bladder, curing a large per cent. of catarrhal cases whether the disease affects the nasal passages, the throat, larynx, bronchia, stomach (as catarrhal dyspepsia), bowels (as mucous colitis), bladder, uterus or other pelvic organs. Even in the chronic or ulcerative stages of these affections, it is often successful in effecting a cure.

The "Favorite Prescription" is advised for the cure of one class of diseases—those peculiar weaknesses, derangements and irregularities incident to women only. It is a powerful yet gently acting invigorating tonic and astringent. For weak worn-out, over-worked women—no matter what has caused the break-down, "Favorite Prescription" will be found most effective in building up the strength, regulating the womanly functions, subduing pain and bringing about a healthy, vigorous condition of the whole system.

A book of particulars wraps each bottle giving the formulae of both medicines and quoting what scores of eminent medical authors, whose works are consulted by physicians of all the schools of practice as guides in prescribing, say of each ingredient entering into these medicines. The words of praise bestowed on the several ingredients entering into Doctor Pierce's medicines by such writers should have more weight than any amount of non-professional testimonials, because such men are writing for the guidance of their medical brethren and know whereof they speak.

Both medicines are non-alcoholic, non-secret, and contain no harmful habit-forming drugs, being composed of glyceric extracts of the roots of native American medicinal forest plants. They are both sold by dealers in medicine. You can't afford to accept as a substitute for one of these medicines of known composition, any secret nostrum.

Dr. Pierce's Pellets, small, sugar-coated, easy to take as candy, regulate and invigorate stomach, liver and bowels.

"converted and added to the church," not from other churches, but from the world, during this quarter. Our Mission, Sunday School and Epworth League Convention will be held at Lakeland, July 11-14.

JEFFREY GRANT, Supt.

A CARD.

To the Members of the Louisiana Conference: According to the 1907 Journal just published, I herewith congratulate Sec. Chinn, Price and Treasurer Price upon the same, which is so excellently done. It will be seen from the recapitulated sheets of both the treasurer and statistician on first sight that the Alexandria District only excelled the Monroe District in the matter of raising benevolent money. The foot-note with reference to the other benevolent monies subjoined by the treasurer somewhat explains matters, but in honor to the Alexandria District and the faithfulness and loyalty of her members, I deem it right and proper to call attention to the following table and ask of you to judge in the light of facts and figures whether we are doing our duty. The following table is based upon the equitable apportionment as to full members only per capita and with the other benevolent money left out entirely. Thus arranged the report would be as follows:

New Orleans North District—Full membership, 2,012; amount, \$1,051; per capita, 50¼ per cent.

Monroe District—Full membership, 858; amount, \$414; per capita, 48½ per cent.

Alexandria District—Full membership, 2,448; amount, \$1,165; per capita, 47½ per cent.

Baton Rouge District—Full membership, 3,199; amount, \$1,276; per capita, 39¾ per cent.

New Orleans South District—Full membership, 2,914; amount, \$1,191; per capita, 40.8 per cent.

Shreveport District—Full member-

ship, 3,186; amount, \$1,116; per capita, 35 1-3 per cent.

The above speaks for itself and can be seen at a glance that the largest district as to membership gives less and vice versa. "With honor to whom honor is due," I am yours for right.

J. J. OREE,

Presiding Elder, Alexander District

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The Old Standard Grove's Tasteless Chills Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

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They Live in Our Memory

MISS ELIZABETH WELCH.

The funeral of Miss Elizabeth Welch, of McCune, Kansas, who died at the Emerson Home and School in Ocala, Fla., Saturday night, March 23, was held in the Chapel of the school Tuesday, March 26, at 2 o'clock p. m. Rev. S. A. Huger, pastor of Mt. Pleasant Methodist Episcopal Church at Gainesville, Ala., officiated, assisted by the Rev. J. M. Deas, pastor of the Methodist Episcopal Church in Ocala; Rev. D. M. Baxter, of the African Methodist Episcopal Church in Ocala; Rev. C. C. Carroll, of the Baptist Church, Ocala; Rev. J. W. Ogle, and the Rev. Mr. Loveridge. The three latter ministers named are white brethren. A beautiful program was carried out. The service, largely attended by both races, was unusually sad and impressive. Mrs. Gamble, one of the teachers, presided at the organ and sang beautifully and touchingly, "Angels Ever Bright and Fair." The first Scripture lesson was read by the Rev. Mr. Deas. The 90th Psalm was read by the school. Prayer by the Rev. Mr. Baxter. Miss H. E. Emerson of Briar Cliff Manor, New York, and ex-superintendent of The Boylan Home at Jacksonville, Fla., the first speaker, paid the deceased a beautiful and loving tribute. She said the deceased was born in Illinois. Her parents were well to do farmers and she had every advantage of home comforts and training. In her young girlhood she moved with her parents to Kansas, where she took a thorough normal course. She was reared in the Presbyterian faith and had ever been a devoted Christian. Her first services was to work among the Creeks in the Indian Territory (with two other of her sisters), where she was dearly beloved; then transferred her services to the educational and industrial work among colored female children of the South, serving as teacher with Miss Buckbee for some years at Greenville, N. C., when the Emerson Home was established in this city and Miss Buckbee made principal. She accompanied Miss Buckbee to this city and for the past twelve years has been a faithful and efficient worker in this school, and all who came in contact with her loved her for the sweet and gentle nature she displayed under all conditions. She was a consecrated woman, and sought every possible way to raise the standard of home life. Her ideal was Christ; her watchword, duty. Miss Emerson is a woman of such sweetness and tenderness of character, so simple and loving, that her tribute touched all hearts. This address was followed with an impressive sermon by the Rev. S. A. Huger, subject "Be Thou Faithful Unto Death," etc. He paid a high tribute to the life, character and service of the deceased, especially that quality that was characterized by her faithfulness in her life and her triumph in death. Revs. Carroll, Ogle and Loveridge followed with appropriate and impressive addresses. A beautiful solo, "Crossing the Bar," was sung by Mrs. Gamble. Closing service by Revs. Huger and Deas. Miss Cora Welch, niece of the deceased, was the only near relative present. She came from McCune, Kansas, to accompany the body back, and started on her lonesome journey Wednesday, the 27th, for the final interment. Miss Elizabeth Welch will be missed from the Emerson Home

and those who were under her instruction in the past and her immediate pupils will not soon forget her gracious presence and the beautiful true life she taught and exemplified.

ALLISON.—The wife of the Rev. E. A. Allison departed this life March 11, 1907. She was converted and joined the White Plains Methodist Episcopal Church, St. Mark, Ga. (Hogansville Circuit), August, 1888, and lived a consistent Christian until the day of her death. She was ill about five weeks and bore her suffering with patience, and was at all times conscious of the nearness of death. When she realized that the end was near she asked her husband to pray with her that the will of the Lord might be done. She died in full triumph of a Christian faith, leaving a loving husband, four children, mother, father, sisters, brothers and a host of friends. About one week before her death her infant, a bright babe of six months, went home to await its mother's coming. Sister Allison's funeral was preached by the writer, assisted by the Revs. C. W. Adams, Presiding Elder; J. W. Swain, W. M. Wims, Temmons, of the African Methodist Episcopal Church, Elder, and Sutters, of the Baptist Church.—W. A. Neely, Pastor.

JOHNSON.—The silent messenger again visited Zion Ridge Church, at Hub, Miss., taking from us Sister Josephine Johnson. She was a loving wife and lived a Christian life. Her age was fifty-six years, and she died on March 8th, 1907. Death also visited Mr. Dennis Johnson's home, taking from them their five-months' old baby. The parents are members of Zion Ridge Methodist Episcopal Church, Hub, Miss.—M. White, Pastor.

BROWN.—February 19 I was called home at Hazlehurst upon the sad death of my son-in-law, Mr. Lewie Brown, who was killed by accident on the railroad north of his home near Gallatin. As yet none of the family knows how the accident happened but the Illinois Central Railroad was in a hurry to bury him. He had a ticket in his hat to Hazlehurst and also baggage checks. My daughter, Mrs. Minnie Brown, did not know he was dead until the Monday following the accident, which happened on a Wednesday night, as he was proceeding home from New Orleans. He leaves a wife and seven children.—D. D. Dukes.

BAUNCH.—Adia Brunch, of Chicota, Tex., died March 6, 1907, in full hope of eternal life. She leaves father, mother, husband, daughter and a host of friends to mourn. Funeral services were conducted by the Rev. Bailey Owens, pastor.

ANDERSON.—Edward Anderson, of Wildsville, La., passed into the haven of rest, March 3rd, 1907, aged forty-nine. He leaves a wife, two daughters, sisters and brothers to mourn.

LOPER.—Sister Jennie Loper, of State Line, Miss., a member of the Mount Zion Methodist Episcopal Church, died March 6, 1907. She leaves a husband and ten children, a father and mother, seven sisters and three brothers.—W. A. White, Pastor.

YOUNG.—Marla Young, beloved wife of Wm. Young, born in Virginia, May 9, 1846, died at Farmington, Mo., March 2, 1907. She came to Missouri when very young and has spent the greater portion of her life as a resident of Farmington. She was held in high esteem by all who knew her. She united with the Methodist Episcopal Church of this place during the pastorate of Rev. Christopher H. Tayes, in 1867, and has ever since lived a consistent Christian life. Mrs. Young had been in poor health for more than

a year, but with patience she bore her affliction until called from labor to reward. The day of her death she seemed on the road to recovery and was jovial and in better mood than she had been for months. She leaves a husband, four daughters, two sons, and two sisters. The funeral service was conducted by the pastor, Rev. J. C. Guyton, assisted by Rev. Mr. Smith, pastor of the African Methodist Episcopal Church.

WILLIAMS.—Grant Williams passed into the Great Beyond March 9th, 1907. He was a member of Macedonia Methodist Episcopal Church, Harleton, Tex.—M. Q. A. Fuller, Pastor.

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United for Life

SMITH-IRVING.—March 24, 1907, in the parsonage of the Methodist Episcopal Church, Alexandria, La., Mr. James Smith and Miss Beatrice Irving, the Rev. R. C. Worsham reading the ceremony.

JOHNSON-PAYNE.—At the home of the bride's mother, March 28, 1907, Mr. Andrew Johnson and Miss Ollie Payne, both of Darrow, by the Rev. M. J. Dyer.

COLE-BROACH.—R. S. Cole, a local preacher of our church in Dekalb, Miss., and Miss Balma Broach, recently, at the residence of the bride's father.—D. R. Bentley.

JOHNSON-WELSH.—Prof. J. H. Johnson, a teacher in the public schools of Dekalb, Miss., and Miss Ola Welsh, a member of our church and faithful worker in the same, at the home of the bride's father, by the Rev. D. R. Bentley.

BENNETT-RUSSELL.—On March 27th, 1907, in the home of the bride's mother, Miss Lizzie Russell and Mr. John Bennett. This was one of the prettiest weddings witnessed in Oakdale for some time. Mr. Bennett and Miss Russell stand loyally by the Methodist Episcopal Church. The Rev. J. D. McCain officiated.

SONNETT-BOWIE.—At Crawford, La., in Mt. Zion Methodist Episcopal Church, Thursday evening, March 28, 1907, Mr. Willie Sonnett and Miss Charly Bowie, both of Crawford. Rev. H. J. Wright, the pastor, officiated.

THOMAS-WHITTINGTON.—Mr. Perry Thomas and Miss Belle Whittington, in Riley Chapel, Handsboro, Miss., March 27, 1907, in the presence of a crowded house. Mr. Thomas is one of our most eminent young men. He is a son of the late Rev. J. N. Thomas of the Mississippi Conference. His bride is a member of Riley Chapel and one of the first young ladies of the town. The writer officiated, assisted by Presiding Elder R. N. Jones, a former pastor and personal friend to the bride and groom.—A. M. Trotter.

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Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

Literary Notes

BOOKS RECEIVED.

Publishers: Jennings & Graham, 220 W. Fourth Street, Cincinnati, O.

"PEGOY PENDLETON," by E. M. Jameson (eight illustrations). Price, \$1.25.

"DREW SERMONS" (second series), edited by Ezra Squier Tipple, D. D. Price, \$1.25 net.

"UNBELIEF IN THE NINETEENTH CENTURY," by Prof. Henry C. Sheldon. Price, \$2.00 net.

"MALAYSIA, NATURE'S WONDERLAND," by Bishop Wm. F. Oldham, D. D., LL. D. Price, 35 cents net.

"THE WAY OF THE LORD PREPARED," by A. B. Leonard, D. D., LL. D. Price, 35 cents net.

"ART AND CITIZENSHIP," by Kate Upson Clark. Price, 75 cents net.

"THE MARKS OF A MAN;" or The Essentials of Christian Character, by Robert Elliott Speer, M. A. (The Merrick Lectures for 1906-7.) Subjects: 1. Truth—No lie in character ever justifiable. 2. Purity—A plea for ignorance. 3. Service—The living use of life. 4. Freedom—The necessity of a margin. 5. Progress and Patience—The value of a sense of failure. Price, \$1.00 net.

(Living Thought Series) "DIVINE RENEWALS," by John Kelman, M. A. "THE RESPONSIBILITY OF GOD," by Ambrose Shepherd, D. D. Price, 15 cents each.

Crescent City Notes

NEW ORLEANS UNIVERSITY.

The rally at Baton Rouge was a grand success. Presiding Elder Turner was ably assisted by the pastors of Wesley, St. Marks and Scott's churches. The president preached on Sunday three times and gave two addresses. The financial results appear below. There are yet four Sundays in which to make a special effort to secure the amounts apportioned to the various charges. It is confidently expected that the amounts received will be a credit to the pastors and presiding elders. Conference vouchers will be given to all sending money. The following is the report by districts to date:

Alexandria District	\$ 22.65
Baton Rouge District.....	74.70
Monroe District	16.00
Lake Charles District.....	16.00
New Orleans North District...	38.00
New Orleans South District....	127.40
Shreveport District	51.00

Total from the Districts...\$329.75
Reported from all sources last week

Baton Rouge District—	
Rev. T. B. Cooper.....	8.00
Rev. T. A. Brown.....	12.00
Rev. G. A. Payne.....	4.00
New Orleans North District—	
Rev. W. S. Chinn.....	5.00
New Orleans South District—	
Rev. C. W. Reeves (previously paid \$14.40)	100.00
Rev. T. J. Johnson.....	2.00
Received from Students.....	7.90
John J. Winston.....	10.00
J. B. Alexander.....	10.00

Total from all sources to date..\$714.60

The King's business requires haste. Let us all be up and doing. Send all money direct to President Frederic H. Knight or hand it to the presiding elders.

The Rev. G. G. Logan, D. D., Field Secretary of the Missionary Society, preached at Simpson Memorial, Sunday evening, the 14th inst., before a large audience.

At the home of Mrs. Wm. Fisher on a recent evening several visiting friends from St. Louis, Mo., were pleasantly entertained. Interesting talks were made by Mr. M. Kiger, of

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Don't suffer any longer, don't be a spit-bag, bawling, foul-breath nuisance to your friends and all you meet; don't take chances of filling a consumptive's grave. Start getting cured by sending for the treatment to-day.

Don't let this chance slip by, you will regret it all your life if you do. Send a postal or write to-day for this great three-fold treatment, and see how much this noble and generous hearted Specialist is willing to give you for nothing.

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Nashville, Tenn., and Mr. Zili Tabor, of this city.

A grand rally will be held for the City Mission, Sunday, April 28th. The assistance and presence of every city minister, friends and well-wishers of this worthy and much needed work, is earnestly asked by Pastor A. Robinson and the members. Sunday, April 28th.

The New Orleans Preachers' Meeting, at its recent session adopted a resolution expressing sympathy with Mrs. Knight, wife of President F. H. Knight, of New Orleans University, in the death of her sister.

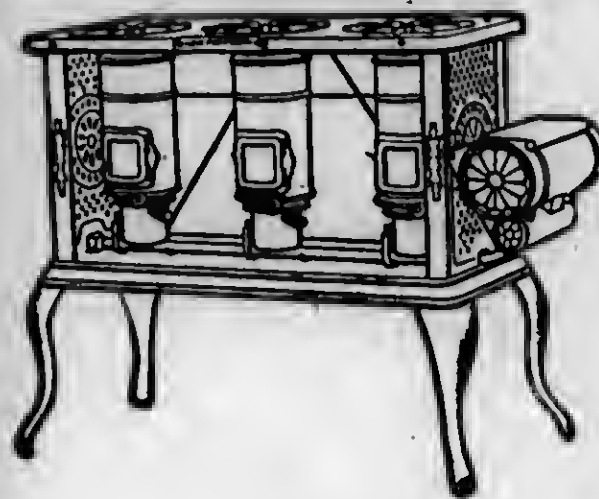
WESLEY CHAPEL.—The usual services were held Sunday. An Epworth League program was rendered during the evening. The meetings of this department are interesting and helpful and the public is invited to participate in the same. Annual sermon before the Hod Carriers, the second Sunday in May. Sunday, April 28th, at 3 p. m., meeting of the Young Men's Progress Ben. Association; at night the Ladies' Vidalia Ben. Association will have its annual sermon preached by the pastor, Rev. T. J. Johnson. The first quarterly conference was held April 11. The Rev. Thos. McCary was present. Collection, \$674.55.

FIRST STREET.—During the afternoon of Sunday, April 14th, the New Members Association rendered its program, led by Mrs. E. S. Boyd. At night the pastor, the Rev. C. W. Reeves, addressed the candidates for baptism. On the 21st inst., fourteen persons are to be baptized. One infant was christened; five members received into the church. Collection, \$60.80. Recently the members of Class No. 1 presented their leader, Mr. E. H. Anderson, a pair of gold-framed eye-glasses. Miss Ella L. Rose made the presentation speech.

WILLIAMS CHURCH.—A grand reception was given by the Missionary Sisters of this church in honor of the pastor, Rev. J. O. Richards, and family, Friday night, April 12th. Mrs. D. C. Mead, State President of the Woman's Home Missionary Society, was assisted by Mesdames C. John, S. Ohee, I. Dauphine, E. Woolfolk, the Steward Sisters, King's Daughters, Sons and Daughters of Conference, members and friends. The Rev. G. W. Forest spoke of the work of the church; Prof. A. C. Priestley, Principal of McDonogh No. 24, spoke of the Life and Influence of the Pastor in the Community; the Rev. A. Luster took an active part. Hon. C. C. Wileon, a trustee of our church, and proprietor of the Southern Age, spoke of the Life and Work of the Pastor. After brief remarks by the pastor, refreshments were served.

MALLALIEU.—Services good all day. Early prayer service led by A. Sime. Sermons during the day by Bro. B. F. Branch and the pastor. The attendance was good. The church is now organized into companies and great plans are on foot to beautify and dedicate the same this year. The officers of the local auxiliary of the Woman's Home Missionary Society were installed Wednesday night by Rev. T. J. Johnson. A special program is being arranged for *Annex Day*, May 12, at which service it is hoped to raise the full apportionment for the University. Dr. G. G. Logan was present Sunday and rendered excellent service. Paid to him for Foreign Missions, \$25.00. One accession. Collection good.

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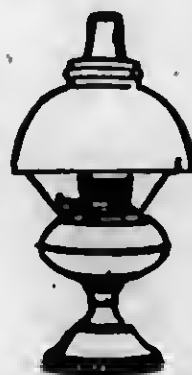


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The pastor of Mallalieu and his family were royally entertained by the members and friends at their residence, 1929 Marengo street, on Friday night, the 13th inst. Music and address were the features of the evening. Mr. and Mrs. Walter Sheboy led the van, and deserve many thanks for their effort. Mrs. Ophelia B. Milo acted as master of ceremonies. Mr. Milo furnished music, also Mr. Pinkey Bailey and daughter; Miss Loretta Jackson made the presentation speech.

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response by the pastor. These good people seem determined to show their pastor that they are loyal and willing to do with their might what their hands find to do. Refreshments were served.

Died.

MILES.—Zola Miles, of Christian Banner Methodist Episcopal Church, Morton, Miss., departed this life March 3rd, 1907.—E. H. Langston, Pastor.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, APRIL 25, 1907

Vol. 41 No. 17

The government alleges that the use of certain chemicals in the making of molasses is injurious. A test, however, is to be made and the Board of Health announces that nine Negro prisoners of the Parish of Orleans will be used in making the test, just as, though Negroes were a public utility to be used at every convenience. What would the country do without the convenient Negro, anyway?

It is reported that Hayti wants to borrow a war vessel on which to send a Vice-Admiral to the Jamestown Exposition. This would make Hayti's representative on a borrowed ship outrank our Rear Admiral Evans, who will have under his flag one of the strongest fleets of the world. It would appear that the Government that desires to send such a representative who will outrank our commander ought at least use its own ship.

Where our country has plenty there are thousands in the East who are dying for the want of bread. In China the famine in the stricken districts is reported to be growing worse, many are dying and hundreds of women and children are seen in the fields scratching out roots and scanty blades of grass. Hundreds of trees have been stripped of their bark, from the roots to the tips of the highest branches, for use as food. It is said that unless relief comes to Russia in the Southeastern provinces 20,000,000 people cannot live to see another harvest.

Last week there was a lynching at Bunkie, Louisiana, but it took more than a day to accomplish it. At the first attempt the mob approached the jail and was frightened, whereupon the outer edge of the mob began firing and wounded seven of its own number, some of them seriously. *The Times-Democrat* walked straight into the net and accused Negroes of firing into the mob and did its best to provoke serious race trouble. It was only the mercy and interposition of Almighty God that thousands of Negroes were not murdered upon the instigation of the *Times*, for it was bitter in the denunciation of Negroes who fired upon the mob. It was subsequently proven that the helpless Negro who was finally lynched was the only Negro near about. In their fright these white men turned upon themselves. They were sowing the wind and they reaped the whirlwind.

They say religion and politics don't mix, but it would appear that Governor Buchtel is giving the country a very satisfactory lesson in the art of mixing. He is a Methodist preacher and goes garbed as a preacher regularly, and never fails in an opportunity for the offering of prayer or the dismissing of his audience with the benediction. This, too, he is doing in an admirable way and so that it is not repulsive except, perhaps, to the saloonists. In the signing of the Colorado local option law, the Governor issued invitations to all ministers, priests, and rabbis, to assemble in his room on the date for the signature. At the signature ceremonies "America" was sung, Scripture was read, messages of good cheer were delivered, prayer was offered, the bill was signed, and the Colorado Assembly stood and sang together with the assembled throng, "Great God Beneath Whose Piercing Eye," then at the close Governor Buchtel offered prayer and pronounced the benediction. This sounds churchy, but it is just as it ought to be.

PROTESTANTISM'S CENTENNIAL IN CHINA

A notable company of more than 700 delegates will convene in Shanghai from April 25th to May 7th of this year. They come together as the representatives of some eighty Missionary Boards and Societies and of 3,800 missionaries in China, to honor the memory of the first Protestant missionary to China, Robert Morrison, who landed at Canton in 1807.

China was one of the most difficult fields that Protestantism ever attempted to enter. Morrison labored seven years before he succeeded in getting one convert. After twenty-seven years of labor there were only three Protestant Chinese Christians. His work, however, was laying the foundations, and this was done in such a substantial manner that his successors could build firmly the noble structure of the Christian religion.



THE REV. W. H. BROOKS, D. D.,
Pastor St. Mark's Methodist Episcopal Church,
New York (See Page 8)

During these twenty-seven years of toil and discouragement, he succeeded in translating the Bible in the Chinese language, he prepared a Chinese-English Grammar and Dictionary, he founded the Anglo-Chinese College at Malacca, and distributed thousands of portions of Scripture among the Chinese. He thus opened the door to more than four hundred million inhabitants of this great oriental empire. All hail to the memory of Robert Morrison!

While it will be one of the pleasant tasks of the Centennial delegates to review what wonderful things have been accomplished for Christ during the last hundred years, their important work will come when they face the future. Since the Boxer Insurrection of 1900, a complete transformation has taken place in Chinese official sentiment. Opposition to the introduction of Western civilization has disappeared. In fact, one of the requirements of future officials is that they shall have a knowledge of Western learning. The army and navy are being reorganized according to Western ideas. New systems of education, the introduction of newspapers and railroads, accepting the Western standards

in political and economic life, show that China has turned her back on the past and is now facing a new era in her history.

Great changes have also come in her religious life. Idols have been thrown down, Buddhist temples turned into school buildings, idolatry is being rapidly forsaken, and the question now arises whether China will be Christian or materialistic in the coming years. It depends upon what the Church in America will do in this crucial period. If the Church will arouse herself and send largely increased supplies of men and money, the tide may be turned in favor of Christianity, and China will take her place among the Christian nations of the earth. Should the Church fail in this day of opportunity, China will undoubtedly drift into materialism from which it may take centuries of earnest Christian endeavor to redeem her.

Bishop Bashford believes that this opportunity for Christendom is perhaps the greatest that has ever confronted her since the days when Christ was upon the earth. He has called for a Special Thank Offering of \$300,000 from our own Church to meet the emergency. Every loyal Methodist ought to respond to this call cheerfully and generously. Bishop Bashford should have at least a million dollars to carry on the campaign which he has planned. Let us not fail him in giving the very moderate sum which he has requested.

THE BROWNSVILLE AFFAIR AGAIN

In the minds of many the senatorial investigation of the Brownsville affair has at least raised a reasonable doubt as to the guilt of the Negro soldiers. *The Army and Navy Journal* in reporting the acquittal of Major Penrose, said:

"Colonel Glenn opened his remarks by saying that he did not believe that it had been proven that the Negro soldiers did the shooting. He declared that neither the official reports of Major Blocksom, Colonel Lovering or General Garlington contained the slightest proof that these men did the shooting, nor had this been brought out in the long trial. Equally severe was his criticism of the manner in which the Purdy report had been secured. 'The sole object of this report was to prove the guilt of the Negro soldiers,' said he. 'The testimony in this report contains some fact, some fancy and some imagination so closely intermingled that the Lord himself could not determine which was right. The result of this whole thing was that somebody had to be tried. They picked out this accused and one other officer to undergo the ordeal.'

"The testimony, Colonel Glenn said, had shown that not a single one of the Brownsville witnesses had ever been nearer than twenty-five feet to the men doing the shooting that night. In talking of the testimony of Tiofilo Martinez he said there was never an inferior race that could tell the truth. Elkins, whose testimony was quoted at length, was characterized as a clairvoyant gifted with second sight. There was never any testimony brought out to prove that Mrs. Evans had been assaulted by any Negro. Lieutenant of Police Dominguez he described as another personage of Brownsville who had a wonderful vision and could see around corners. Toward the close of his speech Colonel Glenn said: 'If the citizens of Brownsville had been put on the rack six months ago as were the men of Companies B, C and D, dragged from pillar to post, abused and subjected to all sorts of indignities, I

(Continued on Page Eight.)

The Influence of Daily Bible Reading Upon the Home

The Rev. C. Albert Tindley, D. D., Pastor Calvary Methodist Episcopal Church, Philadelphia, Pa.

By influence is meant that which controls in whole or in part. No home is free from controlling influences, as no individual is free from some master power. Upon all the subjects that enter the home, there is a sentiment which, co-operating with rational powers, turns these subjects into fixed channels that carry them to conclusions or opinions. All, or very much, depends upon the kind of influences that exist. If one has been brought up under a certain kind of teaching, though in after years the judgment may prompt a different opinion, the sentiment or feeling caused by that teaching is apt to remain. Of course, the degree of enlightenment and the rationality of the teaching has much to do with the amount of effect. All will agree, I think, that the teacher is largely the maker of the mental being; also the material used must be the kind of character that is made. It would be as hard to build a good character out of bad teachings, as it would be to build a good house out of bad material. It is necessary, too, that these good instructions or teachings be the first. They should be the first make-up of the character, as a sort of foundation, at a time when all that go to make sentiment are the most yielding to influence; hence, the time is when the individual is young. Is it necessary to ask, what is the teaching, and where found? Hardly, for it is well known that the Bible contains all that is good in the way of instructions. There is no trait of character or sentiment worthy of the soul, that is not found in the Holy Bible. Industry, economy, honesty, charity, chastity, justice and truth, have their foundations in the immutability of the Holy Being whom the Bible reveals. Like a spring from the side of the mountain, sending forth rivers to gladden and make fertile the plains, so the home whose ideas of life spring from the Bible, sends out living demonstrations of these ideas in real life. A light in the window of a lowly cabin, at the far end of the field, will widen and widen, until it fills all of the area unobstructed and send its warning fingers far in the woods beyond. It is like a tree, with roots, trunk, limbs, leaves and fruit. It rises from the seed as its parent and the ground as its home. Its topmost limbs may be a good way from the ground, and in age it may be a good way from the seed of its beginning; but these the giver of its form and fashion have placed it beyond the power of change. The home life of the nations of the world must have just appreciation and place in the solution of all the problems before the ploughman shall overtake the reaper, and the weapons of war are made the instruments of peaceful industry. In the home is laid the one foundation upon which must rest the moral, social, civic and religious conditions of the world. Like moulds fix the shapes of things which pass through them, so from the homes of this land go characters, so fixed and crystallized, that they are bound to make their room and cut their shape in the world. These crystallized characters were once soft and yielding in some home, where and when their shape could have been changed; but now hard and stubborn, they are out in the world to cut and break, until each place they occupy yields to their form. Society and law move them from place to place, but can hardly change them; the strong arm of the law may break them, but the pieces will remain to show their unchangeable character.

We said a while ago, that these home-made principles made society. There is a sense in which life is more independent of other hands than is a house. The latter is, and forever must be, what the builders make it in shape and substance. The former may come to a stage of cognizance of condition and put forth efforts to change, just as physical bodies take in and grow upon physical food; so the moral and mental receptivity of a child may take in for the growing soul bits of what is seen and heard, converting them into impressions, ideas and sentiments, as a process of rounding out a fixed character. These bits of what is seen and heard create taste which must forever be the measure of what is accepted and tolerated. This taste, whatever comes and goes, will remain the means toward the will. The social products of the home are bound, sooner or later, to

become producers themselves, thus perpetuating the social trend, I know of no better source from which can come aspiration toward the highest social ideas than the Holy Bible. Only therein are found the teaching of proper respect for others and the relation that will insure to each that safety and peace and prosperity which should be the unstinted inheritance of all.

"But the greatest of these is charity," is a saying found in the Bible, which enthrones this virtue as the ruling queen of all virtues, and the controller of the dealings between man and man.

Fix this as the ruling power in every breast, and you obviate all necessity of self-defense, because each will have the proper gauge and limit of action in himself. This golden rule starts its chain at the sacred cross to measure the kingdom won by our Lord, and to fasten this lost world to the great white throne. These home-made principles make also the conditions of morality.

There is a law of may and may not, which is applicable to all doings, whether among men or lower animals. The enforcement of this law is in its penalty of resulting hurt. This is not a moral law inasmuch as it does not include right and wrong. There is nothing higher for its devotees than physical pleasure, and no punishment save that which is meted out by that which fixes the limit thereof. But we have to do in this treatise with the law of right and wrong, a moral code with reference to a moral government and an All-wise Moral Governor. It is not to be questioned that mankind possesses a capacity to perceive these distinctions, and are therefore moral beings. But moral consciousness does not necessarily carry the knowledge of right and wrong. It must ever be saying, "Lord, what wilt Thou have me to do?" while the Lord is ever saying, "Search the Scriptures." It is to the Bible the moral inquirer must go for all spiritual information; or the soul is left to wander in the limited space of reasoning, halting at whatever, in the dim light thereof, seems nearest to its longings for truth. Where else could be found the proper code upon which obedience can be fixed with satisfaction? All the researches, plans and discoveries produced by the pious and wise of all ages have been submitted to the moral conscience of the world, and still the cry comes, "Sirs, we would see Jesus." Thank God that Eden, Sinai and Calvary stand far above the miasmatic strata of all religions, and hold up in the sight of all nations the Light of the world.

Where but in the home should the first light begin to shine? Where life begins, should not also be the morning of that day that has no night? Upon souls least clouded by sin should the sun of righteousness arise. Where mothers chew food physical for tiny ones, let the bread of life be masticated for those unable to feed themselves. The moral life must be absorbed to the extent that the principles taught become part of the life, or we shall have the life of brutes adorned with moral trinkets to put on or off at will. No one will doubt or deny that the best time to teach principles is when the individual is young and the character is not fixed. Human nature is less armed with pride and pretension in the home, and most docile and absorbing when young. Clay when soft, yields to every pressure and impression of the mould; but, when hardened by fire, will stubbornly resist any attempt to change its shape. So home impressions, made when the subjects are soft and yielding, can hardly be changed after they have been hardened in the fires of a few years. If the stamp has been that of Jesus Christ as He is revealed in the Bible, well; but if contrary to the teachings of the Bible, a psychic trend will be given that will grow up into fixed principles and ideas, that will remain in whole or in part forever. Scions that should grow straight, may become twisted and crooked by winds or other means, and thus be twisted or crooked trees. Let the children of our time have put into their tender minds daily the Bible idea of goodness, and while not at once will come a state of absolute freedom from sin, righteousness will soon become the rule, and not the exception.

Daily Bible reading in the home would bear civic fruit also. These legal tenets, hoary with age, that have been preserved as land marks from time immemorial in the judicial world, owe their existence

to a date before the mountains were, and to a Law Giver who fixed the stars. Before Moses was born it was wrong to swear to a lie, and "thou shalt not steal," was the decision of the "Judge of all the earth," before the law was written upon the tables of stone. Sir William Blackstone collected the principles of the Bible, expanding each into detailed practicality, and thus gave the world his famous code of civil laws. We are coming to recognize every agency employed in searching after truth as being called of God, to whom account must be given for services rendered. The lawyer trains his wits to a point of keenest detection, that he may know the truth in matters of controversy between man and man, in order that wrong may be punished and right defended. The politician need not be base and corrupt in the management of the affairs of the country. By political laws the multiplying nations the world over have advanced from stage to stage, on the way to fulfill the command given to Adam, "Have dominion and subdue." No one but an anarchist would have other than common laws by which the actions of all are controlled. Without this, selfish and devilish characters would infringe upon and afflict the less able, and turn the world over to pandemonium's sway. These laws must have their explanation, application and enforcement entrusted to the hands of the most capable, who, by reason of this trust, become our rulers. Daily Bible readers will find the Divine recognition of these rulers and how they should be treated. They will find also the duties of these rulers to their subjects. If we could have the Bible read in every home and its principles obeyed by the members thereof for one year, a mighty change would result in every community, every state, and thus throughout the world. Those who have done wrong would acknowledge their faults, those who have been wronged would freely forgive the wrong-doer, those who have power would use it with mercy, and the rich would be governed by charity. The strong would protect the weak, the wise would guide the ignorant and the good would try to make better the bad. The South would acknowledge the rights of the brother in black and lay hands on no man suddenly, while the North would try to think evil of no one and weary not in well-doing. Caste would have no place where Bible influence reigned, nor would the poor be despised. All the rights of franchise granted by the laws of the land would be accorded to all included in their provisions, and not excluded by their wordings. Then would the Southern skies be clear indeed, and vernal bliss include the smiles of the lowly. Looking heavenward, all nations would exclaim, "Our Father," while each to the other would say, "Let there be no strife I pray thee, between me and thee, for we be brethren."

Upon the influence of the home rests also the religious condition of the world. Almost as prone as physical features are to follow, in point of resemblance, that of their parents, is religious faith to follow the teachings of the home. As in olden times children remembered the God of their fathers, so now they follow, as a rule, the faith of their parents. Therefore for the unity of the faith and the worship of the one true God, to your homes. Oh, fathers and mothers, with open Bibles and family altars, where you shall burn again the fires that alone can change the world's winter to the spring time of peace. To your homes, and in the hearts of the children fix the principles that caused young Joseph to refuse the flatteries of Potiphar's wife and endure the hardship of prison. Then in spite of all the king's rings and keys of the kingdom, live the servant of the Most High God, and die a righteous prophet.

It was home training that caused Moses to refuse the glittering of Egypt's court and the allurements of the ancient kingdom on the Nile, and cast his lot with the suffering people of God; David to quit the court of Saul and live in a wilderness cave; Daniel to leave the palace of Ahasuerus and spend a night among lions; the three Hebrews to choose the fire rather than idol worship; Jeremiah to utter his "Thus saith the Lord," in a slime pit.

Susanna Wesley, with her open Bible on her lap and her sons on their knees repeating the Lord's prayer, lighted the flame of Methodism that are to burn until sin is destroyed, and Christ is Lord indeed. All hail to the thousands, who, with the candle of the true God lighted in their homes, have walked through the dark night of trials to the perfect day. All hail to the mighty army of to-day, from the Sunday School, Epworth League and old-fashioned class meetings, who have caught the spirit of inspiration borne in song, in prayer and in Godly

examples from parents who read the old Book of Books by the dim light in the humble home until they were called to mansions above.

With souls aflame, with love they sing,
In prayer they mount on eagle wing,
And soar to worlds above.
They shake creation with their tread,
And enter death without a dread,
Because they live in love.

Forts of stone and breast works of earth, together with arsenals and standing armies are put to defend the flag; but these would fade like darkness before the brightness of the sun, did not the homes of this land keep alive the fires of patriotism. From these have come the heroes of Bunker Hill, Fort Wagner and San Juan Hill. Political quarrels and bitter personal feelings may, here and there, kink muscles and grip a sword, but the principles that send American soldiers to the mouth of the enemy's gun, are to the tune of "My Country 'Tis of Thee, Sweet Land of Liberty." Athletes, money-lovers and trained soldiers may do well; but the Bible readers and lovers of home can be depended upon to defend the country.

Rev. William Holman

In the death of the Rev. William Holman, Methodism in Charleston has lost one of its ablest champions, and the cause of Christ one of its brightest examples. He was born in this city on January 10, 1825, and died at his late residence, 48 America street, on Friday night, April 5, 1907. He was in his eighty-second year at the time of his death, an old man, full of years and honors, and has been gathered to his people in that better country.

"Father Holman," as he was called, was early in life married to Miss Sarah Jackson by the late Rev. Alexander Marshall, of the Protestant Episcopal Church, in this city. Several children were the result of this marriage, three of whom survive him. His wife still lives, but she is an invalid, and most of the time is confined to her bed. The three children, who have lived and grown up, are girls. They are all members of the Methodist Church, and are devout Christians. His home, in many respects, was a model Christian home. Like Abraham of old, he early erected the family altar in his home, and morning and evening he would gather his family—wife and children—around it for worship. He followed the example of the fathers in his family worship. The Scriptures were read, a hymn was sung and prayer was offered. He was never in such a hurry that he did not have time for family worship. Hence his children grew up to fear God, and to keep his commandments. And God has blessed them, and their children. They have made excellent wives, faithful members of the church, and law-abiding citizens. The blessing of God has attended them for their father's, and for their grandfather's sake.

The Rev. Holman was born a slave, but was taught how to read and write; and, having thus laid the foundation of an education, he continued to build upon it by constant and continuous reading. He was a great reader, but read only good books. He had a fine mind, a good memory, and an excellent diction. His mind was well stored with wholesome and useful knowledge, and, being gifted by nature with the power of logic, he became an able preacher of the Word, and a mighty champion of any cause he chose to espouse. Three times, in the history of Wesley Church in this city, he was called upon to supply it as pastor, and he did it to the satisfaction of the congregation and the presiding elders. He was the sincere friend of his pastor, it mattered not who that pastor might be. He wielded a great influence among the membership of Wesley, where he served so long and faithfully as local preacher, local deacon, and local elder, but that influence was always exerted in behalf of the pastor, and for the good of the cause of Christ.

The Rev. Mr. Holman was, for many years, sexton of the Jewish Synagogue of Charleston. This was a very important and responsible position. He not only had charge of the building and the cemetery, but he did all the collecting for the Synagogue. Every dollar that that large and rich congregation of Jews contributed—and it ran up into the thousands—for the support of the Synagogue and other benevolent causes, passed through his hands. He was loved and esteemed by all these Jews, and they disliked very much to give him up. But the time came, when he felt compelled, on account of old

age and failing health to give it up, and he did it to their regret.

This devout servant of the Lord was, some years ago, elected by the Interdenominational Ministerial Union, Chaplain of the City Hospital and city missionary. He discharged these important duties with marked ability and Christian fidelity. He took a delight in visiting that scene of suffering and death. He tenderly consoled the sick, comforted the dying and buried the dead, and this was his almost daily work. Doubtless when time shall be lost in eternity's bright dawn, and the Master shall come to make up His jewels, there will be many who have been saved and have gone up from this hospital as trophies and fruits of his arduous toils.

On Friday night, April 5, the long expected time arrived, when he laid down the pilgrim's staff and



REV. WILLIAM HOLMAN

received the crown that was laid up for him. Spared the pain of much acute suffering, and enabled up to the last to engage in his accustomed family prayer, near the hour when "tired nature" habitually sinks into repose, he fell asleep in Jesus. His spirit took its flight, leaving the weary body.

"Waiting in a holy stillness

Wrapt in sleep,

Until the resurrection morn."

The funeral services took place on Sunday afternoon at one o'clock, from Wesley Church, the church of his choice, in the midst of a sorrowing and weeping multitude, which was made up of all denominations, and many who sustain no church relation whatever. The Rev. Dr. E. B. Burroughs, his pastor, preached the sermon. He took for his text the well-known words of the Apostle Paul: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The sermon was able, logical and eloquent. It fully measured up to the requirements of the occasion. At times the vast audience was moved to tears, and constrained to shout aloud.

The following ministers were present and took part in the services: The Rev. J. H. Chestnut, pastor of Francis Brown African Methodist Episcopal Church; the Rev. I. E. Lowery, pastor Old Bethel Methodist Episcopal Church; the Rev. M. M. Mouzon, pastor Centenary Methodist Episcopal Church, and the Rev. J. A. Robertson, pastor Memorial Baptist Church. The choir that furnished the music for the occasion was a mixed one. It seems that everybody wanted to do the good man honor. The large church, with its spacious aisles and galleries, was packed, and crowds stood on the outside, who could not get in. All this goes to show that the people admire and appreciate a good man.

Charleston, S. C.

"Were you frightened, Willard?" asked Mr. Grimes of his little boy, whom he had sent on an errand after dark. "Well, I should say so!" answered the little fellow. "The streaks of scaredness just ran up and down my legs!"—*Exchange.*

Teacher: "Wait a moment, Johnny. What do you understand by that word 'deficit'?"

Johnny: "It's what you've got when you haven't got as much as if you just hadn't nothin'."

A Short Lecture on Prayer

BY MR. J. R. BULKLEY.

Last week when I started to church to morning services, my little girl, just two years old, who had been playing with me for an hour or more, made up her little mind that she wanted to go with me.

I told her that it was too far for me to carry her, since I had to walk, and dismissed the thought from my mind altogether, as I always do, and as she has learned to know at her very early age; but she said no more about it until I had kissed her good-bye and had gotten to the foot of the stairs, when I heard her little voice in a pleading tone say, "Daddy." I turned and looked back and there she stood with her little arms outstretched and tears rolling down her little cheeks, her little lips were quivering but there was not the slightest sound coming from them. It was more than I could stand. It was impossible for me to carry her with me as it was then, so there was nothing for me to do but stay with her, because I saw from the depths of her little heart she wanted to be with me. Then while she dried the tears from her eyes, I sat with her in my arms and thought out a sermon for myself.

A few weeks ago I heard a child screaming for all its might and when I looked to see what was the matter with it, I saw its mother about to leave the home and leave it there. After telling it to hush for some time with no result, she went back and with the assistance of a switch persuaded it to keep quiet. I could not help feel that she had done the right thing and that I would have done the same thing if it had been my child. Somehow as I sat there the first thing that I thought of was this child. The next thing that my mind drifted to was a place where I once lived that was about a mile from a church, and how many a night I had sat there and listened to some one praying at the church.

In the school that I was then teaching I had the pleasure of conducting a revival which was to be one of the happiest that I have ever attended. There was one young man there who came to the front to be prayed for and I was impressed from the moment that he started forward with the earnest expression that was on his face. He stayed there only a few moments when he stood up and before he said a word anyone could see that he felt that all his sins had been forgiven him. All his praying had been heard by God alone. There was no question about it that it had been heard by God, for his face beamed with happiness.

There were at the same time others who prayed so loud and so strong that one listening to them would have wondered why an answer to their prayer was so long in coming. I remember one young man who prayed very loudly and with so much apparent earnestness, and I for one wondered why his prayers were not answered; but he left the revival without having found forgiveness.

And then I wondered if our Heavenly Father does not feel towards us a great deal like we feel towards our children in this way also. I wondered if God does not sometimes spank some of these "sassy children" of his for screaming after him.

We hear usually in our churches prayers that impress me in this way. The person seems to be dictating to God just what he wants him to do, or at least what he wants other people to think that he wants God to do, and then because God does not do it right away he gets mad and tries to make him do it anyway. But it does my soul good when I can hear at church some good old (or young for that matter) Christian pray one of those earnest prayers that you can see comes straight from the heart. It does not make any difference what words are used or how they are put together, I always feel that God can straighten that part of it.

My brother, could you refuse the wishes of your child if it stood silently before you with its eyes full of tears making an appeal to you that you could see and hear, although there were no words spoken? Or would you feel that you ought to do what they want you to do when they stand and scream at you with all the force that is within their power? Is it possible then that we are so unlike our Heavenly Father? That our hearts are so full of love for our children that we can be touched by an unspoken prayer, while it is necessary for his children to scream at him with all of their force? Or may it not be possible that He does not like to be yelled after any more than we do ourselves?

"Lord, teach us how to pray."

Orangeburg, S. C.

THE CHRISTIAN LIFE

In Life, not Death

Sometime we think
When hard words fall upon the waiting ear,
That were that friend, now living, cold and dead,
How different the tones that we should hear,
How kind the things that would of him be said!
For most hearts shrink
From speaking harshly of the silent dead!

In life—not death,
Hearts need fond words to help them on their way;
Need tender thoughts and gentle sympathy,
Caresses, pleasant looks, to cheer each passing day;
Then hark them not until they useless be;
In life—not death,
Speak kindly. Living hearts need sympathy.

Oh, do not wait
Till death shall press the weary eyelids down,
To yield forbearance! Let it daily fall
With it a golden calmness comes this life to crown;
Joy springs from charity. Friends, one and all,
Before too late,
O'er faults and frailties let this mantle fall!

What worth can be
Love's gentlest glances, or its fondest tone,
The sweetest fancies loving lips can say,
When this form silent lies, cold and alone,
Beneath some grass grown knoll, not far away;
Ah, give to me
Love's prompt defenses, while in life I stay.

—Selected.

God Keeps Watch Above His Own

BY THE REV. I. E. LOWERY, D. D.

Good Friday is one of the most blessed of days. It commemorates the death of Jesus of Nazareth, who died for the sins of all men. But this Good Friday brought to the town of Newberry, South Carolina, what may seem to be destruction and ruin. On March 29 a most disastrous fire visited the town and business houses, residences and churches were burned. The water supply failed at a critical moment, and the lurid flames had right of way until they had licked up everything in reach. The property loss is estimated at from \$125,000 to \$200,000. Newberry is quite a thriving town on the line of the Southern Railroad, between Columbia and Greenville, but nearer to the former city than to the latter. Several cotton mills and other enterprising manufacturing establishments are located here. The people possess a considerable amount of moral courage and Christian fortitude. When the fire became unmanageable and broke away from the brave fire-fighters, there was no weeping or wailing, and no excitement, but deep distress and anxiety. They went to work, every one, and their best men and women took their belongings out of their homes and stores, some only to be destroyed by fire in the streets but in the main, most of the effects were saved. The disposition and energy of these people may be testified to when it is said that Miss Sue L. Holland and her associate, Miss Dean, telegraph operators, had all their belongings destroyed in the fire, and yet they stood at their post. And while all around them was excitement and confusion, they still sat at their telegraph instruments, ticking away, to tell the world of Newberry's troubles. All honor to these brave women! They are worthy of having their names enrolled among the bravest of the world's brave ones.

But perhaps one of the strangest incidents of this horrible scene is this: There was a widow living in Newberry, whose home was in imminent danger of being destroyed by the raging flames. The lady is the widow of a Methodist preacher, who was a prominent member of the South Carolina Conference, of the Church, South. They are white people and were well educated and lived as devout Christians. The little home of this widow, Mrs. J. W. Humbert, was in the midst of a veritable sea of flames. But she had no thought that her home would be burned, because she was praying. The closer the flames approached and the more desperate the situation, the more earnest were her prayers. The strong and vigorous faith of this good old white-haired saint saved her home and all it contained. She protested against the removal of her household goods

to the streets, believing that her Heavenly Father keeps watch over His own, and when it was all over, there was general comment on the marvelous saving of the home of the good old lady.

Those who have a skeptical turn of mind may be disposed to ridicule the idea of this old lady's faith and prayers being the means of the preservation of her little home in the midst of this terrible conflagration. But it is in line with the teachings of the Scriptures. There is such a thing as remarkable answers to faithful, believing prayer.

In ancient times the human family became very wicked, and God concluded that He would destroy them, but Noah and his family were saved in the midst of the awful flood, because they were righteous, and feared God. The cities of Sodom and Gomorrah, because of the wickedness of the inhabitants, were doomed to a fiery destruction, but faithful Abraham prayed, and Lot and his family were rescued. Through the prophet Isaiah, the Lord sent this message to His people in an evil time: "Say ye to the righteous, that it shall be well with him." Again, the wise man says: "Surely I know that it shall be well with them that fear God, that fear before Him." A later writer expresses the same thought in this way:

"And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own."
Charleston, S. C.

The Sympathy of Christ

CONINGSBY W. DAWSON.

O, to be as Christ was in happy Galilee,
To walk the world with healing and hands of charity,
To suffer with each cripple till our love should make him straight,
O, to be as Christ was, and die without the gate

If we had His compassion, what comfort we could make
For those in dread of dying upon some storm-tossed lake,
To walk, in spite of tempests, in the valleys of the sea,
And spend our strength for sinners in deeds of sympathy.

O, to be as Christ was, to die upon a cross,
In some obscurest country, nor count our dying loss,
If only by our dangering one bondsman might be free,
And turn again from sighing to fields of Galilee.

In Northwestern Christian Advocate.

How to Grow Old Happy

Ardently love and obey the Golden Rule.
Trust God and love righteousness.
Promptly forget things that are disagreeable.
Do not inflict your ills and nervousness upon others.
Note all the good qualities in your neighbors.
Be careful to preserve a good digestion.
Make it your rule to say only pleasant things.
Do not give cuts.
Rejoice in being able to give to others more than you hope to receive.
Take pleasure in your work; do not count it a burden.

Do not regard the world as utterly bad, but as God's school for developing manhood and womanhood.

Delight in recognizing the fact that there is more good than bad in this life.

Keep sweet in spite of earth's ills, and preserve an even disposition.

Remember that while smiles and kind words cost nothing they are always admired and appreciated by others—especially the afflicted and the unfortunate.

Cultivate a personal, saving acquaintance with the world's Redeemer, and commune with Him by reading and studying a portion of His Word each day.—*The Religious Telescope.*

He Didn't Understand

Recently, in addressing an Annual Conference, we spoke of the dues asked of the local chapters for the support of the Central Office. A pastor soon after expressed his satisfaction at the explanation. He and his Chapter had been unable to understand what self-support in the League meant. We marveled, after all that has been said in explanation, that this could be true, and wondered if "there were others."

The administration of the League costs money just as the administration of all other church enterprises does. Likewise also, to be efficiently administered, it must receive an adequate support. Because the winning of our young people to Christ is one of the most essential and fruitful forms of Christian service, the support of the administrative work of the League is as truly a part of our duty to Christ as is the contribution of money to the salary of the pastor. It is as real an obligation upon us as is the cause of missions at home or abroad.

These expenses must be paid by our Epworthians themselves. Otherwise, they would come out of other funds of the church. The only justification for taking them out of other church funds is the assumption that our young people must be treated as objects of charity or as the subjects of missionary effort. Our Epworthians will never consent to be classed with the indigent poor, or the unevangelized heathen of pagan lands. We cannot conceive of a prosperous and self-respecting church requiring others to pay its pastor and other creditors, and experiencing any sense of credit or pride on account of what they might contribute to other Christian enterprises. No more can the League with self-respecting dignity permit its own administrative expenses to be paid by others, nor can it with credit contribute to other Christian work until its own necessities are first met.

As our Epworthians understand the situation they will pour their money into their own treasury and make the League the magnificent power it is adapted to be in the service of God. The League is awakening. We have heretofore told of the splendid increase made last year in the contributions for self-support. The correspondence we have received this year, the money that is coming in, and all other evidences, indicate that the League will make a much greater achievement this year. The credit of the League, its success and power, require a response from every Chapter.

Let each Chapter respond promptly. The amount due in each case is a sum equal to a nickel for each member from Senior Chapters and one cent for each member from the Junior Chapters. This contribution for the payment of its own bills, the support of its own work, is the first and greatest obligation of the Epworth League. It is also the most profitable investment possible in the work of our church. It should be sent during the month of April. Let every Chapter respond in time and assure the greatest achievement of the League before our Anniversary Day. Remit to Edwin R. Graham, Assistant Treasurer, 57 Washington St., Chicago, Ill.

Easter is to Christmas as the flower to the bud. Between the two great holy days there stretches the whole of the Christ life on earth—the healing of the sick, the giving sight to the blind, the going about on the hills and through the vales of Galilee, the words He spoke, the deeds He did, from the hour that His ministry began until He cried upon Calvary, "It is finished." The most amazing period in the history of time, those three years in which God tabernacled in human flesh, is commemorated in two small places, Bethlehem and Easter—the one with those who worshipped at the cradle, the other with those who sought the garden tomb; and both with the help of the song of the angelic visitors who came to serve their Lord. Easter, even more than Christmas, speaks very tenderly to those who follow Christ in lowly dependence and unfaltering trust. Its gladness strikes a deeper note. Its light seems brought from the very inmost radiance of heaven. We are dull of vision, but at Easter we catch a glimpse of that world of fullest brightness which is just beyond this sphere of strife, and this school in which we are taught the lore of the kingdom.—*Margaret E. Sangster.*

SUNDAY SCHOOL LESSON

Second Quarter—Lesson V. May 5, 1907—Title: "Joseph, the Wise Ruler in Egypt" (Gen. 41:38-49). Golden Text: "If any of you lack wisdom, let him ask of God" (James 1-5).

Hymn No. 551.
(Read Gen. 41-43.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

It is a great thing to be wise, to be known far and near as a profound scholar, a genius. For one to pass through the schools and universities with marked distinction and extraordinary success is to be fortunate. To be a Plato, a Socrates, or a Herodotus, is to occupy a position in the world of letters that is worthy of emulation. But the wisdom that these men possessed is not the wisdom referred to by the Apostle James. Nay, one may by dint of hard study and unusual perseverance reach the highest possible point of intellectual achievement and yet be a fool. Intellectual greatness is not wisdom, "for the wisdom of this world is foolishness with God." Hence God says: "Let not the wise man glory in his wisdom, * * * but let him that glorieth, glory in this, that he understandeth and knoweth me." This is the wisdom spoken of in our Golden Text. It comes from God, and "is an inward illumination." Any one, learned, or unlearned, may possess it, for "if any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." Let us then, while seeking the wisdom of the world, fail not to seek and obtain the wisdom that cometh from above.

Our lesson to-day finds Joseph, not a prisoner, but as "the wise ruler in Egypt." For some time, after the interpreting the dreams of the cup-bearer and butler had developed into a reality, he was ungratefully forgotten. During that period, however, he was well treated. God was holding him in reserve for greater distinctions. At last the time came and, contrary to all expectations, he proved to be the man of the hour. God was about to manifest His power in the earth and intimated the same to Pharaoh in visions. These the wise men of Egypt could not interpret. The butler, remembering how Joseph had interpreted his dream and how the same came to pass, mentions the fact to the king's officers, with the result that Joseph is sent for. The dreams were made known to him, and, receiving wisdom from above, he interprets them. At this point our lesson begins. Let us study the following suggestions:

1. It is impossible for one to keep company with God and others not know it. Said Pharaoh, "Can we find such a man as this, a man in whom the spirit of God is?" The interpretation of the dreams, and the plan suggested by Joseph to meet the danger that threatened the kingdom, impressed the king with the fact that the knowledge he manifested on that occasion was derived from the inspiration of the Spirit of God. Thus was it with the Apostles. The people took note of them that they had been with Jesus and had learned of Him. It is even so now. When a man is living a life of righteousness, people do not have to inquire whether or not he is, for his conversation and walk prove it.

2. Righteousness leads to power. "Those shall be over my house, and according unto thy word shall all my people be ruled: only in the throne will I be greater than thou." Thus spoke Pharaoh unto Joseph. What a transformation! Yesterday a prisoner, to-day the second ruler in the kingdom! Yesterday morning a prisoner's garb, to-day clothed in fine linen and onrôle, and with the king's signet upon his finger! What brought about this great and marvelous change? Righteousness. In all things he had approved himself unto God. So was it with Abraham before him, and with Moses and Samuel after him. And thus has it been in all ages of the world. Those who delight to honor God will be honored of Him. While we may not attain unto the power of a Joseph, we may, by a life of righteousness, receive such power as will enable us to overcome the evil of this world, and wear a crown of everlasting life in the world to come.

3. Faithfulness in small things means the entrustment of greater. Joseph had been true and faithful. Neither the luxuries of Potiphar's court, nor the privations of a prison life could in any way af-

fect him. He swerved not from the path of rectitude. Hence his preferment. This same truth is evidenced in the life of the Shepherd King of Israel. God has never failed to advance those who have been true to their trust, however small. Let us not despise true to their trust, however small. Let us not despise commit great things unto us, let us be faithful in

EPWORTH LEAGUE

Lesson Topic, May 5:

Counting the Cost

Luke 14, 25-33.

Passages for reference: Matt. 19, 21, 22; Luke 9, 58, 60, 62; Matt. 6, 19-23; Mark 8, 34-38.

Scripture Basis—The sight of the multitudes following Christ from place to place called forth an expression as to what it meant to be His follower. If any had had a light conception of what it meant before this His words must certainly have convinced them differently. No earthly friendship can be suffered to come between the man and the Master; even life itself must be secondary to His will. Neither is it something that is taken up as a kind of fad or fancy, because some one else does it, when it is convenient, but laid aside when it does not suit. On the contrary, it is a life that means sacrifice, self-denial; it means the will subject to Christ all the time. He alludes to the fact that, if a man wishes to build, he first counts the cost, to see whether he will be able to carry the project through; and that a king going to war first compares the strength of his army with that of the enemy, to see whether his chances of victory are enough to warrant him in going to war. If he cannot, he makes terms of peace before he is defeated. The complete surrender is what Christ demands. The rich young ruler came to him with a good record, but Jesus read in the man's heart an unrighteous love of money, and so put that test of surrender to him, and he could not, at least did not, stand the test. Again in Luke, the Master instructed his disciples that the man who put his hand to the plow and looked back was not fit for the kingdom. A man certainly cannot turn a straight furrow by looking back. He must keep his eye on the point he wishes to reach. Whatever self-denial is necessary to make a loyal confession of Christ before men is the requirement of every disciple.

The Theme Considered. Thoughtless Beginnings. When the test was applied to the crowd that followed Christ many of them went no more after

The Epworth League Advancing

The past year in the Epworth League has been notable in many respects. This was especially true as to its progress toward self-support. Those were not wanting who disbelieved that the League would ever meet the expense of its own administration. They did not know our splendid young people. It would not be strange when for fifteen years no serious call had been made for self-support, if long and patient perseverance and education were necessary to success. Our Epworthians last year responded with \$8,989.91, a splendid increase of 236 per cent over their contribution the year before.

The effort had the effect of a tonic. Bible Study and Christian Stewardship Enrollment each gained fifty per cent over the previous year. Other evidences of increasing vitality abound.

The achievement of self-support will be the greatest victory in the progress of the League. Nothing else can so advance its influence and prestige. Nothing also can so multiply the enthusiasm and zeal of our young people as the consciousness that their own organization representing their loyal devotion, the expression of their own resourcefulness and capability, is a mighty and increasing power. Nothing else can so enhance the value of our Epworthians as members of our church as the confident, self-reliant, triumphant spirit thus created. When the

rightly handling the small ones we already have.

4. Great duties require great prudence and tact. Joseph knew what was coming, hence "he gathered corn as the sand of the sea." He was not so carried away with his sudden rise to power as to become forgetful of the duties required of him. He realized his responsibility and measured up to it. All men should do the same. Regardless of the prosperity that may come unto us, we should not forget that the great duty of personal salvation rests upon us, and accordingly plan and work. Joseph worked not for the time that was, but for the time that was to come. Men should work not for the present only, but also for eternity.

Charleston, S. C.

him. How true this is even down to the present time! Men and women of some temperaments are easily persuaded to take the step that introduces into the Christian life. They are not to blame for making this decision, but they are at fault in not recognizing the fact that loyalty will be called for when it will mean something to be true. Not having thought of that, and the idea of self-denial having so far no place in their creed, they stagger at the sternness of the life, and so withdraw from the association of him and his friends.

Should be established. This brings us to the great danger in our Methodist customs and practices. We receive many of our accessions—yes, the great majority of them—through revivals. Of necessity there will be some who will act with no adequate idea of what the Christian life means. Methodism has always been a great revival church. Her record of conversions is a remarkable one. A careful observance of the trend of things will note that all too many do not remain steadfast. Shall we censure the church for getting people converted in such large numbers? Nay, but we would have a larger per cent of our probationers coming into full membership. Let us do more to establish them.

What is the Cost? It does not take us long to say that it requires the giving up of all sin; a man must stop being dishonest, he must be truthful, and not breathe the lie. The world in its wickedness must be surrendered.

The Cost of the World Life. It is not a fair presentation of the case to give the cost of only one side. Young people too frequently get the idea that the Christian life is all "give up," and no return. They think that sacrifice is the law of the kingdom without anything received in its place. But it is a fair question to ask, "What will it cost not to be a Christian?"

"What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Let every one be careful how he "sells his birthright for a mess of pottage." Which will cost you the most—to live for God or for the world?

League becomes self-sustaining an era of unequalled power and achievement will begin.

This will be also a new era for the church. The greatest asset our Epworthians can present to the church is themselves. The greatest field open to their activities is the youth of our land. Their most glorious opportunity for performing a profitable service for our Lord is to make the League a great power to win and train young people for Christ.

The key of the situation is within our immediate reach. One more advance comparable with last year will make us financially free and independent. It can be done. The amount asked, five cents a member of Seniors, and one cent a member for Juniors, is light. It is only one-half what the Epworthians of our sister Methodism in the South pay. A nickel so thoughtlessly spent on a multitude of little pleasures is a small expression of our loyalty to so great a cause.

The time to remit, the month of April, has arrived. Let our pastors and local presidents everywhere see that appropriate action is taken promptly, and a full remittance made. Let no one forget. Let every chapter respond during this month. Be sure your chapter helps win this great victory. Remit to Edwin R. Graham, Assistant Treasurer, 57 Washington Street, Chicago, Ill.

Race Unity and What It May Accomplish

By Luther H. Smith



B. SHERIDAN BALL,
President Metropolitan Mercantile & Realty Co.

Of the various doctrines which have been preached to the Negro by race leaders and agitators, perhaps the one which upon test has proven the nearest road to independence and given him a firmer hold on the material things in life, is the doctrine of unity. "United we stand, divided we fall," is a saying that has been proven time and time again by struggling races. The concentrated effort of a few thousand Jewish citizens of this country was sufficient to cause an interruption in the legislation of this great nation, while its chief executive, backed by the Senate, interposed in the butchering of Jews in Russia; the Chinese residents of the United States in a very brief period raised thousands of dollars to employ the best legal talent to combat the Chinese Exclusion Act; and in the very beginning, a handful of American colonists were enabled to cast off the oppressive yoke of Great Britain then the most powerful nation in the world, because they, though scattered, united for one cause.

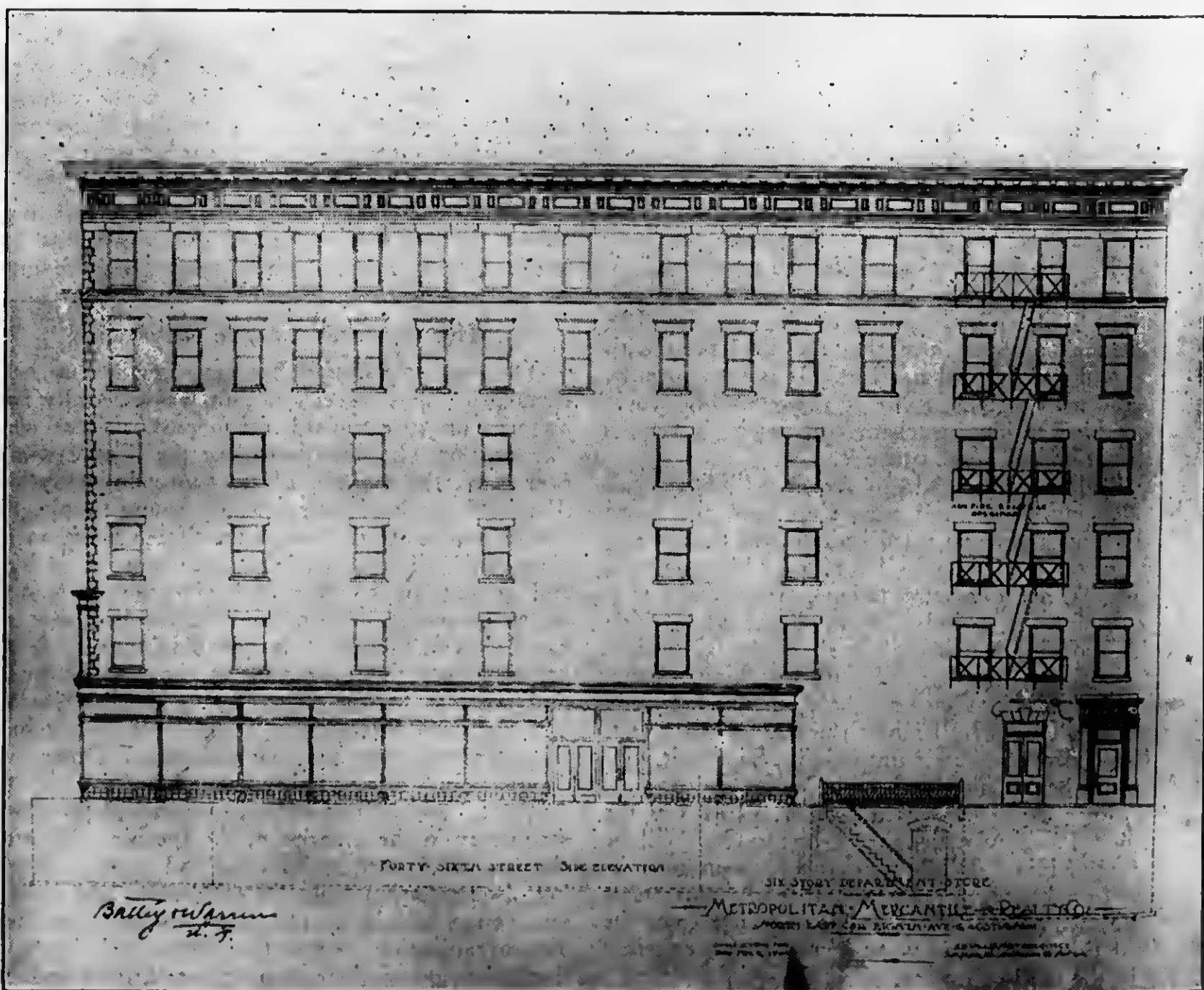
The most striking example of what concentrated effort will do for the Negro, that has come to my notice, is the story of the Metropolitan Mercantile Realty Company, the largest Negro business corporation in this country. Its capital stock is One Million Dollars, and it has branch offices in nineteen States and its vast business gives employment to nearly one thousand men and women of the race. The Company's home office and general headquarters is at 150 Nassau Street, New York City, in the heart of the great financial district. As an educator and a lesson to the pessimist the vast amount of business transacted by Negro clerks, book-keepers and architects, in the suite of eight offices occupied by the Company, is probably equalled alone by a visit to the Tuskegee Industrial School.

The Metropolitan Mercantile and Realty Company was incorporated in the State of New Jersey as a stock company in 1900, with a capital stock of One Hundred Thousand Dollars. The stock seemed

to find a ready market almost everywhere, and through the energetic efforts and perseverance of its founders, Mr. P. Sheridan Ball, Counsellors John H. Atkins and Llewellyn C. Collins, the entire issue was soon exhausted, and in 1903, to meet the demand of the Company's steadily growing business the capital stock was increased to Five Hundred Thousand Dollars, and three years later for the same causes given above, the capital stock was again increased to One Million Dollars. The par value of the stock was originally Five Dollars per share, but to-day it is Twenty-Five Dollars, and the Company has been declaring dividends at the rate of seven per cent. since one year after it was founded. Those persons who bought stock in the early days of the Company will soon realize 500 per cent. on their investment.

Now the skeptic inquires how is it possible for a Company to give such unusual returns in so short a period of time? I will admit that at first it looks almost miraculous. But the answer brings me back to my text, Unity. Nearly seven thousand stockholders in the several States, having invested from \$50 to \$5,000 apiece, have made it possible for the Metropolitan Mercantile Realty Company to build and buy more than one hundred homes for its members, costing from \$1,000 to \$10,000; to build a sixty-room apartment house in Orange, N. J., accommodating twelve families, and a large Masonic Temple in Savannah, Ga., which cost \$10,000. It has purchased a large tract of land in the exclusive resident section of the beautiful city of Plainfield, N. J., which the Company has laid out as a resident park. Another acquisition of the Company is an estate at Sag Harbor, L. I., containing sixteen acres which front on the ocean, and here it is proposed to erect a hundred or more cottages and a large modern hotel with bathing pavilion, thus making this the finest summer resort for Afro-Americans on the Atlantic coast. Five lots have been purchased in the city of New York, upon which will be erected two steel-framed modern apartment houses, eight stories high, having every convenience, including elevator.

The Company has four departments—real estate, mercantile, beneficial and banking. I have just sketched some of the operations of the real estate department. Under the head of the mercantile department, we find the large Department Store in Baltimore, Md., which gives employment to about thirty persons. It was opened last June, and according to reports is doing splendidly. In Plainfield, N. J., is a large grocery business, receipts from which the last fiscal year amounted to more than \$17,000, and business was reported to have increased at that store about thirty per cent in Janu-



NEW YORK DEPARTMENT STORE, FORTY-SIXTH STREET ENTRANCE



J. H. ATKINS,
Treasurer Metropolitan Mercantile & Realty Co.

ary. The latest departure of the company in this department, and I may say that its importance causes it to be of national race interest, is the purchase of the four-story brick building on the northeast corner of Eighth Avenue and 46th Street, New York City, which will be put under complete alterations and made a six-story structure, to be used as a Department Store and general headquarters of the Company. This building has a frontage of fifty feet on Eighth Avenue and one hundred and twenty-five feet on Forty-sixth Street, with a hundred foot "L" running back. Five stories and basement will be utilized for the store, the top floor to be used as offices and an assembly hall for the use of lodges for meetings and receptions. This venture represents an outlay of about half a million dollars and will undoubtedly be the largest mercantile establishment owned and controlled by Negroes in the world. In this building alone from two hundred and fifty to three hundred persons will be employed as sales girls, cashiers, clerks, bookkeepers, superintendents, etc., etc. This is only part of the general scheme, for as soon as practicable one hundred smaller stores will be opened in other cities and department stores will be established in Chicago, Philadelphia and Boston.

The attitude of the rich and influential white merchants of this city toward this dark-skinned invader of their ranks, has been interesting. Instead of the antipathy and prejudice that one would expect, the officers of the company have been fairly overwhelmed with offers of assistance and words of encouragement from such giants in the mercantile world as John Wanamaker and the Strauss Bros. The store will probably open in the early fall. The headquarters of the Beneficial Department, which gives sick aid and pays death claims, now in Newark, N. J., but will be later brought to New York, has 180,000 policies in force in twenty states. The Company has established in the city of Savannah, Ga., a bank, and besides does a banking business for those of its stockholders who desire to buy or build a home and pays them six per cent interest.

The officers of the Metropolitan Mercantile and Realty Company, to whom great credit is due, are: P. Sheridan Ball, President; L. C. Collins, Secretary; J. H. Atkins, Treasurer. On the Advisory Board are the Revs. J. W. E. Bowen, D. D., of At-

lanta, Ga., W. H. Brooks, D. D., New York City, Wm. A. Credit, D. D., of Philadelphia, M. W. Gilbert, D. D., and C. LeRoy Butler, of New York City.

This is a fair example of what the united efforts of six thousand Afro-Americans can do in the way of self-help. For here is a successful business concern which gives dignified employment to hundreds of our educated sons and daughters, offering them opportunities for advancement which is denied them elsewhere because of their sable-hued skin. Besides an investment in this corporation has returned good profits, far better in fact than can be obtained in banks or such other institutions as a small investor may take advantage of. If it is possible for six thousand to do this much the united effort of the ten millions of Afro-Americans in the United States would wipe out all prejudice as to color or previous condition of servitude, by forcing the world to honor and respect him as a man and making him a strong factor in the body politic.

Character

My character to-day, for the most part, is simply the resultant of all the thoughts I have ever had, of all the feelings I have ever cherished, and all the deeds I have ever performed. It is the entirety of my previous years packed and crystallized into the present moment. So character is the quintessence of biography; so everybody who knows my character—and there is no keeping character under cover—knows what for forty or more years I have been doing and thinking. Character is, for the most part, simply habit become fixed. Character is, that kind of statuary which a man cuts out with himself as both tool and subject.

Christian character is Christlikeness. The exhortation is: "Let this mind be in you, which was also in Christ."—Rev. C. H. Parkhurst.

Go on watching, waiting, working,
Day by day.
In the little time that's left you,
Even though the way be dark,
Press still onward, upward, heavenward,
Toward the mark.

Easter Tidings

SPRING CREEK, LA., W. L. Amos, Pastor.—The decorations were beautiful. Miss Ola Hayes, superintendent. Collection, \$6.00.

WESSON, MISS., J. I. Garrett, Pastor.—Easter collection at Morris Methodist Episcopal Church, \$5.00. N. C. McNeal, superintendent.

VERBA, MISS., C. W. Ivy, Pastor.—The program was well rendered. Collection, \$3.00.

CAMILLE, TEX., A. Parham, Pastor.—A number of persons gave \$1.00 in our collection. Total, \$29.38.

LUMBERTON, MISS., W. McNeal, Pastor.—The Easter program, under the management of Miss L. J. Hall, was a success. Collection for missions, \$14.00; for church repairs, \$33.00.

CRAWFORDSVILLE, ARK., L. B. Green, Pastor.—Our Easter service was very interesting. The presiding elder preached.

HAYNES, ARK., J. T. Hawkins, Pastor.—A day of great rejoicing! Collection, \$4.46.

MAONOLIA, LA., Mrs. D. V. Williams, superintendent.—A day of spiritual uplift. Three conversions. Collection, \$22.10.

RICHMOND, TEX., James Jordan, Pastor.—Program observed in every detail. In the collection twenty-six gave \$1.00 and more.

CARROLLTON, MISS., J. B. Starkey, Pastor.—Emphasis was laid upon the need of Home and Foreign Fields. Collection, \$18.00.

WHITE SPRINGS, FLA., J. E. A. Keller, Pastor.—Fine addresses and excellent singing were features of the Easter program. Collection, \$5.00.

PONTOTOC, MISS., Mrs. K. P. Wright.—Our pastor, Rev. J. C. McGee, is leading the forces here to success. Easter collection, \$161.15.

COVINGTON, LA., W. D. Riggins, Pastor.—Collection, \$6.00.

LASETE (CIRCUIT), TEX., J. E. Epperson, Pastor.—Our churches entered a contest with the following results: Rocky Springs, \$10.40; Smithville, \$26.10; Warlock, \$35.40; Pleasant Hill, \$29.45; total, \$101.35.

VICTORIA, TEX., J. W. Warren, Pastor.—The cause of Missions had the right of way here. Total collection, \$141.15. Prof. G. W. Cooper, superintendent.

SUMMERALL, MISS., T. J. W. Allen.—An interesting feature of the Easter program was a collection contest between the boys and girls. The boys raised \$2.64; girls, \$2.76; total, \$5.00.

GREENVILLE, GA., B. F. Lovejoy, superintendent.—The program was the best ever given here. Collection, \$51.47.

CARY, MISS., J. C. Black, superintendent.—Easter services were most interesting. A number of prominent persons participating. Collection, \$19.00.

MANSFIELD, LA., J. A. Landry, Pastor.—Collections: Wesley Chapel, \$22.41; Thomas Chapel, \$13.05; total, \$35.46.

BATON ROUGE, LA., T. B. Cooper, Pastor.—Easter services largely attended at St. Mark. Five new members. Ten baptized. Collection, \$10.00.

WEST POINT, MISS., J. M. Marsh, Pastor.—Easter was a memorable day. Church packed at all services. Collection, \$73.50.

WEST POINT CIRCUIT, MISS., F. J. Talbert, Pastor.—This circuit is very much alive. Easter collection, \$90.00.

HAZLEHURST, MISS., R. L. Tate, Pastor.—Dr. Lucas was the star attraction of our Easter service. Fifteen penitents for prayer. Program fully carried out.

STARKVILLE, MISS., E. L. Tubbs, Pastor.—The children carried out the Easter services with credit. Collection, \$63.00.

JEFFERSON, TEX., R. Hillary, Pastor.—Superb Easter exercises conducted by Mmes. E. C. Clark, Emma Tisby and Miss Young. Collection, \$55.80.

BOYCE, LA., S. M. Haynes, Pastor.—Easter was happily observed at St. Paul. Two members received. Collection, \$15.00.

HUB, MISS., M. White, Pastor.—The Easter program was rendered under direction of J. B. James, assistant superintendent. Collection, \$15.00.

BRENNHAM, TEX., W. E. Hutcherson, Pastor.—Easter was a great day with the little folks. Collection, \$30.00.

HEARNE, TEX., P. H. Jenkins, Pastor.—The Hearne Sunday School rendered an appropriate Easter program. The offering for missions was \$9.00. P. Sledge, superintendent.

MORGAN CITY, LA., J. D. Pool, Pastor.—An interesting program was conducted by the superintendent, Mrs. E. V. Lyons and Willie Evans. Easter offering, \$10.00.

(Continued on page ten.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

John Temple Graves wants Wm. J. Bryan at the next National Democratic Convention to name Theodore Roosevelt for the presidency. What next!

Our people in parts of West Virginia have been buncoed by one Bishop W. A. Marzh, who proclaimed himself as a Bishop of the Methodist Episcopal Church. It seems as if these people were completely taken in, believing him to be a Bishop and alive! What a pity it is that these people do not take a church paper! Was a need for reading church papers ever more apparent?

President Roosevelt has appointed one Ralph W. Tyler auditor of the Navy Department, at a salary of \$4,000 per annum. So far so good. It is intimated that this appointment is made to please the Negro and to bring him back once again full fledged into the President's camp. This latter statement can hardly be true, for it is not probable that the Negro race can be purchased at such a small price, if purchasable at all. It would injure the President's hold upon the Negro people if he sought to bribe them.

Dr. William Osler occasioned considerable comment, pro and con, some time ago when he referred to the chloroform route for men of sixty years and over. It seems as tho' this is not the correct opinion of Dr. Osler, who says:

"To one who had all his life been devoted to old men, it was not a little distressing to be placarded in a world-wide way as their sworn enemy, and to every man over sixty whose spirit I may have thus unwittingly bruised, I tender my heartfelt regrets." At the same time Dr. Osler is of the opinion that the real work of life is done before the fortieth year, and that after the sixtieth year, "it would be best for the world and best for themselves if men rested from their labors."

Dr. Homer Eaton, one of the publishers of the SOUTHWESTERN CHRISTIAN ADVOCATE, has been a member of the Troy Conference for fifty years, and during this half century has attended every conference with the exception of the session of 1903 when he was in China on official business. It was appropriate, therefore, that by request of his brethren Dr. Eaton should preach a jubilee sermon, and this he did at the session of his conference, held recently in Saratoga. Three of the twenty-four members of the class of 1857 were on the platform—J. W. Eaton, C. R. Huntley and Joel Hall. Dr. J. W. Eaton, brother of Dr. Homer Eaton, presided during the meeting. In this half century of service for the church, twenty-five years were spent in pastoral work in important churches, two terms as presiding elder and eighteen years as Publishing Agent. Dr. Eaton has been Publishing Agent since 1889. He has been treasurer of the Missionary Society since 1896. The SOUTHWESTERN extends to Dr. Eaton its warmest congratulations on the successful completion of fifty years of active service. The Doctor is still in the vigor of youth.

DR. BROOKS BEGINS HIS ELEVENTH YEAR

The removal of the time limit is justified in a number of instances. It has proven a distinct blessing to our St. Mark's Church of New York City, where the Rev. W. H. Brooks, D. D., has been returned for the eleventh year. Dr. Brooks has great staying qualities. He is more popular at the beginning of the eleventh year than ever before. He has been most cordially received and enters upon his work with the promise of the best year in the history of his ministry at St. Mark's. He is one of our strongest men and his life has been a benediction to our people in New York City, where he stands in the very forefront, doing heroic service for the Master, battling with the many problems that arise in that great metropolitan city. Next Sunday is SOUTHWESTERN Day at St. Mark's. This is in keeping with Dr. Brooks' administration, which has been in thorough sympathy with every movement of the church, and at the same time he is intensely interested in all that is advantageous to our people in the church. That the SOUTHWESTERN will have the right-of-way next Sunday we have no doubt, and we are anticipating a large list of subscriptions.

THE BROWNSVILLE AFFAIR AGAIN

(Continued from Page 1.)

doubt if they would have stood the test as these soldiers have."

Does Colonel Glenn in this comment criticize his superiors? Is he rather not insubordinate for declaring that he believed the Negro soldiers did not do the shooting?

The *Springfield Republican* in commenting upon this investigation held by the Senate, said:

"The reports of the Brownsville investigation by the Senate Committee say that all the witnesses agree that the soldiers were not engaged in the 'shooting up' affray. Man after man appears on the stand, takes the oath and offers himself for sharp and merciless cross-examination, yet not one thus far has had his testimony shaken. If they are a set of liars and conspirators, it is amazing that a bright man like Senator Lodge should not entrap some of them. He has the ex-soldiers at his mercy on the stand, one after the other; if they are lying, then it is the most marvelous concert of mendacity which criminal jurisprudence records. Surely, some fellow in the lot would trip up and give away the whole plot, if they really 'shot up' Brownsville, or conspired to protect those who were guilty of the midnight raid. A chain of mendacity is no stronger than its weakest link; it ought not to be difficult to find that link. If, now, the testimony of these men is not seriously shaken, the question must arise whether it should have weight."

We give these two statements for what they are worth. They are at least thought-producing and may lead one to conclude that the end is not yet.

SECOND EMANCIPATION LEAGUE

This is the day of organizations—organizations because men of ideas seek the co-operation of others, and this is well. Where a race is individually weak its best recourse is in the co-operation of the many. We have a number of organizations doing work among our people, each having its own distinct and legitimate field. Now comes the Second Emancipation League, born in the heart and brain of the versatile pastor of Calvary Methodist Episcopal Church, Philadelphia, the Rev. C. Albert Tindley. Brother Tindley is nothing if not original. He thinks clearly, but along unexplored lines. The purpose of the Second Emancipation League is to emancipate the Negro race from a three-fold slaveholder, namely, poverty, ignorance and vice. The movement has to do with industry, education and moral goodness, particularly the latter. Right well is this movement endorsed by the leading ministers and laymen of Philadelphia and cities round about

and a great Convention is called to meet in Philadelphia the last week in September. The meeting is to be composed of delegates from every church, club, secret society, business corporations and any organization that will send a delegate from any part of the United States. The promoters of the movement would have it clearly understood that this organization is far removed from politics or even from legal defenses of the race. This organization is for the purpose of bringing the Negro himself up to the standard of the highest civic requirement. And while this is not a new undertaking, for this is just what the church and other organizations are trying to do, it's well to unite our forces in attacking this very fundamental thing, namely, the making of ourselves worthy of all our rights and privileges. The Negro's surest line of success is the making of himself, the becoming worthy of civic privileges, of constitutional rights, this secured the other follows as the night the day. No man, white or black, can keep from the Negro, or any one else, always that of which he is worthy. To foster its propaganda the Emancipation League proposes to send throughout the country teachers of domestic science who shall go from house to house instructing the people, who shall hold mothers' meetings and men's meetings in small towns and out-of-the-way places, the effort being to reach those who are seldom or never reached. These apostles of moral goodness and fighters of our common vice are to organize these Second Emancipation Leagues and thus emancipate the people from those things that enslave soul and body. The cost of this movement is to be met by the Negro himself. Individuals are requested to contribute the small sum of \$1.00, which will be accounted for at the end of each year. This movement at once commends itself to us as exceedingly practical and capable of much good. We congratulate Brother Tindley upon this idea and promise him and his associates our heartiest co-operation in making this movement of the largest possible service to the most people.

The Rev. James H. Johnson, of the Delaware Conference, died at Jefferson Hospital, Philadelphia, Pa., March 22nd. He was fifty years of age and had served as an ordained minister for twenty-eight years in the Delaware Conference. He was pastor of Whatcoat Methodist Episcopal Church, Dover, Delaware, where he had just closed his seventh year as pastor. He was abundant in labors and wrought many improvements. He had been sick for some time and during the past year was in especially poor health. Nevertheless, he made his way to the conference, which held its recent session in Camden, N. J., and being quite sick there, was sent to the Jefferson Hospital. Upon the approach of death Brother Johnson significantly remarked that he was ready to report to the conference on earth or in heaven. He was born February 14, 1849, in Westmoreland County, Virginia. The funeral was conducted by Presiding Elder J. H. Nutter and Dr. N. W. Moore. The service was largely attended. Brother Johnson is survived by his wife, children and many relatives.

DISTRICT CONFERENCES

The presiding elders will do us a favor if they will, at the earliest moment possible, give us the dates and places of the forthcoming District Conferences. If a conference is to be held off from the railroad be sure to give correct information as to how the conference seat may be reached.

We have received, through the kindness of the Rev. T. B. H. Walker, secretary, a copy of the minutes of the South Florida Mission Conference.

Personal and General

Walden University enrolled in all its departments this year 923 students.

The Newark Conference contributed \$46,558 for Missions in an aggregate collection of \$60,460.

Mrs. Bishop Gilbert Haven, who is in her 82nd year, is recovering from an attack of pneumonia.

The graduating exercises of the Brookhaven, (Miss.) Graded School will be held May 1st.

Dr. B. F. Witherspoon will preach the annual sermon of Claflin University, Sunday, April 28th.

Mrs. Anna E. Brown, the noted evangelist, is conducting a series of meetings at Tampa, Florida.

Dr. O. S. Baketel, of the New York East Conference, has been appointed Field Secretary for the Sunday Schools.

Dr. G. G. Logan was in the city last week holding Missionary Conventions and filling engagements in local churches.

Dr. S. D. Redmond, of Jackson, Miss., was in the city recently delivering a course of lectures before Flint Medical College.

The funeral of Bishop FitzGerald will be held in Central Methodist Episcopal Church, Newark, N. J., on May 14th or 15th.

Bishop Fowler was so far improved as to be able to speak, recently, before the New York Conference, where he was warmly received.

Bishop Hamilton is at Atlantic City, N. J., and was able to write a cordial letter to the New York Conference, over which he was to preside.

St. Paul Church, Winston-Salem, N. C., proposes to raise \$5,000 in its rally, May 2nd. The brethren are anxiously awaiting the results.

Dr. Charles Parkhurst, editor of the *Zion's Herald*, and Mrs. Parkhurst reached San Francisco April 13th, completing their trip around the world.

Dr. John P. Wragg, of the American Bible Society, will deliver the annual sermon of the Allen Industrial and Normal School, Asheville, N. C., May 12th.

The Marshall District of the Texas Conference has increased its presiding elder's salary by \$200.00, and Dr. J. O. Williams, the presiding elder, is wearing a smile.

Prof. Jesse Ratcliffe, at present a teacher in New Orleans University, has recently been appointed as teacher in the Philippine Islands, at a salary of one thousand dollars per annum.

Bishop Hoss, of the Methodist Episcopal Church, South, has dedicated fourteen churches in Texas, all of which were free of debt, without taking a collection on the day of dedication.

The *California Christian Advocate* makes an appeal for 1500 new subscribers. So good a paper as the *California Christian Advocate* ought to have anything it asks for, certainly 1500 subscribers at once.

The New York Conference favors the electing of presiding elders. At its recent session a resolution proposing to memorialize the General Conference on the subject, was passed by a vote of 188 to 6.

Fannie J. Crosby celebrated her eighty-seventh birthday on March 24th. She received many gifts and congratulatory messages. Miss Crosby has been blind from her youth and such also has been the condition of her husband.

Professor J. B. F. Shaw, Principal of Meridian Academy, attended the Classical Association of the Middle West at the University of Chicago, the last week in March. The Professor is the only Negro member of that body.

Archdeacon Pollard, of the Protestant Episcopal Church, is making a tour in the South of the colored work of his church preparatory to reporting to the Board of Missions of the Protestant Episcopal Church on this class of work.

The *Indian Witness* says that the disease which caused the death of Miss Cornelia FitzGerald at Penang, was smallpox and that during the first days of her illness Bishop FitzGerald largely nursed her himself until he was quite broken in strength.

The Rev. E. S. Ninde, son of the late Bishop Ninde, has been transferred from the Des Moines to the New England Southern Conference and appointed to Matthewson Street Church, Providence, R. I., succeeding the Rev. Charles H. Melden.

The Rev. I. Garrett, our pastor at Wesson, Miss., is bereaved in the death of his beloved mother, Mrs. Mary Ann Hall, which occurred in West Point, Miss., March 26th, at the ripe age of eighty-one years, seventy of which had been spent in the King's service.

In the fire and earthquake the *California Christian Advocate* lost 3000 photographs, over 5000 cuts, its mailing list, its entire library, its home and equipment. In spite of these disadvantages it missed only one issue, that issue being destroyed in the fire, which is soon to be reproduced.

The Rev. W. H. Jackson, pastor of Tabernacle Methodist Episcopal Church, Galveston, Texas, and his members are making elaborate preparations for the dedication of that church on May 26th. Dr. I. L. Thomas and President M. W. Dogan, of Wiley University, will participate in the exercises.

The Rev. B. F. Abbott, presiding elder of the St. Louis District, Central Missouri Conference, is one of the most faithful supporters of the SOUTHWESTERN in all our territory. Since the adjournment of his conference he has sent in several large lists of subscriptions. Many thanks, Brother Abbott.

At the commencement of the Hazlehurst (Miss.) Graded School Dr. J. M. Shumpert, pastor of Central Methodist Episcopal Church, Jackson, Miss., preached the commencement sermon. Dr. Robert H. Tandy, pastor of the Baptist Church, Hazlehurst, delivered the commencement address. Prof. J. R. Murray, is the principal.

Rev. James D. Phelps, D. D., Financial Secretary of Syracuse University, will lecture and preach the Baccalaureate Sermon at the approaching Claflin University Commencement, Orangeburg, S. C. Dr. William F. Anderson, Corresponding Secretary of the Board of Education of the Methodist Episcopal Church, will deliver the Annual Address May 1st.

The *Alexander's Magazine* for April is a good one. In typographical standpoint this is one of the very best journals that reaches our table. Its table of contents for the month of April is varied and high-class. Charles Alexander is doing the race a distinct service in the publication of such a notable magazine, thoroughly alive and continually full of fresh and very readable matter.

Dr. J. A. Rush, pastor of Central Methodist Episcopal Church, Atlanta, Georgia, is of the opinion that the pastor of to-day should not make regular visits weekly or monthly to the members of his church, but should spend most of his time in looking up the submerged population found in the alleys and back places. The Doctor thinks this method would be more profitable for the kingdom of Christ.

The Rev. W. A. C. Hughes, pastor of Sharp Street Memorial, Baltimore, will preach the baccalaureate sermon of Samuel Huston College, May 12th. The annual college sermon will be delivered by Rev. D. C. Lacey, presiding elder of the Columbus District, West Texas Conference. The commencement oration will be delivered by Principal E. L. Blackshear, LL. D., of the Prairie View State Normal.

Bishop J. C. Granbery, Bishop of the Methodist Episcopal Church, South, died the morning of April 15th at his home in Ashland, Va. Bishop Granbery was born December 5th, 1889. He was Chaplain in the Confederate Army during the entire period of the Civil War. His active episcopal service covered a period of twenty years, before the General Conference of 1902, at which time he was granted the senerannuate relation.

Andrew Carnegie's latest and most munificent gift was made a few days ago to the people of Pittsburgh, Pa. The gift is six million dollars—four millions for the endowment of the Institute, one million for the endowment of the Technical Schools and one million for the Technical Schools' building fund. According to estimate this last gift makes Mr. Carnegie's contributions to all causes in this country and abroad aggregate \$166,508,000.

The *Zion's Herald*, in a recent issue, says of President W. P. Thirkield of Howard University: "With a tact and wisdom which remind one of President Eliot in the early days of his administration. Dr. Thirkield has revised, correlated and modernized the departments and studies at Howard, winning over the deans and professors to his views, and has thereby, and without delay, laid the foundations for great success in this great and growing university."

Mr. J. D. Butler, of this city, and Miss Alberta Moore, of New Iberia, were united in marriage at the latter place, April 17th, in the presence of the family and immediate friends. The Rev. Mr. Sims of the Congregational Church, New Iberia, read the ceremony. Mr. J. D. Butler is one of our well-to-do citizens of the Crescent City and a member of Mt. Zion Methodist Episcopal Church. Mrs. But-

ler is a graduate nurse of the Sarah Goodrich Nurse Training School, this city.

The baccalaureate sermon of Wiley University will be preached by the Rev. W. H. Logan, D. D., pastor of Trinity Methodist Episcopal Church, Houston, Texas, and the alumni address will be delivered by the Hon. R. L. Smith, United States Deputy, Paris, Texas. The address to the graduating class of the King Industrial Home will be made by Mrs. H. M. Nasmyth, of Little Rock, and the commencement oration will be delivered by the Rev. Edwin Locke, D. D., of Topeka, Kansas.

The Spring Hill Industrial School, located at Florence, Miss., closed its session for the year on April 9th, the commencement sermon being preached by the Rev. Dr. G. W. Smith, presiding elder of the Brookhaven District, of the Mississippi Conference. Dr. Smith took for his text 1 Cor. 15:58 and discoursed upon "The Importance and Duty of Labor." The sermon is spoken of as scholarly and eloquent. Prof. W. H. Haltzclaw, principal of the Utica Institute, delivered the commencement address. Prof. G. W. Williams is principal of the Spring Hill Industrial School.

The Commencement at Rust University, Holly Springs, Miss., will occur May 10-14. On Sunday, May 12, President Foster will preach the Baccalaureate Sermon, and the other preachers of the day will be Rev. Dr. W. J. Thompson, of New York, and Rev. J. W. Winbush, Presiding Elder of the Greenville District, Upper Mississippi Conference. The Rev. Dr. Jesse Bowman Young, of Cincinnati, will address the Young People's Society Friday night, May 10 and Professor W. J. Echols, of Birmingham, Ala., will address the Alumni Association, Saturday night, May 11th.

At the recent session of the Philadelphia Conference, the Rev. Dr. Alpha G. Kynett completed six years' service as presiding elder of the South District. During the six years, over one million dollars was raised for the building and improvement of churches and parsonages and the payment of old church debts. Sixteen new churches have been built and sixteen parsonages secured. Notwithstanding the fact that on this district were largely concentrated the problems of immigration and foreign population, an increase of nearly three thousand was reported in church membership.

The Rev. David Young, one of the most widely known ministers of the city of New Orleans, pastor of Plymouth Rock Baptist Church, and vice president of the State Colored Baptist Convention, died at his home on Wednesday evening of last week, at the age of seventy years. The Rev. Mr. Young had been pastor of this one church for more than thirty years and was held in honor and esteem by his parishioners. In years gone by Elder Young participated in politics and has been a delegate to every Republican National Convention since the Civil War, was at one time State Senator, representative in the Legislature and a member of two constitutional conventions.

The picture of the Rev. William Holman, which appears in another column of this issue, in connection with the article by the Rev. I. E. Lowery, was made by Mr. Arthur L. Macbeth of Charleston. He is a colored man, and one of the leading colored photo artists of the race. For the past six months he has been general field agent of the Negro exhibits for South Carolina, Alabama, Georgia and Florida for the Jamestown Exposition. But recently he has been promoted, and is now the assistant to Mr. Giles B. Jackson, the director-general. Mr. Macbeth will install the Negro exhibits, and will have charge of the Negro building. He will move his family at Norfolk, Va., in a few days.

Seventeen years ago Mr. Bennet E. Titus became the Business Manager of the *Northern Christian Advocate*. Since 1890 he has been its editor, and now he relinquishes his position with the *Northern* after seventeen years of most faithful service. Prior to his connection with the *Northern Christian Advocate* Mr. Titus was Business Manager of the SOUTHWESTERN. In each of these positions he was faithful. As editor of the *Northern* he evidenced keen and appreciable editorial ability, always vigorous and clear in the expression of his positions. Mr. Titus has editorial instinct for all news. We wish him the largest success in any line of work he may feel called upon to do. He retires from the *Northern* voluntarily and only in line with what seems to him to be duty. In a very gracious manner he introduces the Rev. Liston H. Pearce, D. D., formerly editor of the *Baltimore Methodist*, who now becomes the editor-in-chief of the *Northern Christian Advocate*.



THE NEW ST. PAUL CHURCH, ABERDEEN, MISS.

Under the pastorate of the Rev. B. H. S. Ferguson, D. D., St. Paul Methodist Episcopal Church, Aberdeen, Miss., has been moved from its former location to the new site, and a handsome, substantial, and comfortable structure has been erected. One year ago this church property was valued at \$3,500; now it is easily worth \$10,000.00. The building, which is of gray pressed brick with cathedral glass, is one of the best churches in the entire

state of Mississippi for our people. In the erection of the building Dr. Ferguson has demonstrated his ability for success. The erection of this church is a signal triumph for Methodism in Mississippi. Aberdeen is one among the largest and best congregations of our people and we congratulate the entire membership on their success. In this movement the Hon. E. D. Coleman, chairman of the Trustee Board, deserves special mention.

EASTER TIDINGS

(Continued from Page 7)

LITTLE MAUMELLE, ARK., W. McIntosh, Pastor.—Easter was a glorious day. Program was directed by Joseph Tigg, superintendent. Collection, \$7.

MASON, TENN., J. R. Alexander, Superintendent.—The pastor, Rev. J. H. C. Means, preached the Resurrection sermon. Easter program a success. Collection, \$17.26.

MARIANNA, ARK., W. A. Smith, Pastor.—Easter was a high day. William Moore is our faithful superintendent. Collection, \$40.

DONALDSONVILLE, LA., C. Spears, Pastor.—Forty-two came forward for prayer at our Easter service. Collection, \$21.35.

BRUNSWICK, GA., (Mrs.) M. B. Dent.—We used the beautiful program, "Angels of Easter." The plans for the collection had been laid by our pastor, the Rev. W. A. Holmes, and we realized \$115.15.

DEKALB, MISS., D. R. Brentley, Pastor.—Easter was a memorable day in the history of this charge. Collection, \$17.

KINGS, MISS., A. Johnson, Pastor.—Easter was appropriately observed. Collection, \$12.22.

GRIFFIN, GA., Jos. Griffith, Pastor.—Easter was well observed. Total collection, \$225.

DANVILLE, ARK., William White, Pastor.—The Easter program was a spiritual uplift. Collection, \$18.

HUNTSVILLE, ALA., W. J. London, Pastor.—The Easter program was much enjoyed. Collection, \$5.

MONROE, LA., W. J. M. Price, Pastor.—The Easter program, "The Conqueror," under the direction of Superintendent James Williams, was carried out to the letter. Collection, \$17.45.

COLUMBIA VALLEY, MISS., E. Williams, Superintendent.—These people though poor, appreciate the cause of missions. Collection, \$8.65.

WILDSVILLE, LA., James Perry, Superintendent.—The program was most pleasingly rendered. Collection, \$1.50.

FORDOCHE, LA., J. Tutson, Pastor.—The little ones creditably carried out the Easter program. Collection, \$10.

OBERLIN, OHIO, W. Singleton, Pastor.—Splendid Easter service by the Sabbath school under Superintendent I. Hurd.

HATTIESBURG, MISS., J. K. C. Comfort.—Easter was a day of genuine profit and pleasure. The nine classes reported from \$2.50 to \$4 each.

ST. MARTINSVILLE, LA., E. Hutcherson, Pastor.—The joy and pleasure of the Easter celebration will live long in our memory. The church collected \$22, the Sunday School, \$8.65.

YORKTOWN, TEXAS, J. C. Eusan, Pastor.—Easter was nicely celebrated on the Yorktown Circuit. Easter offering, \$33, the largest in the history of this work.

RICHLAND, LA., W. J. Hampton, Pastor.—Very impressive were the program and services. Three adults were baptized. Collection, good.

KEITHVILLE, LA., W. L. Dyas, Pastor.—A splendid program and impressive services were had on Easter. Collected for missions, \$8; total collection, \$57.11.

MANHATTAN, KANS., H. R. Pinckney, Pastor.—The day was appropriately observed. R. J. Keele, superintendent. Raised for missions, \$5.

IRONTON, MO., Solomon Lax.—Raised on Easter Sunday for missions, \$1.80.

MOSS POINT, MISS., S. H. Cannon, Pastor.—Notwithstanding the inclemency of the weather, our Sunday School, headed by the Superintendent, T. B. Stallworth, laid on the altar for missions, \$80. Total for benevolences, \$108.20.

LODI, TEX., CIRCUIT, D. C. Hally, Pastor.—Easter was a notable day. More than 300 people enjoyed the program. Raised for benevolence, \$100.

SICILY ISLAND, LA., F. S. Brown, Pastor.—An excellent program was rendered and, tho' the membership is small, \$17.00 was raised for missions.

HAZLEHURST, MISS., The Easter program, under management of Miss Mattie Brantley, was all that could be desired. Total collection, \$11.43.

STARKE, FLA., R. H. Debose, Pastor.—The Sunday School, under the superintendency of S. J. McCall did well. Total collection \$52.00.

WESLEY RAY CHAPEL, LA., S. L. Brown.—The services were interesting, profitable and largely attended. Collection, \$15.00.

OPELIKA, ALA., J. T. M. Willis, Pastor.—Owing to inclement weather our Easter exercises were not held until the second Sunday in April. Program good. Collection, \$7.34.

BAY SAINT LOUIS, MISS., J. E. Holmes, Pastor.—The Easter program, under management of Miss Carrie Jacobs and Maggie Richards, was nicely rendered. Collection, \$45.

CINCINNATI, OHIO, P. T. Gorham, Pastor.—Our Easter program was a unique one of a very high order under the direction of Prof. W. E. Gossett. Collection for missions, \$6.

ABERDEEN (CT.), MISS., W. T. Weatherall, Pastor.—Our Easter services here will never be forgotten. Sister Mahalia Whitfield, our oldest member, took an active part. Collection, \$24.58.

HUNTSVILLE, TEXAS, G. A. Delandes, Pastor.—Easter was a glorious day with this people. Splendid program under management of Profs. B. T. Carter, W. H. Balnes and Mrs. C. E. Smithers.

DAYTON, TENN., Mary L. Day.—Our Easter exercise was a source of profit and pleasure. Addressed by Pastor W. R. Mabury on "Foreign Missions." Collection, \$6.08.

NEWTON, N. C., A. B. McQueen, Pastor.—A good program, the best here in many years, was rendered. Collection, \$14.00.

MONTGOMERY, ALA., S. R. Gipson, Pastor.—Easter program presented at night. John H. Redricks, superintendent. Collection, \$20.00.

PINE AND BEACH GROVE CIRCUIT, LA., J. D. H. Frazier, Pastor.—Easter was a gala day. Raised for missions \$5.00.

GARLANDSVILLE, MISS., G. W. Fields and Geo. Williams, superintendents.—Programs nicely rendered. Collections: Mt. Zion, \$4.65; Bethel, \$6.03; Pilgrim Rest, \$2.00; total, \$12.68.

STEPHENSVILLE, MISS.—The programs were well rendered. St. Paul and Crawford churches. Superintendent collected \$3.01; St. Peter's total collection was \$8.75.

The Manner of Giving

Whether it is more to one's credit to give his money for benevolent purposes in a secret manner or in an open way, is a question which is frequently discussed. It is argued by some people that secret giving is an evidence of marked humanity, and that it is more likely to receive the approbation of God than is the giving which is made public. From an editorial in the *Christian Herald* I take the following words: "There are, in this land of ours, a great many golden-hearted men and women who believe in and practice doing good in secret. It is to them a double sacrament. They extinguish self and spent themselves in His Name for the sake of others. It would embarrass them to have their benevolences proclaimed, and it would rob their self-sacrificing work of half its virtue and more than half its pleasure. They 'do good by stealth, and blush to find it fame,' but even this fame—the applause of men—they care little about. What is done for Jesus' sake needs no trumpeter." While it is well for one to maintain a modest spirit in giving his substance to the Lord's cause, we should discriminate between giving for the mere sake of displaying a seemingly generous temper, and giving openly and freely as an example to others. The chief reason why Christ exhorted His disciples to give their alms in secret was because He wanted them to be governed by pure motives, and not "to be seen of men," as the Pharisees did. One can keep humble, and give his means to Christ's cause from the purest motives, in an open manner. I am not writing thus in defense of myself. For anything ostentatious is repulsive to me; but I can see good reasons for one's having some of his benevolent gifts made known to some extent. If one were to do all of his giving so secretly that his acquaintances could not know of it, they would have ground for saying that he was so close that he did not give anything. Then, too, by openly giving, an example is set which may stimulate others to give more largely.

C. H. WETHERBE.

Only one life to live,

Only one hope to cherish,
And day by day we fritter away
The allotted time we have to stay,
Leaving that hope to perish.

Only one sky to see,

Only one world for gladness,
And we weakly bow in the Here and Now,
Losing the joys we should claim somehow,
Clinging to worn-out sadness.

S. E. Kiser.

PERSONALS

The Rev. J. H. Brandon, pastor on the Chickamauga, Miss., Circuit, writes: Having perused the statistics of the Atlanta Conference Minutes I find a mistake in the Tallapoosa's report on benevolence. Although I was late getting to the seat of conference I made my report to the treasurer, Rev. J. E. Waken and there we counted out \$63.00. That is my report on benevolence and not \$40.00. I do this in order that the Tallapoosa people may know that every cent of the money was reported by me their pastor at that time.

An interesting program has been arranged for the second session of the Sunday School and Epworth League Convention of the Waycross District to be held in New Zion Methodist Episcopal Church, Thomasville, Ga., April 25-28. Each Sunday School and Epworth League is asked to send \$1.00 towards a new church in Fitzgerald, Ga. Certificates should be secured at starting point so in case there are 50 delegates reduced rates will be granted. The Rev. E. D. Giddens is presiding elder.

Thursday evening, March 28, the Literary Department of the Epworth League, at Alexander, Tenn., under direction of Miss Birdie A. Allen, assisted by Mrs. W. H. Belcher and Dr. J. R. Elliott, rendered a most enjoyable program to a full house. The program would prove of interest to our readers, and we would gladly publish the same, if space permitted.

At Slaughter, La., the Patriarch Lodge No. 10 B. K. of P. and Pride of Slaughter Court No. 88 O. of C., held their annual thanksgiving March 24th at Evergreen Baptist Church. Sermons were by the Revs. Wm. Peterson, J. R. Marshall and T. F. Henderson. Able lectures by Sisters A. A. Clark and I. A. Williams. Collection, \$17.75. S. P. Banks, B. A.

The late Mrs. Hester Parker was the organizer and Superintendent of the Junior Epworth League of St. Paul Methodist Episcopal Church, Galveston, Texas, and in the interest of this department she devoted much of her time during the past few years. She leaves to this League the example of a Godly Christian life, earnest and devoted.

The Rev. A. Jackson desires to express his gratitude to the kindly people of the Barlow, Miss., Circuit who, not long since, escorted the pastor and family to the parsonage where numerous and varied sorts of groceries had been carried and a sumptuous repast spread. Mrs. P. Gairy was the prime mover in this affair.

The Epworth League at Meane, Texas, under the management of Prof. John Poik is taking on new life. Not long since the Leaguers raised money, purchased supplies, made a tour of the city and as a result the old people in their homes were left rejoicing because of their visit. The Rev. P. H. Jenkins is pastor.

On the fourth Sunday in March at Bonas, Miss., an impressive meeting was held. There were 8 new members received. The Sunday School, during the same day, held an interesting meet-

ing. Mrs. Frances Boal, an earnest worker in the Sunday Schools was present. The Rev. W. M. Harvey is pastor here.

On the night of March 21, after the installation of the Steward Sisters at Village Methodist Episcopal Church, Boyce, La., a storm party, led by Mrs. Rosa Johnson and a host of others presented to the pastor fifty pounds of choice groceries. Presentation was made by Brother B. M. Johnson.

Sunday, March 24, was General Class Day at Oakland Church, Bellemina, Ala. The rally was by classes. The congregation raised \$6.25 and the 13 classes aggregated \$17.56. The Rev. F. E. Wynn is pastor.

The revival held at Brenham, Texas, beginning March 3rd, under the Rev. W. E. Hutcherson, has just closed with fifty conversions and ten reclaimants, leaving the work greatly quickened.

"Storm" parties are popular. One visited the parsonage of our church at Fayetteville, Ark., recently to the surprise and pleasure of its inmates. The tokens were numerous and highly appreciated.

The Rev. R. L. Tate and family, inmates of the parsonage at Hazlehurst, Miss., were pleasantly surprised by a company of ladies a few evenings ago, who loaded the table with provisions of every description.

The King's Daughters Society has been organized on our work in Ashboro, N. C., and gives promise of permanency and effective work.

ADVO—TWO—BUR * . . atflo A * . . The Rev. S. J. Boone, of Galilee Methodist Episcopal Church, Lewisburg, Tenn., is bereaved in the death of his wife, Mrs. Maggie Boone.

Our work at Woodside, La., under the pastorate of the Rev. C. E. Bradford, a man of push and ability, is making rapid progress. Collections, good; congregations, growing.

The Rev. and Mrs. G. H. Lennon, of Greenville, Ga., are rejoicing over the advent of a recent visitor in their house, Madison Cuyler Benjamin. Congratulations.

A revival recently closed in Morgan City, La., the Rev. J. D. Poole pastor, with ten converted and four reclaimed.

THE CHINESE MISSIONARY CELEBRATION, TO BE HELD APRIL 25 TO MAY 6, 1907—THE BISHOP'S APPEAL.

WHEREAS, The Centennial of Protestant Missions in China will be celebrated in Shanghai, April 25 to May 6, 1907; and

WHEREAS, Unparalleled opportunities now confront the Christian Church in China; therefore

Resolved, That we request every pastor in Methodism to present to our people during the twelve days above mentioned, in co-operation with the Christian world, the remarkable facts relating to the readiness of the Chinese, at the present time, for the Gospel and Western civilization; and that we

urgently request all our people, in addition to their regular contributions to Missions, to make a special Thank-offering, aggregating at least \$300,000, as an expression of gratitude to God, and as an aid to the Church in China in meeting one of the greatest opportunities for the triumph of the Gospel and the service of mankind ever offered to the Church of Christ.

Adopted by the Board of Bishops of the Methodist Episcopal Church, October 30, 1906, in their Conference at Rochester, New York.

JOHN M. WALDEN, Secretary.

Literary Notes

BOOKS RECEIVED.

Eaton & Mains, Publishers, 150 Fifth Ave., New York City.

"GOD'S MISSIONARY PLAN FOR THE WORLD," by Bishop J. W. Bashford. Price \$.75 net.

"THE INCARNATION AND RECENT CRITICISM," by R. J. Cooke, D. D. Price, \$1.50 net.

Doings of the Workmen

ALABAMA.

Bessemer.—The Morning Star Methodist Episcopal Church was honored with the Rev. Dr. Palmer, Missess Butler, Peterson, Winslow and the College Quintett. Dr. Palmer preached before a full house. Every one was well pleased with the visitors. We raised every dollar of our school assessment and Bessemer wants them again. We were also honored with the presence of Mr. and Mrs. Dr. Coleman, Miss Garrett and several leading people of Bessemer. The church has taken on new life and we hope to improve our parsonage in the near future. As secretary of the Ministers' Union of the Birmingham District, let me announce that all pastors are requested to attend the commencement services at Central Alabama College.—W. M. STORRS, Pastor.

High Ridge, L. Owen.—With our new pastor, the Rev. J. A. W. Usher, we are all very much pleased. He has proved satisfactory in every respect. Our first quarterly conference was held in Aberfoell Methodist Episcopal Church March 9-10, with the presiding elder, P. G. Goin, in the chair. On Sunday at 11 o'clock a. m., and also Sunday night the Elder preached two able sermons. Raised for Presiding Elder this quarter, \$24; paid to the pastor, \$80; total this quarter, \$104. Under the administration of the new pastor this year eight persons have been added to the church. The charge is now in a more prosperous condition than it has been in the last four years.

Wotumpka, J. W. Moore.—March 23-24 our second quarterly conference was held in St. Clair Methodist Episcopal Church with Rev. J. A. Holliday, Presiding Elder in the chair. Raised all the Elder's claims for the quarter. On Sunday at 11 o'clock Rev. J. A. Holliday preached to a crowded house and at night there was only standing room and the Elder administered the Lord's Supper to 73. He preached a stirring sermon from the 14th and 15th verses of the 91st Psalm.

Lincoln, E. M. Turner.—A grand rally in Kidd Street Church came off March 17th, on church indebtedness. Raised for this purpose \$36.75; paid

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pastor, \$6.15. Roselaine Kidd, company M., raised \$11.60; Mary Kidd, \$0.60. The Rev. G. W. Reeves is pastor.

ARKANSAS.

Batesville, W. H. Simpson, Pastor.—The Rev. E. M. Jones, D. D., Field Agent of the Sunday School Union, returning from the Lincoln and Central Missouri Conference held at Muskogee, Indian Territory and Joplin, Missouri, stopped over with us Sunday, March 24th, and was with us in our Sunday School to the great delight of the children. He preached a great sermon at 11 a. m. and spoke at 4 p. m. to the Epworth League, inspiring the Leaguers to nobler things. At 7:30 he delivered his great lecture to a crowded house whom he held spellbound for an hour and a half. We visited the public school on Tuesday where the Doctor delivered another splendid speech.

FLORIDA.

Palatka, A. B. Nelson.—Our first quarterly conference was held by Presiding Elder J. S. Todd March 23-24—his first official meeting. He came to us and we made him welcome. The officers and members of Emmanuel Methodist Episcopal Church highly appreciate the appointment of Presiding Elder Todd over the Jacksonville District. He preached at 11 a. m. 3:00 p. m.—Epworth program. The Elder preached again at night with great power and force. We anticipate a great Christian feast this year through the asset of Presiding Elder Todd. Collection, \$11.16.

GEORGIA.

Brooks, B. G. Burks, Pastor.—Our second quarterly conference was held at Hartford Chapel March 23-24 with our beloved Presiding Elder, the Rev. P. H. Travis, in the chair. We are moving forward as never before. On Sunday the Elder preached an eloquent sermon. The presence of the Holy Ghost was with us. We received showers of blessings. Sacrament administered to 85. We have a body of noble workers. They have begun this year with new zeal and vigor. We have arranged to tear down the old parsonage

and build in its place a new four-room structure which, when completed, will be a monument to the work. Raised this quarter \$28.60.

Chicamauga Circuit.—Our first quarterly conference was held March 18th, with the Rev. C. W. Adams presiding, at the St. James Methodist Episcopal Church, Chicamauga. Sunday night, March 17th the Rev. Mr. Adams preached an able sermon. Monday night the quarterly conference was held. All officers were present with good reports. Collected, \$14.35. The Elder said that this was the best quarter he had held at this point. Tuesday night we met at Ripe Shop. There we organized a new church, where our Methodism is just growing. This is one of the finest locations for our church in North Georgia. Our Bishop Wilson played a conspicuous part in this movement. We have settled among about 800 people in three miles of our church. Brethren, the Chicamauga Circuit is coming. Raised this quarter \$70.00.

LaGrange, Minnie Forbes.—Warren Temple Methodist Episcopal Church had a great time last Sunday, it being our Rally Day for the putting in the windows of our \$5,500 new church. The Rev. W. T. Mackey preached at 11 o'clock. The services were good throughout the day. The Rev. Mr. Bridges seems to be the right man for LaGrange. He keeps something new before his people all the time. We mean to complete our church this year which will cost, when finished, about \$6,000. The Woman's Home Missionary Society deserves special mention. Mrs. M. L. Harrison and Mrs. Alice Greenwood, the able Presidents at one table collected \$85.57. Mr. Cragmire, President of the Queen Esther which represents the children, raised for them \$18. Rev. R. R. Bridges, representing the men, collected \$79.00. The Young Men's Club had in hand \$23.00 which made the collection for the day \$205.57.

Chicamauga, E. Blocker.—Presiding Elder C. W. Adams has just held his first quarterly conference. The reports of the circuit are now better than for several years. The pastor, Rev. J. H. Brandon, is an earnest worker. After holding his quarterly meeting the Elder, Pastor Brandon and several of the brethren closed a deal with Mr. D. P. Montague for church property situated one mile from the Tennessee State line and organized a Methodist Episcopal Church on the Chicamauga Circuit. We ask the brethren to pray that our little work may prosper and that we may do much good towards bringing the world to Christ.

Union Grove, V. D. Jenkins, Pastor.—Our second quarterly conference was an occasion of much interest and joy. The Rev. Z. K. Gowen, presiding elder of the Gainesville District was in the chair. He indeed is a man of power and his sermon was a matchless effort. The Stewards paid the pastor during the quarter \$107 and the Presiding Elder \$16. More money than this amount was raised but our Presiding Elder directed it to be paid over to the missionary society.

LOUISIANA

Maringouin, (Mrs.) L. Venable.—The parsonage of St. Peter Church was invaded on a recent evening by a company of members and friends who brought provisions sufficient for the needs of many days. Mrs. O. Richards, president of the Stewards Board and Mrs. Elizabeth Powers, president of the King's Daughters, led the party. The anniversary meeting of the K. of P.'s and the Ladies Court was held in this church. The Knights collected \$21.65, the Court \$11.00. At night the Stew-

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Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure to mention the New Orleans SOUTHWESTERN CHRISTIAN ADVOCATE.

ards held a rally. Collections: Lizzie Steward, \$3.35; Lue Butler, \$2.10; Lue Taylor, \$4.00.

Zachary, F. D. Thomas, Pastor.—We take this method to thank the members and friends of Jackson Chapel for the grand surprise tendered us Thursday night, March 21. The good people filled the table with the choicest groceries to be found in the town of Zachary. This company was led by Mrs. Lue Douglas, Mrs. C. Fields, Miss E. Fields, Mittie Alphornc and others. Dainty refreshments were served. A purse was presented to the pastor. Presentation speech by Bro. Phil Fields.

Norwood, (Miss) Rosa Dorsey.—We had a grand educational rally at this place on the 4th Sunday of March. Our church was filled to its utmost capacity and all present enjoyed the meeting. The following pastors were present and helped to make the meeting a success: Revs. H. C. Gair, C. W. Barnes, of our church, and the Rev. H. S. Renter, of the Colored Methodist Episcopal Church. After an eloquent sermon by the Rev. Mr. Renter, we enjoyed a good common sense talk upon the education of our young people, by Prof. D. G. Linsford, superintendent of education for this parish. He was followed by the Rev. Dr. Byers, the Presbyterian minister at this place who spoke upon the duty of the parents to their children and the great reward God offers to all who will train them in the way they should go. The responsive address was delivered by our energetic pastor, the Rev. N. McNeal. Our work is prospering and all the interests of the church are being considered. A kindergarten school will be opened in our church this week. The school has the hearty endorsement of the leading white people of the parish. No stone is being left unturned to save our young people.

Keithville, W. L. Dyas.—Since our return from the annual conference I have entered upon my second year with great hopes. The Steward Sisters have bought a nice parlor set and placed the same in the new parsonage. Our new church at Fairview is nearly completed at a cost of \$1,200. The trustees are now planning to build a fine church at Keithville. The carpenter will begin work by the 1st of May. I have lined up for a round report. Every dollar

of my benevolent money, 30 cash subscribers for the SOUTHWESTERN. The Presiding Elder will be paid in full. The Stewards pledge to pay the pastor his full salary, \$450.00. The old minister said in days gone by, make your own appointment. Well, I have made mine and a very good one. Aside from my church work I have organized a good day school and built a nice school house near Cypress community.

Boyce, N. R. Randolph, Pastor.—Our quarterly conference convened March 22-24 with the Rev. J. J. Obee, presiding elder, in the chair. Raised during the conference, \$20.75. Total raised this quarter, \$76.40. The Presiding Elder preached one able sermon and lectured. We are striving to make better the condition of all concerned. Success is our motto.

Boyce, S. M. Haynes, Pastor.—On March 23-24 was held by Presiding Elder J. J. Obee the first quarterly conference, and good reports were heard along all lines of the work. Elder Obee's sermon on the Sabbath delighted all hearts. Raised \$58.21 during the quarter and paid the elder in full.

Bedford, I. B. Henderson, Pastor.—The first quarterly conference occasion, March 23rd, brought to us Presiding Elder H. D. Daniels, whose presence, lectures and sermons are always helpful. The reports indicated general improvement. The Rev. D. H. Young, our pastor at Gabagan, preached at 11 o'clock Sunday morning, with great power and the Rev. G. G. Priestly, of Scarboro, delivered at night an able sermon. Collected during the quarter, \$75.70.

Cottonport, A. D. Augustine.—Our pastor, Rev. D. S. Smith, since his arrival at Cottonport, has thoroughly gone over the pasture and examined the flock and now sinners are being converted and the lost sheep of the house of Israel are being reclaimed. He must truly be "the right man in the right place." Sunday, March 3rd, occurred the baptizing at eleven o'clock a. m., of many souls by sprinkling and at night Pastor Smith preached at the Old Zion Baptist Church.

Sterlington, E. H. Banks, Pastor.—On my arrival here I met the officers of the church and the prospects are very bright for a great year's work. The presiding elder was with us on the 17th. Raised for the quarter, \$76.75. Paid presiding elder in full.

Washington, D. G. Taylor, Pastor.—The concert given by the young people was a source of delight and joy to all that attended. The program was conducted by Miss Hattie Boles. I take this method of thanking the young people for their good and faithful work. Presented the pastor \$10.15.

Shreveport, T. P. Norris, Pastor.—Our first quarterly conference was held March 30. Rev. H. Daniels, presiding elder, in the chair. The occasion was quite a success spiritually and financially. Reports showed \$174.70 had been collected, four accessions to the church and three converts. The presiding elder delivered an able sermon on prayer at Fairfield Methodist Episcopal Church. Our church seems to be aroused. Congregations larger than they have been in ten years.

Slaughter, N. Ford, Pastor.—Our first quarterly conference was held March 9-10, 1907. The presiding elder, Rev. J. W. Turner, was not with us but the pastor filled the chair. The reports showed that all departments of the church is advancing along all lines. The SOUTHWESTERN is the welcome visitor into the homes of our people. All past records have been broken and as the indication shows, we will come to the annual conference with our colors

high. Rev. J. L. Thomas from the American Methodist Episcopal Church preached an able sermon. Raised this quarter, \$31.50. Paid presiding elder in full.

MISSISSIPPI

Greenville, J. A. Slate, Pastor.—Der J. W. Winbush was with us March 22-24 in our first quarterly conference and he made a good impression in his stirring lectures and logical sermons. Raised in the quarter, \$18.00; raised during the two months, \$102.86. The work of every department is being actively pushed by these good and faithful members.

Clifton, A. Ransom, Pastor.—The Rev. B. F. Meredith, presiding elder, held in St. James Church the second quarterly conference March 24-25. The reports indicated general improvement. The presence of the elder and his sermons were inspirational. The elder's classes raised \$72.00. Collected for missions \$6.00; trustees, \$42.00; the elder's assessment of \$20.00; \$8.80 for sick; \$126.35 for pastor; making a total \$199.15. We intend to lead this district this year.

Pass Christian, M. L. Stewart.—Our first quarterly conference was held at St. Paul Methodist Episcopal Church with Rev. R. N. Jones, presiding. Officers present rendered excellent reports. Paid presiding elder in full. The elder preached an inspiring sermon to a large audience. Five subscriptions to the SOUTHWESTERN. On Saturday night, March 16, a concert and flower drill was given by a committee of ladies for the purpose of purchasing a library for the Sunday school. The children performed to the delight of all present. Much praise due Misses Etha Collins and Mary Beaton for the excellent music rendered. Realized \$30.00. Many thanks to the pastor, officers, pupils and friends for their uncollected assistance.

Stephensville, D. L. McCauley.—Notwithstanding the heavy rains that fell we held our first quarterly conference March 2-3. Elder J. W. Winbush was with us on Sunday and preached two sermons which were so effective that the result was three accessions. Raised this quarter, \$50.00. Paid the elder \$9.00.

Valden Charge, C. E. Moody, Pastor.—On March 29th the parsonage was visited by a severe storm and our hearts were made to rejoice because of the many good things that were brought. The party was led by Sister Sallie Spinks, Hearing, Love, and Laura Coin, Brothers Richard Harper, J. W. Mayfield and a host of others both old and young. The table fairly groaned.

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ed under the weight of the many good things consisting of some 118 pounds and some money.

Collins, James Robinson, Pastor.—Our first quarterly conference was held March 16-17, with the Rev. J. B. Brook, presiding elder, in the chair. The elder preached to the satisfaction of all present. Paid him in full, \$12.00; raised for all purposes this quarter \$79.72. We are on the upward march.

Pearlington, H. W. Woods, Pastor.—On March 23-24 our first quarterly conference was held with 53 persons present. Each department was well reported and the elder's salary raised. After the conference the sisters of the Methodist Episcopal church and of the Baptist church had a large reception for the elder and pastor, led by Mesdames M. Holmes, H. L. Lenard, Millie Jordan, H. L. Vaultz, E. L. Kelker, and many others. On Sunday night Dr. R. N. Jones preached as never before and the church was greatly revived. We have added five souls to the church this year. Paid the elder this quarter.

Itta Bena, G. Orange, Pastor.—Rev. J. W. Winbush held our first quarterly conference March 16-17. The conference was a success, the presiding elder ably representing every cause. Every department of our charge is alive. The elder preached two able sermons. Our third year begins well. Our plans are to raise all benevolence and add many souls to the church. The Sunday school is in a prosperous condition, with Prof. J. T. Strong as superintendent. The Epworth League under the presidency of Prof. G. A. Muller, is flourishing. Also the Ladies' Aid Society starts off encouragingly with the following officers: Mrs. Nora Beck, President; Miss Susie Alexander, Vice President; Mrs. Maggie Stenson, Secretary; Mrs. Leenoro Greelea, Assistant Secretary; Mrs. Mattie Browns, Treasurer. They plan to do a great work. Our District Conference will convene here. On my return as pastor the third year the people received me with joy and satisfaction and assured me they were going to stand by me and carry every plan out successfully, which they are showing. Paid presiding elder, \$25.00 in full for the first quarter. Raised during the quarter, \$34.00.

Aberdeen Circuit, W. C. Weatherall, Pastor.—Mrs. Kittle Brooks, president of the Ladies' Aid Society of Life Boat Methodist Episcopal church, through aid of said society and other members and friends, has secured money enough to buy \$21.00 worth of lamps and one dozen chairs for the choir of Life Boat church. Our church at this point is in good condition. Sister Brooks is a good and a loyal member of this church and circuit. It is very hard to find her equal. May the Lord bless her in all she undertakes to do for the advancement of His kingdom. The total amount she has raised is \$30.85. Since the adjourning of the annual conference at Holly Springs.

Hub, M. White, Pastor.—On the Hub charge Dr. G. W. Smith held the first quarterly meeting March 30-31. The conference was well attended and the well written reports showed the work to be in an excellent condition. The quarter, being on Easter Sunday, the elder preached a resurrection sermon to a packed house. Under the leadership of Prof. J. H. Brooks, the Easter services at Zion Ridge were carried out to the letter. Total for the quarter, \$10.00.

Gulfport, J. A. Patterson, Pastor.—I have been at my post of duty in this new field of labor seven weeks. March

How to Cure Rheumatism

A Home Treatment Made Up of the Most Simple Remedies.

COSTS NOTHING TO TRY.

Some of the most serious diseases are being cured nowadays by the most simple every-day articles used in the household, and the use of which a few years ago would have been ridiculed. Poisons are growing into disuse as being worse than the disease which they aim to cure.

Most people now know that cream of tartar is an absolute cure and preventive of small-pox, or that hemorrhage can be stopped with salt. So rheumatism, lumbago, gout, sciatica, pain in the back, has been cured, in the real meaning of the word, by a little stillingia, iodide of potassium, poke root and gualae resin. These remedies any one, even a young child, can take in any reasonable amount, with perfect safety, and the results have been found to be astonishing. It has been proven that this combination makes up the best rheumatism remedy in existence, and an absolute killer of uric acid in the blood.

The four simple remedies mentioned above, together with other simple ingredients to make them palatable and easily assimilated into the blood, is put up in the most effective, pleasing and tempting form, and is called Gloria Tonic. If you suffer from any form of uric acid in the blood, and have rheumatism, gout, lumbago, sciatica, this is the way to drive it out of your system in quick time and without realizing you are taking anything.

Test this great remedy for yourself free by sending for a trial package to John A. Smith, 4889 Gloria Tonic Bldg., Milwaukee, Wis. Send this notice with your name and address on a slip of paper and you will receive a trial package by return mail absolutely free. It is only in Gloria Tonic that you can get the simple remedies that cured me and thousands of others as above.

16-17 our first quarterly conference was held here with Rev. R. N. Jones in the chair. The officers presented written reports which showed the work to be in a prosperous condition. We raised in the quarterly conference \$116.63. Total amount raised for all purposes this quarter, \$162.51. The following persons raised: Mmes. P. Blalark, \$1.45; Mary Troy, \$23.90; S. E. Black, \$2.21; E. Flowers, \$4.50; Messrs. Walter Nelson, \$12.01; Frank Hall, \$3.35; Sister C. Pairs, \$1.15; James Gaddis, \$4.50; F. Fairley, \$2.35; Mrs. G. W. Dwellingham, \$4.85. A three weeks' notice was given and three prizes offered. Mrs. M. Troy received the first prize—a silk parasol, Mr. Walter Nelson, a silk umbrella, and Mrs. Tempy Sinclair, the third prize—a nice framed picture of Bishop I. B. Scott. Presiding Elder R. N. Jones preached a wonderful sermon at 11 a. m. and administered sacrament. Baptized one child. Rev. H. H. Williams, of the First Baptist Church, preached to the delight of all. At night Rev. R. N. Jones was at his best. The church was crowded to its utmost. One convert and two subscribers to the SOUTHWESTERN.

Macon, N. H. Whitlock, Pastor.—The work here has shown signs of vast improvement along all lines. The quarterly meeting, held March 22-24, was indeed pleasant and profitable. On Sunday Presiding Elder T. H. Henry preached a strong sermon and administered the Holy Communion. Collected during the day, \$31.00. The pastor's salary has been fixed at \$600.00; the presiding elder's, \$72.00.

Jasper, C. W. Day, Pastor.—The prospects are very bright for a great year's work. The people are very enthusiastic. Our hopes and our aims seem to be one. Our first quarterly conference convened March 23-24, with Rev. Wm. McMorris, presiding elder, in the chair. The elder was paid in full. Raised during the first quarter, \$49.00. The presiding elder, assisted by Rev. R. B. Anderson, lifted the audience Sunday night. 51 partook of the Lord's Supper. Thus we are looking forward for greater and better things this year.

Handshoro, A. M. Trotter, Pastor.—On March 24 our people rallied and

raised \$193.00. March 31st, Presiding Elder R. N. Jones was with us and held our first quarterly conference. Full reports were brought in and the year's work was carefully planned. The services were refreshing, spiritual, and very helpful. One bright conversion and accession was realized. Our people have gone forth expecting great things. Many of the Baptist and Methodist Churches along the coast have united their zeal, faith and energy for greater efficiency in our common Master's cause. One cash subscriber added to the good list we already have. April 21st is the day the ladies of Handsboro expect to break the record.

Paulding, B. W. Robinson, Pastor.—The first quarterly conference of the Paulding Circuit was called to order March 2, with the Rev. J. B. Brooks, presiding elder, in the chair and all officers present with reports showing marks of improvement along all lines. Many friends and members of the circuit were present. The conference was graced with the presence of the Rev. R. Howze, our pastor at Heidelberg, who made some encouraging and helpful remarks. On Sunday was a big day at Leonia. Rev. J. B. Brook preached two soul-stirring sermons to a crowded house. Ninety partook of the Lord's Supper. Raised this quarter, \$50; the elder was paid in full.

Be' Chapel, G. W. Hunt, Pastor.—On March 7 a storm struck the church, blowing good things within reach of the pastor. It was composed of both Methodists and Baptists, led by Bro. G. W. Moore and wife, Sister Gillespie, wife of Rev. W. S. Gillespie, Hardy, Gandys, Hogans, Bishops, Moores and others.

TENNESSEE.

Lebanon, E. F. Carter.—Our pastor presided over the second quarterly session at Mt. Zion Church, March 16-17, preached Sunday morning and administered the Sacrament. At night he preached again at Turkey Roads, and at this point also administered the Sacrament. The Rev. E. G. Booth is a wide-awake, aggressive pastor and under his care the work is growing.

TEXAS.

Jefferson, R. Hillary, Pastor.—Presiding Elder J. O. Williams held, March 16-17, the second quarterly conference and reports showed that the work had increased along all lines. The elder preached two splendid sermons on the Sabbath and administered the Sacrament. He was paid in full, \$28.65. Raised by church during the quarter, \$148.

Calvert, A. L. Gabriel, Pastor.—I came direct to our work after the adjournment of the Annual Conference and was pleasantly received. We had at once the hearty co-operation of the entire membership. We began our work at Chapel Hill, the head of the work, and found plenty to do outside of preaching; first to build a parsonage before we could move on the work. We called our forces together, set our plans for building and began our work. We have built a nice four-room parsonage which, when completed, can be valued at \$500. We found the window panes out of all the churches on the work by reason of the hail that struck this country last April. The same are all in now, but one church. The Lord has blessed us wonderful this short time on the work. Several precious souls have been added to the church. Our congregations are growing at every service. We expect to report the last dollar of our

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Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

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If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

benevolence at the district conference which convenes at Fairfield in August. We are looking after every cause of the church.

Lodi Circuit, W. M. Rand.—We were favored with the presence of our presiding elder as our quarterly conference was held March 30-31. The sum of \$50 was given the elder and the collection for the quarter amounted to \$273. The work is in better condition now than it has been for many years. The Rev. D. C. Hally is an ideal pastor, a splendid preacher and a great financier.

Jewett, Jas. Clark, Pastor.—Our first quarterly conference convened March 23-24, with Presiding Elder L. S. Blake in the chair. Paid presiding elder in full, and a nice purse was given to pastor. Total amount raised in quarter \$16.60. On Sunday an able sermon was preached by the presiding elder, subject, "Prayer," Acts 12:5. We are blessed both spiritually and financially. Total amount raised for all purposes since my arrival here, \$86.65.

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Conference Notices

N. O. NORTH DISTRICT. SECOND ROUND.

Thompson, May 14-15; Haven, 16-17; Pleasant Plains, 21-22; Union, 23-24; Malden, 28; Scott Chinn, 30-31; Mandeville, June 1-2; St. Matthew, 3-5; Malialieu, 6-7; Darrow, 8-9; Gretna, 11; Luther, 14-16; Central, 15-16; La Place, 17; Simpson, 19-20; Ashury, 22-23; Mt. Zion, 26-27; Franklinton, 29-30; Bogalusa, July 7; Kenner, 9; Ross Chapel, 11; Slidell, 13-14; Ponchatoula, 17; Augie, 20-21. Brethren, Do your best on the benevolent collections and the SOUTHWESTERN, and report at the District Conference, at Slidell, July 24. J. F. MARSHALL, P. E.

TUPELO DISTRICT. SECOND ROUND.

Amory, May 4-5; Bell Ct., 4-5; Okolona, 10-12; Okolona Ct., 11-12; Nettleton, 11-12; Houston, 18-19; Houston Ct., 18-19; Union Grove, 25-26; Cotton Plant, 25-26; Pontotoc Ct., June 1-2; Ripley, 1-2; Ripley Ct., 8-9; Amory Ct., 8-9; Corinth, 14-16; Corinth Ct., 15-16; Pontotoc, 15-16; Tupelo, 22-23; New Albany, 22-23; Tupelo Ct., 29-30. Brethren, we should make this a very profitable round from every viewpoint. Some of you had great success financially on Easter Sunday. Let this round be successful spiritually and financially. Send for programs, get ready for Children's Day. Let us raise our full apportionment for benevolence on that day. Don't let us grow cold towards the SOUTHWESTERN. I notice the subscription column each week, but many are being sent in from the district. Brethren, wake up along this line. It is necessary that we come as a district in full to the commencement of Rust University. Remember, it is our school; we must stand by our own. Some of the brethren have sent in their apportionment for the Rust Industrial Building Fund. All others will please send in or bring yours to commencement. Let your name go down at roll call as having paid. Let us pray and work for great revivals. W. C. CLAY, P. E.

SEDALIA DISTRICT. FIRST QUARTER.

Malta Bend Ct., April 24-26; Marshall, 27-28; Green Valley, 30-May 1; Warrensburg, May 4-5; Holden, 8-10; Centerville Ct., 11-12; Clinton, 18-19; Osceola, 21-22; Humansville, 23-24; Springfield, 25-26; Ozark, 29-30; Mt. Vernon, June 1-3; Neosho Ct., 5-7; Joplin, 8-9; Carthage, 15-16; Windsor, 18-19; Beaman Ct., 20-21; Sedalia (Taylor), 22-23; Otterville, 26-28; Versailles, 29-30; California Ct., July 2-3. Brethren, let me call your attention to some facts: The obligations which we have assumed means much to every pastor in this district and to be fully able to meet them we must be wide awake and keep on the firing line. The demands of the church are increasingly greater as the years come and go. W. H. SMITH, P. E.

CHATTANOOGA DISTRICT. THIRD ROUND.

Big Springs, April 27-28; Rockwood, May 3-5; Dayton, 10-12; Coulterville, 11-12; Ooltewah, 18-19; Wiley Memorial, 23-26; Jasper, June 1-2; South Pittsburg, 7-9; Hill City and Grace Memorial, 15-16; Athens, 22-23; Churchville, 29-30; Daisy, July, 6-7; Tateville,

12-14. Brethren, the year is half gone. Push every interest of the church. We must make this the best year in our history. We are expecting every man to do his duty. I am at your service in every way possible. Our district conference will convene at Churchville June 25. The first roll call will be made then. Let each one answer with an advance over last year. Our watch word, "more conversions, more benevolences, more subscribers to the SOUTHWESTERN than last year." E. J. COX, P. E.

GULFPORT DISTRICT. SECOND ROUND.

Baton, April 27-28; Leaf, 27-28; Bond, 27-28; Hattiesburg, St. Paul, 30-May 1; Bay Creek, May 2; New York, 4-5; Elder, 7; Richardson, 9; White Sand, 11-12; Purvis, 18-19; Ramsey, 25-26; Gulfport, 25-26; Biloxi, 25-26; Lumon, 28; Pass Christian, 30-June 2; Delisle, June 1-2; Long Beach, 5; Bay St. Louis, 8-9; West Side, 15-16; Pearlinton, 15-16; Moss Point, 20-23; Escatawpa, 22-23; Handsboro or Turkey Creek, 22-23. Brothers, you have done well this first round. May we do better on this the second. Push your revivals. Now is the revival season. The following Sisters led in raising money this round by classes: Mrs. Jennie Smith, M. J. Thomas, A. Right, leader No. 1 of Pass Christian. M. Bird, M. Moss, Bro. B. Young. Now, leaders, if you all will report in the quarter as did the above named leaders you will do well for all causes. Push your work. Our District Conference will convene at Lumberton, Mississippi, June 26-30. Let each member be present at roll call on the 26th at 10 o'clock. Several General officers and many distinguished visitors are expected to be present. Dr. Camphor from Africa is expected at this conference. R. N. JONES, P. E.

SOUTH N. O. DISTRICT. SECOND ROUND.

Plaquemine, May 11-12; Bayou Goula, 13-14; Virion, 15-16; Donaldsonville, 17-19; St. John, 20; Huhaville, 25-26; Union, June 1-2; Winsted, 2-4; Godman and Sorrell, 5-6; Garden City, 7; Crawford, 8-9; Franklin, 14-16; Centerville and Verdunville, 15-16; Patterson, 17; Berwick, 18-19; Morgan City, 20-21; Houma, 22-23; Beattleville, 29-30; Thibodaux, July 6-7; Schriever, 7-8; First St., July 10-21; Wesley, 18-21; Williams, 12-19-Aug. 4; Woodlawn, July 13-14; Napoleonville, 14-15. Brethren. You have wrought well thus far. Let me, however, urge you to keep the revival fire aglow. Keep every interest of the church, both local and general, ever before you. Be prepared to report all of your benevolent apportionments at the District Conference, Morgan City, La., July 24, 1907. B. MACK HUBBARD, P. E.

WILMINGTON DISTRICT. THIRD ROUND.

Concord, April 26; Charlotte, 28-29; Hamlet, May 4-5; Hoffman and Vass, 15; Laurinburg, 11-12; Rowland and Salem, 18-19; Maxton and Piney Grove, 25-26; Lumberton, June 1-2; Elkton, 5; Wilmington and Burgaw, 8-9; Melrose and Hickory Bend, 15-16; Red Spring and Beaumont, 22-23; Laurinburg Ct., July 13-14; MacNatts and Prospect Hall, 3; Swann Station, 6-7. Brethren, the conference year is half out now. Let every pastor read his minutes and begin to lay plans to raise the full apportionment to his charge. Plan to do great things on Children's Day. Dear Brother Pastors, let us not be satisfied until we can feel that we have done our best for God and his church

That our American forests abound in plants which possess the most valuable medicinal virtues is abundantly attested by scores of the most eminent medical writers and teachers. Even the untutored Indians had discovered the usefulness of many native plants before the advent of the white race. This information, imparted freely to the whites, led the latter to continue investigations until to-day we have a rich assortment of most valuable American medicinal roots.

Dr. Pierce believes that our American forests abound in most valuable medicinal roots for the cure of most obstinate and fatal diseases, if we would properly investigate them; and in confirmation of this conviction, he points with pride to the almost marvelous cures effected by his "Golden Medical Discovery," which has proven itself to be the most efficient stomach and liver invigorator, heart tonic and regulator, and blood cleanser known to medical science. Dyspepsia, or indigestion, torpid liver, functional and even valvular and other affections of the heart yield to its curative action. The reason why it cures these and many other affections, is clearly shown in a little book of extracts from the standard medical works which is mailed free to any address by Dr. R. V. Pierce, of Buffalo, N. Y., to all sending request for the same.

Not less marvelous, in the unparalleled cures it is constantly making of woman's many peculiar affections, weaknesses and distressing "rangements," is Dr. Pierce's Favorite Prescription, as is amply attested by thousands of unpublicized testimonials contributed by grateful patients who have been cured by it of catarrhal pelvic drains, painful periods, irregularities, prolapsus and other displacements caused by weakness, ulceration of uterus and kindred affections, often after many other advertised medicines, and physicians had failed.

Both the above mentioned medicines are wholly made up from the glyceric extracts of native medicinal roots. The processes employed in their manufacture were original with Dr. Pierce, and they are carried on by skilled chemists and pharmacists with the aid of apparatus and appliances specially designed and built for this purpose. Both medicines are entirely free from alcohol and all other harmful, habit-forming drugs. A full list of their ingredients is printed on each bottle-wrapper.

In Methodism. Push the SOUTHWESTERN. I believe that every pastor on the Wilmington District will do his best. G. W. MOREHEAD, P. E.

SPECIAL NOTICES.

W. H. M. SOCIETY, LOUISIANA CONFERENCE.

The Woman's Home Missionary Society of the Louisiana Conference will hold its Annual Convention in First St. Methodist Episcopal Church, First and Dryades St., New Orleans, La., May 28-29, 1907. The convention will be called to order at 10 a. m. The District managers will govern themselves accordingly.—Mrs. D. C. Meade, President; Mrs. B. Mack Hubbard, Corresponding Secretary.

ALEXANDRIA DISTRICT.

To the Pastors and Supplies, Dear Brothers: Your humble servant has been appointed to write you a word requesting you to put every effort forward and to push the New Orleans University Annex claim to permanent success. The Annex Day has been fixed for May 12th, the second Sunday. Therefore let us make one solid pull and the work will be accomplished by commencement. Dr. F. H. Knight, the faculty and the student body are putting every effort forward to complete the work by the 28th of May. Let us as loyal soldiers on the firing lines bend every energy to raise every dollar for this great cause. Let the Alexandria District lead off with at least \$350 by commencement.—I. H. THOMPSON, Corresponding Secretary for the Annex.

MINISTERIAL RELIEF ASSOCIATION.

Savannah Conference.

To the Members: By our plans of our organization and by power vested in your president and corresponding secretary, nearly a month ago every member has been asked to send in to

Rev. John Watts, Rockeyford, \$3.50, viz.: \$1.00 death assessment widow of Rev. C. R. O. Rowland; sick benefits, 50 cents each for R. F. L. Johnson, John Watts, F. R. Br es, Jacob Arnold and Matthew Holm Now, brethren, every member who fails to send his full amount assessed April 20th destroys his "eligibility" for aid in case of misfortune. Watts informed us twice that amount thus far has been the only sponse.—E. D. GIDDENS, President Ministerial Relief Association.

The Illinois Central R.

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Sunday Ex.....	3:00 a. m.	9:30 p. m.

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They Live in Our Memory

LARKINS.—Wm. Larkins, a faithful member of Haven Chapel Methodist Episcopal Church, died March 6th, 1907, aged fifty-eight years. The funeral sermon was preached by the Rev. R. N. Jones, presiding elder of the Gulfport Conference, assisted by Rev. S. A. Cowen. He leaves wife, one daughter and a host of friends. He was a member of Meridian Home Lodge No. 3000, G. U. O. F., and was buried with its honors.—Jas. A. Lagrone, Pastor.

MOSLY.—Samuel J. Mosly, an exhorter in St. Paul Methodist Episcopal Church, Bay St. Louis, Miss., died Monday morning, March 11th, 1907. He bore his afflictions with Christian fortitude. The Sunday night before he died he called around his bedside his brothers and friends who were not Christians, and preached to them from Matt. 16, 26, "For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his own soul?" We are looking and hoping and praying for great results from this wonderful discourse on a dying bed. Truly he died in the full triumph of faith. His was one of the largest attended funerals ever seen in Bay St. Louis. And everybody wept as they saw this good man being borne to his last resting place. Bro. Mosly was a son of Rev. C. Mosly, pastor of Mount Carmel Baptist Church, of Bay St. Louis. He leaves a wife and three little boys together with a mother and father and several sisters and brothers to mourn their loss. Good Will Lodge No. 4740, J. U. O. O. F., together with the Household of Ruth, turned out in full official regalia, making a grand and imposing spectacle as they marched silently and solemnly in front of the procession to the church and to the cemetery. At each place they performed their funeral rites, but with all due respect to the relation of the church. May he rest in peace.—J. E. Holmes.

FRANCIS.—Harriet Francis, a member of Mallalieu Chapel, St. Martinville, Louisiana, after a long and painful illness, passed through the gate of Death, March 9th, 1907. She lived a consistent Christian. She leaves a husband, seven children and many friends to mourn. Our loss is heaven's gain.—Emerson Hutchinson, Pastor.

MATTHEWS.—Abe Matthews, aged thirty-eight years, was drowned in the Bayou at Washington, La. He lived a sinner and so died. He leaves a wife, seven small children, a brother and other relatives to mourn. Funeral service at St. Mark Methodist Episcopal Church, the Rev. D. G. Taylor, pastor.

BIBEN.—Mr. Henry Biben, a well-wisher and helper of all churches although not a member of any church, died a Christian after an illness of four months, and was buried from Mt. Olive Baptist Church at Opelousas, La., Rev. H. C. Johnson officiating.—Z. A. Battise.

POOS.—Siller Poor, a faithful member of Pleasant Valley, Miss., for a good many years, died February 26th, 1907. She leaves sons and daughters, and a host of relatives to mourn. Funeral conducted by her pastor, the Rev. D. S. Kilbourne.

CARR.—Brother Geo. Carr, a faithful member of Asbury Methodist Episcopal Church in Mississippi, departed this life March 10, 1907, in great triumph of faith. His funeral was

preached by the pastor, C. H. Brown, and it was said to be the largest gathering of its kind for a Negro ever seen in Bolton. He leaves five children and a host of friends. Eight days after the death of Bro. Carr his daughter was buried. (Mrs.) C. L. Brown.

SMITH.—Martha Smith, daughter of Mr. J. S. Smith, a citizen of Robertson county, died March 15, 1907. Sister Martha was a probationer of Chapel Hill Methodist Episcopal Church. The death of Martha was caused by that awful disease, consumption, but she was strong in faith until death. Martha was a perfect model example in character; not a blemish against her morals could be heard. Her death was as beautiful as the life she lived. The memorial service was conducted by Rev. P. H. Jenkins. The funeral service was preached by the Rev. A. L. Gabrill. She was 16 years of age. We loved her, yes, we loved her, but angels loved her more, and they have sweetly called her to yonder shining shore. The golden gates were open. A gentle voice said, Come, and with farewells unspoken she calmly entered home. A. L. GABRILL, Pastor.

HULL.—Mr. Homer Hull, of Zehulon, Miss., passed through the gates of death into the celestial city March 4, 1907. He was the pride of the family, and a loving boy and well beloved in the community. The church has lost one of her precious jewels, one of the golden links has been broken for the kingdom. The pastor, assisted by Rev. E. L. Gray, of the African Methodist Zion Church conducted the funeral service.

BASCOM.—The Silent Messenger has again invaded the Bascom family of Minden, Louisiana. On the 16th of March, 1907, Mr. Eddy Bascom was killed on the river and was hurled from Ashury Church. Funeral conducted by the Rev. J. C. Clark, pastor.

WASHINGTON.—On Feb. 12, 1907, death claimed little Freeman Parker Washington. He was converted last August and joined Red Oak Grove Church, Marshall (Tex.) Circuit, under Rev. W. D. Lewis. Funeral by pastor.

BROWN.—On the 3rd of March, 1907, occurred the funeral service of Mrs. Ula (Johnson) Brown, wife of Prof. W. M. Brown. They were teaching in Panola county. Mrs. Brown was only 24 years of age and had been in the church for 20 years. Funeral by Revs. J. E. Bryant and W. D. Lewis at Red Oak Grove Church.

GASPER.—Lydia Gasper, of Crawford, La., died Wednesday, March 20, 1907, age 50 years 7 months and 17 days. She was a member of Mt. Zion Methodist Episcopal Church at this place and one of the oldest, having joined this church in 1869, under the pastorate of the Rev. Marcus Dale (deceased). She was a woman who stood well among all the citizens of this village, and was held in the highest esteem. She had been a leader of the church choir; was a member of the Tabernacle and the Courts, which organizations turned out to do honor to her name. She was a good counsellor, always the friend of God's ambassadors, and her influence was felt among all. The funeral was largely attended from her church by the two orders named and a host of friends and acquaintances. She leaves husband, children, grandchildren and many other relatives to mourn her demise. The Rev. H. J. Wright, her pastor, was assisted at the church and the grave by Rev. A. Murray of the Baptist Church at Crawford, and the Rev. Mr. Richards of the same denomination. "Faithful servant, well done."

EDWARDS.—On Feb. 5, 1907, the death angel called Sister Amanda Edwards, of Westerville charge, Methodist Episcopal Church, at Zehulon, Miss., from labor to reward. She was a true Christian and friend. Her home was a home for preachers. She leaves a husband and a host of friends to mourn her passing. The Rev. J. M. Nevills conducted the funeral.

STEWART.—Brother Stewart, a faithful member of Westerville charge Methodist Episcopal Church, Zehulon, Miss., laid down his arms and passed to his reward Feb. 21, 1907. The funeral service was conducted by the Rev. J. M. Nevills.

MASON.—J. E. Mason, born in Dover, Ark., July 4, 1851, died in Marche, Ark., March 16, 1907. He was taken severely ill Friday morning, March 15, and was removed from his home to an infirmary in Little Rock the following morning, where he underwent an operation late in the evening and expired on the operating table. The deceased was an honored citizen of Pycatte township, Pulasgi county, Marche, Ark. He had held for some time, and was holding at his death, several positions of trust and honor. He was one of the old pioneer members of Zion Chapel Methodist Episcopal Church. He hauled the first load of material for the erection of said beautiful church, also the first load for the erection of a parsonage of said church. Hence he yet lives as a loyal, loving and devoted church worker. He was an honored trustee of Philander Smith College, having left a mark of memory even there during the erection of our new Budlong Hall to said institution some time ago. He was also the best equipped citizen, farmer and planter residing in or near said locality. He had acquired several hundred acres of land and operated several commodious enterprises, which enabled him to be of much help to the general public. He was a busy, thrifty and alert business man. He leaves much to his family, his church, his race and humanity. He was worth fully \$10,000, clear of all encumbrance. He was hurled from Zion Chapel Methodist Episcopal Church. The Grand United Order of Odd Fellows paid its tribute of honor to him. Rev. H. C. Dunlap, our pastor at Rock Street Church, Little Rock, preached the funeral sermon and a great concourse of relatives and friends witnessed his burial. P. W. WEBB, Pastor.

PICKETT.—Mr. Joseph Pickett, a faithful member of the Methodist Episcopal Church, Huntsville, Ala., died March 10, 1907.—L. D. Williams, Pastor.

STALL.—Miss Laura Mea Stall, a member of the Methodist Episcopal Church in Huntsville, Ala., died March 9, 1907, after an illness of several months.—L. D. Williams, Pastor.

WORSHAM.—Mrs. Ellen Worsham joined Union Methodist Episcopal Church, New Orleans, in 1880 during the pastorate of Dr. A. E. P. Albert. She was a devoted and faithful member during all of these years. Her illness was of short duration. She died in great peace on the morning of April 5, at the age of 65 years. The pastor, the Rev. Valcour Chapman, conducted the service.

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United for Life

PENN-NORMAN.—On the 24th of March, 1907, Mr. John Penn and Miss Minnie Norman, highly esteemed young people of Hazlehurst, Miss., by the Rev. R. L. Tate.

NERO-SHAVERS.—Mr. Albert Nero and Miss Irene Shavers, at the residence of Mr. and Mrs. A. Claiborne, Baton Rouge, La., March 28, 1907, the Rev. N. McNeal officiating.

AUGUST-ALEXANDER.—At the residence of the bride's parents in Central, La., Miss Dorestine Alexander and Mr. Willie August, in the presence of a large company of relatives and friends, Miss Nannie Alexander, bridesmaid. The bride's father is the president of the trustee board of our church and her mother is one of the leading stewardesses. They were the recipients of many valuable presents.—M. C. Harrison.

STRICKNEY-WASHINGTON.—In St. Mark Methodist Episcopal Church, Opelousas, La., April 3, 1907, Mr. Benjamin Strickney and Miss Mary Estella Washington, before a very large audience of the very best citizens, both white and colored, of the city. Mr. Benjamin Strickney comes of a very distinguished family; he is one of our most useful and intelligent citizens. His bride, a product of New Orleans University, is an accomplished and cultured daughter of one of the most highly respected families here, the owners of some of the best property to be found in the parish. They were the recipients of many useful and handsome tokens. Their wedding reception was a splendid affair. Attendants: Mr. Willie Boyd and Miss B. B. Johnson. The Rev. H. C. Johnson, of Mt. Olive Baptist Church assisted in reading the ceremony, the Rev. J. H. Thompson officiating.

NEWMAN-POOL.—In the parish of East Baton Rouge, La., the 14th day of February, 1907, Mr. Willie Newman and Miss Alrey Pool, by the Rev. F. C. Hamilton.

MATTHEWS-WATSON.—Mr. Mark Matthews and Miss Recla Watson, of Bastrop, La., on March 24, 1907. The Rev. C. L. Angum officiating.

FERGUSON-SMITH.—Mr. Harvey Ferguson and Miss Callie Smith, March 7, 1907. The groom is a member of Mt. Nebo Methodist Episcopal Church, Bastrop, La. The Rev. C. L. Angum officiated.

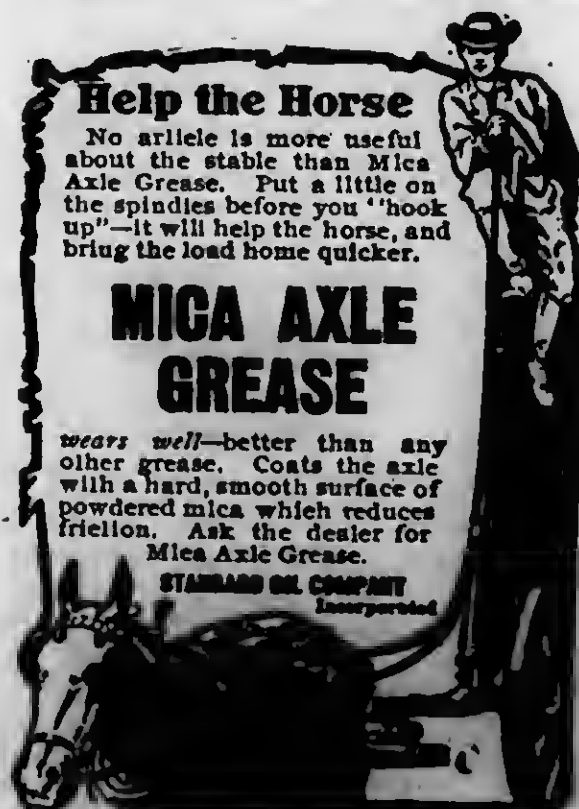
WATSON-STEVENS.—Mr. Thomas Watson and Miss Mattie Stevens, both of Bastrop, La., by the Rev. C. L. Angum.

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Southwestern Christian Advocate



ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 2, 1907

Vol. 41 No. 18

The Rev. A. A. Berle, of Oberlin, Ohio, says: "As a simple matter of truth, the minister is the hardest worked wage earner in the country," and we need not add, receives less in proportion for his work than any other class.

The women teachers of Albany, New York, won a victory recently in securing "equal pay for equal work." Prof. Seligman, of Columbia University, is of the opinion that a woman is unfitted for competition with men in the spheres of higher education and when they are brought into direct competition with men on the same scale of salary, men will be employed. He's further of the opinion that it will be a benefit to the American youth when women are altogether eliminated from their education except in primary grades where, the professor adds, "women are preferable." In spite of Prof. Seligman's contention our sisters will continue their fight for equal rights.

The Chinaman is beyond a doubt the strongest man of the Orient. While the Japanese is keen and alert he is by no means of such solid character and such sterling worth as is the Chinese. Now that China is awakening under the inspiration of Western education and the Gospel of Jesus Christ we may yet see arising from behind the walls of Confucius a mighty civilization that will be astounding in its achievements. Mr. W. T. Ellis, in an article to the New York Tribune, says that the last ten years have accomplished more than the previous ninety for China. The better class of natives are being reached, whereas prior to 1900 missionary work was practically among the poorer classes. Of the converts it has been estimated that only sixty per cent of them are honest. There are those, however, who disagree and are of the opinion that eighty per cent of them are sincere. But the fact remains that a certain class have adhered to the Christian church and the missionary for gain. Yet whatever may be said of the success directly or indirectly of the missionary in China it now appears evident that our most powerful lever for the lifting of that people into the full light of the Gospel of Jesus Christ will be by our indirect methods—those of the medical missionary and of education. It is stated that among the 400,000,000 persons in China there is but little or no medical science, so that at once it can be seen that if a medical missionary treats from 5,000 to 15,000 cases each year that this will have a tremendous effect upon the mind of the native. It's a physical demonstration of interest in their behalf and a demonstration all can appreciate. But more, it is brought out in Mr. Ellis' article that the cause of Western education has given an impetus to the missionary movement. China awakening and thirst for things Western are now attributed directly to the educational impetus for which the missionary is clearly responsible. There is no doubt in this fact a suggestion to be reckoned with in dictating our policy for our work in China. When we seek to uproot a man's faith we attack his prejudices and meet with powerful resentment. If we seek an entrance into the life of China and other nations by the indirect method of school and hospital we will, no doubt, have great success.

THEY ARE ON THE RUN

The cause of temperance grows and the liquor dealers, the arch enemies of the homes of our common country, are trembling. They are on the run. They have been routed in a number of places. Their infamous business is threatened and the prophecy of the demolition of their temples of vice and infamy has been uttered. That they are alarmed can easily be seen from the official organs of their iniquitous business. One of these papers says: "The future of the entire trade is threatened by the thoroughly organized plan of attack, gigantic in scope, complete and thorough in method." A distiller of Louisville, Ky., says, "Our business will go to pieces in spite of all that we can do. It is only a question of time when you and I will be legislated out of business." Another distiller of Cincinnati, Ohio, in the *Bar and Buffet*, published at New York, declares:

"There has never been a time in the history of the liquor business in this country when the trade should be so thoroughly united in its stand against our common enemy, the Prohibition party, as now; and this fact cannot be too earnestly expressed in your paper."

The Bontforts Wine and Spirits circular contains this statement:

"With more than one-half of the geographical limits of this great country under laws prohibiting the sale of alcoholic beverages, . . . and with an organization opposing us and sworn to our destruction that lacks nothing in the way of money or brains, enthusiasm or persistent, untiring work, what—may we ask—is the wine and spirit trade doing to arrest the current of events or to alter in any way the radical conclusions which are being forced upon the people in every state, county and precinct? If there is one thing that seems settled beyond question, it is that the retail liquor trade of this country must either mend its ways materially or be prohibited in all places save the business or tenderloin precincts of our larger cities."

These expressions show that the whiskey business has been made to feel the power of the united effort on the part of the temperance people.

In 1862 the government legalized the liquor traffic and since that time it is estimated that 4,000,000 American citizens have filled drunkard's graves. Estimate, if you can, the number of homes that have been wrecked, the hearts that have been made to bleed, the children that have suffered with hunger and cold. Estimate, if you can, this awful tragedy of sin and of soul misery and of intellectual and moral degradation attendant thereto. Surely there is no war that has wrought such havoc to our citizenship as has this infamous, diabolical, unmitigated evil of the liquor traffic.

What is the duty, therefore, of the 150,000 Christian pulpits of our common country and of the 5,000,000 Christian voters? The first reply is, a united effort in the support of any movement or plan that means the destruction of the whiskey business. There is but one position for the Christian to take as to the saloon and that is that of an uncompromising foe. This question of the protection of our homes and the saving of the flower of our citizenship is the most vital question that confronts our nation to-day. If we had less whiskey we would

have fewer mobs; less whiskey there would be fewer labor troubles; less whiskey there would be fewer conflicts between the races; less whiskey fewer disgraces in the homes and fewer graves filled by degenerates. As we pray, let us work for the coming of the day when not only a part of our common country shall be emancipated from the thralldom of this heartless and brutal business, may the day soon come when the entire country shall no longer be under the dominion of a business whose gain comes from the damning of men by those who are willing to sell the happiness of home and the safety of state for a few shining dollars.

We have the whiskey forces on the run, let's keep them going.

A NOTABLE GIFT

It appears that millionaires are vying with each other as to the usefulness and practicability of their large gifts. In some cases competent secretaries are employed, who study carefully all applications for gifts. No longer are gifts made at random upon sympathetic appeals, but after a careful and systematic study of the needs of a peculiar movement, the field, and the possible results.

One of the most significant gifts that has been announced recently is that which comes from Miss Anna T. Jeanes, who gives outright \$1,000,000 for the education of Negroes in the rural districts of the South. This money is to supplement the existing and possible appropriations by the several states for rudimentary education of Negroes in out-of-way and rural districts. None of this amount is to be used for the higher institutions of learning, but is to provide reputable teachers for Negroes in the rural schools of the South, Miss Jeanes believing that the results achieved will be far-reaching and elevating.

It goes without saying that this is a most practical gift. There are parishes in the state of Louisiana where there is little or no public instruction offered to Negroes. In one parish there is only one school, we are told, which runs only for a brief period. This gift of Miss Jeanes' seeks to provide for just such cases.

It is estimated that \$40,000 will be the net yearly income from this gift. If schools are supplemented with an appropriation of \$200 each, 200 schools will be thus reached, and it is evident that this will mean 200 places where light will break through the darkness. It will do two things: It will prolong the school terms and in affording better support for the teachers will provide more desirable teachers. The result of this effort will be far-reaching. It is a decidedly practical and intelligent effort to reach the unreached Negro.

The giver is a Quakeress who lives in Philadelphia and is eighty-five years of age. She has manifested her philanthropic spirit hitherto, having given \$200,000 to the Spring Garden Institute. This gift for Negro education is significant further in that the entire sum is placed at the disposal of Dr. Booker T. Washington and Principal Hollis B. Frissell. While it is provided that this sum shall be invested in certain states and shall be held

(Continued on page 8.)

Shall There Be Elected Bishops for Work Among Particular Races and Languages with Episcopal Jurisdiction Limited Thereto?

By The Rev. B. Mack Hubbard, D. D.

This question has caused and is at present causing no little agitation throughout our great Methodism. Not only are we concerned, but there are those who are not of our ranks who seem to manifest quite an interest in the disposition of so weighty a proposition. It became one of the leading topics for discussion at the General Conference of 1904.

It was discussed *pro et con* by some of the most intellectual giants of the church. It finally terminated in the form of a proposition sent down from the General Conference to be voted upon by the annual conferences and the Lay Electoral Conferences.

The proposition follows:

"The General Conference shall not change nor alter any part or rule of our government so as to do away episcopacy nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

In order that a calm, deliberate and intelligent discussion of this subject may be had, *personal selfishness, over-ambitiousness, prejudice, biasness and whatever else stand in the way of such discussion* must be put aside. Granting that the aforesaid obstacles are removed, we enter at once upon the discussion of this all-absorbing question.

Within my circumscribed vision, if this proposition carries it means nothing more nor, nothing less than a short road to the Episcopacy for the purpose of satisfying some who are clamoring for the exalted office of Bishop.

I believe firmly in the elevation of the *brother in black* as well as the *brother in white*. I further believe that there ought not to be a different road for them to travel to said elevation.

If the brother in white is elected by the General Conference a Bishop of the Methodist Episcopal Church without limitation or restriction as to work among particular races and languages, so ought the brother in black, provided, therefore, he can secure the necessary votes.

The supporters of this question are virtually asking the General Conference to set aside part of the membership of our great church and place a black or several black Bishops over said membership with Episcopal jurisdiction limited thereto. This, to my mind, is prompted by selfishness and prejudice, *pure and simple*. This is unchristian in its very nature. Why should the Negro ask for more favors than any other member in the church? What right has he to expect other than a Christian man's chance? We are all members, not *white* members nor *black* members, but *members* of the Methodist Episcopal Church.

If he (the Negro) has not reached the place in the church where he can command a sufficient number of votes to elect him a General Superintendent, let him wait patiently until such time as he can command votes enough to elect him a Bishop in the church, and not a *colored* Bishop nor a Bishop of *African descent*, to be put off in one corner of the church to be laughed at by the enemy. No; let us all say to the old church, in the language of Ruth, "Entreat me not to leave thee."

There are several brothers in black who are a little ambitious, and desire to be exalted to the Episcopal bench. We grant that ambition is one of the essential elements that go to make up true manhood. Too much ambition, however, is as dangerous as not enough. No criticism to pass upon these brothers, for St. Paul says, "If a man desire the office of a bishop, he desireth a good work." However, I have this to say. I am radically opposed to class legislation and racial discrimination, whether in the state or in the church.

It does not take a philosopher to see that the proposition aims at class legislation. I am against the proposition for reasons given, and hope that it will be voted down by all the conferences. Vote this proposition up, and you enter at once the gateway of "Jim Crowism" in the church. We have met this curse of American politics too much already. It is to be seen in the hotels, restaurants, public places of amusement, street railways, the

common carriers of the land, and even within the halls of justice. Since "Jim Crowism" is as bad as it is with us associated with the best people of the land, what would become of us if our relation to the old church were other than what it is? Let us not for once give our sanction to the establishment of "Jim Crowism" in our church, but, to the contrary, let the Presiding Elders' and Preachers' Council go down in history as being radically opposed to such a measure.

Further, let us go up to the next General Conference (1908) presenting a sober front and as men ask that no special legislation be enacted with the sole purpose of electing a Negro to the bishopric. Moses was 80 years in training for leadership of the Children of Israel. Do not be in too big a hurry, my brethren; let us wait patiently. All things come to him that waits expectantly.

Some say, elect a Bishop of *African descent* and the mouth of the critic will be stopped. There is nothing in this argument. The criticisms of those who are not inclined to be friendly toward our church will not stop, I care not what we do. Since we are right, let us remain loyal, faithful and true. Some are weak enough to advance the argument that if the brother in black is elected a General Superintendent there will be trouble in assigning him to work. This argument is too puerile even to bear mention. There is no more brainy collection of men in the whole country, whether in state or in church, than is to be found upon our Episcopal bench. In the language of one of old, "I know of no other way of judging the future but by the past."

The Bishops have assigned in the past and will continue to assign any brother to his field of labor who may be fortunate enough to secure votes sufficient to elect him to the Episcopal bench. I do not believe that race nor nationality will in any way trouble the Bishops in making their assignments.

Some Observations on the Race Question

By W. D. Godman, D. D., President Emeritus, Gilbert Industrial College

My interest in the colored people and my devotion to their welfare are undiminished. The love that comes direct from Jesus is the kind that grows and does not wither and die. I grieve that I am no longer able to be active, and can do little more than pray.

I note with much satisfaction signs of great progress among the Negro population of our country, both North and South. Many of them are large property holders and men of extensive business interests. There are numbers of good scholars and able writers. I found, when I first went South—in 1875—that our colored people felt very uncertain of the actual tenure of their rights, well as they understood them; and were often unhappy in their relations to employers. That state of things may not yet be entirely done away in all parts; but the evil is much less than formerly. The colored man now finds that his rights are more clearly defined; and generally, if he is wronged he has access to the courts. He had no standing in the courts—the country courts—thirty years ago. He had few outspoken friends then; now he has many. He meets tribulations enough now, in all conscience; and he shows the training of "the Father of Spirits" in the serenity with which he faces them. But there is an all-pervading public sentiment for justice to which he can successfully appeal; a sentiment which did not exist in that early period. The white people, both North and South, in those days, found the situation so new that they scarcely could determine what to do about the Negro. The Hayes administration, not fully knowing what they did, struck a blow that brought order out of chaos, and fixed lines of procedure for both races. Many both North and South, trembled for the outcome. That action had a severe, rough side toward the Negro; but it gave him emphatically the wholesome lesson that his future depended wholly on himself. How well he has learned it, the whole world now can see. I

The man and the work will be the question of the hour. I make the assertion and defy successful contradiction that no individual can be elected any place of trust and responsibility be he ever so well educated and refined and with a good-sized bank account, unless he is supported by a healthy constituency. I mean by this that not only must the individual command respect and attention, but also those who urge the claim of the individual. This is as strikingly true in the church as it is in the state; and since this is a fact, the Negro is no exception to the rule. The thing, then, most essential for the Negro is to build such a well-rounded constituency that will honor the church and reflect credit upon itself, North, South, East, West, and, yes, everywhere, and the bishopric as far as the Negro is concerned will take splendid care of itself.

I am just a little afraid that there are some in our own ranks who have not taken time to realize what the church has done for us as a race, so to speak. Let us see. She has given us:

1 Secretary Freedman's Aid and Southern Educational Society.

1 Missionary Field Secretary.

1 Church Extension Field Secretary.

1 Epworth League Assistant General Secretary.

2 Sunday School Field Secretaries.

1 Editor, full fledged.

1 Business Manager, of a paper.

5 Principals of Academic Institutions.

4 Presidents of Colleges.

3 Presidents of Universities.

1 Missionary Bishop.

A splendid showing and this is only a partial list.

There are more than a score of our white brethren who would gladly fill the above named positions if given a chance.

What more could any rational mind expect in so short a time? Brethren, let us be considerate. Let us educate and educate liberally, not only the ministry, but the laity as well. Let us go down on the pages of history as liberal contributors to every benevolent cause of our great Methodist machinery. Let us stand by the doctrines and polity of the church. Pray and wait patiently, and leave the results with God.

have seen the Negro under a flag not American; and that Negro is not the intelligent, self-reliant man that we are familiar with in this country. But I will not descant upon the past history of the people as such. I have said that the colored people in the South have now many outspoken friends. The voices of some of your southern white friends have been, of late, published in the SOUTHWESTERN, and their words have made me glad.

Many years ago I had acquaintance with Rev. Dr. Christian Keener, son of Bishop Keener, and at one time presiding elder of a district in Louisiana. On one occasion I said to him, "I believe that, ultimately, the Southern Methodists will be found to be the Negro's best friends." "You may be right," he said. That was in the early period, when no one knew "who was who." The work of Dr. Haygood brought the Southern Methodists to the front, and began to fulfil my anticipations. The expectation which I had voiced was grounded simply in my knowledge of the spirit of Methodists, and of the teachings of John Wesley. I felt that Wesleyans must be the refuge of the oppressed and the distressed. Dr. Haygood's career was a glorious phenomenon—a revelation of insight and of goodness. If he had longer lived what wondrous possibilities might have been brought to ripened fruition. I have seldom known a man so worthy of love and honor. His spirit still lives; his heart still throbs among the Southern Methodists. I wish we may soon realize that there are no Southern and no Northern Methodists. I believe Bishop Galloway worthily wears the mantle of Bishop Haygood.

Some persons in high place are now proposing that the white people of the South should be in charge of the schools for colored youth instead of those who go from the North. With what superior grace might this proposition have saluted us thirty years ago, when self-sacrifice and daring were required to brace up the nerves of the teacher; when

friends in the rear averted their eyes with shame, and strangers in front looked daggers at the unwelcome, unwelcome visitor. But be these things forgotten. There are no regrets. May those who criticize be as happy as the criticized. Truth requires us to say, that, in our case, all hostility passed away after two years, and the white people resident in Louisiana became our fast friends.

From a certain point of view, the proposal to teach the colored youth might appear to be both amiable and generous. But perhaps we should scan it with a certain impartiality, looking at both the factors to be engaged in solving this educational problem.

We begin with the frank admission that the southern whites are the very persons who ought, theoretically speaking, to do the teaching. They, for generations, reaped the benefits of the Negro's toil, and thus incurred a debt to him which they can cancel in no way so well as to give him useful knowledge; mental and moral training. It is cordially granted, as Dr. Haygood claimed, that the advantages and influences bestowed by the masters on the slaves were, in the aggregate, of inestimable worth, and made of the Negro a civilized being. When set free he was not a savage.

The question is yet to be answered, however, "Are the white people of the South-land qualified to be the teachers of Negro youth?" This is a serious, practical question; and, I think, we are far enough away from the memories of war to consider it dispassionately. In our first year at the New Orleans University, a cultured lady of the city said to my wife, "We're glad to see you doing this good work for the Negro children. Do you like it? Do you think it will amount to much? It may be as good a thing for us as for them." The answer was, "We'll give it a fair trial. But why don't you southern Christians join us in so good a work? Why do you not open day-schools and Sunday schools for these children, and conduct them yourselves? It will make you ever so happy." "Ah, well!" she replied, "you can't understand. You can give them what we cannot. The fact is, we are unable to recognize their equality before God, as you do. We've not been brought up that way." That lady was frank and ingenuous. We knew her well and esteemed her. The difficulty named by her was at that time *insurmountable*. How is it now? Are the good, Christian people of the South ready to do the work which some of us essayed to do? and in the same spirit of brotherhood? The man who wrote "Our Brother in Black" could do it, if he were here. Doubtless others could. But how many such are there? This question *we* may not answer.

But the point is made against us "Northern fellows," that we give the Negro youth false and dangerous ideas. Such ideas I have not seen particularized. That they, the Negroes, are subjects of the divine government and objects of Christ's redeeming love, just as are white people—these things were taught by the masters "fo' de wah." This, if we taught it, could not be ground of complaint. But how about the rights of the Negro, under the fifteenth amendment to the Constitution? Did we inculcate those rights? And is that the gravamen of the charge against us? Bless you! my gentle critic; we had no need to teach those rights. Before I first breathed the southern air, or looked first into the eye of the son of a slave, the Negroes had already learned the lesson of their political rights—as our forefathers used to say, "from a to izzard." We could give them no information in that line. What they most needed then was sympathy, fellowship; helpfulness in doing life's common work. We came to the Negro as to a human brother; and the brother who of all most needed our help. We went to work simply to teach him what he did not know; and he was glad indeed to learn.

As to the fifteenth amendment; its repeal, which some advocate, is conceivable only on the assumption that the American people lose their moral sanity. They who agitate for its repeal are not the friends of the Negro. Nor are they rationally the friends of the white man. To rob or to debase the colored man is to lower the value of manhood; and white blood may fall below par in the downward tendency. He that pleads for the abrogation of the fifteenth amendment is certainly the enemy of the Negro. This cannot be disguised. But we do not believe the repealers will succeed. Let them, if they would be consistent, propose to repeal the *Ten Commandments*. We see no sign that the American people are ready for a gigantic iniquity, that can bring only national disgrace and disaster. Philadelphia.

San Francisco Rehabilitation Fund—An Appeal the Auxiliaries, Circles and Friends of the Woman's Home Missionary Society

The Board of Home Missions of Methodism, realizing the burdens laid upon the Church by the great needs of San Francisco Methodism, appointed a special day for the collection of a Rehabilitation Fund.

The Woman's Home Missionary Society follows the noble example of their brethren and appeals to the Auxiliaries, Circles and friends of our Society throughout the land to take up a special collection to be known as the "San Francisco Rehabilitation Fund." Our Chinese Mission building was utterly destroyed by fire and earthquake. Our two buildings, the National Training School and our Japanese Mission building were so injured that considerable money must be expended in repair to restore them to their former condition.

The Board of Trustees of the Woman's Home Missionary Society appeals therefore to their Auxiliaries and Circles throughout the United States that at their June meetings and meetings immediately following any time before September, a special offering be taken for a "San Francisco Rehabilitation Fund," and that wherever our work is represented at summer camp meetings and assemblies, or Woman's Home Missionary gatherings of any kind that a special collection be taken for this fund.

We earnestly request that subscriptions from individuals be sent directly to the General Treasurer, Mrs. Geo. H. Thompson, 2144 Fulton Ave., Walnut Hills, Cincinnati, O., and that Auxiliary and Circle collections be sent through the regular channels of Auxiliary, District and Conference Treasurer.

MRS. JANE BANCROFT ROBINSON,
MRS. E. L. ALBRIGHT,

On Behalf of the Woman's Home Missionary Society.

The Methodist Temperance Society

The Executive Committee of the Methodist Temperance Society met in Chicago, April 17, Bishop Wm. E. McDowell, president, presiding. All of the members of the committee were present. Reports from special committees and officers were received which were quite encouraging. Those who had visited annual conferences made their reports and it was ordered that the society be represented at the Temperance Anniversary at all fall conferences. Bishop McDowell, Alonzo E. Wilson and D. D. Thompson were appointed a committee to arrange time, place and program for the annual meeting, likely to come about July 1. The treasurer's report showed receipts of \$305, cash on hand \$431, with no indebtedness. Wm. H. Anderson of Baltimore was made the representative of the society at Washington. Mr. Anderson is chairman of the Committee on Legislation. Rev. John W. Miller of Quincy, Ill., chairman of the Total Abstinence Committee, was authorized to prepare a special temperance program for World's Temperance Sunday.

The Oklahoma situation was taken up and discussed at length. It was ordered that funds be raised to assist the new state in adopting constitutional prohibition. The election will come in August. The committee decided to furnish Oklahoma in addition to funds, two strong speakers for thirty days each. It was felt important to win that victory.

The Lincoln Temperance Movement and its total abstinence pledge was referred to Dr. McFarland, who is superintending the White Shield League in the Sunday school. It is doing excellent work. No immediate change is contemplated. Epworth Leagues will be appealed to for \$1.00 contributions for the temperance cause and pastors are asked to help raise the special fund for the redemption of Oklahoma.

Give us grace to hear and forbear;
To forget the thoughtless deed;
Give us hearts to trust in Jesus;
Fill us, Lord; thou know'st our need.
—H. Farmer, in *Philippine Christian Advocate*.

Cornelia Fitzgerald Monument

"Far from the land where her loved ones weep,
Cornelia Fitzgerald is lying;
Where Ceylon's breezes tenderly sweep,
And the ocean around her is sighing."

A short distance south of the equator, in the Indian Ocean, was buried the body of Bishop Coke. Five degrees north of the equator, in the same ocean, on a small island, sleeps the body of Cornelia, the brilliant and beautiful daughter of Bishop J. N. Fitzgerald. To the Western world this spot is now but little known; but to world-wide Methodism it is destined to become as familiar as the Taj Mahal on the river Jumna, or the poetic shrine of Elizabeth Barrett Browning in beautiful Florence, on the river Arno.

Penang, pronounced by Bayard Taylor, "the most beautiful island in the world," has an area of only 107 square miles. In 1785 it was given to an English sea captain as a marriage portion with the King of Keddah's daughter. During 1898 as many as 5,114 ships landed at this little island, which is now in the very middle of the great roadway of the nations. It is not only picturesque, with its mountains and waterfalls, but prolific in spices, coconuts, tapioca, tin, sugar and rice. The population is quite cosmopolitan: 45,000 Chinese, 5,000 Japanese, 25,000 Malays, 15,000 Tamils, about 1,000 Europeans and Americans and 1,500 Eurasians. The city of Georgetown, the chief port, is the capital. No one now passes around the world, either eastward or westward, without stopping here.

Few girls promised so much in life as Cornelia Fitzgerald. Her heart filled with love and enthusiasm for her Lord, and with a voice as full and flexible as that of a mocking-bird, she had sung His praises not only over America, but over the land of pearls and palms, of monuments and memories, India, where the skies forever smile and the oppressed forever weep. Then in the very splendor of her young womanhood to have the golden thread of life to so suddenly break in this faraway island was a bewildering shock to her multitude of friends. However, in her romantic resting-place here by the highway of nations, she may accomplish more than she could have done in a long life. He who makes no mistakes may overrule her death to the help of all Asia Minor, as Bishop Calvin Kingsley's tomb has drawn the heart of America to Asia Minor.

In our address at the Fitzgerald memorial service, Sunday afternoon, we suggested that all American Methodism join hearts and hands in marking her grave with a splendid monument, and asked the privilege of making the initial subscription. Every heart in the great audience seemed to respond instantly. Mr. George Warren Brown suggested that the movement be as broad as possible, by allowing no adult to give more than \$1, and no child to give more than 10 cents. On Monday night the Methodist Club of St. Louis took up the work heartily in the passage of a unanimous resolution, authorizing W. B. Palmore and Hanford Crawford, of St. Louis, to ask all the Methodist editors, churches and children of the North and South to join us in the enterprise.

Churches, Missionary Societies, Epworth Leagues and Sunday Schools will receive individual subscriptions (allowing no adult to give more than \$1 and no child to give more than 10 cents), and send the aggregate amounts to W. B. Palmore, 1414 Locust Street, St. Louis, Mo. Each Society, School or League will be credited in the columns of the *St. Louis Christian Advocate* with the aggregate amount sent by each society, league or school.—*St. Louis Christian Advocate*.

"A Man May Die"

In the infinitesimal part of a second,
A life may come
In a grain, tiny, touched by one drop from a
shower.
But what is death?
The slip of a soul by the hand of God beckoned.
Is a life then so small?
Each a world to itself, feeling, breathing God's
power.
Bid it come, let it go; so 'tis ordered below;
But you, work, know your soul every way;
Then a smile, slip away, day to night, night to day;
Lift your eyes; straight ahead; now you know.
P. H. Savage, in the *February Century*.

THE CHRISTIAN LIFE

Cheerfulness

BY ANNA R. HENDERSON.

As bright as are sun-rays through cloud-rifts,
As welcome as flowers in May,
As fair as a clear, golden sunset
At the close of a dark, rainy day,
Unto hearts that are fainting and weary,
Unto feet that are slow in life's race,
Are the words of a glad, cheerful spirit,
Or the smiles of a bright, cheerful face.

Then speak not the words of repining,
Though oft to the lips they arise;
Proclaim that the sun is still shining,
When his light is not seen in our skies.
To your own heart and other hearts round you
Keep singing a joyous refrain,
For the sweetest of songs that e'er found you
Was the bird-song you heard through the rain.

Ah, the long, dusty highway grows weary
To thousands of worn, marching feet,
But they change to the steps of the victor,
When music comes down the long street.
Fling out, then, the spirit's own music,
To comfort, to lift, and to bless,
And march to the jubilant measures
Of the chorus of Cheerfulness.

—Anna R. Henderson, in *Leslie's Weekly*.

Speaking the Truth in Love

BY BISHOP O. P. FITZGERALD.

The perfunctory declaimer on his knees grieve the saints and tired the sinners. After that manner our Lord did not teach his disciples to pray.

The promise of the open reward for the prayer in secret means that the equipment in the secret place is the preparation for service wherever a praying disciple goes.

The whisky devil is losing his power, but not his malignity. He is akin to the devil mentioned in the twelfth verse of the twelfth chapter of Revelation, having great wrath, because he knoweth his time is short.

If the Lord would call on the church for a legion of live class leaders or their equivalents, and if the church would furnish them promptly and gladly, this land we love and pray for and work for would be more than ever our Immanuel's land.

The apostle Paul said that he was ready to preach the gospel with all the strength he possessed, doing that one thing with all his might. His successors in the pastorate cannot afford to be less fully taken up with their high calling, whether their gifts be large or small.

The sickness which has been permitted to come upon you is as puzzling to you as was that to Job which had been permitted to come upon him. There is one advantage now to Job: his sickness is past. Patience will put you where he is in due time. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing—so exhorts James in his General Epistle. Here shineth a light in a dark place.

When it is said in the Scripture that every man is rewarded according to his work, the main thing to be considered is the motive of the worker. Turn on the light just here.

There are among us men whose astonishment would be unbounded if their own routine prayers for the best things in largest measure were fully granted. The prayer of faith is of a different sort.

The woe pronounced against them that are at ease in Zion is a prediction of what must result when the healthful activities of a true religious life are exchanged for the apathy of a soul without sensibility or motion.

The believer who has the spirit of Christ, which is the mark of true discipleship, is more anxious to carry a message of hope or a helping hand to a struggling fellow-being than to dispute with disputers and pragmatists.

The man who has taken upon himself the vows of Christian discipleship and yet finds it awkward or

distasteful to talk on religious topics would have to undergo a great change before the heaven of the New Testament would be a place of enjoyment to him.

Every man must give account of himself to God. It is a great privilege. Properly used, it takes us out of the region of conventionalities, misconceptions, and Phariseism. It is a supreme necessity. Nowhere else can we get the touch that brings peace to the troubled soul.

The trend of these blessed, blessed times in which we live is toward the unity of the whole body of believers promised by the Head of the Church and longed for by the choicest spirits everywhere. The process of unification is simple but sure: More of the Lord Jesus Christ, and less of everything else.

—In *The Christian Advocate*.

Preparation For Service

My hands were filled with many things
Which I did precious hold
As any treasure of a king's,
Silver or gems or gold.
The Master came and touched my hands,—
The scars were in His own,—
And at His feet my treasures sweet,
Fell shattered one by one:
"I must have empty hands," said He,
"Wherewith to work My works through thee."

My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did oft-times soil,
And render little worth.
The Master came and touched my hands,—
And crimson were His own,—
And when amazed, on mine I gazed,
Lo! every stain was gone.
"I must have cleansed hands," said He,
"Wherewith to work My works through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer,
The Master came and touched my hands,—
With healing in His own,
And calm and still to do His will
They grew, the fever gone.
"I must have quiet hands," said He,
"Wherewith to work My works through thee."

My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His but mine.
The Master came and touched my hands,—
And might was in His own,—
But mine, since then, have powerless been
Save His were laid thereon;
"And it is only thus," said He,
"That I can work My works through thee."
British Weekly.

What Kind of Religion We Want

We want religion that softens the step and turns the voice to melody and fills the eye with sunshine and checks the impatient exclamation and harsh rebuke; a religion that is polite, deferential to superiors, considerate to friends; a religion that goes into the family and keeps the husband from being cross when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-washed floor with his boots, and makes the husband mindful of the scraper and the doormat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest moon, and makes the happy home like the Eastern fig-tree, bearing on its bosom at once the tender blossom and the glory of the ripening fruit. We want a religion that shall interpose between the ruts and gullies and rocks of the highway and the sensitive souls that are traveling over them.—*Helpful Thoughts.*

Life Everlasting

Easter is a better time than the new year quickening our hopes and deepening our moral power. The new year means but the opening of another brief period of time. Easter signifies recognition of our eternal life, and in all the range of our convictions there is nothing more helpful than that. There are many persons who live good lives without the aid of a belief in immortality, and that very fact is one of the arguments in favor of the belief, as based upon the real nobility of human nature. The human soul has such capacity for goodness that it can win many moral victories without any particular assistance; but when this vital spark of moral progress which constitutes the human soul has the fine incentive to daily heroism which comes from real self-knowledge, when its power for righteousness is indefinitely multiplied. Self-knowledge must of necessity include the recognition of our immortality and must inevitably bring not only courage, but patience, not only ambition, but power.

It is only a race of immortals that could endure the hardships and the drudgery of life as mankind endures them. Were we but animals, we should throw off this exacting discipline of toil; but, because we are immortals, we are able so to deal with the drudgery of life as to make it a means of intellectual and moral progress. This is the case whether we believe in immortality or not. But why should any miss the consolation and the joy of knowing the great things they are engaged upon? Belief in immortality is not a virtue: it is simply a satisfaction and help. Under the inspiration of this belief we can be conscious day by day that we are dealing with eternal things, because we put eternal power into our contact with material things. Working from this point of view, we can be convinced always that each one of us can make his career great, whatever may be its details and conditions, for the quality of a life depends upon the way it deals with earthly conditions rather than upon those conditions themselves. Such a conviction of eternal life as this will never tend to make a man restless, or discontented, or unworthily ambitious. On the contrary, it will simply intensify his earnestness in dealing with the necessary conditions of life; will call forth modesty as one of the fundamental virtues of his dealing with his fellow-men, and will enable him to steady all his hopes and fears with a Christlike patience. There is time enough for these few years of earth an immortal soul can get as much moral power out of drudgery and little incidents as out of anything else. All of this is true because we are immortals. Very little of it is true if our own personality does not continue to project itself beyond the life that now is.—*Charles E. St. John, in the Christian Register.*

Lose Not!

Don't lose Courage! Spirit brave
Carry with you to the grave.

Don't lose Time in vain distress!
Work, not worry, brings success.

Don't lose Hope! Who lets her stray
Goes forlornly on the way.

Don't lose Patience! 'Tis so still,
Patience oft-times outruns skill.

Don't lose gladness! Every hour
Blooms for you some happy flower.

Though be failed your dearest plan,
Don't lose Faith in God and man.

Selected.

"The Sphinx" is the name of the new publication with Dean M. M. Ponton, of the Turner Theological Seminary, as editor. This journal is the official organ of the Negro Association for religious and historical research, and is published in Atlanta. The initial number is a strong one, brimfull of good reading matter and prophesies a successful future.

An Effort to Reach Young Men

On Thursday evening, April 18th, a large and representative meeting was held in First Street Methodist Episcopal Church, this city, the Rev. C. W. Reeves, pastor. The meeting was born out of the thoughtfulness of Pastor Reeves to reach the young men of the city and to inspire them for the higher and better life. First Street Church is located in the midst of a very large colored population. There are literally thousands of young men within a small radius of that church, hence it was a very practical thing on the part of the Rev. Mr. Reeves to seek to reach these young men. The devotional service was conducted by the Rev. Dr. B. M. Hubbard, of the New Orleans South District. There were several vocal selections by Miss M. M. Donnell and Mrs. B. M. Hubbard, which were greatly enjoyed. The editor of the SOUTHWESTERN presided over the first meeting and introduced as the first speaker, Dr. Frederic H. Knight, president of New Orleans University, who, in part, said:

"All of the forces that are essential to fix in you and your lives real and true characters, like mountains, are wholly within your reach; within the reach of the poorest of you; within the reach of you however devoid of education you may be. One of the most manly men whom I have ever met told me this story of his life: That he went to school but little in all his life, perhaps four months in the year, and the rest of the time he had to devote to hard manual labor, and yet he had a correct conception of God and his relation to divine things. He had a correct conception of his duty to himself and his fellow-men and lived an exemplary life, though uneducated as he was.

"I want to speak further to you about something which gives me encouragement. I never stand in the presence of the pupils that gather at the New Orleans University on opening day without being impressed more and more deeply with the significance of that scene. Think of it, scores and hundreds of young people having in their faces the solar light, in the very glance of their eyes. That's the hope, the encouragement, the foundation of all that we expect to be that is good, pure and true and helpful in the years to come.

"I want to congratulate you all for being here to-night, that fact alone is significant."

The Right Rev. Bishop Davis Sessums, D. D., LL. D., of the Protestant Episcopal Church, was the principal speaker of the evening. The Bishop is one of the most eloquent and forceful speakers of the country and is in great demand North and South for addresses and sermons. His address on this occasion was warmly received and made a great impression. In part he said:

"Dr. Jones has spoken very kindly and I appreciate very sincerely his very generous expression, and I want to thank the pastor and clergymen and those of you here present who gave me the privilege to be here and to hear the very excellent music which your people have the power to render. I take a very serious and earnest interest in the work you are trying to do in your churches, and I wish I knew more of the ministry in all your churches. We have had the sorrow to lose our minister, Mr. Morgan, whom you all knew; he was honored and respected.

"I have been asked to especially come here to-night to speak to the young men: that doesn't necessarily exclude the women, for I see a large number of them here, and they ought to be, for it is a bad thing for the men and women to be separated. Good men and good women ought to be together; good men and good women ought to cooperate and so all they can to keep young men and young women from being bad. The Bible begins with the story of a man and a woman whom God voked together and told them to stay together, and be true and loyal to one another, and that is the wonderful ideal of our human race. Have you ever thought of how wonderful that is? God declared that the human family was a sacred institution.

"I want to talk to you mainly about Conscience, and the duty to work and fulfill our obligations as men towards society and in our families and church. First, I want to say that all races, no matter where

they live, or how old the race is, or whatever may have been their condition, need the conscience, integrity, good character, strong mind and faithful and steady work of their young men. Your race, therefore, needs young men who are going to be the parents of the future, and who are going to see their pathway clear in life and equip themselves with the moral forces by which they should travel in order that the race shall not go backward. There will be the battle of civilization; the great mountain crest of true religion; the lofty heights of dignity and character; for these the young men are responsible and must see that no decline takes place in their generation. Not because they are wiser, but because their day begins further up. It begins on the shoulders of those who have gone before. It is our duty to stand fast and firm so far as concerns our good character, to take advantage of all good things, so that we can return to Almighty God some interest on the spiritual investment he has made in our religious life.

"Upon the young men of every race, and perhaps more upon your young men, because your race very largely has to work out its own salvation, and you are not unique in this, for any salvation, whether in earth or heaven that any man or race wants has in every particular to be won. Says Paul, 'Work out your salvation by fear and trembling.' We cannot receive the best things unless we return something.

"Great responsibilities rest, great obligations, great duties rest upon the young men of your race; because there is necessarily a certain fundamental separateness that must exist between all races, between your race and the neighboring races among which you live. Now that should not mean opposition, struggle, antagonism, misunderstanding, the separateness that is to be accompanied by a struggle for existence. Therefore, as you are starting out trying to work out your destiny, I want to advise you not to think that a hardship, because it behooves you to want your race to stand on its own foundation and to have a separateness, not unsympathetic toward the other race at all, but you want your race to stand alone, mainly, that you may prove what is in you. Other races have had to do the same thing. If you find that this separateness seems mysterious to you, remember that it is a fundamental law. A race ought to have a certain distinctness, like a man. It is a man on a large scale. These fundamental characteristics must stand for something in history. In this big world there is plenty of room for all. Don't let there be any misunderstanding about this matter, but you want this separateness for your own sake.

"Now that you have got that, I want you to believe in the fundamental good will of your white neighbors, because you have got it. There may be differences and passions, but down in the bottom of his heart the white man is friendly. Now I want you to believe this and begin with the capital of the good will on the part of the white man, and he in the long run will prove that. Now don't be ashamed when you hear a white man say every now and then that he is ahead of you, of course he is. Now what you can be and do depends entirely upon the way you use your opportunity.

"Don't think so much about rights, but about duties. I want to make a difference between freedom and rights. The best definition I can give of freedom in this world is a man's chance to do his duty unhindered. In the long run a man that does his duty gets his rights.

"The first thing that may come to a young man who leaves the parental home may be, 'I am a free man, I can do what I please.' Now that is a definition which a great many men give to freedom. But no man can live in this world and do just as he pleases. The stars in their courses fight against this; the laws of God fight against it; the laws of human society, of home, fight against it. A great many people interpret self-government to mean no government. But real freedom means that we have grown so strong that we do not need anyone to prop us up.

"Be true to every trust committed to your hands; be true to Christ's divine command, and you will be worthy to enter that rest that belongeth to the people of God."

Have You Thought About It?

In a few days the most of the local Chapters of the Epworth League will hold their elections. The working membership of a Chapter largely centers about the Cabinet. Therefore, when the Cabinet is chosen, the working membership is in a measure determined. Have you thought of that? Are you preparing to elect a Cabinet that will continue a narrow circle of congenial people who will dominate the Chapter to the exclusion of a larger number that should be enlisted in the work of the League and trained in the service of Christ? Have you thought about it?

If yours is an average Chapter, the members who participated in the election last year represent over fifty years of experience more than they did then. Have you thought of that? They also represent less need of the training the League affords and are nearer the end of the period during which this training is to be received. Have you thought about that?

There is a young crowd coming on. Have you thought about them? They represent the culture obtained in the best schools the world has ever known and are therefore the most capable young people we have ever had. They are more capable than we were at their age. Have you thought about this? That new Cabinet should include those who are in touch with and can lead and win this young crowd. If these bright, capable young people are not considered and are turned elsewhere for the activity absolutely essential to them, you will have closed an opportunity to immortal souls and perhaps have diverted some of them permanently from God. Have you thought of that?

The work of the League is the work of Christ. Its leaders are His leaders. He is entitled to have them selected solely with a view to securing the greatest results for Him. He purchased this right by His death. To influence the election of any one from considerations of friendship, ambition, or any other personal reason, is to betray the work of our Savior. Have you thought of that? The elections of the local Chapters are the most critical events of the year in the spiritual advantages to be gained or lost. They should be preceded by much private prayer on the part of the members, and the election should follow an earnest and general season of prayer in the Business Meeting. Have you thought about that? Will you think all these matters over prayerfully?

May 12, 1907—A Call to Louisiana Methodism

SECRETARY CHINN.

Annex Day is fast approaching. Dr. Knight is pushing the Annex on to completion. He is working by faith.

Louisiana Methodism has never failed and must not do so now for it all depends upon us. Our honor is at stake. Let every charge do something.

Don't put it off.

May 12 rightfully belongs to New Orleans University by our own vote. Dr. Knight needs \$1500 by Commencement Day, May 21. *He must have it!*

Don't delay. Make May 12 a *Red Letter Day* by mustering in the Sunday School and its officers, the Epworth League, and its crew, and all the Auxiliaries with the Woman's Home Missionary Society.

Let the pastor preach an Educational sermon after which the collection.

Report your money the next day—don't keep it over. Every dime given will be duly credited and the Roll called at the Commencement exercises, May 21, and the names published in the Conference Journal, 1908.

Let pastors, officers and laymen be up and doing.

"So built we the wall (of the Annex); for the people had a mind to work."

The die is cast!

Shall Dr. Knight cross the Rubicon with shouts of Victory and songs of praise to the Louisiana Conference?

New Orleans, La.

The musical exhibit of the Negro Building at the Jamestown Exposition, which will be quite an elaborate collection of the productions, vocal and instrumental, of the colored composers of the country, has been placed in charge of Mr. Clarence Cameron White, the eminent violinist of Washington, D. C. Musical instruments made by Negroes will be displayed, and frequent recitals, using the compositions of Negroes exclusively, will be given.

SUNDAY SCHOOL LESSON

Second Quarter—Lesson VII. May 12, 1907. Title: "Joseph, Forgive His Brothers."—Gen. 45: 1-5; 50: 15-21. Golden Text: "Be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4: 32. Hymn No. 554. (Read Gen. 44:50.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

It is as natural for a man to give offense as it is for a bird to fly upwards. Let one try as hard as he may not to, there will come times when, consciously or unconsciously, he will, in some way, offend. Knowing this to be true it becomes the duty of every man to cultivate and practice the spirit of forgiveness for, unless he forgives, he cannot normally hope to be forgiven. The forgiveness we ask of God for our transgressions against Him is predicated upon our forgiveness of those who transgress against us. Besides, Christ teaches us in the parable of the unmerciful servant, that he who hopes to be forgiven must also forgive. Hence the Apostle's exhortation as contained in our Golden Rule. But there is another reason why we should not harbor wrongful feelings toward those who have done us wrong. It is this: "An unforgiving spirit works the deepest harm to him who entertains it." It is the cause of malice and ultimately of revenge. Moreover "it embitters the thoughts and destroys inner peace and happiness." Greater is the injury to the one that will not forgive, than to the one that should be forgiven. Let us cultivate the spirit of the Master who, in his dying moments cried, "Father forgive them, for they know not what they do."

We left Joseph, in our last lesson, making promises for the maintenance of the people of Egypt during the seven years of famine that would soon come upon them. The famine came and affected, not only Egypt, but also contiguous lands. This necessitated the coming of his brethren into Egypt to buy corn, and accounts for their repeated visits thereto.

Our lesson to-day reveals Joseph in his true character, and gives us an insight of the secret of his success. His brethren are now in his hands, and completely at his mercy. His first dream is now fulfilled, for they bow before him and crave his forgiveness. What a kind and magnanimous spirit he manifests! Instead of railing himself upon them, he freely forgives them. "For lessons of brotherly love and forbearance and filial devotion it would be difficult to find in the literature of the world any more beautiful and touching stories." Mark the following suggestions:

1. Freedom of spirit should only be manifested among those who know us well. Joseph, not being able to control himself, said, "cause every man to go out from me." He wanted to weep and make himself known unto his brethren, but he could not do so in the presence of the Egyptians. Now that he would "put on love, he puts off state." This was right and proper. We should cultivate a similar spirit. Besides it is thus that God acts towards His people for He manifests Himself unto them as he doth not unto the world.

2. Worldly honors should not cause us to forget from whence we come. Joseph did not. He remembered his father and asks, "doth my father yet live?" He was not ashamed of his humble parentage though Premier of all Egypt. What a beautiful spirit! How worthy of emulation in our day and time! Many there are even now who, because of superior advantages, have attained unto great prominence in the world that are ashamed to have it known that they came of humble parentage. This should not be, for we are not responsible for whence we came, but for what we are.

3. A guilty conscience will make a coward of any man. "And his brethren could not answer him; for they were troubled at his presence." Having been absent from them for twenty years one would think that they would have been glad to see him. But not so. They remembered how hardly he had fared at their hands, and seeing him in great power feared that he would revenge himself upon them. Many have in the past and do even now, occupy the same position.

4. There is no place for revenge in a good man's heart. "Come near to me, I pray you." What a

difference in the treatment by Joseph of his brethren and their former treatment of him! Thus he at once banishes all fear from their hearts and shows them that he will not stoop to render evil for evil. He was too noble to think of retaliation. Such a spirit is worthy of the highest emulation. Possessing the mind of the Christ one may rise to this great spiritual eminence and constantly enjoy the favor of God.

5. God sees the end from the beginning. "God sent me before you to prepare you a remnant in the earth, and to save you alive by a great deliverance." God's providence is not only general, but also particular. "This verse emphasizes the particular providence that was to save his father's family." God's providence is the same to-day. He never fails to care for and protect those who put their trust in

Him. Thus cared He for Modcai and Likewise will he care for us.

6. A grateful child will never forget parental love and solicitude. "Haste ye and go up to your father, and say unto him." He was anxious that his father should be informed of his being in Egypt and also that he come down into Egypt that he might care for him. "The message is brief, but every word is weighted with faith and love." Children should not, in their prosperity, forget to pray for their parents. The fifth commandment is binding now as ever.

7. A good and brave man will not take advantage of the weak. Joseph's father died. Naturally his brethren thought that he would visit punishment upon them for the evil they did him. But their praying the forgiveness of their transgressions He is just the man to grant their request. "Say unto your father, 'Fear not.'" Thus he assures them that they have no fear, for he would do them no harm. It is possible for us to become as was he. Let us make forth our best efforts to so become, and thus be proved unto God.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, May 12:

Accounting for Our Time

Luke 12. 35-48.

(Epworth League Anniversary Day)

Passages for Reference.—John 9. 4; Gal. 6. 5-10; Col. 4. 5; 2 Pet. 3. 10, 11.

The Theme Considered.—Milestones. We are wont to mark off the circle of recurring years by anniversaries. This is the "anniversary" Sunday of the organization of the Epworth League. In 1889 the society began. These have by no means been barren years. They have witnessed many advances among the young people of the church. We rejoice in the victories that have been won. But these have been days of transition. They have witnessed marvelous changes in methods in every line of work. The political life, which is most thoroughly organized of any line of activity, has undergone great changes. There is not so much reliance upon the bass drum as upon the door bell; that is, not so much on the noisy spectacular parade as on the house-to-house visitation and buttonhole interview. Church life is slower to adapt itself. Great gatherings do not stand as the thermometer of interest in Christian work, but the practical, everyday, hand-to-hand personal appeal. Religious interest does not express itself so much in the emotional demonstration as in the helping hand loving ministrations.

We may not record so many enthusiastic conventions, where great numbers have thronged together, but there has been a deeper searching after the real helpful things for inspiration and practical Christian living. There comes a time when growth by extension must in a manner cease. But real prosperity need not be retarded thereby. If any chapter has reached the practical limit for extension as to numbers it need not cease to grow. It may not broaden, but it can rise. Having risen to a higher life, the world-wide door is thrown open and it can see fields lying beyond. The League as a whole is viewing the world from a higher point than at any previous year, and so its vision is more world-wide. May this year extend the vision still farther!

A Closer View. But we ought to come nearer and take a faithful look at ourselves. Does the present anniversary mark progress in our own chapter work? Much criticism is heard on every hand regarding the condition of the League. We are not willing to accept it all, but we are willing to take a fair look at our condition. If a chapter is inefficient the first step in progress is to discover the weakness. The second step is to find the cure, and the third is to apply the cure. There can be no other way to progress. So each chapter ought to look at itself in the glass. In all too many I am afraid "indifference" would be stamped all over the face. However, let me remind the critic that the face of this child of the church will bear a very strong resemblance to the mother that bore it. If

the church is herself alive and active the League is apt to be. If the church is indifferent her young people are apt to be the same. It would be well for the Cabinet to get together and study the symptoms of the chapter, diagnose the case and then vigorously apply the remedy. Then will the coming year mark a strong advance.

Opportunity. It would amaze most of us if we have reckoned up the amount of time we have not wrongly employed, but unemployed. The opportunity we have to-day will never come again. Another may come that looks like it, but it is not the same. Here is a switch on the road. The car might be turned at this switch and run into a beautiful city. However, I pass it by unnoticed. I see another that looks just the same and I say, "This will do just as well," and make the turn. It leads to a miserable settlement of very undesirable people. The second opportunity looked the first, but it did not lead to the same term. This day neglected can never be reclaimed. It may cry, "Turn back, O Time, in your flight." Time will not turn back for all our asking. What we do with it we must do now. "Lost.—Some hours, each set with sixty diamond minutes. No reward is offered, for they are gone forever."

Importance of the Early Years. There are many young people who have an idea that the portion of their teens can be taken out of their lives and not have any effect. Young men in college are often if they thought that the life they live there was entirely without connection with their after-life. Some on their vacations conduct themselves as though there was no effect to follow those weeks. May we forever rid ourselves of the idea that a period of wild oats is permissible in any life. They are a seed that will have a harvest as sure as they are sown. These years are important because they give direction to life.

Pointers for Thought—

Has the past year made your League stronger or weaker?

Has there been time wasted that you might have used to make your chapter stronger?

What are you doing for those young men whose time is wasted?

—From Notes on the Epworth League Devotional Meeting Topics.

"Every day is a little life," was an old thoughtful epigram. If each day gets the better of the last, how are we going to conquer in life as a whole? Only as we make each day a victorious battle ground where selfishness and shirking and discontent and discontent are overcome, can we make life a victory in the end. Lavater, the old philosopher, laid down the rule that "each day should be distinguished by at least one particular act of love." It is a rule which makes life happier for the doer, and for everybody else.—Selected.

May 2, 1907.

SOUTHWESTERN CHRISTIAN ADVOCATE

COMMENCEMENT ANNOUNCEMENTS

Samuel Huston College Austin, Texas.

May 9, Thursday night, 8 o'clock: Cantata, "Our Flag," by Primary Department, Miss C. E. Madison, manager. Admission 10 cents.

May 10, Friday night, 8 o'clock: Haven Literary Society, Prof. J. W. Frazier, manager. Admission free.

May 11, Saturday night, 8 o'clock: Graduating exercises Dressmaking Department, auspices Eliza Dee Home. Admission free.

May 12, Sunday morning, Burrowes Hall, 9:30 o'clock: Annual love feast; 11 a. m., baccalaureate sermon by Rev. W. A. C. Hughes, D. D., pastor Sharp Street Methodist Episcopal Church, Baltimore. Sunday night, 8 o'clock: Annual college sermon, at Wesley Chapel, by Rev. D. C. Lacy, presiding elder Columbus District.

May 13, Monday from 9 a. m. to 5 p. m.: Annual Epworth League and Christian Workers' Convention. Monday night, 8 o'clock: Exercises Eighth Grade. Admission free.

May 14, Tuesday from 9 to 10:30 a. m.: Reading Grades, and speeches by visitors. From 10:30 to 4 p. m., Epworth League and Christian Workers' Convention. Trustee meeting, 3 p. m. Annual alumni exercises 4 to 5:30 p. m.

May 14, Tuesday night, annual musicale, Cantata, "Jephthah Daughter." Managed by Mrs. C. L. Brown. Admission 25 cents; children and students 15 cents.

May 15, Wednesday morning, 10:30 o'clock: Graduating exercises. Commencement oration by Principal E. L. Blackshear, LL. D., Prairie View. Collection for Boys' Hall.

Wiley University Marshall, Texas.

Tuesday, May 7, 7:30 p. m., Y. W. C. T. U. gold medal contest.

Wednesday, May 8, 7:30 p. m., closing exercises of kindergarten. Admission, 10 cents.

Thursday, May 9, 7:30 p. m., closing literary exercises preparatory.

Friday, May 10, 7:30 p. m., closing literary exercises of Eighth grade.

Saturday, May 11, 7:30 p. m., closing exercises Scott Literary Society.

Sunday, May 12, 10 a. m., closing love feast; 11 a. m., baccalaureate sermon by Rev. W. H. Logan, D. D., pastor Trinity Methodist Episcopal Church, Houston, Texas; 7:30 p. m., closing exercises of religious organizations.

Monday, May 13, 9 to 12 a. m., oral examinations of classes; 3 p. m., closing exercises of King Industrial Home; address to finishing classes, Mrs. H. M. Naysmith, of Little Rock, Ark.; 7:30 p. m., alumni address, Hon. R. L. Smith, United States Deputy Marshal, Paris Texas.

Tuesday, May 14, 9 to 10 a. m., reports from teachers and remarks from trustees and other visitors; 2 p. m., business meeting of board of trustees; 4 p. m., match game of ball between college teams; 7:30 p. m., annual musicale. Admission 25 cents.

Wednesday, May 15, graduating exercises of the college and normal classes; address to classes, Rev. Edwin Locke, D. D., Topeka, Kansas; 7:30 p. m., closing social.

Bennett College Greensboro, N. C.

Sunday, May 5.—9:30 a. m. Annual Love Feast; 3 p. m., Baccalaureate Sermon, President S. A. Peeler, A. M., B. D.; 8 p. m., Sermon to Religious Societies, Rev. P. J. Cook, A. B., B. D., Pastor Methodist Episcopal Church, Lexington, N. C. (Sermons to be preached at St. Matthew's Methodist Episcopal Church.)

Monday, May 6.—9:00-12:00 a. m. Oral examinations before visitors. 12:00 p. m., Chapel exercises; 3:00-6:00 p. m., Kent Industrial Home Exhibit; 8:00 p. m., Musicales.

Tuesday, May 7.—9:00-12:00 a. m., Oral examinations before visitors; 12:00 m., Chapel exercises and addresses by visitors; 3 p. m., Annual Meeting of Board of Trustees; 8:00 p. m., Exercises of Bennett Literary Society; address by Rev. J. G. Walker, A. B., B. D., Pastor of St. James Presbyterian Church, Greensboro, N. C.

Wednesday, May 8.—12:00 m., Chapel exercises and addresses by visiting alumni; 8:00 p. m., Exercises of the Cornelian Ring Society; address by Mrs. Florence A. Garrett.

Thursday, May 9.—3:00 p. m., Commencement, Address by Rev. R. E. Jones, D. D., editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La.

Morristown Normal and Industrial College Morristown, Tenn.

May 12.—Sunday, 10:30 a. m., Baccalaureate Sermon, Rev. James M. Buckley, D. D., LL. D., Editor *Christian Advocate*, New York; 7:00 p. m., Annual Sermon, Rev. Robert E. Jones, D. D., Editor SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans, La.

Examination, 8:30-12:00 m., Monday and Tuesday.

May 13, 7:30 p. m., Monday.—Oratorical contest—girls.

May 14, 7:30 p. m., Tuesday.—Oratorical contest—young men.

May 15, 10 a. m., Wednesday.—Annual meeting Board of Trustees; 3:00 p. m., Commencement exercises; Orations by the Graduates; awarding of Gold Medals. The public exercises will be held in the new Tabernacle, which has a seating capacity, of 1,600.

Philander Smith College Little Rock, Ark.

Thursday Evening, May 9.—Cantata by the Mendelssohn Society.

Friday Evening, May 10.—Anniversary Exercises of the Philomathian Literary Society.

Sunday, May 12.—9:30 a. m., Love Feast conducted by Profs. Futrell and Strickland; 10:45 a. m., Baccalaureate Sermon, by the Rev. W. H. Nelson, D. D., Ph. D., Birmingham, Ala.; 3:00 p. m., Annual Sermon, by the Rev. W. M. White, Danville, Ark.; 8:00 p. m., Annual Lecture, by the Rev. Dr. Nelson.

Monday, May 13.—10:00 p. m., Epworth League Exercises; 8:00 p. m., Graduating Exercises of the Commercial Department; address by Dr. F. B. Coffin.

Tuesday, May 14.—10:00 a. m., Alumni Exercises; 3:00 p. m., Meeting of Board of Trustees; 8:00 p. m., Exercises of the Adeline Smith Home. Address by Dr. D. D. Thompson, Chicago.

Wednesday, May 15.—10:00 a. m.—Program, Little Rock Conference; 8:00 p. m., Graduating Exercises of the Normal Department.

Thursday, May 16.—Graduating Exercises of the College Department, address by the Rev. M. C. B. Mason, D. D., Cincinnati.

Gilbert Academy and Industrial College Baldwin, La.

Saturday, May 4.—10:00 a. m., Contest of Broom and Brush making Department.

Saturday May 4.—7:45 p. m., Exercises of the Primary Department.*

Sunday, May 5.—11:00 a. m., Commencement Sermon, by Rev. W. Scott Chinn, A. M., B. D.; 7:45 p. m., Memorial Service of Prof. H. W. McDonald, Address by Prof. M. S. Davage, A. M.

Monday, May 6.—10:00 a. m., Industrial Exhibits; 7:45 p. m., Exercises Intermediate Department.*

Tuesday, May 7.—7:45 p. m., Graduating Exercises of English Department, address by Dr. F. H. Knight, President of New Orleans University.*

J. R. REYNOLDS, Acting Principal.

*A small admission fee will be charged.

New Orleans University.

Friday, May 3, at 8 p. m., in the College Chapel, commencement exercises of Flint Medical College and the School of Pharmacy.

Friday, May 10, at 8 p. m., in the College Chapel, annual concert by the Music Department.

Sunday, May 12, at 7 p. m., in the College Chapel, final program by students.

Friday, May 17, at 8 p. m., annual bond prize oratorical contest.

Sunday, May 19, at 3 p. m., in Simpson Memorial Church, baccalaureate sermon by President F. H. Knight.

Monday, May 20, at 1:30 p. m., in the University parlor, annual meeting of the Board of Trustees.

Monday, May 20, at 8 p. m., in the College Chapel, entertainment by the Tighth Grade, with Promotions.

Tuesday, May 21, at 1:30 p. m., commencement exercises in the Annex.

SHALL WE COMPLETE THE NEW ORLEANS UNIVERSITY?

Self Support our Watchword

BY REV. J. J. OREE.

Presiding Elder Alexandria District.

The New Orleans University is a very important educational plant, situated in the metropolis of the South (New Orleans), the gateway to the Panama and Central American republics, thereby holding a very strategic point in our educational system. Therefore more room will be constantly needed if we keep pace with the rapid development of the city and contiguous territory.

The imperative demand of completing the Annex is upon us. We must lay upon the altar every dollar by the second Sunday in May, to complete it. For this is only an index of what we must do in the near future if Dr. Knight and the corps of teachers will continue their much needed labors. Self-support is our watchword.

Has Helped All

BY REV. P. W. CLARK.

Presiding Elder Lake Charles District.

By all means let the beautiful annex of our New Orleans University be completed at once. There is no school for my people in the state, nay, I say in the South, that has a more far reaching influence for good than it has and that influence is multiplying more rapidly every day than ever before. In my judgment pictures of the annex, together with the names of some of the founders and teachers and some of the students that are out in the world filling positions of trust, ought to be in five thousand Methodist homes. The moral uplift it has been and is, and the higher aims it has imbued in hundreds of its students, throughout the state and country, demands of every minister and member of our common Methodism the finishing up of that annex. Every minister in the Louisiana Conference that has had even a chance to attend the commencement exercises of the university has been in some measure helped to become a better leader for our people. As the trained young men and women go out into the world they help to uplift all with whom they come in contact to a higher standard of usefulness. Let the annex be completed at once.

The Sun of the Louisiana Conference

BY REV. F. T. CHINN.

Pastor St. James, Shreveport, La.

The Annex should be completed because it is a necessity and the constant growth of the University demands it so that each student can have the advantage of the chapel services. It will and must be completed by next commencement, if each district will do what the Shreveport District is going to do. What the sun is to the earth the New Orleans University is to the Louisiana Annual Conference.

Its Our Own School

BY THE REV. ROBERT C. WORSHAM,

Pastor Newman Memorial, Alexandria, La.

First, because it would add to the comfort of our young people and friends who crowd it during commencement.

Second, it ought to be completed because the New Orleans University is our own school, and one of the best in this Southland, situated as it is on one of the principal thoroughfares of the historic city of New Orleans, and with the great and good man, Dr. F. H. Knight, at its head and backed up by the untiring men of the proud Louisiana Conference it ought to be completed.

Last, but not least, it must and shall be completed and that right soon because our worthy president, Dr. F. H. Knight has brought the burden of completing the Annex that has rested so heavily on his heart to us, and we as men shall stand by him with our money from start to finish until the Annex is completed.

It does not speak well for us as a Conference to have this much needed work drag. And the day has come when men are measured by what they do and not by what they say. So we the members of the Louisiana Conference expect to roll up every dollar on May 14th, 1907, in order that the Annex might be completed.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

A NOTABLE GIFT

(Continued from page 1.)

by the Pennsylvania Company for Insurance of Lives and Granting Annuities, nevertheless, Dr. Booker T. Washington and Prof. Frissell are put in absolute control of this fund with thorough power to act. They are to appoint trustees, they may change the fiscal agents at any time and are to direct this fund so that it may promote morality and social refinement, peace and good will among men.

This is a tribute to Mr. Washington's business judgment, a recognition of his hold upon his people and his knowledge of their needs. It also shows confidence that the people of large means have in him. We are not prophets, but we venture that this Board of Trustees to be constructed by Principal Washington and Principal Frissell will have other millions to handle, and if Mr. Washington continues in the even tenor of his way he will have not only the administration of the funds of Tuskegee, but, in a large measure, gifts that will come through him for the reaching of thousands of our people with a primary and industrial education that are now in ignorance.

The New Orleans *Picayune* in commenting upon this gift, says:

"There is a great deal of intelligence and practical common sense in this lady's notion of educating the Negroes, particularly in view of the fact that most of the Northern givers of money for the education of the Negroes seek to establish universities to furnish higher learning to people who most of all need to know how to earn an honest living, and to become decent and useful citizens."

After saying that it is fortunate that Dr. Washington and Principal Frissell are chosen as trustees, the *Picayune* continues:

"Whatever will tend to make the Negro honest, industrious, thrifty and of real use in the community in which he lives is the sort of education he should have; it is the sort of education all of any class, race or color who have to make their way in the world should have. When such education and such influences have resulted in starting a man on the way towards honest and useful membership in the community in which he lives, then he is entitled to all the additional education and prosperity that he can honorably acquire."

Mr. C. H. Norman contributes to the *Westminster Review*, of London, a notable article on "The White Man's Rule in Africa." In his discussion he quotes significantly the remarkable statement of President Lincoln that "no man is good enough to govern another man without the other man's consent." This is sound philosophy, and if it is to be the rule of action then it will put at discount much of the Anglo-Saxon's glorious history. Mr. Norman is of the opinion that the problem of the colonizing governments in Africa to solve is not only the redemption of the African from barbarism but from the oppression of civilized people. It is true, and it is sad 'tis true, that while the civilized nations have brought blessings to the weaker nations they have, nevertheless, perpetuated many injustices and robbed them of inherent rights. Africa is being literally grabbed by the nations of the earth and in some instances to the sore detriment of the natives.

ASK AND YOU SHALL RECEIVE

Our people are content with too many things. Often all our criticism of administration is done at the back door and never to the proper authorities. This is particularly true as to railway accommodation. The management of the several railways are of the opinion that we are quite satisfied with the accommodation we receive, for there is seldom but little complaint made on the part of the Negro. President M. W. Dogan, of Wiley University, seeks the best accommodation for his students going and coming to the school, and hence he makes application for special cars, and in making this request as he does annually of the International and Great Northern Railway, he received a most courteous and considerate reply. The General Passenger Agent, Mr. D. J. Price, is one of the fairest men in the railway service and seeks to give our people all that their money calls for. In his letter to Dr. Dogan, among other things, he said:

"I note you desire three nice chair cars for this movement, and it shall be our pleasure to endeavor to arrange, and assure you that our nicest up-to-date equipment will be provided for this service; the cars to go through Houston.

"We will request our Mr. W. J. Taylor, General Baggage Agent, to go to Marshall on the 15th of May and take personal charge of the matter of handling the students' baggage, which will prevent any mixup occurring. Mr. Taylor will also accompany your party through to Houston and will look after the handling of their baggage at that end.

"We are glad to give this attention to your party and assure you no efforts will be spared to furnish them our usual good service."

The closing paragraph of Mr. Price's letter is significant. The railroads will try to give us good service if we will complain in courteous, business-like and Christian manner. This attention shown by the International and Great Northern to the students of Wiley University pleases us all.

THE JAMESTOWN EXPOSITION OPENS

The Jamestown Exposition opened on Friday of last week. President Roosevelt and representatives of the diplomatic, naval and military life of thirty-seven nations participating, as well as the governors of at least a score of states. This is the celebration of the three hundredth anniversary of the first English settlement in America. The guns of the navies of five great nations fired the presidential salutation. Great Britain, Austria, Germany and the Argentine Republic joined with the heavy guns of our own navy in saluting the President's flag. The navy display was said to be notable. There were thirty American ships in the review, the foreign ships numbering twelve. The contrast between the American and the foreign built ships was marked. The Great Britain cruiser squadron, commanded by Admiral Sir George Nevill, consisted of the armored cruisers Good Hope, Argyll, Hampshire and Rockburg. These ships, of course, attracted a good deal of friendly attention. The Good Hope is a vessel of unusual strength, with a speed of twenty-three knots, and with a horse power of something like 20,000. One of the unique spectacles was the almost forgotten monitor *Canonicus*, a relic of the Civil War days, that had been fitted up at the Norfolk navy yard at a cost of \$10,000. This vessel was given a place alongside the greatest ships of the navy. While the Exposition has not yet been fully completed and all of the exhibits are not in, it promises to be well in line with the other great national and international expositions and to be of considerable educational force.

Rev. Dr. Robert Forhes, the First Assistant Corresponding Secretary, has fully recovered from his recent attack of the 'grippe' and is hard at work in the field.

The Constitutional League appeals for assistance and is entitled to the financial and moral support of the people throughout the country, without regard to location, race, political or religious creed. The League proposes by organized resistance and positive action to aid in the suppression of lawless mob violence and lynching. The league's most needed work has been the defense of the black battalions. It will be remembered that it was the League which sent to Brownsville a committee to investigate the record of the soldiers of the Twenty-fifth Infantry and made the report that was submitted to the Senate.

Up to the present time the League has been supported by the private contributions of a few patriotic citizens, but the work has grown to such vast proportions that it is now necessary to nationalize support, and hereafter its "plan and scope" will be limited only by the funds in hand. We use the term "in hand" advisedly, for the League is incorporated and will manage its affairs on a strict cash basis without individual liability of corporate indebtedness.

The League now appeals to the public for funds which may be remitted to the treasurer of the Constitutional League, 500 Fifth Avenue, New York City. All bankable remittances will bear the deposit certification of the Colonial Trust Company, New York.

President Foster, of Rust University, Holbrook, Miss., has recently purchased twenty acres of land, and added it to the campus. About one-fourth of it was gullies that are commonly seen in Mississippi. The young men of the University, under the direction of Superintendent Tunstall, are working these out and putting them to Bermuda grass. It is an object lesson to all the people that it is worth while to redeem land thus badly washed. Nearly the entire plot of sixty or more acres belonging to the University has been reclaimed in this manner. To-day the campus is one of the most beautiful grounds seen anywhere. It has wide stretches of grass, many trees, rich borders of flowers and delightful shrubbery. In the industrial department, grist mills have been placed and the farmers come from a wide radius to have their grain ground. This is a source of income to the University.

The National Association of Negro teachers will hold its fourth Annual Session at Hampton Institute, Hampton, Va., July 17, 18 and 19. This will be the largest gathering of Negro teachers ever had in the United States. It is very evident that the Negro teachers of the country have fully decided and have succeeded in permanently organizing into a National Association. There is no doubt that great good will come of this Annual Conference of Negro teachers. The management will take advantage of the very low railroad rates prevailing at that time to the Jamestown Exposition. President J. R. E. Lee, of Tuskegee Institute, Alabama, and the Corresponding Secretary, Jas. B. Dudley, of Greensboro, N. C., are anxious to correspond with teachers throughout the country concerning the Hampton meeting.

The editor of the *Nashville Christian Advocate* visited New York recently, and was a keen observer of things transpiring there. What would seem strange to Southern Methodism is taken as a matter of fact in the Metropolitan Conferences and those near by. There is no such thing as secrecy of appointment, as a rule. The editor of the *Nashville Advocate*, describing some things he saw, says: "The New York conference is one of the strongest and most influential in the connection. It has about 325 clerical members. Its sessions often require one week to transact all the business. The cabinet work is somewhat different from that to be found in our conferences. A large majority of the preachers have already arranged with congregations about their appointments. Many of the churches send out committees several months before the conference and find a suitable man for pastor. When they find the man, they invite him to become their pastor; and if he accepts, the action is usually ratified by the presiding elder, and the bishop is expected to carry out the expressed wish of the preacher and the people. So the bishop often finds that he has very few appointments to make. This system seems to please the preachers and people of that section."

Personal and General

Dr. A. C. McKissack has opened his office in Nashville, Tennessee, and is enjoying a good practice.

The Rev. L. W. Price, of Vicksburg, Miss., raised in his Easter collection \$230.25 instead of \$22.66, as reported.

The Central Pennsylvania Conference has a membership of 73,854. The statistics for the past year show an increase of 67.

The Hon. J. M. Ellis, the only Negro member of the West Virginia Legislature, is referred to as the leading colored orator of his state.

Bishop L. B. Wilson has been elected president of the Ocean Grove Camp Meeting Association, succeeding the late Bishop Fitzgerald.

Dr. M. C. B. Mason lectured in Quinn Chapel, of Chicago, Ill., Monday night, April 22, on "Africa in America and Africa Across the Seas."

During the last six months 1,293 copies of Dr. Booker T. Washington's "Up From Slavery" and other publications were sold by one publisher.

Those desiring the services of the Rev. W. H. Simpson, conference evangelist of the Little Rock Conference, should address him at 1909 N. 14th St., Fort Smith, Ark.

Samuel Huston College's enrollment this year of 517 is twenty-three per cent increase over last year. This thriving institution has started out already to make the enrollment for next year 600.

In the School of Theology of Boston University twenty-four different states are represented in the student body, as well as England, Canada, Japan, China, Sweden, Bulgaria and Armenia.

Dr. George H. Trever, of Gammon Theological Seminary, contributes a most interesting article in a recent number of the *Northwestern Christian Advocate* on the "Aftermath of the Atlanta Riot."

Dr. O. W. J. Scott, pastor of the Metropolitan African Methodist Episcopal Church, Washington, D. C., has been appointed Chaplain in the United States Army, succeeding Chaplain T. J. Stewart, retired.

The Colored Young Men's Christian Association of Washington, D. C., raised in one week toward the \$25,000 it is to raise in order to secure a like amount subscribed by Mr. John D. Rockefeller. \$10,343.

December 17 will be the centennial of Whittier's birth. Of the \$10,000 necessary for the erection of the proposed statue of the poet at Ameshury, Mass., where he lived for fifty years, more than half has been subscribed.

The National Baptist Sunday School Congress and the Baptist Young People's Chautauqua will be held in New Orleans June 26-30. It is reported that thousands of our Baptist friends will be present at this meeting.

The Florida legislature has passed a joint resolution declaring the Fourteenth and Fifteenth amendments null and void. Is Florida still a part of the United States? If so, what effect does this act of its legislature amount to?

Dr. A. M. Curtis, the noted physician and surgeon of Washington, D. C., proposes to establish in the capital city a sanitarium, which will be thoroughly equipped in every detail. Dr. Curtis is one of the most progressive men of the race.

The Washington Conference during its last session visited the American University and tarried long enough to visit the College of History, to sing "My Country 'Tis of Thee," after which prayer was offered by the Rev. Dr. D. W. Hays.

The hospital building at Wiley University has been completed and Dean Drake of the Nurse Training Department is happy. The Nurse Training Department awarded diplomas to five graduates from that department on Wednesday of this week.

The Board of Missions and Church Extension solicits photographs of churches aided by the Board and specimens of Home Mission scenes to be used in the work of the Board. Mail the same to Dr. A. J. Kynett, 1026 Arch Street, Philadelphia, Pa.

A new bank for our people, domiciled at Hattiesburg, Mississippi, has been incorporated under the name of the "Magic City Bank." The names of the incorporators are O. C. Rogers, T. S. Thigpen, J. H. Howard, W. F. Howard and E. W. Hall.

Mr. John D. Rockefeller has made another gift to the Chicago University of \$2,000,000. Within the past sixteen months Mr. Rockefeller has given \$6,000,000 to this university, his total giving to the Chicago University to date reaches \$21,416,000.

The Rev. Lucius Y. Harrison passed through the city from Atlanta en route to Houston, Texas, where

he is to take up work in the regular ministry. He was ordained by Bishop Walden during the recent Commencement of Gammon Theological Seminary.

Mr. W. W. Winbush, father of the Rev. J. W. Winbush, of the Upper Mississippi Conference, died April 19, at Mound Bayou, Mississippi. Mr. Winbush was born seventy-three years ago in Alabama, and was a member of the Baptist church for twenty-five years.

The Rev. Dr. I. L. Thomas is announced to be with the pastor, Rev. B. H. S. Ferguson and his people of the St. Paul Methodist Episcopal Church, Aberdeen, Miss., on Children's Day, and every effort is now being put forth to make the occasion a memorable one.

Dr. Leroy Belt, ex-president of the Ohio Northern University, died April 22 at the age of seventy-one, at Kenton, Ohio. Dr. Belt was an interesting and prominent figure of the last General Conference. He possessed a powerful voice, was a ready speaker and spoke with great force.

In connection with the Samuel Huston College Commencement a great Epworth League and Workers' Convention will be held Monday and Tuesday, May 13-14. An extensive program has been prepared and the ministers and laymen throughout the West Texas Conference are urged to be present. Prof. J. W. Frazier was president of the meeting.

Miss Zora Bloomer, daughter of the Rev. and Mrs. W. H. Bloomer, who is now in Walden University taking a professional course in nurse training, received a few days ago a neat sum from an unknown friend at Freedmen's Hospital, Washington, D. C., where she will take a post course. Miss Bloomer is a brilliant student, worthy of the delightful surprise.

The New York Conference at its last session reported \$51,547 for Missions, \$6,295 for Church Extension and \$2,479 for Freedmen's Aid. The total benevolent collection of the Conference was \$57,728. This Conference has a membership of 55,039, which is a decrease of 24 over the last year, and a probationary membership of 3,978, which is a decrease of 947.

Andrew Carnegie has promised \$10,000 toward a new \$20,000 building at Morristown Normal and Industrial College. That the \$10,000 necessary to secure Mr. Carnegie's gift will be raised there is no doubt. If hustling, faith in the work and energy are good for anything the money will be coming forthwith, for Dr. Hill, the president, possesses all these commendable qualifications and more.

We have lost a number of our members from our Southern Methodism by their moving to northern cities. They have gone in large numbers from Louisiana and Mississippi and settled in Chicago, joining, in many cases, other churches. The pastors of the South will do our Methodism quite a favor if in the moving of their members from the South to Chicago they will send the names and addresses to the Rev. John B. Redmond, 618 Fulton Street, Chicago.

The Commission on Aggressive Evangelism urges our brethren to conduct open air meetings on public squares, street corners and unoccupied lots wherever it is convenient to do so. The Commission urges also the use of tents for religious services when the weather will permit. The Commission further urges the hearty co-operation and active support of all Epworth Leaguers and vigorous Christians of every age in an aggressive canvass for the salvation of sinners.

In pursuance of the late order issued by Secretary Taft of the War Department at Washington, that colored men shall hereafter be appointed chief musicians of colored regiments, John N. Norton was on March 26 commissioned as bandmaster of the 25th Infantry. Mr. Norton has been an army musician for years, during which time he has served as principal musician and drum major. He will retire from the U. S. Army on June 10, 1907.

We were incorrect in announcing in last week's issue the death of the wife of the Rev. J. H. Everett. Instead we should have announced the death of the Rev. J. H. Everett's mother, wife of the Rev. John E. Everett. Mrs. Everett had been a faithful Christian for forty years, and a member of the Methodist Episcopal Church for all those years. We extend to the Rev. J. E. Everett, the father, and to the Rev. J. H. Everett, the son, our deepest sympathy.

The *Christian Advocate* gives an account of the retirement of Dr. Elbert Erdman, from the pastorate of the South Street Presbyterian Church of Morristown, New Jersey. The church has elected him pastor emeritus and has given him an annuity of

\$1,500, with a cash purse of \$1,700. The *Advocate* remarks that three generations have sat under Dr. Erdman's ministry. This is a strong argument in favor of a settled pastorate and a just recognition on the part of the parishioners of the minister's service in the community.

At the April meeting of the Board, Vice President Rev. J. F. Crouch presided. Nineteen ministers and fifteen laymen were present. Rev. J. C. Nicholson, D. D., of the Baltimore Annual Conference, a newly elected member of the Board, was introduced. Reports from the various Corresponding and Field Secretaries showed a steadily increasing interest in the work of the Board. Numerous emergency cases of grants to Home Missionaries were favorably considered. Thirty-one applications for aid to churches by donation, aggregating \$8,250.00, and two loans, aggregating \$1,700.00, were granted.

Dr. M. C. B. Mason, Corresponding Secretary of the Freedmen's Aid, sends us the following notice: "To Presiding Elders and Pastors: The apportionment for the Board of Education, Freedmen's Aid and Sunday Schools is just one-half of the amount apportioned for Home Missions and Church Extension. As soon as the apportionment sheets are ready the exact amount of the apportionment to each conference will be sent out. This statement is made in answer to a large number of requests from pastors and presiding elders who desire to have the apportionments sent them at once."

The Second Emancipation League, originated by the Rev. C. Albert Tindley, pastor of Calvary Methodist Episcopal Church, Philadelphia, Pa., is taking definite shape. Meetings are being held weekly and much interest is manifested. At a meeting held on April 17, an organization was effected, and the following were elected: Rev. C. Albert Tindley, president; the Rev. Mr. Nixon, secretary; the Rev. W. F. Cotton, D. D., treasurer; the Rev. J. W. Fickland, vice-president; the Rev. James H. Scott, D. D., president of the executive committee; the Rev. J. R. Waters, D. D., corresponding secretary, and the Rev. W. T. Hemsley, assistant secretary.

At the recent meeting of the Board of Foreign Missions the Rev. Otis H. Green was elected to act as treasurer of the West Central African Mission Conference, during the furlough of the Rev. Robert Shields, the regular treasurer. The Board approved the establishing of a Medical Mission for natives in the northern district of the Philippine Island Mission Conference. Certain churches in St. Louis are expecting to support this enterprise for three years. Upon recommendation of the Open Door Commission, the Rev. Robert E. Maclean, a member of the Central China Mission, but now on furlough, was appointed as temporary field secretary of the Board for White Conferences in the Southern Division.

Rev. J. H. Fitzwater, of the Central Division, has been in communication with hundreds of the Presiding Elders and pastors of his division through correspondence. A most interesting Home Missionary Convention was held at Columbus, Ohio, April 1st and 2nd. Addresses were delivered by Governor Harris of Ohio, President Herbert Welsh of the Ohio Wesleyan University, Rev. Dr. P. A. Baker of the Anti-Saloon League, Judge H. L. Sihley, Rev. Dr. E. L. Gilliam of the Eleventh Street Church, Columbus, and many others. Among the topics discussed were "Christian Citizenship," "The Germans and Home Missions," "California and Its Needs," "How to Help the Home Life of the American Negro," "The Problem of the Down-town Church," and "The Problem of the Country Church."

The Rev. N. D. Shamhourger, pastor of St. Paul Methodist Episcopal Church, Winston-Salem, N. C., conducted recently what he is pleased to name "The Parents' Conference." The meeting proved quite an attraction and made a splendid impression upon the city. The following named are some of the subjects discussed and persons participating appearing upon the program: "The Need of Such a Conference," by the Rev. J. A. Whitted, D. D.; "Consumption," Dr. U. Hall; "Our Duty to Each Other as Citizens," Prof. S. G. Atkins, A. M.; "Young People's Relation to Church and Community," by Prof. O. R. Pope, A. B.; "Typhoid Fever," by Dr. John Jones; "The Influence of Educational Institutions in a Community," Prof. S. A. Smith, A. M.; "Dentistry," Dr. Cleon O'Lee; "The Necessity of More Union Among Us," Prof. C. G. O'Kelly, A. M.; "Advice to Mothers in the Care of Their Children's Teeth," Dr. Cleon O'Lee. Dr. J. L. Bulluck, of Greensboro, N. C., also read a paper.

Easter Tidings

ITTA BENA, MISS., G. Orange, Pastor.—Easter celebration a success under management of Prof. J. T. Strong. Collection, \$70.45.

NEWTON, LA., D. A. Landry, Pastor.—The Easter program was nicely rendered. Church and Sunday School raised for benevolence \$9.00.

FREE HOPE (Tex.) CIRCUIT, A. Taylor.—Very enjoyable was the program. Collections: Free Hope, \$25; Pleasant Exchange, \$16; total, \$41.

VICKSBURG, MISS., L. W. Price, Pastor.—Easter was a great day in Wesley Chapel. The program was carried out with great enthusiasm by Supt. W. D. Perkins and Miss Emma Lee Johnson, the efficient organist. Collection for the day, \$230.25.

MARION, MISS., S. S. Lowery.—The Easter exercises were nicely rendered. Singing, good. Collection, \$6.08.

ALACROE AND HAQUE, FLA., A. Debose, Pastor.—The day was fittingly observed. Collection, \$20.00.

LIBERTY HILL, (Ga.) CIRCUIT, J. D. Jenkins, Pastor.—The Easter exercises were held on the Liberty Hill Circuit, the 5th Sunday in March. A large congregation gathered. Collection, \$12.23.

STERLING, GA., F. L. Johnson, Pastor.—Haven Chapel Sunday School rendered an interesting program and collected \$6.00 benevolent money. W. H. Brown is superintendent.

CHENEYVILLE, LA., S. Green, Pastor.—Despite the inclement weather the Easter program was carried out by Mrs. E. M. Poole and Mr. J. Forest. Easter offering, \$2.25; total collected for missions, \$12.00.

MUSKOGEE, IND. TER., James N. Wallace, Pastor.—Easter was a grand success. Mrs. D. E. Wallace prepared an excellent program which was rendered with credit. Collection for missions, \$11.64.

DANVILLE, ARK., Wm. White, Pastor.—A splendid program was rendered in Trinity Church. Collection, \$18.00.

Great Revival at Trinity Church, Houston, Texas

On Easter Sunday morning at 5 o'clock a series of meetings begun at the church and for three weeks the meetings continued without abatement of interest.

There were four at the altar for prayer at the first service and one reclaimed and from that time on during the meeting there were more or less conversions and accessions at each service. On the closing day of the services the weather was disagreeable but there were seekers at each service and a high spiritual manifestation among the members throughout the day. It was the greatest meeting witnessed in Trinity for many a long day. The fact is, some of the oldest members say it was the best in the history of the church. One remarkable feature about the meeting was the number of men who sought and found the Lord nightly at the altar. The interest never lagged for once and at no time has there been greater interest manifested among the members than was shown in the effort just closed. The whole church was quickened by the mighty work of grace, and the members were not slow to take advantage of the opportunity to speak to the friends and relatives. As a result very many, who would have doubtless remained in their sins, were rescued. It was a beautiful sight to see whole families come to the altar and unite with the church, then more beautiful still, to see friends going for friends that they might receive the precious gift of which they themselves

had so recently been partakers. Giving due credit to the members who wrought so faithfully, special mention must be made of the Rev. Wm. Bartley, pastor of the Methodist Episcopal church at Hempstead, who came at the solicitation of the pastor and for nearly two weeks worked heroically, showing great tact as a revivalist. This good brother surprised his admirers and raised himself in the estimation of all who witnessed the wonderful skill and ease with which he conducted the altar services. Then, too, his sermons were all to the point and always pitched in the right key. The selections of his texts were the most happy it has been the writer's privilege to take note of. Truth is his texts were sparkling gems, that appealed to the hearers as soon as announced. Bro. Bartley shows great adaptability as an evangelist and would doubtless accomplish much in that special field if means could be provided for his support. During the meeting there were 255 accessions and conversions. A number of the converts will go to other churches. The exact number saved to Trinity's membership cannot be told for a little while yet, but enough is known to state that at least two hundred will be added, thereby bringing the entire membership up to 800. The pastor has had the ambition to see this membership reach the 1000 mark during his pastorate, and it looks as if his hopes might be realized in the not distant future. The late Dr. T. De Witt Talmage, announced in the Brooklyn Tabernacle on one occasion that he desired to see a membership of six thousand. It is not a vain thing to desire to see a stronghold of the Lord in the way of a large aggressive working church membership. The church was never in better condition for evangelistic service than at present, and may the Lord help each member to live up to his opportunities. This account would be incomplete without mention of the splendid services rendered by Rev. L. H. Barnett, pastor of our church at Caldwell. He preached for us three nights and impressed all who heard him, as being an earnest man of God. We also had the services of Bro. Wm. Bumpass, of Beaumont, a singing evangelist, who sings stirring songs that move the sinners and edifies believers. The prayers of the church follow those brethren who helped so nobly in their respective spheres. "Now to the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."

PERSONALS

Under the administration of Rev. John H. Wise, Dunkin Chapel, of Angie, La., is having success. Quarterly conference was held April 20-21. Every interest of the church was carefully looked after. The elder was paid up to date. Raised for all purposes this quarter, \$147.80. The pastor has the love and esteem of the entire membership.

The Ministers' Institute was held at Clark's Chapel Methodist Episcopal Church April 11-14. Address of welcome delivered by Miss Gertrude Clark. Miss Clark is one of our promising young girls of North Pulaski and a student in the Morristown Normal and Industrial school of North Pulaski, which is owned by Negroes. Our people have established there two very creditable stores and all with few exceptions own their homes. Rev. J. M. Watson deserves much praise for the way in which he and his good people entertained the Institute. Rev. C. H. Hood preached the Introductory Sermon. Rev. G. H. Pettis preached on Sunday, the 14th. The topics were ably discussed. Collection, \$29.77. Officers, J. F. Prigmore, president; A. W. Randolph, vice president; J. M. Watson, secretary; F. D. Johnson, corresponding secretary.

The greatest mid-winter revival known of in the history of our church at Covington, Ga., was conducted by the pastor, the Rev. J. A. C. Coggins. Thirty-five were converted and two reclaimed.

Miss Ida S., daughter of the Rev. J. L. Augustus, of Hartzell Chapel, Rosedale, La., has been quite ill for some time.

Mr. and Mrs. H. Hicks (daughter of the Rev. S. Green of the Louisiana Conference) was born a son, April 6th.

The Rev. and Mrs. E. B. Taylor of

St. Luke Church, Magnolia, La., desire to thank the friends and members for the hospitality shown Mrs. Scott, who is at present visiting her daughter, Mrs. Taylor.

On the 25th of March friends visited the parsonage at Van Buren, Ark., leaving many good things for the pastor and his family. The party was led by Sisters Appleby, King and Pennywitt, Bro. Greenlee and friends of Sister churches. Miss Myrtle Mack led the singing which cheered the hearts of all. The Rev. T. J. Thompson greatly appreciates this kindness.

On Saturday night, April 6th, the members and friends of St. Paul Methodist Episcopal Church, Cheneyville, La., headed by the stewardesses, A. Ladlee and G. Roberson, invaded the parsonage and left there substantial tokens of their interest and esteem for their pastor, the Rev. S. Green and family.

Miss Florence Jones, of Pass Christian, returned Sunday from a month's visit to her sister, Mrs. James S. Robinson, of New Orleans.

Friends of the Rev. J. Hampton and family of Richland, La., visited the parsonage the evening of April 14th, and spent a few hours very pleasantly. Their contributions were numerous and greatly appreciated.

The young ladies of our church at Ironton, Mo., directed by Misses Ollie Brown, Irene Thomas and Mary Bradshaw, gave an entertainment recently, proceeds for the trustees, and realized \$10.25.

The parsonage of the Methodist Episcopal Church at Many, La., was supplied with groceries recently by the Steward Sisters of St. Joseph, Sister Mandy Hicks, Sister Sarah Haskins, Sister Renie Ector and mother. The



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Absolutely Pure
A Cream of Tartar Powder,
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Makes Home Baking Easy

Rev. W. H. Simmons, the pastor, desires to express his thanks to his friends.

Very pleasant and profitable was the session of the second quarterly conference held April 7-10 on the work at DeSoto, Miss., by the pastor, the Rev. J. E. Webb. The reports were encouraging, indicating a growing work. Pastoral salary \$57.82; presiding elder, \$6.80.

Many pounds of choice groceries, money and other things were presented to Pastor J. A. Jordon and family a few evenings ago, by the host of friends that came to the parsonage. Among the leaders were Mesdames Della Boone, Millic Bulark, Messrs. Walter Bailey and Oliver Quarrels.

We will have soon in Sterling, Ga. a new church edifice, worth \$1,000. This work goes on under the supervision of the Rev. F. D. Johnson, pastor in charge.

During Presiding Elder J. J. Obear's recent trip to Cheneyville, he was tendered an elaborate banquet by the stewards and stewardesses of our church. The elder held the first quarterly meeting on April 13th. Total amount raised, \$160.00. The Rev. S. Green is pastor.

The Rev. J. Tutson closed the two weeks' revival at Wiley Chapel, Fordocho, La., Sunday night, April 17th, with nine converts and ten accessions. Two children were baptized at the altar.

The Wesley Club of St. Mark Methodist Episcopal Church, Opelousas, La., organized by the pastor, Rev. J. H. Thompson, is up and at the work for which it was designed. Recently, a grand entertainment under the auspices of the club, netted a sum sufficient to fit the parsonage parlor with two fine wicker rocking chairs, a beautiful rug, a lamp, fine white roller-spring window shades, and curtains, all paid for with a surplus in our treasury. The committee was composed of Mrs. Fanny Bowyer, Ophelia Augustus, Misses G. E. Donato, A. Sanders and Miss Lillah Taylor, members of the club. The pastor and Mrs. Thompson are happy and bespeak for this club greater achievements.

The Rev. D. S. Smith, pastor of Cottonport, La., was presented by Messrs. John Toibert and H. Goins a suit of clothes, by Messrs. M. Williams and Edw. Williams a pair of shoes. Miss Bessie, daughter of the pastor, was also kindly remembered. A grand

tribe rally was held the last Sabbath in April for the benefit of the new church, report of which will appear soon in these columns.

The work at Lake, Miss., is making splendid progress spiritually and financially as well. The amount raised for missions was \$32.00. A committee composed of Mrs. Inez Moody, D. A. Gray, Mamie Nichols, Anna Ross, Harriet Harper and S. E. Sims.

Friends of the Rev. J. T. Tompkins and family at Troy, Alabama, agreeably surprised them a few evenings ago by a visit and the presentation of groceries and a sum of money.

Pastor D. Garner and wife, of the Methodist Episcopal Church, Cades, La., were made very happy recently by the thoughtfulness of many friends who "pounded" them generously.

In Shiloh Methodist Episcopal Church, Rosedale, La., there was given recently a rally, led by Sister Elizabeth Bowers and others. The purpose of this rally was to raise as much as possible on the pastor's salary, the Rev. Edw. W. Jackson. Realized, \$9.40.

The splendid revival conducted by the Rev. J. M. Marsh, at Holly Springs, Miss., closed Sunday night, April 21st, with seventy conversions. The pastor was greatly assisted by Rev. E. C. F. Troupe, H. B. Hart, L. F. Jones, Father M. Adams and the worthy presiding elder, F. H. Henry.

Upon the death of Mrs. Marshall W. Taylor in Indianapolis, Ind., recently, the George Downing Woman's Home Missionary Society of Simpson Chapel, that city, drew tender and appropriate resolutions. In the demise of Mrs. Taylor this organization has lost a sincere friend and associate and the resolution is but a slight token of its respect and reversion for the Christian character of this good woman. Mrs. L. M. Hagood, is president of this organization and Mrs. J. S. Bailey is its secretary.

An effective meeting of two weeks' duration, closed at Clinton, Miss., on Good Friday night. Eight conversions and two accessions. The Rev. W. L. Mills is having large success on this work.

Messrs. Tate, Richardson, Sanford and Smith, representing the members and friends of the Rev. Joseph N. Nevills and family, of Stephensville, Miss., presented them, on a recent evening, numerous tokens of esteem and appreciation.

Mr. Lewis Harris, district steward on the work at Enterprise, Miss., became entangled in the machinery of the planing mill at that place recently and one hand suffered serious injury, making necessary the amputation of one finger and a part of another.

The committee for the Sunday school of Woodlawn Church, at Bertie, La., namely, Misses Lillian Fletcher, Ora Robertson and Lucinda R. Clark, rendered very efficient service in the Easter celebration. They are to be congratulated upon the taste and beauty of the decorations.

The following is a list of the business enterprises conducted by the men and women of our race in Texarkana, Texas, sent this office by the Rev. E. H. Holden: Meat markets.—Willard

Good Deed

It was a good deed on the part of Dr. O. P. Walker, the well known physician of Motz, Ark., to write as he did, unsolicited, for the benefit of suffering women, the following letter, now published with his permission:—"I send you my unqualified endorsement of that great remedy

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I use it in my practice and recommend it to my patients, and last, but not least, I gave it to my wife." Cardui is for all women, who suffer from the pains and diseases peculiar to their sex. It benefits, relieves, cures.

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S 7

Scott, Geo. Brown, Downings & Gibbs; Groceries—Maning & Bro., Frank Author, Bill Boyd; Grocery and Coal Dealers—Jim McGruiter, Downing & Gibbs, A. Ishy, Ed. Ingram; Groceries and Confectioneries—Mrs. P. A. Adams, Allen Scott; Grocer—The Rev. Mr. Stanley; Feed Stuffs—W. W. Downing; Shoemaker—Mr. Brown; Printers—Dillard & Hardy; Millinery—Mrs. E. M. Steward; Confectionery and Eating House—Dave Conner; Boarding House—J. O. Allen; Grocery—Interstate Mercantile Co.; A. Thompson, agent Mutual Indemnity Life Insurance Co. and Dixie Fire Insurance Co.; Prof. Johnson, Real Estate; Restaurant—Cox & Clay; General Repair Shop—Adkins & Fisher; Undertakers—Mitchell & Peat, and A. W. Weatherford; Ice Cream Dealers—Geo. Jordan. These men and women are making efforts to lift the race by lifting themselves. Let others do likewise.

At St. Peter Methodist Episcopal Church, Donaldsonville, La., Sunday, April 14th, was a day of great joy to all present. Two were baptized at the altar. Collection, \$13.85. Old St. Peter has taken on new life under the pastorate of the Rev. C. Spears.

Dr. A. B. McTeer, of Blackville, S. C., visited his father, Simon McTeer at Ruffin, S. C., a few days ago.

The Rev. J. K. Comfort, pastor at Hattiesburg, Miss., writes: "We are doing better this year than any year of my labor at this place. This will be my best year. The people have now turned their attention to soul-saving, and we are all working together at this time."

The membership at Opelika, Ala., is small, but willing and faithful workers, and so, of course, the work progresses. The people are loyal also to the pastor and family and in many appreciable ways give evidence of their interest.

At a late hour, on March 27, 1907, a merry crowd, led by Sallie Page, E. Foxworth, F. Anderson, L. Peters and a host of Baptist friends, came to the

parsonage of Oak Grove Church, Tyler, town, Miss., the Rev. J. A. Tatum, pastor, laden with many good things. The pastor thanking his many friends, they left for their homes singing "God be with you till we meet again."

Mr. Harry Jones, recently of New York City, has accepted the position as

organist of our church in Dayton, Tenn. To quote a correspondent, the music produced under his trained touch on Easter Sunday was "simply superb." May he tarry long with this people.

Pastor W. R. Mahury, of Mount Olive Church, Dayton, Tenn., preached a special sermon to the children Sunday morning, April 14th. Subject, "Little children are the guests of Christ." Mark 10: 13-16. Fourteen of these little ones accepted Christ.

Our church at St. Martinsville, La., is all aglow with the new life and strength that has come to it thro' the recent revival meeting which caused the conversion of seventeen precious souls and the return of three that had strayed from the fold. Pastor E. Hutchinson is rejoicing.

The Epworth League and Sunday School Convention of the Brookhaven District is announced for June 27-30 in Summit, Miss. A strong program is issued by the committee, composed of Dr. W. W. Lucas, Dr. J. J. Goodwin and Prof. R. C. Hicks.

Lee Chapel Methodist Episcopal Church at Colfax, La., has just closed a glorious revival out of which there were seven converts, four accessions, and two received by letter. The revival closed Easter Sunday with the baptizing of eight adults and three infants. The pastor, the Rev. S. A. Davis is loved and respected by all. He is bringing things to pass. This church has bought an organ at a cost of \$55.00, which will greatly aid the fine choir already organized.

Doings of the Workmen

ARKANSAS.

Luna Landing, G. W. Sanders, Pastor.—On March 16-17 our first quarterly conference was held with the presiding elder in the chair. All officers present showing good reports. Rev. S. McDonald delivered an able sermon which was enjoyed by all. We are proud of our new pastor, and we feel that the Lord is blessing us wonderfully.

Fayetteville, F. J. Jacobs, Pastor.—April 13-14 our first quarterly conference was held, with Rev. M. W. Langston, presiding elder, in the chair. Reports showed an increase on all lines and the presiding elder was at his best and certainly looked after every interest of the church. Total collections this quarter, \$178.60; pastor, \$108.20; presiding elder, \$18.13; missions, \$15; trustees, \$21; other benevolence, \$16.

Camden, Ark., G. W. Weir, Pastor.—We have just closed our revival. We had a glorious time here. Five were happily converted and joined our church. Bethel is in better spirits than it has ever been. Rev. G. W. Weir is a great man, a good preacher, and a pastor indeed. We are glad that the Bishop has sent him to us or the third year.

Danville, Wm. White, Pastor.—The church is spiritually and financially alive. We have almost doubled our membership since conference. Four or five persons join the church nearly every Sunday. The congregation is now so large that all cannot be accom-

modated on Sunday. We have installed a fifty-dollar organ and furnished the parsonage. Our membership is nearly one hundred strong and the people all seem to love the pastor. No better church workers can be found in Methodism than our members here. Even the sinners take great interest in working for the church. These facts can be attested by the leading men of our church. We have an ideal church in Danville.

ALABAMA.

Warrior, N. H. Redrick, Pastor.—Every officer was present on March 30-31, showing good reports at our second quarterly conference, with Rev. W. H. Nelson, D. D., in the chair. Sunday at 11 o'clock the presiding elder preached one of his soul-stirring sermons. At night, the sacrament of the Lord's Supper was administered to 32 communicants. Collection for the day \$22.37.

Wetumpka, S. L. Damous, Pastor.—April 6 and 7, my second quarterly conference was held at the little church known as Oak Valley, with Rev. J. A. Holliday, presiding elder, in the chair, one we are glad to have with us at any time. The journal of the previous quarter shows an improvement along all lines. Our membership at this point is very weak, but so willing. Brother M. Jackson was successful in raising the elder's quarterage, with the assistance of the Ladies' Aid Society. Elder Holliday seems to have his work at heart and

he is putting his his time into it. He is resurrecting places that have been dead. The work of the grand old church is spreading under his wholesome instructions. On Sunday at 11 o'clock Rev. J. A. Holliday was at his best. He administered the Lord's Supper to a large number on Sunday night. The rain fell but the people showed their interest by coming out. Our benevolences show a gain. We are coming to the front.

Bethel and Eclectic Church, R. L. Varner.—Our second quarterly conference held at this chapel on March 30-31 was a decided success. Our presiding elder, Rev. J. A. Holliday, preached Saturday at 11 o'clock to a full house. After the service refreshments were served. The pastor had created such life in this circuit that the people came out in crowds. In the afternoon the quarterly conference was held and nearly every officer was present out of 41. But the most intelligent and enlightened report that we have listened to in a quarterly conference was by our beloved pastor, Rev. C. L. Dunn. The way our pastor is handling this circuit is worthy of great praise. He knows how to handle men. He is a forceful, logical and instructive minister. It is the consensus of opinion on the circuit that this was the best quarterly conference in the history of the church. We attribute such success to the class of men leading us. We are proud of our presiding elder and pastor. The judicious and administrative way they have of handling their work is educating our people into the real Christian idea of religion and giving us chance to see the real business idea advanced in the great Methodist Episcopal Church. We raised every dollar of the presiding elder's quarterage in the conference on Saturday and are now square with him for the two quarters held. Raised this quarter for pastor, trustees and elder \$222. Paid out this quarter \$315. We wish to serve notice on the district that we are coming, we feel proud of our awakened church life. Sunday the presiding elder preached to a crowded house, 75 people partook of the Lord's Supper. We are building a new church at Tallassee and Eclectic, also repairing the church at Chapel. Our Sunday schools, Epworth Leagues and Ladies' Aid Societies are at work all over the circuit. It is no trouble for us to get a full congregation. Our pastor is wideawake.

GEORGIA.

The work of our church at Griffin, Ga., was never in better condition, spiritually and financially, than it has been since the entrance into the new church. With the Easter rally in view the members worked like beavers under the leadership of the Rev. Jos. Griffith, pastor. For their encouragement, we give herewith the results: Jos. Griffith, \$37; Caroline Brown, \$28; Cornelia Sanders, \$23.35; A. H. Harper, \$17; W. M. Sims, \$14; Milton Dickson, \$12.50; S. T. Simmons, \$12; Ella Phillips, \$12; Jennie Beaks, \$11.40; H. C. Butler, \$10.75; Mattie Phillips, \$10; Alice Head, \$7.30; Lizzie Head, \$6.50; J. T. Alston, \$5.75; Beulah Dickson, \$5.35; W. M. Adams, \$4.15; Fannie Williams, \$4.54; T. B. Henley, \$1.25—the Public, \$2.15; total collection, \$225.00.

Lawrenceville, J. M. Kemp.—The second quarterly conference convened at Dacula, April 13-14. Rev. Z. K. Gowens, our presiding elder, was with us. He preached an able sermon. It was certainly a great day in the history of our church. We are justified in saying that he is one of the best elders in the Atlanta Conference. Rev. M. W. Burch, our beloved pastor, is doing

ing a fine work at Dacula. We have a new church erected since January 1, 1907. In a few days we will have it painted, and when finished it will be the pride of the community. Rev. Mr. Burch is an honest Christian minister. We know that he is among the best that the conference affords. Raised for the pastor this quarter \$70.15; during the quarterly conference, \$35; for church building \$152.60; on Easter, \$90; total for this quarter, \$347.65.

Statesboro, J. S. Stripling, Pastor.—Sunday, March 24, was the day of our triumphant entry into our new St. Mary Church, near Brooklet, Ga. Here we have a little membership of Plucky Methodists. We came to this charge about fifteen months ago, appointed by Bishop William Burt. On arriving here we found this congregation worshipping in the lower story of a Masonic hall, where they had been for twelve years, looking to the time when they would have more commodious quarters for worship. This people, having a mind to work, went at it like Trojans, never falling until all was done. Friends and neighbors to the number of five or six hundred were present to applaud the victory and hear two sermons by Rev. J. H. Pinkney, our pastor at Hgann, and one by Rev. Ed. McRae, pastor of Mt. Zion African Methodist Episcopal Church. Fifty-two dollars was laid on the table to further the good work.

INDIAN TERRITORY

On Easter, Mt. Piegah, at Okolona, liquidated a three-years' debt. Raised by commanders: G. W. Shotwell, \$16.10; Ed. Kennard, \$40.40; P. E. Tubbs, \$13.60; C. H. Carter, \$10.05; C. W. Carter, \$13.86; Mrs. Martha Owens, \$3.75; M. C. Fikes, \$3.30; general collection, \$14.94; total, \$116. Our correspondent, Mr. P. E. Tubbs, says: "We have at last the material that Okolona needs in the person of the Rev. P. S. Bowle. We trust the Lord will preserve him. He is trying to settle the church debt and is working earnestly."

Muskogee, T. L. Lee.—In Pruett Chapel Methodist Episcopal Church, the first quarterly conference was held April 6-7, Rev. D. J. Franklin presiding. Reports showed an increase along all lines. The elder preached to a large audience Sunday at 11 o'clock. At 3 p. m. the pastor of the Weleetka Circuit preached, after which the elder administered the sacrament. We raised in the quarter \$24.26. Seven members were added to the church.

KANSAS

Topeka, W. McDonald, Pastor.—I arrived here March 28. The officers of the church received me kindly. Two weeks later my wife arrived and we were cared for nicely in the home of Mrs. Ransom, a member of our church. The family of the Rev. Mr. Burton was yet in the parsonage, and we received many courtesies at their hands. The night of April 16 a great storm came to the parsonage, which proved to be a large crowd of members of the church, led by Messrs. Clark, Oglesby and Williams and others. They left the table laden with good things of all kinds. Among these friends was the wife of Elder South, who presented to the pastor a sum of money. Again there came another "storm" of the men of the church, led by Messrs. Clarke and Young Simpson, and they made the already large pile still larger. Young Simpson left some cash with the pastor.

Newtown, James Allen.—Our membership at St. Mark is small, but the church is alive spiritually and financially and the work of the church is

seen after in every department by the pastor, the Rev. D. A. Landry, who is well thought of by all. The night of March 31 the Revs. Hamilton and Sowere, of the Baptist Church, were with us. The pastor preached a short sermon. Collection \$5.50, and we pray that much good may be done at Newtown this year.

Darrow, J. A. Reddix.—Our first quarterly conference was held March 22, by the Rev. J. F. Marshall, D. D. The Rev. M. J. Dyer and his officials were at their post. The new presiding elder was given a cordial reception. His sermon was inspiring. Many penitent sinners knelt for prayer. The revival fire is burning effectively, and the border of our Methodism is being extended. The pastor and his wife were the happy recipients of many good things a few nights since by a quiet, starlight party. Darrow now claims a place on the map of the North New Orleans District. Easter services were grand, collection good.

Lake Arthur and Shellbeach, T. B. Oville, Pastor.—Presiding Elder P. W. Clark held with great success our first quarterly conference. He presides with grace, dignity and ease. Reports showed improvements along all lines. On the morning of the 14th we rowed across Lake Arthur and there to the surprise of the presiding elder he found about three miles from the lake in Vermilion parish a new church, almost completed, the building being 18 by 27 feet. At night he spoke to the delight of all. Our white friends are delighted with this effort and many of them subscribed. The Rev. Mr. Sberperdeon and wife gave \$25 each. God bless these good people.

Shady Grove, L. Estavan, pastor.—The officers and members of the New Life Lodge, No. 132 K. of P., of Spider, La., met in order at Shady Grove Methodist Episcopal Church, on the fourth Sunday in March, at 3 o'clock p. m., in a Thanksgiving celebration. Quite a number of people were present. The sermon was preached by the pastor, to the delight of all present. The collection was taken and presented to the pastor. Mrs. Lillie Brown presided at the organ. Mr. Andrew Jackson acted as master of ceremonies. Our work at this place is in good condition. We are also looking after the interests of our Annex of New Orleans University.

Franklin, W. H. Jones, Pastor.—We have just closed a glorious revival here, with seventeen precious souls saved and still others are at the altar. We have been laboring hard and the Lord is blessing us. Our people received me gladly with a fine reception on my return for the second year. We have a loyal people. White and colored, all are on pleasant relations with the pastor. Our first quarterly conference was presided over by Dr. B. M. Hubbard, our presiding elder, who found us in the midst of soul-saving, and the church in excellent condition. Easter's program was carried out to the letter with such teachers as Mrs. Lydia Collins, Rhonetta Hudson, Emma E. Jones. Success is assured. The resurrection sermon was preached by the pastor at 4 a. m. to a crowded house, and six were baptized at 11 a. m. Collection good. Mrs. E. E. Jones thanked the sisters for their Easter gift—a hat and dress. One subscriber for the Southwestern.

MISSISSIPPI.

DeKalb, D. R. Bentley, Pastor.—We were received grandly with a great storm coming in the parsonage in bundles handled by men and women. Our first quarterly conference held at DeKalb Church, April 4, with Rev. P. R.

Crump, of Scooba, in the chair. The business of the session was despatched with all ease. The session was well attended. Many were the visitors. Pa the elder in full. The acting presiding elder preached at night to a good crowd and it is said he somewhat exceeded himself. The people and pastors are moving on nicely. Plans are on foot for beautifying the church. Prayer meetings are being largely attended.

Columbia Valley, F. Smith, pastor.—A decided success was the session of our first quarterly conference, held March 22-24. The reports indicated a prosperous year's work. Dr. G. V. Smith was on time and presided with ease. Paid the elder in full. We are moving off nicely.

Ripley Circuit, Jas. T. Miller.—The first quarterly conference convened April 13-14, and we had a good time. Our presiding elder, W. C. Clay, delivered quite a stirring lecture to the conference on the 13th and on the morning of the 14th he preached a strong sermon. Collection \$14.67.

Huntlo, J. M. Johnson, pastor.—At Roseneath, April 6-7, the first quarterly conference convened. Rev. A. McNair, our beloved presiding elder, was on time Saturday. The written reports showed an increase of interest along all lines. Rev. C. M. Johnson, of Silver City Circuit, was with us Saturday. Sunday the elder preached to a large audience from Hebrews 10: 12, after which the Sacrament was administered. One infant was baptized. Mrs. Annie E. Ross and Mrs. A. J. McNair, of Yazoo City, were present. On Sunday night the elder preached a wonderful sermon at Holly Grove church. The elder was paid in full for this quarter. Every department of the church is still growing. We are hoping and praying for success during this conference year.

Hernando and Cold Water, H. N. York, pastor.—I arrived here January 17, 1907, and found the people ready to receive me. Too much praise can not be given our steward brothers and sisters and the Christian friends of the Baptist church for the service rendered. The parsonage has been repaired, and the church in general has taken on new life. The people are very much enthused because of their beginning. It bespeaks for them a great year's work, and everything bids fair for the future. One convert. The first quarterly conference of Hernando and Coldwater was held at Love Station, April 6-7, with Rev. Dr.

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Clay in the chair. We paid the elder in full. Paid pastor \$34.75; raised for all purposes, \$61.30. The estimating committee fixed the pastor's salary at \$450. Sunday the elder preached at 11 o'clock, and came to Hernando at night, where he preached an eloquent sermon. Two subscriptions secured for the SOUTHWESTERN.

Hub, E. M. Dukes, pastor—When I came to this work February 3 the people received me gladly. The first quarterly conference convened March 27, with the Rev. G. W. Smith presiding. Most of the officers were present, showing good reports for the quarter. The presiding elder preached one of his soul-stirring sermons, after which the sacrament of the Lord's Supper was administered to forty-five communicants. Paid presiding elder \$12.50; raised during the quarter, \$115.65.—Isom Harvey, Reporter.

Grenada, W. H. Giffum, pastor—The work is moving off nicely. It is because the Rev. E. C. Troupe left the charge in such good condition that we have been enabled to do so much work. He staid here four years and left the church spiritually alive. The people love him still. I took hold where he left off and success has been mine. We repaired the parsonage in three weeks' time after my arrival at a cost of \$173.00; raised \$25.50 in our first quarterly conference, and paid Elder Clay in full. We set a plan for Easter the last of February, dividing the church into six clubs. Eliza Ratcliff raised \$66.45; Lula Boon, \$28.15; G. W. Saunders, \$41.20; Lella Pettibone, \$36.27; Katie Booker, \$38.70; Jessie Cunningham, \$46.10; total, \$256.87. This is a loyal membership that knows no failure. Raised for all causes, \$453.60. God bless these good people.

State Line, W. A. White, pastor—Presiding Elder J. B. Brooks was with us in our second quarterly conference, April 6-7. Every indication points to a successful year's work. The elder preached two very helpful sermons. Paid the elder in full, \$23.25; paid the pastor this quarter, \$41.18; raised for an organ, \$20.00; for missions on Easter, \$13.65; total raised, \$111.63.

Holly Springs, C. H. Oden—The Easter celebration in Asbury Sunday school, under direction of Mr. J. J. Elliott, superintendent, deserves great credit and special mention for the way his plans succeeded from the time he accepted the superintendency he had been planning to make his first Easter a success. Words are too few to express our appreciation of this great work and we predict greater things for him in the future. Rev. E. F. Scarborough was the great adviser and figures largely in the day's success. The manner in which the teachers rallied to the standard of the superintendent is remarkable, with special mention of Mrs. Dr. G. G. Logan, teacher of Class No. 2, who mustered her forces together and laid upon the table \$56.00 as the result of her labor; Bro. Scarboro, of Class No. 3, \$38.00. The superintendent headed the work with \$88.00, with much credit to Mrs. Scarboro. The other classes reported from \$25.00 to \$5.00 each, making the total over \$300.00. The program under Miss Nathalie Doxey was indeed splendid and enjoyed by all. We hope that our future work will surpass all past efforts. With such leaders as Bro. Elliott we cannot but succeed.

MISSOURI.

Lexington, Geo. Robinson—The members and friends of St. John Methodist Episcopal Church, welcomed their pastor, Rev. L. Woolrich,

by giving him a reception in their church Thursday evening, April 11th. The invited guests numbered two hundred. The church was beautifully decorated and the tables were laden with good things. The opening address was made by George Robinson, one of the trustees; response by the pastor, Rev. A. A. Gilbert of the African Methodist Episcopal Church spoke of the high esteem in which the Rev. Mr. Woolrich was held. The Rev. Dr. Howard spoke of the work of the Christian ministry. Prof. G. H. Green, principal of the city colored school, welcomed the pastor on behalf of the citizens of Lexington. Dr. J. D. Ball, one of the leading colored physicians of the state, a graduate of Meharry Medical College, spoke in high terms of the Christian character of the pastor, after which the guests were invited to partake of the good things prepared by the ladies of the church.

OHIO

Oberlin—Rev. W. Singleton, the newly appointed pastor to Rust Methodist Episcopal Church, arrived last week, and was tendered a warm welcome by that congregation Friday evening. On Monday evening following Easter a business meeting was held and over one hundred dollars was subscribed to paint, varnish and paper the church and parsonage. As a result of Rev. Lyons' meetings about 50 persons have been added to the church. A motion was adopted that no person be permitted to solicit in the name of the church outside of the building and any person so approached will confer a favor by refusing aid of any kind, and immediately notify Mr. J. A. Bell or Mr. D. L. Phillips. If outside aid is ever required (which now seems unnecessary), proper publication will be made and written authority given by a trustee board. Rev. E. A. White, our presiding elder, was with us on the 13th and 14th inst. He preached two powerful sermons Sunday at 11 a. m. and 3 p. m. Ninety persons partook of the Lord's Supper, twelve united with the church, and the collection amounted to \$15.77. The total number of persons that have joined our church in 30 days is 51.

TEXAS.

Hearne, P. H. Jenkins, pastor—Our second quarterly conference convened April 20-21, with Rev. L. S. Blakeney, presiding elder, in the chair. Officers present rendered good reports. Paid the elder in full. Could not have services on Sunday on account of inclement weather. Received on probation during quarter, two; from probation, two; by letter or recommendation, four. Amount raised for all purposes during the quarter, \$129.50. Deceased during the quarter, one, viz: Richard Owens, who was 89 years of age. The presiding elder looks after every interest of church work in the district and church work at large.

Huntsville, G. A. Deslandes, pastor—On Friday night, April 12th, at 10:30 o'clock, sweet strains of music broke the stillness around the parsonage. The pastor upon opening the door was met by several members and friends, led by Professor B. F. Carter and followed by Sisters S. M. Crawford, S. V. Culbreath, Hanna Graham and many others, who deposited several packages. The presentation speech was made by Prof. B. F. Carter; the pastor and his wife responded in fitting words. Really, after the departure of these friends the parsonage looked like a grocery store, to the delight, of course, of pastor and his family.

Richmond, (Miss) A. B. Jordan—Deaconess Rose Simpson and the members of Mount Vernon ran a 10 days' revival. It was a successful meeting. Four conversions, and the church is spiritually alive. Sister L. B. Gantt, president of the Home Missionary Society, deserves much credit for her wise management. She is a good worker. The sisters raised quite a sum of money. They gave the pastor, the Rev. James Jordan, \$12.55, and gave to other causes. Total raised in the meeting by the ladies, \$20.00. Sunday the pastor baptized three children and one adult.

San Antonio (East End Mission), A. F. Scott—The Rev. J. W. Weakley, presiding elder, was with us April 10-11 and held our second quarterly conference. The pastor, the Rev. R. Sodia, had everything well in hand. Our mission is quite small. We paid one church out of debt and our collection for this quarter was \$396.90. Fifty per cent. of all benevolence raised. Spiritual tide of the mission good.

TENNESSEE.

Savannah, David Phifer, pastor—The second quarterly conference of the Adamsville Circuit, Lexington District, Tennessee Conference, convened the 30th ult. Rev. B. J. Meredith, LL. D., presiding elder, filled the chair with the same grace and dignity common to him upon such occasions. All the business of the conference was dispatched in one hour and thirty minutes. Our presiding elder is a God-sent man, a finished leader of men and is loved by both white and black. The people come from far and near to hear the wonderful words of this great man. The conference opened at 2 p. m. in St. James Chapel, the various reports were called, and made in due form. Stewards reported as follows: paid pastor this quarter, \$70; presiding elder, \$12. Trustees made the following report for the quarter: paid on new pews, \$75; on new parsonage, \$80; on furniture, \$45; grand total for the quarter, \$282.

VIRGINIA

Dublin, Rev. F. D. Johnson, pastor—My second quarterly conference was held at Newbern church, April 13-14, with J. A. Pickett, presiding elder, in attendance. All reports showed that the work is in a progressive condition. Newbern is one of the oldest preaching places on the Pulaski District. Our membership has gone down, yet the few that remain are loyal and zealous. This is Elder Pickett's first year on the district. He has the ability and enjoys the confidence of his brothers. Indeed, the Bishop made no mistake in conferring upon him this honor. Sunday was a high day, altho the weather was cold, but the Lord was with us. The elder preached two able sermons which were enjoyed by all. Several participated in the Lord's Supper. Paid the elder \$13; pastor \$73; all purposes \$115.76. We have a strong district steward, one that is always ready to do his duty. Our motto is first class.

LAKE CHARLES DISTRICT CONVENTION.

The first Missionary Convention of the Lake Charles District Convened at St. Martinsville, La., Tuesday evening, April 9, Rev. P. W. Clark presiding. Devotion was conducted by A. J. Smith. B. J. Reddix was elected secretary and A. J. Smith assistant; E. Hutchinson, treasurer. Several important subjects were discussed, after which the convention adjourned to meet at 7:30 p. m. to hear a sermon by D. S. Sloan, which was very logical and impressive. Second, morning ses-

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Powerful Labor Organization Will Protect Colored Workingmen and Women.

Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

sion, the convention met with devotions led by P. C. Colton and R. A. Taylor. The preachers were organized into a preachers' meeting, with B. J. Reddix as president, P. C. Colton, vice-president, A. J. Smith, secretary, B. R. Jackson, treasurer. In the afternoon the convention listened to a very strong, eloquent and logical sermon by C. C. Landry. Rev. J. J. Obee, presiding elder Alexandria District, and Rev. T. Larkins were present. At night J. J. Obee presided, and in fitting words introduced Dr. G. G. Logan, who spoke an hour and a half. He enthused the large audience and held them spellbound. Missionary collections, \$125. Resolutions complimentary to the SOUTHWESTERN, Secretaries Revs. Obee, Landry and Larkins, congregation of Mallatou Methodist Episcopal Church and pastor were adopted. Elder Clark has the reins well in hand and promised to meet at Simpson Memorial with colors hoisted. B. J. REDDIX.

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Mrs. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1098.

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Conference Notices

SPECIAL NOTICES

W. H. M. SOCIETY, LOUISIANA CONFERENCE.

The Woman's Home Missionary Society of the Louisiana Conference will hold its Annual Convention in First St. Methodist Episcopal Church, First and Dryades St., New Orleans, La., May 28-29, 1907. The convention will be called to order at 10 a. m. The District managers will govern themselves accordingly.—Mrs. D. C. Meade, President; Mrs. B. Mack Hubbard, Corresponding Secretary.

The BOARD OF CHURCH EXTENSION of the Central Alabama Conference will meet at Wesley Mission, Ave. E. and 13th St., Birmingham, Ala., May 21, at 9 o'clock a. m.—Wm. Leewood, Pres.

BATON ROUGE DISTRICT.

Brethren: Sunday, May 12, is Annex Rally Day. I want every pastor on the district to do his very best for the Annex. Our apportionment is \$355; let us do our best to raise every dollar of this amount on that day and send it in at once to Dr. F. H. Knight, 5318 St. Charles Ave., New Orleans, La. J. W. TURNER, P. E.

CONVENTION.

Meridian District.

Presidents of the Woman's Home Missionary Society, Epworth League and Sunday School Superintendents: This is to inform you that the joint session of the above named societies of the church will meet at Hickory, Miss., June 27-30. You will remember that at the last district conference we asked that we be granted a separate session in order that we might have as much time necessary for each organization. So the convention voted that we meet in June of this year at Hickory. Now let the Presidents of the League and Woman's Home Missionary Society put about it and let's make this a great convention. Each Sunday school superintendent should plan to send in a good delegation. Each delegate is asked to bring \$1 for the convention. The pastor and people are preparing to care for all attendants. We are expecting Dr. I. G. Penn and others. W. H. SMITH, Vice-Pres.

E. L. S. S. CONVENTION.

Brookhaven District.

The Epworth League and Sunday School Convention of the Brookhaven District will convene at Summit, Miss., June 27-30. We desire and expect each charge will send two or three delegates. We must have the young people. Let them come.

J. I. GARRETT, President.

HUNTSVILLE DISTRICT.

THIRD ROUND.

Huntsville, May 10-12; Sheffield, 17-19; Decatur, 24-26; Cedar Grove, June 1-2; Madison, 8-9; Scottsboro, 15-16; Courtland, 22-23; Fullers and Lows, 29-30; Guntersville, July 6-7; Athens, 12-14; Trilana, 20-21; Stevenson, 27-28; Belle Mina, Aug. 2-4; Center Grove, 9-11; Gurley's Mission, 13-14. Dear Fellow-workers: The Huntsville District Conference convenes Aug. 7-11, at Center Grove for the purpose of rendering our report and to get new aspiration and inspiration, and to attend to the other work that belongs to the district. Let us make this our best,

in soul winning; in benevolence; in salary of the ministers; in church work generally. Let's pray it up, talk it up and work it up. Let us do our very best. A. S. WILLIAMS, P. E.

SHREVEPORT DISTRICT.

SECOND ROUND.

Pleasant Valley, May 9-12; Shady Grove, 12-13; Mansfield, 15-19; Benson, 20-21; Daniel's Chapel, 23-27; Brownlee, 25-26; St. Paul, 30-June 3; Flournoy, June 1-2; St. James, 6-10; Vanceville, 15-16; Blanchard, 13; Lake End, 20-21; Gohogan, 22-23; Curtis, 25; Scarboro Cir., 26-30; Derac, 27; Couchatta, 28; Grand Bayou, 30; Fairfield, July 2-3; Keithville, 4; Pleasant Hill, 6-7; Mt. Zion, 7; Allen, 8-9; Martha-ville, 10-11; Belcher, 13-14; Columbus, 16-17; Leesville, 18-19; Many, 20-21; Frierson, 22; Longstreet, 24; Logansport, 25; Rocky Mount, 27-28. Brethren: The district is on the up grade. Let us do our whole duty by the church. Present each cause to the people. There is no need for a Methodist preacher to fall if he will only read and study. Remember the second Sunday in May is Annex day; don't fail to raise all of your apportionment. The second Sunday in June is Children's Day. Every day is SOUTHWESTERN day. The 7th of August, District Conference. Let us report all of our benevolence money at the District Conference.

H. DANIELS, P. E.

MONROE DISTRICT.

SECOND ROUND.

Mindon, May 4-5; Rayville, 8-9; Washington, 10-12; Bonita, 15-19; Woods, 21-22; Beulah, 23-26; Mt. Sinai, 25-26; St. Paul, 31-June 2; Casper, 8-9; Mt. Nebo, 13-16; Mer Rouge, 19-20; Bastrop, 21-23; St. James, 28-30; Randolph, July 3-4; Jones, 6-7; Florence, 10-14; Wildsville, 16-18; Waterproof, 20-21; Joyce, 23-24; Lake Providence, 26-28. Brethren: The first quarter is a record breaker from a benevolent view point. Plan for greater results this quarter. Remember May 12, New Orleans University Annex Day. Consult conference journal, page 62. "You have the coupons, use them." Your apportionment is thirty cents per member; report your full apportionment on or before the 28th. Children's Day, June 9. Order the program in time. Raise your full apportionment for education; "don't fail." District Conference Aug. 14 at Mt. Sinai; if possible be prepared to report all of your benevolence in full; urge every local preacher, exhorter and member of the quarterly conference to subscribe for the SOUTHWESTERN. Be at your best always; do your utmost to spread scriptural holiness everywhere. In every community there are souls that must be saved now or never. "Throw out the life line." J. O. BROWN.

LITTLE ROCK DISTRICT.

SECOND ROUND.

Batesville Cir., May 18-19; Batesville Sta., 26-27; Jacksonport, 31-June 1-2; Newport, 30-June 1-2; Lonok, June 8-9; Hensley, 13-16; Sweet Home, 20-23; Little Rock Cir., 29-30; White Chapel, July 4-7; North Little Rock, 3-8; Hot Springs, 14-15; Wesley Chapel, 21-22; Rock St. and Woodlawn, 25-28; Hazen, 30-31. Brethren: The future is bright for a great year's work. I am pleased with the start you have made, but remember it is he that holds out to the end that is saved. Don't wait; put your committees to work. Set apart a Sunday for each cause and give your people a chance to give in an intelligent way. Don't keep the church money in your local

A Bold Step.

To overcome the well-grounded and reasonable objections of the more intelligent to the use of secret, medicinal compounds, Dr. R. V. Pierce, of Buffalo, N. Y., some time ago, decided to make a bold departure from the usual course pursued by the makers of put-up medicines for domestic use, and so has published broadcast and openly to the whole world, a full and complete list of all the ingredients entering into the composition of his widely celebrated medicines. Thus he has taken his numerous patrons and patients into his full confidence. Thus too he has removed his medicines from among secret nostrums of doubtful merits, and made them Remedies of Known Composition. By this bold step Dr. Pierce has shown that his formulas are of such excellence that he is not afraid to subject them to the fullest scrutiny.

Not only does the wrapper of every bottle of Dr. Pierce's Golden Medical Discovery, the famous medicine for weak stomach, torpid liver or biliousness and all catarrhal diseases wherever located, have printed upon it, in plain English, a full and complete list of all the ingredients composing it, but a small book has been compiled from numerous standard medical works, of all the different schools of practice, containing very numerous extracts from the writings of leading practitioners of medicine, endorsing in the strongest possible terms, each and every ingredient contained in Dr. Pierce's medicines. One of these little books will be mailed free to any one sending address on postal card or by letter, to Dr. R. V. Pierce, Buffalo, N. Y., and requesting the same. From this little book it will be learned that Dr. Pierce's medicines contain no alcohol, narcotics, mineral agents or other poisonous or injurious agents and that they are made from native, medicinal roots of great value; also that some of the most valuable ingredients contained in Dr. Pierce's Favorite Prescription for weak, nervous, over-worked, "run-down," nervous and debilitated women, were employed, long years ago, by the Indians for similar ailments affecting their squaws. In fact, one of the most valuable medicinal plants entering into the composition of Dr. Pierce's Favorite Prescription, was known to the Indians as "Squaw-Weed." Our knowledge of the uses of not a few of our most valuable native medicinal plants was gained from the Indians. As made up by improved and exact processes, the "Favorite Prescription" is a most efficient remedy for regulating all the womanly functions, correcting displacements, as prolapsus, anteversion and retroversion, overcoming painful periods, toning up the nerves and bringing about a perfect state of health. Sold by all dealers in medicines.

treasures. Send it to the proper places as soon as you get it. Don't forget the roll-call at Phillander Smith College May 15. I trust that each brother on the Little Rock District will be present with the collection from his charge. Brethren, don't fail; when we say rally, let each pastor rally. Let each pastor plan for a great revival meeting in his charge, for if we had more of the revival fire in our churches the finances would not be such a burden to us. I stand ready to help you in any way I can.

W. S. SHERRILL, P. E.

A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 186, Notre Dame, Ind.

NATCHEZ RALLY.

Our rally in March was a success. The members were divided into tribes. The captains raised: Sisters Carroll, \$4.55; Smith, \$7.30; Gilbert, \$18.25; Taylor, \$25.05; Ross, \$27.05. They deserve great credit for their work. Prof. Owen, president of Natchez College was with us at night and delivered an able lecture. Received from the conference brothers as follows: Revs. R. B. Anderson, \$4.00; A. Reld, \$5.00; R. P. Threlkeld, \$6.00 and Wm. McMorris, \$10.00. We have also received \$2.00 from Sister S. A. Dukes, Keno, Miss. Total amount raised, \$142.00. We must raise \$110.00 more in short. Brothers, for this reason we are greatly in need of your assistance. Please send aid at once. We mean to do great things here this year. We thank you for what you have done.—C. G. TAYLOR, Pastor.

INQUIRY.

Will any one who knows the whereabouts of my brother, Joseph Billups, please write me. When last heard from he was at Village Springs, Ala. Will return postage.

MRS. D. E. VAUGHAN,
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DALLAS, TEXAS.

They Live in Our Memory

BOONE.—Mary E. Boone, wife of the Rev. S. J. Boone, of Gallie Methodist Episcopal Church, Lewisburg, Tenn., died March 22, 1907. A good woman has gone. The husband has lost a faithful companion and helpmeet.

STEVENS.—Mrs. Ellen Stevens, a faithful member of Union Methodist Episcopal Church, New Orleans, for the past two years, after a long and painful illness died in peace at the home of Mrs. Murray on April 14, 1907. The services were conducted by the Rev. Valcour Chapman, pastor, assisted by the Rev. J. F. Marshall and the Rev. W. Scott Chinn.

KING.—After a stroke of paralysis or only a few days, Sister Charity King, wife of Rev. S. A. King, departed this life March 21st. She was a staunch member of the Methodist Episcopal Church at Spartanburg, S. C., having joined Allen's Chapel during the ministry of Rev. J. A. Brown, being happily converted at Holly Springs Camp Ground, in 1872. Since that time she has carried sunshine into many of our parsonages where ever her husband was sent to preach the gospel. Her life was a benediction to all who came in touch with her. She was a patient sufferer and sweet spirited Christian, a devoted wife and a loving mother. She leaves behind six children, one brother, a devoted husband and a host of friends. Her song in death was "Rest for the Weary." The funeral was conducted by Rev. A. E. Quick, pastor of Allen's Chapel, Spartanburg Charge.

KELLY.—Mrs. M. A. Kelly, born in Harrison county, Texas, December 5, 1869, died March 10, 1907. She was the wife of Rev. S. A. Kelly, pastor of the Methodist Episcopal Church at Anderson, Texas, having married him at the age of eighteen years. The community knew Mrs. Kelly as a true and faithful Christian and held her in high esteem. The funeral was conducted by the Rev. B. M. Taylor, presiding elder of the Navasota District, and the Rev. A. B. Allen, of Atlanta, Georgia.

CONNOR.—Thomas Connor, a resident of Joplin, Missouri, for many years, died at San Antonio, Texas, March 29, 1907. Mr. Connor was a benefactor of the Negroes of this vicinity. Only four years ago he gave them a church costing \$15,000. May we ever remember him.

KILPATRICK.—Mrs. Bettie Kilpatrick died at Houston, Texas, April 5, 1907. Her death was sudden and unexpected. She was 65 years old and for twenty-eight years had been a member of Bethlehem Methodist Episcopal Church. She was given an elaborate funeral, Rev. W. M. Bartley officiating.

DANTZLER.—After spending a life in the work of Christ and for the aid of humanity, Rev. James Dantzler died March 25th, 1907, at Sheppard Town, Mississippi. The family has the sympathy of all the community.—C. A. Jordan.

THOMAS.—Sister Dinah Thomas, a faithful member of Mt. Zion Methodist Episcopal Church, of Clarence, La., died March 25, 1907. Mount Zion has lost a faithful member.—L. M. Lashington, Pastor.

POWELLS.—At Coffeyville, Kansas, on March 10th, Larkins Powells was struck dead by some unknown person. Mr. Powells was a member of the Baptist church. The funeral services were

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STANDARD OIL COMPANY
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held March 12th, 1907, Rev. C. A. Wallace officiating.

OWENS.—Mr. Richard Owens, an aged citizen of Hearne, Texas, was murdered April 3, 1907, by a white man of the same town. The murder was caused by a debt of 50 cents which the white man owed the victim. Mr. Owens was ninety-six years old and had been a member of the Methodist church for forty years. An aged widow survives him. Revs. Golden of the Baptist church and Oscar Haskins of the African Methodist church assisted in the funeral services.—P. H. Jenkins.

HALL.—Mrs. Mary Hall, of Canton, Mississippi, died March 26, 1907, at the age of eighty-one. She joined the church in her youth and at death had been a member for seventy years. Her end was peaceful. The Rev. J. I. Garrett is her son.—R. L. Tate.

VONPHUL.—David Vonphul, a member of Scott Chapel, of Port Allen, Louisiana, passed to his reward February 14, 1907.—G. A. Payne, pastor.

POLTOM.—Mary Poltom, a member of Scott Chapel, of Port Allen, Louisiana, died March 15, 1907.—G. A. Payne, Pastor.

KING.—Harriet King, of Washington, Louisiana, died during the month of March, at the age of sixty-one. For forty years she was a Christian soldier.—D. G. Taylor.

YOUNG.—Mrs. Rachel Young departed this life March 29, 1907. She was one of the faithful members of Mt. Zion Methodist Episcopal Church, of Paris, Texas. She died in full faith. She leaves behind her two sons to mourn her loss. The funeral was preached by the pastor, assisted by Dr. Hamton of St. Paul Baptist Church and Rev. Pool of the African Methodist Episcopal Church.—W. G. Alston, Pastor.

CLARK.—Rosie Clark, a faithful member of the Methodist Episcopal Church at Quitman, Texas, fell asleep in Jesus March 25, 1907. She had been a mem-

ber of the church for nineteen years and at the time of her death she was a class leader and president of the Woman's Home Missionary Society. She leaves six children, a husband, father, and four sisters and other relatives to mourn. Rev. Thornton Scott officiated.

NELSON.—At Hub, Miss., Isaac Nelson, one of the oldest trustees of New Zion church, departed this life March 26, aged 64, in full triumph of the Christian faith, and left a wife, four children and a host of friends to mourn his loss.—M. White.

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Literary Notes

Jennings & Graham, Publishers, 220 W. Fourth St., Cincinnati, O.:

"THE HEREAFTER AND HEAVEN," by Levi Gilbert. Net price, \$.75.

(Little Books on Missions) INDIA AND SOUTHERN ASIA, by Bishop James M. Thoburn, D. D. "KOREA—THE LAND, PEOPLE AND CUSTOMS," by George Heber Jones. Price, \$.35 each.

"THE CAUCIBLE OF EXPERIENCE," by F. A. Russell. "THE WIDENESS OF GOD'S MERCY," by F. B. Meyer. "THE LETTERS OF CHRIST," by Chas. Brown. "CHRIST'S PATHWAY TO THE CROSS," by J. D. Jones, M. A. B. D.

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"FENELON: THE MYSTIC," by James Mudge.

"JOHN CALVIN: THE STATESMAN," by Richard Taylor Stevenson.

"JOHN KNOX: THE REFORMER," by Isaac Crook. Price, \$1.00 each.

United for Life

JONES-STANLEY.—At the Methodist parsonage, in Swansea, S. C., April 13, 1907, Mr. Alken Jones and Miss Julia Stanley. The Rev. B. F. Gundy, officiated.

ROGERS-TAYLOR.—In Cromwell, Ky., April 18, 1907, Mr. L. R. Rogers and Miss Naomi Taylor, at the home of the bride. The Rev. P. J. Smith officiated.

MANS-ROBERSON.—In the Methodist Episcopal Church, Wednesday evening, April 17, 1907, Mr. Clay Mans and Miss Ellen Roberson, both of Leaksville, N. C. The Rev. A. S. Cotingham officiated. A reception followed at the home of the bride, who is a member of the Methodist church and is highly respected by the citizens of Leaksville, both black and white. The presents were numerous and valuable.

BURDEN-OFFICIER.—By the Rev. I. S. Rucker, April 21, 1907, in Sparta, Tenn., Mr. Sevier Burden and Mrs. Harriet Officer.

ALEXANDRIA DISTRICT MEETING.

Pursuant to the call of the Presiding Elder, J. J. Obee, the preachers of the Alexandria District assembled in convention in the town of Bunkie April 8 and 9, looking to the interest of missionary matters. The convention was largely attended. Dr. G. G. Logan, by invitation of Presiding Elder J. J. Obee, was present. Upon roll call the pastors paid over their mission monies into the treasury. The amount taken for that purpose was \$260.00. The organization of a District Missionary Society occurred and the following officers were elected: Rev. J. J. Obee, Presiding Elder, President; Rev. R. C. Worsham, Vice President; Rev. M. L. Baldwin, Secretary; I. W. Young, M. D., Corresponding Secretary; Rev. M. P. Franklin, Treasurer. Four pastors were elected, viz.: E. C. Goins, S. M. Haynes, N. R. Randolph and J. C. Brown, to elect the laymen after which Dr. Logan gave instructions concerning the work. Opelousas was fixed for the seat of the next District Convention. The ladies met and organized a District Ladies' Aid Society with Mrs. A. E. Young, President; Florence Foster, First Vice President; M. E. Cheney, Second Vice President; Mrs. L. A. Eckley, Secretary; Miss Estelle Newman, Corresponding Secretary; Mrs. M. E. Smith, Treasurer. They named Natchitoches for the seat of the next convention, October 9-10, 1907.

Rev. J. W. Turner, Presiding Elder Baton Rouge District, was introduced and said many good things about the general work of the church. We were glad to have him with us. The Rev. Mr. Wilson Ware, of the Methodist Episcopal Church, South, of Bunkie, spoke on the mission work—Home and Foreign.

The Convention was furnished with music by the Newman Memorial choir from Alexandria. The program published for the occasion was properly carried out. Many good papers were read. Resolutions were presented and read touching every feature. Camp meeting place fixed for preachers meeting, May 8-9, 1907.

J. J. Obee, P. E.

M. P. FRANKLIN, Pres't.

W. L. AKOS, Secretary.

Cash Remittances

WATCH THIS COLUMN.

Here you will see from week to week the names of those who are actively engaged in increasing the circulation of the SOUTHWESTERN. Here are shown deeds—not words.

Observe, too, the Honor Roll. It is made up of those who during the past week sent in the largest lists of subscribers.

SUBSCRIPTIONS RECEIVED APRIL 22-27.

ATLANTA AND SAVANNAH—J. H. Cole; by W. C. Bryant, Emms Finley, Georgia Knox; S. Ross; by W. A. Holmes, M. E. Dent; by J. W. Tharpe, L. Hardy, D. C. Mathews; L. S. Turner.

CENTRAL ALABAMA AND MOBILE—By F. E. Wynn, A. R. Mathew; H. A. Clarke; by H. D. Griffith, S. H. Donaldson.

CENTRAL MISSOURI—By B. F. Abbott, A. E. Taylor, Bertha Greeley, Harriet Bradford; C. R. Hill; by R. E. Gillum, Fannie Chndler.

DELAWARE—Addison Bantom; by J. E. A. Johns, Jno. Mason, S. Chisley, Alonzo Shockley; by C. Hemsley, M. E. Henry, R. Briddell, J. C. Lewis, Issac Warren, A. S. Fassett; H. A. Blackson.

FLORIDA—Jennie La Rose; W. O. Bartley.

LINCOLN—Lizzie Harper; G. W. Stevens; S. S. Stone.

LINCOLN—By B. F. Swindell, Ellis Chensult; by D. Coburn, F. Miller, T. E. Bell, France Waterfenil, Della Johnson; Rozie Cleveland.

LOUISIANA—B. H. Forrest; Robert Armstead; by J. O. Richard, Reed Obee; by J. W. Turner, R. Simby; by E. Baptiste, Joseph Daggs, Wm. Brown, Geo. Watkins; D. J. Butler; C. C. Wilson; by Hannah Sampson, Willie Hays; by T. B. Orville, E. M. Wallace; Lillie Walker; by W. H. Jones, W. M. Kennedy; Ella Bryant; by H. Daniel, Ida Garner.

LITTLE ROCK—By S. M. McDonald, S. C. Hunter, W. C. Leffredge, E. D. Peoples; Amanda Doss.

MISSISSIPPI AND UPPER—By J. A. Slate, W. P. Perry; J. W. Johnson; Ned Hunter; Wm. Davis; by J. I. Garrett, Mary Brown, F. M. Crump; Jno. Denhorn; by G. Orange, Nancy Hugo; by W. H. Smith, Wm. Cleveland, C. Bell; by L. F. White, C. Dantzler; C. E. Moody; C. E. Covington; J. H. Alexander; by N. B. Blackman, R. E. Nickols; by J. K. Comfort, Russell Carn; by G. W. Moody, G. W. Washington; N. Applewhite; Julia Hannibal; W. M. Jones; Thos. I. Keys; by E. C. F. Troupe, G. E. Cuba; Mose Blackwell.

NORTH CAROLINA—H. M. McPherson; by J. D. Hairston, T. R. Bowlings; J. E. Caldwell; by J. A. McRae, Delphina Hill; J. F. Steadman; Ella Pettiford.

SOUTH CAROLINA—F. G. Gary; by J. B. Thomas, D. J. Jones; E. Littlejohn; by J. S. Thomas, James McRae, N. Kollock, Jas. Welch; by G. W. Cooper, A. T. Cain, W. C. Summers, P. F. Utsey.

TENNESSEE AND EAST—By R. F. Green, J. F. Huson; E. D. Journett; W. E. Johnson.

TEXAS AND WEST—Edward Banks; Jennie Hubert; A. R. Brown; by A. Brown, N. B. Kirkpatrick, Wesley Sloan; by W. H. Logan, J. H. Collins, Gateswell Gordon; by E. H. Holden, S. B. Weatherspoon; Simpson Garner; by J. H. Swann, E. L. Baker; B. H. Hardeman; M. G. Phillips.

WASHINGTON—Ed Tillett; Laurence McArthur; Washington Mills.

HONOR ROLL.

Rev. C. Hemsley.

Rev. E. Baptiste.
Rev. J. E. A. Johns.
Rev. G. W. Cooper.
Rev. J. S. Thomss.
Rev. S. McDonsis.
Rev. B. F. Abbott.

Crescent City Notes

NEW ORLEANS UNIVERSITY.

We prophesied last week that we should be able to report over \$800.00 received in this week's issue of our paper. This prophecy is now fulfilled. Encouraging reports reach us from the entire conference. Sunday, May 14, is destined to be a memorable day in the history of Christian education in this state. It is to be Rally Day indeed in every church of our denomination in the state. Meanwhile the work on the Annex is being pushed as rapidly as possible. Now follows the report up to date:

Previously reported.....	\$714.60.
Fifth Grade entertainment.....	\$3.00
Rev. D. S. Smith.....	2.00
Rev. J. H. Thompson.....	2.00
Rev. E. J. Harrison.....	2.00
Rev. T. J. Johnson.....	2.00
Rev. J. D. Wilson.....	2.00
Rev. J. D. Price.....	5.00
Students	7.90

Total to date.....\$820.50
Go forward, brethren, to complete victory.

Send all collections to the President, Frederic H. Knight.

FIRST STREET.—The morning sermon was delivered by Bro. H. Williams. At 3 p. m. the Missionary Sisters held their meeting, directed by Sister M. Luster, the president. The Junior League met at 6:30, led by F. B. Smith, Esq. Seventy-five young people were present. Seven persons were baptized at the altar. Two joined the church. Two infants were christened. The first quarterly love feast has been held by the presiding elder. It was a great meeting. Sunday's collection, \$45.52.

MALLALIEU.—Services good all day Sunday. The Temperance Society held its monthly exercises in the Sunday school and the children are being profitably instructed along temperance lines. Miss C. Harrell, a graduate of the Freedmen Nurse Training School, Washington, D. C., delivered an excellent address on "Alcohol and its effect upon the human system." The pastor, W. S. Chinn, preached a temperance sermon. Ex-pastor D. J. Price was present and spoke encouragingly of the temperance cause at 3 p. m. The Rev. J. A. Lindsay preached for Mrs. Rebecca Sims and her company at the evening service. The entertainment given by Mrs. A. Chase and her company was a success. All forces are at work. Collection good.

WILLIAMS CHURCH.—The first quarterly conference was held Friday night April 19th. Presiding Elder B. M. Hubbard was pleased with the reports. Ten new members added to the Sunday school; 27 new members to the church. The presiding elder addressed the conference on the work of the church in general. His words were timely and beneficial. In connection with the conference a reception was given in honor of the pastor and family by the steward sisters, under direction of Sisters H. E. Brazely, M.

Williamson, A. Howard, A. Moss, S. Robinson, C. Terrence, S. F. Charles, J. James, C. Lambert and M. Johns, assisted by the King's Daughters, represented by Sisters E. Woodfolks, V. Cole and others. Appropriate music was rendered by the choir, under direction of Miss S. A. E. Brazely. A nice program was rendered. Paper by W. Maden. The Pastor and His Work, by Dr. W. Ennis. Brief remarks by the Rev. J. O. Richards. Refreshments were served.

ST. MATTHEWS.—At the appointed hour, 3 p. m., Sunday, April 28th, the heroic little band of faithful members and friends gathered in St. Matthews in response to the call of our beloved Pastor Landry and his board of trustees, the occasion being a grand church debt paying rally. Rev. R. J. Nash, of Wesley Church, the Rev. T. J. Johnson, pastor, preached the introductory sermon, followed by the Rev. M. E. Burrell of the Baptist Church, who preached for Capt. Charles D. Smith's Company. Former Pastor W. S. Chinn preached for Capt. B. J. Diamond's Company, and Rev. G. W. Forest for Capt. A. Williams' Company. The Rev. D. J. Price, D. D., of Houma, La., also a former pastor, was master of ceremonies. Both the spiritual and financial tide ran high. The contestants, however, requested an extension of time in which to report, which was granted until the fourth Sunday in May at 3 p. m., when the results will be published, and award made. The sermon of Dr. Chinn in the afternoon and that of Dr. Price in the evening were vivid reminders to the people whom they had served, that none of the pulpit graces of gone-by days had been lost.—Charles D. Smith.

Mr. Henry Brown, of La Plac, La., was in the city on business and visited the office. He is the son of Mr. Thos. Brown, a prominent member of Ninde Methodist Episcopal Church at La Plac, La.

The SOUTHWESTERN stands as an open friend to every enterprise that goes to prove the worth and industry of the Negro race. We have long held that our women should open a millinery store in this city. Our wish is now to be gratified. Mrs. Matilda Clark and Mrs. Becks announce that they will open their millinery and dressmaking store at 2250 Dryades street next Saturday, May 4. Both of these ladies have had training and large experience in this line of work. We wish them the largest success. Ice cream will be served to all visitors on opening day.

WEALTHY MAN

GIVES \$5000.00

To be Expended in Stamp Out Catarrh

Catarrh Specialist Sproule is a very successful man, possessed of large wealth made by shrewd business investment in real estate, stocks and bonds—which he has a large yearly income, so that he has long since wholly independent of his profession.

So as to make this wealth do the greatest amount of good, he has decided to devote part of it, to helping his fellow human beings. In so far as in his power he stamps out America's greatest scourge, Catarrh. For this purpose he has set \$5000.00, for free treatments, to be immediately distributed among Catarrh sufferers.

For the past twenty-one years, Catarrh Specialist Sproule, has devoted his life curing Catarrh. He has had wonderful success. His cured patients are numbered in the thousands. Many now bless the day they wrote him. Many others are happy, well and strong again, who but attending to their Catarrh in time, would be resting in their long last home in a lonely grave. A victim of that dread disease, Consumption—rescued from their terrible fate by this far-famed treatment.

To every sufferer from Catarrh, he gives his great three-fold treatment, absolutely free of charge. The same treatment which has cured several thousand cases of Catarrh, the treatment which has cured many discouraged people where every else had failed. It is three-fold. 1st, Constitutional; 2nd, Inhalation; 3rd, Germicide. As many people will write for this treatment, it will not last long, so be sure don't put off sending for it, until it is gone. If you have Catarrh, don't do but just write for it to-day. Add Catarrh Specialist Sproule, 432 Trade Building, Boston.

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Send us your name and we will show you how to make \$3 a day absolutely sure. We furnish the work and teach you free, you work the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once to
TOTAL MANUFACTURING CO., Box 2008 Boston.

CARD OF THANKS.

In grateful remembrance and appreciation of the many kind actions and favors received at the hands of a host of true and devoted friends during my protracted period of illness, I desire to return my humble, heartfelt thanks. To Mrs. Susie Jackson I offer my most sincere thanks, and profound gratitude for her noble and successful efforts in the music given for my benefit, from which I realized \$32.55; also to Mrs. Virginia Davis and Miss Alice Bell for a sum of \$21.80, and the Sunday school for donation of \$3.83; this kindness will be for them, I hope, as "bread cast upon the waters." Gratefully yours
L. E. TAYLOR

\$2 to \$5 per Day

is easily made by our agents. What do you be one? Besides allowing large profits we also give our workers choice of over 108 useful and beautiful articles absolutely free. We want a representative in your town to sell Taylor's Hair Grower and Dandruff Cure (pomade), and Taylor's Face Cream and Beautifier, in 25-cent sizes. Write to write, first to get agency. Write for our proposition to-day. It's a winner. Address TAYLOR REMEDY CO. Dept. 1, Louisville, Ky.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 9, 1907

Vol. 41 No. 19

The Mount Greenwood Cemetery Company in Chicago charges \$30 for the grave of each Negro buried therein while the whites are admitted for \$12. Moral—If the Chicago Negroes have any pluck let them get a cemetery of their own.

It is estimated that Cuba needs a standing army of 12,000 men, but its population cannot furnish this quota. It is said that Cuba has more colonels than Kentucky and more generals than Hayti, hence the lack of privates.

The Labor Union is weakening its cause by the spectacular way it is sympathizing with Moyer, Haywood and Pettibone. It is said that \$101,500 has already been raised for the defense of these men who are charged with the murder of the Governor of Idaho. But more, organized labor of this country proposes, if necessary, to bring this fund to \$1,000,000. A big parade took place in New York recently, a demonstration of protest against the arrest and trial of the labor leaders. Just such actions will weaken the Labor Union.

"Mexico," a publication which seeks to promote the interest of Methodism in the land without chimeys, contains an article on "Why We Are in Mexico," by Dr. John W. Butler. The first reason he assigns is, "The Bible is still a prohibited book in Mexico. We have known of many cases, even of recent date, where the sacred volume has been publicly burned by misguided fanatics. Surely a church which is afraid of God's Word, is far from measuring up to God's will." This reads like a paragraph taken from the history of the dark ages. Was there ever a more convincing appeal for the maintenance and the further development of our mission in that country?

We have on our desk a Webster's International Dictionary published in 1900. Its discussion of "graft" reveals none of the modern meaning that now goes with this oft used word. The modern synonym of the word graft is "steal." One of the most high-handed robberies, or graft, of the public is revealed by a special committee of the Pennsylvania Legislature, which shows that the State Capitol, for which the state of Pennsylvania paid \$9,000,000, could not have cost at the outside more than \$4,500,000. In other words somebody is four or five million of dollars to the good because of the building of the capitol and if this act were reduced to common criminality it would be grand larceny. For an instance, a boot black stand, which is reported to have cost the contractors only \$12, was sold to the state and itemized at \$1,619.20.

The Salvation Army has instituted an Anti-Suicide Bureau. The effort is based upon the fact that an average of twelve persons commit suicide in New York every week and that 10,125 men and women throughout the United States committed suicide in 1906. There has also been the alarming increase of suicides within the last eight years of 89 per cent. We believe thoroughly in the work of the Salvation Army, but while we have read carefully everything that has come under our eye on the Anti-Suicide Bureau we have not yet been able to bring ourselves to the point to believe in its practicability. The man who is going to commit suicide and is dead in earnest about it is not likely to reveal the fact to any one. And he who does make a confession at least gives the impression that his confession is insincere or his contemplation of suicide not deep seated. If the Bureau were established for the discouraged and despondent people in need of friends and of kind words we might see its utility.

RACE PREJUDICE AS AN ASSET

During the course of the history of the Negro in this country many an untoward circumstance has been turned to good. Slavery itself in spite of all its blighting influences gave to the Negro the English language, some idea of the family and some idea of the Christian's God and a foothold in the greatest country of earth. Race prejudice has pinched the Negro at many a turn of the road and under this, at times, he chafes and frets away a little of his strength. But we are now coming to realize that it's an ill wind that blows good to no one. It is not claimed that race prejudice in every instance brings good to the Negro. There is no justification for this unbrotherly and un-Christlike feeling toward one part of the human race and we do not attempt it. Nevertheless, prejudice, as such, is helping the Negro. For an instance, when a white dentist roughly treats his Negro patient and intimates that he cares not for his patronage, this at once makes the Negro dentist a necessity and gives him an advantage in the opening of his office that white dentists do not have. His patronage is a necessity; his people come to him because they must. This is advantage number one to the Negro dentist. The second is, the patient has his respect for the race heightened by the work that the Negro dentist is capable of doing, and soon the patient and the dentist are on good terms and care little for the refusal of the white dentist; really the refusal becomes a joke. Again, when the shoe stores in Atlanta, Georgia, refused to permit the Negro patrons to try on shoes before purchase, then the necessity of a Negro shoe store was apparent and its success was assured from the first day it threw open its doors, because race prejudice had driven the Negro to the patronage of this particular store. It goes without saying that but for race prejudice we would not today find so many of our people in the professions and in the commercial world.

Race prejudice has been literally the spur by which our people have been urged on to quickened endeavor and to the accomplishment of things which, perhaps, they themselves would not have yearned to do or felt themselves capable of doing. Nothing demonstrates more clearly this fact than the National Negro Business League, which is destined to become the most formidable race organization, as well as the most practical. Every business man finds it necessary to hold conference or to get points from others. It is true that the race has been helped in a measure by men of the white race, but, for the most part we have not had the advantage of apprenticeship in business before we began business of our own. The Negro Business League and similar organizations come together to tell how it is done and upon the principle of what man has done man can do, these Negroes return to their homes determined to enter a business of their own. Hence the rapid multiplying of banks and of commercial houses. But when race prejudice asserts itself then the Negro must prove what is in him. If a restaurant will not feed him then he must prove his business ability to conduct a restaurant after the most approved manner, and every time a Negro succeeds in a business enterprise it is an irrefutable demonstration of his ability.

Occasionally we hear some outcry against "Jim Crowism," which in fact is a protest against a certain forced separation of the races, and usually when the separation comes it is to the disadvantage of the Negro. The separation of the races has been often a blessing; it has put the Negro on his mettle and given him a chance to demonstrate what is in him. The religious denominations in the life of the Negro demonstrate beyond the possibility of a doubt that the Negro is capable of organization. The African Methodist Episcopal Church has three-quarters of a million of members and supports its Board of Bishops, its Missionary Society, its Board of Education, its Church Extension and Publishing interests. Here is race separation in fact as well as in name. But no one dare refer to the African Methodist Episcopal Church as a "Jim Crow" church, and yet it is a distinctively Negro organization. Its record has been a blessing to the entire race in that it has proven the race's ability for church organization. What is true of this church is true of other churches. One of the most notable examples of the Negro's achievement is the Publishing House of the National Baptist Convention, located at Nashville, Tennessee, under the direction of Dr. R. H. Boyd. Under the leadership of this man is found here the largest publishing interest of the race, putting out each year millions of pages of Sunday school literature, and books of various sorts, and employing daily some three hundred persons. No one dare refer to this house as a Jim Crow Publishing House, and yet there is not a white man connected with it from one end to the other.

Bishop Davis Sessums, D. D., LL. D., of the Protestant Episcopal Church, in a recent address to the Colored Young Men of this city, said: "There is necessarily a certain fundamental separateness that must exist between all races. You want your race to stand alone, mainly that you may prove what is in you. Other races have had to do the same thing. If you find that this separateness seems mysterious to you, remember that it is a fundamental law. A race ought to have a certain distinctness, like a man. It is a man on a large scale. These fundamental characteristics must stand for something in history. In this big world there is plenty of room for all. Don't let there be any misunderstanding about this matter, but you want this separateness for your own sake." The Negro as a race has yet his history to make and it is encouraging that it is being well done, notwithstanding we are kept to our job by race prejudice.

If we are driven to ourselves and out of business places we will make business places of our own and prove that we are not only worthy of entering business places, but capable also of running them.

The resolutions of the Peace Congress, which adjourned recently at New York, approved of the Hague Conference being made a permanent institution with stated times for meeting rather than as now, be subject to the call of the nations. The Congress was much in favor of arbitration, being of the opinion that the services of an International Commission on inquiry or mediation of one or more friendly powers should be invoked in case of disputes.

A Hundred New Missionaries

All our foreign missions need to be reinforced. Men long in the service will soon have to retire; others under the awful stress of overworked missionaries among unfriendly peoples are at the breaking point. Ninety-nine of our 572 missionaries have been in the service twenty years and more. Flesh and blood, mind and spirit must give way under the continuous strain of wearing work and advancing age in a trying climate.

The increase in the Board's income, if continued at the rate of the last five years, will make good the losses by death and retirement; but it cannot make possible such increase of force as the success of the work everywhere demands. In the last six years the net increase of missionaries, men and women, in all our foreign missions has been only sixty-seven. We have now thirty-four foreign missions, not counting Panama or Bolivia separately. In all these fields new doors of opportunity have been opened, and our successes have created new demands. We are not meeting these demands. The increased income divided among so many fields affords but a small advance to each, and the higher cost of living everywhere, though a proof of the civilizing power of the Gospel, absorbs much of the advance of the appropriation. This year the net addition to our force may not exceed a dozen. Our missionaries see long coveted opportunities for extension pass away unimproved and their hearts grow sick with hope deferred.

Korea asked for twenty-five new missionaries to take the tide of success in that changing kingdom at its flood and the appropriation allows only two or three to be added.

Our very prosperous missions in India place thousands of members and probationers on the list yearly, and yet we are not appreciably enlarging our missionary force there. Five hundred and twenty-three souls were baptized at the Jubilee in Bareilly alone, and like glorious results elsewhere show that the long expected time of the great ingathering is at hand; but the reapers are too few to gather the precious harvest. These several missions ought to have at least forty additional men and women.

We did not have the highest measure of success in our Spanish-speaking fields until Porto Rico and the Philippines were added to our national domain. Now we count by the thousand our annual net additions in the far-away Pacific islands. We ought to have ten or twelve new men to strengthen our force among the Filipinos before the opportunity passes.

Bishop Bashford asks for sixty-nine new missionaries to occupy adequately our five mission fields in China and cover the territory that properly belongs to us. China's day has come, and we are not ready for it. When the Bishop said to an audience of government teachers and others in Tientsin, all non-Christian, that education alone could not have made the United States what it is, but that Christ culture of the heart made brain culture glorious, the president of the College of Physicians and Surgeons said in response that the Bishop was right and that "Jesus Christ is the only hope of China." A Viceroy of two provinces commends the New Testament to his people in connection with Western education, which takes the place of the old Chinese classics. The Chinese wall of exclusiveness has not simply been breached here and there; it is down, and the foreigner with his twentieth century ideas is within and is not unwelcome. The best gift for China is not knowledge of the modern art of war, but the Christian religion. The worship of Confucius is by imperial decree reserved to the Emperor, relieving the people from that obligation. Now is the time to enthrone Christ for the worship of the millions. For this we want by the score, preachers and teachers, and doctors.

Among the Japanese events move rapidly. A Methodist church in Japan is about to be organized in which three denominations unite. This does not mean that the people have become Christian; it only means that the independence of the Japanese is asserting itself in a new and conscious nationality. Many more missionaries must be sent before Japan can be evangelized.

Africa is our oldest field. It is a vast continent

and we have done comparatively little to evangelize it. The heathen millions we are scarcely touching. Bishops Hartzell and Scott command a very small army. They must have recruits.

South American countries and Mexico, Italy and Bulgaria have the Gospel in name only. The prevailing type of Christianity is the letter of dogma and formulary which killeth. It is without force or life. Instead of wasting time trying to raise the dead our missionaries are giving the living word of the Gospel. Opportunities created by our schools and our churches are far more numerous than we can accept. We are not only tolerated now; we are welcomed. Reinforcements are urgently needed. One missionary with his wife holds Panama, preaching in English and Spanish, conducting a day school and serving as hospital chaplain.

What are we to do with all these calls for the Gospel message? Pray the Lord to close the gates of progress until we are ready to enter them? Ask Him to hold the awakening mind of heathenism a little longer in the slumber of ignorance, and let idolatry and superstition postpone the world's emancipation day? If so, how vainly have we prayed and labored to come into this time of universal change. If we did not expect to reap why did we sow so widely and generously? If we are doing all we can and conscientiously believe that the church has no more men and no more money to give, we are not blameworthy. God does not demand the impossible. The utmost of human ability and sacrifice is all He may reasonably expect and it is all He does expect. But does anybody believe that we of the Methodist Episcopal Church have reached our utmost? The Board of Foreign Missions is asking for the present year only a million and a quarter of money for all its missions. Is that exhaustive? Is there not wealth enough in the hands of our 3,000,000 Methodists, if they acknowledge themselves as God's stewards, to afford at least \$3,000,000 for foreign missions and all besides that other causes need?

Consider the millions that Christian men are lavishing on the luxuries of life, which are increasing daily in their costly allurements, and how small is the dole which many members give for the world's conversion. There are thousands and tens of thousands able to give something who give nothing; a multitude who give the merest trifle, carelessly or grudgingly; many who give to the Lord as though they were throwing alms to a wayside beggar. When all who profess to follow Christ gladly obey His

command to render unto God the things that are God's, the cause of the Gospel will no longer languish.

Meantime, while the awakening of the church to a more generous and universal response proceeds, what shall be done with the urgent calls from the great fields abroad? Can we not provide in part the needed reinforcements?

We are not seeking to lay additional burdens upon presiding elders, pastors and churches. We do propose that collections shall be taken for this purpose. We do not desire any contributions for new missionaries, if they are simply diverted from regular collection. The regular collection must be allowed to suffer in any event. The first duty of every loyal Methodist is to the regular collection and if nothing can be added to it, let nothing be subtracted from it. If one is giving \$500 to the regular collection and can give \$500 or \$1,000 more for a new missionary we shall be glad to have it; if he cannot, the call is not to him.

Are there not men and women willing to contribute specially for the support of one or more missionaries as their personal representatives in the field?

One thousand dollars will provide the outgoing expenses and salary of a new missionary for a year. Is it not possible to find one hundred or more persons who together will give \$100,000 to send hundred new missionaries to the foreign field? If the supporters can be found the missionaries can be found.

Who will give \$2,000 to send out a man and woman and maintain them for a year?

Who will give \$1,000 to send out an unmarried missionary and maintain him or her for a year?

Who will unite with someone else, giving \$500 for the outgoing and support of a new missionary?

Who will promise to support one or two missionaries for two years or more?

Paul was able to preach at his own charges. Some do so now; the great majority cannot do so, for they give all their time and strength and thought to the Lord's work and are worthy of their hire. But what a glorious privilege to men and women who cannot go themselves to send others in their places! It is a direct contribution to the evangelization of the world. What a meaning such a sacrifice gives to the prayer "Thy kingdom come."

If our missionaries, sick at heart over repeated disappointments and passing opportunities, knew that at last reinforcements were coming what joy would fill their hearts, what new zeal would kindle their souls and how gloriously their spirits would revive. It can be done; let us add, it shall be done.

A. B. LEONARD, H. K. CARROLL,

Missionary Secretaries.

150 Fifth Avenue, New York City

Adopted by the Board, April 16, 1907.

Washington Conference Letter

The following very important resolution was passed at the 44th session of the Washington Annual Conference at Mt. Zion, Washington, D. C., which you will please publish:

PROPOSED ANNUITY AND ENDOWMENT FUND.

After careful deliberation the following plan is proposed for increasing the Necessitous Fund and for creating a New Endowment Fund.

1. In order to increase the Necessitous Fund, let there be a more earnest effort on the part of the pastors, presiding elders, and churches to fully meet the apportionment made by the Conference Board of Stewards; and that pastors and presiding elders be held to a strict account for the faithful performance of this important duty.

2. For the increase of the Endowment Fund, it is recommended that \$30,000 be raised as a necessary increase, which sum shall be raised by special collections in our conferences, and shall be known as the Endowment Collection. This Endowment Collection shall be taken annually for ten years.

And to further increase this fund let the pastors be careful to mention this cause to the people, that requests may be obtained or contributions from those who have means.

3. Each pastoral charge shall contribute annually

for ten years to the Endowment Fund a sum equal to four per centum of amount paid in support of its pastor and presiding elder, exclusive of house rent and traveling expenses. This money shall be invested to the best advantage and the annual income shall be at once available for distribution to any claimants upon this fund.

4. This fund shall be known as the Annuity Endowment Fund, the proceeds of which shall be disbursed under the following provision, viz:

1. Every member of the conference becomes a claimant upon the proceeds of this fund whose charge or charges contribute the annual amount required in creating the endowment (see No. 3); except that in the event of an effective member of the conference failing to raise his apportionment in any year, or years, he shall not be debarred from participating in the income from this fund, provided he shall have raised his full apportionment by the expiration of the ten years set apart for the raising of this Endowment Fund.

Provided further, that any member of the conference who is superannuated before the expiration of the ten year period, who has raised his apportionment to the time of his superannuation, and who has thus paid in not less than one hundred dollars shall fully participate in the proceeds of this fund.

And provided further, that in the event of the

death of a member before he shall have raised or paid in one hundred dollars, that the widow and children of such deceased member shall become claimants upon this fund on the payment of any deficiency of said one hundred dollars.

2. At the expiration of the time for raising this fund (ten years), those not having been members of the conference previous to the expiration of the ten-year period, effective, supernumerary, or superannuate; or widow of such deceased member of the conference, or orphans, through its guardian, who is not claimant under 4, (1) may become a claimant by payment of \$100. (a) The payment of \$100 by an effective member (under provision of 4), (2) may be in installments; in such cases interest must be paid on unpaid amounts at rate of 5 per cent. till full amount shall be paid; and in case of death the balance due the fund from deceased member shall be taken from what he as claimant would be entitled to, till the Annuity Endowment Fund shall have received \$100 to the credit of said claimant. (b) A supernumerary, superannuate, widow or orphan may become a participant upon the same condition as stated in 4 (2).

3. The income from the Annuity Endowment Fund shall be distributed as follows: Each ministerial claimant may receive ten dollars for each year of active service; each widow may receive five dollars for the years of active service of her husband; and each orphan two and one-half dollars for each year of active service of the father. But until there is sufficient income from the fund to pay the claims in full upon this basis of distribution, the claimant shall receive their pro rata share of the proceeds from the Annuity Endowment Fund.

Board of Directors ordered to be composed of one person from each district and one at large, together with the presiding elders, who shall be *ex-officio* members.

Roanoke Charge, Roanoke, Va., was so reluctant to give up Rev. C. E. Hodges who had served them one year as pastor, that Bishop McDowell reappointed him to them, and sent Julius S. Carroll to Wheeling, where Brother Hodges was to have gone. Thirteen were received on trial, one of whom came from the Protestant Episcopal Church, and one from the Free Baptist Church. One Joseph H. Jenkins was transferred back home from the Delaware Conference. R. T. Parson, a one-year probationer, stationed at Huntington, W. Va., was discontinued. Two ex-members, C. I. Withrow and S. A. Lewis, were present seeking readmission. One member was suspended for one year. Three were elected and ordained elders, and ten were ordained deacons. A surplus of \$141.50 from the sale of Minutes was placed (April 2, 1907) in bank to the credit of the "Annuity and Endowment Fund." As soon as the remaining indebtedness for Minutes is collected we will be able to deposit another hundred dollars for the same fund. The Minutes will be out in about a month. The Preachers' Mutual Aid Society had an unusually prosperous year, several young men having joined, and others are seeking admission. Rev. J. B. Gibson, the popular pastor at Staunton, and Rev. Wm. H. Jones, of Buckeyestown, Md., have been sick since conference. Headquarters of Rev. Dr. S. R. Hughes, presiding elder of the Staunton District, is Winchester, Va. Rev. C. G. Cummings, presiding elder of the Alexandria District, will live in Washington, D. C.

S. H. NORWOOD.

The Anniversary Day Collection

For a long period the contribution of the local chapters toward the expense of the general work was provided for by an offering on Anniversary Day. There are strong reasons why the remittance should be made during the month of April and these considerations have induced the Board of Control to make that request. However, many chapters without ready money in the treasury have been unable to remit promptly. Many of them have considerably written, explaining and stating that their portion will be sent soon. Doubtless many chapters are depending, as formerly, upon the Anniversary occasion to raise their dues for the general work. Last year a very large remittance came in immediately after Anniversary Day. The chapters are resounding splendidly to the appeal for self-support this year. At the time this is written it is not yet possible to give the definite result, but the spirit manifested everywhere and the receipts up to the present time are most encouraging, and greatly strengthen our confidence that the League will this year reach self-support. But the moral and finan-

At the recent session of the New York East Conference, held in Bridgeport, Connecticut, during the memorial services in honor of the late Bishop C. C. McCabe, who presided over the Conference about one year ago to the great satisfaction of the brethren of that body, Fannie Crosby was present and participated in the service. Fannie Crosby and Bishop McCabe were great friends. The blind poetess is now in her eighty-seventh year, and at this memorial service read the following beautiful and appropriate lines in memory of her good friend:

A harp is broken at the fount of song,
A hand is cold, a voice we loved is gone,
A star has set to rise on earth no more,
An oak that once in peerless grandeur stood
And reared aloft in majesty sublime
Its giant branches to the orb of day,
Hurled from its summit by a fateful stroke,
Robbed of its glory in a single hour,
Has bowed its head and braved its last wild storm.
Thus, at his honored post of many years,
A dauntless berald of eternal truth,
With hope expectant, dreamed of years to come;
But in a moment, like a meteor flash,
The summons came that told his work was done,

cial value of the achievement will be greatly enhanced by the promptness with which it is secured.

Let us make Anniversary Day the time for the immediate and final achievement of self-support. Let every chapter that may not have remitted previous to Anniversary Day at that time secure through its public offering an amount sufficient for its remittance. It is easily practicable. A sum equal to five cents a member may readily be secured in this way. Send it promptly to the Assistant Treasurer of the League, Edwin R. Graham, 57 Washington Street, Chicago.

Remember to enclose the pink card with your remittance. Let every chapter do its duty and share in the joy of this achievement.

EDWIN M. RANDALL.

Executive Committee National Negro Business League

The Executive Committee of the National Negro Business League, in special session, met in the rooms of the Colored Republican Club, No. 138 West 53 Street, New York City, Thursday and Friday of this week, April 25 and 26. All of the members of the Committee, with two exceptions, as follows, were present: T. Thomas Fortune, Chairman, New Jersey; Booker T. Washington, President, ex-officio, Alabama; Emmett J. Scott, Corresponding Secretary, Alabama; Gilbert C. Harris, Treasurer, Massachusetts; J. C. Jackson, Kentucky; J. C. Napier, Tennessee; S. E. Courtney, Massachusetts; M. M. Lewey, Florida; S. A. Furniss, Indiana; N. T. Vellar, Pennsylvania; and Philip A. Payton, Jr., New York. Messrs. Fred R. Moore, National Organizer, New York, and C. F. Adams, Transportation Agent, Washington, D. C., also met in consultation with the committee.

The especial reason for holding the meeting of the committee at this time was to devote an undivided season to a discussion of all matters affecting the future of the organization. The sessions were held from three to six o'clock, and were resumed at 7:30 o'clock, dinner being served in the rooms of the club by the well-known caterer, W. E. Gross.

Reports as to their work were furnished by various officers of the organization. It was shown that 446 Local Negro Business Leagues are in existence. A larger proportion of them will be urged to secure charters from the national organization, more closely, in that way, to connect them with the national body. Hereafter, in the annual minutes of the proceedings of the National League, a full and complete roster of all local leagues with their officers will be printed. It has also been decided to pay into the national treasury \$1.00 each per year. The League is, at present in fairly satisfactory financial condition. It has been decided that all of the money that is paid into the League from Life

A Tribute to Bishop McCabe

By Fannie Crosby

And 'neath the sacred banner of the cross
He smiled and murmured, "Victory through Christ!"
Then closed his eyes and passed from earth to Heaven.

Around his name what hallowed memories cling!
McCabe, the Chaplain of our Army Grand:
Can we forget the story of his life,
His wrongs inflicted by relentless hands?
And yet, through all, his courage never failed;
E'en Libby prison had its sunny side.
Years came and went, then like a trumpet call
"Million for missions!" sounded far and wide,
And through his efforts found a quick response;
And now the end has come, the end of toil,
The blissful entrance through the City gates,
The Master's welcome and the victor's crown,
McCabe, our faithful Bishop is at rest;
A golden sunset marked his closing day,
And she, whose loving heart was linked with his,
Will visit oft, and strew with buds and flowers
The grave of him who sleeps at Evanston.

O joy unspeakable, with glory filled!
O perfect rest from every throb of pain!
O bright forever, where by faith we hear
The mighty chorus of the blood-washed throng!
Soon shall we meet and hail our brother there.

Memberships at \$25 each, shall hereafter be kept in a separate fund and invested. For the purpose of awakening interest in the coming meeting to be held in Topeka, Kansas, Wednesday, Thursday and Friday, August 14th, 15th and 16th, 1907, the National Organizer, Mr. Fred R. Moore, will spend two and a half months, beginning June 1st, in the States of Kansas, Missouri, Texas, Oklahoma and Indian Territories, in that section beyond the Mississippi River where no session of the National Negro Business League has, as yet, been held. Messrs. J. C. Napier, of Tennessee, and J. E. Bush, of Arkansas, have been selected to convey the fraternal greetings of the National Organizer to the annual meetings of the State Negro Business Leagues, to be held respectively at Tallahassee, Florida and Meridian, Mississippi, in June.

The League's usefulness is apparent in all parts of the country, and more than ever, the design will be to enlist the helpful sympathy and interest of all interested in the business future of the Negro people.

Mr. Philip A. Payton, Jr., a member of the Executive Committee, on Friday evening, at his beautiful home, No. 13 West 131st Street, entertained the Executive Committee at a banquet given in its honor. The board was also graced by the presence of two other highly representative men of the race, Hon. Charles W. Anderson, Collector of Internal Revenue, New York City, and Hon. Harry W. Furniss, American Envoy Extraordinary and Minister Plenipotentiary to the Haytian Government.

Real, True Culture

Culture, real, true culture, is got by life and living. The professor may teach you as best he can; he may lead your mind through strange ways and to wonderful things, but when he has put forth the last, kindly, thoughtful effort, your destiny is in the grasp of your own hand and brain. And whether fortune gives you peace and plenty or the fates deal you grief and unrest, whether the world dashes your hope to dust or raises your soul to its dream, when the end is reached and your fondest and dearest and most cherished longing has been realized or dissipated, the value of your life to others and grandeur of it to yourself, will be measured by the degree in which you have moulded something, be it your own character, or be it marble, paint, or iron, or the thoughts, the feelings, and the circumstances of men.—*Selected.*

He leadeth me into the still waters of the spiritual joys of life, the things of the divine love that come to us to refresh life and to transfigure it with a tinge and glow of heaven.—*Oliver Huckel.*

THE CHRISTIAN LIFE

A Prayer

God of the lonely soul,
God of the comfortless,
God of the broken heart—for these,
Thy tenderness!

For prayers there be enough,
Yea, prayers there be to spare,
For those of proud and high estate;
Each hath his share.

But the beggar at my door,
The thief behind the bars;
And those that be too blind to see
The shining stars;

The outcast in his hut,
The useless and the old;
Whoever walks the city's streets
Homeless and cold;

The sad and lone of soul
Whom no man understands;
And those of secret sin, with stains
Upon their hands,

And stains upon their souls;
Who shudder in their sleep;
And walk their ways with trembling hearts,
Afraid to weep;

For the childless mother, Lord,
And, ah, the little child
Weeping the mother in her grave,
Unreconciled—

God of the lonely soul,
God of the comfortless,
For these, and such as these, I ask
Thy tenderness!

Whose sin be greatest, Lord;
If each deserve his lot;
If each but reap as he hath sown—
I ask thee not.

I only ask of thee
The marvel of a space
When these forgot and blind may look
Upon Thy face.

—Ella Higginson, in Scribner's.

The Meaning of Calvary

Our lives are enveloped in mystery. God, Man, Sin, Redemption, Matter, Spirit, Life, Death, are all mysteries. Occasionally some brilliantly sanguine individual, after what he deems a sufficiently laborious investigation, will announce with great flourish of trumpets that some mystery has been solved, and that its inner meaning may now be grasped by all. But when the eager minds of men turn anxiously toward this new revelation, they find still the same baffling mystery, unsolved, perhaps unsolvable. The solution was only a product of the vivid imagination and sanguine nature of the surface investigator. The problems that have perplexed our wisest for ages are not likely to be quickly or easily solved. The time was when impatient men refused to accept a faith that seemed to involve mysteries; the nascent intellect of the race rebelled against the limitation; but long experience has brought wisdom, and wisdom has taught us patience; and faith has been given where sight was denied. Probably there are no mysteries that are completely hidden, and perhaps none that are entirely unveiled.

The redemption of man through Christ is one of the mysteries that has been partly revealed. It has become the great central fact of human history. All ages look toward Calvary. The Cross is the focus of the world's thought and desire. No mortal, no angel, may grasp its infinite fullness of meaning; yet even a child may revel in its light. Against the dark background of the race's sin stands out in bold relief God's cure for sin, embodied in the silent-speaking Cross, and the holy light that streams from its transfigured horror quivers tremulous with the glory of a heavenly dawn. Higher than all moun-

tain peaks of history rises the summit of the hill called Calvary. From out the storied past, with its deeds of dauntless daring and its tales of deathless love, there comes this old, old story, sweeter than all, dearer than all, sublimer than all, stronger than all. There is no other that can so comfort the world in its sorrow, that can so strengthen the world in its toil, that can so uplift the world in its thought, that can so purify the world in its sin.

On the summit of that lowly hill, where the heavens were black with an unnatural night, and the earth trembled in strange, convulsive throes; while a lonely man hung dying in gloom and agony, somehow the infinite Father and the wandering earthly children met and were reconciled.

This is the Gospel we preach; and to-day, as sinful men turn longing hearts toward the Father they had forgotten, they find the way of peace leads ever over the hill called Calvary. And when men's hearts are harder than the unyielding rock, and all visions of God are forgotten, the preaching of Christ and Him crucified melts even human granite.

The Cross gives us the key to all the government of God. Only since Calvary could men write that wonderful sentence we believe to be true that "God is love." If we accept the Cross as the final revelation of God, theology becomes radiant with an infinite optimism, and all earth's myriad sorrows and troubles become simply mysterious expressions of divine love. If the Cross be a reality, with all that it implies, then happiness comes back to earth, and heaven is born. To-day, while nearly every civilized nation is begirt with cannon and fenced round with rifle and bayonet, while wars and rumors of wars are ever demanding the attention of men, while the nations groan and sweat beneath a war burden they were never intended to carry; while pride of race and pride of purse and lust of gold beat down the rising flame of human brotherhood; while commercial rivalry, religious bigotry and human selfishness all seem combined to separate man from man, and creed from creed, and race from race, what hope would there be of the final triumph of brotherhood if it were not for the vision of the Christ of Calvary, and the belief that in that suffering Christ we read the heart of God! He stooped so low that He might lift men up; and slowly, all too slowly, but still with power neither man nor demon can resist, Christ is lifting the race; and in spite of sin and ignorance and weakness of humanity, heaven shall dawn on earth. Love sits upon the throne of Omnipotence, and shall reign for ever. This is Calvary's message.—*The Christian Guardian*.

Old Age

It is too late. Ah! nothing is too late
Till the tired heart shall cease to palpitate.
Cato learned Greek at eighty; Sophocles
Wrote his grand Oedipus, and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than four-score years;
And Theophrastus at four-score and ten
Had but begun his "Characters of Men."
Chaucer, at Woodstock, with the nightingales,
At sixty wrote the "Canterbury Tales."
Goethe, at Weimar, toiling to the last,
Completed "Faust" when eighty years were past.

What then! Shall we sit idly down and say
The night hath come; it is no longer day?
The night hath not yet come; we are not quite
Cut off from labor by the falling light;
Something remains for us to do or dare,
Even the oldest trees some fruit may bear.
For age is opportunity no less
Than youth itself, though in another dress;
And as the evening twilight fades away
The sky is filled with stars, invisible by day.

—Henry Wadsworth Longfellow.

God does not give peace and grace until the hour of trial comes. But, when it does come, the amount of grace and the nature of the special grace and peace required is vouchsafed. Do not perplex thyself with what is needed for future emergencies; tomorrow will bring its promised grace along with to-morrow's trial.—*J. M. Macduff*.

Promise

BY REV. W. J. SHAW.

From light that breaketh earlier in the east,
And longer lingers in the west at eve—
From shout of fierce and strong winds that shake
The whitened locks of winter—I receive
The certain promise of the coming spring,
And far-off songs of summer faintly sing.

And even so, discerning certain signs,
And hearing voices through the tumult call,
I know that wars will cease throughout the world,
And thrones of tyranny forever fall;
Our brother's blood no more in strife be shed,
But "dove-like peace benignly brood instead."

The woes of earth are great—man's need is sore—
The seas of sorrow very deep and wide;
God's promise great and ever standing sure—
All will be met, and "all shall be supplied."
With gladness overflowing is thy cup,
If to the fountain thou dost hold it up.

The midnight must precede the rosy dawn—
The winter walk before the welcome spring;
And sin and strife and sorrow must precede
The rule of Love—the reign of Christ, our King.
On every cloud the precious promise gleams,
And down through every night the starlight streams.
Champlon, N. Y.

Ready for Service

Think how many there are, even of Christians, men and women, whose will to serve is far larger than their ability and opportunity. Their sympathies are Christlike; they are full of pity for their fellow men, and all on fire with devotion to the Savior of their souls. There is not a labor which they would not undertake, not a cross which they would not bear at his bidding, if the chance, and the call, and the equipment were given them. They see hundred evil things which they would like to cope with. Sorrows to be healed, sick to be nursed, lost souls to be recovered, mission fields demanding laborers, Christ's army clamoring for stout recruits, and they have the will and heart to do a thousand things. But the opening is not for them. Possibly they have not the gifts, or all their time and energy are chained down to the drudgery of common duties. Some of them are invalids; some are too poor to give more than the widows' mite. They sigh and pine, and fret because they cannot do the things they would. They hear the preacher talking about idle Christians. He does not mean the words for them, but they take it to themselves, and whip themselves with needless lashes because they are not busy in the vineyard which is closed against them. There are many such, in whom the spirit is abundantly willing but the flesh is weak, or there is no open door, or no call to the work which they would like to do. Do what you can. Fill your little spheres with Christian witness; give the Lord one-twelfth of the work which it is in your heart to give him, if it were possible, and you, too, will come in for the higher justice. He will not weigh your work in too exacting scales, he will not measure by results, but by the spirit of willingness. And he will not fail to pay you full wages when the evening comes, and makes you equal to those who have accomplished far more, but deserved no more, perhaps even deserved less.—*George Milligan*.

Our General on High

The stimulus, the incentive, to much Christian activity to-day, to much secular well-doing and impatience of wrong, is this sense of military service under a General who Himself has gone through the ordeal of war like the meanest of His soldiers.—We do not complain if the mystic chooses to dwell on the comforting assurance of peace and harmony as already secured. But Christian zeal receives its inspiration from a belief in the present imperfection of the world; from the conviction that, by our means, God will accomplish His designs; He who is not a master of slaves, but a captain of free soldiers, Himself made perfect through suffering.—*F. W. Bussell*.

YOUNG FRIENDS

In Charlie's Pocket

"What's in your pocket, Charlie?" I asked.
 "Oh, nothing much," he stated.
 That night I sewed a button on,
 And just investigated.

I turned the pocket inside out—
 It scarcely took a minute—
 You'll think I'm joking, I've no doubt,
 But this is what was in it:

A top, a handkerchief in bags,
 Some marbles and a whistle,
 A pencil and two paper-bags,
 Some chalk and a toy pistol,

Five nails, a screw, a hammer-head,
 Two candies stuck together,
 Some cigar-bands, a bit of lead,
 Some scraps of soiled leather;

A cookie—stale, no longer round,
 A knife, an old brass locket—
 This is the "nothing much" I found
 In Charlie Porges' pocket.

Christian Observer.

Children's Sayings

Little Harry came rushing into the house one day, saying: "Mamma, Mr. Clark is sick." "Is he?" said his mother. "What's the matter with him?" "The doctor says it's theoretic throat," he answered. Ellie was examining very attentively the large spurs of the Leghorn rooster when her papa came into the poultry yard with a measure of corn for the fowls. "Papa," said Ellie, "I know why these chickens are called 'Leghorns.' It's because they have such big horns on their legs."

A little neighbor, cousin to Dr. Ambler, of Arctic exploration fame, was playing with a small colored companion just after the results of the ill-fated expedition were known. Said the young Virginian: "Tobe, what will they do with the North Pole when they find it?" "Frash chestnuts with it," was the prompt and emphatic reply.

One evening mamma was standing by the window watching for papa with baby in her arms and little Charlie by her side in a chair. Suddenly and before mamma could prevent baby leaned over and tried his new teeth on Charlie's thumb, whereupon the little fellow cried bitterly. Mamma, to comfort him, said: "Don't cry, son. Baby didn't know any better; he won't do so again." "O, he will, mamma!" cried Charlie. "He's got a taste of it now."

"Mamma, what made the preacher keep saying something about his ears?" asked Georgia. "I didn't hear him say anything about them," said mamma. "Well, he said, 'O, my hearers,' and I thought he meant his ears."

One day Owen was riding with his papa and mamma in the country when he saw a cow in a field with a calf by her side and a bell on her neck. "Mamma," he said, "why does that cow wear a bell?" Mamma did not answer, her attention being otherwise employed. Owen waited a little, and then said: "Is it to call the calf to dinner?"

Our little neighbor, Bert Spaulding, came running into our house upon the morning of his fifth birthday with great eagerness. He was followed breathlessly by his little sister, Addie, three years of age, who always tried to do just as Bert did and a little more. "I'm five! I'm five!" shouted Bert, bursting into the sitting room. Addie elbowed her way to the front and, looking into our faces as if for sympathy, panted forth: "I'm fiver'n Bert, is!"—
In the Epworth Era.

"How shall I quiet my heart? How shall I keep it still?
 How shall I hush its tremulous start at tidings of good or ill?
 How shall I gather and hold contentment and peace and rest,
 Wrapping their sweetness, fold on fold, over my troubled breast?

No Butter for Breakfast

"When I was a boy," said General Grant, "my mother one morning found herself without butter for breakfast, and sent me to borrow some from a neighbor. Going into the house without knocking, I overheard a letter read from the son of a neighbor who was then at West Point, stating that he had failed in examination, and was coming home. I got the butter, took it, home, and, without waiting for breakfast, ran to the office of the Congressman for our District.

"'Mr. Hammer,' I said, 'will you appoint me to West Point?'"

"'No; Davis is there, and has three years to serve.'"

"'But suppose he should fail—will you send me?'" "Mr. Hammer laughed. 'If he don't go through, it is no use for you to try, Uly.'"

"'Promise me you will give me the chance, Mr. Hammer, anyhow.'"

"Mr. Hammer promised. The next day the defeated lad came home, and the Congressman, laughing at my sharpness, gave me the appointment. Now," said Grant, "it was my mother's being without butter that made me General and President."

But he was mistaken. It was his own shrewdness to see the chance, and the promptness to seize it, that urged him upward.

He was resolute and unafraid always; a boy to be trusted and counted upon—sturdy and capable of hard knocks. If he said, "I can do that," he not merely meant that he would try to do it, but that he had thought his way to the successful end of the undertaking. He was an unusually determined boy, and as a man he did not begin on anything until he understood it, and when he began he stuck to it till it was accomplished.

When we tumble out of the wrong side of the bed.

—*The Outlook.*

Life

Joy to-day and grief to-morrow;
 Blizzard, then a week of sun;
 If we never had a sorrow,
 Who'd know he was having fun?

"In a Minute"

Ethel was out on the long plank wharf when the dinner bell rang. She was feeding the cunning little baby ducks with cracker crumbs.

"I'll go in a minute," she said to herself, as she broke another cracker into tiny pieces.

But the baby ducks were hungry; and it was such fun to feed them that Ethel forgot all about her dinner and the big, brass dinner bell, just as she had done ever so many times before. She had only one cracked left when Bruno came running down the wharf to see her. The old mother duck spied him as he came bounding over the planks.

"Quack!" she called loudly. And what do you think? Every one of those baby ducklings scrambled and scrambled, and into the water they went with a splash.

"Quack!" said the mother duck again, and all the little duckies swam hurriedly after her, and disappeared among the rushes that grew by the edge of the pond.

"Why," exclaimed Ethel, in astonishment, "they didn't wait to gobble another piece; they minded their mother the very first minute she called them!"

Very still she stood for a second, thinking; and then she gave her basket to Bruno and ran quickly up the wharf, across the street, and into the house.

"Late, as usual," said Brother Hal, as Ethel came in; "it's twenty minutes instead of one that you have waited this noon."

"But it's the last time I'll be late!" said Ethel, decidedly: "'cause—'cause—it is!"

And Ethel kept her word. She had learned her lesson well, and nobody but the big white mother duck knew who taught it to her. And I'm sure that she will always keep her secret. Because why? Because she can't tell it; that's all.—*Exchange.*

Two Ways of Getting Up

When we tumble out of the right side of the bed,
 How bright the sun shines overhead!
 How good our breakfast tastes—and, O!
 How happily to school we go!
 And o'er the day what peace is shed—
 When we tumble out of the right side of the bed!

When we tumble out of the wrong side of the bed!
 How dusky the sky frowns overhead!
 How dull our lessons, how cross our mothers;
 How perfectly horrid our sisters and brothers!
 (And they all say, too, it's our fault instead!)

Magnolia Industrial Institute



BOY'S DORMITORY

GIRLS' DORMITORY AND CHAPEL

The Magnolia Normal and Industrial Institute is located at Magnolia, Miss., 98 miles north of New Orleans on the Illinois Central Railroad and about 85 miles south of Jackson, Miss. It is in a fine section of country where much good may be done. It is owned and operated by a few of the Negro farmers of the Southern section of Mississippi and East Louisiana, who saw the great need of an institution of learning for the mental, moral and industrial development of the children throughout this section of the country. The school is growing in popular favor with the people and ere long will receive a very large patronage at their hands.

There are two dormitories, both finely painted and well built; one for boys and one for girls. The girls' dormitory is a large frame building 70x92 ft., containing on the ground floor a chapel capable of seating five hundred people, a hall 10 feet wide and four recitation rooms. On the second floor are 25 rooms for the accommodation of the boarding girls. The boys' dormitory is a two story building and contains twenty rooms—10 on each floor, for the

accommodation of the boarding boys. The school owns 22 acres of land joining the Illinois Central Railroad on the West, just one mile north of the Illinois Central depot.

In connection with the literary department, there are the sewing, music, shoe-making and printing departments of the school, all of which are well represented. The industries are being studied with unusual eagerness.

Prof. J. H. Mosely, B. S., has had charge of the school two years, took hold of it when there was quite a sum to be paid on the property—\$5,000—in fact is the sum in round numbers. He opened with only four pupils, but during his management of the affairs the enrollment has increased to one hundred and twenty-seven. The current expenses of the school have been kept up including the pay of the teachers, all of which amounts to two hundred dollars a month on the average. Besides there was paid on the debt last term one thousand dollars and \$750 on the same this school year. This is an unusual example of self help.

SUNDAY SCHOOL LESSON

Second Quarter—Lesson VII. May 19, 1907. Title: "Israel Enslaved in Egypt"—Exodus 1:1-14—Golden Text: "Then they cried unto the Lord in their trouble, and He saved them out of their distress." (Psalm 107:13.)

(Read the Chapter.)

One thing is true that, while a man may forget the Lord in prosperity, he will certainly not forget to call upon Him in adversity. This is one of the strange things of our human nature. That it should not be we readily admit, but that it is true we must with shame confess. Had there not come a change in the affairs of the Israelites; had hardships and oppression not come unto them, it is quite likely that they would have gone on in the even tenor of their way perfectly satisfied with the accumulation of wealth, the friendship of the rulers of the land and, in time, have forgotten altogether about the God of their fathers. But the current changed. There came a Pharaoh to the throne who knew neither Joseph nor his people. Besides their prosperity aroused the prejudices and fears of the Egyptians with the result that harder tasks were given them to perform. They were discriminated against on all sides. Adversity overtook them. Then it was that they remembered the name of the Lord and out of their distresses called upon Him. Thus we see that "unbroken prosperity tends to kill out prayer, while calamity brings us to our knees."

Our lesson to-day is an account of the enslavement of the Israelites in Egypt and is taken from the book of Exodus. What was foreshadowed in Genesis 15:12-16 is now related as history. The seventy Israelites that went down into Egypt at the time that Joseph was Prime Minister thereof have grown into a great and mighty people. So rapidly did they increase that the rulers of the land became alarmed and began to devise such measures as would result in their complete subjection. But, as we shall see, God never forgot them. He remembers His promise to Abraham, Isaac and Jacob and works a mighty rescue for them. Note the following thoughts:

1. It is never well for one to forget from whence he came. The children of Israel had a small beginning. Nevertheless they grew into a great and mighty people, and were never ashamed to recall the fact that the number of their fathers that went down into Egypt were but seventy. A just appreciation of the heights unto which we have attained will always cause us to keep in remembrance the depths from whence we came. David, though king of Israel, was not ashamed to be known as the son of Jesse. Nor did our blessed Saviour show any displeasure in being called the son of Joseph and Mary. Let us heed the lesson.

2. All men must die. "And Joseph died, and all his brethren, and all that generation." Such a life. We come into the world a helpless babe, grow into childhood, develop into manhood, accomplish our work, and then pass away. Knowing this to be true, it becomes every man to so order the course of his life that when it is said of him, "he is dead," the expression may refer to his body rather than to his soul.

3. God's favor invariably results in prosperity. "And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." God's favor was not manifested unto Abraham, Isaac, Jacob and Joseph, as individuals, but also unto the Israelites as a race. They were prosperous in all they did. His loving favor brings prosperity even now. Whenever a man's ways please the Lord, peace and prosperity are sure to attend him. Thus was it with Daniel, with Mordecai, and scores of others. And thus may it be with us, for so has God promised, and, as we know, His promises never fail.

4. Neither greatness of character, nor purity of life is a barrier of forgetfulness or ingratitude on the part of those who should remember and appreciate past kindnesses. "Now there arose up a new king over Egypt, which knew not Joseph." Thus their obligations to Israel on Joseph's account were forgotten. As long as Joseph lived the Egyptians were very kind to and exceedingly careful in their

treatment of his people. But after his death they forgot him. It is the same way with men to-day. God alone changeth not, therefore, our great care should be to serve Him for He is not unrighteous to forget our work and labor of love. "If we work for men only, our works, at furthest, will die with us; if for God, they will follow us."

5. It is the policy of wicked men to seek to justify their wickedness. The ruling king of Egypt knew that there was no real cause for alarm, nor for the course he was about to pursue, but he feigned to believe so and said, "Behold, the people of the children of Israel are men and mightier than us. Come on, let us deal wisely with them." But this was not the real cause. He was jealous of their prosperity and thought it best to bring them under the cruel and oppressive yoke of servitude. Therefore, he hesitates not to misrepresent them and to impute motives to them of which they had never thought. Many rulers in subsequent ages of the world have acted in a similar way. And so have many individuals, notably Haman towards Mordecai, and Saul towards David. "When men deal wickedly, it is common for them to imagine they deal wisely; but the folly of sin will, at last, be manifested before all."

6. Adversity is not always a sign of God's displeasure. "Therefore they did set over them task-

masters, to afflict them with their burdens." Because of this the Israelites, doubtless, thought they were suffering under the Divine displeasure. But this was not true. The truth is that but for the Divine favor they would have had enemies. It was the favor of God that moved Satan against Job. If a man loves and serves God the world will hate him. This Israel had done. She had kept herself unspotted from the Egyptian world. Hence the hatred of the Egyptians. Therefore, do not believe that, when adversity comes, it is invariably due to God's displeasure, and remember that, if our hearts are right, He will sustain us in all that might come against us.

7. The plans and efforts of the wicked cannot overcome the Providence of God. "But the more they afflicted them, the more they grew and multiplied." This, doubtless, puzzled the Egyptians. They could not understand how it was that "the heavier the burdens imposed upon the people, the more prolific they became." Besides, the more they were prosecuted the more prosperous they became. The explanation is easy. God had promised to make Israel a great and mighty nation, and all that the Egyptians could do could not prevent the fulfillment of that promise. God has promised that the kingdoms of this world shall become the kingdom of our Lord and of His church, and though His church may have to suffer persecution in the bringing about of that great end, yet will it increase in numbers and in zeal until its fulfillment.

"His purposes will ripen fast,

Unfolding every hour;

The bud may have a bitter taste,

But sweet will be the flower."

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic May 19—

Stewards of Grace

Pet. 4, 10, 11.

Passages for reference: Rom. 12:6-8; 2 Cor. 6, 1-10.

Scripture Basis—In the lesson for to-day there is a great deal of light on the relation of our powers to the work we have to perform and the spirit in which it is to be done. The "gifts" we possess are the bestowment of "grace." They are not originated by us, nor are they ours to use with no reference to anyone else. They are bestowed with a view to service to others. The word "stewards" indicates the relation which we have to these things and what we are to do with them. It makes no difference what the talents are, they are intrusted to us for use in helping others on to a better life in the service of the Master. In Romans we have a rehearsal of some of the gifts bestowed, and the teaching that underlies the passage is that we should receive the gifts as God's bestowment for us, and to use them as the talents which God has given with which we are to serve. It encourages us to feel that our service is in the line of God's will as much as that which a more conspicuous talent may render. In Corinthians we see the possibility of proving ourselves the ministers of God by all sorts of unfavorable conditions and circumstances. It gives us the hard conditions and then tells us by what grace we are to prove our devotion to God in these surroundings.

The Theme Considered—Gifts for All. How often we find the plea made, "I cannot do it. I have no ability." They may not be able to do the particular thing asked of them, but that they can do nothing is false. It is a dishonest answer, for anyone that has mind enough to do something. There is no sane mind but has gifts. We, as Epworth Leaguers, or as men and women without regard to membership in any society, ought to be made to feel that we have gifts. These gifts are from God. What are we to do with them? Are we to use them as though they were dolls put into the hands of a child to while away the time? It is time the young people stopped playing the child, and arose to the idea that they are men and women with a grown-up person's work to do in the world. All have gifts of some kind. They are not all the same. The world could not exist if all had the same gifts. Many of our needs could not be met if that were the case. Every faculty and power with which

God has intrusted us has its dignity, not from the place it puts us in society, but in the fact that it is God-given. The only honor is in the faithful use of the talent; the only dishonor is in the failure to use it.

Discovering Gifts. It will save us many hard experiences if we first find out what talents we have, and then serve in the place those talents would naturally put us. Too many think that only the professions are honorable, and that a trade is not so desirable. But God wants Christian men in the ranks of trades as well as in the professions. What an opportunity there is for Christian workmen to mold the forces of society into a right spirit through the unions! God has given to some men the ability to make money, but still it is a gift from Him, and should be used to the advancement of the Redeemer's kingdom. That ability is not to be used to amass great personal fortunes, but to bring the money of the world into the service of our King.

Trust Funds. People intrust their savings to the care of others who have entered into an agreement to faithfully care for them. All too frequently we find our confidence misplaced, and the funds are diverted to the enriching of another or in some other positively sinful use of them. We have hard things to say of those who deal treacherously with other people's things. But have we ever thought that God has put into our hands these talents and powers which are really His trust funds, and that we, by failure to use for Him, pervert them from their proper channel and deserve all the hard things we say about the men who misappropriate the money of others?

Grace Held in Trust. The greatest "Trust Company" that is known to the writer is composed of parents. The more we read the Word, the more we are impressed with the great fact that God expects much from these parents. Away back in Deuteronomy, God said, "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way," etc. It was God's intention that parents should be the ones to pass the truth down to their own children. What a perversion of a sacred trust! Again we must bear in mind that Christendom has the gospel in trust for the whole world and we must take it to the uttermost hounds.—*From Notes on the Epworth League Devotional Meeting Topics.*

Plan for Support of Conference Claimants

REPORT OF THE COMMISSION.

The last General Conference made provision for a Commission to prepare a Plan for the better support of the Superannuated Preachers and other Conference Claimants, to which it referred the following paper relative to the subject pending at the time, namely:

1. "A Connectional Plan for the support of all Conference Claimants in the United States." (A Report from the Committee on Temporal Economy, which, after consideration, had been recommitted.)
2. "A Revised Report" from the same Committee, (the original Report revised and presented as an amendment to that Report.)
3. "A substitute for the entire report," (on which no action had been taken.)

When the Commission was ordered, the Revised Report had the precedence, and it contained this section:

"We recommend that ¶ 295 and ¶ 296 shall be stricken from Chapter II of the Discipline, and that the other paragraphs of said Chapter be made to harmonize with this plan."

This was a significant recognition of the practical value of this Chapter and of the adaptation of its provisions to the purposes in view. (Discipline of 1904, ¶¶ 292-296.)

These Disciplinary provisions have been slowly evolved by successive General Conferences from action taken by the "Christmas Conference," until brought to the present form in 1896. That these provisions have defects, are wanting in harmony, and are not logical in arrangement, must be conceded; but that they rest upon principles which must underlie any effective plan to provide for the comfortable support of the Conference Claimants likewise must be admitted. The valuable substance of these provisions is preserved in "The Proposed Plan."

The Conference action in 1784, referred to above, and all related actions which have followed, assume that all Preachers, whether Effective or Superannuated, have a common claim for a support; and, that their families have a common claim to share in such support; but these claims are rights which have not been distinctly set forth. What has been assumed in the past, is made plain in the initial declaration of The Proposed Plan (¶ 292, § 1), and is given this place as the fundamental principle to which every provision in the New Chapter is related.

The responsible relation the Annual Conferences early assumed to Conference Claimant matters, was confirmed, in 1812, by the first Delegated General Conference. In 1824 authority was given to these Conferences, as individual bodies, to create and manage Permanent Funds for the benefit of Conference Claimants. Under these prized and time-honored privileges there exist forms of administration as well as vested Funds which are closely connected with other interests in the respective Conferences. The intimate relation between an Annual Conference and its Claimants enables the Conference to secure the information needful and helpful to an administration which may be at once intelligent and sympathetic. In view of such facts, and of the untoward outcome of the Connectional Plan enacted in 1888, and of the attitude of the General Conference of 1904 toward the Connectional Plan before it, the Commission could but conclude that its proposed plan ought to commit to the Annual Conference the larger share of the management of the Conference Claimant matters. This principle is observed in several Paragraphs of the New Chapter. (¶¶ 293-297.)

One new Provision (¶ 294, § 5) makes the allowance to Conference Claimants a *pro-rata* claim with that of the Pastors, Presiding Elders and Bishops. This was recommended in both the Original and Revised Reports; and the Discipline now applies this rule to all of these claims except that of the Conference Claimants. (¶ 288, ¶ 290.)

Accepting that service is the only equitable basis for the distribution of the Annuity Fund, the Commission has conformed the proposed method to that creditable usage through which persons retired from public service on account of age, receive half-salary.

(¶ 297, § 1, 2 [1]-[4]. It is assumed that thirty-five years of service entitles a preacher to one-half the average support received by his co-laborers within the United States. The method which rests upon such pertinent facts, will at once indicate the same allowance as that fixed arbitrarily in the Old Chapter, in 1896, and further, will also secure to the Conference Claimants a ratable advance, in the future, proportionate to the average increase in pastoral support in the United States.

There is in the church a deepening sense of obligation to make ample provision for Conference Claimants in the weaker Conferences, particularly for those worn out by their toils and hardships in pioneer fields. To meet this demand there must be the co-operation of the stronger and weaker Conferences. Such co-operation can be secured only through provisions that are connectional. The Commission was long confronted with the problem of combining with the long established Annual Conference administration, such connectional measures as will meet this urgent demand for relief in the less favored Conferences. These provisions (¶ 298), which are new, include a Claimants' Connectional Relief Fund, to be distributed annually among the Conferences; and a Connectional Fund, which, built up by the whole church, may yield in time an annual income that will insure a largely increased and more equitable support to the Conference Claimants. Should there be a lack of harmony, at the first, in the working of these diverse parts of the proposed plan, nevertheless it will furnish the practical basis for more perfect adjustments. Methodist legislation seldom has met its entire purpose at the first, but the genius of our church is to improve its polity through changes warranted or demanded by experience.

Some seventy of the one hundred and eleven Conferences in the United States, exercising the authority granted in 1824, have created either Permanent Funds, or Mutual Aid Funds, or both kinds, ranging in amount from \$200 to \$280,000 (according to the reports). In a number of the Conferences the Claimants are materially benefited through the earnings of these Funds. The proposed plan provides (¶ 294, § 3) for their perpetuation and normal increase, and recommends that they be protected by incorporation. But the fact must not be overlooked that none but the stronger Conferences can create large Funds. It appears that only nineteen Conferences have Funds each of \$50,000 or more, and only in four does the amount reach \$100,000 each. Some of the weaker Conferences have small Funds, but their increase has been so slow that it emphasizes the statement that this class of Conferences can make but little provision for their Conference Claimants through this form of relief.

The annual contribution in every congregation of our church, known as "The Fifth Collection," has been, and is likely to be, the chief support of the Conference Claimants. The relative importance of this collection is significant. The Permanent and Mutual Aid Funds created by the Annual Conferences are reported to aggregate less than \$3,000,000. The Conference Claimant collection within the United States in 1906 was \$379,269, or five per cent. of a Fund of \$7,585,380. The increase in this collection has kept pace with the quickening of interest in the cause. It amounted in 1886 to \$187,383; in 1896 to \$275,251; in 1906 to \$379,269; an average annual increase of \$8,786 for the former decade and \$10,401 for the latter. This collection has doubled within twenty years, and this increase can be and should be augmented. In a few Conferences the average contribution per member, in 1906, reached twenty cents, but in the entire country it was less than thirteen cents. The Provisions (¶ 294, §§ 1, 2, 4, 5, and ¶ 295, § 5) relating to the Conference Claimant Collection, are based upon the fundamental declaration in ¶ 292, § 1, and they make possible the complete and effective co-operation of the Conferences and the churches, the pastors and the people. The Plan, if observed, will steadily promote an increase year by year, in this sacred collection.

While this annual collection is the most constant and helpful source of income, it is plain it can

(*) per cent. of this sum (¶ 295, § 5), shall be forwarded by the Conference Treasurer to the Treasurer of the Trustees of the Methodist Episcopal Church for the Claimants' Connectional Relief Fund; also a certified copy of the report of the Conference Board of Stewards as adopted by the Conference, in which is shown the allowance made to and the amount received by each Conference Claimant, together with the following data for the guidance of the Trustees in making the distribution of the Claimants' Connectional Relief Fund, namely:

(1) The total amount estimated for Conference Claimants by the Annual Conference Board of Stewards (¶ 295, § 5).

(2) The total receipts for Conference Claimants from each of the several sources of income (¶ 293, § 2).

(3) The total of the allowance made to the several Conference Claimants by the Board of Stewards. (¶ 295, § 3, [2].)

(4) The total amount paid to Conference Claimants. (¶ 295, § 3 [5].)

(5) The average of the support paid to the pastors of the several charges (house rent excluded). (¶ 298, § 6.)

(6) A copy of "Statistics No. III." (¶ 84.)

¶ 296, § 1. The Claimants' Special Relief Fund shall be distributed on the basis of special need. This fund consists of:

(1) Such parts of the annual receipts from the congregations, and of the dividends from the Book Concern, and from the Chartered Fund, as each Annual Conference may determine;

(2) The dividend from the Claimants' Connectional Relief Fund: (¶ 298.)

(3) Gifts and bequests not made to this Fund for investment, but for immediate distribution.

¶ 297, § 1. The Claimants' Annuity Fund shall be distributed on the basis of service. This Fund consists of:

(1) Such part of the annual receipts from the congregations, and of the dividends from the Book Concern, and from the Chartered Fund as each Annual Conference may determine;

(2) Income from the Permanent Fund created by the Annual Conference and from other Funds available for this purpose, such as endowments, bequests, gifts of money or grants of property held in trust for this Fund;

(3) Gifts and bequests not made to this Fund for investment, but for immediate distribution.

§ 2. The Claimants' Annuity Fund shall be apportioned to Claimants according to the following regulations:

(1) The allowance of the Superannuated Preacher who has been in the effective relation thirty-five (35) years (taken to be the average length of this relation) shall not be less than one-half of the average annual support (house rent excluded) paid to the pastors in all of the Annual Conferences within the United States (computed at \$700 until definitely ascertained under ¶ 298, § 6).

(2) Determined by this standard, the allowance of each Superannuated Preacher will not be less than one-seventieth (1-70) of the above-named pastoral support multiplied by the number of years of his effective relation; but no claimant shall be allowed more than two-thirds (2-3) of the average support paid to the pastors for the previous year in the Conference of which he is a member; except in those Conferences whose Claimants receive their allowance in full.

(3) The allowance of a widow shall be determined by the number of years during which she was the wife of a preacher in the effective relation, and shall be one-half the allowance of a Superannuated Preacher for this term of years.

(4) The term of the father's effective relation shall determine the claim of his child and this claim shall be one-fifth of that of a Superannuated Preacher for this term of years.

¶ 298, § 1. The Claimants Connectional Relief Fund is established that the preachers and the people of the stronger Annual Conferences may be united with those of the weaker in one Connectional Plan (¶ 295, §§ 5, 6; ¶ 298, § 4, 5), in order that by this co-operation a more equitable and general support may be secured for Superannuated Preachers and other Conference Claimants, especially for those in the weaker Conferences.

§ 2. This Relief Fund consists of:

(1) That part of the annual collections for Conference Claimants forwarded by the Annual Conferences under ¶ 295, §§ 5, 6;

(Continued on page ten.)

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

THE NEW ASSISTANT SECRETARY FOR SUNDAY SCHOOLS

The new Board of Education has called to its service Dr. Edmond P. Mills, Dr. Andrew Gilles and Dr. David G. Downey, three among the strongest men of our Methodism. Dr. David G. Downey is the Assistant Secretary for Sunday Schools and Religious Literature. He has been a member of the New York Conference for a number of years. Dr. Downey is introduced to his constituency in royal manner by Dr. J. M. Buckley, editor of the *Christian Advocate*, who is also a member of the New York Conference. The *Christian Advocate*, referring to some notable changes in the New York Conference, says:

"Another change of much importance is the retirement of Dr. David G. Downey as pastor of Saint John's Church, Brooklyn, where he had been increasingly successful for ten years, to take up the duties of Assistant Secretary for Sunday Schools and Religious Literature, under the direction of the Board of Education, Freedmen's Aid and Sunday Schools. During these ten years Dr. Downey was desired by various churches, but refused to think of a change until this position was offered to him. He was graduated from Wesleyan University in 1884. He began his ministry at Windsor, Conn., was speedily removed to Hartford, where he remained to the end of the regular term, and thence went to Mamaroneck, a few miles from this city. His next station was Stamford, Conn., where he remained four years. In Saint John's and Stamford more than half of his ministry has been spent. It is almost astonishing to recall the history of Saint John's Church. Among its pastors were Bishop Foss, Bishop Andrews and Bishop Warren, Dr. Charles H. Payne, under whose pastorate the church was built, Dr. J. O. Peck, Dr. W. V. Kelley and Dr. J. Wesley Johnston. The celebrated pulpit orator, Dr. J. A. M. Chapman, was pastor of this church for two terms. Another pastor, Dr. Watson L. Phillips, afterward entered the Congregational Church.

"Dr. Downey's position relative to the Sunday School Department of the Church is similar in rank to that sustained by Dr. J. H. Vincent to Dr. Daniel Wise; Dr. Hurlhut to Dr. Vincent, and Dr. J. M. Freeman to Dr. Hurlhut. When visiting the Newark Conference we heard his maiden address in his new sphere. It was delivered to the Laymen's Association of the Conference. A large number of ministers were present and many ladies. To say that the audience was charmed would be but to use a hackneyed phrase. But to say that he held the attention of the assembly without meretricious tricks of oratory; that the interest increased from the first word to the last; and that he left all in a mood for further thought on the subject is to assert the fact and a situation without which the time spent in listening to oratory is but a form of dissipation.

"The Sunday school never bore a more important relation to the growth of the church than now. If Dr. Downey weighed his choice, by another year in his long occupied pastorate, in comparison with the opportunity his new position gives him, without disparagement to the former he might readily conclude that in influencing thousands of teachers and hundreds of thousands of scholars he might be doing more than in a pastorate that had had ten years of his best thoughts and efforts."

The membership of Temple Baptist Church, Brooklyn, N. Y., is 2,000; its Sunday school numbers 3,000.

A FRIEND SPEAKS A TIMELY WORD

One of the strongest assets of the Negro people of this country is the sympathy and Christian helpfulness of the Methodist Episcopal Church. This church has been sensitive to the cries of the oppressed everywhere and particularly has it been friendly disposed toward the cause of the Negro. Representing this church, the Advocates with rare exceptions have been faithful pleaders for our cause and ever on the alert to withstand the onslaughts of the enemy. No less faithful than the others has been the *Pittsburg Christian Advocate*, whose editor is one of the strongest men of the church. Senator Tillman spent a night in Pittsburg recently, and Dr. C. W. Smith, of the *Pittsburg Advocate*, pays him the following tribute:

"Senator Tillman lectured in this city last week on the race problem. In fact, his speech is simply a severe and unreasoning attack on the Negro race. It is a coarse, bitter, vindictive and at times blasphemous and vulgar assault. It is said that the organization which brought him here is made up chiefly, if not exclusively, of men representing the Protestant Episcopal Church. Bishop Whitehead was announced to introduce the Senator, and it is said had agreed to do so; but to his credit it must be said that he refused to so far indorse the performance. We congratulate the Bishop on his good judgment and taste. He no doubt saved himself humiliation, for it is said that the Senator was so coarse and vulgar in some of his statements that ladies felt compelled to retire from the hall.

"We are surprised that thoughtful, and even Christian, men can lend themselves to the encouragement of such things. No doubt this organization wanted to make some money, and they thought the violent, fire-eating Senator would be a paying investment; but thoughtful people should not be willing to make money in that way. Senator Tillman should not be encouraged by any respectable people.

"We have frequently said, and here repeat, that this race problem is a most serious matter for the country, both South and North. It must have the most careful attention of the whole people. It should be frankly and fairly discussed, to the end that we may all have a clear understanding of its difficulties, and may give the best possible thought to its solution.

"We believe it would be well to have it discussed fully before the Northern people by speakers and writers from the South, that we may get their views on the subject. But those who present it must be reasonable and moderate people, who take counsel of their reason and conscience, and not senseless madcaps who rail and fume whenever they approach the subject. Men of the first-named class will elucidate the subject, and aid in its solution; while those of the Tillman type only make matters worse. It is not the discussion of the race problem the people of the North object to, but it is the reckless and senseless manner in which such men deal with it.

"Before Senator Tillman came to this city there was considerable talk in the papers of possible violence and disorder by the colored people, but this was all unwarranted. No one had any thought of disturbing him. Our colored people are law-abiding. Some of them went to hear the Senator, to see what foolish things he would say, and that was all there was of it.

"We suppose there is no way to put a stop to this perambulating disturber of the relations of the races. So long as he can ventilate his hatred of the colored race, and at the same time fill his pockets with the proceeds of his outbursts, he will do so; and so long as others can share in the profits they will invite him. The hope of both races is the sober, thoughtful people who will not be parties to such things."

In the Methodist Episcopal Church of Japan the term of office of the Bishop is to be eight years, eligible for re-election. The presiding elders are to be nominated by the annual conference, the Bishop to appoint from the number nominated.

A biography of Bishop McCabe is to be written by the Rev. Frank M. Bristol, D. D.

THE NEGRO AS A CRIMINAL

We have long held that an estimate of criminality of the Negro could not be based merely upon statistics, for statistics do not show the relative criminality between the two races. That the Negro has his share of the criminal element we do not doubt, but that he is far in excess in criminality to other races has yet to be proven. It is said that figures do not lie, but statistics are not always reliable. Negroes are arrested and convicted for offenses for which the white man is not even indicted and then, too, the white man stands a better chance before the judge and jury than does the helpless Negro. The *States*, published at Columbia, S. C., discussed this matter quite recently under the heading, "The Color of the Criminal." It closes its editorial with this statement: "If so many guilty whites did not escape conviction the disparity in the representation at the penitentiary would not, we regret to say, be so great." We give the editorial full:

"Of the 232 convicts received at the penitentiary last year, 50, or about 22 per cent, were white. Accepting the penitentiary figures as the basis of the average relative convictions of the races, the record is not so greatly in favor of the whites as may first appear. The excess of Negro population, about 160,000, which gives them a natural title to more criminals, but the fact of greater importance and that which is discreditable to the whites, is that Negroes are convicted of crime much more readily than whites. It is not that innocent Negroes are punished; there is practically no injustice there; but it is that guilty whites are acquitted.

"When a white man is indicted for theft or fraud he is as readily convicted in this state as anywhere, but it is not infrequently occurs that one guilty of such crime and discovered is not indicted. Various influences enable him to escape prosecution. But when their crime is against the person—anything from a assault and battery to assassination—justice is not even-handed. And we recall several cases where white men, having been convicted of assault and battery with attempt to kill, where the circumstances were peculiarly outrageous, were sentenced to pay comparatively inconsequential fines. If they were sent to the penitentiary, and if fewer murderers escaped conviction, there would be fewer murders, and the cowardly practice of carrying pistols would not be so prevalent—extending from legislators to college students. If so many guilty whites did not escape conviction the disparity in the representation at the penitentiary would not, we regret to say, be so great."

The thirteenth annual meeting of the Lake Mohonk Conference on International Arbitration is to take place May 22-24, with Dr. Nicholas Murray Butler, president of Columbia University, as presiding officer. Among the speakers will be Chief Justice S. E. Baldwin of Connecticut; Hon. John Barrett, Director International Bureau of American Republics; Senor Enrique C. Creel, Ambassador from Mexico; Senor Ignacio Calderon, Minister from Bolivia, and Hon. Richard Bartholdt, M. C., American head of the Interparliamentary Union. There is reason to think that Dr. Andrew D. White, who was a member of the first Hague Conference, will speak. Speeches on educational phases will be made by the United States Commissioner of Education and the New York State Commissioner of Education, and the relation of colleges to the arbitration movement will be made the subject of a general discussion. Among the college men expected are Presidents Eliot of Harvard and Angell of Michigan. Other prominent men who have accepted invitations are Justice D. J. Brewer of the U. S. Supreme Court; Chief Justices Beard of Tennessee, Knowlton of Massachusetts and Douglas of Rhode Island, and Justices Moore of Michigan and Potter of Pennsylvania.

Elaborate preparations are being made by Union Memorial Church, St. Louis, Missouri, to enter its new and beautiful edifice on July 28-August 3.

Personal and General

The Rev. J. J. Cabbell, of the Lincoln Conference, joined the Central Missouri Conference in 1895, having previously served five years as a supply. He is at present a presiding elder of considerable push, tact and well balanced judgment. He has had great success during his ministry, serving a number of important charges and in all of these spiritual as well as temporal advancement was made. His first appointment was at Winfield, Kansas, and here he met with favor with the people that was continued during his entire ministry. Revivals have attended his ministry and the people follow him because of his splendid worth. He is now in the midst of his second year as presiding elder of the Topeka District of the Lincoln Conference.



Mr. J. W. Longstreet, of Meridian, Mississippi, spent a few days in the city recently.

The Rev. L. D. Williams, at Huntsville, Alabama, has closed a revival with 96 conversions.

The Negro Business League of the State of Mississippi will hold its annual session in Meridian, Mississippi, June 26-27-28.

Rev. J. B. Brooks, of the Mississippi Conference, passed through the city Monday of this week en route to Pass Christian, Mississippi.

We are pleased to acknowledge receipt of the minutes of the West Texas Conference, through the courtesy of its secretary, the Rev. Thos. F. Wyatt.

Dr. I. L. Thomas will be in New Orleans from May 30 to June 2, and will hold several meetings in the interest of Home Missions and Church Extension.

Ex-Senator Edward Butler has been elected Vice-Commander of the Department of Louisiana and Mississippi, Grand Army of the Republic, succeeding Colonel James Lewis.

The two daughters of Dr. and Mrs. D. W. Hayes, Misses Fannie and Ella, of Lynchburg, Virginia, were tendered a delightful surprise recently at the home of their parents.

A splendid revival is on in Central Methodist Episcopal Church, Jackson, Miss., under the inspiring leadership of Dr. J. M. Shumpert, pastor. Great results are expected.

The Rev. J. C. Houston preached the commencement sermon of the Crystal Springs (Miss.) School last Sunday and will preach the annual sermon of the Meridian Academy May 12.

Bishop Scott announces through the *Liberia and West Africa* that our Methodism in Liberia is to have a Theological School and that a friend has left the sum of \$10,000 for the building.

The fifth annual Farmers' Institute of Princess Anne Academy, Princess Anne, Maryland, will be held Friday, May 17. Mr. Little Cottman is president and Mr. George Warrington, secretary.

The New York *Age* is now located at 7-8 Chatham Square, where it has ample space for the new presses and other evidences of its growth. This able race journal is now being issued from its own presses.

Dr. I. L. Thomas has started on a great campaign for Home Missions and Church Extension within the bounds of a number of conferences. His coming will inspire both preachers and laymen for Home Missions and Church Extension and our Methodism.

President Thirkield, of Howard University, during the present month, will give the Wesleyan Guild lecture before the students of the University of Michigan, and also the 25th Anniversary address at Livingstone College, Salisbury, N. C., at which place he gave the Decennial address.

Announcement is made of the partial destruction by fire of the parsonage of our church at Greensboro, N. C., on April 30. The library belonging to the pastor, the Rev. R. P. Hairston, was completely ruined, a large portion of the furniture and nearly all of the family's wearing apparel were destroyed.

The *California Christian Advocate* reproduced and mailed to each of its subscribers its issue of April 19, 1906, which, save one copy, was destroyed by the fire and earthquake. The number, though a year late, is quite readable and indicates the recu-

perative power of the *California Christian Advocate*.

The Rev. F. L. Baxter, Sr., an honored member of the South Carolina Conference, who spent the greater part of the winter in Florida trying to recuperate his health, has recently returned to his home in Florence, where he now lies very ill. He requests the prayers of all his brethren in the ministry.

Dr. and Mrs. James A. Foust, D. D., recently appointed to the Revere Street Methodist Episcopal Church, Boston, Mass., were tendered a reception by the members and friends the evening of April 26. A splendid program was rendered under direction of Mr. Washington, a student in the Boston University. The Doctor and his wife also are available for missionary addresses.

The Rev. H. B. Hart, of Columbus, Miss., informs us that work will begin May 15 on the new brick church to be erected there, replacing the building recently destroyed by fire. With resolution, earnestness and courage undaunted, this splendid pastor and people have put their shoulder to the wheel and soon, very soon, a beautiful house of worship will stand as a monument to Methodism in Columbus.

Mrs. Amanda Smith of Chicago, who has spent eight years doing missionary work in the Republic of Liberia, and four years in England doing evangelistic work, recently visited Charleston, S. C., and, on April 25, delivered a very interesting lecture in Old Bethel Methodist Episcopal Church of that city. The audience was delighted and carried away with her words of wisdom, and with the singing of this remarkable woman.

The Rev. Charles W. Walton, pastor at Greenwood, Miss., some time ago sent us a large list of subscriptions and was thereby eligible to one of our communion sets. Concerning it he writes: "My people are highly pleased with the premium communion set. I think it a perfect beauty and a credit to any congregation." The offer stands good to others: For thirty-five yearly subscriptions at \$1.25 each we will send a Rodgers quadruple plate communion set.

The Board of Foreign Missions makes a call for one hundred new missionaries for the various fields in which we are now operating missions. We have at present 572 missionaries, 99 of whom have been in the service twenty years and more. This timely appeal calls for young men and women of culture and of consecration who are willing to accept the call of the church and to do service among the needy millions. All these fields demand recruits, including Africa. Some one hundred or more are needed. Read the plan carefully that is found elsewhere in this issue.

An unusually large number will be graduated from Clark University, Atlanta, Ga., this year. The Commencement program is as follows: Baccalaureate address, Sunday, May 12, 3:00 p. m., President W. H. Crogman. The usual address before the literary societies will give place to a prize debate on the subject, "Resolved, that the Sale of Liquor Should Be Prohibited to Negroes." Commencement Day, Wednesday, May 15: Orations by members of the graduating class. Music by the University Glee Club and the school chorus. The trustees will meet May 15, 10 a. m.

Rev. I. E. Lowery, of the South Carolina Conference, has recently taken a special course in journalism under a competent instructor, and has graduated. Proper credentials have been granted to him, and he has been enrolled with the Northern Press Syndicate as a press correspondent. Brother Lowery has also been made a special correspondent of *The News and Courier*, published at Charleston, S. C., which is considered one of the strongest and one of the most influential newspapers in the South. Dr. Lowery's friends are proud of his achievements along this line, and have showered congratulations upon him.

Prof. Kelly Miller, of Howard University, whose pamphlets and addresses on historical and sociological theses have made his name a household word from ocean to ocean, is preparing a series of charts illustrative of the status of the American Negro in relation to his population, geographical distribution, intellectual acquirements, mortality and the social aspect of his presence in the republic for the Jamestown Exposition. The problems emphasized by the drift of the rural Negro to the cities will be graphically worked out. Prof. Miller's exhibit will be peculiarly interesting and instructive to the student of the economic conditions which affect the Negro in this country.

The twenty-sixth annual commencement exer-

cises of the Tuskegee Normal and Industrial Institute will take place May 26-30. The commencement sermon will be preached by the Right Reverend W. A. Candler, Bishop of the Methodist Episcopal Church, South, of Atlanta, Ga., Sunday, May 26. The annual exercises of the Phelps Hall Bible Training School will be held Monday evening, May 27, the Rev. J. W. Carr, D. D., pastor First African Baptist Church, Savannah, Ga., delivering the annual address. Tuesday evening, May 28, will occur the annual Trinity Church, Boston, Prize Contest. The annual commencement exercises and the annual exercises of the Industrial Department will be held Thursday, May 30. The Hon. Charles W. Anderson, United States Collector of Internal Revenue, New York City, will deliver the annual address.

The Colored Grand Lodge of the Knights of Pythias of the state of Louisiana will erect in this city a substantial, modern, six-story, fire-proof structure. This building is to be used as the headquarters of the Grand Lodge, and besides the rooms which it will occupy, there will be offices and other rooms for rent. The first floor will contain store rooms, the second floor a large auditorium, and on the remaining four floors will be offices and lodge rooms. The building will be thoroughly equipped, elevator and other modern appliances will be installed. This is one of the most commendable enterprises that has come to our knowledge in a long time, and Grand Chancellor Green and those who are faithfully supporting his administration, together with the entire Grand Lodge, deserve the highest congratulations.

The action of the United States Senate in the case of Reed Smoot makes it all the more important that the organization of Christian women and other women's organizations of the land continue their fight against polygamous Mormonism. Mrs. Clinton B. Fisk, the president of the Woman's Home Missionary Society, at the meeting of the Board of Trustees April 17, 18 and 19 in Cincinnati, was requested to write a letter to Senator Burrow congratulating him upon his great speech and thanking him in the name of Methodist women for it, and urge every woman belonging to the Society of our church to write Senator Burrow for a copy of his speech and read it as a preparation for the continuation of the agitation for the protection of the American home in states where Mormonism is securing political power.

Bishop Henry Spellmeyer, with Mrs. Spellmeyer, according to recent advices received at New York, expected to leave Shanghai April 2, returning to the United States by way of Europe. This is an earlier departure by five weeks than was planned, it having been expected that the Bishop would attend the China Missionary Centennial gathering at Shanghai and also the Central Conference for China of the Methodist Episcopal Church, immediately after the Centennial gathering. Bishop Spellmeyer writes that the return by way of Europe will involve a delay of only about three weeks in reaching the United States and will permit him to see something of the work of our church in Italy, for he expects to attend the Italy Conference in Naples, and to visit Rome. He plans also to be present at the conferences in Switzerland and Germany. On the way to Europe he proposes to spend some time in India and get a sight of the afterglow of the Jubilee. At the time of writing, the Bishop expected, before leaving Shanghai, to have full conference with Bishop Bashford regarding the work in China.

Bishop Mallalieu, as president of the General Conference Committee on Aggressive Evangelism, is pushing a movement for the redemption of the Fourth of July. The following resolution drawn up by the Bishop was adopted at the recent meeting of the Board of Managers of the Woman's Home Missionary Society: Resolved, That so far as is practicable we will make a special effort to have our congregations and Sunday schools observe the Fourth of July each year as a day consecrated to the temperance reform; that we will especially seek to interest our children and young people in this movement; that, with songs, music, speeches and various services in our churches, public halls, or groves, we will strive to promote the proper and Christian celebration of the birthday of our Nation in the cultivation of a sound temperance revival; and finally that we invite the co-operation of all religious bodies, temperance organizations, Young People's Societies of whatever name, and all churches, Sunday schools, pastors, patriots and philanthropists, in this effort to save our nation from the curse of drink. Favorable co-operation in so far as we are able was promised.

Why In the Methodist Episcopal Church?

Our heading is the title of a fifty-two page pamphlet written and published by the Rev. I. L. Thomas, D. D., Field Secretary of the Board of Church Extension and Home Missions of the Methodist Episcopal Church; the author needs no introduction to the American public. As representative in his important new field of labor, he still makes his usual high average, and is the same brilliant success he was as pastor, presiding elder and eloquent platform orator.

Multiplied and varied duties especially at this preparatory Commencement season make it impossible to do justice to this pamphlet, "Why in the Methodist Episcopal Church?" in a tribute, critique or review; to tell why it should be read and studied both within and without our church by white, black and all races. Had the writer of this article a thousand tongues, and could he speak in a thousand places at once, he would command these extraordinary conditions to advertise as widely as possible and recommend this pamphlet as highly as in his own power, which like Queen Esther, has come to the kingdom for such a time as this.

Many have read "Tanner's Apology for African Methodism," Crooks' "Why am I a Methodist?" Cardinal Gibbons' "Faith of our Fathers," and Dr. Haygood's book, similar in many respects to Dr. Thomas'; each book has its peculiar elements of strength, clearly justifies the purpose of its author, each of whom has done his work well, but as yet we have had no one so well prepared by training, contact and experience, to do all for us each of the above writers has done for his constituency, and more also, until the pamphlet appeared, "Why in the Methodist Episcopal Church?"

Friends and foes of all races, saints and sinners, ignorant and intelligent, rich and poor, young and old, have asked and are still asking our Negro membership this burning question, "Why in the Methodist Episcopal Church?" We have been jeered, taunted, ridiculed, tantalized and even persecuted, because we are members of the Methodist Episcopal Church; some of us have replied from the pulpit and other places on different occasions, but Dr. Thomas is the first one of our own number, speaking as "One having authority, and not as the Scribes," at his own expense, and at a great sacrifice, considering the demands upon his time, talent and preparation, who has taken his pen in hand and marshalled argument after argument, sixteen of them, with cumulative effect, till Ciceronian-like, he convinces incontestably those who have denied our reason for the hope in us, and silences forever the guns of their forts. There never has been a stronger putting of our case in actual facts. It is the triumph of another Elijah on Mount Carmel.

The whole church, especially our colored membership, owes Dr. Thomas a lasting debt of gratitude for his heroic service in this brainy production; he has also placed in the hands of every colored member of the church a mighty weapon which if properly wielded will hush the mouths of cold critics, if they be honest, and force them to withdraw their oft-repeated charges founded more upon hearsay, ignorance, prejudice, whether wilful, woeful, or both, than upon historical facts and reason.

The author's outline history of the Colored Conferences and his beautiful tribute and grateful appreciation of the saintly white pioneer workers, some of whom still remain, but the majority have fallen asleep, is an eloquent answer to the charges made sometimes with persistence by some of our white brethren within the church, that the Negro membership is disloyal, ungrateful and too ambitious.

The information contained in this pamphlet is so timely and necessary that it should be read and studied by our editors and general officers in the prescribed courses of our preachers, schools and colleges and Young People's Societies; it should be used in the pastor's class for religious instruction and in the Sunday School as a supplementary catechism; it should not only be in Methodist libraries and homes, but in all libraries, as a reference book for those who desire to study the race problem and examine a contribution to race literature.

Is it really a matter of public information? Will

the most sceptical admit if convinced that the Methodist Episcopal Church deserves more credit for furnishing race leadership within her own ranks and for others than any other single agency in the world? She has done more for the Negro's marvelous progress and shows her faith in the results of her work by placing these men and women in high positions of trust and honor, many of whom would have failed were they not possessed of those rare qualities—marvelous financial tact and executive ability. If the leaders in our Colored Conferences urge our people to place this book in their homes and discuss it with their children, we shall see why we are what we are, and not otherwise, as some people *think* we should be and we *know* we should not be.

Brethren complain that they cannot hold the people because they have no arguments to match those of distinctive Negro churches. This book, "Why in the Methodist Episcopal Church?" is the remedy. Read and study it; make the priority, scientific, manly recognition, prepositional community and unity argument your own; advertise a series of evening sermons and get the people to come and give them the facts, the simple facts; let them know the relation of the church to slavery and other reforms for the uplift of the Negro; prove to them that she is the Negro's friend at court, and were it not for her interest in the South, regardless of denomination, the Negro's condition would be worse; above all, show them that she still practices the doctrines of the unity of the human race, the brotherhood of man, and the fatherhood of God; and you will persuade the people, strengthen your membership and your church will become a power to be reckoned with in that community where she was once despised and rejected, because the people will have the light on the subject as given in this pamphlet, which supplies a long felt need.

My friends frequently write me and ask me to recommend matter for reading and study, helpful in the preparation of sermons, debates and discussions, affecting the Negro in every walk and department of life. To all such let me say, if you have not already bought, read, studied and recommended this book to your friends, do these things now; without fear of successful contradiction the practical results from the proper use of this book among our people will be shown in the increase of our membership—say fifty thousand during the next quadrennium.

God bless Dr. Thomas for this splendid pamphlet, "Why in the Methodist Episcopal Church?" in these weighty hours of soul-shuddering experiences, when the cultured, refined Negro, although provoked beyond the point of endurance, must possess his soul in patience, suffer wrong rather than do wrong, and show to the world that because of his membership in the Methodist Episcopal Church he is a model citizen and represents a type of Christian citizenship and manhood that would do credit to his more favored Anglo-Saxon brother. Do you still ask "Why in the Methodist Episcopal Church?"

"Love's chief work is that of discovering good, not evil. One who constantly points out defects in others, even though claiming, as is so often the case, to do so 'in love,' has not caught the root principle of love. It was said of a well-known Christian worker: 'Because love was the controlling force of his life, his energies went out always as a builder, never as a destroyer. He destroyed evil, of course, but by building up the good.' To do its building work, love must be able to recognize the materials for building; and that is just wherein true love's peculiar power lies. It sees good in others when unlove sees only faults, and it seizes upon the good in such eager recognition that the power of that good is increased and multiplied under love's warmth. If we would have love and use it, let us set about this sort of building in the lives of those about us. No other effort brings us rich returns."

Keep thyself in peace, and thou shalt then be able to make peace among others.—*Thomas a Kempis.*

Little Things

A crumb will feed a little bird,
A thought prevent an angry word,
A seed bring forth full many a flower,
A drop of rain foretell a shower.
A little cloud the sun will hide,
A dwarf may prove a giant's guide,
A narrow plank a safe bridge form,
A smile some cheerless spirit warm.

Exchange.

Plan for Support of Conference Claimants (Continued from Page Seven.)

(2) The income of the Connectional Fund; (3) [2].)

(3) The income from invested funds, endowments, bequests, and grants of money or property held in trust for this Fund;

(4) The income from all bequests for the benefit of Conference Claimants, the custody or administration of which is not otherwise designated.

§ 3. (1) This Claimants' Connectional Relief Fund shall be administered by the Board of Trustees of the Methodist Episcopal Church, incorporated by General Conference action. (§ 324.)

(2) This Board of Trustees is authorized to adopt such measures as in its judgment are necessary to build up and administer the Connectional Fund which is hereby established, and to increase its revenues for the benefit of Conference Claimants.

§ 4. (1) The Trustees, as soon as possible after January 1st of each year, shall ascertain the amount of the Claimants' Connectional Fund at their disposal for distribution to the Annual Conferences.

(2) The distribution of this Relief Fund by the Trustees shall be made to the Annual Conference severally, and not to the individual Claimant.

(3) The Trustees, in determining the allowance for special relief, shall ascertain from the authorized reports received from the Annual Conference (§ 295, § 6) in what Conferences the Claimants are in need of special relief, and shall make the distribution to such Conferences according to the relative needs as this shall appear from these reports, apportioning to such Conferences not to exceed one-half of the moneys subject to distribution.

§ 5. The remainder of the available Fund shall then be distributed among the other Conferences. The Trustees shall ascertain from the reports of the Conferences the total amount of deficits in such Conferences. The proportion between the sum available for distribution to these Conferences and the total deficit in them shall fix the per cent. by which the distribution shall be made, and each Conference shall receive this per cent. of its deficit.

§ 6. The Treasurer of the Board of Trustees shall send to each Annual Conference a draft payable to its Treasurer, for the amount apportioned to it; he shall also send a report for the preceding year in which is shown the sources, the amount and the distribution of the income of this Fund; and in addition thereto, the average of the allowances paid for the support of the pastors of the several churches in the Annual Conferences of the United States (house rent excluded) during the preceding year (§ 297, § 2, [1].)

§ 299. Should the people among whom a member of an Annual Conference has labored, fail to pay him his allowance, he may present a claim for the same to the Conference, and the Conference may authorize the Board of Stewards to pay part or all of said claim out of the funds at its disposal for such purposes, and shall include in its report the name of the charge with the amount paid. In no case, however, shall the church or the Conference be held accountable for any final deficiency.

§ 300. Should a member of an Annual Conference be accused of crime in the interval of the Conference session, and he suspended by a Committee and be subsequently found guilty by his Conference and expelled, his claims upon the Funds of the Conference shall cease from the time of his suspension. Should a member of an Annual Conference be suspended and afterwards restored, he shall have no claim on the congregation nor upon the Funds of the Conference during the period of such suspension.

Adopted by the Commission on Plan of Support of the Conference Claimants, April 12, 1907.

JOHN M. WALDEN, President.

WILLIAM H. WILDER, Secretary.

*The per cent. shall be fixed from time to time by the General Conference.

PERSONALS

A BUILDER OF CHURCHES.

The Rev. W. J. DeBoe, of the Central Missouri Conference, was educated in Kentucky, Kansas and Missouri, and has served as teacher in the same states. He joined the conference under the late Bishop Joyce, at Springfield, Missouri, in 1890. Since that time he has been one of the most useful pastors of the conference in the building of churches and im-



proving parsonages.

Brother DeBoe's first assignment was to Ironton Circuit, where he improved the parsonage. On leaving here he was assigned to Versailles, Mo., where he erected a church. From Versailles he was sent to Fulton, Mo., where his work was most successful. While pastor at Warrenton, Mo., he remodeled two churches, bought a lot for a church and for three years was privately instructed at Central Wesleyan College. At St. Charles, Missouri, he repaired the church, built one room to the parsonage. He was then assigned to the Sedalia Circuit on which charge he continued his good work by purchasing a parsonage.



NEW ST. PAUL CHURCH, FAYETTE, MO.

Finding here a chance for improving his education, he attended George R. Smith College.

While pastor of Marshall, Mo., he gave prestige to our Methodism in purchasing a beautiful church and a five-room parsonage. During his pastorate of Taylor's Chapel at Sedalia, Mo., two rooms were added to the parsonage, the church remodeled and for the second time entertained the conference. His next charge was Slater, Mo., where he beautified the church and parsonage. He is now in Fayette, Mo., where he has erected St. Paul's Chapel which is built of white limestone, 52x65. It is the finest church in Missouri built by Negroes. God bless him; may he continue his good work.

Mrs. Lula M. Wright, of Pontotoc, has been called to the bedside of her sick sister, Mrs. Annie M. Coffey, of Memphis, Tenn.

The Rev. Abram Galashaw, of the First Baptist Church, preached for our people of the Speedwell Chapel, on the Savannah (Ga.) Circuit, Sunday, March 31st. On that day, the pastor,

the Rev. J. S. Shuman, announced his intention of entering very soon upon a series of revival services.

Mrs. P. W. Clark, wife of Presiding Elder Clark, of the Lake Charles District, Louisiana Conference, is convalescing, though slowly.

Mr. D. N. Cooper, writing us from Amory, Miss., says: "In a spiritual sense Amory stands better than ever in the history of her church. Rev. J. J. Johnson knows his business both as a preacher and a pastor. His words and deeds are as seed in good soil, springing up to the glory and honor of God."

Our people at Maysfield, Texas, are planning the erection of a parsonage, and the advance of the spiritual and financial tone of the work is being raised generally under the inspiring lead of the Rev. J. H. Simmons, pastor. Large audiences are present at each service and good are the results. During the past quarter the sum of \$115 was realized.

We are glad to learn that Mrs. Henderson, wife of the Rev. E. C. Henderson, of St. Andrew Chapel, Corsicana, Texas, who has been ill for some time, is convalescing.

The pastor, Rev. E. C. Henderson, of St. Andrew Chapel, Corsicana, Texas, is to be congratulated upon the completion of the old church building, which has been standing awaiting this day for fifteen years. With its bell tower and other modern arrangements it is now a credit to the community. The people are imbued with new life and as an evidence showered numerous tokens upon their pastor a few evenings ago.

At the Methodist Episcopal Church of Bastrop, La., the first quarterly conference was held April 1st, with Rev. J. O. Brown, presiding elder, in the chair. The reports presented showed an increase along all lines. Total collections for the quarter \$101.26, accessions six.

A. C. Morrell, of Hahnville, La., says: "Backsliders are being reclaimed and a brighter day is expected for St. James, with the Rev. Mr. Wilson as pastor. Presiding elder B. M. Hubbard has made his round and the congregation has been much inspired through his preaching."

The Rev. S. B. Beauford, our pastor at Cave Spring, Ga., had planned a large work for the month of April—the raising of \$703.00—a debt of fifteen years' standing against this church. That the larger portion, if not all of this debt, was removed by the pastor and people, to believe in "doing," we have no doubt, and we expect soon to give our readers an account of this achievement in these columns.

The Rev. D. H. Frazier, the present pastor of the Pine Beach Grove (La.) Circuit, has won the love and respect of his parishioners and united as they are, great results may be expected.

A progressive work is that of the

Methodist Episcopal Church, of Minter City, Tenn. Under the able leadership of the Rev. A. D. Golden, this people are encouraged to believe that large things will be accomplished for God and humanity in Minter City this conference year.

Under the administration of Pastor J. F. Neal and Presiding Elder M. Williams, the work goes smoothly on the Paris and Bethel (Tenn.) Circuit. A correspondent says: "If these two brothers can but remain with us two or three years, we will lead in the church work at Paris."

The progressiveness, the "up-and-at-it" spirit, of the pastor and people of our church (recently demolished) is shown in the following note, penned by the Rev. J. M. Byrd, of Winona, Miss.: "It will not be many days hence ere the echo of prayer and song can be heard again in Haven Memorial Chapel. The 'working crew' has worked as never before."

Under the pastorate of the Rev. W. H. Whitlock, the work at Macon, Miss., is constantly expanding and taking on new life. The children are coming into the church, thirteen being baptized on Easter Sabbath.

Easter Sabbath at Rosedale, La., the Rev. J. J. Augustus, pastor, was a day of religious activity. Six wandering souls were reclaimed, and one convert received, and seventy-one of the unconverted asked for prayer.

Miss Emma Savage, of Ohio, but now sojourning in Stephenville, Miss., is rendering very helpful service, indeed, in our St. Paul Church. Miss Alice Carter, of Kentucky, also made her presence and talent felt on Easter Sabbath and in the Gleaner Contest Mrs. Mary Townsend led the van.

The Revs. Joseph Vaughan, R. M. McIntyre and J. Richards, Baptist ministers, and their congregations, at Sicily Island, La., swelled the audience in our church at that place on Easter day, and aided greatly in making the Easter celebration a success. The Rev. F. S. Brown is pastor.

The little ones of our church at Montgomery, Ala., worked like bees toward the raising of a large Easter offering, and the \$100.00 realized was largely due to their efforts. The gold and silver prizes offered were awarded little Mae Jones, daughter of our Dr. E. M. Jones, and little Lillian Harmon, respectively. Superintendent J. H. Redrick is to be congratulated upon the success of the occasion.

Alexander Chapel and Sunday School, of Macon, Tenn., has unusually interesting services and program on Easter. By request of Pastor J. H. C. Means, Mrs. B. P. Fields, principal of Mason Academy, read an excellent paper. The collection was \$17.26, making the total amount raised for missions this year \$23.61.

From Batavia, Ohio, the Rev. J. H. Roach, pastor, writes: "This is my sixth year at this place, and the prospects are very bright for a great year's work. The people are very enthusiastic. Our hopes and our aims seem to be one. Several precious souls have been added to the church. Collections good."

Presiding Elder H. Daniels held, April 14, the first quarterly confer-

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ence on the charge at DesArc, La., the Rev. S. M. Timons, pastor, and reports showed that the work had increased along all lines. The presiding elder and Rev. G. G. Priestley preached splendid sermons. The elder's quarters was paid in full.

At a late hour Saturday night, April 27, the members and friends of Crowley, La., led by Sister Winnie Garland and Miss Emma Johnson and others, stormed the parsonage, the Rev. A. J. Smith and family, inmates, leaving many serviceable tokens. This was the first surprise ever had in Crowley.

Easter services at Grace Church, Brunswick, Ga., were the beginning of a great revival which is now in progress.

THE SOUTH NEW ORLEANS DISTRICT PREACHERS' MEETING

convened in First Street Methodist Episcopal Church, April 18, the Rev. M. S. Goins presiding. Dr. B. M. Hubbard, presiding elder, Street Methodist Episcopal Church, April 18, the Rev. M. S. Goins presiding. Dr. B. M. Hubbard, presiding elder, was on hand and delivered the exegesis of the Sunday School lesson. After discussion, a vote of thanks was extended him for the same. The Secretary called the roll and found that fifteen members were present. Dr. G. G. Logan delivered an excellent address, urging the brothers to stand by the cause. They pledged themselves to support the interest represented. A collection of \$158.00 was taken as follows: Revs. G. J. Rogers, \$10; Frank Walker, \$5; W. H. Jones, \$10; D. J. Price, \$10; J. D. Wilson, \$11; M. S. Goins, \$11; T. J. Johnson, \$31; Thomas Williams, \$10; J. O. Richard, \$25; Eugene Baptiste, \$17; O. J. Harvey, \$12; E. Hall, \$6. Address by Dr. R. E. Jones. The following brothers from the North New Orleans District were present: Dr. J. F. Marshall, J. E. Roach, H. Taylor, John McGee, W. S. Chinn and J. A. Johnson. Officers elected: M. S. Goins, president; O. J. Harvey, vice-president; C. Landry, secretary; E. Baptiste, treasurer. The Rev. C. W. Reeves, the popular pastor, entertained the brethren at lunch, at B. T. Hattier's restaurant, on Dryades Street, in royal style. The next meeting will be held at Godman, May 16, 1907.—W. H. Jones.

TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

EASTER TIDINGS

CALVERT, TEXAS. A. L. Gabriel, Pastor.—The Easter observance was splendid throughout the entire day. On the East Calvert Circuit splendid programs were rendered in all the churches on the work. Total collection for the day, \$35.

BONAS CHARGE, MISS. W. M. Harvey, Pastor.—On April 14 was held what is pronounced one of the best Easter observances in the history of this work. A portion of the membership of four schools was with us and aided largely in the success of the occasion. Collection, \$7.05.

HARRIMAN AND KINGSTON CHARGES, TEXAS.—The Easter exercises at Harriman were excellent under the direction of Prof. B. J. Campbell, Principal of City School. Collection, \$8. At Kingston the Easter program was rendered with much credit to the worthy superintendent, Mrs. Susie Green.

ROSENEATH, MISS. H. Roundtree, Pastor.—Easter was a grand success. Total collection, \$26.

POLK, ARK. R. R. B. Fagan, Pastor.—The Easter services on the Batesville Circuit were delightful. The Spirit of God was with us all day. Collection, \$5. Mrs. Sallie Shell, Superintendent.

JACKSON, LA. P. Bibbs, Pastor.—Easter services were very interesting indeed. Raised for benevolence, \$7.

MADISONVILLE, TEXAS.—Our Easter

was an excellent success under the leadership of Mrs. C. B. Ried. Total collection for the day, \$13.90. Mary Burrell, Superintendent.

CHICKAMAUGA (GA.) CIRCUIT. J. H. Brandon, Pastor.—Easter collection, \$40.89.

LAVONIA, GA. W. M. Bailey, Pastor.—The Easter program at Lavonia Chapel was much enjoyed by all present. Collection, \$18.21. M. E. Hunt, Superintendent.

DUCK HILL (MISS.) CIRCUIT. D. Vanderford, Pastor.—The Easter exercise conducted by A. T. Pratt and G. M. Frazier was a decided success. Collection, \$30.

LAKE PROVIDENCE, LA. T. H. Morrison, Pastor.—Easter program was rendered under the supervision of Mrs. I. C. Armstrong. It was a great day at St. Peter. The Sunday school raised \$10 for missions.

MOBERLY, MO. J. D. Evans.—The day was appropriately observed. Easter offering, \$2.25.

LAURINBURG, N. C. B. McLean Pastor.—Sunday, April 7, was observed all over the charge as Easter. The young people felt inspired by the large congregations that were present to witness the exercises, which were indeed creditable. Collection, \$46.50.

DAINGERFIELD, TEXAS. J. Jones, Pastor.—Our Easter was a success. Raised \$26.

Doings of the Workmen

ALABAMA.

Union Springs. O. Nelson, Pastor.—The Rev. E. M. Jones, D. D., spent Sunday, April 14th, with us. The Sunday School was favored with an address by him. Subject, "The Sunday School, the Key for the Future." He made a great impression on the school. At eleven o'clock the doctor preached a wonderful sermon from Acts 9, 6. His subject was "What wilt thou have me to do?" He also preached a very able sermon at 8 p. m.

Cedar Bluff Circuit. William Perry, Pastor.—We are making some progress on the Cedar Bluff Circuit. Our second quarterly conference was held on April 20-21, at the New Hope Church, with the Rev. J. W. Thomas, presiding elder, in the chair. The devotional service was conducted by the elder. Every interest of the Conference was looked after. The written reports presented showed some progress. Received into the church from probation this quarter, five. Raised for pastor, \$38.90; presiding elder, \$13.25; building, \$38.25; the sick, \$2.00; missions, \$3.54; education, \$1.00; total, \$97.79. Good services during Sunday. The Rev. J. W. Thomas preached two stirring sermons Sunday. The Holy Sacrament was administered.

Guntersville. J. G. Williams, Pastor.—The Rev. A. S. Williams, presiding elder, held his second quarterly conference with great success. He preached three masterly sermons and Sunday night administered the Lord's Supper to a goodly number. Paid pastor this quarter, \$42.08; elder, \$18.00; raised for benevolence, \$5.00; Ladies' Aid Society, \$7.30; paid on parsonage and furniture, \$5.00; on improvement of church, \$3.45; total, \$80.83. We are very small, but not the least.

Blount Springs. E. Mixon, Pastor.—On April 13th, our second quarterly conference was held at Pleasant Grove Church, with the Rev. H. H. Nelson, presiding elder, in the chair. Most of the officers were present with written reports. Our beloved presiding elder preached to a large audience on Sunday and administered the Lord's Supper to a large number. Collection for the day, \$30.42. Raised for all causes during the quarter, \$160.

LOUISIANA.

Port Allen. G. A. Payne, Pastor.—Our first quarterly conference was held from April 12-14, Elder J. W. Turner presiding. His instructions and sermons have proven helpful. On Sunday afternoon, the 14th, we were favored with the presence of our president of New Orleans University, the Rev. F. H. Knight, D. D., Ph. D. We have no words in which to express our deepest and highest appreciation of the method by which he made his visit and the sermon by him delivered. It was a rare treat. Dr. Knight and Presiding Elder Turner found us hard at work.

Jeanerette. D. S. Sloan, Pastor.—At a recent session of our first quarterly conference held by Rev. P. W. Clark, presiding elder, the reports indicated marked improvements. The Sunday School has a larger enrollment than ever before. Stewards reported pastor and presiding elder paid in full, with an increase of \$2.50 per quarter on the elder's quarterage. Easter Day was a grand success. Collections good. Our revival has just closed. Forty-five souls were added to the church. We are now starting to remodel our church, which will be known as the New St. Paul. We are determined to hold up our end of the Lake Charles

DO YOU GET UP WITH A LAME BACK?

Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy.

It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, uric acid, catarrh of the bladder and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work and in private practice, and has proved so successful in every case that a special arrangement has been made by which all readers of this paper, who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root, and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty-cent and one-dollar size bottles are sold by all good druggists. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



Home of Swamp-Root.

District, with Presiding Elder Clark leading.

Beattieville. L. H. Smith.—Presiding Elder B. M. Hubbard found us moving on nicely, with the Rev. G. J. Rogers as pastor. Superintendent Geo. E. Smith reported Sunday School in good shape. The school raised during the quarter \$15.30. President Kate Smith reported the King's Daughters and Sons as being busy. This organization raised \$8 and purchased a cooking stove for the parsonage. President Catherine Zilston reported Stewardesses as being awake. They have raised \$6.50. The Recording Steward reported \$58.90. Total receipts from all sources, \$88.50; paid pastor \$32.75; presiding elder, \$10.00. Our beloved elder did us good service while here.

Oakdale. J. D. McCain, Pastor.—This is a new work. We do not own any property here, but everything looks bright for the future. The Rev. P. W. Clark held his first quarterly conference on March 22, and preached a great sermon. He was pleased with what we have accomplished at this point. Paid him \$5.25.

Prof. J. H. Davis and Dr. Colman, of Lake Charles, were here last week, on business.

Mr. and Mrs. T. B. Mitchell are the proprietors of a large hotel at this place. Mr. Mitchell is one of the trustees of the church.

Rev. P. W. Clark and Rev. B. J. Reddix preached here April 1st.

Mr. George Holway, Mr. John Berlen and Mr. W. M. Richards are standing by the church. Mrs. McCain and Miss Lillian spent a few days last week in Bunkie, La., visiting the Rev. J. D. McCain. Mr. Ed. Locckett, from Beaumont, Texas, Mrs. Mary Williams, Mrs. Richardson, Mrs. Lillie Spears and Mrs. Whittington are faithful workers.

MISSISSIPPI

Gunnison. B. L. Roberts, Pastor.—The work here has shown signs of vast improvement along all lines. The quarterly meeting held April 6-7 was in-

deed pleasant and profitable. A passed through the parsonage and was highly appreciated by the mates. Paid this quarter to presiding elder \$4.03; pastor, \$33.20; total during the quarter, \$56.33.

Shellmound Circuit. C. W. R. Pastor.—Tuesday night was a night at Mount Nebo Methodist Episcopal Church. There was a pound per given by the members for the gift of the pastor, which was a success. Two hundred and fifty pounds of choice groceries were presented. The party was led by Bro. J. H. Holman, J. G. White and Holman, the stewards. Brother Holman presented the pounds gave the pastor a fine hat, also sum of \$3.50. Too much praise can be given the good people of Mount Nebo Church. The members of Mount Olive Baptist Church took part in the affair. The Rev. Mr. W. H. G. pastor of Minter City, was in midst recently and preached. This our first year in the Delta, but God's help we intend to succeed. \$76.00 was raised on Easter for benevolent causes. Our watchword is "ward."

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MOMUS—COMUS—PROTEUS Two Others Now Under Construction THE ANTILLES AND CREOLE

A five or ten days' trip of absolute rest, with cool breezes, no hot, sticky days, and with every convenience.

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ON SALE DAILY

E. P. TURNER,

General Passenger Agent, DALLAS, TEXAS.

West Point, F. J. Talbert, Pastor.—Our church at this point is in good condition. The people have shown that they are going to stand by me and carry out every plan successfully. They have purchased a new set of pews for the church. Our Sunday School is in good condition, with Miss Mary Johnson and Mr. G. M. Morgan as leaders. Thus we are looking forward to greater and better things this year.

Inda, G. W. Washington, Pastor.—I came to this place the first Sunday in April and found one member. I began my work at Inda, and found plenty to do outside of preaching. My congregation is growing at every service.

Pontotoc, J. C. McGee, Pastor.—Our new pastor has taken hold of the work at this place like a Trojan. Already he has built a beautiful little parsonage that the citizens of this place are as proud of as the membership, owing to its locality, but the souls of men have not been neglected and six members have been added to the church. On Easter we raised \$161.15. Two little girls, Memory Austin and Ora Bradford raised for their share in this rally the sum of \$8.00.

Vicksburg, L. H. Price, Pastor.—Wesley Chapel is yet alive spiritually and financially. The Sunday School and the church entered a contest Easter Sunday for the Sunday School banner. The pastor led the ten captains, who reported the following amounts: Mesdames M. Newton, \$4.75; Maggie Johnson, \$8.75; Ophelia Bolton, \$8; Clara Johnson, \$17.25; Emma Jackson, \$3.80; Mary Sampson, \$8.70; Ophelia Williams, \$12.45; Norah Winlock, \$10.85; Miss Alice Leggett, \$25.50 and Mrs. Hiram Moore, \$16.25; making a total for captains of \$116.30. Superintendent W. D. Perkins led the teachers of the Sunday School, who reported: G. W. Smith, \$7.15; Miss Sallie Kelley, \$6.25; J. D. Johnson, \$18.23; Miss J. B. Roundtree, \$2.67; Mrs. M. M. Johnson, \$10.36; Miss T. A. Johnson, \$13.10; Miss E. A. Johnson, \$5.40; A. Cambree, \$3.55; Miss M. E. Carter, \$12.15; Miss Mattie Kelley, \$35.70; total, \$114.56, making a grand total for Easter by the ten captains and the ten teachers of \$230.80. The Sunday School lost her banner by \$1.80. The ten teachers and captains worked like Trojans. May the Lord prosper our Sunday School as led by Superintendent W. D. Perkins, who is a hustler. We are now in revival.

King's Charge, A. Johnson, Pastor.—On the fifth of April, Dr. G. W. Smith, presiding elder, was present, as though the weather was very inclement the session of the first quarterly conference was well attended and was in every respect a very satisfactory meeting. The elder's address was helpful and encouraging and his sermon at night thrilled the hearts of his hearers. Collection this quarter \$12.22. Raised on Easter Sunday as an offering to Missions, \$5.00. Sister Lucinda Bird is a faithful worker in the church and a generous contributor.

At Life Boat Methodist Episcopal Church, the Rev. W. C. Weatherall, Pastor, the Easter service was carried out nicely by Mr. W. L. Loyd, superintendent of the Sunday School. This Sunday School is now in better condition than ever before, under the present superintendent. Our Committee on Finance did splendid work in making Easter a success. Sister Mahaly Whitfield, the oldest member of Life Boat, was also imbued with the Easter spirit, which was manifested by the raising of a nice sum of money for an Easter offering. Committee: Sisters Mahaly Whitfield, \$4.80; Eugenie J. Weatherall, \$7.10; Kittle Brooks, our

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Free to You and Every Sister Suffering From Woman's Ailments.
I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER"—116 explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickening and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address
MRS. M. SUMMERS, Box 176 - Notre Dame, Ind., U. S. A.

great worker, \$7.02; Cornelia McAlister, \$1.10; Fannie Loyd, \$0.65; Sunday School, \$3.70; total for all purposes, \$24.58. Our work is far in advance of last year and members are progressive.

Hazlehurst, R. L. Tate, Pastor.—Dr. W. W. Lucas, of Meridian, Miss., paid us a visit, was present at our Easter exercises and spoke instructively to the Sunday School. At night Dr. Lucas preached a short sermon and more than fifteen penitents came forward. The Doctor then made a timely lecture on our church at Natchez, after which a collection of \$2.00 was lifted for that cause. Dr. Lucas is a highly educated Christian gentleman and is welcome in our midst.

Edwards, S. H. Glenn, Pastor.—On the fourth Sunday in April we had a rally for the benefit of our church. The following clubs reported: Sisters Minnie Morgan and Fannie Washington, \$16.50; Ora Parks and Oecala Washington, \$11.25; Sallie McCay and Phella Brooks, \$10.10; Minnie Parks and Fannie Friger, \$16.00; Valma 50; Julia Baldwin and Mary Leonard, Washington and Beulah Baldwin, \$20.19.30; Mattie Parks and Missie McCurtis, \$15.40; Matilda More and Mary Nealley, \$6.00; Emma Greenwood and Ailey Smith, \$11.45; total collection for the day, \$142.05.

Aberdeen Circuit, W. C. Weatherall, Pastor.—Sister Kittle Brooks, president of the Ladies' Aid Society of the Life Boat Methodist Episcopal Church, on the Aberdeen Circuit, has done a great work for the church in raising money for the purchase of lamps and chairs for the choir stand to the amount of \$31.00. Sister Brooks is a splendid leader. May God bless her with many useful years. The church has never been in better condition than it is now. Our Easter was a success. Program carried out nicely by Superintendent W. L. Loyd, who is a loyal member and a true worker. The committees did excellent service. Sister Mahalia, the oldest member of Life Boat Church, who was never on a committee before, thought she could do something towards helping to raise money for Easter, collected \$4.80 Sister Kittle Brooks, who always does her

work well, raised \$7.02; Eugenia J. Weatherall, \$7.10; Cornelia McAlister, \$1.10; Fannie Loyd, 65 cents; public collection, \$3.70; total, \$27.58.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1093.

MISSOURI
Columbia, Joseph Gosling.—Our church is again in a prosperous condition. After an absence of sixteen years, Rev. G. B. Abbott, who built our church here, has returned to us again as pastor. Several have joined the church. Sunday, April 21, quarterly meeting. Dr. A. H. Higgs, presiding elder, preached three good sermons. Ninety-three persons communed. Collection, \$22.25.

MALARIA CAUSES LOSS OF APPETITE.
The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

TEXAS.
Brenham, W. E. Hutcherson, Pastor.—Brenham is still alive after a great downpour of the Holy Ghost, when the smoke had cleared away, we found out of 51 conversions we had 49 to join our church. On Saturday night, April 27, Bro. Thomas Veal presented the pastor a hat, shoes, shirt and several other articles. These were gifts from the converts. We are now preparing for a big rally on May 19.

Groesbeck, A. M. Mason, Pastor.—On April 6-7 was held the second quarterly conference by the Rev. J. H. Swann, presiding elder. The elder preached two excellent sermons. Raised for all causes \$150. Paid the elder in full. All departments of the church are at work. Our revival meeting was started last week. Now let the ministers come and help us. You are welcome.

HOOPING-COUGH or CROUP.

Roche's Herbal Embrocation

{ The Celebrated Effectual Cure Without Internal Medicines }

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received.—"Baroness Meltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vienna, 24th March, 1892." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 127 Queen Victoria St., London, Eng. All Druggists or E. F. OUGERA & Co., 90 Beekman St., N. Y.

HIGHER WAGES FOR NEGRO LABORERS

Powerful Labor Organization Will Protect Colored Workingmen and Women.

Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

TENNESSEE.
Sparta, I. S. Rucker.—The third quarterly meeting of Kynett Chapel was held by our beloved presiding elder, Rev. W. R. Smith, on Saturday and Sunday, April 20-21. The elder very carefully looked into every department of the church on Saturday and preached two very delightful sermons on Sunday. The charge is in a splendid condition both spiritually and financially. The church has just had \$75 worth of improvements done and much elated over the same. Everything bids fair for one of the greatest year's for success in the history of the church.

INQUIRY.
I wish to find my sister and two brothers who were sold at the beginning of the war. My sister's name was Martha, the names of my brothers Harrison and Andrew. My mother's name was Mary Manex. She was called by her master's name. Any information will be gladly received.
SARAH SIMMS.
Easley, S. C.

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Helps the Wagon up the Hill

The load seems lighter—Wagon and team wear longer—You make more money, and have more time to make money, when wheels are greased with

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—The longest wearing and most satisfactory lubricant in the world.

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Conference Notices

DISTRICT CONFERENCES.

District.	Place.	Date.
Waynesboro—Blackshear, Ga.		July 17
Huntsville—Conroe, Tex.		July 23
Knoxville—Russellville, Tenn.		July 24
Aberdeen—West Point, Miss.		July 24-28
Meridian—Meridian, Miss.		July 24-28
S. N. Orleans—Morgan City, La.		July 24-28
Lake Charles—New Iberia, La.		Aug. 7
Opeika—Wetumpka, Ala.		Aug. 7
Palestine—		Aug. 6-11
Huntsville—Center Grove, Ala.		Aug. 7-11
Monroe—Mt. Sual, La.		Aug. 14
Baton Rouge—Port Allen, La.		Aug. 14
Alexandria—Alexandria, La.		Aug. 21
Houston—Liberty, Tex.		Aug. 27-Sept. 2
Jacksonville—Jacksonville, Fla.		Sept. 11-15

CONVENTIONS.

Meridian—Hickory, Miss.	June 13-16
Pine Bluff—Altheimer, Ark.	June 20
Brookhaven—Summit, Miss.	June 27-30
Nashville—Tullahoma, Tenn.	Aug. 6-11
Pine Bluff—Marcho, Ark.	Aug. 21-25

PREACHERS' MEETING

on the Lake Charles District will convene at Gueydan, Thursday, May 9, at 3:30 p. m. All pastors are requested to be present. Come, and let us make the wheels go round.—B. J. Reddix, President.

SHUBUTA DISTRICT.

Dear Brethren—Don't let us fall behind in our missionary collections. Enterprise, Miss., is the only church we have in first class line.—J. B. Brooks.

DISTRICT CONVENTION.

The joint Convention of Epworth League, Sunday School and Woman's Home Missionary Society will be held in Wesley Chapel Methodist Episcopal Church, Hickory, Miss., June 13-16. (Note change of date.)—W. H. Smith, First Vice-president.

THE DISTRICT CONVENTION

of the Woman's Home Missionary Society (Pine Bluff District, Little Rock Conference) will convene at Altheimer, Ark., June 20. We expect the president and secretary of each auxiliary on the district to be present with reports of all work done since July. The assessments are very light. Please come up with the whole amount. If you have not raised your money and sent it to the treasurer, please do so at once, and come to the convention with full reports. We hope each pastor will assist in raising this money.

M. S. McDonald, Dist. Pres.,
E. Higgins, Dist. Sec.

ANNEX DAY.

The presiding elder and every minister on the Monroe District desires me to say through these columns that the Monroe District will answer the roll call on May 25th with every dollar of her apportionment (\$225) for the New Orleans University Annex.—W. J. M. Price, Secretary to the Annex Committee.

CENTRAL ALABAMA AND MOBILE ANNUAL CONFERENCES.

To Presiding Elders and Pastors: Dear Brethren—Please tell the people that all railroads entering Birmingham, Ala., will sell excursion rates on

the certificate plant to our Commencement Friday, May 17 to Wednesday, May 22. Urge our people to come in large numbers. We need the special collection voted the college by each conference and shall have a roll call for it. We must plan for the erection of a new building and begin work on the same at once to accommodate our students another year. We need to perfect the organization of our Trustee Board. Yours for church education, WM. R. A. PALMER, President. Central Alabama College, Mason City, at Birmingham, Ala., R. F. D. No. 2.

WAYNESBORO DISTRICT. THIRD ROUND.

Augusta, St. Mark, June 9-10; Augusta Mission, 9-11; Waynesboro, 16-18; Rocky Ford, 22-23; Woodcliff and Sharp, 24; Millen, 29-30; Wadley, July 2; Summit, 6-7; Waynesboro Circuit, S. P. Bryant, 6-7; Herndon, J. H. Grant, 6-7; Bascom, 13-14; Asbury, 20-21; Sylvania, 27-28; Statesboro, August 3-4; Charlestown, 10-11; Hagan, 17-18; Dublin, 19-20; Pulaski, 24-25. The District Conference will convene at Asbury Church in Burke County, Ga., on Wednesday night, July 17. Delegates and visitors will come to Thomas' Station on afternoon and evening trains Wednesday, July 17th, where they will be met by conveyances, as it is three miles from the station to the church. Pastors will please bring with them the amount collected for Foreign Missions as Dr. G. G. Logan, the Field Agent, will be with us, and give vouchers for the same. Also please remember that the roll of the charges will be called for a donation on the parsonage debt at Augusta.—James Jackson, P. E.

KNOXVILLE DISTRICT. THIRD ROUND.

Newport, May 11-12; Jefferson City, 18-19; Russellville, 25-26; Byington, June 1-2; Clinton and Coal Creek, June 8-9; LaFollette, 15-16; Harriman and Kingston, 22-23; Tazewell, 26-27; Knoxville, Vine Avenue, 28-30; Knoxville, Senev Chapel, 29-30; Tate Springs, July 5-7; Morristown, 6-7; Greenville, 13-14; Warrensburg, 20-21. The District Conference will meet Wednesday, 9 a. m., July 24th, at Russellville, Tenn., on the Southern Railway. Brethren—Be ready to report the larger part of your benevolent collection at the District Conference. Let the Children's Day services be held in every church. Get the programs in good time. Let the children of our church have one day in the year. Get the SOUTHWESTERN CHRISTIAN ADVOCATE in the homes of our people. Let us pray for each other.—W. A. Weber, P. E.

PINE BLUFF DISTRICT. SECOND ROUND.

Helena Sta., May 29-30; Helena Circuit, 30; Marvel Circuit, June 1-2; Clarendon Station, 8-9; Damon Sta., 13-14; Dumas and McElwee, 15-16; McGehee Sta., 18; Luna and Eudora, 22-23; Warren and Johnsonville, 29-30; Dermott, July 6-7; Morrell and Crossett, 7-8; Wilmot and Sunshine, 10-11; Mabecka, 13-14; Tamo and Star City, 17-18; Ladd, 20-21; Princeton, 25; Fordyce and Long Branch, 27-28; New Edinburgh, August 3-4; Humphrey and Stuttgart, 7; Altheimer, 10-11; St. Mark, 14-15; St. James, 18-19. Brethren—On the first round we were planning for the year and your work showed up splendidly for a beginning. Rush your benevolences and get them out of the way. Plan for a successful Children's Day June 9th. On the 20-22 of June there will be a District

Nursing Mothers and Over-burdened Women

In all stations of life, whose vigor and vitality may have been undermined and broken-down by over-work, exacting social duties, the too frequent bearing of children, or other causes, will find in Dr. Pierce's Favorite Prescription the most potent, invigorating restorative strength-giver ever devised for their special benefit. Nursing mothers will find it especially valuable in sustaining their strength and promoting an abundant nourishment for the child. Expectant mothers too will find it a priceless aid to prepare the system for baby's coming and rendering the ordeal comparatively painless. It can do no harm in any state, or condition of the female system.

Delicate, nervous, weak women, who suffer from frequent headaches, back-ache, dragging-down distress low down in the abdomen, or from painful or irregular monthly periods, gnawing or distressed sensation in stomach, dizzy or faint spells, see imaginary specks or spots floating before eyes, have disagreeable, pelvic catarrhal drain, prolapsus, anteversion or retroversion or other displacements of womanly organs from weakness of parts will, whether they experience many or only a few of the above symptoms, find relief and a permanent cure by using faithfully and fairly persistently Dr. Pierce's Favorite Prescription.

This world-famed specific for woman's weaknesses and peculiar ailments is a pure glyceric extract of the choicest native medicinal roots without a drop of alcohol in its make-up. All its ingredients printed in plain English on its bottle-wrapper and attested under oath. Dr. Pierce thus invites the fullest investigation of his formula knowing that it will be found to contain only the best agents known to the most advanced medical science of all the different schools of practice for the cure of woman's peculiar weaknesses and ailments.

If you want to know more about the composition and professional endorsement of the "Favorite Prescription," send postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for his free booklet treating of same.

You can't afford to accept as a substitute for this remedy of known composition a secret nostrum of unknown composition. Don't do it.

Woman's Home Missionary Society meeting at Altheimer. Let every one be present with their money, and, above all, don't forget the SOUTHWESTERN. Get subscribers. The Sunday School and Epworth League convention meets at Marvel Circuit, August 25. Prepare now for this meeting. Collect your money for roll call at Philander Smith College, May 15. Don't fall through. Let every man on the District bring or send to Dr. Cox his money. I am depending on you. Pray for the Holy Spirit to be in all of our work.—S. McDonald, P. E.

HUNTSVILLE DISTRICT. THIRD ROUND.

Willis, June 1-2; Colmesneil, 1-2; Dodge, 8-9; Lovelady, 15-16; Spring, 22-23; Livingston, 29-30; Corrigan, July 6-7; Joserand, 13-14; Camilla, 20-21; Conroe, 23-30; Prairie Plains, August 3-4; Huntsville Circuit, 10-11; Huntsville Station, 20-21; Jasper, 29-31. Brethren—Get Children's Day programs at once. Make that a great day, June 9. The District Conference, Sunday School Institute and Epworth League Convention convenes at Conroe, Texas, July 23. Reduced rates, July 22 and 23. One and on-third fare.—W. A. Fortson.

JACKSONVILLE DISTRICT. THIRD ROUND.

King's Ferry and Crandall, June 22-23; Switzerland and Remington, 27-28; Hibernia and Green Cove Springs, 29-30; Cosmo and May Port, July 6-7; Lone Star and Pottsburg, 5-7; Fernandina, Trinity, 12-14; South Fernandina and Franklinton, 13-14; McClenney and Sanderson, 17-18; Jacksonville, Ebenezer, 19-21; East Jacksonville, New Zion, 20-21; Jacksonville, People's Chapel, 25-28; Jacksonville, St. Joseph, 26-28; West Jacksonville, Bailey Chapel, August 3-4; South Jacksonville, Phillip Chapel, 2-4; South Jacksonville, Wrightsville, 9-11; South

Jacksonville, Simpson Chapel, 16; Crescent City, Miss., 20-21; Haskins and Colee, 21-22; Palatka and East Palatka, 23-25; St. Augustine, Aug. 1 and September 1. Brethren—As pastors, you know the amounts you are to raise for the benevolences this year. Let us all do our best for the Master's cause. Our District Conference, worth League and Sunday School Convention will meet Wednesday, September 11 to 15, in St. Joseph Methodist Episcopal Church at Jacksonville. Have all the delegates present with good reports. If possible report the quarters at least of the collection. The committee will send out the programs in due time. The convention will hold sessions each afternoon and take part in the night's services.—S. Todd, P. E.

MALARIA MAKES PALE SICKLY CHILDREN.

The Old Standard Grove's Tasteless Compound drives out malaria and builds up system. Sold by all dealers for 27 years. Price 50 cents.

CHURCH RALLY.

May 31 and June 1-2 have been aside as Rally Days for the purpose of raising money to build a Methodist Episcopal Church in Runge, Tex. We are planning to raise \$125 in the rally and proceed to build at once. The need of a Methodist Episcopal Church here is self-explanatory. Appeal to the public and our sister churches to help us in our struggle. Our members have pledged \$5 each, and our pastor, Rev. J. E. Eusan, \$10. We are small in membership, but large in faith. We believe by working together that ere long Runge will have a church that Methodism will be proud of. Our pastor is sacrificing and tiring in his efforts. He plans and works slowly but surely. He is indeed a safe leader and a good shepherd.—E. L. Washington, Trustee and Secretary.

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Bayou Sara Accd..4:00 p. m. 9:40 a. m.
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JOHN A. SCOTT,
Asst. Gen. Pass. Agent, Memphis.

They Live in Our Memory

PHILLIPS—On April 17, 1907, Mrs. Fannie Phillips, wife of the Rev. T. P. Phillips, a pastor of the Birmingham District, Central Alabama Conference, died suddenly of heart failure, and after a painful operation. But while her death was sudden, it did not come upon her without due preparation, for she frequently spoke of it as probable under the knife, yet said that she did not fear the sting of death. She was in every way a most estimable wife and affectionate mother. Her moral life was heightened and her Christian character was exemplary in a high degree. She was in every respect a model Methodist preacher's wife, knowing how to conduct the parsonage and help her husband in his ministerial labors. The funeral took place at the African Methodist Episcopal Church on account of the remoteness of her husband's church at North Birmingham. Presiding Elder Rev. W. H. Nelson had charge of the funeral and called upon Revs. Wm. Coleman, Wm. Lee-wood, T. H. Ham, of the Methodist Episcopal Church to speak, and Revs. T. B. Moore of the Baptist and C. A. Mosely of the African Methodist Episcopal Church. Rev. W. H. Nelson briefly reviewed the sister's life work. There were also seated near the altar the Revs. J. L. Carr, Wm. Storrs, E. B. McCauley, A. Callahan of the Methodist Episcopal Church, and many other pastors of the city and of other churches. The deceased leaves her husband and four children to mourn, but Heaven gains by their great loss.

SMITH—On April 3, 1907, Morgan Smith, one of the first members of the Sweet Home Methodist Episcopal Church of Gadsden, Ala., died. He was loved by the entire community. The funeral was conducted by the Rev. Israel Townsend and the Rev. Mr. Goodson of Oxford.

WATKINS—Harris Watkins, of Polk, Ark., a true friend to the Methodist Episcopal Church, died April 3, 1907. Mr. Watkins was a trustee of Kaine Creek Church. Funeral was attended by the Rev. R. B. Fagan.

OLIVER—Robert Oliver, an old member of Shiloh Methodist Church of Rosedale, La., died April 10, 1907. A son survives him. The funeral service was conducted by the Rev. J. L. Augustus, of Hartzell Chapel, and the Rev. Mr. Gatlin of Rising Star Baptist Church.—Edward W. Jackson.

JAMES—Cora James, a faithful member of the Booneville Methodist Episcopal Church, after three weeks' suffering passed away. The funeral was conducted by the Rev. M. P. Franklin, assisted by the Rev. W. Amans.

BERRY—Joseph Berry, of Beaver Dam, Ky., died April 14, 1907. He had been a member of the church for twenty years. He leaves a wife, four sons and twelve grandchildren.—P. J. Smith, pastor.

MADDOX—Ada Maddox, daughter of the Rev. W. A. Hill of the Savannah Conference, died March 30, 1907. She was a faithful member of the church and had great trust in God, which enabled her to bear her sickness without murmuring.—Missie Hill.

KIMBLE—Alberta, the daughter of Rev. S. P. Kimble, died March 24, 1907. The funeral was conducted by the Rev. Mr. Wims at Fairview Church, Pine Log, Ga.

WRAOOS—Cleveland Wraggs died March 29, 1907, at the age of twenty-

five years. He was a member of one of the best families in Winona, Miss.

WADLINGTON—Mary Wadlington died April 12, 1907, at Winona, Miss. She was a faithful little member of Haven Chapel. Age, sixteen years.

BRAELEG—Mr. Braeleg, of Laurel, Miss., passed away March 20, 1907. He was a consistent Christian for more than seventy-five years. The funeral was conducted by the Revs. A. H. Evans and Cain.

HALL—Mary Ann Hall, born in 1826 in South Carolina, died March 26, 1907, at West Point, Miss. Tho in the days of slavery she was persecuted on account of her religion, she remained true to her God.—J. I. Garrett.

WILLIAMS—On April 2, 1907, occurred the death of Laurence, the son of Mrs. Mary Williams, of Fordoché, La.—J. Watson.

PARSMUNES—Jane Parsmunes, a member of Mt. Nebo Methodist Church, of Bastrop, La., died April 7, 1907. She was born in Holmes county, Alabama, in 1827. The Rev. C. L. Angram officiated.

ROGERS—Mary Rogers, a member of New Prospect Methodist Episcopal Church of Starkville, Miss., departed this life April 8, 1907, at the age of eighty-six.—D. L. Tubbs, pastor.

BUTLER—At Bonita, La., on March 28, 1907, Sarah Butler passed peacefully away.—E. L. Powell, pastor.

SMITH—On March 15, 1907, Sister Schott Smith died at the age of sixty-seven. She leaves a sister, a daughter and ten grandchildren. The funeral was conducted by the pastor, Rev. A. H. Evans.

ANDERSON—Vident Anderson, a member of Mt. Leva Methodist Church, died March 3, 1907. Her husband and eight children survive her.—James Jordan, Pastor.

BUTLER—Maggie Butler, a member of Little Rock Church, of Bridgeville, Miss., died March 28, 1907. She was a faithful and dutiful member of the church.—R. H. Patton, Pastor.

CUMBEST—F. Cumbest, for thirty-two years a member of Mt. Olive Methodist Church, of Rose Hill, Miss., died April 7, 1907, at his post. The funeral was conducted by the Rev. A. B. Britton, pastor of Mt. Olive, assisted by Revs. R. B. Anderson and Wm. Sims.

McFELD—On March 24, 1907, Eliza McFeld, a faithful member of St. James Methodist Episcopal Church, fell asleep in Jesus after several months of illness. She was a regular attendant on all means of grace, and she often said that when she left this world she wanted to sleep in the arms of Jesus. This she did. The church loses a good and faithful member and a Christian. She leaves three children to mourn their loss.—S. Jossel, Pastor.

BRAXTON—Richard Braxton, one of the founders of St. James Methodist Episcopal Church, of Central, La., fell asleep in Jesus, March 31, 1907. He had dressed to attend the early morning service, and while waiting for his people to get ready slipped away. He leaves a host of children and grandchildren. He was sixty-eight years of age and was for forty-two years a member of the church.—M. C. Harrison.

RUSSELL—It is with regret that we write of the death of a very dear young friend, Mrs. Rosa Rainey Russell, who died Thursday morning, April 4, 1907, aged twenty years, four months and ten days. She was a very quiet, modest young woman, much loved by all who knew her. Her death brought much sadness to her home. Her departure was peaceful and full of encouragement for all who claim to

be children of the King. The above is just a part of the living testimony in which she expressed great joy in being a child of the King.—Emma F. Scott.

THE MAY MAGAZINES

THE DELINEATOR.

"When a Girl Graduates," by Helen Berkeley-Loyd. Timely suggestions fully illustrated, for the graduation gowns soon to be needed by girls of various ages.

"Up to Date Hats for All Occasions," with sketches by Carl Kleinschmidt from original models.

"The Dress of Paris," by Edouard La Fontaine.

"Making Ready for the Summer Outing," by Helen Berkeley-Loyd.

SPECIAL ARTICLES.

"Homes Without Housekeeping," by Charlotte Perkins Gilman. A practical plan by which the working woman can have a home of her own.

"Exit," by George Henry Payne. A humorous account of exits made by famous actors.

"Soaring and Paying Cash," by Lida A Churchill.

"What Women Want in Men," by Belle Squire.

"The Care of the Woman," by Anna M. Galbraith, M. D. In this article on "The Hair," Dr. Galbraith gives advice which no woman—nor man—can afford to be without.

"Being Your Own Gardener," by W. C. Burgess.

FICTION.

"Fraulein Schmidt and Mr. Anstruther" (Serial), by the author of "Elizabeth and Her German Garden," illustrated by George Gibbs.

"The Chauffeur and the Chaperon" (Serial), by C. N. and A. M. Williamson. Illustrated by Karl Anderson.

"Little Miss Devoe," by Philip Ver-rill Mighels.

"One Plus One Equals Five Millions." A love story by Mrs. Jacques Futelle.

"The False Friend." A plantation story by Grace MacGowan Cooke.

"The Marriage of Pearl Marguerite." A humorous story by Lillian Bell.

THE NEW ENGLAND MAGAZINE.

The May number starts off with a monograph on that stout old New Hampshire warrior, Ex-Senator William E. Chandler, head of the Spanish Treaty Claims Commission, by David S. Barry.

G. Stanley Hall, President of Clark University, bitterly arraigns the American teaching methods and compares them unfavorably with those of the Germans in a vigorous and informative article, entitled, "The German Teacher TEACHES."

"A Day in Howell's Boy-Town" is the story of a visit to Hamilton, O., made famous by being the birth-place of William D. Howells.

In "Nineteenth Century Journalism," Mr. E. H. Clement tells in a charming way the story of a past generation of Bostonians and pays a glowing tribute to the work of the late William Morris Hunt, and tells of the rise of his "school."

"Houston, Texas, an Inland Seaport," is Frank Putnam's first of the series on the marvelous growth and advancement of the Southwest in general, and Texas in particular.

The number has much strong fiction headed by Holman Day's "Old King Spruce" serial, much bright verse and the usual departments.

THE CENTURY.

The frontispiece of the May Cen-

United for Life

KIRKSEY-PULLER—Mr. Charles Kirksey, of Tupelo, Miss., and Miss Nettie Puller, of Corinth, Miss., on the 17th of April, 1907. It was a beautiful affair; the church was a place of much attraction because of the decorations. A packed house witnessed the marriage. They left on the 18th for Tupelo, their future home. J. M. Thompson, pastor, officiated.

VESCHER-ALEXANDER—At Wesley Methodist Episcopal Church, Pineville, La., April 28, 1907, Mr. Adolph Vescher and Miss Dasie Alexander, J. C. Brown officiating.

JOHNSON-HENDERSON—Mr. Sylvester Johnson and Miss Nannie Henderson, April 17, 1907, at Port Allen, La., G. A. Payne, pastor, officiating.

BARNES-JOHNSON—Mr. Charley Barnes and Miss Nettie Johnson, of Lottic, La., April 18, 1907. Among the many friends that were present was Mr. Green (white), who has just given us a piece of land on which to build a new church at Lottic. J. Tutson, pastor, officiated.

JONES-AMBROSE—There was a very interesting marriage ceremony solemnized at St. Paul Methodist Episcopal Church, at Bay St. Louis, Miss., Wednesday, April 24, 1907. Mrs. C. J. Ambrose and Mr. Caesar Jones. Mr. Jones has passed his eightieth year. He is a member of the A. M. E. Church here, while Mrs. Ambrose's membership still rests in one of the Baptist churches of New Orleans. Rev. J. E. Holmes, pastor, officiated.

ELLIS-McCULLOCH—Sunday morning promptly at 10 o'clock Rev. J. H. Ellis and Miss Luia McCulloch were happily united in the holy bonds of wedlock. Rev. James N. Wallace solemnized the marriage. A few friends gathered at the beautiful and spacious residence of Prof. J. B. McCulloch, 551 North 7th street, Muskogee, I. T. At 1 o'clock a table that literally groaned under the tremendous weight of the delicacies of the season was set before the guests. No expense was spared in preparing this beautiful dinner in honor of the bride and groom. The Rev. J. H. Ellis is a prominent insurance agent in our city and hails from one of the best families in Little Rock, Ark. His bride is the favorite daughter of one of the foremost families in our fair city.

tury is a reproduction in color of Sigismund de Ivanowski's "The Lorna Doone" whose beauty and charm have survived the forty years since Blackmore's novel was published.

The Professor of Experimental Psychology and Director of the Psychological Laboratory at Johns Hopkins University, George M. Stratton, has written for the May Century an article of timely interest on "Railway Disasters at Night," arguing the psychological need of revising our present systems of signals.

Publication will begin in the May Century of a series of articles on "Lincoln in the Telegraph Office," giving intimate glimpses of the War Department telegraph office, where, during the Civil War the President spent more of his waking hours than in any other place except the White House, by David Homer Bates, manager of the War Department telegraph office and cipher-operator, 1861-1866.

Southwestern Christian Advocate

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

The Rev. W. H. Brooks, D. D., of the New York Conference, heads the Honor Roll this week. His great rally on "Southwestern Day," at St. Mark's, will result in more than fifty annual subscribers for the SOUTHWESTERN. This is worthy of great commendation. Suppose 1,000 loyal pastors would appoint a special day—say the 26th of May—for the SOUTHWESTERN, and would begin to send in names now, what great things would be accomplished for the church and the paper! The presiding elders were active this week and furnished three names for the Honor Roll.

APRIL 29—MAY 4.

ATLANTA AND SAVANNAH—By F. R. Bridges, Jane Morgan; by E. J. Knight, J. A. Johns; John Jackson.

CENTRAL ALABAMA AND MOBILE—By E. Mixon, H. H. Johnson.

CENTRAL MISSOURI—By J. D. Evans, N. Y. Goodrich; by R. E. Gillum, Samuel McDuffy; Sandy Morgan.

DELAWARE—By C. E. Hemsley, W. E. Miller, Jno. A. Fasset, Isaac B. Henry.

FLORIDA—T. F. Page; E. H. Harrell.
LEXINGTON—By R. A. Crolley, Lottie Kay; J. C. Carson.

LITTLE ROCK—Susie Pettigrew.

LOUISIANA—By D. G. Taylor, Joseph August; by J. J. Obee, Steve Edwards; by A. J. Smith, B. E. McLong; by T. J. Johnson, Henrietta Hardin; by D. S. Smith, Caesar Connix; by J. W. Turner, W. A. Christy; Mr. Johnson; N. B. Viville; by O. J. Harvey, J. R. Simpson, S. H. Kinchen; A. Crowell; J. R. Scott; by D. Harrison, Madison Brown; by F. S. Brown, E. P. Daniels; Kate Ridgely.

MISSISSIPPI AND UPPER—By F. H. Henry, H. Cutts; by W. H. Smith, N. Berry; by E. H. Langston, Esther Strong; Wm. Stewart; by P. H. Davis, Dora Ormond, J. H. Fitzhugh; by R. N. Jones, M. B. Wells, Nelson Broadnax, W. D. Deflanders; by E. A. Boyd, H. H. May; by J. E. Coleman, Jane Courtney; by H. J. Jordan, M. C. Tucker; by J. M. Thompson, Hester Sprangling; Hettie Hall; R. B. Pruett.

NEW YORK—By W. H. Brooks, fourteen annual subscribers.

NORTH CAROLINA—By N. D. Shambourger, J. Sullivan; by S. McDonald, W. Hills; by R. J. Shipp, J. W. Sherrill; by Robt. Smith, C. N. Calnes, L. B. Frees.

SOUTH CAROLINA—Jas. E. Jenkins; by J. B. Taylor, J. C. Stewart.

TENNESSEE AND EAST—H. M. Whitson; by W. A. Webber, Maria Wilkins, Peter Easley, J. W. Jackson, Lizzie Burns; R. O. Speers.

TEXAS AND WEST—O. H. Lavender; by H. H. Qualls, C. B. Balty; Mrs.

Sarah Finley; by Moses Smith, Isaac Wright; by J. O. Williams, Isabelle Roeton, W. M. Chism; W. M. Vaughn, Lillie Taylor; by J. F. Barnes, Joseph Wadkins.

WASHINGTON—Jas. F. Simmons; Wm. Clements.

MISCELLANEOUS—Joel Young.

HONOR ROLL.

W. H. Brooks.
J. O. Williams.
W. A. Webber.
C. E. Hemsley.
R. N. Jones.

Crescent City Notes

NEW ORLEANS UNIVERSITY.

Hundreds of people are awaiting the outcome of Annex Rally Sunday, May 12. The work of that day in the Methodist Episcopal Churches of Louisiana will affect the destinies of generations of people yet unborn. The interest on every hand is intense; the issues are far-reaching. The reports from that day's work will be heralded throughout the church and will be known in all the churches. Every man must do his full duty. The President of the University will not be able to carry out all his plans unless \$1,500 are collected on Rally Day. Let every pastor report his collection and send post-office order to the full amount of same not later than Tuesday, May 14. During the Commencement Day exercises, May 21, the name of every district and every pastor will be called. Be sure to be present, but send your collection on ahead of you. The University expects every man to do his duty.

FREDERIC H. KNIGHT, President.

PLEASANT PLAINS.—On Sunday, April 28th, at 11 a. m., the Dewey Social Club turned out in a body and an able sermon was delivered before this organization by the Rev. Wm. Harrell pastor. The Rev. A. L. Scott preached at night. A large and appreciative audience was present. Collection for the day, \$16.00.

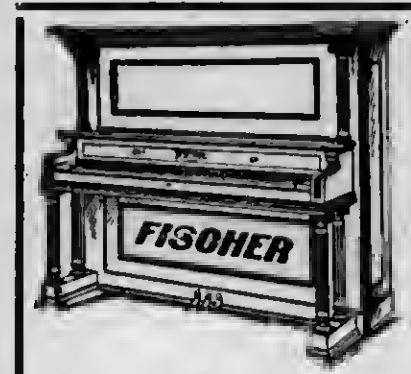
CITY MISSION.—Our rally on the 28th of April was very successful. We raised \$10.00. It was quite a disappointment not to have a single city pastor with us. Brethren, we will continue the rally on the fourth Sunday, and will expect that you and your members be present. I take this method to thank Rev. C. W. Reeves and his loyal members for the sum of \$3.00. Brother Reeves promises to stand by me in this great work.

—A. Robinson, pastor.

BOYNTON CHURCH.—Sunday, May 5, Miss Nancy Bruden was baptized by immersion and received into this church. One convert—Mrs. Daisy Henderson—on May 2nd. Miss Ida Carter and Master A. Carter are yet to be baptized. Boynton Methodist Episcopal Church was the recipient of a much-needed pulpit Bible, presented it Sunday, May 5th, by the Lily of the Valley Circle. Officers: Mr. A. Johnson, president; Mrs. S. Fields, recording secretary; Miss I. Carter, financial secretary; Mrs. A. Johnson, treasurer; Mr. G. W. Sumner, chaplain. The presentation speech was responded to by the pastor, the Rev. Jno. A. Lindsay.

Thomas R. and Master Harold, the Misses Ethel and Alice Griffin, of South Berkeley, Calif., are visiting relatives and friends in the Crescent

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Doings of the Workmen MISSISSIPPI.

West Jackson, W. O. Oates, Pastor.—Quite a surprise was given the pastor on Thursday morning at 9 a. m. A committee of eight men met and putting their hearts and heads together, rented three acres of land, broke it up, planted it in corn and turned the same over to the use of the pastor. The following brethren were present: Willie Larey, president; James Colman, James Larey, E. Gooden, E. Cook, N. Vaughn, A. L. Gooden and H. Colman. We had a splendid service on Easter. The church is on the uplift. I hope to

have all missionary monies in hand by the District Conference. We were at both churches on Sunday. Collections: Mt. Pleasant, \$7; West Jackson, \$13.55; total, \$20.55.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

WEST TEXAS CONFERENCE.

GROESBECK, TEXAS, S. M. Mason, Pastor.—Easter was observed by all. The Sunday school was at its best. It was indeed a glorious day. Collection, \$12.

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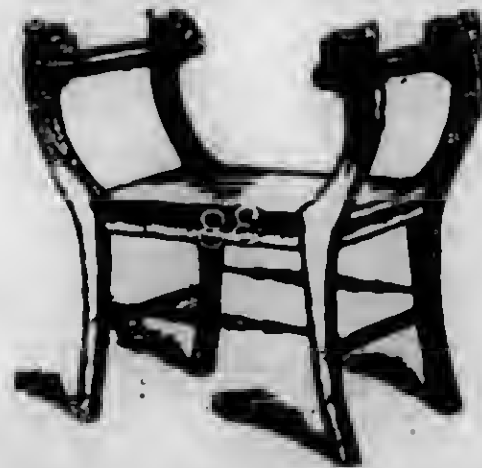
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Southwestern Christian Advocate



ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 16, 1907

Vol. 41 No. 20

It is estimated that 12,000, or 23 per cent., of the Utah branch of the Mormon Compact (Church) live in polygamous cohabitation, and still there are Senators who eloquently affirm that polygamy is dead.

Indiana gave the country last week an example of an American mob, which is always senseless, brutal and blood-thirsty, whether in the North or in the South. Lest we forget, Greensburgh, Indiana, adds its name to the column of the Negro hater.

The Democratic party carried Baltimore, Md., in a recent election; the reason assigned is that the Negro vote bolted the Republican party as a protest against President Roosevelt's action in the Brownsville affair. At that rate the 50,000 Negro voters in Ohio will demand at least a respectful hearing.

Yale University graduated in the years 1897-1902, 2,243 young men, 29.4 per cent. of whom took up the practice of law while the doctors and preachers break the honors about even at a little over 8 per cent., the doctors leading by a very small fraction. Of the more than two thousand all are at work, unless there be a very small percentage included in the 3 per cent. put down as miscellaneous.

Some sort of Federal control of railroads and telegraph is inevitable in spite of all that may be said about the centralization of power and state rights. A letter by Judge E. H. Farrar of this city was made public recently in harmony with the wishes of President Roosevelt. In this letter Judge Farrar favors the complete control of all railroad lines. It is significant that the railroad magnates are falling into line and favoring the federal supervision of railroads.

Prejudice is common; race prejudice is not unusual, but he is to be pitied who proclaims his prejudice because he is prejudiced. Such an individual, to the mind of a clear thinking person is a small article. He who is prejudiced ought to be borne with, but he should open his eyes and seek the truth. He is a man to be admired who, having been born under circumstances which gave him as an inheritance certain prejudices, strives manfully for a clear vision of what is right and seeing the right is man enough to face the popular view, if need be, and stand out to the revelation of truth. To study so that he may overcome his provincialism and act in harmony with the purpose of God is the duty of every man. 'Tis folly and unwarranted for a man to adhere to any school of thought, political, sociological or theological, simply because it is a time-worn institution and he adheres to it because of its tradition and is prejudiced in its favor. This is also true of people who hold to certain institutions or principles. It is revolting to the vigorous thinking person to see individuals going along with their prejudices, wrapped, as it were, and carefully guarded as though they were a sacred heritage to be preserved and sent down to generations yet unborn as heirlooms.

AMEND THE CONSTITUTION

The first National Republican convention which met in Philadelphia, in 1856 in its platform referred to slavery and polygamy as "twin relics of barbarism." If slavery was inhuman and contrary to the principles of a common brotherhood, polygamy is loathsome, destructive of morals and an enemy to family life and the perpetuity of our national government. Mormonism is the foster mother of polygamy. Since Brigham Young went West in 1847 and proclaimed plural marriages as a divine right, to this day Mormonism has fed fat on a doctrine that is at once opposed to the best interests of society and state.

The recent case of Senator Reed Smoot is too fresh in the minds of our readers to furnish an occasion for the rehearsal of the details. In this investigation which covered a period of more than two years, Senator Julius C. Burrows from Michigan did the country a patriotic service. But the country is not satisfied with the outcome of that investigation, neither is Senator Burrows. We shall never forget the experiences of that hour as we sat in the gallery of the senate chamber and listened to the addresses and finally the vote on the seating of Reed Smoot—the vote was by aye and no on the following resolution:

"Resolved, That Reed Smoot is not entitled to a seat as a senator of the United States from the state of Utah." When the names of some senators, whose religious profession and church affiliation would have warranted their emancipation from the party whip and political necessity, were called they voted "no," but their voices weak and muffled and half-choked betrayed the lack of whole-heartedness. They were not voting their personal convictions; they were obedient to a higher (?) power—a political machine. The country is not satisfied. The battle is on. The flag of the home's honor and protection will not be furled until Brigham Young's followers renounce in practice and precept this loathsome doctrine of polygamy. Nor will mercy or sympathy be shown Reed Smoot and his ilk who aid by silence and co-operation this crime.

Senator Burrows contributes an illuminating article to the recent issue of the *Independent* on "Another Constitutional Amendment Necessary," in which he assigns reasons and proposes an amendment to the constitution of the United States which should declare that:

"Neither polygamy or polygamous cohabitation shall exist within the United States or any place subject to their jurisdiction."

Utah was admitted to the Union in 1896 under the pledge that "there shall be no union of church and state, nor shall any church dominate the state or interfere with its functions," and that "Polygamous or plural marriages are forever prohibited." The senate committee on Privileges and Elections not only alleged that polygamy had been practiced since the admission of Utah as a state but concluded its report with this statement, which has never been squarely met even by those who defended Mr. Smoot:

"The said First Presidency and Twelve Apostles do now and for a long time past have controlled the

political affairs of the state of Utah, and have thus brought about in said state a practical union of church and state, contrary to the constitution of the said state of Utah and contrary to the constitution of the United States, and that said Reed Smoot comes here, not as the accredited representative of the state of Utah in the senate of the United States, but as the choice of the hierarchy which controls the church and has usurped the functions of the state."

This is a grave charge and would not be tolerated were the Mormon church allied with the Democratic party and the Republican party retained its present strength. Political necessity would operate then in favor of public morals and decency.

But the main charge against the Mormon compact is that it fosters polygamy—not only has Utah felt the filthy hand of polygamy but the adjacent states. In 1905 in the territory of Arizona there were sixteen convictions under the Edmonds law for unlawful cohabitation, while during the same year there were thirty-one convictions in New Mexico, the majority of these cases being for polygamous cohabitation. The evil must be wiped out. There must be no compromise. It appears that the only adequate way to meet polygamy is to meet it as was its "twin relic of barbarism" slavery, by an amendment to the constitution. We hope Senator Burrows will continue his fight and rest not until a clear and definite amendment to the Federal constitution settles forever the doom of polygamy. In the meantime it is the duty of religious, moral and civic forces in every way by creating wholesome sentiment to uphold the hands of Senator Burrows.

THE KINGDOM FIRST

The dominant motive of every man should be to obey the King of Kings in the words of his mouth and in the meditation of his heart as well. This is God's world and in spite of ourselves, conscious individual existence tho we be, we are but the creatures of Him who made all things. Those who are not in His service are pilgrims and aliens of the commonwealth of Israel. The normal man is a Christian, and he who is without the pale of the sacred and beneficent influence of the Man of Galilee is abnormal in his motive life and spiritual atmosphere.

Christ in that remarkable sermon delivered on the Mount urges that we seek first the kingdom of God and His righteousness. He is mindful in this exhortation of the intense and inviting allurements of the commercial and professional life. He knew well of the offices to be filled in our state and national government; He was conscious of our duties as citizens in the earthly kingdoms and of our vital relations to our families, but in the face of these and in spite of them he reckons that the chief and dominant motive of a man's life should be the seeking of the kingdom. Hence He urges in that splendid sermon first the kingdom and gives several reasons therefor. We cannot lead the dual life in our service of God. We cannot lead a dual life successfully and profitably in any service. Nor should we put the gain of worldly goods ahead of

(Continued on page 8.)

Indications of Growth in Liberia, Africa

By Bishop Scott

This is indeed a historic year with our Methodism in Liberia. In 1883 missionary operations were formally begun and the conference was organized the next year on the 10th of January. The Rev. Rufus Spaulding presided at this session and the Rev. R. Harvey was secretary. Such was the beginning; but it was twenty years before any Episcopal representative of the church appeared on the scene. This was Bishop Levi Scott who came and ordained men who had been awaiting this rite, and made a most thorough study of the work. His visit resulted in the inauguration of the Missionary Episcopacy and Francis Burns was consecrated five years later. As a bishop he presided over the conference only four times and after his death there followed another interim before the consecration of John W. Roberts five years later. He lived to preside eight times and then passed to his fathers. Bishop Gilbert Haven came in 1876, two years later. He and Bishop Scott are the only General Superintendents to visit this work from its organization till the present year, when Bishop Burt came. Meanwhile Bishop Taylor presided twelve times and Bishop Hartzell seven. Still the conference had assembled from year to year and kept up the work, choosing a president from among the brethren. This year is historic then, first because of the fact that in the 74th year in the third quarter of the century and for the third time in the history of the mission, a general superintendent was present at the session of the conference. In the second place it was historic because of the presence of three episcopal representatives of the church at the session of the conference. Bishop Hartzell whose work on the African continent is to the far south was enroute to the West Africa Mission Conference and did the Liberia Annual Conference the honor of a brief visit. To have three Bishops present was regarded by the brethren as not only unique but significant. While not authorized by the church it nevertheless indicates the growing interest of the church in our African work. And for which the Lord be praised! The date of the conference had been changed twice so as to suit Bishop Burt's convenience in travelling, hence the attendance was not as large as it might have otherwise have been; and yet the brethren had had a good year and their reports were extremely encouraging. Our membership has at last crossed the four thousand line. The reports gave us 4005 as against 3345 the year previous, a net increase of 660. The benevolent collections showed an advance of \$170. Then, too, the spirit of self help is abroad in the land.

First church here in Monrovia, the leading congregation of the Republic, is remodelling its edifice at a cost of \$15,000. Of this amount about \$4,000 was in hand when the work began last month, a little \$2,000 being raised on the Second Sunday in January. Rev. J. A. Simpson is the pastor of First Church. Mt. Scott Methodist Episcopal Church, Cape Palmas, is remodelling also. The improvements which will greatly beautify the building will cost about \$10,000. Rev. Dr. J. C. Sherrill is the pastor. Clay-Ashland Church has just been re-

modelled at a cost of \$750 and the pastor, Rev. R. V. Richards, one of the young men of the conference raised every cent of the money among his people. These three churches are depending entirely upon the local congregation for the money to make their improvements.

In addition Caldwell Church, the Rev. G. W. Parker pastor, is completing a new brick edifice to which the missionary society gave only the iron roof and the windows.

New Georgia, Rev. J. A. Kennedy pastor, is doing the same thing. Both Bro. Parker and Bro. Kennedy are young men. Rev. N. B. Whitfield, of Buchanan, is also completing a new iron church largely the result of the people's efforts. In the same way buildings are being erected at Hartford, Fortsville and Robertsville. I mention these things because Liberia has so long borne the name of waiting for everything to be done for it. The world moves on this side also, and our Methodism, especially where manned by the younger class of leaders, is quickening her pace accordingly. Some of the brethren are wedded to the old system, but many others go in for manly independence and self help as readily here as at home.

Bishop Burt's stay was enjoyed by all and had he not been so crowded for time his visit would have proven a real benediction to our work. He and Bishop Hartzell preached for us on Sunday and their sermons were greatly enjoyed by large audiences. Bishop Burt lectured also on "Some Providential Movements in the Redemption of Italy" to a large and appreciative audience.

Since the request of Rev. A. P. Camphor, D. D., for a furlough for himself and wife and the recommendation by Bishop Burt and myself that it be granted, the College of West Africa has been in charge of the Rev. Dr. J. H. Reed, well known to the readers of the SOUTHWESTERN. It is gratifying to be able to say that he and his co-workers have made a most excellent beginning. The enrollment for the new session has surpassed anything he had reason to hope for; and both he and Mrs. Reed, who has taught constantly since she first came, take hold like veterans.

The Cape Palmas Seminary, Rev. Dr. Sherrill principal, is also in a most flourishing condition, despite its many and urgent needs. The good woman who makes it possible for Dr. Sherrill to accomplish so much may not be often mentioned in the public print, but she measures arms with her diligent husband in every particular. Both of these schools have more pupils than they should, but it would work a great hardship to send them away.

Krootown school, the native work which Miss Annie E. Hall came out to teach, has gone up in its enrollment from 30 to 150. She has solved the problem almost at once as to whether a school may be successfully conducted in a native town. I had met no one who believed a full attendance could be secured—but 'tis done, Miss Hall has "cut the palaver."

Pray for our workers in Africa and that this may be our greatest year.

tive workers and do much of our work through them. And it is for the training of native men and women who shall successfully carry on the work the evangelization of the empire that Christian schools and colleges in China are founded and carried on.

Educational work in China begins with schools, located at various points throughout the country and taught by native Christian teachers. The announcement is made to a Chinese village that we will furnish \$1 gold for the education of a boy or girl whose parents will furnish as much more. As soon as thirty pupils are thus secured, this money enables us to hire a Christian Chinese teacher for a year and the day school is started. Thus for each gold contributed in America we furnish instruction for a pupil in a day school for one year.

Above the day schools are organized intermediate and high schools, sometimes at substations, but located generally at the principal stations and under direct missionary supervision. Above the high schools are the colleges: the Anglo-Chinese College at Foochow, Peking University at Peking, Nankai University at Nanking, William Nass College at Kiukiang, and Chentu College at Chentu. The colleges are located in Southern, Northern, Central and Western China.

The boarding schools and colleges are far more effective than the day schools for building up strong Christian characters, because the pupils in the day schools live in their own homes, which are usually pagan. We who live in a Christian land can scarcely imagine the fearful temptations of heathen consciousness and environment. It is one continuous appeal to all those things which Christianity would conquer. But in the boarding schools and colleges, the young people at their most impressionable age, receive the influence of Christian surroundings and the advantages of modern civilization, together with the training and care of missionary teachers who put the very souls into the work and implant in the lives of their pupils the best that is in their own character.

In connection with our schools in China we are now introducing kindergarten teaching and industrial training for both boys and girls. Labor is so cheap in China that young people are not able to pay the full amount required for their training in the industries which they master; but our industrial work enables them to contribute largely to their self-support, while at the same time preparing them for future usefulness.

These Christian schools aim to teach everything from the use of soap and water—personal cleanliness—to the relation of the human soul to God—heart purity. Above all, the pupils are brought into contact with the living Christ; and the teachers feel that they have failed in the chief end of education unless their pupils become earnest Christians before leaving the boarding schools and colleges.

It is necessary only for one to compare the heathen children on the street with the children in our schools and the young people in our colleges to realize the wonderful transformation which the Christian school in China is working in those who come under its influence. It accomplishes what Christian homes, with the aid of public schools and colleges, accomplish in America. Very often these Chinese students coming from heathen homes return to their families and communities as evangelizing forces.

In addition to the schools above named we have biblical schools and theological schools, which provide special training for our native evangelists and leaders. The theological schools receive the graduates of the colleges and of the high schools, and give them a thorough training for Christian teaching and religious leadership in China. The biblical schools receive men who, on their conversion, cannot attend the high school or the college, but who show ability in Christian work and who, after special training in the Bible, the Discipline, etc., become acceptable preachers. To supplement these schools, or sometimes to supply the lack of them, the missionaries in charge of the work will, once a year, call together the preachers on the district for a period of one or two weeks, which is devoted to the study of the Bible and to daily prayer for the outpouring of the Holy Spirit.

It is gratifying to know that while missionaries of all the various evangelical denominations have been equally faithful, our church, with only six per cent of the missionaries in China, is training sixteen per cent of the pupils in all the Protestant schools in China, and that through our schools and hospitals, our provision for probationers in the church and for exhorters and local preachers in the ministry,

Christian Education in China

By Bishop J. W. Bashford, D. D., LL. D.

The Protestant Church in the United States and Europe can never evangelize China through missionaries alone; for this work tens of thousands of Chinese preachers must be raised up. To win a pagan people from idolatry and to transform a civilization centuries old certainly would require as large a proportion of ministers of the gospel as are required in the United States in our present advanced condition. But to give to China the same proportion of preachers as there are in the United States would require eight hundred thousand men. Furthermore, were we seriously to undertake such a task, it would be necessary to send as many physicians and teachers as ministers of the gospel. And to send such a

force of foreign Christian workers to any single pagan country and to maintain them there is simply out of the question.

But were such an influx of foreign ministers, teachers, and physicians possible, it would not be wise; because it would remove from the Chinese all sense of personal responsibility for the redemption of China and would thus paralyze native efforts. Christ always contemplated the self-propagation of the gospel, and this gives us our only hope for the evangelization and the Christianization of the world. A moment's thought, therefore, shows that for foreigners alone to evangelize the empire would be as inadvisable as it is impossible. We must train na-

through our use of native ministers and Bible women and our emphasis upon Christian experience, our six per cent of Protestant missionaries have enrolled twenty-two per cent of the Protestant church members of the whole empire.

There are special educational opportunities at the present time. With the awakening of the empire, there is almost a stampede for Western learning. Government schools and private schools are being established under non-Christian influences; the mission schools are crowded to overflowing, but all of these together cannot meet the demand. Some 15,000 young men went from China to Japan in 1906 to secure the Western learning. The mission schools are the best equipped schools in the empire, and accordingly the most popular. If we can increase the number and equipment of our schools so as to meet the demand, we can train the coming leaders of the empire, and put the stamp of Jesus Christ on the education of over 400,000,000 people.

Many school children have to be supported by scholarships, as they come from families too poor to support their children in school. The schools are building up native Christians and are the source of our supply of native workers, so that money spent in education is money well invested. Annual scholarships, keeping students in school for a year, are needed at the following rates: in theological schools, biblical schools and intermediate boarding schools at \$20 each; in colleges at \$20 to \$30; in day schools at \$1 each. Scholarship endowments in perpetuity are needed in colleges and theological schools, intermediate and boarding schools at \$500 each; in day schools at \$50 each.

Write to Dr. F. D. Gamewell, 150 Fifth Avenue, New York city, for any special information desired concerning educational work in China.

Relief Work in the Central China Famine

The Rev. Wilbur C. Longden, of the Methodist Episcopal Mission at Chinkiang and Chairman of the Executive Committee of the North Kiangsu-Anhui Famine Relief Committee, on February 25 sent to Dr. H. K. Carroll, of the Board of Foreign Missions, the following statement of famine conditions in the vicinity of Chinkiang:

"Chinkiang is quite far removed from the territory in which the famine has occurred, though thousands of the refugees have sought asylum here and at Yangchow. The Committee with which I am directly associated does not give to these refugees, but with our assistance a local committee has been formed in Chinkiang which is feeding 1,000 persons daily. This committee is composed of missionaries and community people, that is, the foreign residents of Chinkiang. The ladies of Chinkiang have distributed about 700 garments and now have money enough in hand to furnish about 150 more. One of the rooms in our house has been turned into a work-room and storage-room and serves as a headquarters for the ladies engaged in this work. The Chinese gentry have distributed about four tons of cooked rice daily so that the 30,000 refugees who have passed the winter at Chinkiang have been comparatively well cared for. There has been severe suffering, however, and many have died from hunger and cold.

"Up in the famine region the centre of which is about 200 miles north of Chinkiang, there are, according to conservative estimates, 4,000,000 people who must receive help or die. It cannot be said that the Chinese are doing much to meet this emergency. Starvation, famine fever, and unburied corpses are common things there. The Shanghai Committee is sending food stuff and the Chinkiang Committee is sending money in such sums as can be managed, but our best efforts are a mere drop in comparison to the great need. The Chinese Government is doing almost nothing to bring food stuff within reach of the starving ones. Indeed, it is commonly reported that the general official view is that there are too many of the people and that we had better let them die. That seems almost incredible, yet the fact is that instead of arrangements for large shipments of grain to the famine stricken regions, the officials of Chinkiang are engaged in arranging transportation and in sending the refugees back into the famine region, giving to each one food and money sufficient for only about ten days.

"The two Committees, one at Chinkiang and one at Shanghai, have raised nearly \$400,000 Mexican. By far the larger part of this has been handled by the Shanghai Committee, which is shipping flour as fast as such co-operation as they can secure from the

Crops Laid By

By Bishop W. F. Mallalieu

There is a best time to plow and plant and pick. This is true with nearly all crops, especially with corn and cotton. When the plowing and planting are done, then it is said that the crops are laid by, and then comes a time of rest for the tillers of the soil.

All through the South there are many millions of people who earn their daily bread by working in the fields. These people, and our preachers also, have learned by experience that the season of mid-summer rest is a choice time for holding revival services. The roads are good, the days are long, there is no need of fires to keep the churches warm as in the winter; and, though it is summer, the heat is not oppressive nor as hard to bear as the chilling cold of winter. In fact there is no better time in the South, especially in the far South, than the summer for revival services.

This being the case why should not every pastor in our work in the South set about holding extra revival meetings just as soon as the "crops are laid by?"

Will the pastors reading these lines remember that there are nearly three hundred thousand of our colored members who live in the South?

Why not have faith in God that, with proper ef-

fort, fifty thousand converts may be secured during the present year? Just think that the number mentioned is only one-sixth of the three hundred thousand and we already have. Surely every six members, now in the church, ought to be able to win one soul to Christ. If this rule should be applied and worked through all our colored churches we would have the fifty thousand. Brother pastor, do you ask how many of the fifty thousand you are expected to win? The answer is this: Be sure that you, with the help of your church, for every six of your membership win one unsaved soul for Christ and heaven. If you have forty-eight members win eight. If you have ninety-six members win sixteen. If you have one hundred and forty-four members win twenty-four—and so on, and so on.

Brother pastor, by all means resolve that you will win your share, and as soon as you win one for every six of your present members send a postal card to the SOUTHWESTERN and we will all join in singing, "Praise God from whom all blessings flow." But why stop at one for six? Possibly if the work starts well and success crowns your efforts, why not look for more, expect more, and pray and work for more. The promises of God are not limited by any six to one. Every one may win one and so glorious results be secured.

Joint Appeal to Presiding Elders, Pastors and Churches

The undersigned Executive Officers of the three Benevolent Boards of the Methodist Episcopal Church, instituted by the General Conference of 1904, make the following statements and requests in the interest of the orderly and legal administration of the affairs of these Boards.

The three Boards have been incorporated with the following names under the laws respectively of the States of New York, Pennsylvania and Ohio: First, the Board of Foreign Missions of the Methodist Episcopal Church; second, the Board of Home Missions and Church Extension of the Methodist Episcopal Church; third, the Board of Education, Freedmen's Aid and Sunday Schools of the Methodist Episcopal Church. These Boards entered on their respective duties of administration on January 1, 1907.

The three organizations instituted by the General Conference now ask you in accord with both law and equity to heed the following recommendations as to the course to pursue in taking the collections:

1. Abolish the omnibus collection, which violates both the letter and the spirit of General Conference legislation and deprives our people of their right to intelligent giving for each cause.

2. The Spring Conferences, to which the new law could not apply, having passed, we submit that there is no discretion to be used by the fall Conferences; they should conform to the new order of things required by the General Conference legislation.

3. New schedules for Conference financial statistics conforming to the new order will be furnished by the Book Concern.

4. The new law expects that each of these three causes will have separate and independent representation and collection on a separate and independent Sunday. It will be wise to have these representations and collections widely different as to their times, so that they may not conflict with one another.

5. There has been unavoidable delay in preparing the apportionments for Foreign Missions and

for Home Missions and Church Extension, and in many districts the apportionment for the Missionary Society has been used. This should not interfere with the separate presentation of the two causes and separate collections. Four-ninths of that apportionment will be the apportionment for Home Missions and Church Extension, and five-ninths for Foreign Missions.

6. The Board of Education, Freedmen's Aid and Sunday Schools asks for \$500,000 as its apportionment, or forty per cent of the apportionment for Foreign Missions. It also urges that "one Sunday shall be given in the public congregation in each church to the interests of the work now represented by the Board of Education, Freedmen's Aid and Sunday Schools," and that Children's Day be observed as usual according to the Discipline.

7. The determination as to the division of the funds collected for Foreign Missions, Home Missions and Church Extension, and Education, Freedmen's Aid and Sunday Schools, for the present is within the discretion of the General Committees of these Boards. The Sunday School Missionary collections for missions are to be for missions, as such, until next General Conference.

8. We earnestly ask all presiding elders, pastors and members loyally to accept the legally determined benevolent economy and methods of the church and by personal sacrifice and personal effort seek to make the present year the most memorable in the history of our beloved church for financial resources and for harvest of souls in both Foreign and Home fields.

9. We urge that pastors communicate with the officers of these respective Boards and secure instructive literature for distribution among our people to promote intelligent and systematic benevolence.

H. K. CARROLL,
J. M. KING,
WILLIAM F. ANDERSON,
M. C. B. MASON,
J. T. MCFARLAND.

officials will permit. We are giving money, and as far as possible the missionaries are planning work—road-making, etc.—and employing men at wages which will keep them and their families alive. Dr. J. W. Bradley at Suchion has 600 men at work and hopes to add 200 or 400 more. We have put in the

bank sufficient money to keep them till June.

The work of distributing is being directed by the Southern Presbyterian missionaries who live in the district. Missionaries from other regions and of all denominations have gone to the famine district to assist in the work of distribution."

THE CHRISTIAN LIFE

Only to Begin

God never asks us to complete a work at the beginning. Often he does not ask us even to try to foresee the ending. But he always asks us to begin anything to which he calls, when the time for beginning has come, and to begin it in cheery, indomitable confidence in him. How much needless, sinful worry would be saved if we would only act upon this truth day by day! The reason why to-day's work looms so big and burdensome is because we are foolishly trying to carry it all in the first hour. Let us make our morning prayer that which a child of God voiced when facing a heavy responsibility: "O Lord, we know that thou hast asked us only to begin."—*In "The Sunday School Times."*

Should be Leaders

Perhaps the most of my readers have not considered the proposition that Christians should be the moral leaders of those who are unconverted. They should be quite in advance of those who have no faith in the great truths of divine revelation. This position has abundant support in the Bible. The Christian is called a light-bearer, and this means that he should so shine in moral principles as to lead the unsaved ones towards Christ, the great center and source of light. The eminent Dr. MacLaren of England says: "If you are a Christian man you should be ahead of the world in your goodness. You should lead, and not follow, or keep step with those who are not Christians. The church's morality on the wide scale, and individual practice on the narrow, ought to be, and will be, if we are true to the gospel, far in advance of the ordinary opinion and practice of the day in which we live. If we are Christians we are meant to be leaders, and that means that we shall often, like other leaders, have to endure a great deal of obloquy and calumny from the people whom we are trying to lead and who are loitering behind us." We fully realize the fact that Christian leadership involves a most weighty responsibility upon the leading ones. Such a service requires much wisdom, fidelity to right principle, and an evenness of temper. Not every true Christian is qualified to be a safe leader, for some Christians are biased by some favorite crotchet which they rabidly force to the front, making them too narrow to be wisely useful. Others are too hot-headed and harmfully indiscreet. Such ones lead others, but not into the safest directions. And it is a fact that some Christians who think that it is their duty to lead others are the very ones who ought to be led by much wiser minds and safer instructors, but they will not be convinced of their incapacity. And yet in a general way, every true Christian is, to the extent of his ability, a moral and spiritual leader in his community. Well may we all pray for the wisdom and power to lead others to a higher plane.

C. H. WETHERBE.

As a Little Child

BY JAMES B. KENYON.

To feel the freshness of the opening year,
The joy of swelling buds and springing grass;
To see the flame-like crocus lift its spear;
To trace God's footsteps shining where they pass;

To know that heaven is never far away,
Nor lose the open vision of the soul;
To walk 'mid common wonders day by day,
And read the cryptic signs on nature's scroll;

To watch the lyric seasons come and go,
The flickering leaf, the fern's uncurling fronds,
The delicate star-shaped crystals of the snow;
The crinkling stream, the oster's slender wands;

The yellow bee with pollen-dusted thighs,
The lily with the dewdrop in its breast,
The nascent splendor of the morning skies,
The evening purpling in the solemn west;

Yea, still to find the old world sweet and fair,
To move 'mid ancient evils undefiled,
With eye unjaundiced by deceit and care,
Keep me, O Father, as a little child.

In Sunday School Times.

The Years of His Right Hand

I have covered thee in the
shadow of my hand—Isa.
51. 16.

I remember the years of His hand's deep shadow—
The sun was darkened, the stars were veiled;
The glory of His life was a fading flower
And mirth was over and music failed.
But in that shadow I was safely hidden,
From wind and tempest I knew release,
And for the old new songs were given;
My heart learned patience, my soul found peace.

I will uphold thee with the
right hand of my right-
eousness—Isa. 41. 10.

I remember the years of His hand's upholding—
Its help how mighty, its clasp how strong.
Almost I slipped when my steps were sliding.
Almost I fell when the way was long;
But never once did His strength forsake me,
And when I leaned on His wondrous might,
On wings I mounted, I ran unwearied,
I walked unfainting, by day or night.

Thou shalt remember all
the way that the Lord
thy God led thee—Deut.
4. 27.

I remember the years of His hand's sure leading—
How safe His guidance, His way how wise.
Often my thoughts and my heart would wander,
My feet would follow my straying eyes;
But never once did His patience fail me,
And through it all did His love restrain,
And when I followed where He would lead me
How all the way and the end grew plain.

I have graven thee upon
the palms of my hands—
Isa. 49. 16.

O, I know that my name on Thy palms is graven,
I remember the years of Thy hand Most High;
How it hath sheltered and held and guided
'Neath clouded heaven or open sky.
I lean on Thine arm and Thy hand upholds me;
Thy power protects and Thy strength defends;
Still Thou wilt hide me and keep and lead me
Till home is reached and the journey ends.

—Annie Johnson Flint in *Deaconess Advocate*.

Fullness of Satisfaction

The gladness of surrender is the gladness of satisfaction. There is no real contentment apart from Christ. Yawning gulfs of need abound in our nature. We have no real rest till we find our rest in the Lord who redeemed us. But when we abandon ourselves to him, great needs are greatly met. We must conceive of saving faith as surrender to Christ. It is a self-committal to him. It is a saying: "Henceforth myself and all I have are Thine." When we make that surrender, rivers, sparkling rivers, of delight flow through all our tract of being. It is impossible to overstate the satisfaction there is in the Divine Redeemer. In him we have conscious forgiveness of our sins. We are sure of our pardon as of our trespass. Therefore in him we have peace. We are harmonized with our past. Our yesterdays are no longer as ghosts, the sight of which freezes our blood. We are "accepted in the Beloved." Then we have a new nature. A principle of life, novel and divine, thrills our being. We are "born again." We are "new creations." We can do what once we could not do. We cannot do what formerly we could do. Our range of vision is immeasurably augmented. New standpoints appertain to us. Fresh and songful hopes abound in our life. We can henceforth do all things in the Christ who empowers us. What fullness of satisfaction! Christianity gives a noble complacency. There is no void place in our hearts when we belong to Christ. The gladness of surrender! Yes, it is an unrivaled felicity. Happy, indeed, are they who know it. Be all, my readers, in that blissful fellowship.—*Rev. Dinsdale T. Young.*

Our greatest responsibility in life is God's love to us.—*Rev. Dr. Forsyth.*

The Foot-Path to Peace

To be glad of life, because it gives you the chance to love and to work and to play and to look up the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admiring rather than by your disgusts; to covet nothing that is your neighbor's except his kindness, heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and to spend as much time as you can with body and with spirit, in God's out-of-doors—these are little guide-posts on the foot-path to peace.—*Henry van Dyke.*

Not a Mere Man

The Christ, the Messiah, the anointed One of the Bible, was not a mere man, who, like Isaiah or "all great souls who have taken upon their hearts the burden of humanity and who have attained themselves with a creative sincerity," has received such an anointing as the rector describes, but stands alone, for, as we read in the first chapter of Hebrews, "God hath in these last days spoken unto us by His Son, who He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." Paul (Col. 1) speaks of Him "the image of the invisible God, the first-born of every creature; for by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him, and for Him, and He is before all things, and by Him all things consist."

The Christ of the New Testament is the Christ we confess in the Nicene Creed; the Son of God who became incarnate, the Word that was in the beginning, the Word that was with God, the Word that was and is God, blessed forever. This is the Christ on whose account we keep Christmas, the old Christmas, which brings with it all the other days we keep, in remembrance of Him, who, as the Lamb of God, died for us, and took away the sin of the world, who rose again from the dead and ascended into heaven, and through whom we receive the Holy Ghost.

To Him men are to come, not because He was a working man, who had elevated himself, and because He had such a fine character—but as to their Lord and their God, who died for their salvation, and will make them God's children and heirs, join their heirs with Himself.

The old Christ, as pictured in the Holy Scriptures, is the one that made the old Christmas, and we want no new Christmas, that robs Him of His divine glory.—*The Lutheran.*

We cannot, in the face of history and our own experience, deny the doctrine of the Fall.—*Archdeacon Madden.*

Suffering becomes beautiful, when anyone bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—*Aristotle.*

For Every Day

BY FRANK WALCOTT HUTT.

A cheerful song for every day,
And not for glad days only;
A song to clear a misty way,
And soothe a heart that's lonely;
A song that's not too late to bring
Joy unto one that may not sing.
A song whose mission 'tis to find
And cheer the place of sorrow,
And have its message glad and kind,
Fulfilled before tomorrow—
Whether the skies be blue or gray,
A cheerful song for every day.

—*The Housekeeper.*

Closing of Flint

By Beaconsfield Landry, A. B.

At the commencement exercises of Flint Medical College, which took place in the chapel at New Orleans University Friday evening, May 3, twenty-three young people received diplomas in medicine, pharmacy and nurse-training.

At 8:30 o'clock the graduates, led by President Knight and Dean Bush, marched impressively from the front of the auditorium and took their seats in the chancel.

After brief introductory remarks by Dr. Knight, prayer was offered by the Rev. J. O. Richards. An interesting and well prepared program followed, which was greatly appreciated by the audience.

The medical salutatory was delivered by G. W. Lucas, of Texas, who read a good paper on "Modern Surgery." He dealt with the history of surgery from early times to the present day. The paper was of general interest to the layman.

C. A. Pemilton, of Louisiana, was the pharmaceutical valedictorian. He handled the subject, "The Need of An Educated and Modern Pharmacist," in an intelligent way.

"What Constitutes a Good Nurse," was the subject of the nurse's valedictory. This was pleasingly and capably read by Mary Baquet, of Louisiana.

The valedictorian of the class in medicine was R. L. Figgins, of Louisiana. He chose for his subject "Heroism a Dominant Quality of Medicine." The paper was especially good and well delivered.

Throughout the program musical numbers, both vocal and instrumental, were rendered by University and local talent, some of which showed marked ability and training.

Dr. W. E. B. DuBois, of Atlanta, Ga., was expected to deliver the commencement address, but at the last moment was unavoidably detained. Dr.

Bush, Dean of the College, volunteered to fill the vacancy and proceeded to do so in a remarkably unique address, which was at the same time interesting and instructive. Dr. Bush presents a pleasing appearance upon the rostrum. He has a clear voice, good command of English, something to say, and goes straight to the point and says it. He opened his address with a report of the growing work at Flint, showing that the growth of the institution has been gradually outstripped by the growing needs. The subject of his address was "The Great Physician." He admonished the young people just beginning life's work in earnest to keep ever before them the example set for them by Jesus Christ and to endeavor to follow in His steps.

At the close of the address the following were awarded diplomas:

Medical—Lucius J. Barker, Warnerton, La.; Richard Lincoln Figgins, Alexandria, La.; Mary D. Gayden, Clinton, La.; Geo. W. Lucas, Giddings, Texas; Jas. H. Murray, Houma, La.; W. A. Reed, Bogue Chitto, Miss.; Chas. Henri Tait, Jackson, Miss.; Rubie J. Vining (class poet), New Orleans, La.; Thos. L. Welch, Jr. (class historian), Houma, La.

Pharmaceutical—Valcour Chapman, New Orleans, La.; Stephen J. Duncan, New Orleans, La.; Joseph Dejoie, New Orleans, La.; James A. Gair, Wilson, La.; Queen Z. Harlan, Jackson, Miss.; Gershon N. Newman, Franklin, La.; Clarence A. Pemilton, Houma, La.; E. Percival Landry, Donaldsonville, La.

Nurses—Mary Baquet, New Orleans, La.; Josephine Carey, New Orleans, La.; Marie Dede, New Orleans, La.; Nettie Lomax, Arkansas; Amy Madison, New Orleans, La.; Maggie Thornton, New Orleans, La.

YOUNG FRIENDS

Mr. Tongue

I live in a round little, queer little house,
Whose walls are each one lined with red,
And everything that you ever heard,
By me has at some time been said.
I have double doors to my little red house,
An upper and also a lower;
It has but one room, and that has a "roof,"
But nothing the folks call a floor.
Inside of my house (a very strange fact)
(To care for them's quite an expense),
May be seen any time that the doors chance to open
Two rows of a tiny white fence.
A quarrel I start, very often 'tis said,
A peacemaker oft I am, too;
An "unruly member" they call me at times—
A thing I don't like them to do.
I tell to the children the dearest of tales,
They are sorry, they say, when I'm done;
But, when I get tired, my doors have to close,
And that, you see, stops all the fun.

—Adelbert F. Caldwell.

Chatty People

"Such a cordial, chatty person! No fine or brilliant sayings in her talk, but it's like pulling up the curtains of the heart when she comes in. Even the cat comes and lies down in the sunshine!"

How we all laughed! For just then "she" (the Chatty Person) did come in, and at the sound of her bright, cheery voice the old cat did walk in, too, and lay down at her feet purring! It was really funny—to happen so just after Nettie had said such an oddly pleasant thing about her.

"Well! I like this!" said the visitor, after looking round in a bewildered way at the gleeful company. "What have I been doing to set you all laughing?"

"Nothing! Not a thing! Just being—the way you always are!" said one of the younger girls, caressing her. And then she told what Nettie had said, and the cat's part in it.

"Oh!" was the relieved answer. "Is that all? So you like the Chatty Person, do you, Kitty? Well, I've had to work for it, girls. I was dumb as a sphinx at your age—just stupid, silent, you know—a dead weight to drag along in company. But I waked up one day."

"You!" came the eager protest.

"What made you?" asked a girl in the corner, wistfully.

"Tell us how! We're stupid!" said two or three, dropping, girl-fashion, at her feet, and clasping her knees enticingly, for the Chatty Person was a great favorite.

"Why, nothing! Only I saw—somebody told me—how selfish it was. Just that—selfish. A dull roomful of people wanting to be cheered up, and you sit silent, thinking your own fine thoughts, maybe, but not sharing them with anybody. Somebody sick and worried, and tired of grinding over and over the same old weary thoughts, and you don't see it, and don't speak up to tell of the picnic they're planning or the new books they have just got into the library, or the nice letter that came last night, or any one of the forty odd pleasant things that happen in everybody's day! I didn't—once. And somebody made me see it was downright selfishness."

"But you don't think of the things, always!" said one of the girl listeners. "That's why you sit tongue-tied. Do you keep a notebook?"

"I did at first," she answered. "I had to. The tiniest little thing to slip into my glove, when I went calling. Many a time I've looked at it on the doorstep. But after a while it grew easy to remember, and soon it grows to be such a pleasure to carry one's ledger in one's head. Because, you see, you set down only the pleasant things, the fun and brightness of life. The others are to be crowded out and forgotten."—*New Guide.*

Day by day mine eyes must be anointed with the eye-salve of grace. The Spirit which re-creates must daily renew.—*Rev. J. H. Jowett, M. A.*

"I Forgot"

"I forgot" is a little fox that does a great deal of harm. Annie had a beautiful canary. But one day she forgot to put fresh food and water in the cage. For several days together she forgot all about her bird; and when she did think of him, and went to take him food and water, there he lay dead on the bottom of the cage. She cried very bitterly, but this did not make Dicky bird live again.

Tom lighted a candle one night and carelessly threw down the match. His mother had often told him that he must not do this; but he forgot, and the match fell into a basket of rubbish. That night, while the people were asleep, the fire spread from one thing to another, until at last the whole house and all that was in it was burned; and all because Tom "forgot."—*Olive Plants.*

A Guessing Game

The Robbins children always had a game before they went to bed. The one which the children liked best of all just at present was "guessing things." Sometimes the article selected was cloth; then they would name all the things they could think of that were made of cloth. Then there would be a "gold" night, a "silver" night, a "brass" night, and now they were having a "wood" night. The game was at its height. Nearly everything wooden from a table to a toothpick had been mentioned, and still they did not want to give up—they never wanted to. There was always the plea, "Just one more, mother—oh, please!"

Baby Rosalea was asleep in mother's arms, Genevieve's blue eyes were slowly closing, and Arthur's were roving anxiously around the room, trying to spy some wooden object which had not yet been mentioned.

"This must surely be the last one," mother was saying just as Uncle Dick popped his head in at the door.

"Come in, Uncle Dick!" invited Marion and Grace and Harold.

"Tell us something very strange that is made of wood, Uncle Dick; we've used up all the usual Harold."

"Perhaps you have not thought to mention this," remarked Uncle Dick, as he took the evening paper out of his pocket, and unfolded it.

"A newspaper made out of wood! The idea!" Marion gave her curly head a toss which said, plainer than words, "I don't believe it!"

"I will venture to say that no one has touched the inner pages of this paper since the material of which it is made was a tree standing in some Canadian forest," Uncle Dick went on, as he spread the open paper upon his knee.

Then the children gathered around him, eager to hear what more could he said about a "newspaper tree."

Uncle Dick told them how the great logs are cut into small pieces by machinery, then dumped into another machine containing chemicals which convert them into pulp, and from there into great tuhs in the paper-mill, and then into several other machines which transform the pulp into huge rolls of paper. When these rolls are placed on presses, and printed, the newspaper is made.

"We never should have thought of that by ourselves, should we, mother?" Harold exclaimed, when the game was over.

"No," answered his mother. "I think we shall have to ask Uncle Dick to join our games group."

"Will you, Uncle Dick? Will you?" chorused four eager voices. And Uncle Dick has promised to do so.—*Selected.*

Following Instructions

She was a little girl and very polite. It was the first time she had been on a visit alone, and she had been carefully instructed how to behave.

"If they ask you to dine with them," papa had said, "you must say 'No, thank you; I have already dined.'"

It turned out just as papa had anticipated.

"Come along, Marjorie," said her little friend's father. "You must have a bite with us."

"No, thank you," said the little girl, with dignity. "I have already bitten."

Hurrah!

"Who gave the bride away?"

"Her little brother. He stood up right in the middle of the ceremony and yelled. 'Hurrah, Fanny, you've got him at last!'"

SUNDAY SCHOOL LESSON

Second Quarter—Lesson VIII. May 26, 1907 Title—
"Childhood and Education of Moses" (Exodus 2: 1-15). Golden Text Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds" (Acts 7:22).

(Read the Chapter.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

How fortunate was Moses in his early training! Having been adopted by Thermousis, the daughter of Pharaoh, advantages came to him that otherwise would not have been his. As a member of the royal family he was sent to the best schools, and placed under the instruction of the wisest and ablest teachers of his day. Being in line of promotion a possible successor to the then reigning king, it was necessary that he should have "that knowledge, and the intellectual power which his education developed." God needed him. A great work had to be accomplished, and, in keeping with his policy, the best prepared man obtainable for leadership was Moses. Thus we see that God "never discounts intelligence and superior abilities." The better prepared a man is the greater use God can make of him. Hence when God wanted a man to send as a special messenger of the cross unto the Gentiles he chose Paul who, like Moses, obtained his education from those who knew not the Lord. As Moses was trained in all the learning and wisdom of the Egyptians, even so was Paul trained in the learning and wisdom of the Greeks and of the Romans. Thus it is not so much where nor from whom we get our learning, but rather the use we may subsequently make of it. Let us follow the example of Moses and Paul who "alike consecrated their knowledge to the service of God."

God always makes the wrath of man to praise Him. This is clearly brought out in the lesson we are to study to-day. Not being satisfied with the heartless and cruel oppression he had caused to come upon the children of Israel Pharaoh issues an edict that all male children born in the homes of the Hebrews should be slain. But man's extremity is God's opportunity, and we see that the very means intended for the destruction of Israel are turned to their rescue. "Pharaoh's order to slay all the sons of the Hebrews led to a series of circumstances by which it happened that in his very household was nourished and educated the Hebrew child that was thus prepared to be the instrument in the hands of God for the emancipation of Israel." Study the following suggestions:

1. A mother's love will even dare to do the seemingly impossible. "And the woman conceived, and bare a son; and when she saw him that he was a goodly child she hid him three months." Just how Jachebed did this we are not told, but we are told that she was "not afraid of the king's commandment." It may be that she had a special revelation that he was destined to become the liberator of his people that prompted her to be so careful concerning him. Be that as it may, behind everything else was a mother's love. We do not wonder then that "when she could not longer hide him," she devised other means by which to preserve his life. A mother's love cares not for the edicts of kings, stone walls, nor prison cells, knowing this children should be dutiful, affectionate and obedient to their mothers.

2. God often raises up friends for His people, even among their enemies. "And Pharaoh's daughter said unto her, take this child away and nurse it for me, and I will give thee thy wages." The result of the plan adopted by Moses's mother for his preservation turns out better, doubtless, than she anticipated. The daughter of the king thus becomes the foster-mother of the man destined to afterwards become a thorn in the side of her father. Pharaoh cruelly seeks Israel's destruction, but his own daughter becomes, through God, the friend and protector of the race he would destroy. Such has been the history of the church, and the experience of God's people in all ages of the world. Joseph finds friends in prison, Daniel is promoted, and Paul is rescued from a bloodthirsty mob by a band of men who were not regarded as his friends.

3. Whenever God has a great work for a man to do He always prepares him for the same. "And the child grew, and she brought him unto Pharaoh's daughter, and he became her son." Moses was now

old enough to begin his education; hence we marvel not at his mother for taking him to the court and leaving him there. But God was working also. Among his own people Moses could not get the training he would need to become a great and successful leader. Hence his training in the court of Egypt. Thus was David trained as a shepherd that he might become the King of Israel, and Paul at the feet of Gamaliel that he might become the great Apostle to the Gentiles. Hence we learn that if God has anything for us to do, He will qualify and prepare us beforehand.

4. A righteous man will not tolerate or condone injustice. Though Moses was known as the son of the daughter of Pharaoh, he, nevertheless, knew that he was an Israelite. Hence it is not in the least surprising that in the quarrel that took place between an Israelite and an Egyptian, Moses took the part of the former. Moreover it appears that the

Egyptian was in the wrong, and when he sought to slay the Hebrew Moses slew him and hid him in the sand. That he was rather premature we admit, but that he acted agreeably to the divine law, (Gen. 9: 6) must also be conceded. He also acted in keeping with the Egyptian law which says: "He who saw a man killed, or violently assaulted on the highways, and did not attempt to rescue him, if he could, was punished with death." Moses thus acted within the bounds of the law, and as a brave and just man.

5. The good we do is oftentimes evil spoken of. "And when he went out the second day, behold two men of the Hebrews strive together. And he said to him that did the wrong, wherefore smitest thou thy fellow? And he said, who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian?" With Moses right was right, and wrong was wrong. Nor did it make any difference with him as to who was right or who was wrong. He regarded not the individual, but the act. Hence his smiting the Egyptian and reproving this Israelite. But the latter did not appreciate his reproof and hesitated not to remind him of what he had done the day before. Men are the same now. Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, May 26:

Rescuing the World from Sin

Jonah 3, 1-9.

(Missions)

Passages for reference: Psa. 127, 1; Prov. 11, 10, 11; Matt. 10, 5-39.

Scripture Basis. The main reference for the lesson tells us of Jonah's second commission to preach to Nineveh. Obedient to his command, his word was with effect. Jesus commissioned his disciples to go throughout all the region proclaiming the truth and telling them what kind of a reception they might expect.

The Theme Considered. *The One Task of the Church.* The world lies before the church with the cry for help making a constant appeal. Not one portion of the world to the exclusion of the rest, but the whole world, all kinds and conditions, are to be reached and won to the Master. Educational work and social reforms are secondary to the one great work of saving from sin.

The Means Varied. Paul said that he made himself all things to all men, if by all means he might save some. Any legitimate method of getting at the hearts of men we are authorized to use, so that we may get them saved.

Medical Missions. Probably there is no means better adapted to gain an admission into a new country for the gospel than by the medical missionary. The story is an interesting one. Medical missions deal with the bodies of men and women, and with them in often the most loathsome forms, but the history of that work reads like a romance. Many cities and provinces have been closed to the regular missionary, till the doctor came and by his remarkable cures found a way into the respect and sympathy of the leaders. The condition of medicine in the heathen world is most terrible. The heathen believe that disease is due to an evil spirit. "In some countries to secure relief they deify their maladies, so that with them smallpox, measles, and typhus fever are gods which can be thrown off man, not by medicine, but by invocation and exorcism. They resort to horrible remedies, like human flesh, as a cure for leprosy." "The treatment of the sick is often marked by an inhumanity which staggers one's confidence in human nature." They frequently abandon the incurables to the storms, and leaving them outside the cities let them die without any attention. Opposed to such cruelty comes the practice of the medical missionary and his tenderness; and his disregard for the classes to which his patients belong is a strong plea for the Christianity that he displays, attending alike to the high and low.

Dr. George Heber Jones gives these three points regarding the results of medical missions: "1. They bring to the physical relief of suffering people all the discoveries of medical science. Their mission to women and children in this particular is specially

effective. 2. They conquer the prejudices of pagan peoples against Christianity and make a way for the heralds of the Cross. 3. They give instruction to the pagan nations in the best methods of preventing disease." Some notable instances of the way being opened for the gospel by the medical work are to be found. In Africa, King Mtassa forbade any missionary to establish himself in his kraal. But his baby boy was taken sick; he was worth more to the king than his kingdom, and when the medical missionary cured the baby he won a way for the gospel to go to the heart of that pagan kingdom.

One of the most noted instances is in connection with the work of John Kenneth Mackenzie in China. When he went to Tienstin he appealed to the viceroy, who was Li Hung Chang, the great statesman; for funds to open a hospital. He waited some time, but no answer came. Finally one day a member of the English legation noticed that the viceroy was sad, and learned from him, "My wife is seriously ill—dying. The doctors told me this morning that she cannot live." "Why don't you get the help of the foreign doctors?" asked the Englishman. At first he objected to a Chinese lady being attended by a foreigner, but finally consented. They were admitted to Lady Li's room. They reported that she was indeed very sick, and that they must pray for her. She did recover. Dr. Mackenzie suggested that the Methodist Missionary, Dr. Howard, be sent for from Peking. She came, and the result was that Lady Li established a woman's hospital and put Miss Howard at the head. The friendship of Viceroy Li opened the way for Mackenzie. "He set aside a part of the temple, one of the finest buildings in Tienstin, and furnished money for its support." Afterward, by means of native money, Dr. Mackenzie was enabled to erect a fine building for a hospital.

While patients are in the hospitals they are compelled to listen to the gospel, and many are converted. At the dispensaries they have to listen to the truth before they can get the medicines for the body. Another way is by going from place to place with a supply of medicines and ministering to the sick. This gives an opportunity to preach the Word.

Especially helpful is the medical work in opening the way to take the gospel to the women. Women doctors are necessary on account of the customs of the people that forbid a male doctor administering to them. The story of medical missions is wonderful.—From Notes on the Epworth League Devotional Meeting Topics.

Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he cannot but watch, forgetting his many troubles.—Arthur Helps.

Undergraduate Life at Clark University

By Hardy Lester Keith



MEMBERS OF THE MARIGOLD CLUB

The graduates of Clark University have always taken high rank in the fields of religious, educational, professional and business endeavor. The glory of the institution is the record of its graduates. They occupy prominent places in the public service and fill responsible positions in almost every walk of life from the minister's noble calling to the work of the common man. The institution has a right to be proud of the record of its alumni.

The administration of President Crogman has been remarkable for the new ideals and the renewed vigor which have characterized the undergraduate body. They are most notable features in the recent life and progress of Clark University. The enthusiasm of an institution is measured by the spirit of its undergraduates. No school can continually prosper without an enthusiastic student body—a student body with enthusiasm in the religious life of the institution, in the promotion of sound morals and good order, in doing everything possible to deepen the moral, intellectual and social life of the school. This is the spirit of the undergraduates of Clark University—a spirit that would be a credit to any institution of our section.

The Marigold Club, composed of young women, is the most distinctive organization of its kind in any Negro institution in the country. In point of excellence in motive, work and scholarship, it has no equal. It is a fine purpose that moves twenty choice young women students of the Negro race to resolve to establish and support a \$1000.00 scholarship in a Christian institution of learning in this country and give a scholarship to aid a struggling sister in far-away Africa. It is a wonderful new departure and diversion from the usual literary work and the instinct behind it cannot be too highly praised. The history of the Marigold Club and its work is ably outlined in the Red and Black Annual of Clark University, published by the young women of the Marigold Club. The third number came from the press in March. From a literary and mechanical point of view, it is unsurpassed by any college publication. It is distinctly a student effort, having been printed and bound by the students in the university printing shop.

The Alpha Sigma Society, composed of college

young men ranks among the first literary societies of the colleges. In addition to its regular literary work, the society is interesting itself in improving the library facilities of the university. To further this work, a classical entertainment is given each year. On such occasions, the young men present some one of the classic plays. Last year they presented Julius Caesar. In March, the program was the play Virginius.

The annual entertainments of The Marigold Club and the Alpha Sigma Society have become fixtures in the life at Clark. Their lofty tone has an educational value for the student body and is a social delight to which the citizens of the thriving college community of South Atlanta look forward to each year.

The University Glee Club has claimed the attention of music lovers from the beginning of its life. Its rendition of popular glee, jubilee and plantation melodies has elicited the praise of audiences wherever the organization has appeared. The club has had fourteen members during the past school year. There are two seniors among the number. The prospect for an increase during the next school year is very bright. The time is not far away when the number will be increased to twenty-four. Next year, this organization plans to break a new avenue into the musical life of the institution. The First Annual Sing and Talk of the Clark University Glee Club will be held during the mid-winter season. The character and quality of the entertainment will undoubtedly make a strong impression upon the student life and add considerably to its undergraduate history.

Athletics have their place in the school life of the institution. The symmetrical development of manhood and womanhood requires healthy and intelligent physical exercise. For this reason Clark has its football and base ball teams for the young men and its basket-ball team for the young women. In addition to these there is a bright possibility of a gymnasium which will enable the authorities to establish a course in physical culture for the benefit of the students who take no part in the contests of the various teams.

Atlanta is a University City. Books alone do not

make school life. Neither do they make men and women. The opportunity of contact with bright minds and ambitious characters has a definite educational value. There is no better opportunity in this particular than that offered at Clark University located in the center of Negro college life and itself a center of progress in the religious, educational and social relations affecting the future welfare of 8,000,000 colored people. Its influence has always been on the side of right and the great masses of our race. It has ever been doing its part to make good citizens of its students, subordinating everything to the knowledge and discipline on which civilization rests. For these reasons, it has taken and will continue to hold its place among the very first institutions of learning for colored students in the country.

Pour forth all the odor, color, charm, and happiness you have to all your friends, to your home, to your daily society, to the poor and sorrowful, the joyous and the prosperous. Charm the world by love. Brighten darkened lives, soften the rule, make a sunshine of peace in stormy places, cover the faults and follies of men with the flowers of love. Love others, and you will spread the delight of youth over all you meet, and in doing so you will live intensely: for you will have within not only your own life, but also the lives of all whom you bless by love. That is the best religion, the life of Christ, the very life of God. That is to be at one with him whose smile kindles the universe, whose love, moving in the spring, is the beauty that enchants our senses and heart, and inspires our soul.—*Stopford A. Brooke.*

If the cause of spiritual reform is to succeed, the first convert must be the Church. We do not ask for the Church's tolerance, but for its strength. We do not ask for the Church's patience, but we do seek for its passion.—*Rev. Percy C. Ainsworth.*

"Learn princely dignity when you are poor, learn independence when your wants urge you to seek the help of others, learn to be strong and courageous when persecution is at its height, learn to be trusting and loving to God when the sense of your weakness overcomes you."

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
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THE KINGDOM FIRST

(Continued from page 1.)

our relation to God, for where the treasure is there the heart will also be. Nor should we count our life dear, for he that loseth his life shall find it. Yea, above eating and drinking and wearing we should secure first the kingdom. The pleasures of this world are fleeting shadows as compared with the realities of the life hid with Christ in God. We seek not the things that perisheth, but through love those things that are real and eternal. Life is a reality—the Christ life is life forever more.

The Father of heaven knoweth that we have need of food and raiment, of wealth, of political and social preferment; but He knows also the temptation to place these things, which are fleeting, ahead of the things which are eternal. We are to love Him with all our heart, with all our soul, with all our strength; we are also to love our neighbor, which is more than burnt offerings and sacrifices.

The kingdom is nigh unto most persons; even closer than they think. The Savior said to the scribe: "Thou art not far from the kingdom of God." The kingdom is not far from us. It is within our reach: It is a kingdom of equality of all men, a kingdom wherein Christ demands our patriotic and undying support of the principles that He gave forth in His life on earth. When it was demanded of Christ by the Pharisee when the kingdom shall come, he answered, "The kingdom of God cometh not with observation, neither shall they say lo here or lo there, behold the kingdom of God is within you."

The man's motive is first sought and hence the first here refers not so much to age as it does to procedure. Godliness is the end and godliness has the promise of life that now is as well as the life that is to come. This scriptural injunction of the Master of securing first the kingdom as against the securing of food and raiment has a direct relation with our everyday life. Make, therefore, religion your business. It is good for the time that now is and it is a protection against the time that is yet to come. "Verily," saith the Master unto us, "there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, life eternal." "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him."

OUR FALL CONFERENCES

Bishop Wilson will preside over the Tennessee, at Memphis, Sept. 25; East Tennessee, Bristol, October 17; Central Alabama, Attala, December 5, and Mobile, Montgomery, Ala., December 15. Bishop Bashford holds the North Carolina at Winston, N. C., October 9, and Bishop Moore the South Carolina, at Camden, November 28; Savannah, Waycross, December 5, and Atlanta, Rome, December 12. Bishop Burt presides over West Texas, at Marlin, November 28, and Texas, Galveston, December 12.

THE CHINA CENTENNIAL MISSIONARY CONFERENCE

The reports that come to us of the China Centennial at Shanghai give the hope that the celebration will yield something practical and prove a blessing to our common Christianity.

Resolutions favoring the establishment of eighteen union normal schools for industrial education, several union colleges and one union university, to meet the demand for Western learning, were adopted. There is no doubt that much money and energy has been wasted in the effort of the several denominations to maintain separate schools. The union schools will prove exceedingly practical.

The value of Christian education in providing capable and trustworthy leaders in state and church, the scope and limitations of Christian colleges and kindred subjects were also discussed. A remarkable spirit of harmony was manifested by the representatives of the seventy denominations present.

Dr. F. L. H. Pott, president of St. John's College, Shanghai, son of James Pott, of New York, made a striking address. Dr. Pott, in part, said:

"The large place education has had in the missionary programme and its increasing importance at the present time are everywhere apparent. Especially is this true in view of the marvelous change that has come over the empire in the space of less than a decade, revolutionizing the age-honored classic learning—the product of centuries of Oriental scholarship. The home churches should be urged to realize the necessity of the further development of Christian education so that the opportunities now presented may be utilized to the fullest extent. The fact that China is now exerting herself to introduce a better system of education should lead the missionary educators to redouble their efforts to do more efficient work than has been done in the past.

"The importance of union effort in education must be strongly emphasized. In no other phase of work, perhaps, is it more apparent. Especially is this true in higher or university education, where large equipment is required. So far, aside from theological and medical schools, missionary institutions have done nothing to develop professional schools or schools of applied science and technology. Therefore, the church has been able to do very little towards training men to fill positions, now open to young men, in building railways, opening mines and developing new industries. The government is attempting to do this, but under the present regime of religious intolerance Christian students cannot study in the government schools.

"For this and other reasons the committee proposes that the Centenary Conference take steps looking toward the establishment of a large central university as a post-graduate school for the Christian colleges of the empire. An international and interdenominational representative committee should be appointed by the Centenary Conference to consider the advisability of establishing a Christian university for the whole of China, and, in case in the opinion of the members the project is judged expedient and practicable, this committee should be authorized to present the cause to the home chambers, to raise funds for the university and to effect its organization."

If experience teaches us that we should change somewhat our methods in China, we must not be slow about it. The King's business demands haste.

There are in China 300 fully qualified missionary physicians, 5,000 Chinese assistants, 250 hospitals and dispensaries and 2,000,000 patients yearly.

It was resolved by the Centennial Conference to recognize medical missions as an integral and essential part of the missionary work of the Christian church: this is wise. It was also voted to recommend that medical missionaries should receive their commissions from the home churches and societies in a public and unmistakable way, that no partially trained men or women should be appointed to undertake responsible medical work, and that medical missionaries should have the best possible professional training and equipment.

It was further resolved to urge the various missionary societies to unite in establishing thoroughly equipped medical schools in as many as possible of the large mission centres, to urge on missions

throughout China that they should seek more energetically to combat the opium evil and to appeal earnestly to the home churches to send forth more men and women for this work.

Among the speakers were Bishop J. W. Bashford and Dr. J. L. Goucher, of Baltimore, Md.

THE BLEEDING CONGO

The atrocities of the Congo Free State is one of the open sores of Africa. King Leopold of Belgium connives at this continued butchering of human beings for earthly gains while the world grows restless. The agitation now on will no doubt bring relief to the people. Bishop Hartzell says:

"Belgium, led by King Leopold, has done some wonderful things in the commercial development of the Congo, but these successes in government, and the vast revenues collected, only serve to emphasize and make blacker the crimes which have been, and are still being, committed against the natives in vast sections. I was permitted to read letters from well-known men giving in detail crimes committed only a few weeks before. In certain parts efforts at reformation have been made, and, in some places, successfully, but the difficulty is with the system, and, unless some radical changes are made, the coming of white men to the fifteen or twenty millions of blacks in that vast Congo Valley will for many generations prove a curse. The government claims the absolute ownership of the land and everything it produces, and that the native owns nothing except his power to work. The government also claims the right to tell the native how and to what extent he shall work, and, if he refuses, then comes cruel punishment and often murder. These things occur in the far interior where the natives are compelled to bring in rubber under the plea of taxes. The same rights, including police authority, are given to the great companies holding concessions. The last important concession has been given to several American missionaries. Let us hope and pray that these representatives of America will see to it that better methods will prevail in the treatment of the natives. It is to be hoped that Belgium itself will make the Congo Free State a colony and rule it properly.

"The wealth of this country is vast. Here is an illustration: A Belgium steamer, which was anchored near us at Matadi, while we were there completed its cargo of rubber and ivory, consisting of over 400 tons of rubber and 30 tons of ivory, worth over \$3,000,000 in cash. Let the Christian world pray for the Congo Free State, and continue to insist that the nations, whose consent made it possible for Leopold to organize that State, continue to demand radical and permanent reformation until it is accomplished."

THERE IS A BETTER CLASS

Manifestly much of the trouble between the races arise from the fact that some people do not stop to consider that there are good Negroes as well as bad Negroes. But men are learning. While Dixon and Tillman represent an element who would brand all Negroes as worthless, still there are those who are fair and courageous enough to speak a needed word of defense. The *Messenger*, published in Wilmington, N. C., recently said editorially:

"The mistake many people make is that they judge the Negro race by its worst element. This is not right. We have in every community honest, upright Negroes who are doing what they can to elevate their race. These should have the moral aid of the white people, and it is as unjust to the better class of Negroes to judge their race by the low class as it would be to class all white people with the criminals of their race.

"The two races have to live together—for many years to come at least. Then is it not better that there should be peace and harmony between them, brought about and fostered by efforts on the part of the better element in both races to create a higher standard of morality and honesty among those of the lower class? There is among the Negroes a class who realize the shortcomings of their race and who are striving to lift it to a higher plane. It is an up-hill work with them. They need aid and encouragement. They look to the white people for this. Duty and self-interest alike of the white people demand that they shall give it."

Personal and General

Bishop Hamilton is assigned three conferences in the fall Episcopal round.

Bishop Neely will preside over eight conferences in the United States this fall.

During the year 1909 will occur the four hundredth birthday anniversary of John Calvin.

The Rev. C. C. Landry, of Charenton, was in the city recently looking after business interests.

The funeral services of Bishop FitzGerald will be held in Central Church, Newark, N. J., May 17.

Dr. I. L. Thomas will lecture at Warren Street Methodist Episcopal Church, Lake Charles, May 29th.

Bishop John H. Vincent will deliver an address during one of the sessions of the Toronto Methodist Conference.

Bishop L. B. Wilson has been elected president of the Ocean Grove camp-meeting, succeeding the late Bishop J. N. FitzGerald.

George Drew, a faithful worker for more than twenty years in the pressroom of the Methodist Book Concern, died recently.

Dr. J. P. Morris delivers the forthcoming commencement address to the graduates of the Presbyterian Academy at Gastonia, N. C.

Mr. M. S. Alexander, of Baldwin, and Mr. D. G. Overton, a druggist of that city, were pleasant callers in our office Saturday of last week.

Dr. Davis W. Clark writes that the Dunbar Monument Fund has passed the \$500 mark. An effort will be made to push the Fund to \$1,000.

Mrs. Hart, wife of the Rev. H. B. Hart, of Columbus, Miss., and children are in Natchez, at the home of her mother, where they will remain until July.

The *Youth's Companion*, which began its career as a small four-page juvenile, celebrated with its issue of April 18, eighty years of continuous publication.

Dr. E. M. Jones, Field Secretary of the Sunday School Union, will preach the commencement sermon at the Marion Institute, Marion, Alabama, Sunday, May 26th.

The Rev. W. H. Jones, of Franklin, is announced to preach the annual sermon at the Franklin Institute, Sunday, May 26th, in Asbury Methodist Episcopal Church.

The Rev. R. A. Taylor, formerly of Lafayette, has been appointed to St. John, and enters upon his new work with great enthusiasm. He visited the office while in the city.

Mrs. J. A. Bray, wife of President Bray of Lane College, Jackson, Tennessee, died April 28th. The *SOUTHWESTERN* extends to President Bray its deepest sympathy in his sore affliction.

In Santiago, Cuba, occurred recently the death of Antonio Infante, a Negro, said to be 150 years of age, having been born nineteen years before the beginning of the American Revolution.

Dr. I. L. Thomas will present the cause of Home Missions and Church Extension to our membership at Starkville, Miss., on Thursday evening, June 6th. The Rev. E. C. F. Troupe is pastor.

Prof. E. S. Brown, of Gilbert Industrial College, spent several days in the city last week as the guest of the Rev. H. Taylor. The Professor will be engaged in recital work during the summer.

A new organization in the Capitol City is the Education Club, composed of fifty teachers and patrons of education, for the discussion of educational topics. Prof. Kelly Miller is president of the club.

Dr. Booker T. Washington lectured in Sharp Street Memorial Methodist Episcopal Church, Baltimore, Md., on Monday night, May 6. The demand for tickets on this occasion far exceeded the supply.

Bishop Fowler is not assigned to the presidency of any of the fall conferences, but his improvement in health gives the assurance that his name will be in the list of assignments for the spring conferences of 1908.

Bishop Foss writes encouragingly from India of the pleasant kindly sympathy of many native princes with our Christian work in that foreign land. Our medical and educational missionaries have won the interest of many.

Dr. J. M. Buckley, editor of the *Christian Advocate* of New York, addressed last week at Washington, D. C., the Medico-Psychological Association, of which he is an honorary member, on The Lunatics of Shakespeare.

The marriage of the Rev. Edward W. Jackson, pastor of Shiloh Methodist Episcopal Church, Rose-

dale, and Miss Willie May Gilbert, of Marthaville, occurs to-night, Thursday, May 16th, in our church at Marthaville.

The time for the fourth annual session of the National Association of Colored Teachers at Hampton has been changed from July 17, 18 and 19, to August 1 and 2—immediately following the celebrated Hampton Conference.

The Rev. and Mrs. Wilkie C. Clock with their infant son, arrived in New York May 5, returning to the United States because of the serious illness of Mrs. Clock. They have been connected with the Methodist Mission at Rangoon, Burma.

One of the many indications of the successful pastorate of the Rev. Moses Smith at Austin, Texas, is the improvements to the amount of \$1,000 now being made on Wesley Chapel. In this worthy effort the membership is heartily co-operating.

The Rev. H. R. Smith, pastor, announces the Home Mission and Church Extension Convention to be held at Palestine, Texas, May 16-19. Ministers and laymen from far and near are asked to participate. Dr. I. L. Thomas will be present.

Prof. I. Garland Penn, assistant secretary of Epworth Leagues, spent the last week in April in South Carolina. He visited the Charleston District Preachers' Meeting at Summerville, and spent the fourth Sunday at Bamberg, Rev. D. J. Sanders, pastor.

The funeral service of Alice, beloved daughter of the Rev. N. R. Clay, presiding elder of the Holly Springs District, was held in Asbury Methodist Episcopal Church, Holly Springs, Miss., Monday, May 6th. The sermon was preached by the Rev. E. F. Scarboro.

The Rev. P. T. Gorham, pastor of Park Street Methodist Episcopal Church, Cincinnati, Ohio, is enjoying unusual success. During his pastorate there improvements to the amount of \$7,000 have been made. A new pipe organ and electric lights have been installed.

The *American Baptist* says: "The Negroes of Arkansas pay taxes on \$30,000,000 worth of property and last year paid into the treasury of that state \$310,000. This property valuation does not include the money on deposit in banks which must amount to quite a large sum."

Bishop J. M. Thoburn, Dr. H. C. Jennings, Dr. D. L. Rader, editor of the *Pacific Christian Advocate*, recently returned from a trip to Japan and the Philippines, and Dr. Short, were the guests of the Men's Methodist Social Union in Taylor Street Church, Portland, Oregon, April 26th.

At the recent commencement of Bennett College the degree of Doctor of Divinity was conferred upon the Rev. C. A. Tindley, pastor of Calvary Methodist Episcopal Church, Philadelphia, Pa., and the Rev. W. A. C. Hughes, Ph. B., pastor of Sharp Street Memorial Church, Baltimore, Md.

Dr. Matt. S. Hughes, who is said to have one of the best libraries in the country on "Christian Science" has been requested by the Kansas City Preachers' Meeting to deliver before that body an address on the above named subject each Monday morning of the present month, beginning May 13.

The Rev. I. E. Lowery, of the South Carolina Conference, is one of the best newspaper correspondents we know. He was sent recently by the *News and Courier*, of Charleston, S. C., to report the Claflin University commencement, at Orangeburg, S. C., and the Colored Baptist State Convention at Aiken.

Bishop D. A. Goodsell was honored by the unanimous and rising vote of the members of the New York East Conference, over which he presided recently, requesting that he be sent to preside at the sessions of that body in 1909, at which time the fiftieth anniversary of his entrance into the conference will be observed.

It was officially announced that the British Government has decided to make Jamaica a gift of \$750,000 and to guarantee a Jamaican loan of \$4,000,000 to assist the inhabitants of Kingston to recover from the effects of the recent earthquake. This is a continuation of Great Britain's liberal policy towards its colonies.

Thro the kindness of Miss Helen E. Jones, daughter of Dr. E. M. Jones, of Montgomery, Ala., we are in receipt of an invitation to the commencement exercises of the State Normal School of Montgomery, the same to take place in Tallibody Hall, Wednesday morning, May 29th. Miss Helen is a member of the graduating class.

A late order issued by Secretary Taft of the War Department is to the effect that hereafter colored men shall be appointed Chief Musicians of colored

regiments. The first appointee under this new rule is John N. Norton, who retires from the United States Army on June 10, 1907. He was on March 26 commissioned as Band Master of the 25th Infantry.

On April 24th the Lay Electoral Conference of the South Carolina Conference of the African Methodist Episcopal Church, met in Georgetown, and elected Lay Delegates to the General Conference, which will convene in Norfolk, Va., one year hence. Dr. W. D. Crum, Collector of the Port at Charleston, and Prof. Howard, of Georgetown, were chosen as the delegates.

Owing to the death of the Rev. J. H. Johnson, of Dover, Del., the following changes in appointments on the Wilmington District of the Delaware Conference, the Rev. J. H. Nutter, presiding elder, have been made by Bishop Goodsell: J. H. B. Hubbard changed from Port Deposit to Dover; L. H. Johnson changed from Odessa to Port Deposit; Odessa supplied by O. P. Dickerson.

Massachusetts will have a prominent part in the Jamestown Exposition. Besides the imposing replica of the famous Crispus Attucks monument, the exhibit will embrace paintings by Edwin Bannister, who won first prize at the Philadelphia Exposition in 1876, William Robinson and a number of other colored artists of national repute. There will be also a display of books by the representative writers of the "Old Bay State."

The closing exercises of Haven Academy were held May 12-16, beginning Sunday, May 12th, with the baccalaureate sermon by the Rev. W. V. Daughtry, of Augustus, Ga. The finishing class in dressmaking was addressed on Wednesday evening, May 15th, by the Rev. D. G. Greer, of Waynesville, Ga. Thursday evening, May 16th, the commencement address will be delivered by President R. W. S. Thomas.

Mrs. W. F. Oldham, wife of Bishop Oldham, who, when the disease with which Miss Cornelia FitzGerald was suffering was pronounced smallpox and the patient ordered to the pest-house, accompanied her, was the tender nurse during the brief exile, held the hand as life ebbed away and when finally the eyes had closed in death, robed the body for the grave, the *Central Advocate* truly says, "A friend in need is a friend indeed."

Bishop Thoburn arrived in San Francisco April 10, accompanied by his secretary, R. E. Wilcox, having completed once again the trip around the world. During his absence Bishop Thoburn visited all the conferences of Southern Asia and the Philippine Islands Mission Conference, and taking a most conspicuous part, of course, in the India Jubilee. He is reported to be in unusually good health and is now at his home in Portland, Oregon.

On the third Sunday in April our churches in Charleston, S. C., were favored with the presence of two distinguished educators—the Rev. James D. Phelps, financial agent of the Syracuse University, N. Y., and the Rev. L. M. Dinton, president of Claflin University, Orangeburg, S. C. Able sermons were preached in all the churches, which were an inspiration to our people in that city. On Monday night Dr. Phelps delivered his famous lecture in Centenary, subject, "Cape Cod, and Cape Cod Folks."

The new Lee Methodist Episcopal Church, Bryan, Texas, was opened on Sunday, April 28. The opening sermon was preached by the Rev. M. W. Dogan, Ph. D., president of Wiley University. The old church that had stood for more than twenty years was torn down ten months ago and a modern church containing auditorium 34x50, lecture room 20x28, pastor's study and a choir recess, has been built and completed at a cost of \$5,000. The pastor, the Rev. Walton Brown, has indeed accomplished large things. Congratulations.

Commencement week at the Central Alabama College, Mason City, Birmingham, Alabama, begins Friday, May 17th, with a cantata by the Kindergarten and Primary Department, to be followed by an address by the Rev. Dr. C. L. Fisher. Sunday, May 19th, baccalaureate sermon by the Rev. Dr. E. M. Jones; annual sermon before the Y. M. C. A., Epworth League and Society of the Friends of Africa, by the Rev. Dr. J. A. Holliday. On Monday, May 20th, will occur the Grammar and Normal Department elocutionary and oratorical debate contest. The Rev. H. N. Brown, A. M., will address this department. The exercises of the Intermediate Department will be held Tuesday, May 21st; address by Dr. I. L. Thomas. On Wednesday, May 22nd, Dr. M. C. B. Mason and the Hon. W. M. Drennen will address the graduates of the Grammar and Normal Departments.

PERSONALS

Notwithstanding the inclement weather Easter was a great day at North Carrollton, Miss. Program carried out to the letter. Collection, \$12.85. The Rev. P. A. Lemon, pastor.

In their effort to erect a new Methodist Episcopal Church in Marked Tree, Arkansas, the pastor, the Rev. J. W. Williams, and the trustee body are greatly encouraged by the helpful and willing spirit shown by the members. Dr. S. L. Mitchum, Messrs. Sam Ross and Geo. Mitchell are the faithful trustees.

A grand rally was given by the stewards and trustees at Union Methodist Episcopal Church, Union, La., the Rev. A. C. Mitchell, pastor, Sunday, April 14. Collection for the day, \$17.

A storm party of good things and cash visited the parsonage of Wesley Methodist Episcopal Church, Houma. A large table could not contain the valuable packages that were brought by this welcome host at 11 o'clock last Friday night. Pastor B. M. Hubbard, D. D., made the speech of acceptance and greetings for the Rev. D. J. Price, pastor, and wife, who through these columns extend to the friends their heartfelt thanks.

Under the pastorate of the Rev. D. S. Smith, the work at Cottonport, La., is constantly expanding and taking on new life. Our tribe meeting was a success. Rev. S. T. Mayes, L. Jackson, pastor at Marksville, and Rev. A. Compton, at Booneville, preached splendid sermons. Total collection, \$20.18.

At Hub, Miss., April 24, the members and friends of Zion Ridge Church visited the parsonage, leaving many serviceable tokens. This number was led by Sister N. C. Brewer, Ketchin Johnson, Victoria Bell, Francis Jackson and others. The Rev. M. W. White and family greatly appreciate the tokens.

"Storm" parties are popular. One visited the parsonage of our church at Pearlinton, Miss., recently, to the sur-

prise and pleasure of its inmates. The tokens were numerous and highly appreciated.

Miss Ella James, of Jackson, Miss., is visiting her daughter, Mrs. J. A. Patterson, of Gulfport, Miss.

Miss Genevieve Steward, of Lloyd, La., who has been spending some time among relatives and friends of Opelousas, has returned home, her cousin, Miss Joella A. Lastie accompanying her.

"I found the church at Crystal Springs, Miss., in a poor condition. We must rebuild. Raised for missions, \$1.00; our rally day for the church will be the third Sunday in May," writes the Rev. John H. Cook, pastor.

The pastor, Rev. J. A. Patterson, at Gulfport, Miss., on a recent evening, was suddenly aroused by the arrival of many members and friends, led by L. D. Dellingham, Temple St. Clair, Emiline Flowers, S. E. Black, C. Pairs, Ella Brown, Walter Nelson and Frank Hall. The tokens were numerous and serviceable.

A committee of ladies and gentlemen, composed of some of the prominent members of Wesley Methodist Episcopal Church, Pineville, La., the Rev. J. C. Brown, pastor, assembled at the parsonage on the night of April 2nd. It was indeed a surprise to the inmates. The pastor and wife are yet rejoicing over the kindness of their loyal members and the many serviceable tokens presented them.

The church at Leona, Texas, the Rev. G. W. Baber pastor, is very much alive spiritually and financially. The work here shows signs of vast improvement. Several have joined the church recently, and everything bids fair for one of the greatest years for success in the history of the church.

Mr. Dallas G. Johnson, of Opelousas, La., after a prolonged stay in Texas and Shreveport, has returned home.

both white and colored. Collected for pastor's salary that day \$23.13. Our 1st quarterly conference was held at Ebenezer Methodist Episcopal Church, April 13th, with Rev. J. Grant, presiding elder, in the chair. The session was pleasant. The reports of the officers and pastor gave evidence that the work is in good condition. On Sunday the elder's sermons at 11 a. m. and 3 p. m. were unsurpassable. As large as our church is, the pastor and members are beginning to think that it is too small for the thronging crowds. We have also had a great revival, in which several persons were converted. Fifteen accessions. While the pastor has only been here about two months and three weeks, yet we have succeeded in painting our parsonage, recovered the

kitchen and dining room and had the walls beautifully papered. The pastor and family received a royal welcome on their arrival. Our church is always crowded with whites as well as colored. Grand total raised in two months and two weeks, \$200.00.

Cedar Keys, H. W. Austin, Pastor.—The Methodist Episcopal Church at Cedar Keys and Rosewood is alive. Presiding Elder O. F. Black held our first quarterly conference April 21, and he was well pleased. Raised during the quarter, \$200.00; for pastor, \$83; for assistance, \$14; presiding elder, \$14; trustees, \$50; missions, \$27; other collections, \$12.00.

GEORGIA.

Woodbury, R. S. Stacy, Pastor.—The Rev. R. R. O'Neal, of the Lagrange District, preached an eloquent sermon in the Methodist Episcopal Church of Woodbury, at 11 a. m., April 18, from the 36th chapter of the 2nd Chronicles, and part of the 16th verse. He and the Rev. T. R. Bridges of Lagrange charge alternated. The good sisters brought in their baskets laden with good things. At 3 p. m. a grand love feast was conducted by Rev. A. D. McLendon. Miss Katie Findley, of Woodbury, read the welcome address. Response by the Rev. J. H. Hawkins, of Columbus. Miss Alice Harris, of the Colored Methodist Episcopal Church, of Woodbury, spoke words of welcome in behalf of the churches of the city. Response by the Rev. R. R. O'Neal. Paper, by Mrs. A. J. Stacey, "subject, 'When should Revivals Begin?'" after which the corner stone of Shady Grove Methodist Episcopal Church was laid by Presiding Elder Rev. R. R. O'Neal.

Cave Springs, S. B. Beauford, Pastor.—Last Saturday and Sunday were great days in Cave Springs. My quarterly conference was held on Saturday, with 58 officers present. Rev. C. W. Adams, the presiding elder, was present. Each officer presented good reports. \$32.55 was collected. Sunday at 11 o'clock, the presiding elder preached, to the delight of his hearers. Total collection, \$171.89.

KENTUCKY

Leitchfield, Taylor Chapel Methodist Episcopal Church, Rev. W. A. Hinton, Pastor, is after a long season of trials and severe persecutions, once more aglow with life. New life, energy, and spirit is being put into the church work. Confidence is being rapidly restored and the work is being well planned for the year under the leadership of Rev. W. A. Hinton, its new pastor. Every department of the work is receiving special attention by the pastor. A bright future is before the church. What will the harvest be? Our first quarterly conference convened Saturday night, April 20th, Rev. H. W. Tate, our new presiding elder, in the chair. His very presence brought new inspiration, comfort and hope, as well as cheer to the grief-stricken charge. His words of inspiration, both in the quarterly conference on Saturday night and in the quarterly meeting on Sunday, were aglow with wisdom, counsel, piety and fear of the Lord. The new pastor was thus helped beyond measure. This is a record breaking year. Our collection last Sunday was \$12 for presiding elder, \$5.25 for the pastor. Total for the day, \$17.25. Total for ministerial support this quarter, \$31.10; for missions, \$4.62; for Conference minutes, \$1.50. Not a single copy of the SOUTHWESTERN CHRISTIAN ADVOCATE on this, one of the oldest charges of the Louisville District. The pastor is now canvassing the membership for subscribers,

Housekeepers must be watchful, for great efforts are made to sell the alum baking powders which every physician will inform you are poisonous to the human system.

The Government Report shows Royal Baking Powder to be an absolutely pure and healthful cream of tartar baking powder, and consumers who are prudent will make sure that no other enters into their food.

and he thinks that he will secure five or more in a few days or weeks. This charge has promised to raise \$5 for the Conference Academy.

LOUISIANA

Leesville, R. E. White, pastor.—I desire to thank the good members of the Mount Zion Methodist Episcopal Church for a choice lot of groceries given me recently, also the good people of Hawthorn for 75 pounds of groceries given me on the 18th ult. Brother L. C. Conerly has my thanks and appreciation for a nice white vest presented as an Easter token. Pastor and people are well pleased.

Beach and Pine Grove, J. D. Frazier, Pastor.—I arrived at this place on the first Sunday in February. My people received me cordially. At 11 o'clock at night I preached to a crowded house. Collection good. They have stromed the parsonage twice and left many good things. The host was led by Mrs. M. Thomas, A. Holmes, I. H. Bell, L. Wilson and Bro. W. East. I take this method to thank these good people for their kindness. The work of this circuit is on the up grade in its every department.

Houma.—Upon the arrival of Dr. B. M. Hubbard, to hold our first quarterly conference, April 5-7, he found us in the midst of a glorious revival, over which he was delighted. He said, "This is the primary work of the church—saving souls. We want at least 1,000 souls saved on the New Orleans South District during 1907." Dr. Hubbard went right at it in our revival meeting and aided us greatly. The love feast on Friday night was inspiring and well attended. The quarterly conference was held Saturday evening. \$734 was the estimate for pastor's salary and \$60 for presiding elder. The reports of Stewardesses and other auxiliaries showed that they had been earnestly working. The revival fire was burning—21 souls were converted. The presiding elder preached a heart-reaching sermon Sunday at 3 p. m., subject, "Personal Interest." Brother C. H. Penilton preached at night, subject, "Christ a Magnet." Two subscribers for the SOUTHWESTERN. The presiding elder was paid in full. The baptizing will take place and the Holy Communion will be administered April 21.

Shady Grove, L. Estavan, Pastor.—The first Sunday in April the pastor preached the sacramental sermon and received one member from the Baptist Church. Read into full membership

Doings of the Workmen

ALABAMA.

Alexander City, G. H. Godfrey.—The second session of our quarterly conference was held April 13-14, with the Rev. J. A. Holliday, presiding elder, at the helm. Good financial reports were presented. Our quarterage was only \$12.50, but we raised \$17.00. On Sunday Brother Holliday preached a powerful sermon. Two members were added to the church. The Lord's Supper was administered to a goodly number.

FLORIDA

Orlando, W. O. Bartley, Pastor.—Sunday, April 7, was a great day in Ebenezer Methodist Episcopal Church. The church was crowded. The pastor administered the Sacrament to

one. Six persons came to the altar for prayer. Collection on pastor's salary, \$24.05. The pastor was presented by members and friends with a purse containing \$3.60. The King's Daughters have opened a day school for the benefit of the little children of the community. Our second quarterly conference was on the second Sunday in May. The Rev. Hubbard Daniels is a Christian gentleman and a presiding elder indeed. God bless him. Baton Rouge, John H. Hayes.—Very successful services were held in St. Mark, on Sunday, April 7th. One person was baptized. At 7:30 p. m. the church was packed to hear the Rev. T. B. Cooper, who preached, Subject, "What Must I Do To Be Saved?" Sacrament was administered to 128 communicants. The revival closed with 38 added to the church. Only three months since conference, and we have begun work on the new St. Mark. The third Sunday in May will be corner stone laying day.

Leesville, L. C. Conerly.—Our work at this place is coming to the front. Our pastor, the Rev. R. E. White, is the man needed. A good choir has been organized with Mrs. E. L. White as organist. A fine set of chairs have been purchased for the choir. The church at Hawthorn has been ceiled. Our first quarterly conference convened on April 23, with the Rev. H. Daniels in the chair. He expressed his satisfaction at seeing the work greatly improved. He preached a strong sermon. Raised this quarter for all purposes \$160.00; paid pastor \$104.50, and have had thirteen accessions.

Cottonport, Bessie O. Smith.—Services on Sunday, April 7, were pleasant and profitable to all attendants. Short sermon by the pastor. Fifty-two persons communed. The church work has increased along all lines. Collection \$11.65.

Booneville, Jas. Thompson, Reporter.—At Booneville, Methodist Episcopal Church, April 13-14, the first quarterly conference was held by Presiding Elder J. J. Obee. The presiding elder preached an able sermon. Paid him this quarter \$25.00. Rev. M. P. Franklin, pastor will be paid \$1,000.60 this year. Rev. S. M. Green was with us and spoke to the encouragement of the conference.

Siddell, A. B. Harris, Pastor.—On April 13th was held our first quarterly conference by the Rev. J. F. Marshall, D. D., presiding elder. Reports showed that \$270 had been raised, of which \$45 was collected in the quarterly meeting; \$65 paid on church repairs, \$60 on parsonage. Had four converts this quarter. We are planning for the District Conference and no one need fear the outcome of our planning.

Maillard, A. C. Mitchell, Pastor.—A pound surprise party was tendered the Rev. A. C. Mitchell, pastor of Union Chapel, Maillard, La., led by Sister Susanna Wells, and Brother J. J. Schexnayder, of St. Peter's Church. After much singing and prayer short addresses were made by Rev. A. C. Mitchell, Prof. A. B. Martin, and H. Elly. Union is alive. Pastor Mitchell and wife were overjoyed at the reception given them. We estimated about 65 or more pounds.

Lake Providence, T. H. Monson, Pastor.—The work here is prospering under the administration of our Presiding Elder, the Rev. J. O. Brown, as never before. Our first quarterly conference was held April 12-14, the elder presiding. Friday night our first quarterly love feast was a grand affair. The conference was held on Saturday. Reports showed that \$160.45 has been collected since February 3rd; paid pre-

siding elder in full, \$18. Elder Brown preached at 11 a. m. and 7:30 p. m., and our hearts burned within us. We were pleased to see the Rev. F. D. Lampton, pastor of the A. M. E. Church, and a good many of his people present on Sunday night, and invite them to come again. We are trying to get all our benevolences in by the district conference.

Lake Arthur, T. B. Oville.—Probably never before in the history of the Louisiana Annual Conference has there been such widespread interest manifested toward Southwest Louisiana as to-day. This rice belt country is awakening and the chances for our Methodism are indeed great. Here we find the white man from the North, South, East and West, and great development is in progress. No more do they depend on rice alone, but all other products of Louisiana are being successfully raised. Hence the once transient Southwest, where the Negro was not in demand only in rice harvesting season, is changed, and our people are coming in. There is much room in these vast prairie lands—new villages and towns. Lake Arthur, the writer's present station, is soon to have two new saw mills and this charge, only two years, old, will become at once one of the very best charges on the Lake Charles District. There are many new fields to be taken, for there are communities the people of which do not know anything of our great church, but our flag is being hoisted. The conference has seen Lake Charles as she is, the seat of this rich and fertile parish, and with the Rev. B. J. Reddix at the helm we have our fort. In deed, the Conference acted wisely in making the Lake Charles District, for with the Rev. P. W. Clark presiding, and the attention of the district and the great Conference set on taking in this large fort nothing will stand in the way.

MISSISSIPPI

Bridgeville, R. H. Patton, Pastor.—The fourth Sunday in this month was Pastors' Day at Little Rock. We raised \$72.50 at Little Rock; \$16 at St. James; total, \$90. We take our collection only once a quarter. Our people like this method and we find it satisfactory.

Cary, A. H. Lathan, Pastor.—This is my first year here. I came direct from the Annual Conference held at Brookhaven, Miss., to this place. The officers and members gave me a warm reception. We started in our new field with a determination to do a great work for the Master this year and all is moving now in the right direction. The trustees have put new blocks under the church here (Clarks' Chapel), have put in new lights and are now recovering and remodeling the parsonage. My family arrived here on the 4th ult., and met the people in the church, after which they were escorted to the parsonage, where they were served a royal feast by Mesdames Louisa Dozier, Katie Duané, Eliza McClain, Dorcas Williams, Georgeann Woods, Annie Combs and several others, and now we have settled down to do our very best for the moral and spiritual uplift of our people.

Owens, J. S. Pleasant, Pastor.—Presiding Elder S. H. Nevils held his first quarter with us April 6-7. Had a grand time on Saturday. Sunday the presiding elder preached an able sermon from the Prophecy of Isaiah, subject, "The Highway." Good reports from all the stewards and class leaders. The presiding elder was paid in full, \$18. Paid the pastor on Sunday \$17.15. This point has raised more

money this quarter than any one work on the district.

Sturgis, W. D. Davls, pastor.—At Liberty Hill Church, with the Rev. Dr. W. H. H. Gallion at his post, we are steadily moving onward. Our pastor came to us Jan. 27, and he is conducting the work with admirable tact and diplomacy. On Easter Sunday the Doctor preached an able and effective sermon. Collection \$10.00. I have been district steward twenty-five years and this is the largest collection I have ever known to be raised on here on Easter Day. With Dr. Gallion as conductor and engineer we are going to make a successful run.

Hattiesburg, J. F. Robinson, Pastor.—Our second quarterly conference was held in Bentley Chapel, April 13-14, by the Rev. R. N. Jones, presiding elder. The various reports were good, indicating progress on all lines. Paid presiding elder in full. Raised for building and improvements \$88. The Parsonage Committee has beautifully furnished the parsonage. During the quarter a storm passed through the parsonage and left many pounds for pastor and wife. The same was led by Mr. and Mrs. Nick Smith.

Prairie, A. E. Brown.—With our new pastor, the Rev. J. W. Johnson, we are all very much pleased. He has proved satisfactory in every respect. We have a body of noble workers. They have begun this year with new zeal and vigor. The charge is now in a more prosperous condition than it has been in the last five years.

Cary, A. H. Lathan, Pastor.—In Clark's Chapel, Methodist Episcopal Church, April 5-6, 1907, our first quarterly conference was held. Rev. R. P. Threlkeld presided. The work is spiritually and financially alive. The presiding elder was at his best and preached two able sermons. 85 persons partook of the Lord's Supper. Collection \$30.00. Paid presiding elder in full. Two annual subscribers to the SOUTHWESTERN. Collection for the quarter \$15.00.

Hattiesburg, J. H. Comfort, Pastor.—Our first quarterly conference was a great success. Twenty-seven of the members were on hand with good reports. The Rev. R. N. Jones, our presiding elder, was on hand. We all love him for his manner and way of doing things. I returned from conference in good faith to do more for the Master this year than ever. My people received me with great joy, and from the look of things, this will be my best year. We are preparing to build a fine brick church at Hattiesburg. This kind of a church is much needed at this place, and we plan to raise \$8,000 for its erection. Paid the elder in full. In token of their love and respect my people gave in my honor a birthday party February 20th, which was led by H. Biakely, W. Bolton, Peter Williams, A. B. Wilson, H. Gardner, I. W. Wade, B. Preston, W. G. Clark, G. W. Morgan, Teresa Tart, J. W. Jennings, G. Hardaway, Dr. and Mrs. W. F. Howard, Dr. and Mrs. J. H. Howard, Ollor Cox, Rev. N. J. Gordon, Mrs. M. K. Hardaway, and many others. The Woman's Home Missionary Society is in good order at this place with Sister M. V. Hallids, Miss Griffin, Mrs. Mary King, Sister Wilson and Mrs. E. D. Tart, and Mrs. L. Howell taking active interest. I am pleading for 50 cash subscribers for the paper this year. The Rev. H. W. Woods, of Pearlinton, was with us on the night of the birthday party.

Corinth, J. M. Thompson, Pastor.—Our first quarterly conference convened April 19th, with Dr. W. C. Clay in command. The conference was a success from every point. The officials

presented good reports. The presiding elder preached an impressive sermon and administered the Lord's Supper to 77. Collection in the service \$37.57. On Monday morning a generous-hearted white man presented \$10 to the pastor.

Bradley, N. B. Blackman, Pastor.—On my arrival here I met the officers of the church. The prospects are bright for a great year's work. Under the leadership of Miss A. High, the Easter services were carried out to the letter. Thus we are looking forward for greater and better things this year.

Quitman, Thomas Blakeney.—Our second quarterly conference convened with Presiding Elder J. B. Brooks in the chair. The reports showed that the work is prospering and progressing on all lines, and that the pastor and people are well pleased with one another. The class leaders made themselves responsible for a certain amount from their classes, a plan that worked so well that we are able to pay the presiding elder in full and raised the pastor's salary to \$500. We carried out our Easter exercises according to program. Raised \$12.00.

Indianola Circuit, E. H. Holmes, Pastor.—The second quarterly conference was held April 27-28, the Rev. J. W. Winbush, presiding. Paid the presiding elder in full for this quarter. Reports of pastor and officers showed the work to be improving generally. The elder, as usual, made a great impression on the congregation in his sermons. Forty-five partook of the Lord's Supper. A strong plea was made for Rust University, the benevolences and the SOUTHWESTERN. Though the unfavorable weather has hindered us greatly, yet we are having success.

Eupora, Wm. Ford.—Our first quarterly conference was held in Liberty Methodist Episcopal Church, April 13-14. In the absence of the presiding elder, T. W. Davis, D. D., our pastor the Rev. E. D. Cameron, held the conference, with a goodly number of officers present with good reports. Splendid services were held on Sunday. Paid the presiding elder in full. We are alive on all lines, under the brilliant leadership of our present pastor, Rev. E. D. Cameron. We have torn down our old church and are erecting a new one, which is modern in every way.

Garlandville, H. Hawkins.—I desire to express our gratitude to the Bishop and presiding elder for sending us Rev. R. B. Anderson to serve us another year. We are more gratified for his return this year than ever before. This is a small charge but we are arranging to cell the church. We shall try to make the church work go this conference year.

Florence, D. P. Dukes, Pastor.—The Florence Circuit Quarterly Conference convened April 6, 7, with the Rev. G. W. Smith, D. D., presiding. Sunday the elder preached at 11 o'clock a. m., to a crowded house of eager listeners. In the afternoon he preached the commencement sermon of the Spring Hill Industrial School. This he did by special request. This sermon was a splendid production and those who heard him said that it was a spiritual benediction to them. That Dr. Smith does all things well that are entrusted to him is set forth more clearly by his past record than pen or tongue can now portray.

Vaiden, C. E. Moody, Pastor.—The good people of Vaiden, know how to make their pastor and his family happy. On Monday night, April 15th, a large crowd led by Brother A. E. Everett, our efficient steward at Pilgrim Rest, came to the parsonage, where numerous and varied sorts of groceries had been carried and a sumptuous re-

past spread. This is the second storm that we have had this season. The first was about three weeks ago by the members of the church in Vaiden. They brought 118 pounds.

NORTH CAROLINA.

Newton, A. B. McQueen, Pastor.—

Elder Ashe has held our second quarterly conference. Reports showed an advance along all lines of church work. The elder preached two able sermons, to the delight of all that heard him. Paid the elder in full and sent him on his way rejoicing. Total raised this quarter, \$24.00.

Asheville, W. R. Ziegler, Pastor.—The annual rally and reunion of friends and members of Berry Temple Methodist Episcopal Church, April 21st, was a success. Rev. R. B. Johns, of Dudley, N. C., preached at 11 o'clock and the Rev. E. L. Madison, of the African Methodist Episcopal Zion Church preached at 3 p. m. To say the least these were great sermons. At night the pastor preached. The reports from committees showed that they had been working. Collection for the day \$200, with fifteen committees yet to be heard from the first Sunday in May. Too much cannot be said in praise of our loyal band of Methodists in Asheville. Though few, they are true.

Salisbury, W. C. Clapp, pastor—Sunday, April 28th, was a high day in the Methodist Episcopal Church at Salisbury. At 11 o'clock a glorious sermon was preached by the Rev. D. Brooks. Collection, \$16. At 3 o'clock Dr. S. A. Peeler, president of Bennett College, preached for an hour; his eloquence held the undivided attention of his audience. After which a collection of \$170 was lifted. At 7:30 Dr. Peeler preached again. Collection \$15. Total for the day, \$201. This work was organized September 1906. The conference sent us the Rev. W. E. Clapp as our pastor. Rev. Clapp is an earnest worker and has things well in hand. This is our first rally for the church. We have a lot on the corner of Fisher and West streets and hope to build a church on it this conference year. We ask our friends in Methodism to please help us.

Asheboro, J. W. Simpson, pastor—To St. Luke Church we were assigned at the last session of our conference, held in Asheville. Upon my arrival a pleasant conference was held with the Board and all officers being present we notified them that our traveling and moving expenses would be \$30, and the cash was promptly forthcoming. Shortly after our arrival was held the quarterly conference. Our presiding elder was in high spirits, full of the zeal and enthusiasm which have long characterized the life and efforts of Elder Smith for Methodism in this state. His prayers and sermon greatly stimulated and edified the church. We at once set about for the erection of a parsonage, and had from the first the encouragement and co-operation of the entire official board. This board is fortunate to have on its membership three graduates of Bennett College. They have been of incalculable value to the work here. Prof. J. A. McRae, principal of our graded school here, takes his place each Sabbath morning in his class as a teacher. Then came our second quarterly meeting. The presiding elder was paid his assessment with \$12.50 remaining for the pastor. The parsonage was suggested at the first quarter and the plan receiving encouragement, at the second quarter resulted in a rally on April 14th, from which was realized \$230.00. The captains reported: Miss Ida Howard, \$11.00; Mrs. Jennie Lane,

\$10.00; Mrs. Catherine McSwane, \$3.50; Mrs. Maggie Brower, \$16.00; Mr. Thomas W. Carter, \$26.00; Mr. James A. McRae, \$33.00; Mrs. Julia Simpson, \$33.00; Miss Myrtle Cox, \$35.00; Mrs. Delphine Hill, \$52.00. Mrs. Hill being the successful contestant for the gold watch. This was a great day at Asheboro. We call this but a beginning of what we hope to do, God blessing and prospering our work.

SOUTH CAROLINA.

Williamston, F. Lylons—At Bethel Church was held, April 6-7, our second quarterly conference, with the Rev. Jas. F. Page, presiding elder, in the chair. The conference was well attended. Reports good. Paid presiding elder \$16.25 and raised for missions \$11.52. Sunday the presiding elder preached a powerful sermon at 11 a. m., and the people heard him gladly, and at night he surpassed himself. The Easter program was rendered in the afternoon with pleasing results, as the inclement weather prevented its rendition on Easter Sunday.

"TAKE HIGH GROUNDS."

This utterance was frequently given by the late Norris Wright Cuney—the great Texas leader, when making a defense or an appeal for his people. His memory still lives in the heart of all loyal Texans. A magnificent engraving has just been made and is offered for sale for the small sum of fifty cents (\$0.50). Address The Colored American Novelty Co., P. O. Drawer 2318, Washington, D. C. Agents wanted.

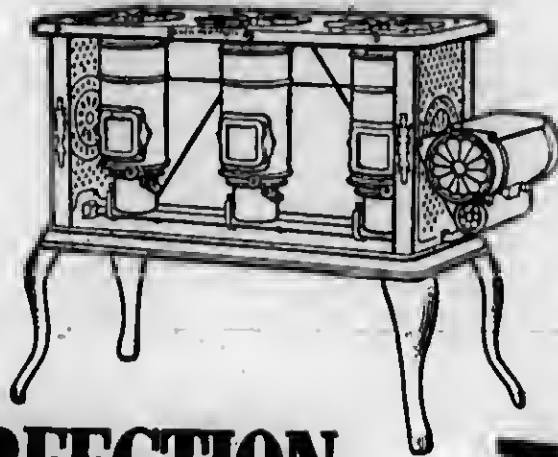
TENNESSEE.

Fowikes, Lella E. Turner—The Rev. Jesse P. Price presided over our second quarterly session, held recently. Every department of the church was represented and showed an advancement along all lines. Sunday, during the conference, Elder Price preached a strong sermon. The Lord's Supper was administered to quite a number. An Epworth League was organized. Bro. Willie Smith was elected president. The collection for the day was good. On Monday, Jan. 25, Bro. Price visited Dyersburg, where he held another quarter at 3 p. m., which was a success. The officers presented reports which showed that the work was moving along nicely. On Monday night Bro. Price preached a strong sermon. An Epworth League was organized at this place; Miss Rosa B. Turner was elected president. Bro. Price's visit was enjoyed by all. We feel that he has accomplished much good. His addresses were encouraging, especially to the young people. The visit was one that will not be soon forgotten.

Lehanon, Willie Maye—The spiritual condition of Pickett Chapel is receiving especial attention in every service; it is one of the chief discussions. Our Sunday school has increased wonderfully since the last writing; the general attendance is from twenty to fifty. The class of young men conducted by our pastor seems much interested. The Epworth League services are also progressing. A splendid program entitled "Easter Angels," was carried out, consisting of about thirty-five voices, under the direction of the writer. Collection for missions, that day, \$23.00. The second quarterly conference was one of much interest. Presiding Elder J. B. Booth preached a wonderful sermon Sunday at 11 a. m. On Monday night music was furnished by the Junior

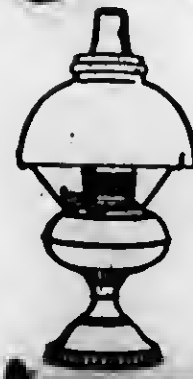
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PAUL LAURENCE DUNBAR IS DEAD

The World's Greatest Negro Poet has passed away but his works will live forever. Dr. Adams, editor of "The Advance" says, "Dunbar was a genius bound in ebony." President Roosevelt says, "I was a great admirer of his poetry and his prose." "THE LIFE AND WORKS OF PAUL LAURENCE DUNBAR" is just off press. It contains a complete biography, all his poetical works, his best short stories in one complete volume which will be sent postpaid to any address for only \$1.75 in cloth. It contains 430 large 6½x8½ pages including 59 full page illustrations.

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Agents are coming money. Mr. J. C. Williams, Iowa, just writes: "Have received my Dunbar outfit, and in eight hours sold eighteen copies—profits \$19.00." C. D. Higgins, Ohio, says: "Sold seventy-five copies in four and one-half days—profits \$72.25." Start now and get first choice of territory. We pay biggest commission, ship books on credit, and send OUTFIT FREE.

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Choir. Reports read, and several splendid papers were presented. Rev. B. B. Manson delivered an excellent address. Finances: pastor \$105.56; presiding elder \$15.00; trustees \$36.79. Benevolent collection: missions \$23.46, church extension \$3.00. The Ewing brothers (colored lawyers) were engaged as defendant of a criminal case before the bar of Wilson county, this being the first time colored lawyers have plead a case in this county. It created quite an excitement, especially among the white people. But they represented the Negro well as lawyers in that they showed that they were up to their business. Crowder Bros. and Harris have opened up a first-class undertaker's shop for the benefit of the colored people and are doing a good business. Our pastor is still progressing in his work.

Nashville, R. A. Dowell, pastor—Gordon Chapel has taken on new life this year. Our congregation has increased until the church can't accommodate its people. We will complete the parsonage in a few weeks, which will add greatly to the value of our property. In our rally on the 17th of March, we raised \$45.60. Easter we raised \$12.00 for missions. Our second quarterly conference was held April 6-7. Rev. S. M. Utley, presiding elder, was with us, and as usual delivered an able sermon. A large number

communed. The Sunday school is moving on nicely, with J. A. Childress at the head. The Ladies' Aid Society is doing a good work. Each department of the church is well cared for by the respective leaders. Raised this

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quarter: for pastor, \$75.00; presiding elder, \$11.25; trustees, \$82.75; missions, \$12.00; the poor, \$10.00. Of these amounts the Ladies' Aid Society raised \$21.75. Too much praise can not be given to J. L. Smith, who is known as Gordon Chapel's financier. Raised for all purposes, \$187.00. Had six additions to the church. We are now in the midst of a revival.

Union City, Susie F. Douglas—Beautiful Zion Methodist Episcopal Church at Union City is prospering nicely under the second year's administration of the Rev. Jesse P. Price, our pastor. Our watch-night services, Week of prayer, the Lincoln Birthday and Easter services were strictly observed with good results. The circuit is in good condition, spiritually and financially. The membership has been increased this year. The Preachers' Alliance in March held a union revival, conducted by our pastor, the Rev. J. P. Price, president of the Alliance. The result was 205 converts. The entire city wonderfully revived.

Sparta, I. S. Rucker, pastor—The trustees of Kynett Chapel at Sparta have recently put an up-to-date fence around the church, parsonage and public school property. They have graded the yards, sowed the same with grass seed and have planted shade trees which give the property a handsome appearance, and increases its value a hundred per cent. They are preparing to paint and repaper the church house. The faithful sisters with Sister Mary Killingsworth in the lead have recarpeted the choir stand, pulpit and middle aisles, and are now doing everything in their power to help the trustees in their work of improving. There can not be too much commendation of the faithfulness of Brothers Jos. Cummings, H. S. Gamble, K. J. Johnson, Mary J. Cummings, Ida M. Smith, C. H. Randles and Joe Killingsworth, who are among the leaders in this great work.

Brentwood Station, J. F. D. Fennell, pastor—Our third quarterly conference was held April 28, the Rev. S. M. Utley presiding. Our presiding elder is well qualified for his work. Raised during this quarter, \$80.18; paid pastor \$61.80; presiding elder \$8.00; missions \$5.56; trustees \$4.00. Our aim is a round report to the Annual Conference this fall.

FOR NERVOUS DISORDERS

Take Horsford's Acid Phosphate Restores strength and induces refreshing sleep without the use of dangerous drugs.

TEXAS.

East Calvert, Mount Zion Methodist Episcopal Church, J. F. Taylor—Our second quarterly conference was held April 13-14, with Rev. L. S. Blakeney, presiding elder, in the chair. Reports showed a general growth along all lines. At 11:30 the presiding elder preached a soul stirring sermon to the delight of all that heard him. We raised \$22.75 in the quarter; paid the presiding elder in full, and also paid our pastor \$7.75. We raised for all purposes during the quarter \$120.00. At night the Lord's Supper was administered to a large number. Brethren, this is our beloved presiding elder's sixth and last year on the Palestine District, and we feel loath to give him up. Look out for East Calvert at the next session of the district conference in Fairfield, Texas. Our beloved pastor, Father Gabriel, is going in for the Wiley rally and to wake up every pastoral charge on the Palestine district.

Leona (Circuit), G. W. Baber, pastor—On April 1st our first quarterly

was held, the Rev. L. S. Blakeney presiding. All officers present but a few; good reports. Paid presiding elder in full, \$25.00, and pastor \$83.95. Six additions to the church. At night 83 communicants partook of the Lord's Supper. Collection for the day, \$20.00. The pastor's wife has been sick for ten weeks; she asks the prayers of the Christian friends.

Dallas, F. L. Kirkpatrick, pastor—We began our work in St. Paul Methodist Episcopal Church immediately after the adjournment of the conference, organizing our people for work, for the spiritual and financial advancement of the charge. Our first quarter was held by our beloved Presiding Elder Richardson, March 9-10. The elder preached three strong and effective sermons. We paid the presiding elder our assessment of \$30, and two hundred or more partook of the Lord's Supper. Have received into the church this year (or quarter) twenty souls, and raised over \$700. We have paid off the old mortgage debt on our church of long standing, and all are rejoicing over the victory. In our struggle we have not forgotten our duty to the SOUTHWESTERN CHRISTIAN ADVOCATE; we have sent in five yearly subscriptions this year and we will send in others soon.

Groesbeck Circuit, E. Henderson, pastor—At Springfield, April 13-14, was held our second quarterly conference by the Rev. J. H. Swann, presiding elder. All reports showed quite an advance over the first quarter. Twenty-eight communed. The elder delivered two able sermons. Paid him in full. Total amount collected this quarter, \$108. Easter was a gala day with us.

Pastor had stated that any one of the leaders who raised the largest amount over \$2.50 would receive the SOUTHWESTERN for 12 months. Bro. T. Busby was the winner. The contest added new life to the work. We are hard at work trying to get our church painted by our next quarter.

Wolfe City, S. A. Pryor, pastor—Our second quarter convened at Hartford, April 6-7, with Rev. J. I. Gilmore presiding. Paid pastor this quarter \$34.96. Paid presiding elder \$10. Raised for benevolence \$33.57. This community is blessed with the F. I. S. College, which was recently built. The white people of the community surrounding it have moved off and colored people have supplanted them. We have some very progressive and well-to-do colored people here, several of whom own upwards of 1,200 acres of this black land.

Georgetown, R. W. Williams—St. Paul Methodist Episcopal Church is doing commendable work under the leadership of the Rev. N. H. Townsend, who is giving his time and attention to its spiritual and temporal growth. This is his third year here. We have found him to be a perfect Christian gentleman. Easter was appropriately celebrated. Collection \$51.65. Our benevolences are raised. We are struggling to build a new church, which we hope to begin erecting soon. We are expecting a great year's success, God being our helper.

Hubbard, G. A. Shanklin, pastor—This is our third year on the circuit and I can thankfully and truthfully say every department of the work is doing reasonably well. We have been able to excel ourselves every year since being here. Our Easter services were all that could be expected. Old members say it beat all Easter celebrations ever held here. Raised on Easter day, \$25.25. Mrs. M. A. Johnson, of San Antonio, was with us during our Easter and rendered valuable service. Our second quarterly confer-

ence was held April 7-8, the Rev. L. H. Richardson presiding. Reports showed improvement along all lines. Raised during the quarter, \$150.00. The Rev. L. H. Richardson, presiding elder, preached two excellent sermons.

Galveston, Freeman Parker, pastor—Presiding Elder J. M. Johnson, D. D., was due to be with us at St. Paul on March 24 and 25, but on account of sickness in his family he was necessarily detained at home. Everything for a successful conference having been planned, we moved on with the Sunday's work. Rev. W. H. Jackson, my co-worker here, occupied my pulpit at 11 a. m. and preached an acceptable sermon. The presiding elder made it in time for the business of the quarterly meeting. The reports showed that no time had been wasted by the officers in pushing forward the work of the church on financial, temporal and spiritual lines. The salaries had been met in full and quite a hundred dollars on benevolent claims had been raised and twelve persons added to the membership. The Ladies' Aid, Woman's Home Missionary Society, the League and Sunday School, and the standing committees are well organized and alive to good work. With reference to temporal, financial and spiritual force, I remember a time when the St. Paul's Church stood second to none in the great Texas conferences. It is just a bit startling to note the financial condition of this church, which is fully abreast with the times. The officers and members are working and praying for times of old or to wipe out all claims against their church property. The good old SOUTHWESTERN comes in for a share of my time and attention. I have planned to report some new subscribers at each quarter right through the year.

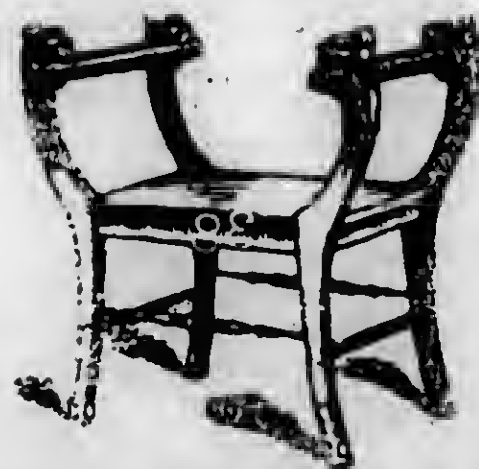
A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.

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He was the world's greatest Negro poet. The fact that he had no white blood in his veins makes his achievements the more astounding. A fine engraving made in three colors has just been issued, which sells for only one dollar (\$1.00). Send for one to-day. Address The Colored American Novelty Co., P. O. Drawer 2318, Washington, D. C. Agents wanted.

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Powerful Labor Organization Will Protect Colored Workingmen and Women.

Every colored citizen who has the interest of the race at heart, will rejoice to learn that a great Labor Union is using its strength and influence to secure higher wages for the negro laboring men and women. This is the first labor organization in this country to take up the battle in behalf of our race.

This Union proposes to see that the colored people are given their proper place in the work of this country, and accorded equal opportunities to work with other workmen and receive Union wages and hours. They will extend full protection to their negro members, and insist upon justice being done them.

The negro has an equal standing in this union with his white brother, and is eligible to hold any office in the organization.

When a member dies, \$100.00 is paid to his beneficiary, this being one of the beneficial features of this Union.

If a leading negro of each locality will become a Deputy, and help extend this Union by forming new Lodges, he will uplift our people and do grand work for the race. He may continue his regular employment, forming the Lodge during idle moments, and receive good pay for his efforts.

Those of our readers who desire to take up this work should write THE INTERNATIONAL LABORERS' UNION, DAYTON, OHIO, and request sample Journal, Constitution and By-Laws and instructions about becoming a Deputy Organizer for this progressive Union.

Be sure to mention this paper and enclose 10 cents to pay the postage. Also give reference as to character and honesty.

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Conference Notices

DISTRICT CONFERENCES.

District.	Place.	Date.
Spartanburg—Greenwood S. C.		June 19-23
Waycross, Rocky Mt., Ga.		June 26-30
Waynesboro—Blackshear, Ga.		July 17
Opelika—Wetumpka, Ala.		July 17-21
Holly Springs—Potts Camp, Miss.		July 23
Huntsville—Conroe, Tex.		July 23
Greenwood—Goodman, Miss.		July 23-28
Montgomery—Evergreen, Ala.		July 24
Knoxville—Russellville, Tenn.		July 24
N. O. North—Sildell, La.		July 24-28
Aberdeen—West Point, Miss.		July 24-28
Meridian—Meridian, Miss.		July 24-28
S. N. Orleans—Morgan City, La.		July 24-28
Lake Charles—New Iberia, La.		Aug. 7
Opelika—Wetumpka, Ala.		Aug. 7
Palestine		Aug. 6-11
Huntsville—Center Grove, Ala.		Aug. 7-11
Monroe—Mt. Sinai, La.		Aug. 14
Baton Rouge—Port Allen, La.		Aug. 14
Alexandria—Alexandria, La.		Aug. 21
Brookhaven—Lampton, Miss.		Aug. 21-25
Navasota—Hempstead, Tex.		Aug. 27
Houston—Liberty, Tex.		Aug. 27-Sept. 2
Topeka—Coffeyville, Kans.		Sept. 4-7
Jacksonville—Jacksonville, Fla.		Sept. 11-15

CONVENTIONS.

Meridian—Hickory, Miss. June 13-16
Pine Bluff—Althelmer, Ark. June 20
Brookhaven—Summit, Miss. June 27-30
Nashville—Tulahoma, Tenn. Aug. 6-11
Pine Bluff—Marche, Ark. Aug. 21-25

[If your District Conference or Convention does not appear in this roster notify us at once, giving name of district, place and date.—Ed.]

SPECIAL NOTICES.

Topeka District Conference, the Sunday School and Epworth League Convention will convene at Coffeyville, Kansas, September 4 to 7, 1907.—J. J. Cabbell, P. E.

HOLLY SPRINGS DISTRICT CONFERENCE.

will convene at Potts Camp, Miss., July 23rd, 1907. This is on the Frisco Railroad, fifteen miles east of Holly Springs.—N. R. Clay, P. E.

W. H. M. CONVENTION.

The Woman's Home Missionary Convention of the State of Arkansas will be held in Hot Springs, July 11-14, 1907.—Mrs. A. T. Strickland, State President.

GREENWOOD DISTRICT.

The Greenwood District Conference, Epworth League and Sunday School Convention will meet in Georgeville Methodist Episcopal Church, on the Goodman charge, July 23-28. Georgeville is six and a half miles out in the country.—S. H. Nevils, P. E.

GEORGE R. SMITH COLLEGE DAY.

The last session of the Central Missouri Conference voted to observe Sunday, May 26, 1907, as George R. Smith College Day. The resolution also asked for \$2,000 for industrial work. We expect the St. Louis District to raise its share of this money. You can't do anything without planning and work. Make an earnest appeal to your people for a liberal offering. Give

George R. Smith College right of way on May 26. Every pastor should be counted in the effort.—B. F. Abbott, P. E.

OPELIKA DISTRICT.

THIRD ROUND.

Wetumpka Circuit, June 22-23; Beth-eil and Eclectic, 29-30; Central and Riverside, July 6-7; Alax City Station, 13-14; Alax City Circuit, 13-14; Kelly-ton Station, 21; Rockford Circuit, 27-28; Lomax Mission, August 3-4; Elmore and Shorters, 3-4; Dadeville and Pleasant Hill, 10-11; Jackson Gap, 17-18; Opelika and West Opelika, 24-25; Phoenix City and Ruburn, 24-25; Lafayette Station, August 31, September Phoenix City and Auburn, 24-25; Lafayette Circuit, August 31, September 1; Five Points, September 7-8; Lanett Station, 14-15.—Brothers: Accept my thanks for your prompt and liberal response to the call of the Rev. Dr. G. G. Logan, our Field Secretary for Foreign Missions, which made our recent missionary convention a success. You will note that the dates for our district conference have been changed from August 7 to July 17, 21, this change was made that we may enjoy the presence of our General Officers and College Presidents. Their messages are so very helpful to our people that we must arrange our conference and convention so that our people may come into personal contact with them. Brethren, unfavorable weather on Easter Sunday defeated your efforts to raise your missionary claims, but let us take courage, renew our efforts revise our plans and make a home run for benevolence by our District Conference. To reach seat of Conference purchase tickets to Wetumpka and change cars at Elmore on L. & N. R. R., between Montgomery and Birmingham. Let us go in solid phalanx to the commencement of our Central Alabama College, May 17 to 22. Bring with you a good collection from your charges that we may respond creditably to the Conference Roll Call. This is our school and we must sustain it at any cost. Let each of us arrange for a soul-stirring revival, that sinners may be saved.—J. A. Holliday, P. E.

MONTGOMERY DISTRICT.

THIRD ROUND.

Tensaw and Theodore, June 8-9; Warren Street, 15-16; Hamilton Street, 22-23; Pensacola, 29-30; Brewton, July 6-7; Castleberry, 13-14; Montgomery, 20-21; Evergreen, 27-28; Union Springs, August 3-4; Aberfoi and Brown's Grove, 10-11; Troy, 17-18; Booth, 24-25.—Brethren: The District Conference will convene at Evergreen, Ala., on July 24. Let every pastor be present at the opening hour with an all-round report of his benevolent collections. We have invited and are expecting the following distinguished visitors: Dr. E. M. Jones, Field Secretary of the Sunday School Union; Dr. R. E. Jones, Editor of SOUTHWESTERN; Dr. G. G. Logan, Field Secretary of Foreign Missionary Society; Dr. W. R. A. Palmer, president of our college at Birmingham. Bring as many cash subscribers to the SOUTHWESTERN as you possibly can. Let the local preachers, exhorters and Sunday School superintendents be on hand with good reports.—P. G. Goins, P. E.

WAYCROSS DISTRICT.

Macon, June 2-3; Flovilla, 4, 8 p. m.; Bolingbroke, 5, 8 p. m.; Patterson, at Offerman Church, 8-9; Patterson, Church, 10, 8 p. m.; Bristol, 11, 8 p. m.; Coffee, 12, 8 p. m.; Nickels, 13, 8 p. m.; Blackshear, 14-16; Waresboro, 18, 8 p. m.; Glenmore, 20, 8 p. m.;

"The Blood is The Life."

Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also affected, and many an evil deed or impure thought may be directly traced to the impurity of the blood. Foul, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It enriches and purifies the blood thereby curing, pimples, blotches, eruptions and other cutaneous affections, as eczema, tetter, or salt-rheum, hives and other manifestations of impure blood.

In the cure of scrofulous swellings, enlarged glands, open eating ulcers, or old sores, the "Golden Medical Discovery" has performed the most marvelous cures. In cases of old sores, or open eating ulcers, it is well to apply to the open sores Dr. Pierce's All-Healing Salve, which possesses wonderful healing potency when used as an application to the sores in conjunction with the use of "Golden Medical Discovery" as a blood cleansing constitutional treatment. If your druggist don't happen to have the "All-Healing Salve" in stock, you can easily procure it by inclosing fifty-four cents in postage stamps to Dr. R. V. Pierce, 663 Main St., Buffalo, N. Y., and it will come to you by return post. Most druggists keep it as well as the "Golden Medical Discovery."

You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels.

Waycross, 21-23. District Conference, Rock Mount (R. R. Station, Colliers), June 26-30; Quarter, 29-30; Cordele, July 6-7; Folkston and Tradershill, 13-14; Sparks, 20-21; Fitzgerald, 27-28; Douglas, 29, 8 p. m.; Tifton, 30, 8 p. m.; Ashburn, 31, 8 p. m.; Eastman, August 3-4; Helena, 5, 8 p. m.; Valdosta District Conference, August 7, 8 p. m. to 11 inclusive; for all of our district south of Cordele, quarter 11-12; Thomasville, 16-18; Bainbridge, 15, 8 p. m.; Fowitown, 14, 8 p. m. Our district Stewards' and Pastor's Meeting at Cordele, Ga., February 15th, asked each member of the church within the bounds of the Waycross district to give at least one dollar for a new church in Fitzgerald, Ga., and on this we proclaim the fifth Sunday in June, 1907, that each pastor will preach a special sermon on Expansion in Southwest Georgia and take one dollar collections for Fitzgerald. The other district promises to help us. We will have two district conferences this year to save travel, one at Valdosta, Ga., and Rocky Mount, dates mentioned above. Nearby districts and pastors will please visit us at each point as fraternal members. Our General Conference officers are invited and expected, also all of our presiding elders and pastors. Remember Children's Day, second Sunday in June. Let us raise every dollar assessed us. Our Sunday School Convention at Thomasville was more than a success, and as we are the Banner District, let us continue to lead.—E. D. Giddens, P. E.

LADIES TO LEARN HAIR DRESS-

ING, manicuring, facial massage; tools given; diplomas awarded. For particulars call or write. Address Mrs. M. J. Spotts, No. 1840 Dryades street, near St. Andrew.

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The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Literary Notes

BOOKS RECEIVED.

Publishers: Eaton & Mains, 150 Avenue, New York City.

"BIBLICAL DOGMATICS" (An Exposition of the Principal Doctrines of Holy Scriptures), by Milton S. T. D. D., of Garret Biblical Institute. Price, \$3.50 net.

"HOW TO MAKE THE SUNDAY SCHOOL GO," by A. T. Brewer.

"ART AND CITIZENSHIP," by Kate son Clarke, (one of the most popular and versatile of literary women). Price, 75 cents net.

Publishers: Jennings & Gra Cincinnatl.

"WYCLIFFE, THE MORNING SERIES" (Men of the Kingdom Series) George S. Sims. Price, \$1.00 net.

"SAVONAROLA: THE PROPHET," by H. Crawford. Price, \$1.00 net.

"A DIGEST OF METHODIST LAW Helps in the Administration of Discipline of the Methodist Episcopal Church," by Bishop S. M. Merrill, D. (Revised since General Conference of 1904).

Publishers: Fleming H. Revell Company.

"THE SECOND COMING OF CHRIST," Len G. Broughton, D. D. Price, 50 cents net.

Address on the "GOSPEL OF ST. JOHN" (with appendix). Printed and circulated by the St. John Conference Committee, Providence, R. I.

Publishers: The Sunday School Times Company, 1031 Walnut Street, Philadelphia, Pa.

"MEDITATIONS ON THE APOSTOLIC CREED," by Rev. William Jones Gory, A. M. Price 25 cents net.

"THE SUNDAY-SCHOOL AND HOME," by Frank L. Brown.

"THE PASTOR AND SUNDAY SCHOOL," by John T. Faris. Price 25 cents net.

"THE HOME DEPARTMENT OF THE SUNDAY SCHOOL," by Flora V. Stebbins. Price 25 cents net.

NURSING MOTHERS AND MALARIA. The Old Standard Grove's Tasteless Chilli Tonic drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.



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General Passenger Agent,

DALLAS, TEXAS.

WOMAN'S HOME MISSIONARY
CONVENTION.

Clow District.

The Woman's Home Missionary convention of the Clow District, was held at Lewisville, Ark., April 25-28. The convention was in every way a success. The attendance was large; quite a number of ladies and delegates from all parts of the district were present. Great missionary zeal and an evangelistic spirit were manifested. Mrs. D. B. Harris presided at all the meetings. The Rev. D. B. Harston, presiding elder, was present, and added much interest to the meeting. The annual sermon was preached by the Rev. G. A. Hall, of Texarkana, from Luke 14, 6, 8: "Let her alone; she hath done what she could." Theme, "Woman's Influence and Her Sphere in the Universe." The subject was logically handled and forcefully delivered. Among the ministers present were the Revs. D. Hall, E. M. Alexander, G. M. Donly, P. Owens, and T. R. Wamble. The program rendered by the young people was ably conducted by Miss Mary Lou Jones, of Clow. A number of interesting papers were read and discussed. Those deserving special mention were Misses Alice Sampson and N. B. Wesson, Mrs. Bragg, of Texarkana, and Mrs. Ada Grant, of Lanfield. The convention made an excellent financial report. Fifty-six dollars were placed on the table for the Woman's Home Missionary Society, from the different auxiliaries besides what was collected for the Woman's Foreign Missions and other expenses. The convention is obligated to the members and friends of Lewisville, for their liberal and pleasant entertainment. The pastor, Rev. S. J. Saxton had not arrived from Gammon, and the entire arrangements were amply conducted by Sisters Grant and Bush.—Mrs. A. T. Strickland, State President and Treasurer.

NAVASOTA DISTRICT.

Brother Pastors: May I suggest to you that we make a big rally on Children's Day, the second Sunday in June. We did not do so well on Easter, as we intended and fell far short of what we should have done, for our benevolences, and unless we begin now and put into operation some good plan, we will fall behind at the end of the year. The church needs every dollar that we are asked to raise, and we can't afford to fail at this time. Children's Day is a great rally day and by planning well and planning now, we should be able to bring up our full apportionment.

The camp meeting for the district will open at the District Camp Ground, four miles east of Navasota, July 15th, at which time all charges in the district, with their pastors and people, are expected to be represented. A committee should be appointed by the pastor in each charge to stand by and support the camp meeting.

The District Conference will convene in our church at Hempstead, Texas, Tuesday, August 27th. We hope that the Navasota District will go beyond any previous year and will be able to report all benevolences raised, at the District Conference in Hempstead.—B. M. Taylor, P. E.

TO DRIVE OUT MALARIA
AND BUILD UP THE SYSTEM

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form. The Quinine drives out the malaria and the Iron builds up the system. Sold by all dealers for 27 years. Price 50 cents.

They Live in
Our Memory

WINBUSH.—Washington W. Winbush died Friday, the 10th day of April, 1907. His funeral was attended by the Rev. M. Haye, of New Bethel Baptist Church, of which Mr. Winbush was a long and faithful member and deacon. He was 72 years old, the father of 14 children, nine boys and five girls. Interment in the Union Cemetery about five miles west of Mounds, Illinois. Mr. Winbush was a good citizen, faithful husband, indulgent father, and useful Christian gentleman. All of his children are grown and attended the funeral, except two. His oldest son, Rev. J. W. Winbush, who is now a presiding elder in the Methodist Episcopal Church, came three hundred miles from the southern part of Mississippi, but arrived too late to see his father alive. The funeral procession was the largest witnessed here in many years. The bereaved widow was left in possession of a 40 acre farm, now in cultivation, fruits and vegetables being specialties.—Reporter.

CRUISE.—Hannah Cruise, aged 80 years died a few days ago. She was the mother of 14 children, 67 grandchildren, and 25 great-grandchildren. She was a faithful and true member of Spring Hill Methodist Episcopal Church at Paulding, Miss., 36 years. The messenger found her willing and ready. She leaves a husband and a host of children to mourn her passing. Funeral conducted by the Rev. R. W. Robinson, pastor.

WYNN.—Minnie Wynn, a faithful member of Griffin Methodist Episcopal Church, Starkville, Miss., aged 21 years 8 months and 27 days, after a long and painful illness died in peace, April 22, 1907.

WARD.—Mrs. Pinnie Ward, a faithful member for 30 years of Griffin Methodist Episcopal Church, aged 61 years, 2 months and 5 days, after an illness of 13 years, died recently in the faith triumphant. Funeral service conducted by the Rev. E. C. F. Troupe, pastor.

McDAIRMED.—Savannah McDairmed, of Springhill Methodist Episcopal Church, Sylacauga, Ala., daughter of the Rev. J. W. McDairmed, died April 30, 1907, leaving a host of relatives and friends to mourn. The funeral was attended by the Rev. Lewis S. Price, pastor.

BRAGG.—Abram Bragg fell asleep in Jesus, April 29, 1907. He is the father of Rev. D. A. Bragg, pastor of Kosciusko, Miss. The church has lost a good and faithful member. His age was 80 years. Funeral attended by the Rev. W. S. Leaks.

GIVENS.—Lizzie Givens, for thirty years a member of Martin Grove Methodist Episcopal Church, at Vaiden, Miss., passed from her earthly home to her reward in the heavens, April 26, 1907. She leaves a son and a large number of grandchildren. The Rev. W. S. Leaks conducted the funeral service.

JOHNSON.—Mrs. Elizabeth Johnson, a faithful member of Union Methodist Episcopal Church, New Orleans, died in great peace on April 18th, after being confined to her bed for 15 months. She had been very active in the Woman's Home Mission work. When taken ill she was a faithful worker in the Sunday school. She leaves a husband and a brother to mourn their loss.—Valcour Chapman, Pastor.

MIDDLE-AGED WOMEN

A Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

SYSTEM IS CHANGING

Help is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

HOW TO AVOID STRAIN

Free Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for women is composed of pure vegetable ingredients, which act by strengthening the womanly organs, and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Bagguley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the changes of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength nicely. Cardui has been a God-send to us both. We are new women since using it."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

DAVIS.—Amy E. Davis, a faithful and true president of the Epworth League, an untiring worker in the Sunday School, King's Daughters and Mt. Zion Methodist Episcopal Church, Clinton, La., died in peace, March 30, 1907, at Baton Rouge, La. Her remains were laid to rest in the Harris Cemetery at Clinton, La. The funeral services were conducted by the Revs. Cornelius Johnson (her pastor), Wm. Neylor, and F. D. Brooks, of the Baptist Church, Clinton, La.

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Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1098.

United for Life

WOODSON-BUCHANON.—Dr. J. H. Woodson, of Gulfport, Miss., a prominent physician, to Miss Ethel Buchanan, of Jackson, Miss., at the home of the bride's parents, Tuesday evening, April 30, 1907. Dr. J. M. Shumpert performed the ceremony. The bride, a member of Central Church, is a beautiful and accomplished young lady. Dr. and Mrs. Woodson left for Gulfport via New Orleans, at 3:10 p. m.

STEPHEN-MARTIN.—Mr. D. P. Stephen and Mrs. Mary Martin, of Paulding, Miss., on the 13th of April. They are members of the Spring Hill Methodist Episcopal Church. The Rev. B. W. Robinson, pastor, officiated.

CLEAVES-BROOKS.—Benjamin Cleaves and Mrs. Violet Brooks, January 17, in New Orleans, by the Rev. Wm. Harrell. (Received May 8.—Ed.)

SPROLL-MITCHELL.—Mr. A. Sproll and Miss Adia Mitchell, in New Orleans, February 6, 1907, the Rev. Wm. Harrell officiating. (Received May 8.—Ed.)

LOUIS-EDWARDS.—In New Orleans, by the Rev. Wm. Harrell, Mr. Nene Louis and Mrs. Annie Edwards, February 26, 1907. (Received May 8, 1907.—Ed.)

NONISE-ROBINSON.—Mr. Walter Nonise and Miss A. V. Robinson, March 7, 1907, in New Orleans.

COLLINS-BURNS.—By the Rev. Wm. Harrell, Mr. T. Collins and Miss Julia Burns, April 6th, 1907, in the city of New Orleans, the Rev. Wm. Harrell reading the ceremony.

ONEIL-DENNIS.—By the Rev. Wm. Harrell, Mr. Henry Oniel and Miss Carrie Dennis, April 11, 1907.

JACKSON-JACKSON.—Mr. Andrew Jackson and Miss Mattie Jackson, at Crystal Springs, Miss. J. H. Cook, pastor, officiated.

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Southwestern Christian Advocate

U. S. 429 CARONDELET STREET.

Cash Remittances

"History repeats itself," therefore it is our pleasure to again record that Dr. W. H. Brooks heads the Honor Roll.

Presiding Elder T. W. Davis of the Upper Mississippi Conference favors us with quite a large list of annual subscriptions. This, however, is merely preparatory to the great work he expects to do through the summer months and at the District Conference. May other presiding elders take notice and be inclined to do likewise. The abundant rains have no doubt prevented many of the pastors from sending in quite as many subscriptions as they had anticipated, so our Honor Roll is not quite as extensive as in weeks past.

Know this to be true, brethren, that one subscription is appreciated and that to have one's name appear anywhere in this column is to receive honorable mention.

This is one of the best places, there are those who consider it the best, in which to read the results of the "Doings of the Workmen."

MAY 6-11.

Atlanta and Savannah—By A. G. STORY, W. P. Arnold; LEONA ZEIGLER.

Central Alabama and Mobile—By J. A. HOLLIDAY, Geo. Harris; by R. L. PERKINS, Wm. Harper.

Central Missouri—By B. F. ANNOT, Lora Abington, Harvey Tolliver, Charley Wheeler; by R. E. GILLUM, Fanny Simmons.

Delaware—MARCUS F. PITTS.

Lincoln—JNO. W. OVERALL.

Little Rock—By W. R. R. DUNCAN, S. Marts; J. S. JACKSON.

Louisiana—THOS. D. SPARS; M. S. ALEXANDER; T. W. WILLIAMS; by S. A. MASON, Spencer Gregory, Roht, Harris; WM. ROBINSON; J. W. WRIGHT; by EMERSON HUTCHERSON, James Fuzie.

Mississippi and Upper—By L. SPEED, Simon Ray; by W. N. G. LIPSCOMB, A. Randolph; by R. B. ANDERSON, S. J. Seales; by H. B. HART, L. A. Armstrong; MINNIE EVANS; by P. H. REMBERT, C. F. Drayden; by T. W. DAVIS, 8 annual subscribers; by S. M. McDavis, Sully Parker; by H. ROUNDTREE, Millie Jackson; by H. HENDERSON, E. R. Jones, J. W. Caldwell; T. H. GREEN; GEORGE W. MAY; by J. H. COOK, A. E. Rogers, A. Comberland; A. H. HOWELL; R. ROUNDTREE; by J. H. BELL, Bruce Morrell.

New York—By W. H. BROOKS, 14 annual subscribers.

South Carolina—By Y. GOODLET, W. B. Simpson.

Tennessee and East—ALEX BALLARN; by S. KNIGHT, L. C. Sweat, Frank Rhone; J. H. KNOX.

Texas and West—By J. T. JACOBS, M. Russell, Fannie Headerson.

Washington—Geo. W. JOHNSON.

Honor Roll—W. H. Brooks, T. W. Davis, B. F. Abbott.

TOUSSAINT LOUVERTURE.

This soldier, statesman and martyr with a mere handful of men held at bay sixty ships and 30,000 trained soldiers—the flower of the French Army and Navy. Wendell Phillips pronounced Toussaint the greatest General the world has produced. Pictures of this great Negro, and of all eminent colored people sold by The Colored American Novelty Co., P. O. Drawer 2318, Washington, D. C. Agents wanted.

Crescent City Notes

NEW ORLEANS UNIVERSITY.

At this writing it is too early to predict the results of Annex Rally Sunday. Collections have already begun to come in and the indications are favorable. In next week's ADVOCATE a full report will be given. It is hoped that a great congregation will gather in Simpson Memorial next Sunday afternoon at 3 o'clock to listen to the Baccalaureate sermon by the President. The address to graduates on Tuesday, Commencement Day, will be delivered by Rev. M. C. B. Mason, D. D. A great program has been prepared for the eighth grade graduation on Monday night. The Boad Prize Gratiation contest on Friday night, May 17, will be an occasion of unusual interest. Let all the former students and all the friends of N. O. U. rally at these closing exercises.

ANNOUNCEMENTS.

There will be a meeting of the Board of Trustees of the New Orleans University on Monday, May 20th, at 1 p. m., in the University parlor. By order of the President.

VALCOUR CHAPMAN, Secy.

The LOCAL BOARD of the Church Extension for the Louisiana Conference will meet Thursday, May 23, at 12 m., in the office of the SOUTHWESTERN CHRISTIAN ADVOCATE.

H. TAYLOR.

CITY MISSION.—The officers of the Olive Star Junior League Social Club were installed at their place of worship on last Sunday evening, May 12th, by the Rev. T. J. Johnson of Wesley Chapel, after which refreshments were served. The welcome address was delivered by Bro. Lee of Houston, Tex., a student of New Orleans University. Officers installed: Miss A. Augustus, superintendent; J. Hensley, president; Miss H. Carter, vice-president; Miss L. Hensley, financial secretary; Miss E. Williams, recording secretary; Mrs. M. Harris, treasurer; A. Lewis, grand marshal; J. Lewis, assistant marshal. Pastor Robinson and members thank the Rev. T. J. Johnson for the kind invitation extended this league to visit his church, at which time he has promised this organization a collection, and they are grateful also for the kindness of the Rev. Mr. Johnson and his members toward this mission.

MALLALIEU.—Services good throughout the day. Sacrament administered to quite a number. Pastor China was assisted by Bro. A. Jackson of Union Chapel. The local rally for the Annex was a success. Mallalieu will pay her full apportionment of \$25 at the Conference roll call on Commencement Day—May 21st. Five persons were received into full membership. The fourth Sunday, May 26th, is SOUTHWESTERN Day. On this occasion the pastor hopes to secure quite a number of subscribers. Mrs. A. Chose and her company reported \$25 on the beautifuling of church, and others are working earnestly to the same end. The League and Sunday School are alive. Collection, \$45.

FIRST STREET.—At 6:30 Sunday evening, May 5th, a great meeting was held by the young people. A splendid programme was rendered under direction

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of F. B. Smith, Esq., president of the Junior League. During the evening service one person was received into the church. The holy sacrament was administered to 300 members. Collection, \$62.50. Sunday, May 12th, all services were well attended. Bros. M. Wynn and H. Williams preached at 11 a. m. The new members had charge of the afternoon service. The Young People's meeting was well attended at 6:30. Great interest was manifested. At night the Mutual Friendship and Benevolent Association held its annual thanksgiving service. One subscriber to SOUTHWESTERN. Collection, \$54.70.

On the night of May 10th, at the parsonage of Thompson Church, the Rev. D. M. Seals, pastor, the choir, members and friends, led by Miss Rosa A. Seals, tendered Dr. Mary D. Gayden a royal reception. Miss Gayden is one of the recent graduates of Flint Medical College and is held in high esteem by the members and friends of Thompson Church, where she has rendered valuable services as organist and as chorister. As an evidence of appreciation Dr. Gayden was presented a beautiful gold ring, together with other tokens. Presentation by Miss Lizzie Holmes. That God's choice blessings may rest upon her wherever she may go and that she be gladly received by our preachers, members and friends is sincerely desired for her by this good people.

UNION'S PASTOR HONORED.

A committee of ladies of Union Methodist Episcopal Church tendered their pastor a reception in honor of his graduation from the pharmaceutical department of Flint Medical College. A number of invited guests were present, also a delegation from the Independent Benevolent Mutual Aid Association. The Hon. R. C. Metoyer delivered the welcome address with fitting and well chosen words, which were responded to by the Rev. Joseph A. Tircult, on behalf of the New Orleans Preachers' Meeting. Mr. Robert Armstead, president of the I. B. M. A. Association, who was master of ceremonies, presented to the Rev. Valcour Chapman a gold-headed ebony walking cane in behalf of the above organization.

tion of which the Rev. Valcour Chapman is an honored member. Mr. Chapman responded to the presentation speech, after which addresses were made by Presiding Elder J. F. Marshall, Rev. Henry Taylor and Messrs. John Hutcherson and John Pace. Mrs. Ida M. Hall presided at the piano and the Mary Church Terrell Singing Circle rendered beautiful strains of music. The tables were spread and dainty refreshments served the guests.

Intense interest is manifested in BASE BALL TOURNAMENT announced Saturday, May 18th, at 2:30 p. m., between the teams of Straight, Lela New Orleans University and the Colored Young Men's Christian Association, at Union Park (Magnolia and Louisiana Ave.). The winning team will be awarded a handsome Lovell Cup. Cars will be chartered for occasion.

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Is easily made by our agents. Would you be one? Besides allowing large profits we also give our workers choice of over 108 useful and beautiful articles absolutely free. We want a representative in your town to sell Taylor's Hair Grower and Dandruff Cure (pomade), and Taylor's Face Cream and Beautifier, in 25-cent sizes. Please write, first to get agency. Write for our proposition to-day. It's a winner. Address TAYLOR REMEDY CO. Dept. 1, Louisville, Ky.

THE NEW WEST TEXAS TOWN CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; E. P. Turner, G. P. A., Dallas, Texas, for particulars.

TENNESSEE.

Sparta Circuit, Rev. J. H. Nelson, Pastor.—Our third quarterly conference was held April 20-21, with our presiding elder, Rev. W. R. Smith present. The presiding elder preached to the delight of his hearers. Collection good. We are working hard to bring to the Annual Conference a round report this year.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 23, 1907

Vol. 41 No. 21

Judge Thomas G. Jones, of the Federal Court of Alabama, is of the opinion that the constitutional right granted every citizen of the United States of a free and fair trial and the protection of the law to be sufficient for the United States authorities to take a hand and the Federal courts to assume jurisdiction in instances where prisoners have been wrested from the legal authorities by mobs. Whereupon the Atlanta *Constitution* pertinently and appropriately remarks: "There is probably nothing that would so surely inspire heedless rioters and thoughtless henchmen of Judge Lynch with a salutary and profound regard for the law and induce a sober second thought before committing acts of violence, as the belief that such participation in lawlessness was almost sure to merit and insure punishment. * * * The reasonable certainty of immunity from punishment has converted many a weak-kneed coward into a redoubtable leader of a mob."

We have received a number of favorable comments on the recent articles found in our columns on "Secret Societies." The *SOUTHWESTERN* is not making an attack on secret societies, but the multiplicity thereof and the crookedness of some. Dr. W. P. Thirkield writes: "Glad you give prominence to Dr. McNair's article on Secret Societies. You may make public the fact that I recently was in the South and met an old member of our church, who owns nearly three thousand acres of land and is very prosperous. Although formerly a faithful and devoted member of the church and one whom I had met at more than one conference session, he has become cold and disaffected. One complaint was that the presiding elder neglected his work and had given himself to the organization of secret societies over the state. It seems these have now failed and have been repudiated by the general society, so that many who have paid in money are left without funds or the protection promised. It is a vital question, and you may well push it in the interests of the church and of a deluded people."

The Army and Navy Journal, published at New York, has from the beginning shown keen interest in the Brownsville affair. It is of the opinion that sufficient evidence proves that the residents of Brownsville have started a movement to raise by popular subscription \$10,000 to be paid to any soldier or officer of the Twenty-fifth Infantry who will confess to having participated in the raid on Brownsville or who will give the names or produce the necessary evidence to convict the guilty. Any community that will offer such an amount as a bribe at once divorces itself from the sympathy of thinking people and manifests clearly to our mind that they realize that the ground of their charge is but sinking sand. *The Army and Navy Journal* adds this significant sentence: "It will be observed that this movement is predicated upon the assumption that either officers or men of the 25th Infantry or both know who did the shooting in question. WE SUBMIT, HOWEVER, THAT NO EVIDENCE HAS EVER BEEN ADDUCED THAT WOULD JUSTIFY THAT ASSUMPTION TO A COURT OF LAW." (The small capitals are ours for emphasis.) Does any one suppose that the *Army and Navy Journal* would risk its reputation for fairness to make such a statement without it being very clear that no evidence has been adduced that would justify conviction? Nothing yet in the testimony which has been given in the Senate investigation, that was recently resumed at Washington, proved other than that the whole charge of the Brownsville affair is a fabrication.

HONOR TO WHOM HONOR IS DUE

Institutions are but the length and shadows of men and women. Those who have been willing to give of their strength of character and personality, to the end that humanity might be helped, are among the earth's noblest citizens.

Twenty-eight years ago the Rev. Judson S. Hill came South at the call of God and the church. He founded our white in Knoxville, Tennessee. Two years later he was called to the principalship of Morristown (Tenn.) Academy. And for twenty-six years he has stood manfully at his post and God has honored his labor with abundant fruitage. Dr. Hill found at Morristown property worth \$500; to-day it is easily worth \$100,000. Then there were only 2 teachers, now there are 26; then there were 40 students, to-day the enrollment numbers 375; and two hundred students were turned away during the last year because there was not room for them. Morristown Normal College is largely the result of the faith, prayers, trials, incessant labor, and indomitable will of Judson S. Hill. In the days that tried men's souls he was faithful to the task committed to him and to-day finds him stronger intrenched in his work than ever before.

Morristown is one of the best schools in the Freedmen's Aid work. Its literary training is of the highest order. A graduate of this school recently applied at Chattanooga for a place as teacher in the city schools, and upon the presentation of a diploma from Morristown Normal College all examination was waived. That's the kind of literary work this school is doing. During the recent commencement there were 37 graduates from all departments, 7 of whom were from the normal course. This school emphasizes industrial education. Already broom-making, printing, carpentry, wheelwrighting, cabinet making and stove making and metal casting are successfully taught. Courses in practical agriculture, harness and collar making, shoe making and masonry will be added next year.

Eight years ago Dr. J. M. Buckley, editor of the *Christian Advocate* of New York, preached the baccalaureate sermon. At the recent commencement Dr. Buckley was present and filled the same place on the commencement program. A large audience greeted this honored son of our world-wide Methodism—rather this noble son (perhaps father would be the more appropriate term) of our one world-wide protestantism. What was singular, interesting and encouraging was that the Methodist Episcopal Church, South, the White Baptist Church, South, and White Presbyterian Church, together with our own church among the white, demitted their morning services and attended the commencement sermon. This was a tribute no doubt to the speaker, but it was more a tribute to the school and the kind of work it is doing. When our school work can receive such local endorsement we ought to thank God and take courage. But more—Dr. Hill plans to erect a school building and boys' dormitory, to cost \$20,000 each. The Chamber of Commerce of Morristown met on Saturday night before the commencement and pledged to raise \$1,000, and the chairman of the

Chamber of Commerce was present during the Sunday morning service and presented the cause to the audience, more than half of whom were white, and received several substantial subscriptions. Dr. Buckley took for his text Genesis 37: 19, and preached a sermon that was at once practical, thought producing, and exceedingly interesting. The audience was charmed with the Doctor's thought and style of delivery. The Doctor was greatly impressed with the good work of Morristown and found material, no doubt, for several sermons.

COLORED BISHOPS IN THE PROTESTANT EPISCOPAL CHURCH

The Protestant Episcopal Church of America is facing the question of Bishops for races and particularly Bishops for Negroes (Afro-American is the term generally used by that church in this connection). The movement looking toward special legislation that will yield to the demand of the colored membership of that church granted Bishops for colored work is gaining ground. Only recently the convention of the diocese of Louisiana favored the proposition.

The 123d annual convention in the diocese of Pennsylvania, convened recently in the Church of St. Luke and the Epiphany, at Philadelphia. What was considered noteworthy was that the champions of the cause of the elevation of Negroes to the episcopate were Southern white men. The principal address favoring the proposition was by the Rev. Henry L. Phillips, a Negro priest, who has been rector of the Church of the Crucifixion for about 33 years. Dr. Carl E. Grammer read the report of the committee appointed a year ago to make inquiry into the matter. The report emphasized the fact that the election of a missionary bishop would lessen the tension between the races; that it will not separate the races; that to uplift a race it must be trusted; that the question cannot be treated with diocesan resources, but is one for the whole church.

Then the convention overwhelmingly adopted the following resolutions:

"Resolved, First, That a copy of this report be sent to the joint commission appointed by the general convention of 1904 on the memorial of church workers among colored people, as the expression of the mind of the diocese of Pennsylvania upon this subject.

"Resolved, Second, That the diocese of Pennsylvania memorialize the general convention so to amend the constitution and canons that missionary bishops may be consecrated to have jurisdiction over specified races, and lays before it the following amendments as legislation that would effect the kind of organization which gives the largest promise of advancing the interests of our church among the colored people."

There was an effort to postpone action, but the majority favoring the proposition was so strong that action was immediately taken approving the proposition and commending it to the general convention. In supporting the resolution Dr. Carl E. Grammer said: "This is not a finality. By the language of the resolution the House of Bishops may elect a missionary bishop, but it is manifest that unless we

(Continued on Page Eight.)

The South Carolina Conference and the Matter of Ministerial Support

By the Rev. J. W. Moultrie, A. M.

The conference in the Palmetto State has a great opportunity. The average qualification of her ministers is good and they make a strong, energetic band of workers. The "Fathers have builded wiser than they knew." They have done a pioneer work which the angels have recorded and which, when the summing up of the work of the Negro ministry shall be given to the public, shall shine forth resplendent achievements and glorious victories won for our Lord and His Christ.

One by one, the old fathers have dropped out of the ranks until to-day, the Rev. J. B. Middleton, D. D., is the only one left of those who were at the reorganization of the conference in 1866. He has been the efficient Secretary of the Conference for thirty years and makes a happy link with the young preacher on trial who joined us during the last session.

The purpose of this article is not to tell of our stalwart men and present day issues; not to tell of our beloved Clallin, the idol of the conference, but to talk of money matters. "Bread and butter" and how to get more of it is pre-eminently practical and it is not altogether irreligious either for a half-starved preacher is not synonymous with a religious giant. Nay—far be it from that! He is too hungry to be active; too hungry to visit from house to house and too prepare a careful sermon. He is not a student or a leader. He is simply a hungry man anxious about the next week's supplies. He is cramped and worried and makes his ministry a burden, unattractive to our best prepared young men and a calling to be loathed by the middle-aged, while he is getting ready to die "a soldier of the cross."

MINISTERIAL SUPPORT.

In the catalogue of ministerial support the pastor's claims, according to our discipline, comes first and rightly so, for it is paramount. "He that desireth the office of a Bishop desireth a good thing," but a Bishop is only a chief pastor. The discipline, paragraph 282, provides for a monthly estimate. But this is only a method, a long step better than the yearly estimate and not, so far as our people are concerned, as convenient as the weekly method.

But some one will say that ministers are better paid than formerly. They why not leave well enough alone? Yes, this is generally true, but are we getting our full share? Are not other professions and trades making greater advances? Is the minister of Christ—if he is not too lazy—less worthy than the physician or the business man? All things being equal, with similar energy and qualification should he hope for a beggar's chance while the lawyer or physician or mechanic hope for a man's chance? Is not the laborer worthy of his hire?

Evidently there is something wrong. The sentiment must change. Some persons bent on humor and bordering on philosophy, have said: "The trouble with the Negro ministry is there is too much of it; it is too cheap." It is true there are lots of us because the ministry was the first profession opened to us, and the standard of examination was not and is not as rigid as that of other professions, but the fact remains that God calls men to preach and they must hearken. God is using better timber in these days and the workers must be sustained and supported.

The average salary of Methodist preachers in South Carolina approximates \$300 per annum, or less than a dollar per day. How different in the business world! Day laborers get from \$1.00 to \$1.25 per day. Any Negro physician of standing earns from one to three thousand dollars per year. Mail clerks get from \$2.00 to \$4.00 per day. Mechanics from \$2.00 to \$3.00, masons and plasterers, about 40 cents per hour. And for lawyers, farmers, insurance agents and general business men there is no salary per diem. It is all he can make out of it. But alas! the preacher of the cross, whose chief business it is to save souls and educate them for eternity, must thank the Lord and the stewards and all the congregation for his \$1.00 per day. From this pitiful sum he must support a large family (which seems to be his peculiar pleasure) and take

the lead in supporting institutions of charity which prey daily upon him, dress respectably and enlist in social functions. Is this right? Is there a remedy? If so it must be found in better support or more money for his services.

Within the last two years I have discussed this subject of ministerial support with over two hundred prominent ministers of various denominations, with the hope of finding an ideal plan of operation. After careful investigation I find that the *weekly support plan in conjunction with the monthly salary plan* is the best. With the stations this plan can be made to work readily; with the circuits the money from both sources—support and salary—should come with the Sunday visits.

One of our choice stations has a plan by which each class-leader is urged to collect 5 cents per week from each member for pastor and the most of his members pay it. In addition the stewards apportion and partly collect 25 cents per month public collection. If the "big-sounding" yearly salary could be withheld for a while and the system well worked from a business point of view, as the numerous insurance agents know so well how to work, larger and happier results would be forthcoming.

If each pastor would require a weekly support, however small, and systematically raise it, he would make it easier for his people to help him. Instead of the 25 cents per month salary by the stewards, it would be better to ask a volunteer monthly offering, as the discipline directs. Some may not be able to give but 15 cents, while others may give 25, 35 or 50 cents. Let that offering be subscribed to but collect it in a business-like way. Any member will give the small weekly fee without subscription except those who may be excused by the leaders and stewards.

The question as to the use of cards or envelopes is local and incidental. I give the pastors this original axiom: "Small bits and frequent visits will bring the largest yearly returns." It will follow that smaller charges will do more. More mission fields will be planted and both the work and the preacher will be helped. At least twenty-five per cent increase in pastor's salary will be realized and our people will not be burdened. Then besides—what a drilling! What an education! What independence and growth!

I discovered in my survey of this state that there are seven or more African Methodist Episcopal Churches which, apart from house rent and fuel, pay their pastors over \$1,000 per year in hard cash, and we have but one church in the state that pays pastor \$1,000. Work this system or a better one, if you please, and we will have directly seven churches which will go in the \$1,000 column and beyond. Oh, if we had them and more! What a pleasure and inspiration! What an endorsement on intelligent leadership! This and this alone will take some of the fever out of the everlasting craving for the presiding eldership. Let us enthrone the pastorate. No Bishop can do this work for us. The presiding elders are too busy with their conferences to do this. The pastor must do it. He must drill his charge as though he is to stay there always and the other pastor is to do the same thing. Itinerancy means mutual helpfulness. In attempting this task the pastor will get the co-operation of some thoughtful persons on his official staff. The various district conferences—now soon to meet—can give tone and encouragement to this system or some better one and hurl a thunderbolt on finance.

THE PRESIDING ELDER'S SUPPORT.

The ten cent system in raising the presiding elder's support here is accepted and adopted. Most of the pastors request it but few collect it from two-thirds of their membership. A little more activity is needed to bring up the rear.

The conference claimants' fund and the episcopal fund should be raised with the preachers or presiding elders. As these claims come under the catalogue of ministerial support the proper stewards should see to their presentation. The contribution for Bishops and conference claimants is not a benevolence. It is ministerial duty and courtesy and it should be paid. Our conference claimants need special help. Let us do our best by them this year. This

alone will make them happy. The Episcopal fund, too, must not lag. Let us pay the Bishop. In the connection I cannot see how our arguments could avail, which should be so powerful at this time, for the selection of Negro General Superintendent when all the colored conferences do not begin to support one Bishop. The great church has a keen business eye and we would do well to ponder over these things. The goal for which we seek is far in the distance. It behooves us to stay in the workshop of preparation, education and responsibility.

At the conference which convened at Camden in January, 1894, with the sainted Bishop Joyce in the chair, the ten cent system for raising the presiding elder's salary was launched, it being previously 5 cents. The financial condition of our people then was poorer than it is now. But the cry was raised that all other colored Methodist churches were requiring it and collecting it. Are we poorer or closer fist than they? For nearly fourteen years this system has worked admirably.

Nothing is intended in this article to diminish the zeal and liberality of our Negro membership in some of the other Southern States, where they pay 25 cents per member per quarter for the support of the presiding elders. A few of our officers in this state are paying it, and more will join the ranks. Now we believe presiding elders should be well supported. Some few brethren oppose a liberal estimate for the elders until they are called of God to the position. Then, they cry, "Brethren, raise the assessment!"

Speaking for myself I believe in liberal support for both pastor and presiding elder. We must have to maintain a great conference strong charges with able men pastoring them and our districts must not fall below our best pastorates, for our presiding elders should always possess broad vision of men and affairs. They should be men who both know and love the church and true to her doctrine and polity; men of qualification and service. They should be firm in the rulings and brotherly in their treatment; men of executive ability and pre-eminently noted for Godly piety and Christian zeal. Such men (and, thanks to His name! we are favored with this class) are deserving of a liberal and united support. The district steward and the pastor, who is largely responsible for the raising of the claim, should do their uttermost to collect the ten cents per capita. If this is well done we will pay our presiding elders as much as any colored conference in Methodism. Fully twenty per cent more would be realized. Can we do it? Let us try.

Thus you see, that I believe in liberal support for the ministry without regard to official rank. It is the cause and not the man which savors of large support.

Personally speaking, I have never sought the presiding eldership and perhaps will never be one, but I am opposed to bossism and favoritism. To be the czar because one has, in some degree, the suffrage of his brethren in his hands, is devilish; to use favoritism in the appointments is unchristian like and worldly. One of the most statesmanlike utterances I have ever read was a part of the valedictory statement of Bishop Merrill, at the last General Conference in Los Angeles. He said: "In the thirty-two years I have been a Bishop I am not conscious of ever making appointment from personal bias or friendship." Why, it has come to my notice that some brethren think that the office of the presiding elder entitles him to the divine right to all the honors of the conference, particularly election to the General Conference, and sometimes the privileges of the office have been strained. The office was magnified and weak pastors are in dread.

The standard of promotion in the cabinet is not the ability of the pastor to raise the benevolences and the elders claim while in a general way he should possess the ability to intelligently present and raise the claims of the church systematically and educationally, but the best standard it seems to me from an outside view is consecration, qualification and service.

Speaking of merit my contention is that honors should be given to men and not to positions. Let the man show his superior capacity because of superior service and ability, and he should be given the secret ballots of his brethren, whether he announces his candidacy or not. Vote for men, be they pastors, presiding elders, General Conference officers or educators. Vote for competent, big-hearted men. If there has ever been a "whipping into line," we serve notice that that day has passed. It's God's

(Continued on Page 3.)

Wonders Wrought by Prayer

By Bishop W. F. Mallalieu

O wondrous power of faithful prayer!
What tongue can tell the almighty grace?
God's hands or bound or open are,
As Moses or Elijah prays;
Let Moses in the Spirit groan,
And God cries out, "Let me alone!"

Charles Wesley.

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod;
Lord, teach us how to pray!

James Montgomery.

Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months.

And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them.

And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

For a friend of mine in his journey is come to me, and I have nothing to set before him?

And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.

I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish will he for a fish give him a serpent?

Or if he shall ask for an egg, will he offer him a scorpion?

If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full.

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

If ye shall ask anything in my name, I will do it.

Bible.

Before prayer can be of any avail we must know that our God is nigh at hand and not afar off—He

is not away on a journey, nor asleep, as the prophet suggested to the priests of Baal on Mt. Carmel. We must be sure that he sees the sparrow when it dies and knows all about it while he lives. We must be sure that he feeds even ravens, those most unlovely birds, and that the hairs of our head are numbered. There must be an abiding sense of the fact that God knows all about the most unworthy, the humblest, even the forgotten and the outcast child of Adam. All races and tribes and people on the face of the earth are alike dear to him. He is our Creator and preserver, and bountiful Benefactor, and no good thing will he withhold from any one who flies to him for help and comfort in any time of need.

Then we must remember that the Bible, the precious book of God, abounds in promises that cover all our needs. The penitent sinner will find upon its sacred pages words of promise that enable him to trust in God for the forgiveness of all his sins, and the regeneration of his nature; so that he may indeed become a child of the Heavenly Father, and so become an heir, i. e. a joint heir with Jesus Christ, to an inheritance that fadeth not away. It is equally certain that the promises of God cover all human needs. Are our trials severe and abiding? The promise is that even trials will work out for us a far more exceeding and eternal weight of glory. Have we sorrows that are hard to bear? There are words of comfort and consolation in the Bible. Is the way dark and dreary? There are promises that shed a radiance bright with immortal hope upon the darkest paths that weary pilgrims are ever called to walk. Even the gloom of the grave is lighted so that the shadows of the dark valley are illuminated with wonderful beauty.

It is absolutely sure that no soul will ever be called to pass through any grievous experience in this mortal life without the consolation of some inspired and inspiring promise.

Many times good people have little trials and perplexities that worry and disturb them more than the greater and severer ones. In this case they may go to God with the assurance that our Father in heaven is indeed mindful of our needs.

Away back in Bible times there was a poor man chopping wood beside a river's bank. His axe was evidently an old one, and the toiler was putting in vigorous strokes; he was no sluggard; and to his surprise the axe flew off the handle and bounced into the stream, and down it went to the bottom, in a deep place, and was gone; worst of all, the axe was one that had been borrowed, and the woodman was evidently too poor to purchase another, and he was in great trouble, over a very small affair. But God keeps watch over all his people no matter how poor they are. So just at the right time one of his prophets came along and seeing the trouble of the poor man, he found at what point the axe had fallen into the water, and throwing in a stick, large or small we know not, the heavy iron axe rose to the surface, and was directly taken in hand by the man who bemoaned its loss. How much real comfort any one can get from this brief story if it is rightly read and understood. It's all-important lesson is this: God cares for those who put their trust in him even in their smallest troubles, and knows how to save them from being held fast in the grip of any little worry.

But this Bible illustration is an old one. There are many of more recent date. Take this one for example: A few years since the writer was in China. In visiting one of the Mission stations he spent a Sunday. There were five services held in a queer combination of Chinese huts that was called a church. Outside the church, at a not distant street corner, three outdoor services were held. In the morning service, at the close of the sermon, seventeen Chinese men and women rose for prayer and gave themselves to Christ. In the afternoon the writer baptized seventy people, and among them one of the converts of the morning.

Seeing the crowds that were ready to hear the Gospel, I said to the pastor, why do you not have a suitable church—a comfortable and commodious church, that will accommodate the people? He answered, "Simply because I cannot get the money." "But why do you not send to New York and get the money?" "I have sent twice without avail. They

have none there for this purpose." Then after a little I said to him, "My brother, if you and your wife will pray for the needful money, when I reach the United States I will see if I can find what you need."

Shortly after my arrival home I was in Boston, at about nine o'clock in the morning I called on a former parishioner. I found him in his office just reading his morning mail. I said to him, "Can I have a few minutes of your time for an important matter?" His reply was, "Yes, just as much as you wish;" and, dropping his letters, he waited, and listened as I told him the story. Then he quietly took a little pad of paper, and looked at it, pencil in hand, then he made the sign for dollars. I sat where I could not help seeing what he did, and after a little he made the figure one. Then he waited a while; meantime I was praying "Lord help him;" then he made a cypher, and still I prayed. Then he made another cypher, and still I prayed, for I greatly wanted a third cypher, which would make \$1,000, of the \$1,200 in gold needful to build the church. But instead of the cypher he made a dot at the bottom of the second cypher, and then pushed the pad towards me and said, "there, I will give you that every month." "Every month for how long?" I said. "Why," said he with a cheerful look and tone, "till you have the whole \$1,200." And so the prayers of God's dear servants in far away China were heard and answered. My work was done; his letters were waiting, and with many thanks I started to leave. He followed me to the door. We clasped hands, and, while the tears of joy and thanksgiving filled my eyes, I saw that his eyes too were overflowing, as he said, "I thank God that I have the money to give, and a heart to give it"—and so we parted. The church was built, and afterwards furnished—bell and all—by the same man, and in that church more than two thousand Chinese people have been converted and saved by the abounding grace of our Lord Jesus Christ.

When will God's people learn that it is not a vain thing to pray? That the God who feeds ravens, and cares for sparrows, and makes iron float, and whose are all the silver and gold and the cattle upon a thousand hills, will bend in mercy over those who cry out to him, and will in infinite love and grace give to them all good things that are for their best good and his greatest glory?

The South Carolina Conference and the Matter of Ministerial Support

(Continued from Page 2.)

glory and not man's honor that is held uppermost in Carolina!

THE PASTORS AT CAMDEN.

Historic Camden claims the next session of the Annual Conference and Pastor J. B. Taylor, A. M., and his excellent people are preparing to entertain us royally. It does look like the finger of providence for fourteen years ago we met there and the matter of financial support, including the ten cent system for the presiding elder, the appropriations of missionary money and the making of new district. It was an epochal conference. What will this be? It is true that this will be a double conference and a long, tedious display of ballots will be cast for deserving men. The question of division of the conference may come up again for discussion and action, but we must not forget the pastor, the minister of the flock of Christ. It is the pastor who administers the sacraments of baptism and the Lord's Supper and solemnizes matrimony. It is the pastor who goes among his people bearing their infirmities and sharing their hardships. It is he who teaches and leads the children to holier lives of service and endeavor and points the youth to the Savior of the World. The pastor raises the benevolences. He speaks out of the Bible messages of hope and takes the lead in the religious activity and moral reforms in his community. Not even the evangelist puts the impress on the soul pleading for his regeneration as the shepherd of the flock.

It will be a glorious realization in the wake of the new morning when the pastor shall walk in the "New Heavens," his converts and parishioners by his side rejoicing in their Redeemer and their pastor, having been washed in the blood of the Lamb.

Fortunate is the successful, dutiful presiding elder. Twice fortunate is the successful, dutiful pastor.

And now, South Carolina Conference, composed mostly of pastors, shall we, in self-defense, take care of ourselves?

THE CHRISTIAN LIFE

Give Those Things Which You Can

It was only a sunny smile,
And little it cost in giving,
But it scattered the night
Like morning light,
And made the day worth living.
Through life's dull warp a woof it wove
In shining colors of light and love,
And the angels smiled as they watched above,
Yet little it cost in giving.

It was only a kindly word,
And a word that was lightly spoken,
Yet not in vain,
For it stilled the pain
Of a heart that was nearly broken.
It strengthened a fate beset by fears
And groping blindly through mists of tears
For light to brighten the coming years,
Although it was lightly spoken.

It was only a helping hand,
And it seem'd of little availing,
But its clasp was warm,
And it saved from harm.
A brother whose strength was falling.
Its touch was tender as angels' wings,
But it rolled the stone from the hidden springs,
And pointed the way to higher things,
Though it seemed of little availing.

A smile, a word, or a touch,
And each is easily given,
Yet one may win
A soul from sin,
Or smooth the way to heaven.
A smile may lighten the falling heart,
A word may soften pain's keenest smart.
A touch may lead us from sin apart—
How easily each is given!

—Selected.

Pray More

WILLIAM WATSON, M. A.

Prayer is both our duty and our privilege. To be in conscious contact with God our Father is our highest blessedness. None of us can do without him. Our weakness needs his strength, our evil his forgiveness, our fears his assurance, our hopes his fulfillments. He seeks to draw us nearer to himself, and the forces of the soul, love and hope and faith, work their strongest when we pray.

In his last picture Raphael represents our Lord at the time of his transfiguration. Moses and Elias are reverently looking on, and the astonished disciples have just been roused from sleep by the brightness of the light. Down the mountain slope stands the pitiful victim of satanic possession whom the unbelieving disciples were unable to heal. But the artist, with a devout insight into the meaning of the incident, represents our Lord as having ascended a little distance from the ground. The evangelists say nothing of this: it is a stroke of imagination, but is the moral meaning of it not significant and true? The transfiguration took place during prayer, and the painter's pious lesson for us is that prayer raises us above the cares and anxieties and sins of the world. "Wait on the Lord, and he shall strengthen thine heart." "They that wait on the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary: they shall walk, and not faint." We need this spiritual elevation. "The world is too much with us."

We may not always be able to speak. Prayer is often inarticulate, but He who inspires it can always interpret it. When we call he will answer. When we confide in him he will honor our faith.

Pray, therefore, what you feel, what you think, what you need, and let your prayer end when it ceases to be the real expression of your need or thought and feeling.—From "Prayer."

We cannot, in the face of history and our own experience, deny the doctrine of the Fall.—Arch-deacon Madden.

Dependence on God

The Christian in the world is like a diver who goes down into the sea. His life-work is in a world where the forces are alien, and tend to destroy his life. He is in that world, and yet not of it. His life is drawn from above, where his native air is supplied by a constant connection with the sources of supply. So long as that supply of life-giving air continues unbroken he is able to accomplish his task, notwithstanding the adverse conditions, and to realize his victory over opposing forces, because of his vital connection with the power and life from above. It is a life of constant faith, of constant dependence, of constant activity, while the time is given to work, for the night will soon come.—H. A. Johnston.

Higher than the perfect song
For which love longeth,
Is the tender fear of wrong
That never wrongeth.

—Bayard Taylor, in "Improvisations."

The Drudgery of Life

REV. ALFRED ROWLAND.

Jesus Christ was the greatest and truest teacher the world has ever known. He did not misrepresent the facts of human experiences, nor did he try to keep out of sight what was hard and forbidding in them. He was the Revealer of God, the Image of the Invisible, the representative of him who sends storms which desolate the earth as well as the calm, sunny days which gladden it; of him who suffers poisonous flowers to grow in the hedge which protect the corn, given for the support of man. And this all-wise Creator has not made life smooth and easy, but to the vast majority of men and women it is a hard, and in many instances a bitter, struggle. Some of us know this for ourselves. One, perhaps, has the cares of a great business on him, and amid his losses and secure anxieties he sometimes wishes for the old days when, employed by someone else, he could leave all care behind directly the hour for homegoing came. Another may be ill-paid and even tyrannically treated; his employer or his immediate superior in the warehouse or in the office never seems satisfied, do what he may, and often he has to choke down indignant anger as best he may. Another, perhaps, wishes he had even that to endure; but to him it seems impossible to obtain a situation of any kind, and, with willingness and eagerness to work, he has no chance in the great crowd of competitors. If anyone asks him, "Why stand you here all the day idle?" he would have to answer, with bitterness, "Because no man has hired me." Others, again, in the home life have to endure drudgery, even more painful, because of its monotony. The busy wife, who is always planning and contriving how to eke out the inadequate income—turning the children's dresses; abstaining from innocent pleasures; thinking, or even working, when the household sleeps; trying to put a brave face while meeting a difficulty which would crush a more cowardly heart—finds life a heavy burden. God sees greater heroism in some of our homes than he ever saw yet on a battlefield. The crowns of heaven and the crowns of earth go to very different people. It was not Jesus only who was crowned with thorns first and with glory after.

Possibly most of us know something of this; but how much more sad is the lot of others around us, whose condition now and again pushes itself into notoriety—men fighting for work of any sort; a mother smothering her babes rather than see them die of hunger; girls working nine hours a day to earn a few shillings. This is our civilization, and the great heart of our Lord is big with pity over it all. He will judge those who are unjust executors and cruel oppressors. Meantime, he demands of all his people that in their own spheres at least all their powers should be used to lessen these woes, and to exact from others no more than is fair and just.—From "The Parables of Jesus."

Day by day mines eyes must be anointed with the eye-salve of grace. The Spirit which re-creates must daily renew.—Rev. J. H. Jowett, M. A.

The Burden

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle throng
yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the others' sin?
Would God my eyes had never opened been!"
And the thorn-crowned and patient One
Replied, "They thronged me, too; I too have seen"

"Thy other children go at will," I said,
Protesting still.

"They go unheeding. But these sick and sad,
These blind and orphan, yea, and those that sin
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord, I have tried—"
He turned and looked at me. "But I have died."

"But, Lord, this ceaseless travail of my soul!
This stress! This often fruitless toil

These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine."

He looked at them—the look of one divine;
He turned and looked at me. "But they are mine
"O God," I said, "I understand at last.

Forgive! And henceforth I will bond-slave be
To thy least, weakest, vilest ones;
I would not more be free."

He smiled and said, "It is to me."

—Lucy Rider Meyer.

Humility

"Before honor is humility." . . . Humiliation of soul always brings a positive blessing with it. . . . God will deny no blessing to a thoroughly humble spirit. "Blessed are the poor in spirit; for theirs is the kingdom of heaven," with all its riches and treasures. The whole exchequer of God shall be made over by deed of gift to the soul which is humble enough to be able to receive it without growing proud because of it. God blesses us all up to the full measure and extremity of what it is safe for Him to do. If you do not get a blessing, it is because it is not safe for you to have one. If our heavenly Father were to let your unhumiliated spirit win a victory in His holy war, you would pilfer the crown for yourself, and meeting with a fresh enemy you would fall a victim; so that you are kept low for your own safety. When a man is sincerely humble, and never ventures to touch so much as a grain of the praise, there is scarcely any limit to what God will do for him.—C. H. Spurgeon.

Fixing Values

If our affections are not so deeply involved in respect of the spiritual welfare of men as they are in respect of their bodily safety, it is because we do not believe their spiritual peril is as great as the peril of that brave fireman, who the other day, after hours of agony, was extricated from the debris of the burning building; or as the peril of that miner, who after days of suffering in a living tomb, was brought out more dead than alive by the heroic efforts of his comrades; or the peril of those unfortunate people who a few days ago went down into the boiling waters of the Sound. But what is the greatest catastrophe in the human history? It is not the destruction of Pompeii and Herculaneum by the belching fires of Vesuvius, nor the shattering of San Francisco nor the engulfing of Lisbon by the deadly earthquake; nor the wasting of Jamaica and the annihilation of men and treasure. It is the loss of spiritual life by millions of the race. Said Cardinal Manning: "The Church holds that it were better for the sun and moon to drop from heaven, for the earth to fail and for all the many millions who are upon it to die of starvation in extremest agony, so far as temporal affliction goes, than that one soul, I will not say should be lost, but should commit one single venial sin, should tell one willful untruth, though it harmed no one, should steal one poor farthing without excuse."—Rev. G. P. Eckman.

YOUNG FRIENDS

Spring Fairies

Did you ever think how many fairies have been at work to make our woods, fields and meadows bright and beautiful with flowers?

Early in March, one boisterous, mischievous fairy, called Wind, went rushing this way and that, shaking seeds roughly to awaken them, saying:

"You've had a long sleep; it's getting high time you were finding a place to grow."

So he blew harder and harder, until the very largest and laziest was tossed from its bed in the seed-pod to the ground. One milkweed seed settled down to a soft spot, sent its roots down, and after several weeks slowly, slowly, up peeped a little green stem above the earth.

Wind had a sister, Sunbeam; and without her nothing could ever live. She is gentle in spring, and looks with smiles upon the seeds that have rooted—smiles so winning that the tender shoots want to get as near her as possible, and they stretch out their tiny arms toward her.

One night when Sunbeam left our milkweed the poor thing was frightened, for it thought she never would come back. It began to droop its head and to feel almost wilted, when there came such a cool refreshing feeling over it that it looked up quickly. The new fairy said:

"I am Dew, and I've come to keep your leaves fresh and green; each evening when you are tired and hot from trying to grow up to my sister Sunbeam, I will rest you with moisture."

After two or three days it was quite strong, and then an unusual thing happened. Sunbeam didn't come to see it at all one morning, and right at noon the sky grew darker, until it thought it would surely die of fright.

Suddenly old Wind went rushing past, and it bent down until it almost touched the ground; each time that it tried to raise its head, Wind kept blowing it harder and harder. All at once something struck it and splashed all over it—it was a great big Raindrop. The plant had never felt it before, and would have been worried, but Rain said:

"I'm Dew's elder brother, and I will help you grow faster now that you are strong enough to stand against me."

So Rain pelted down on the plant, and it was surprising to see how much more sturdy it felt.

When the shower was over Sunbeam danced out from behind a cloud and laughed and shone brighter than ever when she noticed how green everything looked. For, you know, all these fairies belong to the same family, and each one tries to help the other, so that the world may become more and more beautiful and be more of a pleasure and delight to men and women, boys and girls.—*Outlook*.

The Rosebud's Lesson

Where the brook habited there grew a fragrant rosebush on which were two little buds and one full-blown rose. When the sun went to bed in the west, and the bright-eyed stars began their long watch, and the flowers of the valley lay sleeping in their green cradles, the two little buds leaned on their rose-mother's breast and communed with each other. One little bud gazed at the sky and wished that the dew elves would bring her a star in place of the shining drops of dew, which so soon passed away; for then she would be fairer than all her sister flowers. "But, since the stars cannot come to me," she cried, "these fireflies shall be my jewels." Just then a tiny dewdrop fell on her breast, but impatiently she flung it away from her leaf and folded to her breast a glittering firefly. The mother rose told her daughter that the Father who made her loved most a sweet, pure heart, and that the cool, fresh dew would render her more lovely and sweet than the brightest star. The mother advised the foolish little bud to care only for true beauty, and seek no other, and bade her unfold her leaves and let the firefly depart. But the proud little bud would have her way, and folded the firefly more closely, until the struggling insect tore open her green vest. When the sun came up she saw her sister bud blooming, while she hung her head on her wounded breast. When the sunshine grew bright and the air was filled with the music of the flowers, the little bud grew faint with

Whisperings from Flowerland

BY ADOLPHE DANZIGER.

Hear the tale of bygone ages,
When the world was all in warfare;
When the hosts of light and darkness
Sought to conquer with their forces,
When the Muses came in armor,
Held the spear and donned the helmet,
And the Song was clad in iron.

In the clash of mighty weapons,
And the cry of warring foeman,
Fairy Story stood affrighted;
Stood affrighted and was weeping;
While the others fought to conquer,
Her desire was but to flutter,
Like a butterfly in summer,
From the leaves to fragrant flowers.

So I prest her to my bosom,
Most beloved of the Muses—
Took her to the sylvan meadows,
To the green and shady places,
Where the flowers nestle coyly,
At the feet of forest giants,
Where the Rock of Ages speaketh,
And the Brook an anthem singeth.

There, in Nature's blessed silence,
Have I slumbered, softly dreaming,
Till a Fairy's wand of magic
Touched my ear to deeper hearing.
And I heard a thousand voices,
Heard the Poppy and the Daisy,
Heard the Pine-tree and the Brooklet,
And the Rock's enchanting story.

What I dreamed in sweetest moments,
What I felt in solemn silence,
What I heard of Nature's workings,
I have mirrored in these pages.
It is truth with fancy blended,
And to you, in love, I give it,
On my knees and humble-hearted—
And, I pray you, love the giver.

—In The Circle.

Friends and Foes

Said a Kiss to a Smile, "Why, how do you do?
I'm sure I should like to live always with you."
Said the Smile to the Kiss, "I'm sure I shall be
Delighted to have you live always with me."
So they live and they love, and neither offends;
They're always together and always are friends.

Said a Frown to a Word, "Now, don't look so sour;
Let's see if we cannot be friends for an hour."
Said the Word to the Frown, "I'm willing to try,
Although I'm afraid of the look in your eye."
In less than a minute a quarrel arose;
They fought and they parted, and now they are foes.

—Arthur Macy, in *Youth's Companion*.

Our greatest responsibility in life is God's love to us.—*Rev. Dr. Forsyth*.

thirst and pain; and as she longed for the cool dew she wept bitterly over her folly and pride. Then the rose-mother laid the weary little head on her bosom and tenderly said: "Thou hast learned, my little bud, that thou canst win no joy by passion or by pride. Thou shouldst be grateful for the kindly care of the loving Father who sends the sunshine and the shower, that thou mayest become a perfect little flower. The sweet dews are sent to feed thee, and the soft wind to cheer; then seek, little blossom, to win humility. Be fair without, be pure within, and thou wilt happy be." A dewdrop from the mother's breast gently slid into the fading bud, and the little form grew stronger. The dew's silent work made the bud grow well, and the gentle rose leaned in motherly pride over the little ones that bloomed at her side. When night came again, and with it the fireflies, the bud let them pass and drank of the dew—for she had learned a lesson.—*Cora Lowe Watkins*.

Commencement at Gilbert

E. PETRONILLA M'GANN.

The commencement exercises of Gilbert Academy and Industrial College were held May 4-7. The Primary Department under the instruction of Miss Edna Matthews, presented to an attentive audience a program creditable to the "little ones." Miss Bertha McNeil, who has charge of the Intermediate Department, entertained a very large gathering with an interesting program. In every feature, the careful work of the teacher was seen. An instructive commencement sermon was preached by Rev. W. Scott Chinn, of New Orleans. His language was simple, yet to the point, and those who heard him were uplifted. So large was the attendance at the Memorial services for Prof. H. W. McDonald, former Principal of this institution, that seating capacity was not sufficient. The music prepared by Miss Lottie Grooms was taken from Prof. McDonald's favorite selections. The principal speaker of the evening was Prof. McDonald's classmate and friend, Prof. M. S. Davage. We would that all who knew Prof. McDonald might have heard this excellent address. Acting Principal Reynolds made no mistake in requesting Prof. Davage to be the speaker of the occasion. The noble life of our late friend was so beautifully portrayed that each one present in that vast assembly must have been inspired to live such a life. Dr. F. H. Knight, President of New Orleans University, delivered a practical commencement address and with words of encouragement presented certificates to the nine young persons who completed the studies of Eighth Grade.

A special feature of the Gilbert commencement was the broom and brush-making contest. The machinery for this department was installed by Acting Principal Reynolds about March 15, yet after six weeks' practice seven young men were able to enter this contest.

First was the speed trial. Each contestant was allowed so many hours with the machines. The highest rate was made by Mr. H. H. Pool, of Morgan City, who averaged three finished broom per hour.

In the quality contest each student was allowed to enter one dozen brooms and five dozen whisk brushes. The examining committee was composed of Mr. Moses Alexander, Miss Mary Harvey, Mrs. Leah Hope, Mrs. A. Viville, and Rev. Mr. Gear.

The successful persons were H. H. Pool, first prize, \$5; E. A. Maryland, T. E. Jacobs, second prizes, \$4 each.

A most satisfying feature of this contest was the large number of brooms and brushes which were bought by visitors and friends. Enough has been realized from these sales to finish paying for the machinery of the department. Mr. Moses Alexander, one of the wealthy patrons of the school, bought several dozens for the tenants on his large farms.

In order to fill several orders the broom-making will be continued during the summer. Mr. T. E. Jacobs, one of the prize winners, will have charge of the work.

Samples can be seen at the office of the SOUTHWESTERN CHRISTIAN ADVOCATE.

Put This in Your Bible

Here is a handy table, furnished by the *Christian World*, which it would be well to cut out or copy for reference in your Bible studies:

A day's journey was about twenty-three and one fifth miles.

Sabbath day's journey was about an English mile.

A cubit was nearly twenty-one inches.

A hand's breadth is equal to three and five-eighths inches.

A finger's breadth is equal to one inch.

A shekel of silver was about fifty cents.

A shekel of gold was \$8.00.

A talent of silver was \$538.30.

A talent of gold was \$13,809.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

A geraph was one cent.

An ephah, or hath, contained seven gallons and five pints.

A hin was a gallon and two pints.

An omer was six pints.

Suffering becomes beautiful, when anyone bears great calamities with cheerfulness, not through insensibility, but through greatness of mind.—*Aristotle*.

SUNDAY SCHOOL LESSON

Second Quarter—Lesson IX, June 2, 1907.—Title: "Moses Called to Deliver Israel."—Exodus 3: 1-14. Golden Text: "And he said, Certainly I will be with thee."—Exodus 3: 12. Hymn No. 408. (Read Exodus 3-11.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Of one thing may every man that is called of God to do a certain work be sure: that God will not allow him to go alone. The divine record shows that God has never permitted any man unto whom He has intrusted the performance of a great work to attempt to do so without having assured him that He will always be with him. Hence it is not at all strange that He said unto Moses, "Certainly I will be with thee." And our blessed Master pursued the same course when He sent His disciples to go into all the world and preach His gospel to every creature, saying unto them, "Lo, I am with you alway, even unto the end of the world." Likewise appeared the "Lord to Paul in the night by a vision. Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee." God knew the difficulties of the task He desired Moses to perform. From human observation it was impossible. Christ also knew the troubles, trials, and obstacles that would constantly arise in the way of His disciples, and that there would come times when their task would seem impossible of completion. But the task of Moses was not dependent upon human wisdom and strength alone any more than was that of the disciples. No, the work given them was not dependent upon human strength. Being God's work they might rest assured that power and help adequate to its fulfillment would go with them. God's ways are the same now. Hence every man called of God to assist in carrying on His work need not fear but should rather say, as Paul, "I can do all things through Christ who strengtheneth me."

Our lesson to-day is a most interesting, helpful, and inspiring one. Moses, having fled from the force of Pharaoh because of the committal of a rash act, has been, for forty years, a shepherd for "Jubro, his father-in-law, the priest of Midian." During that period great changes had taken place in Egypt. The Israelites had been more and more oppressed. They "sighed by reason of their bondage, and they cried, and their cry came up unto God." And God heard their groaning, and God remembered his covenant with Abraham, with Israel, and with Jacob. The result was that He determined upon their deliverance. The man needed as a leader was at hand. God accordingly appears unto him and makes known unto him the great work he would have him perform. Here our lesson begins. Note the following suggestions:

1. Faithfulness in small duties leads to the entrustment of greater. For a man of Moses' education to be employed in tending sheep might seem to many very poor employment, yet he rests satisfied with it, and does it well. Comparative obscurity had no effect upon him. He was content to let his light shine within the sphere in which he moved. Thus God found him and, because of his previous training, which pre-eminently fitted him for the successful accomplishment of the great work He was about to call him to perform, and the fidelity with which he had kept his father-in-law's sheep, commissioned him to be the leader and deliverer of his people. Let us heed the lesson here taught, and do the little work we have in hand so well that larger may be given us.

2. God has His own way in manifesting Himself unto His people. "And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a mist: and he looked, and behold, the mist burned with fire, and the mist was not consumed." This was, doubtless, staggering unto Moses. But Moses could not see God's face and live, hence his appearing unto him in this manner. When Israel's deliverance out of Egypt was promised to Abraham, he saw a burning lamp, and in order that Jacob might God gives him a vision in which he sees a ladder set he encouraged to believe in the providence of God, upon the earth, the top of it rolling into heaven. Likewise did God appear unto Paul in a light the brightness of which was greater than that of the noonday sun.

3. God never fails to reward those who seek to know Him. "And Moses said, I will now turn aside, and see this great sight, why the bush is not burned. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses." Moses knew that there was something supernatural about the symbol given him, and drew nearer in order that he might study and understand it better. God rewarded him by calling him by name. Thus shall it be with all who seek the Lord for the promise is, "they that seek me, shall find me."

4. It pays to answer the divine call. "And he said, Here am I." Moses hesitated not, but with readiness answers the call. As yet he knew not the tremendous responsibilities with which he would be intrusted. All he knew was that God called and that it would not be well to turn a deaf ear thereunto. The result was that he became the deliverer and leader of his people. Samuel, heeding the call, became a prophet of and judge in Israel. Saul became Paul the great apostle unto the Gentiles.

5. Our approaches unto God should be so characterized by reverence and humility. "And he said, Draw not nigh hither: put off thy shoes from off

thy feet, for the place whereon thou standest is hallowed ground." Thus we should never attempt to draw nigh unto God without remembering the infinitude of the distance between us and Him. Moreover, God's immediate presence hallows every place in which it is, and, when there, we should be reverent, humble, and thoughtful, carefully avoiding everything light, crude, and unbecoming the awfulness of the service.

6. God never forgets His promises. "And the Lord said, I have sorely seen the affliction of the people which are in Egypt, and have heard their cry. * * * And I am come down to deliver them out of the hand of the Egyptians." God had promised Abraham that He would never forsake his seed, and that He would ever be mindful of His covenant with him. Hence His coming at this time to deliver Israel. And as God kept His word unto Abraham so keeps He His word unto us. He will ever be mindful of His covenant and not one word that He has spoken shall fail of fulfillment. Let us take courage and trust Him more.

7. God always has a man in readiness to do the work He wants done. "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." The children of Israel knew not how nor through whom their deliverance would come. But God knew. He had already prepared him. He went down there in Horëb following the lonely occupation of a shepherd. Thus David the shepherd became David the king, and Lincoln the rail-splitter became Lincoln the President and Emancipator.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, June 2.

A High Standard

(1 Pet. 2: 9.)

Passages for reference: Matt. 5: 29, 30, 48; 2 Cor. 6: 14-18; 1 Thess. 3: 12, 13.

Scripture Basis—Peter thought that it meant something to be a Christian. He saw in that life a company of people whom God had set apart to a special work. They were brought into a closer relation to the King than others were, and so had access to him in their capacity of priests. By this fact emphasis was to be laid upon the fact, not that they were a nation, but that they were a *holy nation*. In this fact also they would become "a people for God's own possession." The great purpose to be wrought out in them was that they who had been so small should be made a nation of such a character that they could show forth the praises of the One who had done such great things for them. In Matthew, Christians are called to a life whose one idea is holiness. However dear a thing may be, it is to be set aside if it interferes with the development of a holy character. The reference in Corinthians should be very carefully studied by the young people. Yoking up with the world is the weakening of the church always. To "abstain from all appearance of evil" is the only safe way to live. The world discounts a person's Christianity if it does not separate him from the world. We can't afford to sacrifice the Fatherhood of God for the sake of tying up to the world. In the final reference God sets love working in the heart as the means of working out a character that shall be "unblamable in holiness before God."

The Theme Considered—*Ideals*. Every person has an ideal. Some people seem not to have, but it is only because the ideal is so low that we would hardly dignify it with the name. There is something in each life that becomes the practical standard of living. That standard or ideal is a great determining factor in shaping that life. Low ideals make low lives. The great sin of many lives is not in the positive wrongs that they do, but in their low aims. Our condemnation is not to be found in the low station in which we are born, but the low station we are content to remain in. Dr. Hillis says: "The lowest of all is that great under class of pulseless men, content to creep, and without thought of wings for rising. Mere drifters they are, creatures of circumstance, indifferently remaining where birth or events have started them." A higher class he calls those who have "intermittent aspirations," though the aspirations vanish when temptation comes. But the

best are those "who realize in daily life their luminous hours, and transmute their ideas into conduct and character. . . . They ceaselessly aspire toward life's great Exemplar." In which class are you?

Common Standards. Wherever we go there are accepted standards which seem to meet the demand of groups of individuals. For instance, there is the class standard in school or college. If the spirit of the class is to make a high grade, then it is comparatively easy to hold one's self to a high grade of work; but if the class is indifferent it is hard to hold the standard for your own work high. Some communities have a low tone of life. It manifests itself in poor buildings, tumbledown fences, untidy yards, poor schools, poorly supported churches, low conversions, bad morals, and a disreputable condition of affairs generally. To make the most of one's self he would need to get out of such a community into a place where there was a higher standard. Let him get a vision and go back to that place, and if faithful to his vision the whole community will show it in a short time. No man is on the road to his best who is content simply to meet the standard of the community in which he lives. Let the vision of his ideal hold him to his best. There is no Christian young man or woman who should be satisfied with the tone of life about them. Too many sordid elements enter into the common standard. Too many things pass without challenge which our own visions should rebuke, both in private and in public. We have seen gatherings where the program provided was of a standard too low to meet with the applause of Christians. The young people of the churches should have a standard above the ordinary.

Ideals and Practice. Do you now think of your New Year resolutions and of the many times those good resolutions have been broken? You recall how often at some favored time a vision of possible attainments came to you and you determined to put it in practice. But you came back into touch with those whose eyes could not see your vision and you allowed it to fall. You remember the convention you attended with so much interest? Then you started home full of enthusiasm to carry out in your chapter the plans that seemed so easy. You made your report to a crowd of indifferent people and your fire began to die down. It soon ceased to blaze, and finally went out. O, for such a fervor in our adherence to our ideals of life and service that they will stand being brought to the touch of the indifferent, and still blaze as brightly as at first. Our standards must be adhered to in order that the life may be lifted.—*From Notes on the Epworth Devotional Meeting Topics.*

Why a Presiding Elders' and Preachers' Council?

By the Rev. J. C. Hibbler

The Methodist Episcopal Church is a great church, composed of all people, languages and tongues and is universal in its spirit of help.

We, as a people with a peculiar setting, whether in the natural order of things or the providence of God, have been greatly helped by the church. The help which the church gave was the help we mostly needed at the needy time, and which enabled us to maintain existence and to improve in the great ideals of Christianity and civilization.

Has the church failed in its work? No! Verily it has created a new creature. Our connection with the Methodist Episcopal Church has been a great life preserver of our race in this country, for which we should be eternally grateful, and abide in its folds. By spiritual ingrafting we have become a part of the whole of this great church and in these latter days are expected to help bear its burdens and responsibilities and naturally share in its glorious achievements.

However true it may be claimed that we are a part of the whole of this great church, is it not an undisputed fact that our condition in the church is a unique one?

Since the holding of the Council has been proposed, the questions—Why, what good can come of such meeting? What important questions to be discussed? What can be done? These and similar questions have gone the rounds. To ask a few questions, one might get the answer to his question or why hold such Council?

Lift your vision; take a broad and intelligent survey, and I ask candidly and inquiringly, is there not a restlessness among us? Are we contented with our condition in the church? Have we not certain fears, misgivings and doubts? Are we certain of our grounds? Are we asking, expecting or demanding too much of the church according to what we have done, or who we are, or what is in the nature of things for us to receive?

Are we prepared to bear the responsibility of our demands? Are we in too much of a hurry for the things we feel to be for our best good, or should we wait with more patience and abide the time? Are we measuring up to our opportunities and meeting the expectations of the church? In these days of world-wide missionary activity and aggressive evangelism, are we as fully alive to the great interests?

To an intelligent observer are there not some strange lights upon the horizon, strange signs in the skies of our world-wide Methodism? Are there tremblings and slippings of things in the foundation and a struggling of forces for readjustment? May not these signs be designs written upon the tressle board? If so, it will take the strokes of master workmen's hands to work out the designs,

for it is a Herculean task of ecclesiastical constructive statesmanship.

These questions will admit a variety of answers, from different view-points, and one may get some reason or answer why or why not such Council. But they are not to be answered flippantly by the novice and immature, but by the mature in experience, judgment and wisdom in Council. For in council there is great wisdom. Experience teaches that often larger results are accomplished in council than there are firing upon the battlefields. I make bold to suggest, at such a time as this, of church evolution in polity and policy, that the leaders should meet together in council to take note of these things and readjust and reconcile ourselves to the changing conditions and interests.

The wisdom and tested experience of the past show that great moments which go to uplift and guide a people in their moral and spiritual life have not happened by chance, but by considerate judgment of wise leadership in council, which has set the pace.

Is it not a fact that there is a reconstruction of things going on, a change of sentiment in many matters? In this change of conditions, sentiment and expansion, is it not a fact that some position will have to be changed, some theories reconstructed, some cherished ideals and hopes modified?

The strength of any body of men is in proportion to their unity and concentration with an absorbing interest and ambition for general good. If there is one lack among us as a people, a race and its leadership, it is these essential elements of power—unity and concentration.

The preachers and teachers of the gospel of Jesus Christ have been and will be the leaders of Christianization and civilization, because Christianity embodies all the great ideals, thoughts and principles upon which the greatest civilization has been or ever will be built, and will ever be saving power and influence.

There is a great future before us and God is calling us to prepare for great victories in the moral and spiritual world. Shall we prepare and be prepared to answer the call?

We should come to the Council to take counsel together as to the best operations for future co-operation; to register our faith and confidence in the grand old church in each other; to take an inventory of our assets and liabilities; to more fully consider and understand ourselves and our relations, and to set ourselves to duty.

We should come in the interest of Christ and His church; the weighty matters of His kingdom and the needs of suffering humanity—the burden of God's heart, the intent of the cross of Jesus Christ.

Yazoo City, Miss.

years the work at Fairmount has suffered greatly on account of similar prevailing conditions. But we rejoice to know that Brother Henry bids fair to bring the place and people back to their former position of usefulness and efficiency.

It was necessary to rearrange some appointments on the Wilmington District to fill the appointment at Dover, Delaware, which Rev. Jas. H. Johnson had served seven years. Brother Johnson, though in a feeble state of health, attempted to attend the last session of the conference at Camden, New Jersey. For the 29 years he had been a member he had never missed a roll call, and with a desire to answer to his name for the last time, as he expressed it, he reached the seat of the conference on the eve of the session, but was too weak to attend any session. He was taken to the hospital. At the request of his congregation, Bishop Goodsell appointed him to Dover for the eighth year. The week after conference he died. Rev. J. H. B. Hubbard, who was appointed to Port Deposit, was sent to Dover, and Rev. Isaiah H. Johnson, who was serving out three years at Odessa, Delaware, was placed at Port Deposit. Odessa was supplied.

The Second Annual Laymen's Convention of the Cambridge District was held on May 8th at Federalsburg, Md. Every district in the conference, now, except the Wilmington District, has an organized Laymen's Convention; and we have the impression that it will not be long before the progressive and indomitable leader of the Wilmington District, the Rev. J. H. Nutter, has his laymen to do likewise.

The commencement exercises of Princess Anne Academy will be held on May the 30th, and at Morgan College, June 6th. A full account of the commencements will appear in next letter.

Episcopal Plan of Visitation

Conference.	Place.	Date.	Bishop.
Alabama	Boaz	Dec. 12	Wilson
Alaska Mission			Moore
Arizona Mission	Flagstaff	Oct. 3	Neely
Atlanta	Rome	Dec. 12	Moore
Atlantic Mts. Conf.	Pharmers, Va.	Oct. 22	Wilson
Austin	Dallas	Nov. 21	Burt
Black Hills Mts.	Hot Springs, S. D.	Aug. 16	Warren
Blue Ridge	Walcottown, N. C.	Oct. 17	Bashford
California	Pacific Grove	Sept. 11	Neely
California German	San Francisco	Sept. 19	Neely
Central German	Covington, Ky.	Sept. 18	Spillmeyer
Central Alabama	Attala	Dec. 5	Wilson
Central Illinois	Rock Island	Sept. 11	Cranston
Central New York	Amherst	Oct. 2	Berry
Central Ohio	Toledo	Sept. 27	Berry
Central Swedish	Chicago	Sept. 5	Hamilton
Central Tennessee	McLemoresville	Oct. 2	Wilson
Chicago German	Milwaukee	Sept. 19	Berry
Chinese Mission	San Francisco	Sept. 18	Neely
Cincinnati	Oxford	Sept. 4	Spillmeyer
Colorado	Grand Junction	Sept. 4	Warren
Columbia River	Spokane	Sept. 4	Moore
Dakota	Vermillion	Oct. 16	McDowell
Des Moines	Connell Bluffs	Sept. 11	Goodsell
Detroit	Detroit	Sept. 10	Berry
East Ohio	Cleveland	Sept. 11	Wilson
East Oklahoma Mts.	Muskogee	Oct. 17	Cranston
East Tennessee	Bristol	Oct. 17	Wilson
Elie	Elie, Pa.	Sept. 4	Berry
Genesee	Buffalo	Oct. 9	Berry
Georgia	Atlanta	Dec. 19	Moore
Holston	Knoxville, Tenn.	Oct. 9	Wilson
Idaho	Boise	Aug. 21	Moore
Illinois	Bloomington	Sept. 18	McDowell
Indiana	Columbus	Sept. 18	Bashford
Iowa	Burlington	Sept. 4	Cranston
Kanawha Mission	Columbia Falls, Mont.	Aug. 13	Spillmeyer
Kentucky	Covington	Sept. 25	Spillmeyer
Michigan	Ann Arbor	Sept. 10	McDowell
Minnesota	Marshall	Sept. 25	Goodsell
Missouri	Camden	Oct. 2	Cranston
Mobile	Montgomery, Ala.	Dec. 19	Wilson
Montana	Anaconda	Aug. 21	Spillmeyer
Nebraska	Lincoln	Sept. 25	McDowell
Nevada Mission	Yerington	Sept. 5	Neely
New Mex. Bog. Mts.	Albuquerque	Oct. 9	Cranston
New Mexico Spanish			
Mission Conf.	Albuquerque	Oct. 9	Cranston
North Carolina	Winston	Oct. 9	Bashford
North Dakota	Minot	Oct. 16	Goodsell
North Mont. Mts.	Great Falls	Aug. 16	Spillmeyer
North Nebraska	Omaha	Oct. 2	McDowell
North Ohio	Cleveland	Sept. 11	Spillmeyer
Northern German	St. Paul, Minn.	Oct. 10	Goodsell
Northern Minn.	Minneapolis	Oct. 2	Goodsell
Northern Swedish	Duluth	Sept. 5	Goodsell
Northwest German	Le Mars, Ia.	Aug. 28	Spillmeyer
Northwest Indiana	Greencastle	Sept. 4	McDowell
Northwest Iowa	Shaw City	Sept. 18	Goodsell
Northwest Neb.	Chadron	Aug. 22	Warren
Norwegian-Danish	Forest City, Ia.	Sept. 4	Bashford
Ohio	Columbus	Sept. 18	Wilson
Oklahoma	Oklahoma City	Oct. 9	Cranston
Oregon	Salem	Sept. 25	Moore
Pacific German	Pasadena, Wash.	Aug. 28	Moore
Pac. Japanese Mts.	Fresno, Calif.	Oct. 9	Neely
Pittsburg	Pittsburg	Oct. 2	Bashford
Puget Sound	Seattle	Sept. 11	Moore
Pack River	Chicago	Oct. 2	Warren
St. Louis German	St. Louis	Sept. 25	Cranston
Savannah	Waycross, Ga.	Nov. 5	Moore
Southern California	Camden	Nov. 28	Moore
Southern Calif.	Long Beach	Sept. 25	Neely
Southern German	Platteville	Dec. 5	Burt
Southern Illinois	Mt. Carmel	Sept. 18	Cranston
Tennessee	Memphis	Sept. 25	Wilson
Texas	Galveston	Dec. 12	Burt
Upper Iowa	Cedar Falls	Oct. 9	McDowell
Utah Mission	Salt Lake	Aug. 28	Neely
West German	Kansas City, Kan.	Aug. 29	McDowell
West Nebraska	McCook	Sept. 18	Warren
West Texas	Marlin	Nov. 28	Burt
West Virginia	Huntington	Sept. 25	Bashford
West Wisconsin	Ashland	Sept. 11	Hamilton
West Nor. Danish	Seattle	Sept. 18	Moore
Western Swedish	Burlington	Sept. 26	Wilson
Wisconsin	Milwaukee	Sept. 25	Hamilton
Wyoming Mission	Casper	Aug. 28	Warren

JOHN M. WATKINS,
Secretary Board of Bishops.

Delaware Conference Letter

By J. W. Fenderson

Since the adjournment of the conference of the 18th of March last, two preachers of the Salisbury District have died, one, Rev. J. E. Jewett, who was supplying a work at Rockawalkin, Md., and the other, Rev. S. F. Ward, who was supplying at Princess Anne Circuit, Maryland. Brother Jewett was yet a young man, attending Princess Anne Academy. Bro. Ward was of the older class of preachers, having supplied in the work for twenty years. He died at Pocomoke City, Maryland, where he owned property and lived. He was married twice. His second wife and one daughter survive him.

Many of the charges on the Salisbury District that received new pastors have, from all reports, redoubled, beyond surprise, their interest and energies. Notable among these are Fairmount, Pocomoke, Princess Anne and Salisbury. Fairmount especially, under the pastorate of Rev. A. L. Henry, has attracted the most attention. This is said in no spirit

of reflection. When it is known what a difficult work this is to manage, and to what an amazing extent Brother Henry has already succeeded, emphasizes more and more the fact that warmth of heart, and common sense are yet, and will continue to be, factors in the success of the gospel ministry. And it may be well said also that no man who is engaged in secular business can ever be a success in ministering to the needs of the people of his charge. In this church the two have never worked together, and every time it is tried, the man who attempts it proves a signal failure. If a brother is sent to a work and finds he cannot get support for his family, and that is the best appointment he can be assigned to in view of his ability to serve the church, he ought to be manly and state him complaint, request a change of relation, and do the thing out of which he can get a support, and never bring doom and defeat to an appointment by attempting to follow two absolutely distinct vocations. For the last two

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Melms, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

COLORED BISHOPS IN THE PROTESTANT EPISCOPAL CHURCH

(Continued from Page 1.)

set apart an Afro-American to have oversight of the Afro-American parishes we are not going to have much success in winning Afro-Americans to the church."

Dr. Henry L. Phillips, to whom we have already referred, in speaking upon the proposition and favoring it, said:

"In pleading for the 10,000,000 of black men and their families, who were being driven from the Episcopal church because of the determination of the white men in the South not to give them any voice in the councils of the denomination. You do not know how the Negroes in this church love it; but the church is dying out because we have no men who dare minister to our people without exciting the bitterest race prejudice. It is not sentiment that we are dealing with, but very serious fact. You say that it will be a precedent to trust the Negro with the episcopate, but there was never a better exhibition of faithfulness to a trust than was shown by the Negroes in the Civil War, the men left at home to care for the wives and daughters of the Confederacy. We are always breaking precedent. The first church council broke precedent when Paul went to the Gentiles and Peter to the Jews, and, surely, we have a Paul for the Negroes. As it is now you place a large pond in front of us; you say we shall not enter it, yet after years of keeping us on the banks you come and ask if we have yet learned to swim. Bring the Gospel to my people or we are lost."

Dr. Phillips was followed by the Rev. J. Henning Nelms, rector of St. Matthew's, the son of a Virginia planter, who made an impassioned appeal for the rights of the Negro. He said: "No land on the civilized globe has a peasantry as fine as the Negro race. Ask Southern women if they can be trusted, and no more beautiful illustration of the loyalty of the black men and women was ever given than their conduct during the Civil War."

It looks as tho the Protestant Episcopal Church will elect colored bishops for work among colored people.

"UNJUST CRITICISM"

Some unjust criticisms have been made of missionary work in China. It appears that one W. T. Ellis has sent out some very erroneous statements, and, under the head of "Unjust Criticisms," Dr. H. K. Carroll, of the Board of Foreign Missions, sends us the following statements, which answer conclusively the charges of Mr. Ellis:

"William T. Ellis, who is visiting missions in Asia and writing very interesting and generally appreciative articles about them for a syndicate of American daily newspapers, indulges in criticism of the Methodist compound in Peking which betrays hasty judgment.

"He speaks of the 'attractive gray stone homes of the missionaries.' These homes are attractive, but they are not of stone. We have no stone buildings in North China, the material is gray brick.

"Mr. Ellis says that the Methodist mission compound is 'most impressive' and the 'finest in China.' It is large but not larger nor finer than necessary. Substantial buildings were erected with Chinese indemnity money, but the buildings destroyed by the Boxers were substantial and the money received from the Chinese government was not more than

sufficient to restore them. There was no extravagance and no balance.

"It is charged that ground was secured after the Boxer movement by taking an 'unwise advantage of peculiar conditions.' This is not true. The owners were not only willing but anxious to sell, there being a general feeling at that time that the court might not return to Peking. The prices paid are conceded to have been 'good Chinese prices.'

"Mr. Ellis mentions reports 'frequently heard' that one of our missionaries 'has for pay served as the representative of corporations seeking mining and railroad concessions at Peking.' He says that the charge was definitely made to him just as he was leaving Peking, and that the missionary referred to was at that time in the United States, so that his side of the story could not be secured.

"Obviously, then, Mr. Ellis should not have published the report. He apparently made no investigation, but gave gossip that he heard as a serious charge. The missionary to whom he alludes is one of the oldest and most honorable in China, and has a long and glorious record of service. It is morally impossible that the accusation could be true. It was a very grave lapse of judgment to publish it.

"I wish to add that Dr. John B. Devins, editor of *The New York Observer*, who made a round-the-world tour of visitation of missions a few years ago, writes me concerning Mr. Ellis' statements as follows:

"My observations do not at all accord with his criticisms of your splendid work and you are at liberty to use this statement privately or publicly. I heard the usual run of ignorant gossip about missions in the East, but never a word about a Methodist missionary in China or for that matter in Asia."

THE ILLINOIS WOMAN'S COLLEGE

The Woman's College, at Jacksonville, Ill., is one of our most important institutions in the middle West. Some time ago Mr. Andrew Carnegie made a gift of \$25,000 upon condition that \$75,000 would be secured, \$50,000 of which would be for a new building and \$25,000 for an endowment. The \$50,000 for the new building was raised and the building is completed. The \$25,000 necessary to secure Mr. Carnegie's gift must be raised and President Parker of the institution is doing everything possible to bring this about. The Board of Bishops held its recent session at the Woman's College, and at its close adopted the following resolution, a copy of which was sent to our office by the secretary, Bishop John M. Walden:

"The Bishops of the Methodist Episcopal Church having had ample opportunity, during their conference in Jacksonville, to examine the location, buildings, equipment and work of the Illinois Woman's College, desire to place on record their appreciation of its eminent fitness as an institution for the higher education of women. Its successful history, its present hold on the confidence of the Church and its friends in the Middle West, the rapid enlargement of its capacity and of the attendance of students, the excellent religious spirit which pervades it, and the exceedingly skillful guidance which its President, Dr. Harker, has given it for many years, authorize us to commend it most heartily to the continued esteem, patronage and liberal financial assistance of the people, and we trust that with still greater facilities and an ample endowment it may fully achieve its educational mission in this central region of the Republic."

CHILDREN'S DAY

Now for a great day on June 9th. Let every pastor and Sunday-school superintendent prepare for a fine service which will bring an educational and spiritual uplift to the young people everywhere. It is important that the offerings of the people should be generous.

The Board assisted 1926 students during the past year. More than \$108,000 was distributed to our educational institutions for the purpose of assisting these young people. The work of this Board is not only related to the Church in a general way, but vitally related to the question of the supply of workers. "The harvest truly is great but the laborers are few."

The program issued by the Board of Education this year is founded upon the three great words St. John—Light, Love and Life—and embodies the essential features of education; namely, the cultivation of the Intellect, the Attainment of High Character, and the Practice of the Gospel Ideal of Service. A beautiful gold-plated pin has been prepared and is offered to any Sunday-school scholar who will send \$2.00 to the fund. Those who send this amount will also receive a year's subscription to *The Christian Student*, and will be published as members of The Legion of the Torch, Cross and Girdle. The educational influence of the embodiment of those ideals in this attractive form will be generally recognized as uplifting and inspirational.

May the Children's Day of 1907 be the best thus far in the history of our great Church.

IMPORTANT NOTICE

To All Presiding Elders and Pastors of the Methodist Episcopal Church:

Dear Brethren—I again call attention to a serious editorial error in the first line of Paragraph 8. The word *first* should have been printed *third*, as the *Daily Advocate* and the Journal of the General Conference both show. It is the *third*, and not the *first*, Quarterly Conference which elects the delegate to the Lay Electoral Conference.

EDWARD G. ANDREWS,
Editor of Discipline

The St. Louis *Christian Advocate* (Methodist Episcopal Church, South) says: "The time is not distant when the Episcopal as well as the Methodist Episcopal Church will have colored bishops. The Negroes themselves will demand it. Within the next twelve years all of the colored Episcopal Methodists will doubtless be in one Church, which will be an auspicious event. By that time many of the aged white folks, both North and South, who are intense in prejudice and provincial in outlook will have passed away from the arena of earthly conflicts. Then we can all do more for the Negro in Africa and America, as well as for the heathen in Asia and every other land." To this statement the *Northwestern Christian Advocate* adds: "It would undoubtedly be an auspicious event should all the colored Episcopal Methodists become one Church. Would it not be an auspicious event also for all Methodists in the United States, white and black, to be in one Methodist church?" We would oppose with our dying breath any movement that had for its purpose the bringing of all colored Methodists into one church. Race lines have already entered too far into our common Christianity, and just so far as we draw the line do we go from the spirit of the Master.

One of the most remarkable exhibits to be installed in the Negro Department of the Jamestown Exposition is a friction-heater, of which Mr. C. S. L. Baker, of Kansas, is the inventor and patentee. In this wonderful machine, Mr. Baker has managed to multiply seven times over the average efficiency of electricity, producing heat by the friction process, and has secured results almost unbelievable. We can, with his invention, heat a railway passenger coach without using an ounce of fuel, obtaining the motive power necessary to run his friction heater from the revolutions of the axle of the trucks beneath the coach; he can go into a new building, when probably \$6,000 worth of steam pipes would ordinarily be required, and heat the structure satisfactorily by using only 80 feet of piping. He will operate a coffee stand at the exposition, where he will serve coffee made by his friction-heater. Mr. Baker's unique machine bids fair to revolutionize existing methods of securing heat for public and private purposes.

Oxford, O., the college town, voted for the abolishment of the saloon in 1905 by a majority of 83, and on April 16th, of the present year, by a majority of 109.

There is now under construction across the top of the Royal Gorge in Colorado, a bridge which is to be 2,627 feet above the Arkansas river. This structure will surpass in height the bridge now spanning the Gambesia, in Africa, the highest bridge in the world to-day, being 450 feet above the water.

Personal and General

The First General Conference of the Methodist Church of Japan opened its session May 22.

Dr. E. M. Jones will spend the second Sunday in June at St. Paul Church, Meridian, Mississippi.

Mrs. Celia Parker Wooley, of Chicago, has dramatized Charles Chestnutt's "The Wife of His Youth."

We have received catalogues of Northwestern University, at Evanston, Illinois, and of Howard University, at Washington, D. C.

The Rev. G. A. Sissle, pastor of Cory Methodist Episcopal Church, Cleveland, Ohio, has been elected president of the Colored Ministerial Union, of that city.

Our church at Slidell is undergoing repairs, preparatory to the session of the North New Orleans District Conference. The Rev. A. B. Harris is the pastor.

Dr. W. A. C. Hughes, of Baltimore, spent a few days in the city last week, preaching to the delight of the congregation of Sixth Street Church on Friday night.

Prof. R. F. Long has been appointed for the fourth year instructor in mathematics in the Louisiana State Summer Normal School, which meets this year in Shreveport.

The SOUTHWESTERN has received an interesting invitation from Lane College, Jackson, Tenn., to attend its Quarto-Centennial commencement, which begins Sunday, May 26th.

A Home Missionary Convention was held in St. Paul Methodist Episcopal Church, Palestine, Texas, last week, Dr. I. L. Thomas being present and delivering several addresses.

The home of Professor Graham Bell, the inventor of the telephone at Brantford, Ontario, will soon become the property of the Canadian government, that body having voted \$10,000 for its purchase.

The Metropolitan Realty Company, of New York, plans to open a large department store in July. The entire business, under management of Negroes, will afford employment to 300 of our people.

People's Church, Colorado Springs, Colorado, is starting off successfully under the pastorate of the Rev. H. South. A recent rally netted \$257.35. This church tendered the pastor recently a magnificent reception.

The North Carolina State Teachers' Association will hold its twenty-seventh annual session at the Agricultural and Mechanical College, Greensboro, N. C., June 19-24. Dr. E. L. Smith is president of the Association.

In response to the appeal our church at Springfield, Missouri, sent to California Methodism \$5.00. The Rev. W. H. Wheeler is the pastor. The example of this church ought to be followed throughout our territory.

President R. S. Lovinggood, five hundred and seventeen students and sixteen teachers and helpers of Samuel Huston College in Travis county, Texas, have solidly arrayed themselves against the saloon, and are actively engaged in the canvass now on.

Prof. H. L. Billups, of Wiley University, has been invited to conduct the Teachers' Institute at Sedalia, Missouri, and at the close of its session, according to the *Wiley Reporter*, the Professor will be in the service of the *Topeka Plaindealer*, Topeka, Kansas.

Mrs. Col. Springer, of Centre Junction, Iowa, well known in the Woman's Home Missionary circles, recently passed thro the city enroute to San Juan, Porto Rico. Enroute she visited Baton Rouge and conferred with some of the leading sisters of that department in this city.

Miss Nettie Lomax, a graduate of class '07 from the Sarah Goodrich Nurse Training School, of Flint Medical College, this city, has returned to her home in Fort Smith, Arkansas, to the regret of the many friends she has made while sojourning in our midst. In her chosen profession we wish her large success.

Rust University at its recent commencement conferred the degree of Doctor of Divinity upon the Rev. N. R. Clay, A. B., B. D., presiding elder of the Holly Springs District, Upper Mississippi Conference, and upon the Rev. J. N. C. Coggins, A. M., B. D., of the Atlanta Conference.

All persons who voluntarily subscribed to pay one dollar or more toward liquidating the debt on Mt. Olive Methodist Episcopal Church, in Rock Hill, S. C., will, if they have not paid the same, forward their subscription to Rev. B. F. Witherspoon, D. D., Greenville, S. C., on or before the first day in June, 1907.

Dr. F. M. Gordan has just closed his twenty-sixth year as superintendent and principal of the Colored Georgia School for the Deaf and Dumb. Dr. Gordan organized this department twenty-six years ago. The Doctor is to deliver the commencement sermon at the Mount Meigs Institute on June 9th.

An heir to the Spanish throne was born Friday, May 10th, in Madrid, Spain. Soon after the firing of the salute of 21 guns, denoting that the child was a son, the flags of Spain and Great Britain were raised over all the public buildings in Madrid. Thousands of prisoners have been pardoned by King Alfonso in honor of the arrival of the young heir.

The degree of Doctor of Divinity was conferred upon the Rev. S. A. Peeler, A. M., B. D., president of Bennett College, Tuesday of this week, at the commencement of New Orleans University, and at the same time the degree of Master of Arts was conferred upon Mr. M. S. Davage, A. B., Business Manager of the SOUTHWESTERN and an alumnus of the New Orleans University.

The Rev. W. H. Riley, B. D., of the Lexington Conference, will issue this fall an illustrated history of the Lexington Conference. An interesting record of the heroic efforts of the pioneers in that section is expected. Persons who may have interesting data concerning the Lexington Conference are requested to communicate the same to the Rev. W. H. Riley, at 123 East Fifth street, Maysville, Kentucky.

Dr. Watson was a preacher of considerable force and an author of note. His "Beside the Bonnie Brier Bush" was widely read and put him on close terms with hundreds of thousands of readers. Beside the "Bonnie Brier Bush," he wrote "The Days of Auld Lang Syne," "The Upper Room," "Cure of Souls," "The Mind of the Master," "Yale Lectures," "The Potter's Wheel," and other books.

The Rev. J. W. Parks, the veteran soldier-preacher of the Upper Mississippi Conference, is sick at Edwards, Mississippi. He has been ill for more than two months, and for this reason was forced to retire, at least temporarily, from his field. Brother Parks is one of the oldest members of the Upper Mississippi Conference, revered and honored for his splendid character and his sterling worth.

Dr. John Watson, of England, familiarly known as Ian Maclaren, died at Mt. Pleasant, Iowa, May 6. Mrs. Watson, who was accompanying the Doctor on his lecture tour, was at his side when death came. Dr. Watson went to Mt. Pleasant where he was to fill a lecture engagement at the Iowa Wesleyan University. Tonsillitis with the development of blood poison was the cause of his death.

Rev. Dr. Robert Forbes and Rev. Alpha G. Kynett, D. D., of the Board of Home Missions, have just concluded a series of mass meetings on the New Bedford and Providence Districts of the New England Southern Conference. The Presiding Elders and many of the preachers were present and it was the universally expressed opinion that the conferences and meetings have been of great value both to the cause and to those who attended.

Mrs. Thomas S. Molesworth and daughter, Miss Petalita, reached New York May 5, having come from Bombay by way of Trieste. The Rev. Mr. and Mrs. Molesworth were appointed in 1904 for service at Lahore in the Northwest India Conference and sailed in November of that year. Owing to impaired health, however, Mr. Molesworth has found it necessary to relinquish his work on the foreign field and expects to return to America about the middle of June.

A pioneer in work among colored girls is Miss Flora Mitchell, who next year will celebrate her twenty-fifth anniversary as superintendent of Thayer Home, Atlanta, Ga. The Home is always crowded and has always a long waiting list. More room is greatly needed. Miss Mitchell has been laboring and praying these years past for a new building and is exceedingly desirous to have it erected this coming year. How it would cheer her heart and strengthen her hands to receive an unexpected donation for this purpose!

Commencement week at Princess Anne Academy begins Sunday, May 26th, with a sermon to the graduating class at 11 a. m. in Metropolitan Church by Rev. J. U. King, Ph. B., Middletown, Del. Monday, May 27, will be general inspection of the school. Tuesday, class day, the class will be addressed by Rev. Thomas H. Kiah, of St. Michaels, Md. Wednesday, alumni meeting, business and social. Thursday, May 29, graduating exercises, Metropolitan Church. The class will be addressed by Dr. P. O'Connell, presiding elder of Salisbury District.

An artistic and interesting souvenir of King Home, Marshall, Texas, was issued during the recent commencement by Miss Rose T. Robertson, superintendent of King Home. The souvenir is profusely illustrated with pictures of the students, teachers and interior and exterior views of King Home. It is an exceedingly valuable pamphlet, giving due credit to the Home that has done such splendid work for our girls in Texas. The story of the work of the Woman's Home Missionary Society is a thrilling one and we congratulate Miss Robertson, presenting the work of King Home in such an attractive way.

The National Baptist Publishing Board, Nashville, Tenn., will have a special exhibit at the Jamestown Exposition. This institution, now occupying six buildings and employing several hundred skilled workmen, is the largest printing plant and book-binding establishment owned and operated by Negroes in the world. The founder, the Rev. R. H. Boyd, D. D., LL. D., who is at present secretary, treasurer and manager, will be at the Exposition grounds in Norfolk this week to arrange for the big exhibit. The display to be made by this stupendous publishing plant will be the official exhibit of the Negro Baptists of the United States, numbering something over 2,300,000.

Mr. Lorenzo M. Dunton, the aged father of the Rev. Dr. L. M. Dunton, the able president of Claflin University, died at Orangeburg, S. C., on Wednesday afternoon, May 1st, 1907. The solemn hour came just about two hours after the close of the commencement exercises of the college. Mr. Dunton was 83 years of age. He was born at Martinshurgh, N. Y. He was 50 years a member of the Methodist Episcopal Church, and was, for the most of that time, an officer. He was a devout Christian, and lived an exemplary life. The end came in great peace and quietness. Dr. and Mrs. Dunton have the sympathy of a host of friends both North and South. The body was buried at Orangeburg.

Dr. James E. Shepherd, of North Carolina, Field Secretary for the International Sunday School Association, the Negro representative at the World's Sunday School Convention to be held in Rome this month, has been touring Egypt and the Holy Land. Information from Jerusalem, dated April 12th, says that the American colony at Palestine, numbering one hundred and thirty, tendered Dr. Shepherd a magnificent reception recently, the mayor and two score of the prominent business heads of the place being among the invited guests. Dr. Shepherd delivered an address before the gathering on "The Progress of the Negro," and the interest and evidences of approval accorded the brilliant orator were gratifying.

A few years ago a lady who was visiting in the South became interested in a peculiarly desolate region, a suburb of Jacksonville, Florida, where vice and immorality prevailed. Working in conjunction with the teachers of Boylan Home in Jacksonville, a Sunday School was opened and has resulted in the establishment of a settlement work which has been the means of untold good. Where five years ago the young colored men of the place were wild, lawless and even vicious, many of them are now totally changed. At a religious meeting held in the school house a short time since, and attended by a visitor from the North, there were fifty present nearly half of whom were young men who had been converted two years before.

The Eliza Dee Industrial Home under the Woman's Home Missionary Society has just closed the third year of work; crowded in every department and many each year asking for a place, but for want of room the superintendent has had to refuse more than the number taken. The first year only fourteen could be accommodated; then the second year so many came that sixteen were given a place, and during this, the third year, twenty girls have been crowded into three rooms and a hall. Almost one hundred and fifty have been given instruction in plain sewing and in dressmaking. Cooking is taught as best it can be with conditions as they are. All cooking and bread-making is done by the girls in the Home, and during the year every girl has had an opportunity to learn all kinds of housekeeping, cooking, etc. Mrs. C. I. King, the superintendent, says: "This Home, the baby of our Home Missionary Society, is under the Texas Bureau, Mrs. Dr. Murphy being the secretary. Samuel Huston College, with which we are connected, gave us the use of a room for our industrial classes. Our needs here are great."

PERSONALS

On the Paris (Texas) Circuit, the Rev. Chas. Wofford, pastor, the Easter collection was \$12.

Our church on the Millan (Texas) Circuit raised \$15 for missions on Easter Sunday. Sermon by Pastor W. W. Brown.

In our church at Wellston, Okla., on April 20, the first quarterly conference was held, with Pastor L. Neal and all officers making good reports. The sum of \$60.42 was raised.

The evening of April 19 a nice crowd of young people visited the parsonage of our church at Macland, La., and presented the pastor, the Rev. George Johnson, a neat sum of money.

Our pastor, the Rev. O. Nelson, of Union Springs, Ala., is carrying the church in a storm. His fourth year is better than the past three years. This people have just closed the second rally with \$74.58 on debt.

In Shubuta, Miss., on June 30, the corner-stone of the Mt. Zion Methodist Episcopal Church will be laid. All presiding elders, pastors and their congregations are asked to participate. The Rev. G. W. Arnold is pastor.

Brother Armstead Smith wishes to thank the good friends of the Baptist and Methodist Churches of Bastrop, La., for their many pounds presented on April 8, to his mother-in-law, Sister Cella Johnson, who has been blind for three months. The company of good people was led by Mr. H. W. Hamilton and William Johnson.

The Magnolia Methodist Episcopal Church at Region, Miss., is in excellent

condition, spiritually as well as financially. The second quarterly conference held recently was pronounced the best and most satisfactory session ever held on this work. Presiding Elder R. N. Jones preached twice to the delight of the people. The elder and pastor were paid up to date.

The good people at West Pascagoula, Miss., on the 1st Sunday in March raised the sum of \$133 to rebuild the church that was blown down last fall. Sister Jennie Laster led the host with \$26. The people at Ocean Springs have bought a fine bell at a cost of \$75. Miss Lillian Stuart raised \$26. We have now a good bell, whose voice can be heard five miles. The Rev. S. Jossel is pastor.

Our people at Delaware, Ohio, the Rev. J. T. Leggett, pastor, are seeking to beautify their church and toward this end the Woman's Home Missionary Society has raised over \$40 within the past few weeks. This charge is in splendid condition and the members are working as never before. The church at Delaware tendered their pastor a royal reception recently, the occasion being his fifty-first birthday. There were five long tables laid the length of the church and each was heavily laden with every delicacy of the season. At the table, especially decorated in honor of Pastor Leggett, were seated as guests of honor the pastor's wife, Mrs. J. T. Leggett, his mother, Mrs. Amanda Hudson, the Rev. J. M. Hamilton and Miss Clara Modest, Rev. and Mrs. H. C. Clay, Rev. and Mrs. Geo. Wilson, Rev. S. A. McNeal and Miss B. Crawford, Mr. and Mrs. Abe Wilson. The beautiful and serviceable tokens filled one table, money was also among the gifts.

Doings of the Workmen

LOUISIANA

Many, W. H. Simmons, Pastor.—The revival started April 22 continued until April 28. Presiding Elder H. Daniels held his first quarter the 24th, preached one of his soul-stirring sermons and both saints and sinners rejoiced. Raised during the revival \$15.65. Paid presiding elder, \$8.20.

Cades, D. Garner, Pastor.—During the recent session of our 2nd quarterly conference an able sermon was preached by the Rev. J. Colman. Collection good. A surprise followed the close of the conference. The same was greatly appreciated. The party was led by Mr. Gilbert. Address by Mr. Henry Tolver, response by the Rev. J. Colman. The outlook is fair for a good year's work.

Spring Creek, W. L. Amos, Pastor.—Our first quarterly conference was held, with Presiding Elder J. J. Obee in the chair. The pastor made his report as did the officers, and a decided increase was shown along all lines. The elder preach a stirring sermon. Total collection for the quarter, \$41.

Shreveport, T. P. Norris, Pastor.—The great financial contest which occurred at Fairfield Methodist Episcopal

Church, April 28th, between the Willing Workers and Zion Workers, was quite successful. Leaders of the Willing Workers: Jas. Hutchinson, Mrs. Emma Wimberly, Mrs. Gracey Wimberly and Emma Lathan. Collection, \$30.38. Leaders of the Zion Workers: Wm. Taylor, Mrs. Pearl Adams, Mrs. Jane Hutchinson and Mrs. Hattie Cooper; D. D. Wimberly, treasurer. Collection, \$29.30. After the contest ended \$2.35 was collected, making the total \$62.13. This effort was to reduce a debt of long standing against the church. Every one did his duty. The following preachers were present and gave short sermons: Wm. Robinson, of Fairfield; S. W. Woodson, of Daniel's Chapel; T. F. Robinson, of Daniel's Chapel; D. D. Johnson, of the Baptist Church; the Rev. Mr. Matthews, of the Shreveport Mission A. M. E. Church, and S. Simms, of Mt. Zion Baptist Church. Rev. C. D. O'Bryan preached in the evening.

MISSISSIPPI.

Pontotoc Circuit, S. T. Walker, Pastor.—The people received their new pastor gladly and we are making a splendid beginning for a good year's

work. Easter services were carried out nicely. The program was well rendered. Collections: Beulagrove, \$17.60; Tocopola, \$5; Pleasant Grove, \$10; total, \$33.50, with one church yet to report. There was one contribution of \$2.35, one of \$1 and \$1.50; eight persons gave \$.50 and more.

Columbus, L. Moseley, Pastor.—At the Columbia City Mission we have raised up to date for benevolence \$15. The Sunday school is in a very prosperous condition; everything seems to take on new life. We have just closed our revival meeting with 18 converts. The church is spiritually alive and the people are taking hold of their work with a determination to succeed. On the third Sunday in April the stewards and membership got together and had a rally for the pastor, which was very successful. They collected and paid to the pastor, \$30. We are planning now to have a rally for the church. We hope to raise \$100 on church debt.

Pelahatchie, P. H. Davis, Pastor.—At Mountain Ridge Methodist Episcopal Church on April 27 our second quarterly conference convened. Dr. A. J. McNair was on time. This was the best quarterly conference this circuit has ever enjoyed. It was fully attended by all the members and with well written reports. The elder preached two very able sermons. Sunday some 150 persons partook of the Sacrament. Four joined the church. One baptism. Pastor and elder paid in full for the quarter. Collected during the conference session, \$47. The elder gave the conference timely advice as to their duty to the SOUTHWESTERN and other things. Elected as delegates to the District Conference Mrs. Dora Ormond and Mr. O. A. Flowers.

Harriston, W. N. G. Lipscomb, Pastor.—The second quarter was held at Crowns Point Methodist Episcopal Church, May 3-5. We raised in full the presiding elder's quarterage. The elder preached Sunday night a soul-searching sermon, after which he administered the Lord's Supper to about 65 communicants. This circuit is on the up-grade on all lines. Collected for benevolence, \$15; paid elder, \$15; pastor, \$105. Raised on improvement of church, \$22.95. Total this quarter, \$159.75.

West Jackson, W. A. Oates, Pastor.—We held our second quarterly conference May 4-5, at Pratt's Chapel Methodist Episcopal Church, with the Rev. A. J. McNair in the chair. The conference session was a splendid one notwithstanding the inclemency of the weather. Reports showed the work to be alive. Every interest of the church was looked after. Paid the elder in full, \$13.75; raised in the conference, \$23.50; improvements, \$64; pastor for the quarter, \$50.75. Total, \$128.55. Sixty souls bowed at the altar and partook of the Sacrament.

MISSOURI.

Troy, W. M. Clark.—The Troy charge has begun the new conference years with renewed vigor and bids fair to make this the best year in its history. Sunday, April 28, our first quarterly meeting was held by our thorough-going and energetic presiding elder, the Rev. B. F. Abbott. The quarter was a success along all lines. Sunday was a day of feasting for the congregation, as it listened to two able and instructive sermons from the elder. Under the judicious leadership of the Rev. B. F. Abbott I think the St. Lou's District is in safe hands.

MARYLAND.

Cumberland, Daniel W. Shaw, Pastor.—The McKendree Methodist Episcopal Church, the Rev. Daniel W. Shaw,

Royal

Baking Powder

Absolutely Pure

DISTINCTIVELY A CREAM OF TARTAR BAKING POWDER

Royal does not contain an atom of phosphatic acid (which is the product of bones digested in sulphuric acid) or of alum (which is one-third sulphuric acid) substances adopted for other baking powders because of their cheapness.

ROYAL BAKING POWDER CO., NEW YORK.

D. D., pastor, has just completed extensive repairs and the auditorium was re-opened Sunday, May 5, after being closed for nearly a month. Reopening services consisted of special functions by the official board, a sermon by the pastor and an elaborate musical program by the great choir, which is said by the preacher of the Baltimore Conference who heard it during the recent session of that conference, to be as fine as any choir in the State of Maryland. The Cumberland Charge is thoroughly alive and responding to every call of the pastor. The first rally of this charge will come on the last Sunday of May. The church has been divided into twelve reading clubs and they are making an effort to raise a large sum on the parsonage count.

NORTH CAROLINA.

Lowesville Charge, B. F. Thomas, pastor.—Our third quarterly conference met at Ebenezer Methodist Episcopal Church, April 13. A strong and forcible plea was made to the members of the conference for a better support for the ministry by Elder H. L. Asberry. The business of the conference was transacted. Our church at Ebenezer, small in membership—less than fifty—within bounds of the charge. Raised this quarter on last year's salary, \$25 on new church, \$45; for elder, \$15. Easter collection—Rock Hill \$3. Ebenezer \$14.42. Total at Ebenezer \$77.42.

Lenoir, G. W. Brower.—April 28 was a high day for our Methodism in this town. We are going to erect a new church building and in this effort ask the prayers of the brethren at the conference that we may have success in our undertaking. We had a rally on the above named date; a collection of \$76 was taken at 3 p. m. and at 7 p. m., \$24; total for the day, \$100. The Epworth League and Sunday School Convention will meet here the 4th Sunday in May, at which time we hope to raise \$200 for our work. Lenoir is alive.

TEXAS.

Goliad, W. E. Blackson, Pastor.—We have just closed our second quarterly conference. It was one of the best in for some time. Nearly all the officers reported. The elder preached a good sermon. The church is at her best. In this writing we can report 14 conversions and 10 accessions. Paid pastor \$90.33; presiding elder, \$6.86; for all purposes \$223.63. The Ladies' Aid Society at Goliad, under its president, Miss Mary

MALARIA MAKES PALE SICKLY CHILDREN.

The Old Standard Grove's Tasteless Ch. Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

McKinney, has put a new set of benches in the church and has them nearly paid for, and the Ladies' Aid Society at Beeville, under Mrs. Harriet Williams, has \$11.50 in the treasury on the repainting of our church. At that point our work is on the upgrade. Our work is far in advance of last year at this time. The Lord is with us in every effort seemingly.

Calvert, A. L. Gabriel, Pastor.—In Mt. Zion Methodist Episcopal Church, April 13-14, Presiding Elder L. S. Blakey held with pleasing results the second quarterly conference. Very good reports were presented. The spiritual tide ran high. Raised during the quarter: for pastor, \$69; presiding elder, \$15; benevolence, \$35; building and improvements, \$50, making the total amount \$169.

TENNESSEE.

Union and Sharon Circuit.—On the Union City and Sharon Circuit of the West Tennessee District, during the third quarter just closed at Kenton, the Rev. M. Williams visited the three preaching places with good results. Collections: For the elder, \$15.30; for the pastor, \$60; missions, \$6; Freedmen's Aid, \$1; trustees, \$10; on rent, \$12.90; other collections, \$2; total, \$108.20. Converts, 102; additions, 12. We have two good Epworth Leagues and three Sunday schools in fair condition. We had a great deal of sickness in the midst of this quarter.

JESSE P. PRICE, Pastor.

Hill City.—Hurst Memorial at this place is getting along nicely. In January we had a glorious revival meeting, which resulted in 26 conversions, 7 backsliders reclaimed and 13 accessions to the church. April 21 was our rally day for trustees. The six clubs raised, under the following captains: Mesdames Clara Hagoo, \$25.25; Hattie Isabelle, \$35; Anna Scruggs, \$29.60; Josie Rawlins, \$14; Judith Roberts, \$16; Beulah Hammons, \$30.25; total, \$150. At present we are in the midst of a revival meeting at Grace Memorial Church.

McMinnville Circuit, G. W. Brown.—At Finger Chapel, May 5-7, the third quarterly conference met with Presiding Elder W. R. Smith in the chair. Reports showed marks of encouragement. The members present were much pleased with the explanation of the presiding elder, on the laws of the church. On Sunday morning the Sunday school met at 9:30 o'clock, with F. A. Morford, Superintendent, in the chair. It was acknowledged by the presiding elder that Finger Chapel has one among the best Sunday schools in his district. At 11 o'clock a. m. and 4 o'clock p. m. the elder preached two eloquent and impressive sermons, which proved a benefit to both saints and sinners. Collections for the quarter: Benevolence, \$3.75; presiding elder, \$17.21; pastor, \$40.38; total, \$61.34.

Cleveland, G. W. Cain, Pastor.—We held our third quarterly conference April 19-21, at Second Methodist Episcopal Church, with Dr. E. J. Cox presiding. He made a lasting impression upon his congregation. The conference session was splendid in results. Reports showed the work to be alive on all lines and every interest of church looked after. Raised the elder's money in full. On Sunday he preached three sermons, and his eloquence held his hearers spellbound. Our Easter cantata was the grandest of all past Easter services. At one collection we raised \$10. This was Elder Cox's first appointment here. We are pushing our church to the front and great things are planned for this year.

VIRGINIA.

Norfolk, C. W. Walton, Pastor.—

This is my first year with these good people of Norfolk. Our first quarterly conference was held by the Rev. M. M. Jones, D. D. This is a new place and an old one as well, for our church has been planted here for more than 25 years. When I came to this city I found one member of our church at James Street Methodist Episcopal Church. We went to work and with God's help received into the James Street Church 6 more, one of that number has since died, but after all we had a very good report at our first quarterly conference. Elder Jones our much beloved presiding elder, seemed to be pleased with the start we had made. He was wide-awake to every interest of the church. This being his first visit as presiding elder, he won the hearts of the board and put new life into the work in Norfolk. We found him full of good counsel and ready to say and do what he could to help the pastor in planning for the work. Dr. Jones is a Methodist, a safe leader and that is what we need in Norfolk. We raised his claims for the first quarter. The elder preached to the delight of all who heard him. We aim to do our best for Norfolk this year. We have purchased a stove at a cost of \$8.50 and have repaired the church at a cost of \$12. Moneys raised for all purposes, \$21, with 6 members. We are going to stay here and preach and pray and work just as we would if we had a hundred members. We ask the prayers of all the brethren, presiding elders and pastors of our great church for Norfolk Methodism. On Friday night, March 15, a great storm struck the parsonage, led by Bros. W. M. Adams, Joe King, Sisters Adams, King, Ann Weathers, Bro. Deinas Cox and others, leaving on the table sacks of flour and meats, coffee, etc., and a purse of \$1.75. Bro. Joe Moundon and his good wife had for us two loads of wood cut for stove length and hauled to the parsonage. Other donations came during the time I was ill with grippe. Such good deeds are indeed encouraging. Our Settlement School has closed. It was in charge of Miss Ruth Brown of Princess Ann. The exercises were pronounced by all present the best ever presented in this part of the country. Too much praise can't be given Miss Brown. She is a fine scholar and a good teacher. We need more of her calibre.

BATON ROUGE DISTRICT CONVENTION.

The Missionary Convention held in Wesley Chapel Methodist Episcopal Church April 4-5, convened at 9 a. m. Devotional exercises conducted by the presiding elder, Rev. J. W. Turner, who then expressed the object of the meeting. After which the ladies held their session. Mrs. E. Williams acted chairlady pro temp. Mrs. A. T. Berryhill was elected president. Mrs. E. Williams, vice president; Mrs. A. V. H. Ford, secretary; Mrs. V. B. Spears, treasurer; Mrs. Ferguson, chaplain; Mrs. V. L. Lunn, assistant. At 7:30 p. m., Revs. H. C. Gair, F. D. Thomas and J. L. Augustus, preached acceptable sermons. Friday morning April 5th at 9 a. m., devotional exercises were conducted by J. L. Augustus and C. Barnes. The presiding elder then introduced Rev. J. J. Obee, presiding elder of the Alexandria district, who addressed the convention with dignity and eloquence, which was responded to by T. B. Cooper. On Thursday night the Rev. Mr. Obee preached a forcible and logical sermon at St. Mark Meht-

odist Episcopal Church. Welcome address to Dr. G. G. Logan on behalf of Wesley Chapel, by Mrs. A. T. Berryhill; on behalf of St. Mark, by Miss Deborah M. Cooper. Nearly every pastor on the District was present and paid his Easter collection to Dr. Logan. Foreign missions, \$221. This was one of the best meetings ever held on the Baton Rouge District among the ladies. A resolution was adopted by the pastors pledging themselves to stand by Dr. Logan and the cause he represents, not only with prayers but with their dollars as well. Committee, T. B. Cooper, H. C. Gair, T. A. Brown. J. W. TURNER, P. E.

APPEAL TO THE TENNESSEE CONFERENCE.

Dear Brothers: You remember we pledged ourselves at the last session of our conference, which met in Clark's Memorial Church, Nashville, that we, with Dr. I. Garland Penn, would have a great Conference Epworth League Convention sometime during the year. The Board of Control met and decided that this convention would meet with the church at Gallatin, June 12 to 14. We remember with some degree of pleasure the many conventions we have had in the bounds of our conference, but we want to make this coming convention one of the greatest in the history of our conference. We want a delegation of at least two hundred enthusiastic Methodists from our own conference to assemble in Gallatin on the first day of the convention, to talk and sing and pray about the development of the lives of our young people. There is another part of our Tennessee Methodism that we wish to give impetus to in this convention, that is our lay women, such as Mrs. Bishop Scott, Mrs. E. W. S. Hammond, Mrs. Vera Lee Moore, Mrs. Dr. White and others. We want these great and good women to attend our convention and help us by their presence and words of counsel. Brethren of the Cumberland River District, I am expecting great things of you in helping to make this convention a success, because it is in our own territory. So far this year you have made your work a success; almost every charge has raised the claims of the different causes of the churches up to date. We have so planned to have every delegate present Wednesday, June 12, to take part in the first session, which will convene at 9:30 a. m. We cannot afford, for many reasons, to make a failure in this effort. Last year the Baptist brethren had their State Convention in this town and made a splendid impression. We cannot fall behind. We have planned to make it a great singing convention. Rev. Jerry M. Lyte and Mrs. Dr. E. W. S. Hammond have charge of the music. We want 50 voices to lead the vast congregation in singing our great Methodist songs, as the Board of Control decided to use largely our Methodist hymnal. Dear Brothers, let us see to it that we have not less than two hundred delegates in Gallatin the first day of the convention. Let's make this convention reflect credit on our district. We very cordially invite Drs. Logan, R. E. Jones, E. M. Jones, M. C. B. Mason and our own Dr. John M. Cumier, President of Walden University, to be present with us.

J. BOOTH, P. E.
Cumberland River District.

The WAYCROSS DISTRICT Sunday School and Epworth League Convention convened at New Zion Methodist Episcopal Church, Thomasville, Ga., April 25, the Rev. E. D. Giddens pre-

FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, soothes itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1894. Be sure to get Ford's as its use makes the hair soft, glossy, lustrous and easy to comb. Comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50c. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50c for one bottle postpaid, or \$1.40 for three bottles or \$2.40 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

The Ozonized Ox Marrow Co.
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siding. Notwithstanding the rainy weather the conference was one of the best in the history of the district. The reports from the superintendents and presidents of the various Sunday schools and leagues showed that the district is on the upward march. On Sunday sermons were preached by the Revs. B. F. Cowley, E. D. Giddens, presiding elder, the writer and Dr. Martin of Paterson. Too much praise cannot be given Bro. J. H. Kemp and people; they know how to entertain the strangers in their midst. Our next convention will be held at Paterson.

J. C. WILLIAMS.

The STEUBENVILLE SUB-DISTRICT Epworth League and Sunday School Convention held its meeting May 1-5. Our League is composed of eight stations and circuits. Mr. N. Howard, of Steubenville, is president of the League. Our League Convention was a success in every way. Our Steubenville members took great interest in the convention. Delegates from the different stations and circuits were well represented. The Rev. E. A. White, presiding elder of the Ohio District, was with us and gave the convention good and sound advice along the lines of League work, as well as Dr. Smith and other white ministers of the Methodist Church of this city. The contest between Miss Lafa Fauty and Miss Theresa Cleggett of Steubenville, and Martin's Ferry, was sharp, but the judges awarded the gold medal to Miss Theresa Cleggett of Martin's Ferry. Mr. N. Howard and nearly all of the old officers were re-elected. The League is growing. Our next convention meets in Cadiz, Ohio, three months hence.

H. W. ROLLS.

The OPELIKA DISTRICT Missionary Convention met in Powell Chapel Methodist Episcopal Church, at Lafayette, Ala., April 24-25. Our energetic young pastor, Bro. R. M. Davis, and his people had everything in fine shape for the entertainment of the convention. The church at Lafayette is on the upward move, presenting a solid front to

the pastor and the different causes of the general church. With these advantages the convention began its work. On account of a wreck causing poor connections, Dr. G. G. Logan, Field Secretary of Board of Foreign Missions and Chairman of the Convention, could not be present the first day, but the presiding elder, J. A. Holliday, took the chair and called the convention to order. Miss Rochelle P. Nelson, of Dadeville, Ala., was elected secretary and J. J. Harrison, assistant. A short but timely discussion of the hopes and aims of the Opelika District was made by the elder; the different causes and calls were taken up one by one and carefully presented, closing with the significant remark—"The District, the Conference and the church expect every man to do his duty." The roll was called and in spite of the rainy April all over the district, and a complete "rain out" on Easter Sunday, the pastors presented good reports. Bro. J. J. Harrison preached at night. The following day delinquent reports were received. At eleven o'clock Bro. W. H. Jordan, of Alexander City, preached a strong and convincing sermon. Dr. Logan arrived on the late afternoon train; his big map spanned the rostrum, before which the delegates stood and read their papers. Following the paper read by Mrs. Ada Fuller, Dr. Logan represented his cause so well that the audience was made to see the needs of the church and their obligations to its calls more clearly than ever. The convention was a great success. Total collection, \$106.

J. J. HARRISON.

The WAYNESBORO DISTRICT Sunday School and Epworth League Convention met at Sylvania, Ga., April 25, with the Rev. James Jackson, presiding elder, presiding. Roll call found the majority of pastors present. The Rev. J. S. Stripling was chosen as secretary, the Rev. J. H. Pinkney and Mr. C. O. Sexton, assistants. The Sunday school work of the district seems to be advancing rapidly; the enrollment is much larger than in any previous year. There is more literature used, more converts in the schools and more money raised for benevolence. Reports of the Epworth League Chapters were very discouraging. This organization seems unable to thrive in many of the charges in this district because of some unknown reason; however, we are determined to infuse life into it in the near future if counsel and push will bring it about. We have in this district as pastors two ex-presiding elders, men of broad experience and sound judgment as well, who succeeded well in their districts, one serving six years and the other twelve years—namely, the Revs. John Watts and W. H. Brown. The Rev. James Jackson is serving the second year on this district. Too much cannot be said of his ability and untiring zeal. The sweet singers of the Sylvania choir rendered splendid music. Miss Lola Bryant presided, at the organ. On Saturday the literary part of the program was rendered. Every subject was well treated. The Sunday service was indeed beneficial, resulting in one convert. The pastor, the Rev. W. H. Brown, and his good members and friends of Sylvania entertained the convention with ease. This congregation has on it the burden of completing a church that will cost not less than three thousand dollars; this church will be the best in the town of Sylvania when completed. Notwithstanding this responsibility the convention raised \$72. Mr. I. E. Bryant was elected District Agent to travel over the district in the interest of

the Epworth League and Sunday schools. Much success to him. The convention adjourned to meet at Millen, Ga., 1908. W. M. BELLINGER.

The SUMMERPORT DISTRICT Missionary Convention met in St. James Methodist Episcopal Church, April 4, at 12:30 p. m. Dr. Griffin G. Logan was present and stated the object of the meeting. The devotional exercises were conducted by the Revs. Jos. Jones and S. M. G. Taylor, after which the Rev. F. T. Chinn was elected president, T. F. Robinson secretary, W. R. Butler treasurer and I. R. Williams reporter. The welcome address on the part of St. James Church was delivered by Mrs. C. S. Steward. The Rev. J. A. Landry responded on behalf of the preachers and members of the convention. Interesting talks were made by Mrs. L. Green, L. W. Black, Mrs. Dr. Cane, Mrs. B. C. Murry, Mrs. Silvey Thomas, Mrs. W. R. Butler and Mrs. F. T. Chinn, state treasurer of the Woman's Home Missionary Society. Officers elected: Revs. H. Daniels, president; W. L. Dyers, corresponding secretary, C. D. Bryant assistant secretary. This convention is to meet annually. A committee of three was appointed to elect a Board of Control. This board is to consist of eight preachers, four laymen and four ministers. The Revs. H. Daniels, W. R. Butler and I. R. Williams were appointed to serve said board. Dr. Logan lectured so effectively with the aid of his map that pocket books opened wide and \$173 dollars was laid on the table for Foreign Missions, \$41 for Home Missions; total, \$214. Dr. Logan is a strong man, an able representative of the old church and a close observer. He knows how to raise money. He appealed to the brothers to stand by every cause of the church. Too much cannot be said in praise of the manner the Rev. and Mrs. F. T. Chinn and members entertained this convention. May God abundantly bless Pastor Chinn and the members of St. James Church. J. R. WILLIAMS.

STEWARDS' MEETING.

S. N. O. District.

The South New Orleans District Stewards held its first session at Calvary Methodist Episcopal Church May 8. The meeting was called to order by the presiding elder, the Rev. B. M. Hubbard. Devotional exercises were conducted by Bros. John Wilson, C. Spears and the presiding elder, Chas. C. Landry, representing his district stewards, was elected secretary. The elder spoke at length on the nature and object of the meeting and said that it was the purpose of fixing a salary of support for the presiding elder and Bishop. After a discussion by those present the chairman was given the power to appoint a committee of five to fix the basis of support. The committee went into an executive session, finally reporting the basis adopted. The same was received and adopted by the meeting. Support of Presiding Elder and Bishop: In the following order: Charge; Presiding Elder; Bishop; Total:

Bayou Goula, 30, 3, 33; Beattleville, 44, 4, 48; Berwick, 36, 3, 39; Centreville, 60, 6, 66; Crawford, 70, 7, 77; Donaldsonville, 86, 8, 94; Dulac, —; Franklin, 70, 7, 77; Garden City, —; Godman and Lowell, 48, 4, 52; Hahnville, 50, 5, 55; Houma, 64, 6, 70; Morgan City, 60, 6, 66; Napoleonville, 55, 5, 60; First Street, 170, 20, 190; Wesley, 170, 20, 190; Williams, 70, 7, 77; Patterson, 28, 2, 30; Raceland and Lockport, —; Schriever, 50, 5, 55; St.

Temperance

Paper written to the City Union of the Epworth League, which met at Braden Chapel Methodist Episcopal Church, February 24, 1907, East Nashville, Tenn.

There is a beauty in temperance life, that which is portrayed in virtue and truth. It is a closely ally between both and like them has that all persuasive essence and quality which chastens the feelings, invigorates the mind and displays the perfection of the soul in every aspect. There is no grossness, no dross, no corruption for temperance when effectually realized is full of loveliness and joy. Virtue and purity are the lineaments in which it lives. Temperance is a virtue without pride and a fortune without envy, the best guardian of youth and support of old age. Temperance is to be compared to a great sea, Intemperance to a mad storm in the very midst of it. Not one path alone leads to this gulf of woe, not only one current, as many may suppose, leads to this dark abyss. But on every side the waters tend downward. Some currents are more turbulent than others; thousands of currents leading in; some are more rapid than others, some rush in quickly and carry all who ride upon their waters to a quick and certain ruin. The streams of intemperance are legion; the allurements that lead downward are equally numerous. Every appetite, lust, passion and feeling holds out various allurements to intemperate indulgence. Temperance is conducive to health, indeed it may be said that

health can only be as guarded by temperance. This is the one prime essential trial which every Southerner should learn. Bodily pains tell of temperance in some direction. We by excess of anger, lust, appetite, fection and authority. Few if any the sins that grow not out of intemperance in some form. Temperance a virtue that dwells in the heart, who would be temperate must master himself, must remember that the of temperance is a broad one, covers the whole era of life, not only against one form of appetite or one special indulgence that he must guard, against all. All special of intemperance grow of a want of self-control. be a temperance man a man must master himself; must be brave, holy, conqueror of every enemy within his bosom. The laws of temperance never be broken with impunity. one would make the most of life must be temperate in all things; to establish thoroughly the principles of temperance we must begin with youth; they have a high aspiration to be good and true; they see a glory in the path of right. Freedom is a word of power in their ears. Virtue has many a charm not only for their hearts but for their imaginations. They are ambitious of every good. Happy would this world be if every youth practiced temperance in every form, not of the youth but every human being. us each and every one do our best to be temperate in all our habits.

DAISY CLAYTON

Gulf Coast Teachers

The second meeting was held at Gulfport, Miss., May 4. The Association assembled in the colored school building, with President J. N. Randolph presiding, and an appreciative audience present. After music, prayer was offered by H. H. Williams. The welcome address was delivered by Prof. I. W. Crawford, principal of Gulfport Graded School. His address was characteristic and forcible. He touched pointedly upon the evils of ignorance and the great power of Education. His speech was applauded to the echo. Prof. W. H. Hardy responded in words of wisdom, bringing praise and approval from the audience. Revs. P. H. Pope, W. R. Hatcher and C. C. Ducker were introduced.

The president made his quarterly address, with the characteristic force and pointedness of the man. Rev. Ducker spoke. His address was fatherly and pathetic, he being a representative of ante-bellum days, and bringing so many words of wisdom and encouragement. The Rev. Mr. Pope spoke eloquently on the Needs of Intelligence and Union Among our People. Rev. W. R. Hatcher spoke briefly on the Motive Force of the Minister

and Teacher; as did also Revs. H. Williams and Patterson. Collection \$10.50.

An intermission of one hour, during which a splendid repast was served. The meeting reassembled at 3 o'clock. The paper by Miss H. L. Vault was discussed by Prof. Crawford, "Relations Between Patrons and Teachers." Many splendid suggestions were made as to the best methods of bringing about cordial relations between patrons and teachers. Solo, "Holy City," rendered by Prof. H. C. Hiedleberg. "Industrial Education" was discussed by Prof. W. Brown. Remarks by Prof. A. Perkins. Intermission of one hour 6 o'clock, after which the meeting assembled. A paper by Miss Celeste Glaude, remarks by Profs. Brown and A. E. Perkins. Prof. A. E. Perkins, B. S., of Biloxi, was unanimously elected delegate to the Teachers' International Convention for Negroes at Jamestown, Virginia, which will be conducted under the auspices of the Exposition. The meeting was indeed a most enthusiastic one, and from the present growth and outlook, much good will be accomplished for the race.

A. E. PERKINS.

John, 20, 2, 22; Thibodaux, 64, 6, 70; Union, 28, 2, 30; Virion, 36, 3, 39; Winsted, 70, 7, 77; Woodlawn, 60, 6, 66; Plaquemine, 64, 6, 70.

By order of the District Stewards in

regular meeting at Thibodaux, La. May 8, 1907.

B. MACK HUNBAR, P. E.
EUGENE BAPTISTE, P. C.
CHAS. C. LANDRY, Secty.

Doings of the Workmen INDIANA.

Greenfield, Lucy F. Page.—Second Methodist Episcopal Church, of Greenfield. Since the arrival of our pastor, the Rev. A. W. Bird, he has gone over the work and drawn the church into closer unity. There has been one addition. On last Thursday evening, after a glorious prayer meeting, the leader, Sister Sallie Hamptou, presented to the pastor a basket that had been left at the door and patronized by each member and friend as they came in. Our church is aroused; congregations larger than they have been for years. Lucy F. Page has been appointed to keep the SOUTHWESTERN informed of our progress.

LOUISIANA.

Logansport, H. B. F. Charles, Pastor.—The first quarterly conference convened April 28-29, the Rev. H. Daniels presiding. All officers had written reports, which showed an increase along all lines. The pastor's salary was estimated at \$300. Raised during the session \$11.90. Paid the trustees on improvement, \$39; raised for missions, \$15; total raised this quarter, \$117. The elder was delighted with the success of the work and preached to a large audience. The spiritual tide was high and all were benefited.

Darrow, Lizzie Hudson.—Our Methodism is alive on this circuit. Pastor and people are happy. A few nights ago our members from St. Landry, led by Bro. Thos. Mitchell, gave the inmates of the parsonage a most agreeable surprise. Our election for lay delegate to the Electoral Conference was held on the 4th inst., and Prof. Jos. A. Reddix was elected to represent the old church at Simpson Memorial, with Wm. Robinson as reserve.

BETTER THAN SPANKING.

Spanking does not cure children of bad writing. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

MISSISSIPPI.

Hattiesburg, J. K. Comfort, Pastor.—There will be a grand rally at St. Paul Methodist Episcopal Church, Hattiesburg, Miss., for the remodeling of the church. We expect to raise \$1,000 on that day. Our revival will be going on at the same time. We expect to have Dr. R. E. Jones, editor of the SOUTHWESTERN, with us. We are running on the main line this year, and I think this will be my best year on this work. We are getting cash subscribers for the SOUTHWESTERN on every hand. After we have done this work on the church it will be the finest colored church in the city of Hattiesburg.

Greenville, (Mrs.) Katie Page.—All things work together for good to those who love the Lord. Greenville charge is pushing its way to take its place among the other leading stations. Pastor leading and we are with him and much good is being done. Never was a better spirit to work for the church more clearly shown than now. Our rally on church debt, April 28, was a success. The following captains of tribes reported as follows: Mesdames S. A. Ross, \$25.51; Katie Page, \$17.75; W. P. Perry, \$16; Mesdames Alice Harris, \$15.45; J. N. C. Pleasant, \$14.90; A. Mitchell, \$10.50; C. M. Griffin, \$8.25; Miss E. J. Fullilove, \$13.10; W. L. Greenwood, \$7.50; Wm. Allen, \$7; Mrs. Josephine Roberts, \$5.55; Miss S. F. Molet, \$5.25; D. E. Hughes, \$5.50; J. W. Wyatt, \$5; Rev. J. A. Slate, \$13;

total of tribes, \$170.01. Grand total, \$178.41. We are grateful to Miss Ada B. Laird and Rev. J. H. Blakely of Sardis, Miss., for \$1 each. We will continue till June 9 and hope to raise more than this. Pray for us.

Fayette, P. H. Rembert, Pastor.—Our heavenly Father continues to bless us at this place. We have just closed a series of meetings at Adams Chapel; twenty conversions and accessions and the church greatly revived. Revs. C. G. Taylor, of Natchez, and W. L. Mills, of Clinton, preached able sermons during the meeting. Pine Grove church is alive, and doing the best work in its history. We are now preparing for the District Conference, which convenes here in July.

"TAKE HIGH GROUNDS."

This utterance was frequently given by the late Norris Wright Cuney—the great Texas leader, when making a defense or an appeal for his people. His memory still lives in the heart of all loyal Texans. A magnificent engraving has just been made and is offered for sale for the small sum of fifty cents (\$0.50). Address The Colored American Novelty Co., P. O. Drawer 2318, Washington, D. C. Agents wanted.

TENNESSEE.

Springfield, Amy L. Porter.—We have recently reorganized our Epworth League with Mrs. A. L. Porter president of the Chapter, and Miss C. D. Lucas, president of the Junior League. Also we have elected Miss Katie Adams president of the Ladies' Aid Society. We at once jointly gave an entertainment prefaced by a concert, in which we raised \$15.60. We are earnestly working and looking forward for this organization to continue, and we hope to prove this our beginning the least we can do, the best yet to come. We hope to rid the Sunday School and church of raising their fund. Our second Quarterly Conference was held March 31 by Dr. Gravelly, as our presiding elder, Rev. J. E. Booth, could not be with us. Though the quarter occurred on Easter Sunday it did not conflict with the services. Each service was well attended. Dr. Gravelly preached an inspiring sermon at eleven o'clock and at night gave an address. The Presiding Elder's money was raised in full, \$8.75. Easter collection, \$5.20. Rev. L. M. Moores is pastor.

VIRGINIA.

Waynesboro, E. C. Moon, Pastor.—Dr. I. L. Thomas delivered one of his famous lectures at Pleasant View Methodist Episcopal Church, on Friday night, April 19, amid great enthusiasm. He was met at the station by the Rev. E. P. Moon, pastor, who had a carriage in waiting, and the Doctor was conveyed to his stopping place. The Doctor entered the church promptly at 7:45, as the organ voluntary swelled forth. The choir sang its welcome, and immediately the Epworth League and Sunday-school members, all dressed in uniform, marched in from the basement and took their seats on the rear of the platform. After devotional exercise Dr. Thomas was introduced by the pastor. Dr. Thomas then arose and began his lecture. As he went farther and farther into the depths of his subject, the interest of his audience increased. Dr. Thomas is beyond question completely equipped for the position he holds. He has ability, zeal and courage. After spending Saturday with the Rev. E. P. Moon and family, he left on the six o'clock p. m. train for Staunton, Va.

CLOSE OF GLOBE ACADEMY.

Closing exercises of the G. A. S. and I. L. at Hub, Miss.: April 6, 7:30 p. m. to 10 p. m. was students' banquet. April 7, 11 to 12 p. m., students Love Feast, led by the Rev. Mr. Holmes; 2:30, Rev. J. E. Holmes, of Bay St. Louis, preached the Commencement sermon to a large and appreciative audience, from St. John 3:7, from the words, "Ye must be born again." A more befitting subject we think could not have been selected for the occasion. The speaker completely captivated his audience and from start to finish held it spell-bound. The crowning point of the day was reached when Mr. Holmes at 7:30 p. m. preached the annual sermon, which was scheduled for Rev. J. C. Hibbler, of Vicksburg, who could not be present. Monday, April 8, at 8 p. m. the exercises of the Junior Department. Tuesday, April 9, at night exercises of the Senior Department. On Monday as well as Tuesday evening the Rev. Mr. Comfort of Hattiesburg, an organizer of the C. C. O. H. and I. L., spoke to the delight and benefit of each one present. The editor, Mr. T. S. Thigpen, of the Hattiesburg Weekly Times, gave us of his best thoughts and advice concerning Negro Interests and Enterprises. Many good things fell from the lips of this young man, who should be encouraged by us in the work he represents. Prof. J. J. Jefferson, of Purvis, did not fail to impress his audience. Many these young men live long to do the race untold good. We were entertained by a promiscuous speaking. Friends and patrons of the institution spoke, expressing themselves as being much pleased with the work of the session, which they regarded as the most successful school year ever conducted here and beseeched the return of the principal for the next ensuing year. The exercises, which were well attended, were held in the chapel room of the institution, which had been tastefully decorated by the young ladies of the school. For the first time in the history of the school, comes its first catalogue, which can be secured by writing to the Board of Trustees of the Globe Academy School at Hub, Miss., of which Prof. J. H. Brooks is principal.

REPORTER.

WHEN SLEEP FAILS

Take Horsford's Acid Phosphate
Half a teaspoonful in half a glass of water just before retiring brings refreshing sleep.

Special Notice

The NASHVILLE DISTRICT CONFERENCE, Epworth League Convention and Sunday School Institute will convene in Howard Chapel Methodist Episcopal

Church, Tullahoma, Tenn., at 2:30 p. m., August 6. Let each pastor and delegate please be present at the opening of the first session and remain at the seat of the conference until the close. Let each pastor and delegate bring 10 cents for district conference expenses, and let each pastor be able to report his benevolent collections in full.

W. R. SMITH, P. E.

Literary Notes

In the May number of *Talent* Willard French's article on "The Great Peace Congress in New York" is a resume of this wonderful conference from the point of view of a public speaker. The article by M. F. Murphy on the summing-up speech of Delphin Delmas in the Thaw trial is a keen analysis of the qualities which have made this man famous as an orator rather than as a lawyer. These two articles alone would make this issue of *Talent* noteworthy, but in addition we have Bertha Kunz Baker's "Studio Talk No. VI," and Colonel French's regular article on "Public Speaking in Congress." "Public Speaking in Our Colleges" gives this month briefs of the arguments made by Pennsylvania University in its recent debates with Columbia and Cornell.

SUMMER TOURS.



MEXICO CITY, \$41.75 ROUND TRIP
Going and Returning same route \$51.75
Round Trip, Diverse Routes. Daily
June 8 to 15, inclusive. Return Limit
August 31, 1907.

LOS ANGELES AND SAN FRANCISCO, \$57.50 Round Trip, going and returning same routes, or diverse routes. \$75, return via Portland. Daily June 22 to July 5. Return Limit September 15, 1907.

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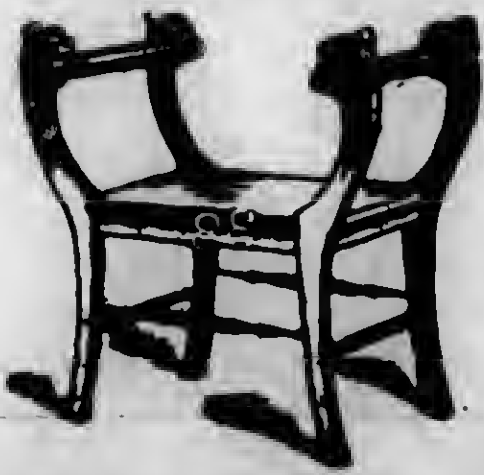
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N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

Conference Notices

DISTRICT CONFERENCES.

District.	Place.	Date.
Spartanburg—Greenwood S. C.	June 19-23
Gulfport, Lumberton, Miss.	June 26-30
Raleigh—Raleigh, N. C.	June 27-30
Jackson—Canton, Miss.	July 11-14
Waynesboro—Burke Co.	July 17
Western—Statesville, N. C.	July 3-7
Savannah—Mt. Vernon, Ga.	July 18
Wilmington—Laurinburg, N. C.	July 17-21
Waynesboro—Blackshear, Ga.	July 17
Opelika—Wetumpka, Ala.	July 17-21
Holly Springs—Potts Camp, Miss.	July 23
Huntsville—Courtoe, Tex.	July 23
Greenwood—Goodman, Miss.	July 23-28
Montgomery—Evergreen, Ala.	July 24
Knoxville—Russellville, Tenn.	July 24
N. O. North—Slidell, La.	July 24-28
Aberdeen—West Point, Miss.	July 24-28
Meridian—Meridian, Miss.	July 24-28
S. N. Orleans—Morgan City, La.	July 24-28
Western—Gastonia, N. C.	July 24-28
Greensboro—Raleigh's Cross Roads, N. C.	July 24-28
Muskogee—Eufaula, La.	July 25-28
Lake Charles—New Iberia, La.	Aug. 7
Opelika—Wetumpka, Ala.	Aug. 7
Palestine—	Aug. 6-11
Huntsville—Center Grove, Ala.	Aug. 7-11
Monroe—Mt. Sinal, La.	Aug. 14
Baton Rouge—Port Allen, La.	Aug. 14
West Tenn.—Alamo, Tenn.	Aug. 14-17
Birmingham—N. Birmingham	Aug. 14-18
Alexandria—Alexandria, La.	Aug. 21
Brookhaven—Lampton, Miss.	Aug. 21-25
Navasota—Hempstead, Tex.	Aug. 27
Houston—Liberty, Tex.	Aug. 27-Sept. 2
Topeka—Coffeyville, Kans.	Sept. 4-7
Jacksonville—Jacksonville, Fla.	Sept. 11-15

CONVENTIONS.

Meridian—Hickory, Miss.	.....	June 13-16
Pine Bluff—Altheimer, Ark.	.....	June 20
Brookhaven—Summit, Miss.	.....	June 27-30
Nashville—Tulahoma, Tenn.	.....	Aug. 6-11
Pine Bluff—Marchoe, Ark.	.....	Aug. 21-25

[If your District Conference or Convention does not appear in this roster notify us at once, giving name of district, place and date.—Ed.]

LA GRANGE DISTRICT.

THIRD ROUND.

LaGrange Circuit, June 1-2; Liberty Hill, 15-16; LaGrange Station and Zebulon, 22-23; Odessadale and Culloden, 29-30; Harris and Woodbury, July 6-7; Chipley and Warm Springs, 13-14; West Point and Whitesville, 20-21; Columbus, 27-28; Lovelace, Aug. 3-4; Greenville, 10-11; Yatesville and Concord, 17-18; Barnesville, 25-26. Brethren: Second Sunday, June 9, is Children's Day. Get the program in hands of your Sunday school and Educational Committee. As we were all Providentially hindered Easter, we must make Children's Day a high day, and raise our whole assessment. The program is ready. Let's render not any excuse, but do the work, for the eye of the world and church is upon us. The District Conference convenes Thursday, July 23rd, Columbus, Ga., Simson Chapel. Look well for the SOUTHWESTERN. Reduced rates will be procured.

R. R. O'NEAL, P. E.

SAVANNAH DISTRICT.

THIRD ROUND.

Brunswick, Grace, (E. J. Kimball), May 26-27; Sattilla Bluff, June 1-2; Brunswick Cir., (D. G. Greer), 1-2; St. Marys, 8-9; Tarboro, 15-16; Camden Mission, 22-23; Savannah, Palm, (S. L. Dease), 23-24; Savannah Cir., (J. C. Allen), 23-24; Savannah, Asbury, 28-30; Clio, (J. C. Allen), 29-30; Waynesville, (W. A. Holmes), 29-30; Jessup, July 6-7; Baxley, 13-14; Montgomery, 20-21; Mt. Vernon, 20-21; Vidalia and Sopherton, 26; English Eddy, 27-28; Reidsville, (J. D. Rouse), 27-28. Brethren: As there is no money available from our great Church Extension Society, I am called upon to ask each pastor to take an after collection from each of his churches for building purposes in our district; also \$1 from each pastor and local preacher and 50 cents from each delegate. This we will call for at the District Conference and remember the fifth Sabbath in June is set aside as SOUTHWESTERN Day. I trust each pastor will canvass for the paper and make things tell in its interest. We want not less than three cash subscribers from each pastor. We must send fifty at the close of our District Conference. Our District Conference will convene at Mt. Vernon on the Mt. Vernon Charge, Thursday, July 18, at 10 a. m.; Rev. John D. Rouse, pastor. All delegates will secure certificates at the starting point.

J. WESLEY FISHER, P. E.

WEST TENNESSEE DISTRICT.

FOURTH ROUND.

Springville, July 6-7; Paris, 8-9; Mansfield, 13-14; Martin, 20-22; Union City, 27-28; Galloway, Aug. 3-4; Pleasant Grove, 10-11; Mason, 10-12; Alamo, 17-18; Humboldt, 19-20; Brownsville, 21-22; Centenary, 23-24; Big Creek, 31-Sept. 1; Atoka, Sept. 1-3; Dyersburg, 7-8; Fowlkes, 7-9; Friendship, 14-15; Mayes and Hudson, 14-16; North Memphis Miss., 18. Pastor: Make June second Sunday tell for education. Have a Children's Day service in every church. Take collection and send all money to its proper place. Our Annual Conference is early; therefore, let every pastor put his committees to work, so as to meet the conference with all collections taken.

M. WILLIAMS, P. E.

TOPEKA DISTRICT.

SECOND ROUND.

Chetopa, Kans., July 6-7; Oswego Cir., 7-8; Fort Scott Cir., 13-14; Rosedale, 13-14 (L. E. Hayes); Mound City, 20-21; Kansas City, Kans., 21-22 (J. H. Taylor); Bonner Springs Cir., 27-28; Valley Falls, Aug. 3-4 (J. S. Burton); Bulingame Cir., 3-4; Alma Cir., 3-4 (H. R. Pinekney); Salina Cir., 3-4 (T. C. Anderson); Hastings, Neb., 3-4 (W. W. Cowen); Topeka, Mt. Olive, 10-11; Asbury, 17-18; Manhattan, 17-18 (B. F. Swindell); Dunlap, 17-18; Clay Center, 17-18 (S. E. Saunders); Lincoln, Neb., 17-18 (G. T. Wooten); Caldwell, Kans., 24-25; Independence, Kans., 31-Sept. 1; Coffeyville, 7-8. The District Conference and the Sunday School and Epworth League Convention will convene at Coffeyville, Kansas, Sept. 4-7. Brother Pastors, please do your best this year to hold good revivals and raise all the benevolences, reporting them in full at the District Conference. Do not fail to put the SOUTHWESTERN and Central Christian Advocate in every home for the education of our members and the good of the blessed old Methodist Episcopal Church. All general officers are cordially invited to attend our District Conference.

J. J. CABBEIL, P. E.

Do You Think

For Yourself?

Or, do you open your mouth like a young bird and gulp down whatever food or medicine may be offered you?

There are intelligent thinking women in need of relief from weakness, nervousness, pain and suffering, then it means much to you that there is one tried and true honest medicine of known composition, sold by druggists for the cure of woman's ills.

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No other medicine for woman's ills has any such professional indorsement as Dr. Pierce's Favorite Prescription has received, in the unqualified recommendation of each of its several ingredients by scores of leading medical men of all the schools of practice. Is such an indorsement not worthy of your consideration?

A booklet of ingredients, with numerous authoritative professional indorsements by the leading medical authorities of this country, will be mailed free to any one sending name and address with request for same. Address Dr. R. V. Pierce, Buffalo, N. Y.

GAINESVILLE DISTRICT.

SECOND ROUND.

Winfield, May 26-26; Lake City, 26; Gordon Cir., June 1-2; Old New Bell, 2; Haynesworth, 8-9; LaCrosse, 9; Fort White, 8-9; Liberty Hill, 15-16; Neb., 22-23; Hague, 23; Newberne, July 6-7; Archer, 13-14; Rosewood, 13-14; Otter Creek, 15; Gainesville, 12-14; Union Lake, 14; Levyville, 13-14; Old Town and Perry, 20-21; Pleasant Plain, 28-29; Madison, 28-29; Mayo, 28-29. The Sunday School and Epworth League Association of the Gainesville District will convene at Winfield, Fla., June 27-30. Brethren, push your work. You did well last year; let us do better this year along all lines and remember the motto of the Florida Conference, "Ten Thousand souls for Christ" in the next five years. Let us have five hundred of them this year on the Gainesville District and put the SOUTHWESTERN into every home.

O. F. NIBLACK, P. E.

MALARIA CAUSES LOSS OF APPETITE. The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

Special Notices.

THE WEST TENNESSEE DISTRICT CONFERENCE

Meets in Alamo, Crockett County, Tenn., August 14-17. Alamo is six miles from Bells, the nearest railroad station. Bells is on the L. & N. railroad, 69 miles from Memphis, Tenn. MEMBERS LINCOLN CONFERENCE

I have arranged to hold a conference Epworth League Convention, at Chetopa, Kans., from July 18 8 p. m. to the 21st, 8:30. Will the members of the Lincoln Conference co-operate with the president to make the convention a success? Brethren, urge the presidents of your local chapters to attend this convention. Send their names to me at Coffeyville, Kans., as I wish to write each of them. D. BRUCE, President.

THE GULFPORT DISTRICT CONFERENCE

Convenes at Lumberton, Miss., June 26-30. To reach this conference by Gulf & Ship Island R. R. & N. E. The who come over the L. & N. R. R. will change cars at Gulfport and purchase ticket for Lumberton. Those coming over the M. J. K. C. R. R. will change at Hattiesburg for Lumberton. Those over the Mississippi Central R. R. will change at Hattiesburg for Lumberton.

R. N. JONES.

SEDALIA DISTRICT.

Brethren: I have just received communication from the Rev. Oscar P. Miller, Treasurer of General Conference Commission, asking me to urge upon each pastor the importance of raising their full amount of the apportionment for General Conference expenses. Brethren, the apportionment to the Sedalia District is \$130. Of this amount we have only collected and forwarded \$14, leaving a balance of \$116. Brethren, this is an important matter for each of us to seriously consider. Let us raise this collection and forward it by the third Sunday in August and report the result to the District Conference. Send all money to the Rev. Oscar P. Miller, for General Conference expenses, Rock Rapids, Iowa, Treasurer. Finally, brethren, let us all heed the request and be diligent in whatever our duty is to the best interest of our Methodism, and that means to raise the entire amount of every dollar of the benevolent apportionment. W. H. SMITH, P. E.

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They Live in Our Memory

CONSTANTINE.—On April 30, 1907, the summons came to Bro. Jim Constantine; it found him waiting and ready. Bro. Constantine was born in Noxubee County, in the year 1831. He was 76 years of age; was married 47 years and leaves a wife, 7 girls and 4 boys. His remains were laid to rest by the Masons and Odd Fellows. He was a member of Asbury Methodist Episcopal Church for 40 years. He was a smart and good man and leaves his family well provided for. Funeral conducted by the pastor, G. W. Baker. A great many of his children are members of the church their father loved. The procession was larger than ever I saw. The deceased stood high with both races. G. W. BAKER, Pastor.

MADDOX.—Ada Maddox, daughter of the Rev. W. A. Hill, and wife of Bro. Willie Maddox, after several months of suffering, died March 30, 1907. She was a faithful member of the Methodist Episcopal Church in the Whitesville (Ga.) charge. She leaves father, mother, eight sisters, two brothers, husband, three children and a host of friends. The funeral was conducted by the Rev. I. T. Griner.

EWING.—Clara Ewing Anderson, daughter of Mrs. James Pickett, wife of the late Rev. James Pickett of the Tennessee Conference, died April 12, 1907, at the home of her mother, after an illness of six weeks. She bore her sickness with patience. She was a member of the First Baptist Church, this city. She leaves mother, one sister, four brothers and a host of friends. Her funeral was largely attended. Sister Clara was much loved by all who knew her. The funeral sermon was preached by the Rev. Moore, pastor of the First Baptist Church, assisted by the Rev. R. F. Anderson, pastor Key Chapel Methodist Episcopal Church, Murfreesboro, Tenn.

TAYLOR.—On the 19th day of April, 1907, Lucy Taylor departed this life, after a long illness. Her life had been devoted to the service of God and her home. She was a member of the Methodist Episcopal Church and faithful to every duty. To know Sister Taylor was to love her. Her example was Christ-like. She was humble, sweet and kind. Many friends mourn her passing. She leaves a husband and eight children. H. J. JORDAN, Pastor.

HOOD.—A. J. Hood, a member of the Summit Methodist Episcopal Church, Summit, Miss., died in full triumph of faith during April, 1907. He had lived a consistent Christian and was loved by all. He leaves a wife and four children. Bro. Hood was also a member of the Grand United Order of Odd Fellows and also of the True Reformers. H. J. JORDAN, Pastor.

CARROLL.—Death has again visited Wesley Chapel Methodist Episcopal Church at Hickory, Miss., and taken from our midst on April 24 Catherine Carroll. Sister Carroll was a true mother, a devoted wife, a faithful Christian and a dutiful member of the church. She died in peace and was buried by the Woodmen Circle. The funeral was attended by Pastor W. H. Smith.

DOWNEY.—Lilly May Downey died April 23, 1907, at Seal, Texas. Age, 19 years and 19 days. She was a member of the Methodist Episcopal Church for several years and one of the leading Sunday school workers. She slept

peacefully into the great Beyond. The services were conducted by the Rev. W. A. Parks, pastor.

SNOW.—The morning of April 8, 1907, Ben S. Snow was called from earthly labors in the town of Bunkle, La., to his reward in heaven. The remains were conveyed to our church in Eola, where the services were held the following morning. The deceased became a follower of the lowly Nazarene during the administration of the Rev. S. M. G. Taylor, and was a true and faithful member. He was in the 30th year of his life. I. WHITE.

DORSON.—For Etner, daughter of George Dotson, of Booville, La., after a week's illness, all sorrow and pain are over, for on Thursday, April 29, 1907, she went to be with Him, in the 14th year of her life. She was converted during her illness. Her father, mother, four sisters, four brothers, the church and numerous friends mourn her early passing. The funeral service was conducted by the pastor, the Rev. M. P. Franklin.

BAILEY.—The fourth Sunday in April Lula, the wife of Brother Willie Bailey, was summoned to her eternal Home. She was one of the leading teachers of our Sunday school on the Bonas (Miss.) charge. About 45 young ladies, members of the Sunday school, on Sunday afternoon gathered in the home of this beloved teacher to pay their last tribute of love. Tenderly, softly and with much feeling they sang the beautiful hymn, "Jesus Lover of My Soul." Her memory is very precious to all who knew her. W. M. HARVEY, Pastor.

STEWART.—William Stewart, a faithful member of the Methodist Episcopal Church at Thompson, Texas, died during March, after five months' illness. The funeral services were conducted by the Rev. L. L. Girhan and the pastor, the Rev. Mr. Warren.

ROBERSON.—On April 23, 1907, death visited the home of James Roberson and took him to his final home. The Rev. Mr. Grayson and the pastor, R. H. Warren, officiated.

SNOW.—W. H. Snow, a member of the Missionary Baptist Church, died March 22, 1907.

SHANK.—Martha Shank, a member of Missionary Baptist Church, died March 28, 1907, at Thompson, Tex.

GIDDENS.—Alice Giddens, age forty-two years, died Tuesday, April 16, 1907, at LaGrange, Ga. Mrs. Giddens was the wife of the Rev. E. D. Giddens, presiding elder of the Waycross District. She was a faithful member of the church. R. R. O'Neal.

THOMPSON.—Frank Thompson, of Johnson County, died. Although he was an aged man, he still was a faithful Christian. The funeral was conducted by the Rev. M. S. Jackson, ex-pastor of the Methodist Church.

PHILLIPS.—Fannie Phillips was born in Mobile, Ala., in the year of our Lord 1869. At her death she was 38 years old. She professed religion early in life, and lived a pious and consistent Christian. She was formerly a member of the African Methodist Episcopal Church. She became the wife of the Rev. T. P. Phillips in 1894, and he being an active itinerant minister of the Methodist Episcopal Church, and desiring to be of the greatest possible usefulness to her husband and the church of his choice, she became a member of his church. Sister Phillips was an ideal minister's wife, ever kind and sympathetic in all her ways. She proved a valuable helpmeet to him. She was not only a minister's wife in the highest sense, but she was a friend to all ministers of the gospel. Many a weary discouraged preacher of the gos-

pel has been consoled and encouraged by her words of kindness, for indeed, her lively and hopeful demeanor could cheer the most despondent traveler. Her hospitality was par excellent. Her loving hands ministered food and drink to many a hungry disciple of Jesus. As a mother, she was patient, long-suffering and kind. She was greatly devoted to her children. She made herself a living sacrifice in order to educate and bring them up for Christ and the church, and her last words were given as a charge for their welfare. She was conscious of and fully realized her death and talked freely of her hope in Christ. Her funeral was attended at the African Methodist Episcopal Church (Kingston), Birmingham, Ala., by Dr. Nelson, presiding elder; associated with him were the Revs. Coleman, Leeward, Hnm, ministers of the Methodist Episcopal Church, and Rev. C. B. Moleley, of the African Methodist Episcopal Church, and the Rev. Moore, of the Baptist Church, and many other ministers. REV. C. B. MOSELEY.

FREEMAN.—Mrs. Irene Freeman died in New Orleans, April 22. The remains, accompanied by Mr. Freeman and Miss Elsie Carroll, were taken to Port Allen, La., and interred.—G. A. Payne, Pastor.

PERSON.—Rebecca Person, a member of the Methodist Church at Webb, Miss., died April 6, 1907. She leaves a husband and two children to mourn for her.—S. M. Metcalf.

GILL.—Harris Gill, a faithful member of Cotton Port Methodist Episcopal Church, died April 29, at the age of forty-two. Brother Gill leaves a wife, three sons and three daughters to grieve for him. The funeral was preached by Revs. S. L. Mayes and T. A. Jackson.

HUGHES.—Knight Hughes, of Wesley Chapel, died April 24, at Prairie, Miss., at the age of eighty-five. He lived a consistent and faithful Christian.—Amy E. Brown.

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Sunday Ex.....	8:00 a. m.	9:30 p. m.

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United for Life

ROBINSON-REDDIX.—Mr. Isaac Robin-
son and Miss Estella Cherry Reddix,
in Warren Methodist Episcopal
Church, Lake Charles, La., April 25,
1907, at 8 p. m., amidst a host of ad-
miring friends. The groom is one of
the leading young men of Lake Charles
and an ardent supporter and member
of our church. The bride is the eldest
daughter of the Rev. and Mrs. B. J.
Reddix, the popular pastor of Warren
Chapel, Lake Charles. The church was
tastefully decorated for the occasion.
They were made one under a beautiful
arch. Mrs. Loran played the wedding
march. The bride entered the church
on the arm of her father, and was pre-
ceded to the altar by a dainty little
flower girl, where the groom awaited
attended by Mr. Ellis, the best man,
and Miss Lilia Jordan, the bride's
maid. The ceremony was performed
by the Revs. P. W. Clark and J. J.
Obce, assisted by the Revs. C. H. Phil-
lips and Barwell of the Colored Meth-
odist Episcopal and the Woodbury
Congregational Churches. The groom
and bride were the recipients of many
costly presents. P. W. CLARK.

McDAVIS-ESTUS.—On the night of
May 2, 1907, the Rev. S. McDavis, our
pastor of the Shubuta (Miss.) Circuit,
and Miss Rena Estus. Bro. McDavis
is a member of the Mississippi Confer-
ence. His bride is one of our best
girls and a member of Mt. Zion Meth-
odist Episcopal Church, where the mar-
riage took place, the Rev. G. W. Arnold
officiating.

SCOTT-HARRIS.—In Munson, Louisi-
ana, on May 9, 1907, Mr. O. B. Scott
and Miss Julia A. Harris, many friends
witnessing the impressive ceremony,
performed by the Rev. A. B. Venable.

SENSLEY-HARRELL.—Mr. R. W. Sens-
ley and Miss Lucy Harrell, at Wood-
land, La., April 20, 1907. Mr. Sensley
is a steward and superintendent of the
Sunday school in Mount Carmel
Church. The Rev. I. R. Scott officiat-
ed.

WASHINGTON-HARRELL.—Mr. Robert
Washington and Miss Margaret Har-
rell, at Mount Carmel Methodist Epis-
copal Church, Woodland, La., April 21,
1907, the Rev. I. R. Scott, pastor, offi-
ciating.

WILKER-ROLLENS.—On April 25, 1907,
Mr. Leonard Wilker and Miss Daisy
Rollens, at the Methodist Episcopal
Church of Summit, Miss. The groom
is highly respected by the residents,
white and black, of Summit. His wife
is one of the most highly esteemed
young women of Summit. She is a loy-
al Christian and a member of the Meth-
odist Episcopal Church.

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AND BUILD UP THE SYSTEM
Take the Old Standard GROVE'S TASTE-
LESS CHILL TONIC. You know what you
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ine and Iron in a tasteless form. The Quin-
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Southwestern Christian Advocate

U. S. 429 CARONDELET STREET.

Cash Remittances

Glancing at the calendar we are reminded that time in his swift flight is hastening on the convening of various District Conferences and Conventions. If we are to take resolutions and promises seriously, we rejoice to think of the good things in store for the Southwestern at these meetings. As we read the encouraging letters written by the brethren, *self-support*, long-desired, long sought after, does not seem so far away. This is right and as it should be. In the meantime, however, it would be helpful, brethren, if you would make one more small effort before winding up your spring rally. In connection with the other features for "Southwestern Day," May 26, it might be a good plan to look especially after renewals.

As to the Honor Roll, Dr. W. H. Brooks still leads—and with a margin, too. We are pleased to record that Dr. C. A. Tindley, of Calvary Methodist Episcopal Church, Philadelphia—a man who does things—has announced his intention to send in such a list as seldom comes from the North or South either. Mr. Smith, whose name appears below, is his agent.

Presiding Elder J. S. Thomas, of South Carolina, who stood one year at the head of all the brethren in the number of subscriptions sent in, says in a recent letter that he will begin anew his canvass for the Southwestern. Finally, brethren, all together for our Advocate.

SUBSCRIPTIONS RECEIVED MAY 13-18.

Central Alabama and Mobile—Mrs. Anna Irwin.

Central Missouri—By J. W. Jackson, J. W. Jarrett; W. R. Dyer; by W. A. Bohannon, Louis Bohannon; by B. P. Bateman, Julia Griggs, Roan Yose.

Florida—By T. W. Williams, Joseph Pinkney.

Delaware—By L. M. Smith, 7 annual subscribers; R. C. Wells.

Lexington—By J. C. Carsen, Lawrence Fields.

Lincoln—By F. J. Loper, Mrs. J. D. Henderson; W. O. Allen; by S. D. Brown, Perry Eves; S. E. Saunders; by C. A. Wallace, S. Thompson.

Little Rock—W. A. Smith.

Louisiana—H. L. Tolliver; Anna Williams; by J. A. Landry, Charlotte Smith; Maria Conn; by A. Luster, Jane Voltaire; Joseph White.

Mississippi—Daisy Foster; D. Ray; by D. L. Tubbs, Jno. Williams; by J. M. Thompson, Alfred Jones; Geo. H. May; Ed. Freeman.

North Carolina—By J. W. Simpson, Catherine McSwain, G. T. Waddell; by M. Mundy, H. McNair.

New York—By W. H. Brooks, 10 annual subscribers.

South Carolina—By J. S. Thomas, Allen Munger, Peter Jorvers.

Texas and West—By E. H. Holden, W. H. Boss; P. C. Reed; A. T. Jackson.

Washington—By J. W. Galloway, Jno. C. Walker; by Jno. R. Holland, Jonas Houghton.

Miscellaneous—Mrs. A. M. Griffin.

Honor Roll—W. H. Brooks, L. M. Smith, J. S. Thomas.

Died.

McDowell.—Mary McDowell, the oldest member of Wesley Chapel at Enterprise, Miss., died March 13, 1907, in full triumph of faith. She was 80 years old.

Crescent City Notes

Mrs. Dr. Annie Frazier, of Jackson, Miss., was the guest recently of Mrs. Annie Smith, the mother-in-law of the Rev. W. R. Butler.

At Pleasant Plains Church Brother A. J. Ready preached at 11 a. m. and at night the pastor, the Rev. Wm. Harrell, administered the sacrament to 57 communicants. Collection, \$16.

There will be a grand rally at the City Mission Sunday, May 26, beginning at 3 p. m. All pastors, members and friends are asked to attend and assist this worthy cause. A concert will be given by the members of the City Mission Sunday School on Saturday night, May 25, proceeds for benefit of Building Fund. Crowd the hall at the corner of Olive and Fern streets. Admission, 10 cents.

The young people of First Street Church gave a pleasant surprise party to Mrs. Ella Boyd of that church. They assembled at the home of Mr. and Mrs. T. M. J. Clark on Dryades street. From there they formed a procession to Mrs. Boyd's home on South Rampart street. Mrs. Boyd is looked upon by the young people of First Street as a mother and hence it was with the greatest pleasure that they thus showed their appreciation of her. Mr. Oscar Clark, Miss Viola Burke, Peter Segrow and many others were present. Master Eddie Boyd, who is a veritable musical prodigy, entertained the guests with various selections.

MALLALIEU.—Dr. W. A. C. Hughes, pastor Sharp Street Memorial, Baltimore, Md., preached a very helpful and inspiring sermon on Friday night. Sunday services good. Preaching at 11 a. m. and 7:30 p. m. by pastor. The Sunday School is in a flourishing condition and is preparing for Children's Day. Mrs. Susie Wilson and her company had their local rally at 3 p. m. The Revs. Wilson and G. C. Rounds were present and rendered excellent service. Mallalieu is preparing for church dedication on June 23. One accession. Collection, very good.

SIMPSON MEMORIAL.—Sunday, the 12th inst., at 11 a. m. sermon by Brother Smith. The rally meeting at 7:30 was very successful. Dr. A. E. P. Albert and the Rev. D. M. Seals preached interesting sermons. Collection, good. On last Sunday the Sunday School attendance was very large. The 11 o'clock service was good; sermon by Bro. Zeno. At 3 p. m. the baccalaureate sermon of New Orleans University was preached by the president, Dr. F. H. Knight. This service was largely attended; the city ministry was well represented; the choir rendered excellent music. At 7:30 services as usual. A very interesting sermon was preached by the Rev. Wm. Mayfield. Collection for the day, good.

W. H. M. SOCIETY. Annual Convention.

Program of the Annual Convention of the Woman's Home Missionary Society to be held at First Street Methodist Episcopal Church, May 28-29, 1907:

The W. H. M. Society, Mrs. T. A. Cooper; The Work of the Conference Society, Mrs. H. Payne; City Missions, Presiding Elder Clark; The Work of the District Society, Mrs. L. Shallowhorne; Address, Dr. R. E. Jones; The Young People's Work, Mrs. T. J. Johnson; Address, Dr. J. F. Marshall; The True Spirit of Missionary Work, Mrs. A. T. Berryhill; Christ the Great Missionary, Rev. J. O. Richards; St. Paul As a Missionary, Rev. J. A. Tircnit; Peck's Home, Mrs. F. H. Knight; The Work of the Deaconess, Miss R. B. Smith; Addresses by Mesdames Mary Phillips, V. Jones, S. E. Chinn, Margaret Johnson; Addresses by Presiding Elders B. M. Hubbard, J. W. Turner, H. Daniel, J. J. Obee; Sermon, Rev. C. W. Reeves; Music by va-

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NEW ORLEANS

rious choirs of the city. All pastors invited to participate.

WILLIAMS CHURCH.—This pastor and people have just closed a 15 days' revival with 24 accessions, 21 converts, one reclaimed—two by letter. The church is spiritually alive. One joined the church. Sunday School Candy Feast was a success. Nearly 100 present; 5 new scholars received. Timely address by Bro. Wm. Mathews, subject, "The Object of the Sunday School." The church is progressing. Three converts; two reclaimed; five added to the church. The first Sunday in May Brother Sylvester Jackson, a trustee of this church, in a short but timely speech, presented the church, in behalf of the trustees, a clock valued at \$7. Bro. P. Johnson spoke of the good work of Bro. Jackson, in building up the church; responses by Bros. L. Brazely and Wm. Mathews. At night, 104 communion.

The Young and True Friends Benevolent Association celebrated its twenty first anniversary on Sunday, April 28, at Haven Chapel Methodist Episcopal Church. This association is one of the strongest organizations of its kind in the city. Organized twenty-one years ago when its officers were mere boys, and to-day it is worth hundreds of dollars and has paid many claims. The pastor, Rev. John McKee, was master of ceremonies. Bro. Mitchell Curtis, the chaplain, made a strong address on the good of the association. Also Miss Celena Washington made a splendid address, subject "In Union There Is Strength." Collection, \$23.20. —J. D. Hagans.

ST. MATTHEW.—Sunday school and morning services well attended. The services Sunday night will not be forgotten soon. The selection rendered by the quartette composed of Misses Ora Wilson, Maude M. Donnell, Dr. Beaconsfield and Willard Landry, was a credit to themselves and exceptionally pleasing. After which the editor of the Southwestern Christian Advocate preached a short sermon. Sunday, May 26, the friends and well-wishers are cordially invited to the dedication and christening of the new bell.

BOYNTON CHURCH.—The Financial Contest on May 18th proved a success.

Every loyal member of the church, together with the following Sister churches and a host of friends, went out and assisted in making it the grandest occasion known in Gretna for a number of years. Pastor Lindsay and members take this method of thanking the following for their timely aid and assistance: New Hope Baptist, P. Peterson, pastor; First Baptist, J. H. Dennis, pastor; Mallalieu, W. Chinn, pastor. Contestants: Mrs. El Carter, \$29.18; Mrs. Rev. S. Field, \$13.65; Mrs. Ann Turner, \$7.52; total collection, \$50.35. Sunday, May 27, the Memorial service of Post No. 3, G. A. R., Mr. Walter Cooper, post commander, will be held at our church. Sermon by the pastor, the Rev. Jno. Lindsay.

United for Life

LOVE-SMITH.—At noon April 26, 1907, Mr. Kie Love and Miss Mattie Smith were united at the residence of the bride's parents. Rev. J. N. Wallace, the popular pastor, solemnized the marriage. It was a quiet wedding, only a few friends present. The bride and groom are some of the best and most prominent people of Muskogee, I. T.

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THE NEW WEST TEXAS TOWN. CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas for particulars.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, MAY 30, 1907

Vol. 41 No. 22

Because a Negro student by merit was the valedictorian of his class at the High School commencement of Oakdale, a suburb of Pittsburg, Pennsylvania, half of the members of the graduating class refused to attend the commencement exercises and to accept their diplomas. Not only did a part of the graduates refuse to attend the commencement exercises, but it is said that they threatened the life of the Negro valedictorian. The exercises took place in the First Presbyterian Church without any special demonstration other than that Prof. Johnson, principal of the school, announced that the absentees would not be granted their diplomas.

Auxiliaries of the Woman's Home Missionary Society are urged to remember that the recent meeting of the Board of Trustees especially request that in June meetings, collections be taken for the San Francisco Rehabilitation Fund, and that wherever our work is represented at camp meetings and summer assemblies, a collection be taken for this purpose. It will be remembered that our Chinese Home was entirely destroyed by the earthquake and fire, and that large repairs to both our Deaconess Home and Training School and the Japanese Home were made necessary by the earthquake. The money from these collections should go through the usual channels to our general treasury, and the auxiliaries will thus receive credit for their gifts.

General Kuroki and the Japanese Admiral have received marked attention as the representatives of Japan to the Jamestown Exposition. Throughout the country they have attracted notable attention, and have been the recipients of unbounded courtesies, during all of which they deported themselves as gentlemen of intelligence and of courtly manners. It is said that this country seeks to prove to Japan through its reception of these representatives that there is no special prejudice against the Japanese in this country, and that the San Francisco school affair was purely local. It is interesting to note the shift of sentiment as it relates to Japanese in this country, since the Japanese-Russian war. Even in our census Negroes, Chinese and the Japanese have been put down under one general class as "colored." It is fair to state that there has been marked prejudice against the Orientals, must of which, if not all, was dismissed and renounced by the successful war that Japan waged against Russia. Nothing is so conducive to the change of opinion of the average American as the physical demonstration of one's ability to force a demand. Not only have these Japanese proved themselves to be fighters, but it is said that seven hundred of the Japanese sailors, many of whom saw service in the splendid victories against the Russian fleet, came ashore. These men visited Columbia University, Grant's tomb and other points of attraction, and not only did they keep together, but there was not a single case of drunkenness, no trouble with the police or misbehavior of any sort, and at the designated hour every soldier returned aboard his vessel. Such gentlemanly conduct puts the American soldier to shame and in the shade. Japan is truly meritoriously winning its place among the most progressive nations of earth.

MRS. MCKINLEY IS CROWNED

Notwithstanding the nation had a few days of immediate warning and notwithstanding Mrs. McKinley has been in poor health for some years, the nation sustained a distinct shock when the news flashed through the country that on last Sunday Mrs. McKinley had breathed her last and had joined her illustrious husband in obedience to God's will. As the end approached it is recorded that Mrs. McKinley said, while she lingered, "Please God, if it be Thy will, why defer it? He is gone and life is so dark to me now." Death was peaceful and gradual. There was no struggle; there need not have been a struggle, for hers was a life full of good works. During the past dozen years her life has been a living epistle known and read throughout the nation and her patience and fortitude in suffering have been a holy example to the entire republic. If President McKinley gave to the nation and to the world an impeachable example of how a Christian should die, Mrs. McKinley gave to us a no less intense example of how a Christian should live, cheerfully and resignedly, in the midst of suffering, for she has been an invalid for practically twenty-five years, and hereby hangs a story pathetic and romantic. The heart of the great President and his chosen wife were sealed all the closer when in a sorrowing hour her health broke and from that day she became practically a helpless invalid. Nothing is more tenderly told and nothing is more romantic and perhaps no ministration on the part of the late martyred President had such a beneficent effect upon the public life and notably upon the American home life as his devotion to his wife. This was constantly referred to in newspaper correspondence of President McKinley's travels, when Mrs. McKinley was with him and during his visit to this city in May, 1901, during which visit the President captured many hearts, no point of his great career stood out with more prominence than his devotion to his wife. He was sincerely solicitous for her welfare and no engagement was so important, no reception was so interesting as for a moment to break his devotion from her whose heart was his. It is said that on a boat ride down the Mississippi river, when Mrs. McKinley was aboard reclining under the constant care of a physician, that the great President would retire every five minutes to inquire as to how she was resting. And this union of two hearts brought prominently before the American Republic because of the prominence of the parties, has had a very salutary effect upon our country. Mrs. McKinley crossed the bar of life at the age of sixty and her demise is universally mourned. It is commonly reputed that at the death of her great husband she would not be able to sustain the shock, but for more than six years she lingered. It is said that she knitted and gave away to immediate friends and to the needy and to the hazards for charitable purposes more than four thousand pairs of slippers knitted by her own hands. A pair of slippers in themselves might be insignificant, but not so insignificant as they came from the first lady of the land. It is a Christian heart prompted to do something to make others happy.

Mrs. McKinley was born in Canton, Ohio, June

8, 1847, and was married to Major McKinley in 1871. At the time of her marriage Mrs. McKinley was a member of the Presbyterian Church; the Major was superintendent of the Sunday School of the First Methodist Episcopal Church. Mrs. McKinley afterwards became a member of the Methodist Episcopal Church, and in this communion she died.

The funeral services were conducted by Dr. Buxton, pastor of the First Methodist Episcopal Church, Canton, Ohio, the President and the Vice-President of the United States, members of the Cabinet and representative men in the high walks of life, who were among the friends and admirers of the late martyred President, were present to pay the last tribute of respect. Her remains were interred at Canton, Ohio, by the side of her distinguished husband, which will be removed later with her husband's to the mausoleum that is to be erected in honor of President McKinley.

A STUDY OF A BROTHER'S NEED

In the Rayne Methodist Episcopal Church, South, this city, at the Epworth League exercises held on last Sabbath evening, there was a very practical and sane discussion of the race question. We most heartily commend the consideration of the relation of the races from a Christian standpoint, and if there is any platform upon which the differences of the races can be adjusted it is upon the principles announced by Him who is the Prince of Peace. The discussion provoked some very timely and encouraging remarks concerning the races in the South. The Rev. Henry Carley, pastor of Parker Memorial Church, urged that there is only one basis upon which to work and that is the principle of right. That nothing could be accomplished if the problem was to be approached from the standpoint of prejudice or passion. Mr. Carley further proceeded to point out the inconsistency of canonizing those who do foreign missionary work and spurning in derision those who may lend a helping hand to the needy at the door. He was right when he said "the field is at home." An address was also delivered by Prof. M. A. Aldrich, of Tulane University, this city, who pointed out the large mortality among the Negroes and claimed that there are two things upon which all should agree, namely, that "the Negro is here" and that "we are able to help him." The question, how much the Negro can be helped or how much he can be made better, Prof. Aldrich claimed is not pertinent, but that it is up to the white man to discharge his part in seeking to elevate the Negro at his door. Prof. Aldrich was right when he said that it is not a question of intelligence; it is a question of morals and the application of the principles of Jesus Christ will, no doubt, have a salutary effect. And whatever might be the conviction as to the sort of education the Negro should have, Prof. Aldrich urges that if there is belief in any sort of education then "we should help." The discussion was concluded by some timely remarks on the part of the pastor, the Rev. Dr. J. H. Rice, who very significantly remarked that one of the greatest blunders of the South was in holding reproach against

(Continued on Page Eight.)

Down With the Saloon

By President R. S. Lovinggood, A. M.

[A local option campaign is now on in Travis County, Texas, to drive out the saloons. The colored citizens, in mass meeting assembled, send to our people of that country this appeal which was written by President Lovinggood, adopted by the mass meeting, and signed by the executive committee.]

THE ENEMY OF THE HUMAN RACE.

The whisky traffic is without doubt the most destructive enemy of the human race. It incites the murderer, helps to fill the insane asylums, makes orphans of our children, feeds our penitentiaries, inspires the brothel, is the partner of the gambling den, is the cause of the downfall of many of our boys, allures many of our noblest girls to everlasting shame, crowds the recorder's court every Monday morning, sends thousands yearly to drunkards' graves, robs our people of their homes, of their character, deadens the conscience so that the preaching of the gospel is of less avail.

The character of the saloon is such that it is regarded as indecent for women and girls to visit it. No place should be tolerated among men where our mothers, sisters, daughters and wives can not go. The saloon is so bad that it must be closed on election day so that we may have a decent election. Business men are afraid to employ drinkers, the railroads are afraid of them, life insurance companies are afraid of them. The saloon is the worst enemy of education, the worst enemy of peace in the home, the worst enemy of the church, the worst enemy of God; it is the curse of curses. While we have a kind feeling for the saloon-keeper, we hate his business. We have no abuse for any one. We speak in love for our neighbors and their children. To be more specific, we appeal to you to work and vote against the saloon for the following reasons:

IT HAS NO LEGAL STANDING.

The saloon is *per se* an outlaw. It is inherently a nuisance. Unlike the grocery store or the dry goods store, the saloon has no legal standing in the community or business world. Society, the courts and the States must ultimately come to the position of Judges Artman and Christian of Indiana in their recent decisions. Says Judge Artman:

"When measured by the common law, the saloon business is unlawful, and therefore, without a legal existence. In the absence of a statute legalizing the business, common-law prohibition prevails." And further, "the State can not, for a license fee, give the saloon business a legal standing."

Judge Christian quotes a long list of opinions showing that the liquor business is inherently bad, and declares "From these cases, and from numerous other decisions, I am drawn to the inevitable conclusion that the business of selling intoxicating liquors at retail to be drunk on the premises where sold is dangerous to the public morals, the public safety, the public health, and that therefore, the place where such business is conducted is a nuisance and needs no proof as to its injurious effects upon the public." And he states in addition, that "there is no common-law right to engage in the business of selling intoxicating liquors at retail, and without a license law, prohibition would exist in Indiana. The saloon, which has been repeatedly held to be the prime source of all crime, has no right to exist at common law, and the license which grants it the privilege is not a restrictive measure, but it is the granting of a right which heretofore did not exist."

AGAINST THE BUSINESS INTEREST OF THE PEOPLE

The saloon is against the material and financial welfare of our people. It robs many of our people of their hard earnings. We are a poor people. We need our small salaries for the purchase of homes and to care for our families. The saloon helps no one in business except the policeman who makes the arrests, the lawyer who tries the cases, and the saloonist who sells the whisky. The manufacturers of St. Louis, Milwaukee, and other places get most of the money. The saloonist here gets a small per cent, while the drinkers get—poverty, hroils, sorrows, pains, death, and final damnation. The saloonist is not a producer like the farmer or merchant. The saloonist simply rakes in what our laborers produce, takes his percentage and sends the remainder to the whisky trust.

A majority of the counties of Texas now have local option. These counties where local option is now in force, it is claimed by competent business men, in losing their whisky business have increased their business in groceries, dry goods and real estate. Our business men certainly should know that it is the Christian people of the community who give them possibly nine-tenths of their trade.

AGAINST EDUCATION.

The saloon is against the cause of education. Many a child is growing up in ignorance because its father spends his earnings in the saloons. The money spent by our people in the saloons of Travis County would establish a college for us every year.

Austin is an educational center for our people. There are nearly 800 students in Tillotson College and Samuel Huston College. It is well, for education is the hope of the race. An ignorant race will always be a poor, worthless race. Austin, like the majority of College towns in the nation, should be free from the evil influences of the saloon. Where our girls and boys grow up and are educated, the atmosphere should be pure. Austin should be a city of pure homes and good churches. Vote for the safety of our students, boys and girls.

AGAINST GOOD MORALS.

The saloon is against good morals. It is the companion of all dark and evil deeds. The drunken orgies of many excursions, and sometime of that sacred Emancipation Celebration, when the saloonist can get in his work, ought to be sufficient to show the immoral tendency of the saloon. It elevates never. It degrades always.

SOURCE OF CRIME.

It is the direct and indirect source of most of the crimes committed by our race. It is the headquarters for our vagrants, idlers, and loafers whose loud and boisterous conduct so often causes every Negro to hang his head in shame. Drive out the saloon and you will elevate the standing of the race in the community. Drive out the saloon and you lessen the chances of a bloody, drunken mob like that which disgraced Atlanta and made the nation fear and

tremble. We beg the white people and the black people when they vote, to remember Atlanta. We now know that the saloon element, both white and black, caused that awful calamity, and the saloon had to be closed two weeks before the people could become quiet and considerate. The criminal Negro and the white mob of Atlanta were both alike hated in the saloon. The saloon fomented trouble between the races. Vote for peace and happiness.

AGAINST CHRISTIANITY AND THE CHURCH.

The saloon is against the cause of Christianity. We want no better proof than what the Bible says:

"Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." Habakkuk, 2:15. "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and make him drunken also, that thou mayest look on thy nakedness!" Proverb, 23:31. "Look not thou upon the wine when it is red, when it giveth his colour the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder." Proverb, 23:21. "For the drunkard and the glutton shall come to poverty." 1 Cor., 6:10. "Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." We beg the Christian people to vote as they pray and pray as they vote. Members of the church, can you pray that God will bless and prosper the saloon? If not how can you vote for it?

OBJECTIONS TO LOCAL OPTION NOT WELL FOUNDED.

But you say local option will not prohibit. The vote with us and give us local option, and we shall have *what we want*, and if it will not prohibit, you will have *what you want*.

You say our money will go to New Braunfels, and San Antonio. No, no. But it will carry the divorcees and drunkards away while their place will be filled by prosperous labor—producing money and women. You say this is politics. It is no more politics than the vote on the proposition of rebuilding the dam a few weeks ago, and no one claimed that it was politics.

A FINAL APPEAL.

For the sake of our children, for the sake of our homes, we beg you to vote with us. We call upon our old men, our young men, our women, our girls, our school children, our mothers and our wives who suffer most from the cause of the saloon, we call upon all to work, to pray, to fast, to plead with the voters, night and day, until we shall have gained the victory.

"THE SALOON MUST GO."

The Chinese Church

By Bishop J. W. Bashford, D. D., LL. D.

The term "evangelist" does not fully suggest the work done by the foreign missionaries specifically assigned to evangelistic work. "Presiding elder" would better express it; but even that term is not sufficiently broad. The so-called evangelist is missionary-in-charge of a large district and sometimes of two or three districts, which vary in population from 2,000,000 to 20,000,000. In each of these districts the native churches and circuits are manned by native preachers and Bible women, under the superintendence of native presiding elders and the evangelists. The missionaries' wives work with them, as do the missionaries of the Woman's Foreign Missionary Society—travelling over large districts, teaching, and organizing Christian activity among the Chinese women.

The evangelist is a genuine itinerant travelling continually by a native house boat, by chair, by cart or on foot, stopping often at native inns, and living altogether a pioneer life—a life of great privation but also of many joys.

In a peculiar way the evangelist has an opportunity to put his individuality into the church which is being built up. He decides where the work shall be located, and selects the sites where chapels shall be built. He examines and baptizes native converts, and decides as to their eligibility for church membership. He is the counsellor and adviser of the native pastors. He does much preaching and reaches many souls. But his great work consists in directing, building up the native church, and in the

shortest possible time making it self-supporting and self-propagating through the native pastor and native members.

One phase of the evangelist's work may be noted in the experience of a presiding elder at Nanchang, the home of the Governor of the Province of Kiangsi. Since the Taiping Rebellion of 1852-61 when Nanchang beat off the rebels and Nanking went down in defeat, the former city has been proud, exclusive, and exceedingly hostile to missionaries and to Western civilization. It was for a time impossible to obtain an entrance through her gates.

Finally a missionary of the Woman's Foreign Missionary Society took a native Chinese woman who had graduated in medicine in the United States to Nanchang, to treat the wives of the gentry. The missionary was able to do this because of her great learning and the respect which the Chinese had for her. After these missionaries had won over the women of position through their medical ministrations, a girls' school was built outside the city walls. Then they proposed the construction of a hospital inside the city. The Chinese women, to whom they had ministered, purchased land for it and have also agreed to erect the building. The Bishop thereupon raised enough money to build homes for the two workers, these homes having rooms on the first floor where discussions can be had with women seeking to learn about the Gospel. The time was then ripe for the presiding elder to come forward. Up to that time, he had merely planned and advised, keeping

himself in the background. A boys' school was placed near the girls' school. Two churches were erected in the city. An institutional church is now planned. It will stand on the street called "The Heart of the City" and will be the Nanchang "down-town mission." It will include first, a bookstore; second, a preaching hall opening on the street, where services will be conducted by two Chinese preachers every half hour from seven in the morning until late in the evening; third, a school for boys; and, fourth, a church where regular worship will be conducted apart from the traffic of this busy central street.

The Chinese pastor has an important part in the scheme of evangelization. The missionary can spend only a small part of his time at a particular station. The native pastor, however, lives at the station, preaches daily, sells or gives away portions of the Bible, receives visits from those who wish to inquire about the "Doctrine," and seeks to become acquainted with the people. His purpose is first to win their respect, and then to win them for Christ. In a word, the Chinese helper is a pastor, a shepherd of his flock, and an instrument in winning others to the Savior.

The station at which the Chinese pastor lives is the center of a circuit over which he travels just as the missionary travels over his district. When visiting the out-stations, he preaches, catechises and instructs inquirers, at the same time inspiring the little band of Christians and helping them to remain loyal to their faith. When difficulties or disagreements arise, he settles them. All business matters are brought to his attention. In cases which require discipline he learns all the circumstances and reports them to the missionary.

Some of the Chinese who are not acquainted with the foreigners' purpose, are very suspicious of the missionaries. But they understand one of their own people just as we understand one another. The Chinese pastor, therefore, is able to remove misunderstandings, to explain the purpose of the Christian propaganda, and the motives which impel the missionary in his work.

In the absence of the missionary, the native pastor has oversight of the day school. Sometimes, indeed, one man serves both as pastor and school teacher, and, in any case, he has charge of the religious instruction. Owing to the large population in a single district, it is obvious that unless the evangelistic missionary is furnished with helpers, the evangelization of China is impossible. If five times

as much money, and five times as many missionaries were available, even then each missionary and his wife would have charge of a city or district with a population of 50,000. Our mission force thus multiplied would still be plainly inadequate. It is apparent that the only human agency suitable to aid the missionary in his work is the Chinese pastor. To appreciate this fact is to appreciate the place of power which the native preachers have, and the imperative need for a large army of them.

Great crowds greet both the foreign evangelist and the native preachers when they arrive at the inns, and by the wayside hundreds and sometimes thousands besiege them for the "Doctrine." To all these they preach the Word of Life. It is customary for them to carry on these evangelistic tours portions of the Bible and such other tracts as are suitable for general circulation. Therefore by word of mouth and by the printed page they sow widely the truths of the Kingdom of God.

Jesus Christ is transforming men in China as effectually as He ever did in America. Highway robbers have become preachers; men weakened by the use of opium have been made strong; those guilty of every conceivable sin have been gloriously saved; homes have been transformed; woman has not only been saved from a life of slavery to one of liberty, but the estimation in which she was held has been notably raised. Every phase of social and business life has been changed by Him who makes all things new, so that it is possible to-day to pick out the Christian Chinese by the expression of their faces.

At the present time there are wonderful opportunities for evangelistic work in China because of the awakening of the empire. The influx of Western education is weakening the people's faith in their heathen superstitions and idols. In some places, the idols are already being thrown out of the temples. There is openness for the Gospel, combined with eagerness to hear and willingness to accept this, the Christian religion. Now is the time to give Christianity to the Chinese, while they are changing and before they adopt a materialistic, atheistic type of Western civilization.

Native chapels and churches can be built by means of gifts ranging from \$100 to \$1,000, the balance of the cost being raised by the native members. Such a chapel or church may bear the name designated by the donor. Native ministers can be supported in the different parts of China at from \$30 to \$120 a year—\$2.50 to \$10 a month.

Good business men are liberal with administrative expenses, knowing it is the way to make everything else worth while.

EDWIN M. RANDALL,
General Secretary of the Epworth League.

Veteran Ministers' Relief Association

This Association for several years conducted throughout the denomination an active campaign in the interests of Veteran Ministers. The Corresponding Secretary through the church press and by addresses before Conferences and in Churches urged the adoption of the Annuity Plan of support for Veteran Ministers; the establishment or enlargement of Conference Endowment Funds and increased annual collections in the Churches for this cause, visiting over one hundred Conferences and fifteen hundred Churches. The Annual Conference was recognized as the legal and proper agency for the control and distribution of all moneys.

The General Conference in 1896 adopted the Annuity Plan and established it as the basis of the allowance for the support of the Veterans.

This Association will resume its work and urge upon the Church the duty of making the Veteran Minister a Pastor Emeritus. The following brief statement of principles will indicate the privileges and rights of a Pastor Emeritus as advocated:

1. Utilize his ability, experience and wisdom so far as his strength will allow; no longer exclude him from a place in the Annual Conference exercises or the work of the local Church.
2. Make his allowance for support a ministerial claim to be paid pro rata with the allowances of Bishop, Presiding Elder and Pastor.
3. Establish as the basis of allowance the Annuity of the Discipline, \$10 a year for each year of effective service with an additional provision for necessity if the Annuity is insufficient.
4. Apportion the amount necessary to provide this allowance among the charges and urge each Pastor to secure his apportionment in the same ratio as he receives his own salary.
5. Distribute all funds for the Veterans among them pro rata according to the Annuity principle except the income from Endowment Funds; let these be distributed at the discretion of the Conference for annuity or necessity.
6. Discontinue suggestions as to relinquishment of claims; inquiries as to needs, receipts, savings or investments. Make no condition for support not exacted in the case of Bishop, Presiding Elder or Pastor.

Veteran Ministers are solicited to make such suggestions as will aid in developing a Plan for equitable and righteous care of the Veterans in harmony with the Golden Rule.

Effective Ministers are urged to form a League in each Conference to create a sentiment and secure Conference action so that every Minister may receive his Annuity as a right when old, or retired. Address Jay Benson Hamilton, 3 and 5 Harrison St., New York, enclosing stamp for reply.

We Vote No

BY THE REV. E. J. COX.

The election of a Negro Bishop is a question in which the Negro part of our constituency is vitally interested. It is our earnest desire that such might be the case. We believe it will enhance the work of the church in the salvation of the world.

The Methodist Episcopal Church occupies a unique position in the advancement of American civilization. It is the genius of the Methodist Church to develop the highest type of manhood and then give him full scope for the play of his powers. We believe a Bishop of African descent, full-fledged, would add stimulus to our work. Likewise, we do not believe that anything less would be for the best.

Our membership for the past few years has undergone a winnowing process. It has resulted in reducing our numbers to the most intelligent class of colored citizens in the country. The distinctively Negro churches have fought us on the ground of not having a Negro Bishop until all the weaker and less intelligent of our people have gravitated to these racial churches. Nevertheless, this minority that clings to the old church is doing the race more good than all others combined. It is the oasis in the desert, the leaven that will ultimately leaven the whole lump. We do not believe that this aristocracy of the Negro race, this citizenship that has

(Continued on page 4.)

Members of the Epworth League

Would like to know the explanation we recently gave a presiding elder. He asked, "Why should the League be asked to pay dues for its supervision, the church is not asked for so much per member."

Every efficient organization is under well arranged supervision. This is true of the church and of every department of the church. In each instance the administration is carried out by executive officers under the oversight of governing bodies. In the church the executive officers are the bishops and the presiding elders, and the governing body is the General Conference. The executive officers of the Missionary and other benevolent societies are the Corresponding Secretaries and their helpers and the governing bodies are the general committees and the local boards of managers. For the Epworth League the executive officers are the General Secretary and his assistants, and the governing body is the Board of Control.

In every case this supervision costs money and the church and every department of it pays the cost of its own administration with the sole exception of the Epworth League, an exception that ought not to continue. The church pays its bishops and presiding elders and the expenses of the General Conference. The Missionary and other benevolent societies pay their secretaries, office and field workers, and the expenses of their general committees and boards of managers. Is there any reason why the League should not pay its own Secretary and his helpers, and the expenses of its Board of Control?

There is little essential difference in the manner in which the money is raised. For the support of the bishops and for the support of its presiding elder, and, once in four years, for the expenses of the General Conference, each local church is apportioned certain amounts. But each amount is apportioned chiefly in proportion to the membership. If instead of raising the three claims separately they were united in one sum, and the local church was notified

that its share was so much a member, it would amount to about the same thing; just as it would be only a difference in form if, instead of asking a chapter of forty members for five cents a member for the Central Office we notified it that it had been apportioned two dollars, or asked it for several amounts all aggregating two dollars, but one of them representing the expenses of the Board of Control and the rest providing for other principal items.

In the case of the Benevolent Societies, the cost of administration is taken out of the collections, but the people who patronize their work pay for its administration. Every Epworthian who contributes, for instance, to missions, should know that a part of each dollar goes to pay the cost of getting it, sending the rest of the dollar to the mission field and of supervising the work it supports. A very substantial part of what the League raises for missions is appropriated for administrative purposes in promoting mission study and in otherwise stimulating missionary interest and loyalty among our young people. But we pay this cost of administration as truly as though it were asked for separately.

Administrative funds have never been popular. Many people object to paying the presiding elder, and some do not wish to aid in the support of the bishops, and our General Conference protected these funds by associating them with the salary of the pastor. The expenses of the General Conference have always been difficult to secure. If our Missionary Societies asked for their administrative expenses as a separate contribution, many people would quibble about the cost of the administration no matter how economically managed, and many would like to think their whole gift used for actual work on the field. Of course these people would be very foolish, for if others were like them the entire missionary enterprise would be killed by the failure to give it efficient supervision. So there are those who would permit the church to die, or the League to die in like manner, for not all people are wise, even among ourselves.

THE CHRISTIAN LIFE

Two Paths

BY A. E. CALDWELL.

One way seemed wondrous fair—
Tho way I wished to go;
But when I was debarred,
I felt my heart despair.

The harder path I took,
After my vain complaint,
And traveled on and on—
Nor me my Lord forsook!

At length I reached the height;
Lo! peace I felt within,
And rest was mine at last—
There all around was light!

A voice then to me saith:
"Look to the left!" And I
Beheld that other path—
Its end was pain and death!
Greencastle, Ind.

The Happiness of Renunciation

All the sweeter is the gladness of surrender because it is often won through pain. Ah, the cost of surrender! What a struggle it often is! These poor, warped hearts of ours do not know which way bliss lies. And they are averse to their truest interests. They fight against their own weal. Sometimes vehemently they cry: "We will not have this man to reign over us." To give up all for Christ and to Christ is a stupendous undertaking; so stupendous that it can only be accomplished in the power of the Highest. "It is the gift of God." But when the conflict is over, when the great renunciation is made, then what happiness suffuses the soul! All the bells of our being chime in delightful euphony. Victory makes us forget the agony of battle. What is severely won is dearly prized. Life's truest joys full often spring from bitter roots. Sweetest music not seldom follows tuning and tension. The cost of surrender to Christ makes the gladness ampler which ensues. "After long agony, rapture and bliss."—*Rev. Dinsdale T. Young.*

Soaring and Paying Cash

"What a fine lot of potatoes!" exclaimed a city visitor to her farmer host, as the two stood together looking out over an expanse of luxuriant green plants.

"Fine!" answered the farmer with more earnestness than polish of speech. "The hull lot ain't wuth a tin penny. They've all run to tops and no taters. Things have to have some bottom to 'em to look nice accordin' to my way o' thinkin'."

Without recognizing himself as a philosopher the farmer voiced the feeling of the vast majority of us when he declared that "things must have some bottom to look nice."

And yet we all love "tops," luxuriant, healthy-looking tops. We all enjoy, yes, need, soarers, and need to be soarers ourselves. We love and are inspired by the mounting bird, the boughs that blow upward to meet the bending sky, the mountain peaks that draw the heart as well as the eyes from the lower earth. We must, to be our best and so to do our best, live in the upper chamber of our being, where the Christ in each of us breaks the bread of promise and pours the wine of renewal.

Sensible, honest, satisfactory soaring is made legitimate and possible only by sensible, honest, satisfactory serving, which is life's cash paying. Living is the primal, fundamental thing; talking, the accidental or incidental. We have great art, great literature, great plays, because men and women have lived greatly, not because they have talked fluently.—*Lida A. Churchill in the May Delinctor.*

In the midst of our cares and anxieties we shall be as children gathering round the fire on a dreary night. Knowing our Maker's world our home, we shall fear no evil; for where home is, there the heart is satisfied and untroubled.—*Henry W. Crosskey.*

Voice or Echo?

Every genuine religious experience is a real word of God, a divine message, and it will prove its origin by its fruits. This is what gives such power to a few broken sentences, that lack all literary merit, and possess all possible faults of elocution save that of unreality, but that come direct from an honest heart, a real soul-message. These are the testimonies that make class-meeting a power, where it is a power, and that have been used so marvellously in the conversion of men. They are real voices. But sometimes the testimony is but an echo. Away in the past the man had an experience and a voice, but somehow the experience has gone; it may be he does not realize it, and perhaps others also are unaware of it, they only know there is something lacking. The testimony to-day perhaps is identical with the testimony of long ago, but the experience is not; and the testimony has thus ceased to be a true voice of God, and has become only a fleeting echo. The element of reality, if absent, is always missed. Men need not worry much over their testimony, but they had better be sure of their experience. Yesterday's fire warms no man; yesterday's integrity is not enough for to-day. Yesterday's Pentecost is but ancient history. We have a real Christ for to-day; we must be real Christians of to-day. We believe there is a genuine Pentecost for to-day; let us make it real in our lives.—*Christian Guardian.*

Good to Wear

There is a good deal of shoddy in the world, and it looks almost as good as the genuine article; but there is one unfailing test, that of wear. Shoddy, whether in clothes or religion, has the faculty of wearing out quickly. We want a type of religion that is good to wear. If the shoddy Christian could only be put on a shelf, where he could be seen and admired, but would not be exposed to the friction and rough usage of common life, he would wear for a long while; but when you put him amongst business men, or even in the home, his religion is in tatters in less than a month. This is a characteristic of any sham in religion.

Genuine Christianity wears well. In fact, it is proof against the wear and tear of human life; it was meant for roughest usage; and develops an undreamed-of strength in trying and desperate situations. The Christian who complains that he cannot be honest because of his business connections, really confesses that his honesty is simply veneer. The true Christian is honest clear through. Christian virtues are bred in the bone, and grow stronger with years. They thrive on opposition, and can neither be washed out nor burned out.

These virtues can neither be bought nor borrowed. They are God's gift to honest-hearted men who earnestly seek His face. "Getting religion," after all, had something back of its objectionable phrasing. It meant honesty and truth, sobriety and self-control, love and good works; men need these things to-day as much as ever, and there is no other source of supply than what our fathers knew. The fountain-head of grace abides eternally the same, and we may have the same grace and equal grace with Paul or any saint of old.—*Christian Guardian.*

My Neighbor

Who is my neighbor? He
Whose mansion smiles across the way,
Whose finger tips I touch as we
Meet at the corner on a busy day?

But there is one I seldom meet,
Although he also lives across the way.
Hard toll and care his lot complete,
And call him forth at break of day.

He needs a kindly word, a helping hand;
The other needs me not. We pass each day
And smile on each a bland,
Unmeaning smile. Which is my neighbor, say?
—*The Epworth Era.*

A man's ideal is his guide as well as his goal.—*Rev. Percy C. Ainsworth.*

Resignation

If Thou hadst given me a cross
Of mine own design,
That I might wear with airy grace
And call it mine;
If Thou hadst given me power to choose
The hill to climb,
"Thy will be done," with careless air
I might have said sometime.

If Thou hadst left me free to choose
The path wherein to walk,
With dear companions to beguile the time
With song and talk,
With stately trees and beauteous flowers
Brightening the way,
"Thy will be done," I might have thought,
Indifferently to say.

But since Thou gavest me instead
A cross of thine own choosing,
Alone to walk the dreary way,
My loved ones losing;
No buds of promise blooming here for me,
No help but from above;
"Thy will be done," I have learned to say
With reverent love.

—*Grace Scofield Holmer*

When Satan Rejoices

"Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." The Jews have a legend that when the first vineyard was planted, Satan rejoiced, and said to Noah that it was a fortunate day for him. He is still rejoicing over the first vision of a young man gets of wine red in the cup. He is still saying to him that a fortune awaits him at the bottom of the cup; but the fortune is himself, and whoever is deceived by him is most unfortunate and miserable.

A Message for a Work-wearied Age

It is the business of religious teachers to show forth the gladness of surrender. They must, by the power of the Spirit, transform aversion into enthusiasm. They must convince their hearers that joy lies that way. Were men so persuaded, what flocking to Christ there would be! In these strenuous days, when hearts are so often brought down by labor, we need to indoctrinate the gladness of surrender. Men will gladly take the gift of joy. Happiness is craved eagerly in our work-wearied age. Evangelism will conquer gloriously if it fights with this weapon.

And we can all be evangelists by illustrating the mystic secret of joy? Then let our characters proclaim it. Christ's people should eagerly possess the heritage of happiness. "Rejoice in the Lord always, and again I will say, Rejoice." Then our joy will be a daily homily and exposition and appeal to those around us. Nor will we fail to be winners of souls, as the wise ever are.—*Rev. Dinsdale T. Young.*

We Vote No

Continued from page 3.)

been taught by coming in contact with earth's choicest characters to aspire for the best, desires to be humiliated by being given a man as Bishop who, because of limitations thrown around him, is nothing but a figure head.

Our Bishops are great and good men. All that we claim for our membership in the way of quality is the result of their presence among us. We would much rather continue as we are than accept of a Bishop of our own race under the proposed amendment. We shall certainly lose comparatively speaking in quantity, yet gain in quality. We vote, No. Chattanooga, Tenn.

Methodists are quite willing to be judged by the fact that the truth which they teach is bearing fruit all round the globe.—*Rev. John Telford, B. A.*

An Educational Mass Meeting

An enthusiastic and largely attended Education Mass Meeting was held in First Street Methodist Episcopal Church, this city, Wednesday evening, May 22, under the auspices of the Teachers' Alliance and Mothers' Club. The meeting was opened with a song, led by the choir, followed by prayer offered by the Rev. Valcour Chapman. Mrs. Florence A. Chester, who took the initiative and directed the organization of the Mothers' Club, presided in the preliminary part of the meeting and a Federation of the Mothers' Clubs was effected with the following officers, who were unanimously elected: President, Mrs. M. R. Robinson; first vice-president, Mrs. R. Keller; second vice-president, Mrs. Laura Middleton; financial secretary, Mrs. M. Bassenger; recording secretary, Mrs. M. Alexander; treasurer, Mrs. L. DeBose. Advisory Committee: Fourth Ward, John B. Hall; Fifth Ward, Seth Ward; Sixth Ward, William J. Rodolph; Seventh Ward, E. H. Phillips; Eighth Ward, I. Nicholas; Eleventh Ward, Thomas L. Carr; Sixteenth Ward, D. Mead. Committee at Large: Hon. J. M. Pierce, L. T. Burbridge, M. D., Mr. T. J. Edwards.

Forcing home the importance of this work, Mrs. Chester called the attention of the Mothers' Club to the fact that the success of the movement depended upon the hearty co-operation of all. Mrs. Chester also pointed out clearly that effective work in school room cannot be had without the parent and teacher working together.

At the close of her address Mrs. Chester announced that the program of the evening would be in charge of the Rev. C. W. Reeves, pastor of the church, who would serve as master of ceremonies.

The first speaker of the evening was Attorney Frank B. Smith, who delivered an eloquent address of welcome on behalf of the local church, of which the attorney is a member. He emphasized persistently that our men should pay their poll taxes, and whether they were voters or not the poll tax should be paid, and in this Attorney Smith is certainly right. No man has a right to any consideration who will wilfully and persistently neglect the payment of \$1.00 per year, the sum levied as poll tax. No man is too poor to contribute this amount to the city's good and inasmuch as almost all of this amount goes directly to educational purposes our men should be eager to pay their assessment. Among other things Attorney Smith said:

"The public school question in the City of New Orleans is an exceedingly important one. New Orleans sets the pace for the entire state of Louisiana in almost everything. Its school system, therefore, should be one of the best to be found anywhere. There is yet much to be done to make it so.

"The Mothers' Movement in the City of New Orleans is worthy of commendation. There is much they can do and must do in order that there may be an awakening along the lines of public education.

"The one thing that they should assist mightily in doing is to impress upon the men, young and old, the absolute necessity of paying their poll tax so as to help and in the meantime, demonstrate their willingness to assist in the support and in the encouragement of public education among the colored people of New Orleans. Whether they are voters or not, this should be done for love of race advancement.

"The Federation of Mothers' Clubs should organize a Poll Tax Bureau and by the power of their influence persuade the men to pay their poll tax. Every grade in the schools should be crowded. The committees recently appointed for the various wards should make a house to house canvass and thus help to see that every boy and girl attends school."

The next speaker was Mrs. S. F. Williams, principal of the Thomy Lafon School, who among other things said:

"There are four sides to this all important question of education. The attitude of the parent, that of the child, the one of the teacher and last but by no means least, the attitude of the Board.

"As a parent, it is your duty to surround your child with all the best conditions, physical, moral and mental, that lie in your power to give him; and when you provide food and clothing and schooling, you are simply doing your duty, but not your whole

duty, unless you see that he attends that school regularly, punctually and obediently.

"The question as regards the pupil is obedience, implicit obedience! Nothing more, nothing less!

"Obedience should be the watchword of every household, so as to counteract that spirit of lawlessness in the younger growth of our community.

"There is such a faint line of separation between freedom and license that parents need all the help that teachers can give them, and teachers need the co-operation of the parents to accentuate that line, in the moral development of the child.

"The question with the teacher is to watch, and I might add, to pray for guidance in fostering the sense of duty in the pupil regarding sincerity and veracity. Teachers must be careful, very careful, to applaud only that which is true and worthy in the pupil's conduct and studies, which cannot always be marked excellent upon the monthly reports, however dear that child may be to its mother's heart.

"Now the question with the Board. The elimination of those grades which has offended you more than anything else. Be modest. Ask for the restoration of one grade at a time. Prove to the Board that you are ready for the sixth by overflowing the fifth in every school, so much so that Southern University could not accommodate them. The Board is composed of conscientious gentlemen who could not, and would not close the doors of the schools to their own sixth grade pupils clamoring for admittance.

"Try it. And when you have seen that every man within the circle of your influence has paid his poll tax, then you could and should demand of the Board to establish a Normal Training class for your teachers. They have the means and the power, and if you earnestly express the desire, I see no reason why the request should not be granted."

The latter part of Mrs. Williams' address should have the thoughtful consideration of all our citizens. Mrs. Williams states that the School Board is ready to restore the Sixth Grade, provided that there are children sufficient at the several schools to make up such a grade. That the sixth and seventh grades were not as full as they might have been in some of the schools where they were operated is to be regretted; but now that we have a chance for the restoration of at least one of these grades we should seize the opportunity and urge upon our people the necessity of sending their children to the city schools and apply for the advantages of the sixth and seventh grades. Our people are too poor to pay car fare to and from the outlying schools and, no doubt, if we crowd the sixth grade the other grades will follow. Another significant remark is, that if our men would pay their poll tax, and they should do so, then probably there would be established a Normal Training Class. We hope this will be done.

After a vocal solo, rendered in most pleasing and acceptable voice, by Mr. Peter Segrow, with Mrs. Ophelia Gould at the piano, Mrs. Sarah Gates, A. M., spoke of "The Advantages of the Mothers' Club." Among other things, Mrs. Gates said:

"The Mothers' Clubs have for their purpose the acquiring of self-culture on the part of their members, as well as the getting in closer touch with school authorities concerning the development of our youth along lines which tend toward making good citizens of them.

"When one considers how long the public school system has been in vogue in this country, it is greatly to be wondered at, that through it so much has been accomplished by way of having prepared such a vast number of men and women, who have successfully coped with the sterner duties of life, without the co-operation of the mothers in organized form. * * * * *

"Through what better, or more potent channels might they give out these ideas than those of Mothers' Clubs? That such a large percentage of capable young men and women have failed to render reasonable and acceptable service to themselves and to their fellow creatures, is due in large measure to the lack of influence which the organization of mothers should have radiated upon them. In my humble judgment, the Mothers' Clubs are the links, heretofore missed, which shall indissolubly bind

home and school together, and which earnest efforts have so long been made to discover.

"It goes without the saying that no one understands a child better than a true mother. Be teachers ever so well versed in pedagogy or psychology, and be they ever so earnest and honest in their aims to assist their pupils in pursuing high ideals, the co-operation of mothers with them is indispensable.

"Aside from helping our own and our neighbors' children to become strong, steady, self-reliant men and women, we can, through Mothers' Clubs, collect and scatter information concerning those of our sex who are worthy of mention or emulation.

"What seems to me a practicable method by which we may accomplish our desire, is to prove our own emancipators through our Mothers' Clubs. How, do you ask? If as intelligent mothers, we each and severally agree upon a course of training our children, and promulgate these plans through our clubs, the ultimatum must be that we will vote through our sons and daughters. It is indeed a positive sign of general revolution that the recognition of woman's influence for good beyond the confines of her immediate home is being graciously accorded.

"The necessity for organizing Mothers' Clubs is being presented to the masses through the mediums of the pulpit and press so forcefully that they are being organized in all sections of the country, and that they have come to stay seems no joke. There is no getting around the fact that every woman teacher is practically a mother, so, let us ally ourselves with the Mothers' Clubs of our various schools, not simply because the Superintendents expect it, and the principals wish it, but because, in the endeavor to know ourselves better we are surely solving our problem to the uplifting of humanity and to the glory of God."

Chairman Reeves called upon the Rev. H. H. Dunn, pastor of Central Congregational Church, the Rev. A. W. Lawless, Jr., and the editor of the SOUTHWESTERN, who in turn made brief remarks appropriate to the occasion. The meeting concluded with some practical remarks by the chairman and a delightful vocal selection by Miss Stella A. E. Brazley, and Miss Leontine M. Vignes.

The meeting was largely attended, all seats being taken and many remained standing. There is no doubt but that this sort of meeting will be productive of great good and stimulus to education among our people in this city. The ladies are to be congratulated upon the success of the occasion.

Washington Conference Letter

As predicted, there were many changes in the conferences, sixty in all, and mostly among the smaller charges. The Rev. J. W. Waters, presiding elder of the Staunton District, after four years of faithful service, and Dr. D. W. Hayes, presiding elder of the Alexandria District, after five years of faithful service, again enter the pastorate at Charleston, W. Va., and Ames Memorial, Baltimore, Md., respectively. Rev. R. H. Robinson, one of the three remaining organizers of the conference in '64, superannuated. Rev. N. M. Carroll, another one of the three surviving organizers, remains strong and active, and returns to Annapolis for the fourth year, and this year opens up with a greater promise than any previous one, having already had a large revival as a starter for the year. Rev. P. G. Walker, another one of the three remaining organizers of the conference, looks well and lives happily in his pleasant home at Westminster, Md. Rev. Mrs. W. T. Harris, at Hagerstown, still is in ill health. Rev. W. H. Jones, of Buckeystown, Md., is in the hospital, where he improves very slowly. The wife of Rev. Wm. E. Jefferson, pastor of our church at Bridgewater, Va., has been very sick ever since conference. Rev. G. W. W. Jenkins writes very encouraging from Clarksburg, W. Va. Rev. John W. Dockett, of St. Mary's Charge, was loyally received by his people and sends a large order for minutes, and a new church is nearly completed. Asbury, Washington, still leads the conference in selling minutes. Leigh St., Richmond, (W. H. Dean, pastor), expects to pay the last of that old 25 year, \$4,500 mortgage during June.

S. H. NORWOOD.

A holy rule for the treatment of our neighbor's faults is this: Speak often of them to God, and forget them before men.—*Massillon*.

In actual life, as a general rule, it is the common, not the uncommon, person who does noble things.—*Lafcadio Hearn*.

Commencement Reports

Clafin University

Clafin University, as many of the readers of the SOUTHWESTERN may know, is one of our Freedmen's Aid schools, and is located at Orangeburg, S. C. This school has just closed one of the most successful years in all its history. And this is saying a great deal, yet it is a fact. Those whose privilege it was to attend the recent commencement will attest the truthfulness of the statement.

The commencement orators were a wise selection, and fully measured up to the demands of the occasion. The Rev. C. K. Brown, of Aiken, S. C., delivered the address before the college Y. M. C. A. The baccalaureate sermon was preached by Rev. J. D. Phelps, D. D., financial secretary of the Syracuse University, New York, and the annual sermon by Rev. B. F. Witherspoon, of Greenville, S. C. The Rev. Wm. F. Anderson, D. D., corresponding secretary of the Board of Education of New York, delivered the annual address.

But one of the most interesting exercises of the commencement was the laying of the cornerstone of the new Tingley Memorial Hall. The Rev. J. A. Brown was master of ceremonies. The Rev. E. B. Burroughs, D. D., of Charleston, and the Rev. C. R. Brown, D. D., of Florence, were the orators on this occasion. Dr. J. E. Wilson, of Florence, read congratulatory letters from the Rev. J. M. Buckley, D. D., editor of *The Christian Advocate* of New York, and Mr. Samuel H. Tingley, of Providence, R. I.

This new building will be a large brick structure, with stone trimmings. It will contain several recitation rooms and an assembly hall, where the college Y. M. C. A. will hold its religious exercises. It has a large and spacious basement. This building will cost \$40,000, and is the gift of Mr. Samuel H. Tingley, in memory of his wife.

A SKETCH OF MRS. TINGLEY.

Miss Adella Malvina Hubbard was born in Enfield, Conn., December 8th, 1858. She was the daughter of George J. and Mrs. Amanda M. Hubbard. Her early years were spent in Enfield. Later she pursued her studies in Springfield, Mass., and in Windsor, Conn. October 29th, 1885, she was married to Mr. Samuel Herbert Tingley, of Providence, R. I., and that city then became her home.

There, in addition to most faithfully performing her household duties, she engaged with much earnestness in various kinds of philanthropic work, and was for eight years the treasurer of the Providence Shelter for Colored Children. Some ten years after her marriage her health became impaired, and with her husband, she spent several winters in the South, seeking and finding benefit here. In April 1897 they visited Orangeburg, where they were very hospitably entertained by Doctor and Mrs. L. M. Duntun. Mrs. Tingley had for years been a warm friend of the Negro race, and through the knowledge gained here, she became much interested in the work of Clafin University, and contributed generously at different times towards promoting it. She passed from her earthly to her heavenly home July 12th, 1905. "Blessed are the dead who die in the Lord: Even so, saith the Spirit, for they rest from their labors, and their works do follow them." This magnificent new building is being erected by Mr. Tingley as a tribute of grateful affection to her memory.

Clafin closed on Wednesday, May 1st, and will open for its fall term on Wednesday, October 2nd, 1907. An additional course of study will be made to the college curriculum another year. It is a course that is very necessary just at this time. In fact, it is a happy conception. The new course is to be a Business Course, and a full and competent corps of instructors will be employed. The course will include penmanship, letter writing, business English, typewriting, stenography, business spelling, double and single entry bookkeeping, business arithmetic—rapid calculations, commercial law, banking and insurance, preparation for civil service examinations, etc. This course is open to any one without examinations. Parts of this course may be completed in six months.

Therefore, Clafin is the place, and now is the

time for our bright boys and girls to prepare themselves for a business career. The demand for young men and young women possessing the qualifications that a course such as this will give, is great.

I. E. LOWERY.

Charleston, S. C.

Meridian Academy

The closing exercises of Meridian Academy took place May 12-15. On Sunday at eleven o'clock a. m. the Rev. R. E. Gillum, D. D., of St. Louis, preached the commencement sermon. The Rev. S. A. Rivers, of the Baptist church, read the scripture lesson; the Rev. N. W. Wallace of the same church lead in prayer; the Rev. S. M. Jones of the Congregational church led in singing, and Dr. Gillum preached. He took for a text, Jeremiah 5:1—"Run you to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if you can find a man." He discussed God's ideal of a man as indicated by the text in a way that will be remembered long by every person in the congregation. He said that God wants men and women of intelligence and character to do the work of the world.

At 3 p. m., after the singing of choice hymns by the choir and congregation, Professor Shaw called on Dr. W. W. Lucas to lead in prayer, and introduced the Rev. Jesse E. Holmes, of Bay St. Louis, who preached from John 3:3—"Except a man be born again, he cannot see the kingdom of God." He said that a man must be born into honesty, love, peace, truth, righteousness. He declared that a man must be a worthy citizen of the kingdom here in order to be admitted into citizenship in the kingdom to come. His words will not soon be forgotten.

At 7:45 p. m. the annual sermon was preached by the Rev. J. C. Houston, of Crystal Springs. His text was Matt. 25:18—"But he that had received one went and digged in the earth, and hid his Lord's money." A great lesson was brought out of the mistakes made by the man who hid his talent, and by those of us who are hiding our talents. "Every man," said the preacher, "owes his community the very best life that he can live." Those who attended the three services during the day are out-spoken in their appreciation of the things that they heard.

On Monday the public examinations were conducted in the various rooms to the entire satisfaction of all present. The fancy sewing exhibit was pronounced the very best ever seen in this section of the country. Mothers would do well to send their daughters to Meridian Academy, where the essentials of home-building are emphasized. At ten o'clock a. m. the students' literary society entertained the visitors in the Academy Chapel with a programme that would do credit to a literary society in any college in the land. At 7:45 p. m. a crowded house witnessed the primary contest, which was a high-class entertainment, and was appreciated by all who could get in the chapel. A great many were turned away for lack of room.

On Tuesday morning the mothers' and fathers' meeting occurred. The meeting opened with a song, scripture reading by Rev. N. Toole, and prayer by Dr. J. M. Shumbert. At this point Professor Shaw, after briefly telling of the year's work and of the crowded condition of the dining hall and of the school in general, laid before the brethren of the conference the great need of a laundry and enlarged facilities for cooking. He proposed the subject for general discussion—how to get money for the needed improvements. The following persons spoke: Revs. J. B. Brooks, H. R. S. Erby, N. Toole, W. H. Smith, P. W. Ivy, N. W. Ross, D. L. Morgan, R. N. Jones, A. J. McNair, G. W. Smith, W. McMorris, S. H. Cannon, P. H. Davis, J. C. Hibbler, J. M. Shumbert, H. E. Morgan and Father Blue. Dr. Gillum also made remarks. The presiding elders made themselves responsible for the money necessary for the improvements and enlargements, and pledged themselves to raise the same by August 30. The marvelous success of the past year's work, with the plea for more rooms, animated the whole body. The meeting closed with every one feeling proud of the school and its record.

On Wednesday morning the Alumni Association met, with the Rev. R. N. Jones as president, J. G. Shaw, A. B., of Meharry Medical College, read the scripture lesson and led in prayer. The association pledged to get three dollars from each of its members to help on the needed improvements.

At 7:45 p. m. Wednesday the Eighth Year English speaking contest occurred. A number of young people contended for the prizes. All their speeches would do credit to any similar class or occasion at any school anywhere. After due deliberation the judges awarded the prizes as follows: First prize, Miss Hattie Nelson; second prize, Miss S. Griggs; third prize, Mr. Florzell Porter. Professor Shaw then introduced Dr. Gillum who made a speech that was a fitting climax to all the exercises.

The year closes with splendid prospects. Professor J. B. F. Shaw, the principal, is a financier and organizer of splendid ability, and the people believe in him.

Next term will begin September 23.

L. M. McCOLL.

Rust University

The recent commencement of Rust University at Holly Springs, Miss., was one that well sustains the reputation of the school.

In every way the commencement was an interesting one, much enjoyed alike by both visitors and students. President and the Dean, his wife, know how to make things about the University both pleasant and profitable. From start to finish the mind is all present were up to the highest tension, trying to take in all the many things of interest that were heard and seen on the grounds and in the building. From the time that President Foster and his estimable wife took charge of the University down to the present, marked advances have been made morally, spiritually and intellectually among the students and also among all others who come in touch of the influence of their high tone moral and intellectual life. The president has no one as a member of his faculty but the best possible prepared men and women, and, because of this, the students have a great opportunity to acquire the highest culture and Christian virtues. This year Rust witnessed the largest enrollment in its history. More students in school at commencement than any previous year; a goodly number of ministers as usual, besides a large number of laymen from different parts of the State. On Friday morning, May 10, Dr. Jessie Bowman Young, of Cincinnati, delivered a thoughtful and spirited address before the literary societies. Saturday all enjoyed an interesting baseball game between Aberdeen and Rust University teams. Saturday night a well prepared program was nicely rendered by the Alumni Association, Dr. G. G. Logan, president. The annual address was delivered by Prof. W. J. Echols, A. B., an Alumnus, who is now principal of the local city school of Birmingham, Ala. Sunday at 10 a. m. the baccalaureate sermon was preached by the president in the University Chapel which was to its utmost capacity with anxious and eager listeners. All left the building feeling it to be a duty to do more for Rust University and humanity than ever before. At 2:30 p. m. in Asbury Methodist Episcopal Church, the University sermon was preached to a crowded house by Dr. W. J. Thomsen, of New York City. This was a rare treat and all expressed a desire to have Dr. Thomsen come again. At 7:30 p. m., in the University Chapel, Rev. J. W. Winbush, presiding elder of the Greenville district, Upper Mississippi Conference, preached the annual sermon. Brother Winbush was at himself and preached a well prepared and thoughtful sermon.

Monday was class day. A beautiful and selected program was rendered by the graduating classes. All who witnessed these exercises, had any knowledge of the one who has in hand the work of putting the touch of college finish on into the students, could see the grace and ease of literary taste of the work of the Dean, Mrs. Foster, which was manifested through the graduating classes.

Monday night at 7:30 the annual concert was quite an interesting feature of the commencement. No seating space was left unoccupied in the Chapel.

Tuesday was commencement day. At 10 a. m., graduating exercises of the College of Rust. This class was made up of one young woman and one young man. Miss Maggie C. Shaw and E. Oscar Woolfork both graduated with honors and received the degree of A. B.

At 2:30 p. m. the college preparatory and normal classes graduated. Those of the college preparatory class were Misses Mary Ann Clark, Arie E. Dobbs, Prilla Mabel Gilchrist, Emma L. Green, Melissa Elizabeth Orange. Those of the normal class were Misses Hattie W. Allen, Claudie F. Cowan, Alberta Davis, Elnora E. H. Franklin, Thrace Morgan and Alice W. McGaughy. Thus ended one among the greatest commencements in the history of Rust University. This is the consensus of opinion of all present.

In connection with the commencement was a meeting of the annual conference Woman's Home Missionary Society, with Mrs. Dr. B. H. S. Ferguson as president and Mrs. Dr. G. G. Logan as secretary. Quite a number of ladies came as delegates, and did a commendable work in the interest of the Woman's Home Missionary Society. Through the consent of the trustees the University conferred the honorary degree of doctor of divinity on the Rev. N. R. Clay, presiding elder of the Holly Springs district Upper Mississippi Conference, and the Rev. J. W. C. Coggin, of the Atlanta Conference. Rust University stands for moral uplift and the highest standard of Christian attainment of our people; her aim is to educate the heart, head and hands, and through the tireless efforts of the president and his carefully selected faculty, the school is not falling short in any of these. The industrial idea is closely guarded and the young women and young men are trained to do something that will be of much profit with their hands. One of our greatest needs now is larger facilities in which to teach the industries, so that our girls and boys may get the best possible training in the industries. The Upper Mississippi conference voted at its last session to raise during this year \$2,000 to assist in building a much needed industrial hall, and, because of the loyalty of the ministers to the school, this will be done.

W. C. CLAY.

Samuel Huston College

Samuel Huston College for the education of colored youth, has just closed its seventh year's work. The past year has been its most successful year. The total enrollment was 517. The improvements in additional rooms, laundry building and sewer system was over \$5,000. The total business of the school is shown by the report to be above \$20,000. Plans were made for additional work on the buildings.

The exercises of the week were interesting throughout. Large crowds from all sections of the state attended. Among the visitors were: Drs. W. A. C. Hughes of Baltimore, E. L. Blackshear of Prairie View, J. W. Weakley, San Antonio, P. R. Robinson, Ft. Worth, Revs. C. C. Smith, T. S. Moore, R. H. Ponton, I. T. Sandford, W. E. Blackson, T. H. Wyatt, J. W. Warren, Moses Smith, D. F. Vance, S. S. Frazier, R. D. Dennis, Thos. Carter, R. H. Duncan, A. M. Mason, Lee Reed, F. W. Brown, President Agard of Tillotson College, Professors R. A. Adkinson, Lane, G. W. Smith, Mesdames Gracie Johnson, E. L. B. Kyle, Mrs. N. H. Townsend and many others.

The Cantata, "O Flag," by the Primary Department in charge of Miss C. E. Madison; the Haven Literary Exercises under Prof. J. W. Frazier; graduating exercises under auspices of Eliza Dee Home, Miss C. I. King superintendent; the Eighth Grade exercises in charge of Prof. C. L. Eason and Miss Artie Mitchell; the Cantata, "Jephthah and His Daughter," by Mrs. C. L. Brown; these were all of a high order and listened to by large audiences.

Baccalaureate sermon was preached by Dr. W. A. C. Hughes, of Baltimore. Dr. Hughes is a young man of rarest accomplishments, a deep thinker, a splendid orator, and a polished gentleman. His sermon was one of the best ever heard in Austin. It is but truth to say he captivated all who heard him.

Rev. D. C. Lacy, presiding elder of the Columbus District, this state, preached the Annual Sermon. It was an interesting, practical, scholarly effort, worthy the occasion and this strong man of the conference.

Two days were devoted to the Christian Workers' Convention. A large delegation of pastors, Sunday School and Epworth League workers took part in these exercises. Prof. J. W. Frazier was chairman. Many excellent suggestions were made for the benefit of church workers. The questions of temperance, home life, moral excellence, industry, the purchasing of homes, etc., etc., were discussed.

The following is the roster of graduates:

Asberry, Milton Thomas, Yoakum; Beck, Vee, Waxahachie; Downs, Carrie Mozell, Waco; Givens, Everett Humble, Austin; Harris, Sallie Edith, Mission Valley; Lowe, Ethel Lauretta, Victoria; Simmons, Jessie Mai, Elgin; White, Emma Rai, Victoria; Whitledge, Clinton Garfield, Austin. For certificate in dressmaking, Clara E. Sbermack, La Grange.

The Commencement program was as follows:

Music—"Millers Wooing"—Choral Class.

Invocation.

Music—"Water Lillies Gavotte"—By Choral Class.

"The Problem of Labor"—Mr. Clinton Garfield Whitledge, Elgin.

"Cost of Ignorance"—Miss Ethel Lauretta Lowe, Victoria.

Vocal Solo—"Happy Days Gone By"—Miss Clara Campbell.

"True Riches"—Miss Emma Rai White, Victoria.

"Physics of Energy"—Milton Thomas Asberry, Yoakum.

Piano Duet—Selected—Misses Dilwood and Jones.

"Fundamentals in the Development of a Race"—Miss Carrie Mozell Downs, Waco.

"The Unity of Forces"—Vee Beck, Waxahachie.

Tenor Solo—"Ransomed of the King"—Mr. Cornelius Wicks.

"Open Doors of the Twentieth Century"—Miss Jessie Mai Simmons.

"The Negro in History"—Everett Humble Givens, Austin.

Quartette—"When Snow Flakes Flutter Low"—Messrs. Tears, Hall, Wicks and Henderson.

"Power of an Ideal"—Miss Sallie Edith Harris, Mission Valley.

Commencement Oration—Principal E. L. Blackshear, LL. D., Prairie View.

Anthem—"I waited for the Lord"—By Choir.

Presentation of Diplomas, President R. S. Lovingsgood.

Music—Orchestra.

The oration of Dr. E. L. Blackshear was an able, eloquent discussion of the questions of deepest interest to the race along educational, industrial and moral lines. His speech was heartily applauded and made a profound impression.

Philander Smith College

Never before, it seems to the writer, have we had such a splendid commencement exercise as this year. We had a class of 27 young men and women to graduate from the various departments, including Commercial, Normal, Literary, Scientific and College; also five young women to graduate from Adeline Smith Industrial Home. Of course, that means that they go out with two diplomas, one from the College and one from the Home, showing to the world that they have not only had training that fits them to think rightly along all lines, but also that training of heart and hands that will make them more excellent in their various vocations, than that one who has not been thus privileged.

We ushered in our commencement exercises with a sacred Cantata of Queen Esther on May 9, then on Friday night the Literary Societies had their anniversary. Sunday dawned bright and beautiful, and early in the morning we had our college Love Feast conducted by Profs. Hayes and Futrell. After that followed our baccalaureate sermon by Dr. W. H. Nelson of Birmingham, Ala. Our annual sermon was preached by the Rev. Wm. White, of our own conference, and early in the evening the young people assembled for devotional exercises of the Epworth League, conducted by Mrs. H. M. Nasmyth; special music was prepared for the occasion. Then Dr. Nelson gave the students their annual lecture.

On Monday night we continued the commencement exercises, graduating the Commercial Department. Tuesday night occurred the graduation of the Adeline Smith Home, at which time the college students and friends were favored by having with them Dr. D. D. Thompson, editor of the *Northwestern Christian Advocate*, to deliver the address to the class.

Wednesday night occurred the graduation exercises of the Normal Department, and Thursday morning finished up our year's work with the graduation exercises of the College Department. The address to the class was given by Dr. J. M. Hollert, presiding elder of the Little Rock District of Arkansas Conference.

He gave an inspired address, full of good thoughts and sweetest sentiment and good spirit. He is strong in his manhood, fearless in what he believes is right; he speaks and fires the audience with the encouragement he gives them.

All Philander Smith College needs now is more money, and would to God some friend would find it in his heart to visit us and see just how crowded we are. We had 670 students enrolled this year with only one building that we may count upon, for the others are just simply small rooms scattered about on the campus that only covers a half block. We are making strenuous efforts among the students and members of the Little Rock Conference to build a Boys' Dormitory, as we have practically no home for them at all. The work truly is great and there is no room for discouragement in our work, for it pays when we see zealous young men and women go out to take their places in life's arena, well fitted from an intellectual standpoint and well prepared in giving their life to God. We cannot but say God is favorable to us and success must follow and does follow our efforts. Too much praise cannot be given our president, Dr. Cox, who has all these years sacrificed in a way no one knows of, to make this institution take its place among our other great school in the Southland. Many of his teachers too need very strong commendation for their faithfulness to him.

H. M. NASMYTH.

Believe always that every other life has been more tempted, more tried, than your own; believe that the lives higher and better than your own are not so through more ease, but more effort; that the lives lower than yours are so through less opportunity, but more trial.—*Mary R. S. Andrews.*

Episcopal Plan of Visitation

Conference.	Place.	Date.	Bishop.
Kallisell Mission...	Columbia Fls.	Mon. Aug. 13.	Spillmeyer
Alaska Mission...	...	...	Moore
Black Hills Mis...	Hot Springs, S. D.	Aug. 16.	Warren
North Mont. Mis...	Great Falls.	Aug. 16.	Spillmeyer
Idaho...	Boise.	Aug. 21.	Moore
Montana...	Anaconda.	Aug. 21.	Spillmeyer
Northwest Neb...	Chadron.	Aug. 22.	Warren
Wyoming Mission...	Casper.	Aug. 28.	Warren
Pacific German...	Rosalia, Wash.	Aug. 28.	Moore
Northwest German...	La Mars, Ia.	Aug. 28.	Spillmeyer
Utah Mission...	Salt Lake.	Aug. 28.	Neely
West German...	Kansas City, Kan.	Aug. 29.	McDowell
Colorado...	Grand Junction.	Sept. 4.	Warren
Iowa...	Burlington.	Sept. 4.	Cranston
Columbia River...	Spokane.	Sept. 4.	Moore
Erle...	Erle, Pa.	Sept. 4.	Berry
Cincinnati...	Oxford.	Sept. 4.	Spillmeyer
Northwest Indiana...	Greencastle.	Sept. 4.	McDowell
Norwegian-Danish...	Forest City, Ia.	Sept. 4.	Bashford
Northern Swedish...	Duluth.	Sept. 5.	Goodsell
Central Swedish...	Chicago.	Sept. 5.	Hamilton
Nevada Mission...	Yerington.	Sept. 5.	Neely
Detroit...	Detroit.	Sept. 10.	Berry
Michigan...	Auburn.	Sept. 10.	McDowell
Des Moines...	Council Bluffs.	Sept. 11.	Goodsell
East Ohio...	Cleveland.	Sept. 11.	Wilson
California...	Pacific Grove.	Sept. 11.	Neely
North Ohio...	Cleveland.	Sept. 11.	Spillmeyer
West Wisconsin...	Ashland.	Sept. 11.	Hamilton
Puget Sound...	Seattle.	Sept. 11.	Moore
Central Illinois...	Rock Island.	Sept. 11.	Cranston
Central German...	Covington, Ky.	Sept. 18.	Spillmeyer
Chinese Mission...	San Francisco.	Sept. 18.	Neely
Illinois...	Bloomington.	Sept. 18.	McDowell
Indiana...	Columbus.	Sept. 18.	Bashford
Northwest Iowa...	Sioux City.	Sept. 18.	Goodsell
Ohio...	Columbus.	Sept. 18.	Wilson
Southern Illinois...	Mt. Carmel.	Sept. 18.	Cranston
West Nebraska...	McCook.	Sept. 18.	Warren
West Nor.-Danish...	Seattle.	Sept. 18.	Moore
California German...	San Francisco.	Sept. 19.	Neely
Chicago German...	Millwaukee.	Sept. 19.	Berry
Central Ohio...	Toledo.	Sept. 25.	Berry
Kentucky...	Louisville.	Sept. 25.	Spillmeyer
Minnesota...	Marshall.	Sept. 25.	Goodsell
Nebraska...	Lincoln.	Sept. 25.	McDowell
Oregon...	Salem.	Sept. 25.	Moore
St. Louis German...	St. Louis.	Sept. 25.	Cranston
Southern Calif...	Long Beach.	Sept. 25.	Neely
Tennessee...	Memphis.	Sept. 25.	Wilson
West Virginia...	Huntington.	Sept. 25.	Bashford
Wisconsin...	Millwaukee.	Sept. 25.	Hamilton
Western Swedish...	Burlington.	Sept. 26.	Warren
Central New York...	Auburn.	Oct. 2.	Berry
Central Tennessee...	McLemoresville.	Oct. 2.	Wilson
Missouri...	Cameron.	Oct. 2.	Cranston
North Nebraska...	Omaha.	Oct. 2.	McDowell
Northern Minn...	Minneapolis.	Oct. 2.	Goodsell
Pittsburg...	Pittsburg.	Oct. 2.	Bashford
Rock River...	Chicago.	Oct. 2.	Warren
Arizona Mission...	Flagstaff.	Oct. 3.	Neely
Geneva...	Buffalo.	Oct. 9.	Berry
Holston...	Knoxville, Tenn.	Oct. 9.	Wilson
New Mex. Eng. Mis...	Albuquerque.	Oct. 9.	Cranston
New Mexico Spanish...	...	...	...
Mission Conf...	Albuquerque.	Oct. 9.	Cranston
North Carolina...	Winston.	Oct. 9.	Bashford
Oklahoma...	Oklahoma City.	Oct. 9.	Cranston
Pac. Japanese Mis...	Fresno, Calif.	Oct. 9.	Neely
Inner Iowa...	Cedar Falls.	Oct. 9.	McDowell
Northern German...	St. Paul, Minn.	Oct. 10.	Goodsell
North Dakota...	Minot.	Oct. 10.	Goodsell
Dakota...	Vermillion.	Oct. 16.	McDowell
Blue Ridge...	Walkertown, N. C.	Oct. 17.	Bashford
East Oklahoma Mis...	Muskogee.	Oct. 17.	Cranston
East Tennessee...	Bristol.	Oct. 17.	Wilson
Atlantic Mis. Conf...	Pliners, Va.	Oct. 22.	Wilson
Austin...	Dallas.	Nov. 21.	Burt
South Carolina...	Camden.	Nov. 28.	Moore
West Texas...	Marlin.	Nov. 28.	Burt
Central Alabama...	Attala.	Dec. 5.	Wilson
Savannah...	Waycross, Ga.	Dec. 5.	Moore
Southern German...	Piedmontville.	Dec. 5.	Burt
Alabama...	Bonaz.	Dec. 12.	Wilson
Atlanta...	Rome.	Dec. 12.	Wilson
Texas...	Galveston.	Dec. 12.	Moore
Georgia...	Atlanta.	Dec. 19.	Burt
Mobile...	Montgomery, Ala.	Dec. 19.	Wilson

JOHN M. WALDEN.

Secretary Board of Bishops.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

A STUDY OF A BROTHER'S NEED

(Continued from Page 1.)

those who in reconstruction times taught the Negro. Dr. Rice said he thought it would have been better had the South been left alone to teach the Negro in his own way, but it is manifestly a blunder on the part of the South to condemn Negro institutions which were prompted solely by the motive to elevate the Negro. We want to most heartily commend just this sort of meeting. Frank, brotherly and open discussion of the Negro question in the name of Christ and under the direction of the church can but be helpful.

On page two of this issue will be found an address sent out by the Colored Prohibition Committee of Travis County, Texas, in the interest of the cause of temperance. The address is prepared by President Lovinggood, of Samuel Huston College. A famous prohibition speaker said it is one of the strongest appeals he has heard. It certainly is a timely and irrefutable arraignment of the infamous whiskey business and might well become an appeal, not only to our people in Travis County, Texas, but throughout the country.

The Rev. Stephen J. Herben, D. D., Editor of *The Epworth Herald*, spent Anniversary Sunday, May 12, at Plainfield, N. J. In the morning he preached in the First Methodist Church, which has the honor of being the home of Chapter No. 1 of the Epworth League, and in the evening he delivered the anniversary address before the Epworth League of Monroe Avenue Church. On Wednesday and Thursday, May 15 and 16, he was in Philadelphia attending the annual meeting of the Board of Control, and on Thursday evening was present at the Convention of the Fourth General Conference District Epworth League. On Friday, the 17th, he was present at the funeral of Bishop James N. Fitzgerald at Newark, N. J., and on Friday evening was the principal speaker at the rally of all the Epworth Leagues of Staten Island in Trinity Church, West New Brighton, N. Y.

The regular meeting of the Board of Home Missions was held May 8, 1907; Vice-President J. G. Bickerton occupied the chair. Devotional services were conducted by Rev. J. C. Nicholson, D. D., of Baltimore. The decease of Rev. S. A. Heilner, D. D., was announced and a committee of five appointed to prepare a suitable minute concerning his death. The Board took formal action, requesting that the Sunday preceding Thanksgiving be generally observed and held for the presentation of the cause of Home Missions and Church Extension throughout the Church. A letter of greeting was read from Bishop Foss. Reports from Corresponding Secretary King, First Assistant Corresponding Secretary Forbes, Additional Assistant Corresponding Secretaries Iliff and Boswell were read. Thirty-nine applications for Church Extension donations, aggregating \$11,140, and six applications for Church Extension loans, aggregating \$2,750, were granted. The case of Dallas, Texas, was referred to a special committee, with power to act. The report from the Committee on Publication, awarding the contract for printing *The Christian Republic* to the A. H. Sickler Company of Philadelphia, was adopted.

Personal and General

Mrs. E. H. McKissack, of Holly Springs, Miss., sailed from New York on the steamer New York



Saturday, May 11, in company with Dr. and Mrs. E. P. Jones, of Vicksburg, Miss. The party is to attend an international meeting of the Odd Fellows in England. While in Liverpool Mrs. McKissack will be entertained by the Households of Ruth and will make a special study of the fraternal societies among the women of that country. She expects to visit some of the most important cities of Europe, returning home July 1. Her address while abroad will be Manchester, England, All Saints, care of G. S. Wilde. We wish Mrs. McKissack a pleasant trip.

Dr. E. M. Jones will preach at Pass Christian, Mississippi, Thursday evening, June 6.

The Episcopal address before the next General Conference will be delivered by Bishop Goodsell.

We are informed by the Rev. L. A. Pryor, pastor, that our church at Wolfe City, Texas, was recently destroyed by storm.

President W. P. Thirkield, of Howard University, preached recently at St. Matthew Church, Greensboro, N. C.

The commencement address to the graduates of Northwestern University will be delivered by Vice-President Fairbanks.

Prof. J. S. Hathaway, for many years president of the State Normal School, of Frankfort, Ky., has tendered his resignation.

The Rev. Joshua Barnes has changed his address from 416 Ridge street, Washington, D. C., to 2136 Eighth street, N. W., of that city.

The next General Conference of the Methodist Episcopal Church, South, will convene in Asheville, N. C., in the year 1910.

The corner-stone of the new Methodist Episcopal Church at Columbus, Mississippi, will be laid on the fourth Sunday in June.

The Philadelphia Social Union is preparing a great reception for Bishop C. D. Foss on his return from India, which is expected soon.

The Hon. J. Madison Vance, of this city, delivered the commencement oration last week at Alcorn A. & M. College, of Lorman, Mississippi.

Mrs. Amelia Turner, wife of Presiding Elder Turner, of the Baton Rouge District, accompanied her husband on a recent tour of his district.

President Wallace A. Battle, of the Okolona Industrial College, will deliver the commencement address at his alma mater, Berea College, June 4th.

Bishop Luther B. Wilson will preach the centennial sermon for the University of Maryland on June 2. Both Bishop Wilson and his father are graduates of this school.

Bishop McCabe's splendid library enriches the School of Theology of Grant University, Chattanooga, Tennessee. Bishop Joyce also left his fine library to this institution.

Bishop Mallalieu delivered the address recently at the seventy-ninth anniversary of the American Peace Society, in the rooms of the Twentieth Century Club, Boston, Mass.

West Point, Mississippi, is in the midst of a glorious revival. At the last hearing there were seventy-five converts, and the meeting continues. The Rev. J. M. Marsh is pastor.

The Board of Bishops has recognized Bishop Neely's Spanish "Juan Wesley, El Gran Reformador Religioso," as the text book in the Spanish course of study on the life of Wesley.

Dr. J. A. McMillan, of the faculty of Meharry Medical College, Nashville, Tennessee, has been appointed one of the attending physicians in the Freedmen's Hospital, Washington, D. C.

Dr. F. M. Bristol, of Metropolitan Church, Washington, D. C., and Dr. M. C. B. Mason, spoke on "Negro Education" in St. Mark's Church, New York City, Friday evening, May 24.

Prof. R. S. Lovinggood, president of Samuel Huston College, will deliver the address to the graduating class on June 4 at the Prairie View State Normal and Industrial College, Prairie View, Texas.

According to the Indianapolis *Freeman*, one hundred and twenty-five Negro teachers were appointed by the Louisville School, recently, for the ensuing year with an increase of fifty dollars in salaries.

'Tis the consensus of opinion that the five week revival held recently by Evangelists Hart and McGann, of Illinois, was the greatest in the city of Ticonia, Washington. There were over 1,200 professions.

The Colored American Novelty Company is a new enterprise recently launched in Washington, D. C. This company operates a mail order business and makes a specialty of Negro portraits and literature.

President Thirkield preached the baccalaureate sermon at Howard University last Sunday, and on Wednesday of this week the commencement address was delivered by the Rev. Dr. S. Parks Calhoun, of Brooklyn, N. Y.

The Sunday Schools of the Methodist Episcopal Church have a larger membership by 21,247 than the churches. In the Church, South, the membership is 1,668,447, while the Sunday School membership is but 1,084,238.

The Natchez Baptist College, Natchez, Mississippi, during the recent commencement conferred the degree of Doctor of Divinity on the Rev. R. L. Threlkeld, presiding elder of the Vicksburg District, Mississippi Conference.

Seattle, Washington, will be the seat of the Christian Endeavor Convention July 10-15. According to an exchange, "the 'color line' will appear in the colored delegates will not be placed at the same hotels white delegates are."

The Rev. J. M. L. Harrow, since September 1896, one of our missionaries working at Garrawa, Liberia, arrived in Philadelphia May 5, having sailed from Cape Palmas April 1. He is at home on sick leave, and his present address is Milverton, Ontario.

The Rev. George H. Goodsell, D. D., brother of Bishop Goodsell, died at Yonkers, New York, May 18, age 71. The two brothers joined the New York East Conference on the same day. Dr. George H. Goodsell retired after forty years of effective service.

In the class to receive the degree of Bachelor of Arts, at the recent commencement of Rust University, was Mr. E. O. Woolfolk, son of Dr. B. F. Woolfolk, of the Upper Mississippi Conference. Mr. Woolfolk plans to enter Meharry Medical College next fall.

The Rev. N. D. Shamborguer is president of the Ministerial Alliance at Winston-Salem, N. C. St. Paul Church, of which Brother Shamborguer is pastor, raised on a recent Sunday more than \$1,800 on the new church. Brother Shamborguer has the record of his state.

The Rev. E. C. F. Troupe, of Starkville, Mississippi, has just closed a revival service with the result of eighty conversions. He was assisted by the Rev. J. M. Marsh and the Rev. G. W. Baker. The whole town has received a spiritual awakening through this meeting.

Dr. E. A. White, of the Ohio District, Lexington Conference, will deliver the annual address before the Kentucky State Normal and Industrial Institute at Frankfort, Kentucky, June 3rd and the baccalaureate sermon for the High School at Maysville, Kentucky, June 9th.

The Rev. L. L. Carpenter, of Wabash, Ind., dedicated recently his seven hundredth church, raising all the indebtedness on same. No other minister has dedicated to God's service so many church edifices. He has to his credit the raising of five million dollars on church debts.

St. Matthew Methodist Episcopal Church, Greensboro, N. C., has beaten her own record in a recent rally on the new church. The total collection on a recent Sunday reached \$1,150. Of the amount raised the Rev. R. P. Hairston reported \$200, Dr. J. P. Morris, \$250, Dr. J. L. Bullock, \$700.

President Frederic H. Knight, of New Orleans University, will deliver the commencement address before the Dartmouth Christian Association on June 23rd. In this commencement assignment Dartmouth honors one of her noble sons, who has proven himself to be a man of scholarship, and a leader in Christian movements. Dr. Knight will supply, during the summer months, the pulpit of St. Marks, Brookline, Massachusetts. St. Marks takes front rank among our New England churches. Dr. and Mrs. Knight sailed Wednesday of this week on the Morgan line for the East.

THE COMMENCEMENT OF NEW ORLEANS UNIVERSITY

On Friday evening, May 17, the Annual Bond Prize Oratorical Contest took place in the college chapel, President Knight presiding. The program opened with prayer by the Rev. J. A. Toole. We give the names of the contestants and the subjects of their selections:

James G. Sutton—Abraham Lincoln.
Miss Irma E. Braud—Billy's Rose.
Lee R. Hampton—Ursus and the Aurochs.
Miss Patience Green—How Jamie Came Home.
Miss Mary L. Wolfolk—An Incident of the Rebellion.
Joseph W. Reddix—The Scene in Gethsemane.
Miss Pearl Beldon—Naughty Zell.
Jackson L. Davis—The Chariot Race.
Miss Isabel L. Green—Victory for the Dentist.
Earl B. Dickerson—William Tell Among the Mountains.

Miss Lydia J. Norton—The Fisherman's Wife. The contestants showed careful preparation and the elements of public speaking which developed through the years will, in some instances, command marked attention. The program was sustaining throughout. The judges were: Prof. J. A. Cribben, of the Isidore Newman Training School, Dr. C. S. Henson and the Editor of the SOUTHWESTERN. The contestants were judged as to pronunciation, enunciation, expression, gesture and memory. There were two prizes of \$10 each awarded, one to the successful contestant among the young ladies and one to the successful contestant among the young men. The prize for the young lady was awarded to Miss Pearl Beldon and for the young man to Mr. Lee R. Hampton.

The baccalaureate sermon was preached by President Frederic H. Knight, Ph. D., Sunday afternoon, May 19, to an audience that filled the spacious Simpson Memorial Church. Dr. J. F. Marshall, president of the Board of Trustees of the University, conducted the services. The first hymn was announced by the Rev. D. Seals and prayer was offered by the Rev. C. W. Reeves. The Rev. Pierre Landry and Valcour Chapman read the Scripture lessons and Dr. A. E. P. Albert announced the second hymn. The subject announced by President Knight was "Life's Great Work" and the text 1 John 2-16, "Love not the world." Dr. Knight, among other things, said:

"These are the words of a very old man. The tides of life in him are at the lowest ebb. His brain is no longer fired with ambition; his nerves no longer respond to the passions of this life; his blood courses slowly and without heat. To whom is he speaking? Has he called to himself another of like age but who still cleaves to the temporal and the seen? Is he bidding some associate of many years to remember man's mortality and to willingly relinquish that which will shortly be torn from his grasp? No; St. John, the aged, is speaking to young men, men who are now thinking and feeling, planning and hoping as did he so long, long ago. He is trying to do that which is so rarely done, to give something out of his own experience that shall save these young men and women from dangers which they are now life's real meaning. He would have the young see as he sees. He knows how frequently the vision is blurred and the whole life forever marred. He longs to tell the young what it is that blurs and mars. The world no longer fascinates him, but he knows full well how fascinating it will be to these. He must have felt that the very thing which gives him the right to counsel and advise makes his counsel and advice seem of little account to those who needed it most. Youth has a very ready way of disposing of the admonition of age. It is very easy for an aged man to relinquish his grasp upon that for which he no longer cares, but with the young it is far different. So the young of all times have thought and spoken.

"It is well, however, for us at this time to listen to John the aged as he speaks to us. He is very careful to make his meaning clear. This love of the world has to do in his thought with three things: the lust of the flesh, the lust of the eyes and the pride of life. In other words, John is warning us against luxury, covetousness and ambition. One of the very first evidences of an increasing prosperity is frequently a change in the manner of living, a finer house, more costly furniture, richer food, more extensive travelling, raiment of purple and fine linen. So it has ever been. So it would be with many of us if a competency should be given us. The catalogue, however, is not complete, selfishness, pride,

ingratitude, leanness of soul are found in fine houses somewhat more frequently than in humble cottages.

"The covetous man is a moral outlaw. His desires and longings would, if carried out into deeds, make civilized society impossible. Altruism is as far from his life as from Satan's. Friendship, compassion, helpfulness, all the graces of life flee and hideaway at the approach of a covetous man.

"Ambition—what shall we say of the ambitious young man? What would John say? Run the race swiftly, run strongly, run to the end; run as a prize winner must run, and rejoice if victory comes to you." But do not despise the defeated. God loves them and may have greater things in store for them than for you. And do not exaggerate the worth of the prize. Life's prizes have value, they are worth something, but they are not worth much. Character is more than all a man gets. It was Queen Elizabeth who said of the crown of England, 'It seems grander to those who behold it than to those who wear it.' The great work of life is to conquer the world and all its loves, to cultivate the love of the Father, and to realize one's highest self."

The baccalaureate service closed with the benediction by the Rev. J. A. Tircuit. On Monday night following the exercises of the Eighth Grade took place in the University Chapel and certificates from this department were awarded to thirty-two.

The annual commencement took place in the Annex auditorium in the afternoon of May 21st. The exercises were opened with a selection by the school orchestra, after which prayer was offered by the Rev. Dr. B. M. Hubbard. The first part of the program consisted of orations by the members of the senior year in the preparatory school. The following were awarded certificates from the preparatory department and promoted to the College of Liberal Arts: Antoinette Bellaire, Nellie J. Ennis, William T. Gueno, Oliver L. Humble, Jr., Antoine J. Surlé, Journey W. White and John C. Wilkerson.

A piano selection for eight hands, "Valse Brillante," was rendered by Mrs. O. A. Gould and Misses Mary Frederick, Mallie O. Saulsby and Patience Green.

There were eight graduates from the Normal Department; following we give the names with the subjects of their orations:

Pearl Beldon, "Supremacy of the Trained Mind."
Emily Lotta Chapman, "Translation."
Sadie F. Holson, "Voices."
Lydia J. Norton, "Education and the Hearthstone."

Carrie Ruth Pratt, "The Message of the River."
Florence E. Rhodes, "Intelligence and Morality."
Coralie E. Vinet, "The Love of Humanity."
Ida M. Woodruff, "Opening the Shutters."
Miss Estelle Morrell, the only candidate for the degree of Bachelor of Arts, spoke upon "Man's Duty to Man Measured by the Regard Which Each Man Feels for Himself."

The address to the graduating class was delivered by the Rev. Dr. M. C. B. Mason, Corresponding Secretary of the Board of Education, Freedmen's Aid and Sunday School Union.

The university was presented with a beautiful and substantial pulpit by the Rev. G. G. Golston, of the Louisiana Conference. During the program Mr. G. J. Carpenter rendered a violin solo; Miss Mallie O. Saulsby a piano selection and Mr. E. J. McGruder a vocal solo. Miss Ora J. Wilson and Miss Stella A. E. Brazley also sang to the delight of the audience.

The exercises were held, as stated above, in the annex auditorium, which is nearing completion through the efforts of the members of the Louisiana Conference. The audience was the largest that has gathered at the university in all its history, there being more space for the accommodation of visitors than heretofore. It was an audience of refinement and culture such as seldom gathers even in this great city. The need of the annex auditorium was never more clear than on this occasion and while much has been done toward its completion, yet much remains and it is hoped that the brethren of the Louisiana Conference who have undertaken this job so heroically will push it toward completion.

The faculty of New Orleans University deserves special mention for the splendid work that has been done during the past year, and it was quite appropriate that the Board of Trustees should ask for the re-election of Dr. Knight as president. In acknowledging the splendid work done by the president, his wife, Mrs. Knight, should not be overlooked. Dur-

ing the year she has served as Dean of the College of Liberal Arts and as principal of the Normal Department, and it is to her constant devotion to the high ideals and the best interest of the students that much credit is due for the success obtained.

Flint Medical College is the only medical school in the state of Louisiana whose diplomas admit one to examination in every state in the Union. For two successive years its graduates have made notable records before the Louisiana State Board of Medical Examiners. During the last commencement Flint granted diplomas to nine graduates, eight of whom went up against the Louisiana Board and passed successfully, namely: Drs. J. H. Murray, J. L. Barker, G. W. Lucas, R. Vining, R. L. Figgins, W. A. Reed, T. L. Welch and Mary D. Gayden. At the same time Drs. J. T. Speers, J. L. Johnson, Ella M. Prescott and C. B. Wickham, of Meharry Medical College 1907, and S. S. Turner passed the Board. In spite of the fact that the incidental fee and standard were raised, the attendance at Flint during the session just closed held its own. Flint Medical College has passed the experimental stage and is taking front rank among the institutions that offer to our people courses in medicine, pharmacy and nurse training. We congratulate the faculty of Flint Medical College, and the class of '07 for the splendid record made before the State Board. Mr. Albert Baumann, a recent graduate from the pharmaceutical department of Flint, also passed the Board, as did the following nurses: Elizabeth McDonald, Anna Masiah, Maggie Thornton, Rosa Gaines, Trene Field, Clara Wilson, Ella Becot.

BISHOP FITZGERALD'S FUNERAL

The funeral of Bishop FitzGerald was conducted May 17 in Central Methodist Episcopal Church, Newark, N. J., where the Bishop was a former Sunday school superintendent, and from which church he entered the ministry. The services were in charge of Dr. William H. Morgan, pastor of the church. As the casket entered the church the procession was led by Bishop E. G. Andrews, who read the liturgy. On the platform were seated Bishops Andrews, Goodsell, Hamilton, Berry and Wilson, and Senior Bishop Thomas L. Bowman. There were also present representatives of the Book Concern and the various benevolent departments of the church. The first address by Dr. A. J. Tuttle, a life-long friend of Bishop FitzGerald's, was a presentation of the strong elements in the Bishop's life, and an impassioned tribute, such as only a life-long friend would pay another friend. Bishop Wilson followed in an address, the key word of which was, "Meeting the Pilot After Crossing the Bar." After this address a hymn was announced by Dr. Morgan, and prayer was offered by Dr. Charles L. Mead. The services closed with the benediction by Bishop Hamilton. Among the floral offerings were two beautiful bouquets of white carnations and roses, bearing the names of two Chinese of Ocean Grove, N. J. The remains of Bishop FitzGerald were interred in the cemetery at Linden, N. J.

At the recent commencement of Claflin University, Orangeburg, S. C., the Board of Trustees conferred upon Dr. Wm. D. Crum, of Charleston, the degree of A. M., and the degree of D. D. upon the following ministers: James B. Middleton, N. T. Bowen, W. G. White and N. C. Nix. Dr. Crum is a graduate of Avery Institute in Charleston, and of the Medical Department of Howard University, Washington, D. C. He is now the Collector of the Port at Charleston, and enjoys a large practice of his profession. The Rev. J. B. Middleton has been secretary of the South Carolina Conference for twenty-five years, and is one of the leading members of that body. The Rev. N. T. Bowen might be styled the Demosthenes of the Conference. The Rev. W. G. White is a graduate of the Theological Department of Biddle University, Charlotte, N. C. The Rev. N. C. Nix is a Baptist minister of high standing, and is a classical graduate of Claflin University. At present he is a professor in the State College for Colored Youth at Orangeburg. He fills the office of vice-president of that institution, and is pastor of a flourishing Baptist church in that thriving little city.

SUNDAY SCHOOL LESSON

Second Quarter.—Lesson X. June 9, 1907.—Title: "The Passover."—Exodus 12: 21-30. Golden Text: "When I see the blood, I will pass over you."—Exodus 12: 13. Hymn No. 185.

(Read Exodus 7-12).

BY REV. E. B. BURROUGHS, LL. B., A. M.

"The blood is the life" says the Bible. And not only is this true of natural life, but likewise of spiritual life. That this proposition is true is clearly established by the fact that it was through the use of blood that the first-born of Israel was saved from death, and the shedding of the blood of Christ that man has a right to come with boldness to a throne of grace, and there obtain mercy and forgiveness of his sins, and be saved from the awful consequences of eternal death, for "without shedding of blood is no remission." Just how the first-born of Israel was saved from death by the sprinkling of the posts and the lintels of the doors of the Israelites with the blood of a lamb or kid, or just how the shedding of the blood of Jesus saves men from the penalty of the law we may not fully understand. But it did, and it does. Nor should we be confused nor perplexed because we do not comprehend the why thereof, for manifold and mysterious are the ways of the Almighty. "God understands his own plans," and though we may not understand how "the blood of Jesus Christ cleanseth from all sin" those who trust in Him, we should be satisfied to know that it has cleansed us, and that through it we have peace with God.

The subject of our lesson to-day is one of great interest, and calls for careful study at our hands. In our last lesson we found Moses talking with God and being called of Him to the leadership of Israel. From that time until the occurrence of the events of the lesson to-day, great and marvelous things have taken place. Chapter 4 tells us of the encouragement God gave Moses by promises and signs; of his meeting with Aaron, who was to be his associate; Chapters 6-7 relate how they went unto Pharaoh and demanded Israel's departure, Pharaoh's refusal, and the severer treatment of Israel; chapters 8-10 recount the series of plagues that were visited upon the king of Egypt to force him to let Israel go, while chapters 11-12 tell of the last and harshest measure that is to be resorted to in order that Pharaoh might be compelled to let the Israelites depart. That measure is historically known as "The Passover." It is also an ecclesiastical institution and forms one of the festal days of the Jewish church calendar, and its annual return is looked forward to by every devout Jew with feelings of deep gratitude and anticipations of unexpressable joy. And this gratitude and joy are brought about because of what "The Passover" means to every Jew. As a festival it means three things: 1. It is the feast of the slaying and eating of the Passover lamb; 2. It is the feast of unleavened bread; 3. It is the feast celebrating their deliverance from Egypt. Note the following suggestions:

1. He who sows the wind shall reap the whirlwind. Though repeatedly called upon, through Moses, to let God's people go, Pharaoh stubbornly refused, and, with increased vigor, oppressed them the more. Neither the signs of God's displeasure, nor the wonderful miracles that were wrought to prove that the demand made upon him was not of man, but of the Almighty, had any effect upon him. The result was that God visited His wrath upon him. His wicked schemes recoiled upon his own head. The sorrow and pain that came into the homes of the Israelites because of the slaying of their male infants by an edict of Pharaoh, came into the homes of the Egyptians by the slaying of their first-born. So it is ever in God's treatment of the sinful and rebellious. The soul that sinneth shall die. Let sinful men take warning and make haste to deliver their souls.

2. God never forgets to provide for His people. The arm of the Almighty was about to be made bare. The thunderbolts of His wrath were about to be hurled upon Egypt. But His people were there and a way of escape must be provided for them. Accordingly He says unto Moses: "And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel, and the two side-

posts, with the blood that is in the basin: and none of you shall go out of the door of his house until the morning. For the Lord will pass through to smite the Egyptians, and when he seeth the blood upon the lintel, and on the two side-posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." Thus would they be saved from the destruction that would come upon the Egyptians. God saved Jacob from the wrath of Esau, Lot from the flames that destroyed Sodom, and David from the hands of Saul. He has also provided a way of escape for man from the curse and penalty of the law. When the day of His wrath shall come we shall be able to escape if our hearts are sprinkled by the blood of Christ. Seeing "the blood" the Angel of His wrath will pass us by.

3. If we would be saved we must keep the commandments of the Lord. "And none of you shall go out of the door of his house until the morning." The children of Israel were to remain indoors during the night. Their safety depended upon their doing so. Life was within, death was without. It is the same way now. Those who would be saved must keep the ways of the Lord. Walking therein they shall have life everlasting. In the way of the Lord is safety while outside thereof is death.

4. We should ever be mindful of the way in which God has led and preserved us. "And ye shall observe this thing for an ordinance to thee, and to

thy sons forever." The memory of their deliverance was to be perpetuated. They were never to forget it. What the Fourth of July is to the American people, the Passover is to the Jew. It was the day of the birth of Jewish freedom. And the same spirit that characterizes the Jew in the observance of the Passover should characterize every man as he looks back over his life and sees how wondrously God has led and kept him. But especially should this be true of every Christian. Gratitude, prompted by constant remembrance of the mercies of God, manifested towards him, should ever pervade his heart.

5. It is well to tell our children of the Lord's dealings with us. "And it shall come to pass, when your children shall say, what mean ye by this service? that ye shall say: It is the sacrifice of the Lord's passover." Children are, by nature, inquisitive, and, seeing their parents performing certain rites, would be inclined to ask the reason thereof. God would have them know. It becomes the duty, therefore, of the wise and thoughtful parent, to form them thereof. The result will be that at an early age they will learn to love and take delight in serving the Lord.

6. It is ours to obey: results belong unto the Lord. "And the children of Israel went away, as the Lord commanded Moses and Aaron, did they." Possibly they did not see just how the deliverance would be brought about in the way which Moses had told them it would. But whether they did or not they obeyed the commands given them and awaited results. Likewise should it be with us. If God commands it is sufficient. See the end from the beginning. He knows best how to lead and to direct. Obedience is better than sacrifice.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, June 9

Becoming Skilled Workmen

2 Timothy 2. 15.

(Christian Education)

Passages for reference: John 3. 21; 1 Cor. 3. 6-9; 2 Cor. 9. 8; Heb. 13. 20, 21; Rev. 14. 13.

Scripture Basis.—God not only wants good men, but he wants good workmen. There is call for skilled labor in the work of the kingdom. The references given point out the purpose of God to make his men workmen. There is no greater study for man than how "to show himself approved unto God." No other problem is worthy of so much attention. In it is all of attainment; in it is all of service. John tells us that the man who works the truth into his life is the one whose work will stand the light. Paul tells us that we are laborers together with God. It is certain that with him as the Master Mechanic we shall become skilled workmen. Again, we are informed that God has the furnishings to make us fully equipped for every good work. The wise man instructs us to get wisdom and understanding. It would be well to cull out of Proverbs the beautiful sayings about wisdom.

The Theme Considered.—*Children's Day*. This is an important day in the church calendar. It is a day set apart for observance by the Sabbath school, but it is profoundly proper that the subject of the Epworth League should be in keeping with the day. The same young people are in the school and in the League. The League aims to cultivate intelligent piety in the members. It is a day when the attention of the young people is called to the demand for men for the top. It is the time to call to high service, and if high service, then adequate preparation. Grace has set many a dull boy to a quicker step, and it will be a successful day for any chapter if it can combine its efforts so as to inspire the young people to aim for usefulness.

Education is to make manhood, not money. Many a schoolboy gets the impression that man's business here is to make money, and so he thinks he must get to work. To work he goes, and his father lets him do it because he can buy his own clothes and so not be a burden on his parents. But making money is only a side issue to pay expenses; man's business is to make manhood. It is such a sad sight to see a man devoting all his energies to filling the money drawer,

while the man shrivels up to stingy proportions. Education is to enlarge the man. Ignorance in the days amounts to a crime in most instances. Books are so cheap that they are within the reach of all. There is no excuse for a man or woman to be unable to read in these days. If I were fifty years old I would learn to read. It is criminal to be content to be ignorant. The ignorant man may be well intentioned, but he is the easy tool of the unprincipled man, and so can be made a dangerous element in the community. The safeguard of our nation has been in its popular education. Problems of citizenship demand some mental discipline in their solution.

Education is a power for evil or good. As education is simply the drawing out of the powers that are in man, it may make a man a more skillful criminal, a more subtle foe to good government, or it may make him a blessing to his community. Education does not necessarily affect the heart of the pupil. Our public schools have no opportunity to touch the religious side of the pupil in their regular work. The personality of the teacher may accomplish a great deal, and that is the reason why we should be careful in the selection of the instructors in our schools. Education increases power. Hence comes the importance of Christian education.

Methodism and Education. There are many uninformed people who cast slurs at Methodism for lack of education. It is well for our young people to get a fair look at the question, for the slur is unfounded. There is no church that has given more attention to education than ours. So far as the qualifications for the ministry are concerned, Methodism early recognized the necessity of a trained ministry, but did not believe that the perishing thousands should die unsaved while its ministers were securing their diplomas. The emergency was too great to wait, and so men were sent out to preach, but required to study the Conference course as they went. The standard is being raised higher and higher the years go by. The number of our Secondary schools, colleges, and theological seminaries proves the interest of Methodism is not behind any other church in its appreciation of education. Let the leader secure the loan from his pastor of the report of the Board of Education for the latest facts. *From Notes on Epworth League Devotional Meeting Topics.*

PERSONALS

The members and friends of our church, at Minter City, Miss., visited the parsonage on a recent evening, to the surprise and pleasure of its inmates, the Rev. W. H. Golden and family. Some two hundred and nine pounds and \$2.00 in cash were presented. This membership plans to raise the standard of church work this year.

St. Peter at Donaldsonville is enjoying a splendid year under the efficient pastorate of the Rev. C. Spears. The Second Quarterly Conference was held May 18-19. The reports showed progress along all lines. The Presiding

Elder was agreeably surprised by the Sunday-school at the close of the Conference. Miss F. M. C. Fisher is the efficient superintendent.

The Rev. J. Benn, of Berwick, La., writing of that work during April, said: "We are passing through a siege of sickness and death on the Mason Charge. We have not been able to hold the first quarterly conference, on account of the prevalence of smallpox. Our church has been closed for one month. We were not allowed to have our Easter service, and the revival service recently begun had to close. We ask the prayers of the church in behalf of this charge."

Doings of the Workmen

NEW ALBANY (MISS.) METHODISM.

R. SEWELL, PASTOR.

Sunday, April 28th, was a great day with our little band of Methodists in New Albany. Notwithstanding the downpour of rain, the whole day, our captains of the several clubs at 7:30 p. m. marched out to Mailfaile Chapel to the tune of "Success," and the result, raised by clubs under the following captains, was as follows: Mesdames Mattie Doxey, \$26.20; Edna Brown, \$16.50; Florence Doxey, \$15.85; Prof. I. S. Brown, \$12.05; Mr. Robt. Spencer, \$9.28; Mesdames Dollie Allen, \$8.30; F. F. Blackwell, \$7.15; Katie Newton, \$6.85; Miami Mitchell, \$4.80; Mr. Julius King, \$3.25; Mesdames Ada Bryson, \$2.60; Eula Pitts, \$2.55; Lizzie McKinney, \$2.00; Mary Nettles, \$1.75; Annie Tucker, \$1.50; public collection, \$9.85; total, \$132.71. St. Mary, our other church, raised, on May 19, \$45.00, making a grand total of \$177.71. We raised the above amount to apply on our new parsonage, for since the Annual Conference we have built a very handsome five-room house as a home for the pastor; and let me say here it is the best parsonage in the Upper Mississippi Conference, for I have, in these 28 years, lived in the most of them and know whereof I speak. We have a good church building, a fine parsonage, and, I must say, in justice to our little membership, they are among the best workers I have ever been privileged to serve. With all of this the dear old SOUTHWESTERN has not been forgotten. On our arrival, just after the Conference, we found no organized Ladies' Society in our church here, and so proceeded to organize the Ladies Aid Society. Since then they have worked faithfully and, among other things, put electric lights in the church, and now we have a beautifully lighted church. Our work here is very much alive, and still we hope to do more.

A RALLY THAT SUCCEEDED.

St. Paul Church, Winston-Salem, N. C., N. D. Shamborguer, Pastor.

The largest collection ever raised in this city by a colored congregation was realized in St. Paul Church, May 12. There was collected in cash \$1,826.62. The following is a list of the workers,

or captains: Mesdames Luier Friese, \$193.36; Mary Hughes, \$185.12; Sallie Turnline, \$166.15; Messrs. T. S. Wright, \$145.00; H. S. Johnson, \$107.04; Mrs. Lizzie Bell, \$101.45; Mr. K. H. Hawkins, \$92.50; Mrs. Mary Dowdy, \$81.85; Miss Faine Martin, \$76.30; N. D. Shamborguer, \$67.03; Messrs. Jordan Stultz, \$67.20; John Okley, \$67.20; Jack Hawkins, \$59.65; Mesdames M. Hazell, \$59.75; L. Peoples, \$58.00; L. Crump, \$49.90; Mr. C. A. Hartson, \$39.50; Mrs. S. Mawler, \$31.00; Miss L. Anderson, \$26.94; Mesdames E. C. Miller, \$30.76; Amanda Carter, \$23.09; Misses S. G. Wright, \$17.65; M. Kimbel, \$10.27. The members worked like heroes; but special mention ought to be made of Mrs. Mary Hughes and Miss Gertrude Penery. Mrs. M. Hughes collected and gave as her personal contribution \$62. Miss G. Penery collected and gave \$51. Too much cannot be said in praise of this heroic people. We expect to be ready for conference. More money to follow. Despite the rally the young men of the church surprised the pastor with a handsome suit. Presiding Elder R. Smith was with us, and preached with great power.

COKE CHAPEL.

Louisville, Ky.

We are glad to state that Coke Chapel, the little historic place of Methodism in Louisville, Ky., is yet alive. Historic, first, because this church has passed through and come out victorious over many trials and hardships; second, because the church has sent out from under its influence some of the best and most intelligent Christian ministers of the Conference, among whom are the Revs. W. H. Vaughn, Dr. J. M. Peters and the now sainted Rev. A. A. Woolfolk; and, third, because the church has been blest to have some of the first men as pastors, from the sainted Revs. M. W. Taylor, A. A. McDade, Monmouth Walton, down to the Revs. E. L. Gilliam, W. H. Vaughn, R. L. Dickerson, J. S. Bailey and our now beloved Rev. J. H. Ross and, as presiding elders, Drs. J. Courtney, E. W. S. Hammond, G. A. Sissle and the present elder, H. W. Tate. Our church has been properly organized and the financial arrangements are carried out per discipline. One of

the most progressive features of the entire church work is the progress made in the Sunday school. Through the earnest, faithful work of our pastor and superintendent, the efficient corps of teachers and officers, the Sunday School has increased in membership, within the last twelve months, from 75 in number to 201 in the main school and 50 on cradle roll, making in all 251 scholars. The other departments of the church—the League, W. H. M. Society and the Ladies' Aid—which has been recently organized, are doing good work. Everything points to a more successful year than we have ever had. Our first quarterly meeting was held May 4-6. To say that we had a grand time, spiritually and financially, would be putting it in a mild form. The new presiding elder, Rev. H. W. Tate, came to us not as a stranger, but as a Christian helper, and the two soul-stirring sermons which he preached on Sunday, backed up by his cheerful disposition, did much to enhance and encourage the hearts of many. He was much pleased with the reports of the church and stated, "that with only one or two more charges to hear from on the district, we stood ahead." The Rev. Mr. Merriweather, of the African Methodist Episcopal Church, in Jeffersonville, Ind., preached the communion sermon. Quarterly meeting receipts, \$43.25. We are encouraged to do more for the Master and His cause. We have a heavy task before us—that of building a new brick Coke Methodist Episcopal Church, this year. The Rev. Mr. Ross came to us last year, and set to work to increase the new church fund, started by the Rev. J. S. Bailey. He labored hard and up to this time we have money on hand ready to begin the erection of a new edifice; also we have the plan and specifications for the same. We hope to begin the work in the very near future. Pray that God's blessings may continue to rest upon us and much good be done. MAY L. WOOLFOLK.

TOUSSAINT L'OUVERTURE.

This soldier, statesman and martyr with a mere handful of men held at bay sixty ships and 30,000 trained soldiers—the flower of the French Army and Navy. Wendell Phillips pronounced Toussaint the greatest General the world has produced. Pictures of this great Negro, and of all eminent colored people sold by The Colored American Novelty Co., P. O. Drawer 2318, Washington, D. C. Agents wanted.

METHODISM ON THE UPGRADE.

The corner-stone of the Smith Methodist Episcopal Church, South, Baton Rouge, La., was laid Sunday, May 26, 1907. Sermon by the Rev. T. A. Brown. Ench pastor on the district is asked to raise \$1 or more for this new work. Send the same to J. W. Turner, presiding elder, Box 229, Baton Rouge, La.

J. W. TURNER, P. E.
A. M. TAYLOR, Pastor.

The SOUTH NEW ORLEANS DISTRICT PREACHERS' MEETING held its last session in Godman Chapel, Charenton, May 16. The meeting was called to order by the Vice-President, O. J. Harvey. The newly elected officers were then installed. The following pastors were present: D. J. Price, H. J. Wright, O. J. Harvey, Chas. C. Landry and the Rev. D. S. Sloan, of the Lake Charles District. The pastors reported their work. Rev. D. S. Sloan was then presented and addressed the meeting. Rev. D. J. Price gave a splendid address on the Sunday School Lesson.

ROYAL BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

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The Sunday School children and members were in evidence. Letters of regret were read from the presiding elder and President Goins. A large crowd was present at night and listened with much spiritual fervor to the noble sermon of the Rev. Dr. D. J. Price. The stewardesses and members spared no pains in making the stay of the ministers pleasant. The next meeting will be held at Napoleonville June 12.

O. J. HARVEY, Pres.
CHAS. C. LANDRY, Sec'y.

MALARIA MAKES PALE BLOOD.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

WILMINGTON DISTRICT.

The Epworth League and Sunday School Convention of the Wilmington District convened at Red Springs, N. C., May 1-5. At 8:30 p. m. the meeting was opened by the presiding elder, G. W. Morehead, president of the convention. Prayer by Rev. S. F. B. Peace. Welcome address by the pastor, Rev. W. N. Wells. Response, Rev. S. F. B. Peace. Address on behalf of laity, W. L. Bethea. Response, H. Patterson. Sermon was then delivered by Rev. J. M. Wells. The choir rendered charming selections. On the following day, owing to the inclement weather, many of the delegates could not be present. So the ministers discussed important subjects a goodly part of the day. On Friday several very interesting papers were read and discussed. In the afternoon, sermon by the Rev. W. P. Hayes. Later on reports were read by delegates from the different Sunday Schools and Epworth Leagues. Some were very encouraging. At night a very helpful paper was read by Mr. J. H. R. Gleaves. Then followed a sermon by Rev. W. W. Pope. On Saturday was transacted all unfinished business. Sunday was a day of great spiritual fervor. We are endeavoring to infuse into our conventions more spiritual fervor each year. The convention was royally entertained by the people of Red Springs. We extend to the pastor and members our many thanks.

LADIES' AID SOCIETY.

Alexandria District.

The Alexandria District Ladies' Aid Societies held their first convention at Bunkie, La., April 8-9, with Mrs. I. W. Young presiding. After devotional service and preliminary discussion by the presiding elder, Rev. J. J. Obee, and Revs. R. C. Worsham and J. H. Thompson, the society proceeded to enroll the delegates present. There being a sufficient number present to effect a district organization, the following officers were elected: Presi-

dent, Mrs. (Dr.) A. E. Young, Alexandria; first vice-president, Mrs. Florence Foster, Bunkie; second vice-president, Miss Mary E. Cheney, Bunkie; treasurer, Mrs. Maggio Veal, Cheneyville; chaplain, Mrs. E. A. Smith, Cottonport; secretary, Miss L. E. Eckley, Alexandria; corresponding secretary, Miss Estella Newman, Opelousas. There were short addresses by several of the ladies and by Dr. G. G. Logan and Rev. M. P. Franklin, president of the District Preachers' Meeting. A brief sermon was delivered by J. H. Thompson, of Opelousas, after which the presiding officer proceeded to install the above named officers. Charges represented by delegates: Alexandria, Booneville, Bunkie, Cheneyville, Cottonport and Opelousas. The next local convention will convene in Natchitoches Wednesday and Thursday, Oct. 9-10, 1907. Mrs. Dr. A. E. Young presided at the organ, with choir of the Newman Memorial leading in the singing, assisted by the Opelousas choir. Misses O. Gilbert and E. Newman rendered a duet. A fine umbrella was presented to the presiding elder by the ladies of Alexandria, Bunkie and Opelousas, with assistance of several pastors. Complimentary resolutions to the members and friends of Bunkie and Booneville were presented by Rev. J. H. Thompson. Several souls were converted and a large number of penitents remained at the altar. Thus closed a great and successful convention. J. H. THOMPSON.

W. H. & F. M. CONVENTION.

Clow District.

The second session of the Woman's Home and Foreign Missionary Societies of the Clow District met in Lewisville, McDaniel Chapel, April 25 to 28, 1907, with Mrs. Laura E. Harston, president, in the chair. Devotional exercises conducted by the president. Most all of the charges of the district reported. Reports showed an advancement over all previous years. The secretary kept with credit to herself and to the society the minutes. The presence of Mrs. Strickland, our worthy State President, with her timely remarks and wholesome advice, added great strength to the convention. The financial report was called for and Mrs. Strickland was able to give vouchers for the entire assessments of the district. Many excellent papers were read. We are very grateful to the young women who were so kind as to leave their school work and come to help us in this noble cause. Presiding Elder Rev. D. B. Harston and the following pastors were present: G. A. Hall, Texarkana; G. B. Donnelly, White Cliff; Phillips Owens, Stamps; Daniel Hall, Horatio; E. M. Alexander and T. R. Wamble, Center Point. Each rendered valuable service by their lectures and sermons. Their interest in the convention shows that they are interested in the organization of their local charges. Brothers, we sisters are glad to have your endorsement in our work and only pray and hope that all pastors will become interested along the same line. The good people of Lewisville showed their ability to do honorable service by the way they cared for the delegation. Though their pastor, the Rev. S. J. Saxton, had not come from South Atlanta, Ga., where he graduated from Gammon Seminary on April 25th, yet there was not a discord in the whole arrangement of his church. The next convention will be held at Clow, Ark. The literary program that was rendered on Saturday night was a creditable affair to the entire city. MARY L. JONES.

ALABAMA

WARRIOR, N. H. Redrick.—Sunday, May 12, was a great day with us. The Rev. E. M. Jones was with us. He spoke to the Sunday School and preached at 11 o'clock. We gave him our apportionment for the Sunday School. Received two members into the church. Also on the 7th of this month the young people of the church gave the pastor and wife a call. While they were in the church the young folks filled in and filled the tables with choice groceries.

ARKANSAS.

MORRILTON, W. H. Jackson, pastor.—We are getting on nicely with our church work. Six persons have united with our church since Annual Conference by letter and one from probation. We paid our presiding elder \$18 first quarter. Last Sunday the District League and Sunday School President was with us, and we raised \$6 for the commencement rally at Philander Smith College. We are planning to seat our church with iron casting chairs. Our collection Easter was \$15. Rev. W. H. Morris, pastor at Fayetteville last year, has moved to Morrilton, where his family has united with our church. He is putting up a beautiful four-room house on the lot he has purchased on the north side of the city. Brother Morris and family are gladly received in our city and we wish for them a successful abode.

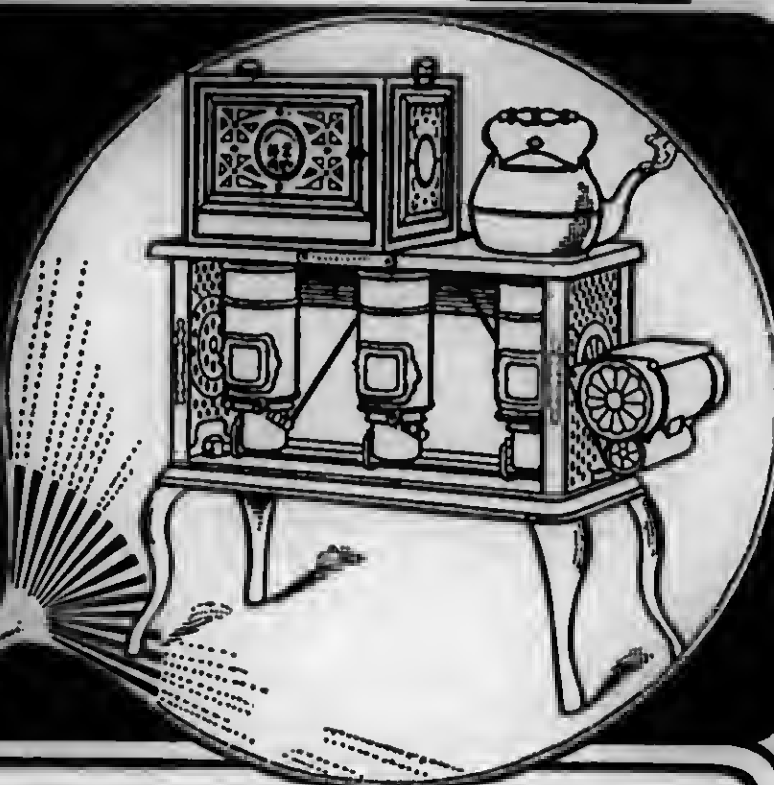
FLORIDA.

ST. PETERSBURG, P. H. Daniels, pastor.—Our church is progressing nicely. We are in a protracted effort and the outlook is bright. The first Sunday in April was the date of our second anniversary of our new church, but we did not celebrate that day because the sister churches wanted to co-operate with us, and as they could not be with us on the first, we had the celebration on the third Sunday. The day was fittingly observed. In the morning, sermon by the Rev. Mr. Drosey, of the African Methodist Episcopal Church. Sermon by Rev. P. R. James, from Nonteamer Baptist Church, in the afternoon. At the evening service the Rev. Mr. Jackson, of the African Methodist Episcopal Church, preached. Our churches are in union. We raised for the day, with the co-operation of the sister churches, \$133.39. Our pastor is greatly encouraged. We have a good pastor and he is loved and respected by his entire membership. He has done a great work during the short time he has been here.

KENTUCKY.

SMITHLAND, W. H. Pope, pastor.—Our new presiding elder, the Rev. J. H. Tate, held our first quarterly conference April 6-7. I arrived on the 5th instant, and so did not have a report, but the stewards and class leaders, six in number, with the committees, reported. On Sunday the Rev. H. W. Tate preached two excellent sermons to the delight of all who heard him. Seventy-one took communion. Collection, \$22.21. Dr. Tate was very well pleased with the people and they were pleased with him. The Lord was with us in every service. Three came forward for prayer. Our church here stands on a hill and we are expecting great things of it. On the 16th of April I went down to Paducah to meet Mrs. Pope, that I might accompany her back to our new charge, and while away a party visited the parsonage on the hill and distributed therein about fifty pounds of groceries. Mrs. Pope, on the 24th, organized a Woman's Home Missionary Society, and

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—the ideal stove for summer. Does everything that any other kind of stove will do. Any degree of heat instantly. Made in three sizes and fully warranted. At your dealer's, or write our nearest agency for descriptive circular.



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PAUL LAURENCE DUNBAR IS DEAD

The World's Greatest Negro Poet has passed away but his works will live forever. Dr. Adams, editor of "The Advance" says, "Dunbar was a genius bound in ebony." President Roosevelt says, "I was a great admirer of his poetry and his prose." "THE LIFE AND WORKS OF PAUL LAURENCE DUNBAR" is just off press. It contains a complete biography, all his poetical works, his best short stories in one complete volume which will be sent postpaid to any address for only \$1.75 in cloth. It contains 430 large 6 1/2 x 8 1/2 pages including 59 full page illustrations.

500 MORE AGENTS WANTED
Agents are coining money. Mr. J. C. Williams, Iowa, just writes: "Have received my Dunbar outfit, and in eight hours sold eighteen copies—profits \$19.00." C. D. Higgins, Ohio, says: "Sold seventy-five copies in four and one-half days—profits \$72.25." Start now and get first choice of territory. We pay biggest commission, ship books on credit, and send OUTFIT FREE. We are the sole publishers hence assign exclusive territory. Write today for full particulars and outfit.

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on the 28th the Sunday school was organized as a Sunday School Missionary Society, with Mrs. L. Parker, president. Our watchword this year is, success on all lines, with the SOUTHWESTERN included, or to report the reason why.

Boyd, F. White, pastor.—On entering my new field of work at Boyd, April 21st, a storm passed over the parsonage, headed by Mrs. John Moor and Miss Oemmer Wilson. They entered the parsonage, filling the pastor's dining room table with an abundance of groceries. Short address by the pastor. The pastor, Rev. Fred White, and wife, are enjoying their new field of labor very much on Lair and Boyd as a circuit. I see the great need of the church being repaired at Lair, and a new parsonage is to be built at Boyd. I am looking for victory to come at the close of my work. By the help of the Lord, we shall not fail.

LOUISIANA

WASHINGTON, D. G. Taylor, pastor.—A glorious occasion was the session of the first quarterly conference at St. Mark Church, held by Presiding Elder J. J. Obee, April 27-28. Every department of our work here is on the upgrade, as was shown by the reports of officers and pastor. We paid the elder in full. He will receive from this

work \$100.00. To the membership 179, twelve have been added, a nearly \$300.00 raised. The love-feast was on the old order. One child was baptized.

ALEXANDRIA, R. C. Worsbam, pastor.—Newman Memorial Church is in good shape. Pastor and people rejoiced over their success in the rally on Sunday, May 19, at which time \$432 was realized. We thank the two clubs for their good work. The Jolly Workers, Mrs. L. A. Eckley, president, raised \$196.60; the Twilight Workers raised \$212.66; Stewardesses, \$10.00; total \$432.68.

JEANERETTE, A. Harris.—At St. Paul Church our work is in good shape and everything is moving along nicely. Presiding Elder P. W. Clark was with us on May 5th and made our hearts glad with a soul-stirring sermon at night to a crowded house. On the 6th our quarterly love-feast was held, conducted by the elder and the Rev. A. Mitchell of Union. On Tuesday, the 7th, we had a visit from Dr. B. M. Hubbard, whose words are always encouraging and we are always glad to greet him. Call again. The King Daughters and Sons tendered a reception to Presiding Elders Clark and Hubbard at night, which was greatly enjoyed. Our pastor, the Rev. D. S. Slon, is hard at work, as usual. On

spring rally will take place on June 9th, for the purpose of raising funds to repair our church.

SHADY GROVE, L. L. Estavan, pastor.—In St. Matthew Chapel, May 13th, was held the second quarterly conference of the Shady Grove Circuit, by the Rev. H. Daniel, presiding elder. The elder was joyous over the wonderful success of this work since the close of the first quarter. He preached two able sermons during the conference, to the delight of all present. The spiritual tide was high. The church was filled to its utmost capacity. The Rev. D. S. Kilborne, pastor of Pleasant Valley Methodist Episcopal Church, preached for us during the conference. We were glad to have him with us. The trustees have been at work for some time repairing and beautifying the church and parsonage.

MONROE, Alice Turner.—At the Annual Conference held in Lake Charles last January the Bishop appointed Rev. W. C. Turner to this place, and he made no mistake for the work, since the arrival of this God-sent man the church has taken on new life and is in better condition now than for several years. We are coming to the Conference with full reports.

FOR TORPID LIVER

Take Horsford's Acid Phosphate
It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

MISSISSIPPI

GREEN HILL CIRCUIT, P. W. Baldwin.—My first quarterly conference was held April 13-14, by the Rev. A. J. McNair, D. D. Reports from pastor and leaders were good. The presiding elder expressed himself as being satisfied with what he had seen of the work. He preached at Bethel Friday night, St. Paul Sunday at 11, and at Jerusalem Sunday night. At Jerusalem the Rev. H. Dean, of the African Methodist Episcopal Church delivered the address of welcome. Dr. McNair makes a good presiding officer. He is kind and brotherly and a credit to our Church. The work is doing fairly well. Presiding elder's salary fixed at \$75; pastor's, \$400; Bishop's, \$4; conference claimants, \$2; benevolence, \$60. Total to be raised, \$540.

ABERDEEN CIRCUIT, Kittle Brooks.—We are pleased to have with us this year Sister W. C. Weatherall, wife of our pastor, the Rev. W. C. Weatherall, who is taking great interest in our church and is going forth helping to do whatever is to be done for the up-building of the church and people. Her words of counsel have already redounded to much good to our people and added strength to Methodism in this vicinity. The Lord bless her.

LIBERTY HILL.—I was assigned to this charge at our last Annual Conference. Arriving here January 20th, I found a first-class congregation, which gave me a warm welcome. Preaching arrangements were made for the future work of the church, which has, under the leadership of Dr. W. H. H. Gallion, our pastor, surpassed all of the past records. Our first quarterly conference was held Feb. 19-20, the Rev. Dr. T. W. Davis presiding. The pastor then planned his Easter rally, which resulted in the raising of \$40.00. This surpassed anything ever attempted on this charge before. This people say that under the leadership of Dr. Gallion this circuit will be put in the list of the first-class appointments. Dr. Davis, the presiding elder, says there has been no such improvement at any other point on his district as at Liberty Hill. We, the members of Lib-

OPERATION PREVENTED

The True Story of a Lady Whose Doctor Counseled an Operation, But Who Cured Herself at Home, After all Other Treatments Had Failed.

Only a weak woman who has actually experienced it, can realize the shock that comes with the doctor's words: "You must have an operation."

Frequently the doctor is right, but sometimes he is wrong, and finds it out after, or during, the operation, when it is too late.

Many women have found that, by taking Wine of Cardui, they have been able to prevent an operation which their doctor had thought necessary, owing to the wonderful curative effect Wine of Cardui proved itself to have, on their organs and functions.

Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society, Arcadia, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant backache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt."

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick."

This letter proves that it is sometimes best to try the Cardui Home Treatment first, before consenting to an operation.

If your case is like it, why not try Wine of Cardui for your troubles?

If you need special advice regarding your case, write us frankly, giving symptoms and stating age, and we will send you Free Advice, in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

erty Hill charge, feel that the work is in better condition than ever before. J. W. Murray, G. W. Bardwell, J. G. Hudson, committee.

NORTH CARROLLTON, P. A. Lemon, pastor.—Our second quarterly conference convened in Tillman Chapel April 20-21. The presiding elder could not be present, but sent Rev. J. H. Everett, who presided with much dignity and care. Every interest of the church was carefully considered. Most of the officials rendered good reports, showing the work to be alive both spiritually and financially. Bro. Everett preached two strong sermons, which moved his hearers to tears. Many partook of the Holy Sacrament. Paid the presiding elder in full. Raised for pastor this year \$66.05; missions, \$10.85. Raised for all causes this quarter, \$105.75.

WINONA.—Our second quarterly conference convened April 26, Presiding

Elder Nevils in the chair. Good reports were read by the officers. The pastor's report showed progress along all lines. The new church will be ready for entrance by the first Sunday in May, but will not be entered until the third Sunday in May, which will be called Grand entrance and silver battle day. The corner-stone laying and Queens' contest were a success, and the following girls reported: Miss Montgomery, of Jones Chapel, being ill, her father reported for \$12.50; Miss Roxy Moore, \$5.22; Tuese Edwards, of Pickens, \$5.10; Miss Willie Shumpert, of Greenwood Colored Methodist Episcopal Church, \$3.80; Lolo Moore, \$5.75. The crown and gold watch was given to Mary Lee Wragg, of Winona, she having raised \$24.00. A few other girls have not reported yet.

PAUL LAURENCE DUNBAR.

He was the world's greatest Negro poet. The fact that he had no white blood in his veins makes his achievements the more astounding. A fine engraving made in three colors has just been issued, which sells for only one dollar (\$1.00). Send for one to-day. Address The Colored American Novelty Co., P. O. Drawer 2318, Washington, D. C. Agents wanted.

TEXAS.

AUSTIN, Simpson Tabernacle.—We are moving along nicely now after the expiration of four months without a pastor. We have in a short time repaired the parsonage, and furnished the same, and are now preparing the erection of a barn for our pastor's horse. Our pastor, the Rev. S. S. Frazier, and family will move next week permanently to this field of labor. He and Mrs. Frazier have been engaged as teachers in Robertson county. Mr. Frazier has raised about \$100 during his short stay. Simpson Tabernacle is climbing both spiritually and financially. The Rev. Mr. Vance's rally was a success financially; \$22.40 raised for seats. Bro. Vance is holding the fort out at Montopolis. The Dunbar Club No. 1 of Simpson Tabernacle should prove to be a grand one, bearing as it does the name of our illustrious poet, the late Paul Lawrence Dunbar. Brother Frazier preached in Austin three powerful sermons.

A NOTRE DAME LADY'S APPEAL.

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Conference Notices

DISTRICT CONFERENCES.

District.	Place.	Date.
Spartanburg—Greenwood S. C.		June 19-23
Gulfport, Lumberton, Miss.		June 26-30
Raleigh, Oberlin, N. C.		June 26-30
Raleigh—Raleigh, N. C.		June 27-30
Bristol, Wytheville, Va.		July 11
Jackson—Canton, Miss.		July 11-14
Waynesboro—Burke Co.		July 17
Western—Statesville, N. C.		July 3-7
Savannah—Mt. Vernon, Ga.		July 18
Wilmington—Laurinburg, N. C.		July 17-21
Waynesboro—Blackshear, Ga.		July 17
Opelika—Wetumpka, Ala.		July 17-21
Holly Springs—Potts Camp, Miss.		July 23
Huntsville—Conroe, Tex.		July 23
Greenwood—Goodman, Miss.		July 23-28
Montgomery—Evergreen, Ala.		July 24
Knoxville—Russellville, Tenn.		July 24
N. O. North—Slidell, La.		July 24-28
Aberdeen—West Point, Miss.		July 24-28
Meridian—Meridian, Miss.		July 24-28
S. N. Orleans—Morgan City, La.		July 24-28
Western—Gastonia, N. C.		July 24-28
Greensboro—Raleigh's Cross Roads, N. C.		July 24-28
Muskogee—Eufaula, I. T.		July 25-28
Vicksburg, Fayette, Miss.		July 31-Aug. 4
Lake Charles—New Iberia, La.		Aug. 7
Opelika—Wetumpka, Ala.		Aug. 7
Atlanta, Atlanta, Ga.		Aug. 7
Palestine, Fairfield, Tex.		Aug. 6-11
Palestine—		Aug. 6-11
Huntsville—Center Grove, Ala.		Aug. 7-11
Monroe—Mt. Sinai, La.		Aug. 14
Baton Rouge—Port Allen, La.		Aug. 14
West Tenn.—Alamo, Tenn.		Aug. 14-17
Birmingham—N. Birmingham.		Aug. 14-18
Paris, Honey Grove, Tex.		Aug. 14-19
Alexandria—Alexandria, La.		Aug. 21
Brookhaven—Lampton, Miss.		Aug. 21-25
Lexington, Shelbyville, Ky.		Aug. 20-26
Navasota—Hempstead, Tex.		Aug. 27
Houston—Liberty, Tex.		Aug. 27-Sept. 2
Topeka—Coffeyville, Kans.		Sept. 4-7
Sbubuta—		Sept. 3-8
Jacksonville—Jacksonville, Fla.		Sept. 11-15

CONVENTIONS.

Meridian—Hickory, Miss.	June 13-16
Pine Bluff—Altbeimer, Ark.	June 20
St. Joseph, Fulton, Mo.	June 26
Brookhaven—Summit, Miss.	June 27-30
Nashville—Tullahoma, Tenn.	Aug. 6-11
Pine Bluff—Marble, Ark.	Aug. 21-25

[If your District Conference or Convention does not appear in this roster notify us at once, giving name of district, place and date.—Ed.]

MARSHALL DISTRICT.

THIRD ROUND.

Jefferson, June 22-23; Ebenezer, 28-30; Texarkana, St. Paul, July 7-8; Texarkana Mission, 6-7; Lodi, 13-14; Longview and Tyler, 14-15; Hawkins, 13-14; Pittsburg, 20-21; Timpson, 20-21; Harlton, 27-28; Daingerfield, August 3-4; Queen City and Kildare, 10-11; Mineola, 17-18; Woodlawn, 17-18; Marshall Circuit, Sept. 1; Mallalieu, 1; Rose Hill, 1; Lasater, 7-8. Let us make the most out of Children's Day. Our District Conference will convene at Texarkana Aug. 20-25. We are planning for a great time. Get your forces

together for a great Wiley rally. Don't be satisfied until you have had a revival on your charge. Let's go in for 500 conversions on the Marshall District this year. J. O. WILLIAMS, P. E.

PARIS DISTRICT.

THIRD ROUND.

Bonham, June 23-24; Honey Grove and D., 22-23; Bagwell Circuit, 29-30; Brookston, July 6-7; Wolfe City and L., 13-14; Paris, 21-22; Paris Circuit, 20-21; Hinckley Circuit, 28-29; Cooper Circuit, 27-28; Morgan's Chapel, Aug. 1-2; Greenville Circuit, 3-4; Greenville, 4-5; Terrell and Rosser, 10-11; Chicota Circuit, 17-18; Sulphur Springs and W., 24-25; Free Hope Circuit, Aug. 31-Sept. 1; Clarksville Circuit, Aug. 31-Sept. 1; Medill Circuit, Sept. 7-8; Clarksville, 14-15. Brethren: The District Conference convenes Aug. 14 to 19, at Honey Grove. Pastors are required to bring cash or vouchers for benevolences received to date of District Conference. Especial attention is called to paragraph 85, being third quarterly conference, to elect delegates to Lay Conference; this you will observe and be ready when I come. I shall expect full round reports. Each appointment is asked to raise an especial offering for China and send to 150 Fifth avenue, New York, for Bishop Bashford's work. Thanking you for your co-operation in this great work, yours faithfully,

J. I. GILMORE, P. E.

BRISTOL DISTRICT.

FOURTH ROUND.

Tip Top, July 20-21; Tazewell, 27-28; Castlewood, Aug. 3-4; Stonega and Norton, 7; Gate City, 10-11; Shell City, 17-18; Johnson City, 24-25; Mountain City, Sept. 1-2; Bristol, 7-8; Abingdon, 7-8; Glade Spring, 14-15; Rural Retreat, 21-22; Marion, 28-29; Wytheville, 28-29. Brethren: The District Conference will convene in Wytheville, Va., July 11, 1907. Let us meet prepared to make the best report in the history of the Bristol District. Please remember this is the year to break the record. Up and doing, please!

J. R. HILL, P. E.

NAVASOTA DISTRICT.

THIRD ROUND.

Anderson Circuit, June 8-9; Caldwell and Zion Hill, 15-16; Brenham Station, 21-23; Brenham Circuit, 22-23; Bellville Circuit, 29-30; Sealy and San Felipe, July 6-7; Brookshire Circuit, 13-14; Hockley Circuit, 20-21; Navasota Circuit, 20-21; Hempstead Circuit, 27-28; Waller Circuit, Aug. 3-4; Navasota Station, 10-11; Millican Circuit, 17-18; Ynrboro Circuit, 24-25; Hempstead Station, Aug. 31-Sept. 1. Brethren: Remember the District Camp meeting at the District camp ground, July 15. All pastors are expected to attend.

B. M. TAYLOR, P. E.

HOUSTON DISTRICT.

THIRD ROUND.

Galveston: Wesley Tabernacle and St. Paul, June 23-25; Trinity, Mallalieu and St. James, June 30-July 3; Sloan Street and St. Mark, July 7-9; Mt. Vernon, Boynton, 14-16; Beaumont, St. James and St. Mark, 19-21; Orange, July 28-29; Kendleton, 28-29; Richmond, Rosenberg, Aug. 2-4; Wallisville, 10-11; Thompson, Anchor and Columbia, 18-19; Roeville Circuit, 24-25; Dickinson and Harrisburg, 24-25; Liberty, District Conference; Crosby, Deepwater and Laporte, Voth and China, Kountze. Brethren: Let us make one long, strong pull for benevolence and other church interests by the time of the District Conference.

The Story of a Medicine.

Its name—"Golden Medical Discovery"—was suggested by one of its most important and valuable ingredients—Golden Seal root.

Nearly forty years ago, Dr. Pierce discovered that he could, by the use of pure, triple-refined glycerine, aided by a certain degree of constantly maintained heat and with the aid of apparatus and appliances designed for that purpose, extract from our most valuable native medicinal roots their curative properties much better than by the use of alcohol, so generally employed. So the now world-famed "Golden Medical Discovery," for the cure of weak stomach, indigestion, or dyspepsia, torpid liver, or biliousness and kindred derangements was first made, as it ever since has been, without a particle of alcohol in its make-up.

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A little book of these endorsements has been compiled by Dr. R. V. Pierce, of Buffalo, N. Y., and will be mailed free to any one asking same by postal card, or letter addressed to the Doctor as above. From these endorsements, copied from standard medical books of all the different schools of practice, it will be found that the ingredients composing the "Golden Medical Discovery" are advised not only for the cure of the above mentioned diseases, but also for the cure of all catarrhal, bronchial and throat affections, accompanied with catarrhal discharges, hoarseness, sore throat, lingering, or hang-on-coughs, and all those wasting affections which, if not promptly and properly treated are liable to terminate in consumption. Take Dr. Pierce's Discovery in time and persevere in its use until you give it a fair trial and it is not likely to disappoint. Too much must not be expected of it. It will not perform miracles. It will not cure consumption in its advanced stages. No medicine will. It will cure the affections that lead up to consumption, if taken in time.

Many have had great revivals. God be praised. Come with strong reports to the District Conference.

J. MERCER JOHNSON, P. E.

PALESTINE DISTRICT.

THIRD ROUND.

East Calvert, July 6-7; Bryan Station, 5-7; Bryan Circuit, 6-7; Hearne, 13-14; East Mexia, 13-14; Fairfield, 20-21; Winkler, 20-21; Oakwood and B., 20-21; Jewett and Buffalo, 20-21; Leona, 27-28; Madisonville, 27-28; Palestine, Aug. 2-4; Palestine Circuit, 3-4; San Augustine, 17-18; Hemphill, 24-25; Jacksonville, 24-25. Brethren: In order to make the fourth round on time I must make the third by the last of August. I hope and believe all will make full reports this year.

L. S. BLAKENEY, P. E.

GREENWOOD DISTRICT.

THIRD ROUND.

Carrollton, July 6-7; N. Carrollton, 6-7; Winona, 12-14; Vaiden Circuit, 20-21; Sallis, 20-21; Goodman, 27-28; Hesterville, Aug. 3-4; Vaiden, 10-11; Lexington, 3-4; Durant, 16-18; Pickens, 17-18; Tebula, 17-18; Owens, 24-25; Greenwood, 23-25; Ebenezer, Aug. 31-Sept. 1. Brethren: Don't forget that I want the pastors to bring 10 new subscribers each to the first District Conference from each charge. Your general conference expenses raise at once and report in full all of the benevolences in hand. Let each pastor do his best this time, and please do something for Bishop Bashford and China. I hope to meet all pastors on the first day of conference and come to stay until we adjourn. May the Lord help you to win many souls for the kingdom.

S. H. NEVILS, P. E.

ATLANTA DISTRICT.

THIRD ROUND.

Foss Chapel, June 12-16; Oakland City, 13-16; Battle Hill, 19-23; North Atlanta, 20-23; College Park, 26-30;

St. Charles, 29-30; Hogansville Circuit, July 6-7; Palmetto, 13-14; Greenville Circuit, 5-7; Fairburn, 27-29; Whitesburg, Aug. 3-4; Hogansville, 4; Ariel Bowen (with District Conference), 9-10; Warren Chapel, 15-16; Grantville and Lutherville, 24-25; Newnan, 25-26; Newnan Circuit, Sept. 21-22; Enon Grove, 7-8; Central Avenue, 15-16. Brethren: Easter was a bad day. Please see to it that Children's Day is a success. The District Conference is to be Aug. 7th at Ariel Bowen Church, in Atlanta. The general officers are invited. Local Brotherhood roll will be called there and from men's Aid, also. Brother pastors, bring all your delegates and others present. Local preachers and exhorters are requested to make the subscription for the Southwestern a part of their report. Let us pray, read and work.

C. L. JOHNSON, P. E.

Special Notices.

The VICKSBURG DISTRICT CONFERENCE will convene in the town of Fayetteville July 31st, and continue five days. Brother Rembert, and his good people are preparing to give us a cordial welcome. I sincerely hope every pastor will have his entire apportionment of benevolence. I want every pastor to bring five subscribers for the Southwestern. Local preachers and exhorters who want their licenses renewed must come prepared to take the payment. The editor of the Southwestern and other general officers will be duly invited to be present.

R. P. THRELKELD, P. E.

PRESIDENTS of the LADIES' AID SOCIETIES, SHUBUTA DISTRICT: We are very much in need of additional room at Meridian Academy. Our girls have put to it for a place in which to do their laundry work. Now, my sisters, we saw the situation during this commencement, and we promised to do better. I ask that each President raise \$5.00 before August 30th, and report to me.

J. B. BROOKS, P. E.

TENNESSEE CONFERENCE Epworth League District Presidents, Local Chapter Presidents, Elders and Exhorters: Dear co-workers, will you please see that each Chapter and charge send a delegate from each Chapter and Sunday School to our Epworth League Sunday School Convention, which will convene at Gallatin, Tenn., June 13 and 14.

JESSE P. PRICE, President

The PARIS DISTRICT CONFERENCE will convene at Honey Grove, Texas, August 14-19. You are especially invited to be present. Our church at Bonham was wrecked by the storm which passed through Texas May 14. This small congregation and we solicit to rebuild. Will the pastors of Methodist help just a little? Send all contributions to 1002 N. Wright street, Paris, Texas; J. I. Gilmore, president. Our church at Wolfe City, Texas, was also blown down on May 14, '07. Any relief toward rebuilding will be thankfully received by small but loyal people. Send contributions to Mrs. H. C. E. Woods, Wolfe City, Tex.

J. I. GILMORE, P. E.

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They Live in Our Memory

REV. T. J. IZARD.

The Rev. T. James Izard, born in Dallas County, Ark., on the 22nd day of July, 1855, passed from this life into the Great Beyond on April 19, 1907. At the age of 18 he engaged in public school teaching, and in 1883 went to Texas, where he continued in this work until he joined the Texas Conference on Dec. 6, 1886. His first appointment was DeKalb Mission. He served afterwards, Spring Hill Circuit, Honey Grove, Stone Street, Houston, Tex.; Richmond, Willis, Crockett, Franklin, Mallalieu, Marshall; Jasper, Thompson, Columbia, Mallalieu, Houston; Beaumont Mission, and in the year of 1903 he was transferred to the Little Rock Conference, where he worked until called from labor to reward. His last words were given in love and filled with good advice for the dear wife and children at his bedside. As death approached, he sang, "Jesus, my all, to Heaven is gone." The funeral was attended by the Rev. H. C. Dunlap, pastor in charge of Rock Street Church; the Rev. W. S. Sherrill, Presiding Elder, and the Rev. A. S. Miller, pastor.

JOHNSON.—Ann Johnson, wife of Brother Logan Johnson, fell asleep in Jesus March 24, 1907. She was 60 years old and had been a member of Union Grove (Miss.) Methodist Episcopal Church 30 years. Three children and thirteen grandchildren mourn their loss. She was loved by all who knew her. The funeral was attended by the Rev. T. J. Cannon, Pastor.

JONES.—Seala Jones, who was 70 years of age, fell asleep in the Lord on the 18th. She was a good Christian and a faithful member of Wesley Church at Enterprise, Miss.

KIRKLAND.—Bro. Sye Kirkland died on the 8th at Stonewall. He was 80 years old.—N. Toole, Pastor.

WHITE.—Mr. Mitchell White, Sr., a faithful and true member of New Providence Methodist Episcopal Church, Cleveland, Ky., died Monday, May 13, 1907, at the age of 77 years. He was converted and joined the church when 17 years of age, and lived a faithful member of his church for sixty years, and was for a number of years a staunch trustee. He did all he could to forward the cause of the Master until the day of his death, and then passed away in peace with God and all mankind. He stood well among all the citizens of Madison county and was held in the highest esteem. He was a good and wise counselor at home and abroad, and always a friend to God's ministers. He was a congenial husband, a loving and well-providing father. His influence in the home was a blessing to the family. Mr. Mitchell White was one of the wealthiest colored farmers of Madison county. He owned about three hundred acres of land, valued at fifty dollars an acre, on a part of which he grazed a number of cattle. Brother White is survived by a brother, sister, seven children, five grandchildren, other relations, and a host of friends, a large concourse of which turned out to pay the last tribute to the deceased.

ABEL HEWITT, Pastor.

THOMAS.—Miss Katie Thomas, a faithful member of St. Mark Methodist Episcopal Church, Baton Rouge, La.,

for four years, the daughter of Mr. and Mrs. Isaac Thomas, also members of St. Mark. Miss Thomas was a consistent Christian and died in great peace, leaving her parents, three sisters, two brothers and a host of friends. The Revs. G. A. Payne, A. M. Taylor, Geo. Lampkin, and the Rev. R. Brooks, from the Baptist Church, assisted in the service.—T. B. Cooper, Pastor.

WOODSON.—All that was mortal of Sister Josephine Woodson was laid to rest on the 21st inst. She was a faithful member of the church, and was president of the Stewardess Board. She died in full triumph of faith. The summons was short, but she met death as a soldier. The funeral service was conducted at Corinth Methodist Episcopal Church by the Rev. I. B. Henderson and the Rev. C. C. Smith.

POWELLS.—Clair Powells, of Munson, La., passed into the haven of rest on March 22, 1907, the date of her twenty-sixth birthday. She was anxious to go home, to be relieved of her misery. She died as a Christian. She was a lover of the church, and she was loved by all who knew her. She leaves another father, sisters, brothers, aunts and uncles to mourn their loss.

GINN.—Kester Ginn departed this life at Maringun, La. He died in the triumph of faith. He joined St. Peter's Church in 1905. The writer visited him while he was sick and he said that if the Lord should call him he was ready. He leaves three sons to mourn their loss. His funeral was attended by his pastor in charge.

WIGGINS.—Simon Wiggins died April 23, 1907, age 35 years, at Mansfield, La. He was not a member of the church, but he claims that his hope was in the Lord Jesus Christ. He leaves a wife, child, two sisters, a brother and many friends to mourn his loss.

GARDNER.—Jessie Gardner died at Mansfield, La., May 1, 1907; age, 9 months. He was the infant son of Mr. and Mrs. W. R. Gardner, both of whom are members of our church. Brother Gardner is also a local preacher.

ROBINS.—Jacob Robins died at Mansfield, La., May 11, 1907, age 76 years. He had been a member of Wesley Chapel Church for twenty-three years. He leaves a wife, children and a host of friends. He died a faithful member of the church and has gone to rest from his labor. He left a good house for his wife, to whom he was devoted. J. A. LANDRY.

NELSON.—Mr. Frank Nelson died in New Orleans, La., May 1, 1907, age 27 years. He was buried at Crawford, La., his home, where father, mother, grandmother and a host of relatives live. Many of them belong to Mount Zion Methodist Episcopal Church. The Rev. H. J. Wright read the sad rites.

McGRAW.—Mrs. Bertha Levy McGraw died at Monroe, La., May 8, 1907, and was brought to Bastrop May 9th. She leaves a mother and one brother and sister and husband, and many friends. She was 16 years of age. Her funeral was conducted by the Rev. C. L. C. L. Angrom and S. McGuder, pastor of Mt. Olive Methodist Episcopal Church.

BALL.—Sister Callie Ball, a bright and active member of Mount Carmel Church, Kemolia, Miss., died May 6th. She was at one time a student of Rust University, Holly Springs, Miss., and was one of the bright members of our church. Her place among us can not be easily filled. She was beloved by all. Her funeral was attended by the writer. I. S. THOMAS.

TERRY.—Sister Harriet A. Terry, age

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THE I. L. U. GRAND LODGE,
34 to 40 Canby Building, Dayton, Ohio.

74 years, died at Shreveport, La., May 7, 1907. She was a member of the Fairfield Methodist Episcopal Church. The funeral was conducted by the Revs. T. P. Norris, W. R. Butler, F. T. Chinn, H. Daniels and T. F. Robinson. She was buried from Daniels Chapel. T. F. ROBINSON.

MORSE.—Death visited McDonald Chapel, Pope, Tenn. on April 24, 1907. Brother Andy Morse fell asleep in Jesus; his crossing was peaceful. He leaves a wife, four sons and a daughter to mourn. A FRIEND.

DAVIS.—Sister Margaret Davis, a faithful member of Seven Springs Methodist Episcopal Church, New Clinton, Miss., died May 11th. She was 95 years of age. Thirteen years ago she professed a hope in Christ, and lived up to her profession until death. She leaves a host of children and grandchildren. One of her sons is pastor at Madison, Miss. W. L. MILLS.

GEE.—Sister Lulu Gee, a member of Lynch Chapel Methodist Episcopal Church, Clinton, Miss., for thirty years, departed this life May 7, 1907, in Greenwood, Miss. Her remains were brought to Clinton, where her funeral was preached by the writer. She was well thought of by all who knew her. Quite a crowd gathered to pay the last respects to her. She leaves a husband, seven children, one brother and two sisters. W. L. MILLS, Pastor.

WITHERSPOON.—On May 7th, Sister Caroline Witherspoon passed to her reward, after serving the African Methodist Episcopal Church at Patterson, N. C., for thirty-five years. She was born near Blackstone, N. C., May 3, 1846. She leaves three children and many friends. P. W. HORTON.

United for Life

FRAZIER-KING.—At the home of the bride, a beautiful wedding took place, Monday, May 13, 1907, in the city of Spartanburg, S. C. The contracting parties were Miss B. Daisy, daughter of the Rev. S. A. King, and Mr. Samuel E. Frazier, of Society Hill, S. C. The Rev. B. F. Witherspoon, D. D., presiding elder of Spartanburg District, officiated. B. F. WITHERSPOON.

FRANK-JOE.—At St. Peter's Church, Jeanerette, La., March 28, 1907, Mr. Robertson Frank and Miss Polly Joe, by the Rev. E. B. Richards.

JUNUS-THIBBS.—By the Rev. E. B. Richards, April 4, 1907, at Jeanerette, La., Mr. Alexander Junus and Miss Fanny Tibbs.

ALEXANDER-KEYS.—Mr. Arlsted Alexander and Miss Matilda Keys, at Jeanerette, La., April 9, 1907, the Rev. E. B. Richards reading the ceremony.

WALKER-HUGHES.—Mr. Wesley Walker and Miss Hestelia Hughes at the residence of Mr. and Mrs. Wm. Walker, of Spider, La., April 30, 1907, the Rev. L. L. Estavan officiating.

BROUSSARD-BRENT.—At Mt. Zion Methodist Episcopal Church, Crawford, La., on Thursday afternoon, April 25, 1907, at 5 o'clock, Mr. Willie Broussard and Miss Rosa Brent, under an evergreen arbor, with a host of friends present. The bride is one of our converts and will be baptized by immersion May 19. She is a very sweet and attractive girl, the only child of Mr. and Mrs. Anderson Brent, and they are among the leading ones here. Refreshments were served at their home to several hundred. The Rev. H. J. Wright officiated.

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Southwestern Christian Advocate

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ATLANTA AND SAVANNAH—By F. M. Gordon, Benson Neal; by J. E. Watkins, D. A. Brown; by M. M. Alston, A. L. Fuller.

CENTRAL ALABAMA AND MOBILE—By E. L. Gary, Simon Fowler.

CENTRAL MISSOURI—By R. E. Gillum, Collie Sheffield, M. L. Sanford.

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LINCOLN—By H. McDonald, A. J. Watkins, C. C. Daniels; A. W. King.

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LOUISIANA—By W. H. Harrell, Pearl Arsenaux; by B. M. Hubbard, A. A. Moore; by R. C. Worsham, J. B. Lafargue; by Henry Taylor, H. Graves, Laura Williams; by J. L. Turner, I. Washington; by D. W. Lloyd, S. J. Green; Sidney Johnson; P. M. Burke; by J. O. Brown, Geo. Brantley; by V. Chapman, Ernestine Chapman; by J. H. Rylander, S. M. Smith; Mrs. B. E. Rhodes; by J. W. Turner, Geo. Banks; by N. R. Randolph, J. Ingraham.

MISSISSIPPI AND UPPER—By J. W. Dudley, Ida L. Smith; Peter Kerr; D. A. Carr; by P. W. Baldwin, Ella Montgomery; W. C. Carter; by G. H. Brown, Lewis House; W. H. Williams; by P. H. Davis, M. E. Warren; by R. Sewell, Ben Foster; by R. N. Jones, S. C. Stevens.

NORTH CAROLINA—By W. B. Seales, May L. Pettie.

NEW YORK—By W. H. Brooks, 14 annual subscribers.

SOUTH CAROLINA—By G. W. Cooper, C. T. Riley; by A. G. Kennedy, A. F. Risby.

TENNESSEE AND EAST—By W. D. Petrus, Andy Moberry, J. H. Baber; W. S. Bruce; by S. J. Harris, Jno. Manning.

TEXAS AND WEST—By F. A. Dismukes, Becky Sharp; by G. W. Bober, Mattie Hill, Willie Washington, E. D. Majors.

MISCELLANEOUS—Dora McDonald.

HONOR ROLL.

W. H. Brooks.
G. W. Bober.

DISTRICT PREACHERS' MEETINGS.

LAKE CHARLES DISTRICT—Jeanerette, Thursday, June 6th, at 11 a. m. All ministers are requested to be present. Business of importance to be transacted.
P. W. CLARK, P. E.
B. REDDIX, Pres.

SHREVEPORT DISTRICT — Daniels Chapel, Shreveport, Wednesday, June 6. Matters of vital interest to be attended to. Come and see our new church.
H. DANIELS, Pastor.

BATON ROUGE DISTRICT — Wilson Thursday, June 6. Inasmuch as we have not had a meeting since March 7, there is quite an amount of business to be considered. Therefore, every brother is urged upon to be present. Discussion of the Sunday School Lesson will be led by Bro. I. R. Scott.
J. W. TURNER, P. E.
C. JOHNSON, Sec'y.
T. A. BROWN, President.

NEW ORLEANS NORTH DISTRICT—Darrow, June 22-23. All preachers are expected to be present. The session will open at 11 a. m. The Rev. M. J. Dyer and his good people are preparing for our entertainment.
M. C. HARRISON, Pres.

THE NEW WEST TEXAS TOWN, CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

Crescent City Notes

NEW ORLEANS UNIVERSITY.

Annex Rally Day has come and gone. The reports from the various charges were, on the whole, very encouraging. It is not possible, however, to make a full statement of receipts even yet. Many of our faithful pastors found it impossible to do all they desired on May 12, because of the heavy rains and other local conditions. Many others sent only a part of what they intend to raise at the appointed time. The totals up to May 21st are as follows:

Raised by the conference....\$ 919.05
Raised by students and friends 529.04

Total to May 21.....\$1,448.09
Total expenditures to May 21. 2,000.00

Balance due the treasury...\$ 551.91

We would make the strongest possible appeal to all who have not raised their full apportionment to put forth immediate efforts to do so. Every presiding elder is exhibiting most admirable enthusiasm and loyalty. The pastors of larger and of smaller churches are showing an interest and devotion in the completion of the Annex which are most praiseworthy. The merit in giving is to be estimated not so much by the amount of the collection as by the hard work and self-sacrifice put into the raising of the collection. The great Head of the church has a smile of loving appreciation for every loyal pastor. Read the SOUTHWESTERN of June 11 for a more complete financial statement. The President's address for the summer months will be 5318 St. Charles avenue. Send all further collections to him there and receipts will be sent in every case. Let the good work go on until the last dollar is raised.

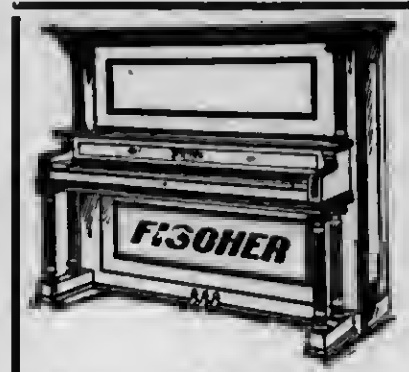
FREDERIC H. KNIGHT.

Miss E. L. Rose has just returned to the city from Patterson, La., where she has been visiting her sister, Miss I. R. Rose. It was quite a treat for Miss Ella to have this much needed rest. She is a faithful member of First St. Church; also a teacher in the Sunday school.

The memorial service of the G. A. R. was held at Wesley Chapel Sunday, May 26th. The sermon was preached by the Rev. T. J. Johnson. There were five posts present. The Ladies' Relief Corps were out. Address by Mrs. Josephine Davis, president. Mrs. S. A. Gates and Mrs. M. Wells read splendid papers. The Rev. Mr. Humfry, of Chicago, delivered at 11 a. m. an excellent discourse. Collection for the day, \$164.60. The Junior Choir, Mrs. T. J. Johnson, organist, rendered excellent music.

MALLALIEU.—Services well attended and interest in general increasing. Presiding Elder Obee was with us and rendered valuable services. Local rally a success and great preparations being made for Dedication Day, June 23, at which time all ex-pastors are to be with us and assist in the exercises. Program later. The Hon. Mayor Martin Behrman will deliver an address at 3 p. m. that day; also other prominent speakers. The concert given by Mrs. Lucy Sheivey and her company on Monday night was a marked success. Many thanks are extended to her and the friends who assisted so willingly.

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NEW ORLEANS

The Sunday school observed its monthly Temperance Day, after which a lemonade feast was had for the little folks, conducted by Miss Gertrude Wright, Loretta Jackson and Miss Virgie King. Collection for the day \$35.

SIMPSON MEMORIAL.—The Sunday school is growing; each Sunday brings an increase in membership. The Rev. C. Stanly preached a very interesting sermon at the 11 o'clock service. The evening hour was devoted to a memorial service of the Grand Army of the Republic, composed of the old veterans. A most appropriate program was rendered, followed by the closing remarks from the pastor, the Rev. Henry Taylor. A splendid collection was raised.

WILLIAMS CHURCH.—We were glad to have Revs. E. Hutchinson of St. Martinsville and J. O. Brown, presiding elder of the Monroe District, with us in our class meeting last Tuesday night; both spoke words of encouragement which were highly appreciated. Just after class, we were agreeably surprised by the young converts of this church. On entering the parsonage, Mr. Wm. Mathews told of the object of the visitors. Miss Mabel Powell in well chosen words, spoke of the work of the pastor and presented many pounds. This host was led by Sisters C. Lamhart and E. Woodfolks. Sisters V. Turner, A. Fisher, M. Bartholemey and D. Francois helped to make the evening pleasant. Refreshments were served. The Rev. Hutchinson and Brown were present. Had we the space, we would give the name of each convert, but suffice it to say that the parsonage was crowded with young converts and their young friends, whose object was to make the pastor and family happy.—J. O. Richards, Pastor.

Mr. Charles Smith, formerly of Houma, La., died May 20, 1907, in Long Beach, Cal., of heart failure. He was the son of Mr. and Mrs. Peter Smith, staunch members of the Methodist Episcopal Church, and was at one time a representative in the Louisiana Legislature. He had been a resident of Southern California the

last fourteen years, and passed away in great peace, saying he was ready and willing to go. He leaves to his loss, father, mother, four brothers and three sisters.—A Friend.

The Woman's Home Missionary Society of First Street Methodist Episcopal Church have elected and installed the following officers: Mrs. M. Lus president; Miss L. Scott, first vice-president; Mrs. Sarah Fulliman, second vice-president; Miss Ada Graham, secretary; Mrs. M. William, assistant secretary; Mrs. Sarah Martin, treasurer; Mr. A. Williams; Miss Ada Graham.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor,
EATON & MAINS, Publishers.

NEW ORLEANS, JUNE 6, 1907

Vol. 41 No. 23

President Roosevelt made a notable address at Lansing, Michigan; to this address we will refer later. Dr. J. L. Snyder, of the A. and M. College, in introducing President Roosevelt, made the most sensible introductory address we have seen for some time. Usually the man who is programmed to introduce the speaker of the occasion dovetails into the speaker's address and wears the audience by prolonged statements and sometimes platitudes that become ridiculous to the audience and embarrassing to the speaker. Dr. Snyder introduced President Roosevelt in these words: "Ladies and gentleman, the President of the United States." This was, indeed, a sensible introduction.

The closing commencement season sends forth into active life multiplied hundreds of young men and of young women with visions of the future. There are those of this number who think that because of their school experiences and triumphs the world should be eager to honor them and exalt them as their friends and classmates did on commencement day. These will fail. There are those who think that their education is an end in itself, being only a means of culture and of selfish refinement. These are asleep and will make no mark upon the sands of time. There are others who go forth with the conviction that they have only been prepared for service, that duties await them, sometimes in important places, but more often in obscure and uninviting places; nevertheless, with the enthusiasm of their school days they enter upon the tasks awaiting them, not for selfish and mercenary gains, but for the good that they can do for common humanity. These will succeed. And to this latter class in the name of the hosts that have preceded them into life from the schools and in the name of those who have not been blessed with the privileges of school life and its attendant inspirations, we extend a most cordial and enthusiastic welcome and with a prayer bid them God-speed.

President Eliot of Harvard University some time ago stated that it might be a good and necessary thing to separate the races at Harvard. We do not believe it will be necessary; we hope it never will be done. It is good for both races when they come in contact with each other in competition for scholarly attainments. It is nothing new to announce that Negro students are taking their share of the honors of the great universities at the North. Considering the proportion of Negro students attending these Northern Universities, together with the aggregate of white students, it appears that the Negro is certainly getting not only his share, but perhaps a little more. Mr. Alain LeRoy Locke, who received such notable attention at the hands of the press some weeks ago when it was announced that he had won the Rhodes Scholarship in the competitive examination, has been awarded by the authorities of Harvard University \$250.00, the first of the three Bowdoin prizes given annually for the three best literary essays. The *Evening Post* of New York says of this prize that "it is the most important bestowed by Harvard." Certainly the Negro's record in the Northern colleges is anything else but discouraging. He has proven himself repeatedly to possess capacity for art, science and philosophy. Be it remembered that these students who enter Northern schools are not necessarily picked men: there are as good in the South and elsewhere as those who have entered Harvard or Yale. What we need for the good of the race is more of these young men to enter and take the opportunities offered by the great centres of learning.

COMMENCEMENT OBSERVATIONS

The commencement season just closing impresses upon one two observations that are of vital concern: First, there is a perceptible decrease in the school attendance during commencement season. The enrollment at the commencement time varies from fifty to seventy-five per cent of the total enrollment. That is to say, when the spring comes students begin to drop out of school. There are many reasons for this. In some cases students are compelled to return to the farms in order to put in the crops; others have lost interest; others, through reckless expenditure of money, have run short and hence must leave school. There is also a false notion that the latter part of the school term does not mean much to the student, and hence the thought that there is no use remaining until commencement. It is safe to say that the commencement season, with the well prepared programs of the students, songs, essays and orations, the addresses and sermons of the invited guests of honor, together with the college spirit that reaches its highest point at this season of the year, furnishes weighty reasons for the student's remaining until the last hour of the school term. No month of the year means so much to the student, whether he is in the graduating class or not, as the commencement season, and it is a mistake for our young friends to hurry away. Very often a student is brought into his legitimate sphere by some word that is dropped by the commencement orator or preacher, or he is inspired with the holy passion for service and enthusiasm for higher things by his schoolmates as they go forth with the honors of the institution. The commencement season is inspirational to the young mind; an opening up of the vision and a lifting of the horizon; the kindling of a thirst for knowledge. That student has missed the best part of school that fails to attend the commencement.

But the other tendency is more serious and is fatal in the end. To every one it is apparent that students leave school at all too early an age. For an instance: There will be thirty or forty to receive certificates from the eighth grade, and, say, ten or fifteen of these will return next year to enter the preparatory and the normal classes, and by the time this class reaches its senior year it has dwindled to five or six, and often, in the case of the college course, to one or two. This is the most disheartening thing about the education of our people. As soon as the child reaches the point where it can really acquire knowledge it is hurried out of school to earn a living, while in many cases the parents do not need the revenue derived from the child's labor, only in so much as it enables them to have a better time, live better, eat better, dress better and have more to spend. Nothing is proving more fatal to our people than this securing of but the smattering of an education by our youths, the result largely of their leaving school at the time when the school enthusiasm ought to be the highest and when the mind is ripe for the taking in of knowledge.

The falling out as the higher grades are approached is notably true as to our public schools in New Orleans and, we judge, throughout the South. The first two or three grades are full to overflow-

ing and the higher grades show a noticeable decrease. It is either that parents have not the proper control over their children to keep them attending school, or that they are willfully negligent as to their welfare, or that they criminally put them out to work at too early an age. These things ought not to be, and compulsory education would be a blessing.

Two reformatations should be brought about as concerns the education of our people. First, they should attend school the whole of the school year. Second, that they should fill in the higher grades of instruction and stick to it until they shall have completed some substantial course.

THE NEGLECTED GRAVES OF FALLEN HEROES

Camp Chalmette, of this city, is a national cemetery in which there are buried some thirteen thousand of the nation's honored dead, men who bared their breasts to the bullets and to the bayonets at the call of the Nation and in defense of its honor. But these graves are the most poorly kept of all that we know to be found within the walls of a national cemetery. It is really saddening to see dry leaves upon these graves in the summer time and the poorly grown grass in a section of the country where verdure is abundant. There is in this a stinginess of appropriation on the part of the government or willful neglect on the part of those who have charge of the ground. These men who died heroically for the cause of our common country deserve that their graves should be kept green.

THE TIME LIMIT

The Detroit Conference at its recent session adopted the following resolution looking toward the restitution of the time limit:

"Resolved, That we would welcome the restoration to our Discipline of a provision securing a limitation of the pastoral term.

"Resolved, That we invite the several annual conferences of the church to memorialize the General Conference of 1908 for a change of legislation which will bring back a 'time limit' to the pastorate, and we invite all annual conferences that vote on such memorial to take a count vote and report to the General Conference the number of members favoring such memorial and the number opposing."

In our section of the church there is no marked sentiment in favor of the restitution of the time limit. So far as we are able to judge the removal of the time limit has not affected those at all who usually moved from year to year, whereas those who are filling pastorates acceptably to the local congregations have been returned from time to time with notable success. In some instances pastors have returned for the tenth and eleventh year, which has proved advantageous to our general church, especially in the cities.

The *Morning Star*, official organ of the Roman Catholic Church in this section, in referring to the Chancellor of Syracuse University, says he "talks like a philosopher and statesman. He would make a sane and safe President of the Republic, but is too just and equitable a man to please the radicals of any party."

The Board of Education Freedmen's Aid and Sunday Schools

A Statement by the Secretaries

Church and State rest on character and intelligence.

Secure all by Christian training of the young.
"We must educate or we must perish."

The generic idea of the Consolidated Society is education. *This idea gives unity to its purpose and work.* The Board of Education—as incorporated under the laws of the State of New York—has devoted itself, primarily, to the work of extending help to worthy young people in their efforts to obtain a higher Christian education. The work of this Board has been a bond of union between all of our schools and has exercised an important directing influence over the general educational policy of the Church.

The Freedmen's Aid and Southern Education Society has been devoted to educational work in the South.

The Sunday-School Union has stood for the Sunday-school work of the Church, having responsibility for the Sunday-school literature and for the general extension and strengthening of the Sunday-schools by the organization of new schools and the helping of weak and struggling ones.

The Tract Society has been devoted to the publication and distribution of practical religious literature dealing with the distinct doctrines of the Church, the various phases of religious life and the practical problems of Church activities. This work will be continued and enlarged in the interests of both the home and foreign fields.

The one new Society—which now assumes the work of these component societies—is charged with a weighty responsibility.

STUDENT AID.—Concerning the helpfulness of the work of the Board of Education to the best interests of the Church, there cannot be the slightest doubt. The method by which the Society has extended its help is approved by the most careful students of sociological and philanthropic conditions. The policy of the Society has always been not to extend more help than would be really helpful. It has always believed that the true theory of help is found in the principle of encouragement to self-help.

It is interesting to note the work already accomplished. Since 1873, when it began, 14,848 students have been helped to prepare for a life of usefulness. The Board assisted 1,926 students during the year closing November 30, 1906. Nor is this assistance confined to those who are candidates for the ministry or for missionary work. Any worthy young Methodist preparing for a useful career is eligible.

The maximum amount loaned to a preparatory student is \$50.00 per year; to a student in college or an advanced seminary, \$100.00 per year, the total amount loaned to any one student being \$500.00. It is required of beneficiaries that they pay back at least \$5.00 per year from the date of their final graduation. If they return the entire amount borrowed within five years no charge is made for interest. There is a growing sense of appreciation and obligation on the part of the beneficiaries of the Society. This is attested in a most practical way, by the advance in the amounts returned by these beneficiaries. Within the last three years there has been an advance in the receipts of the Society from this source of more than 70 per cent, the amount last year being \$50,816.08; and during the entire history of the Society, they have returned to its treasury \$335,926.11. One of our students—who had been assisted by the Society—recently wrote: "I owe a great debt of gratitude to the Methodist Episcopal Church. It took me out of a shoe factory and landed me in a State University as an instructor."

The work of this Board is not simply related in a general way to the progress of the Church but to the more fundamental question of the supply of workers. The question as to where men and women may be found who will be prepared to carry on the great enterprises of the Church in the coming years is a question with which we are face to face. It is the question which this Board seeks to solve. Only by the generous gifts of the people will the Society be able to measure up to the im-

perative needs of the hour. Any abatement of activities would be materially detrimental, not only to the enterprises of the Church but to the advancement of the Kingdom of God.

SOUTHERN EDUCATION.

The work of the Freedmen's Aid is exceedingly important. It grew out of the necessity which devolved upon the Church and the nation to prepare an emancipated race for the responsibilities of citizenship. Left in ignorance, and the vices and dangers growing out of ignorance, the state of the Negro race would have become more deplorable than it was in slavery, and would have become an immeasurable peril to the life of the nation. Our Church promptly responded, and entered upon the task of carrying educational privileges to these deeply wronged and helpless people. Every sentiment of patriotism and religion called for this effort. As a result we have founded and have been supporting twenty-four schools for the Negroes, and twenty-one for the whites in the South. These schools represent a capital in grounds, buildings, equipments, and endowments aggregating \$2,604,820.32. The fixed annual expense of maintaining these schools is no less than \$743,400, including amounts paid by students. The student body of these schools aggregated during the last year 11,825. In these institutions many thousands of young people have been trained, and sent out into various fields of service, becoming the teachers and leaders of their people. No figures could represent the value of the contribution which these schools have made to the social, intellectual, religious, political, and industrial life of the colored people of the South. It is the record of high romance and unmeasured heroism of a race struggling up into light and independence. No work which our Church has undertaken since 1865 has been nobler than this. The sacred and pledged faith of the Church demands that this work shall be continued and enlarged. We cannot without dishonor withdraw the helping hand from these trusting wards, and close the door of hope which we have opened for them. Retreat on our part from our educational strongholds in the South would be a deep disgrace. And particularly we should be encouraged by the evidences of a growing spirit of self-help on the part of the Colored Conferences in the South, which during the last year gave over \$25,000 for the support of their schools, which represented more than one-fifth of the total contributions of the whole Church. The great problem of social security for the South depends upon the education of the Negro into intelligent, religious citizenship, and this only can be accomplished through Christian institutions of learning, and the influence of the educated and religious leaders which these institutions supply. In nothing is the truth of the motto which this Society has adopted more certainly illustrated, "We must educate, or we must perish," than in connection with the millions of the colored race in the South. Self-preservation joins with Christian philanthropy for the work of the elevation and Christianization of this people. And the effect of our efforts in this direction will not be confined to our own land, but even now are extending to the great continent of Africa, the home of the Negro race, in which our Church is joining with the Christian forces of the world in laying the foundations of future empires.

The work which this Board is doing for the education of the mountaineer of the South is equally important. The twenty-one schools already organized among them are for the most part situated in Eastern Tennessee, Western North Carolina, and Northern Georgia and Alabama, and are at the very doors of the people in whose interests they are maintained. Results already achieved are most encouraging, and we trust this work will occupy a larger place in the thought of the Church than ever before.

SUNDAY-SCHOOLS.

The Sunday-schools of the Church, measured by the numerical greatness of their membership, and by the vital relations which they sustain to the religious welfare of the Church, probably represent

a most vital interest committed to the care of the new Society. The statistics of the Sunday-schools are impressive, which show 33,837 schools, 367,000 officers and teachers, and 2,933,820 scholars, or total, including officers and teachers and scholars of 3,300,905, being quite in excess of the total membership of the Church itself. The Sunday-school has loyally and generously supported the Board of Education, and it has for several years been contributing about one-third of the income of the Missionary Societies, and the time has now come when its own interests should have larger consideration. The Sunday-school literature represents the largest factor in the publishing work of the Book Concern. The reports from year to year indicate that the membership of the Church must be chiefly recruited from the Sunday-school, and the growing enthusiasm in Sunday-school evangelism gives promise of great growth from this source. The leading Protestant Churches for a number of years have been strongly emphasizing and enlarging the work of the Sunday-school. This is particularly notable in those departments which correspond to the work which has been carried on by our Sunday-School Union. A comparison of the work being done in these churches with that of our own is not flattering to our denominational pride. It is not pleasant for us to consider that churches, numerically inferior to our own, have been doing much larger things for the development and enrichment of the Sunday-schools. No Church has an opportunity equal to ours for doing aggressive Sunday-school work. We have access, perhaps, as no other Church, to the newly settled and remoter sections of the country. We could employ most profitably a force of Sunday-school missionaries equal to that employed by the Baptist and Presbyterian Churches. The Secretary for Sunday-Schools has been besought by our pastors and presiding elders in those territories which are in a formative state, for the help of some field workers, whose assistance, they assure us, is imperative for the evangelization of the new and scattered communities, and laying the foundations for future Churches. We must not ignore these appeals nor neglect these passing opportunities. It is earnestly hoped that one of the results of the Consolidation of the Sunday-School Union with this new Society will be to make possible a great enlargement of Sunday-school extension work. We should lose no time in putting our people in sections in which they are so urgently needed. In addition to this missionary Sunday-school work, we have strong demands for improving the character of the work in all of our schools. The Sunday-school forces of the world are in a great forward movement, higher standards are being constantly set, improved methods are being introduced, the study of the Bible is being pursued with increasing earnestness and intelligence, and a wider scope is being given to the aims and activities of the Sunday-school. We must be leaders and not laggards in this movement. Narrowing illiberality on the part of the Church with regard to the work of the Sunday-school would greatly discount the possible results for the future.

The Secretaries have been authorized and directed by the new Board to issue a call to the Church for \$500,000 for the uses of the combined departments of the Society. This amount is not a large advance beyond the claims which the former Societies have heretofore been making. It is an advance, and it would be unworthy of the Church to expect that no advance should be made. The Consolidation of our Benevolent interests did not have for its purpose the lowering of the liberality of our people and the narrowing of our Benevolent activities, but a larger generosity and the strengthening of all of our enterprises. The secretaries of the Society dare to believe in the large-heartedness and large-mindedness of the Church, and assume that they are expected to lead in an inspiring and conquering forward movement.

The \$500,000 asked for is apportioned to the various Conferences and districts, and to the individual Churches on the same basis which is observed by the Missionary Society in its apportionment. The proceeds of the Children's Day collections will apply to the total apportionments, and this Children's Day collection will be devoted exclusively heretofore to the purpose of Student Aid, and will represent the entire claim of that department upon the funds of this Society. Let this collection be taken in every Sunday-school, and let no part of it be diverted to any other purpose, and let it be reported distinctly and separately. Rally-day should

be observed in every Sunday-school work; and Lincoln's birthday should be observed as heretofore in the interest of our Freedmen's Aid cause; but the collections taken on both of these occasions will be reckoned as a part of the total apportionment to the Church for this Society. But in addition to these offerings for these special causes a general collection should be taken from the congregation. By action of the Board at its recent session the proceeds of this general collection are to be divided in the ratio of two to one between the Freedmen's Aid and the Sunday-School and Tract interests. Through these three separate collections to be taken in the Sunday-school, and by this general collection from the congregation, it should not be difficult to secure an amount sufficient to fully cover the apportionment. We urge upon our pastors the faithful presentation of the interests of the Society in these four ways. This is not a multiplication of collections. They are simply methods of bringing the causes represented by our Society before the

Sunday-schools and the congregations, as was done before the Consolidation took effect.

The Secretaries desire to call the attention of presiding elders and pastors to Paragraph 337, Section 1, of the Discipline, and to state that the public educational collection remains as heretofore. The local educational interests could not in the nature of the case be included in our apportionments. A separate column in the new form of blank reports to Conferences is provided for these interests.

We would call the attention of presiding elders and pastors everywhere to the fact that the Secretaries, the Field Secretaries, and the Members of our Board hold themselves ready for service at District and other Conference and conventions in the interest of the work of the new Board.

WILLIAM F. ANDERSON,
MADISON C. B. MASON,
JOHN T. MCFARLAND,
Corresponding Secretaries.

The China Famine

Secretary Carroll of the Board of Foreign Missions has received from Dr. W. R. Lambuth, Secretary of the Board of Foreign Missions of the Methodist Episcopal Church, South, an appeal for the famine-stricken in China. At the date when the appeal was written, late in April, Dr. Lambuth was in Shanghai and took part in a conference, of which Bishop Bashford was president, concerning the needs of the famine sufferers.

Secretary Carroll received on Monday, May 20, a cablegram from Bishop Bashford, as follows: "The Methodist famine funds are saving thousands of lives in Kiangsu Province."

Dr. Carroll announces that upwards of \$31,000 has been received and sent to the Treasurer of our Central China Mission at Nanking, to be expended in the relief of the famine-stricken, under the direction of the Finance Committee of the Mission. He urges that contributions for the relief of the famine-stricken be forwarded to the Mission Rooms, 150 Fifth Avenue, New York City, making checks or drafts payable to the order of Homer Eaton, Treasurer.

The statement of Dr. Lambuth follows:

At a mass meeting of missionaries held in Shanghai, April 22, some startling facts were brought out in the statements of those just returned from the famine district, 300 miles to the north, and by telegrams received from others who are on the ground battling with disease and starvation.

In an area north of the Yangtse River, which is an agricultural section, and which has a diameter of some 500 miles, there are 10,000,000 Chinese who are on the verge of starvation. Of this number there are 3,000,000 who are actually starving. With the relief in hand, it is possible to succor only 500,000 of the 3,000,000. Unless something be done at once, the others must perish miserably in a few weeks.

The primary cause of the famine was the flood which, months ago, caused the breaking of the dikes. This has prevented the planting of crops early enough to bring relief in the spring, though some wheat is now in the ground, and when harvest comes in July or August, this crop may help to mitigate the horrors with which the people are now face to face.

Consul General Rodgers has advised that 12,000 bags of flour were being forwarded from the United States on the steamship Coptic. This will be a valuable addition to the commissary department in the hands of the missionaries, but nevertheless it will be a mere handful, as appeals have come to the Shanghai Committee for 20,000 bags of flour for the starving people on Taiping Island alone. The consul further advises the receipt of \$5,000 (gold) from the Red Cross Association, and \$50,000 (gold) from the *Christian Herald* through the Red Cross. But even this additional aid will keep alive only the 500,000, while 2,500,000 must inevitably perish if relief does not arrive in time.

Dr. Hampden C. DuBose, of the Southern Presbyterian Church, writes as follows from Tsiang Kiang Pu, where he is engaged in the distribution

of supplies: "We are opening a canal 26 miles long. It will drain a large section. I employ 10,000 men. This week I fed 55,000. This is the largest number yet reached. The cry is 'Dying from hunger.' Doors, windows, furniture, beams in houses, are being sold for food. Houses and villages have been desolated by flood and famine. It is necessary to feed chair and barrow coolies before they can work. The poor are eating weeds. When shall the wheat crop be gathered if there is no money to buy seed? Old men, women and children are in desperate straits. I see very few babies. Ship flour, rice, wheat, bran, in boats direct from Wusih to Suchien. Increase famine relief tenfold."

Miss M. A. Reid, at Antung, writes: "The boon which these cheap sales of flour and grain bring to the people is unspeakable. Local grain is very dear and scarce. We are getting closer and closer to the worst days. I really dread to think what the few weeks before the harvest will be like."

A telegram has come from Pere Thomas, a Roman Catholic priest, chairman of the local committee at Yaowan. He states that the famine conditions are accentuated and that large numbers of families are wandering about, nourishing themselves with wild roots, and that in many places they are plucking up the wheat as it appears above the ground and eating it.

A member of the committee writes as follows: "A pathetic case was that of poor fatherless and motherless children. They stood nude, huddled up against the building when I went out of the door to take in the shipment of flour. I heard the low, feeble cry of a child and, looking around, saw the most pathetic little face leaning over the older brother's breast. The mere infant was making such a low, pitiful cry, its eyes closed from the intense light and swollen lids—I could not help it; I went back to the inner court and wept. What could I do? It was too young to feed. It must get nourishment from the breast, and, poor thing, even then it was beyond hope, no doubt. I filled the older brother's bowl with copper coins and the four went off, slowly toddling along, to get some gruel."

The Chinese officials have not failed to contribute to the relief of their own people. The sum of 6,000,000 taels, or about \$4,200,000 (gold) has been thus expended. They are embarrassed, however, by indemnities, heavy exactions from the central government, and especially by the lack of organization and systematic effort for reaching those who are in such straits. More help from abroad should be given in that broad spirit of Christian charity and brotherhood which has ever characterized the enlightened nations of the West.

The Relief Committees feel that a guarantee should be given those who are furnishing funds and provisions that these will be wisely, swiftly and economically expended. There is a call for fifty more missionaries in addition to the forty odd who are now assisting in the work and these will be forthcoming. Every dollar will be accounted for and the generous public may be sure that the most will be made of the means furnished. Such names

as DuBose, Henry Woods, Junkin, Patterson, Father Thomas, Father Bies, Revs. Mungean, Tyler, Gracie, Miss Reid and others constituting an absolute guarantee of a right use of all that comes into their hands.

Let it be remembered by those who sit three times a day at their home boards, laden with good things, that two and a half million human beings will perish with hunger within the next six weeks if adequate help does not arrive. One dollar will save a life. Even 25 cents will enable some man or woman or child to eke out an existence until the crops can be gathered. He who gives quickly gives twice; gives, in this case, ten times. Let us to the rescue, not only in behalf of these poor Chinese, but for the sake as well of the heroic, self-sacrificing missionaries who are now overworked, poorly fed, and are in constant danger of the dreaded typhus fever and dysentery, which rage in every famine camp.

Our Methodism

For nearly three years the Commission on Aggressive Evangelism, appointed by the General Conference of 1904, has been actively engaged in the work assigned to it. By various methods, especially by correspondence, involving the writing of many thousands of letters, and by the help of our denominational publications it has reached Bishops, Presiding Elders, Pastors, Sunday School Superintendents, Epworth League organizations and officers, and our church schools of all grades throughout the length and breadth of our world encircling church.

It is worthy of devout thanksgiving and honest rejoicing, and renewed consecration that wonderful gains in membership have been aroused, more earnest effort has been put forth, and it has come to pass that the harvest time lasts all the year. The first two years of the quadrennium show a gain of more than 166,000. What the third year will show is not yet fully determined but surely it ought to exceed either of the two years preceding. We have now come, in the good providence of God, to the fourth year of this eventful quadrennium. Who will presume to say that this fourth year may not surpass in membership gains a number that will exceed any of the three previous years.

To this end will all our leaders, Bishops, presiding elders, pastors and all holding official positions in our churches unite with all our praying people in daily prayer for an increase of at least a quarter of a million in this closing year of this quadrennium? The number is not too great to ask of God; it is not too great to expect from Him. We especially urge all pastors, in all parts of the world, to remember that this closing year may be a year of perennial revival. Why not push the work of soul saving all through the year? Why not drop all side issues and concentrate our faith and prayers and effort on the one supreme work of winning a quarter of a million of souls for Christ and heaven this memorable year? It can be done! With God's help our church can do it! We must not dare to think of anything less. Let the work begin at once.

W. F. MALLALIEU, Pres.

J. P. BRUSHINGHAM, Sec. and Treas. of the General Conference Commission on Aggressive Evangelism.

Mason Academy

The exercises of Mason Academy, Hickory, N. C., which began April 28 with a sermon by the Rev. W. R. Zeigler, of Ashville, N. C., did credit to Rev. A. H. Newsom and his faithful corps of teachers. It was evident at the first sight that there was liking ample school facilities for the accommodation of the large number of pupils that will apply for admittance at its next term of the school. The trustees took in the situation at once and held a formal meeting to adjust matters for better accommodation of the pupils in the future. The arrangements were completed and one acre of land was purchased and the third Sunday in June set apart as grand rally day for the purpose of paying for the land on which to erect a suitable building. We hope all who are interested in the cause of education will help us in this great enterprise. The trustees are very anxious to have the land purchased and a house erected thereon by the opening of the next term of school.

M. H. HINTON, Secretary Board Trustees.

THE CHRISTIAN LIFE

The Warrior's Prayer

BY PAUL LAWRENCE DUNBAR.

Long since, in sore distress, I heard one pray,
"Lord, who prevailest with resistless might,
Ever from war and strife keep me away—
My battles fight!"

I know not if I play the Pharisee,
And if my brother after all be right,
But mine shali be the warrior's plea to Thee—
Strength for the fight!

I do not ask that Thou shalt front the fray,
And drive the warring foeman from my sight,
I only ask, O Lord, by night, by day,
Strength for the fight!

When foes upon me press, let me not quail,
Nor think to turn me into coward flight,
I only ask to make mine arms prevail,
Strength for the fight!

Still let mine eyes look ever on the foe,
Still let mine armor ease be strong and bright,
And grant me, as I deal each righteous blow,
Strength for the fight!

And when, at eventide, the fray is done,
My soul to Death's bed chamber do Thou light,
And give me, be the field or lost or won—
Rest from the fight.

Where Aunt Prilly's Saints Were Found

BY MRS. JENNIE FOWLER-WILLING.

With both elbows on the table, and running both hands nervously up and down through his hair, there sat Mr. John Claverhouse.

Suddenly there was a gentle tap at his office door; but Mr. John Claverhouse did not hear it. How could he? He was buried in himself, trying to solve a problem, while he twitched his hair, as if to straighten out the thoughts that thronged his brain.

"He's in there. I know he is," said a little, funny-looking old woman. "And I'm going to make him answer this knock." With this she applied her knuckles vigorously to the door, and in an instant came the response.

"Oh! oh! Whoever you are, do come in; and don't stand there hattering my door down!"

Aunt Prilly (for it was no other than the woman known all over town as "Aunt Prilly") walked in. Mr. Claverhouse asked her to be seated, and even pushed a chair toward her; but Aunt Prilly, who had the keenest pair of little brown eyes in her head that ever a woman had, perceived at once that Mr. John Claverhouse was not in his best mood, which was very unfortunate she thought, for she had come on a begging errand; "And a begging errand," she said to herself, "stands no chance at all when a man isn't in his best mood." Down she dropped into the offered chair—a little, weird old woman; so very small that people sometimes said there couldn't be a smaller woman. But she had a heart large enough for two such women, and in all kinds of weather she was out on some errand for the poor.

"This is what I call an easy-chair, Mr. John," she said, as she leaned back, with a smile. But she scarched his face in vain for a responsive look. "A beautiful day, Mr. John," she added. "The sun has been shining the whole blessed time. Hasn't gone under a cloud for a minute."

Mr. John Claverhouse was a money-grinder, and the world said truly when it said that he was "a hard fisted man." But the tender voice of a tender woman was always a little disturbing to him, and Aunt Prilly's voice was specially tender on that bright, sunny spring afternoon.

"What a bother these women are, sometimes!" he thought to himself; "they do so stir up a man."

But, determined to shake off Aunt Prilly for that time, if never again, he came down severely upon what he called her "pets."

"You make too much of these people, Aunt Prilly," he said. "You pet and coddle them, and teach them to live on charity when they ought to do more to help themselves. You know as well as I do that they are a miserable crew. Water Street is the

worst street in the town. You can't find any worthy poor there; but you can spend on them all the money you can get."

"If you won't give me any money," answered Aunt Prilly, quietly, "will you do something else for me, Mr. John?"

"Yes; yes; anything to please you. Anything but money. What is it?"

"Will you go out to-night in the moonlight (you have no wife and children at home) and go through Water Street and up two flights of stairs, where the poorest of the poor live, and—"

"Yes, yes, I will," interrupted Mr. John. "I like to air my brain at night, after working it all day over my money troubles. And I'll take a run up the two flights of stairs. And I'll do something more for you, Aunt Prilly," added John Claverhouse, now actually smiling and trying to make himself agreeable. "If I find a saint, one genuine saint, such as you talk about, up those two flights of stairs, I'll pull your bell before I go to sleep and empty my wallet in your lap. As sure as my name is John Claverhouse, I will."

"Give me your hand on that," said Aunt Prilly, rising from her chair and stepping up to Mr. John.

Mr. Claverhouse extended his hand, but with a knowing smile, as he said "You needn't talk to me about your worthy poor in Water Street. Not a saint will I find there."

"Well, good-bye for to-day, Mr. John. I'll leave it with you to decide whether there's a saint in Water Street or not."

Aunt Prilly was gone; and Mr. John Claverhouse was left alone, to meditate on the uncertainty of riches and to deplore the fact that they take wings and fly away. His riches had not yet flown away, but their wings seemed spread, just ready for flight, and Mr. John Claverhouse was a very anxious man.

But evening found him hurrying along in the direction of Water Street, and as he turned into the street the dim lights shone out here and there into the gutters, and all the air seemed foul, not only with bad odors, but with oaths and curses.

"There's nothing that looks as if there were a saint anywhere around here," thought Mr. Claverhouse; "but I'll keep my word, and take a run up two flights of stairs. There's no knowing, though, what I'll get into. Bad place this! Bad place! What! what! Music in here, as sure as I'm alive."

As he said this John Claverhouse was standing by the first door, at the top of the second flight of stairs, with his hand bent ready to knock. He stopped and held his breath to listen to the music inside.

"There is no name so sweet on earth,

No name so sweet as Jesus."

"A saint here, I'm afraid! A saint at the top of this shaky, wretched staircase!" said John Claverhouse to himself. Again there came to his ears:

"There is no name so sweet on earth,

No name so sweet as Jesus."

"I must go in! I must go in!" he said nervously. He tapped; and, hearing a faint, soft answer, "Come," he walked in.

A face bearing the marks of severe suffering, and yet serene, looked smilingly up at him from a poor bedstead—as poor and old as the rest of the scanty furniture.

"How do you do, ma'am?" he asked, rather abruptly, for he was not used to visiting the poor.

"More comfortable than usual, sir. Thank you, kind stranger, for coming in to see me. I am alone nearly all the time. Poverty, you know, attracts few friends. Please take a chair near the fire. A very poor fire it is for so raw and chilly an evening, but it is a fire."

For the first time in his life John Claverhouse felt embarrassed in the presence of poverty.

"Why, she's a lady; and I am afraid she's a saint!" he said to himself as he drew a chair to the bedside and sat down.

"Do tell me, ma'am, how you came here," he said.

"Well, sir, I suppose I must say that poverty brought me here," replied the woman; "but, as I am a king's child, I dislike very much to talk about poverty."

"What! what! You a king's child, and yet living in Water Street, up two flights of stairs and with such miserable people around?"

"Yes, sir," answered the invalid with a smile. "I am a king's child. The King of Heaven is my Father, and, you know, 'He giveth His angels charge concerning us;' and, with angels ever around me, I am always in pleasant company. I know I am with the world calls very poor; but, really, I cannot make myself feel that I am very poor, for every day my Father, the King, says to me, 'All things are yours,' and I tell Him every day that He sees just how it is with me. And oh, sir, I get such sweet answers! He says He will never leave nor forsake me, and He tells me to 'consider the lilies how they grow.' He takes all the care of me, sir, and I don't borrow any trouble. Even in this world He is going to provide more abundantly than I can ask or think, and yonder there's a mansion waiting for me. I often look out of my window and up into the sky, on a beautiful night like this, and say to myself: 'It's up there! It's up there!'"

"How can you knit stockings, ma'am, with the fingers of yours, so bent with the rheumatism?" asked Mr. Claverhouse as he noticed a little stocking on needles lying by her pillow.

"Oh! I am knitting a pair of stockings for a saint child on the next floor—a crying baby, whose little feet are always bare. I saved the money from the dollars that were given me and bought a little yarn. I ought to do something for the poor, you know, when so much is done for me."

John Claverhouse moved restlessly in his chair and left suddenly, after promising to call again.

Not many minutes later Aunt Prilly's bell was pulled violently.

"It's John Claverhouse," she said to herself; and just then he came in with his wallet in his hand.

"Take it! take it!" he said, opening the wallet and dropping fifty dollars into Aunt Prilly's lap.

"I found a saint," he added, "and if she lives a week longer at the head of that rickety staircase, her name isn't John Claverhouse."

One day, before the week was gone, the "King's child," as she lay on her bed considering the little heard footsteps on the rickety staircase—not the footsteps of angels come to take her to her "mansion up yonder," but the footsteps of Aunt Prilly and a strong man, sent by Mr. Claverhouse, to take her to a new, bright home he had prepared for her.

And as they laid her on the bed in her fresh little house, her eyes were at once attracted to the wall and there, in beautifully illuminated letters set in a frame and hung up as a picture, she read:

"I will never leave thee nor forsake thee."

On the other side of the room, in as brightly illuminated letters and in a match frame, were the words:

"Consider the lilies."

The next day Aunt Prilly met Mr. Claverhouse, and, laying her hands on his head as if she would bless him in the name of the Lord, she said in her tenderest tones:

"Ah! John Claverhouse, you found your 'saint' and now listen to the words of the Master: 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"

The Open Door.

The Faithful Soul

Fair is the soul, rare is the soul
Who has kept, after youth is past,
All the art of the child, all heart of the child,
Holding his faith at last!

—Gelett Burgess

The least flower with a brimming cup may stand
And share its dewdrop with another near.

—Elizabeth Barrett Browning

I have come to the conclusion that it is easy to go on talking about eternity and God, and all that while never to feel our immortality. Talking about it is often a makeshift to cover our nakedness.—R. Arthur Hoyle.

YOUNG FRIENDS

On Being Ten

I'm very nearly grown, you see,
Next birthday I'll be ten,
And I suppose that life will be
Oh, very different then!
Though being nine is very nice,
And you do pleasant things,
I think at ten there will be twice
As many happenings!

I know a girl who's ten, and I
Have often heard her say
She does not have to ask, but goes
Just where she likes to play.
And when you're ten I think that you
May sometimes sit up late.
At nine, no matter what you do,
You go to bed by eight!

But wouldn't it be very strange
When I was truly ten,
If I should think I'd like to change
To nine years old again?
Of course it always seems to me
To be ten would be fine!
But do you think I'll ever be
Just homesick to be nine?

—Youth's Companion.

Not Afraid in the Dark

"Well, Matt," said Mrs. Flournoy, coming out on the balcony, "where's Flora? Didn't you bring my little girl back from grandmother's?"

"Indeed, no, mum," answered the coachman; "niver a word did I hear afoot little Missy."

"That's very strange," said the lady, looking vexed. "Did you give the grandmother my note, Matt?"

"Shure, and I did, mum."

"And what did she say?"

"Shure, mum, what should a foine leddy loike her be sayin' to Matt? 'Verra weel, Matt,' says she."

"How very strange!" exclaimed Flora's mother. "I never knew the grandmother to do such a thing before. Well, I suppose the darling is as safe there as she would be with me; but I am disappointed."

How surprised Mrs. Flournoy would have been if she had known that her dear little daughter was not more than fifty yards away from her at that minute!

The next morning when the maid came into Mrs. Flournoy's room to open the shutters and fix her bath, she was carrying in her arms a rather chilly, shivery little girl, with her yellow curls tumbled over her face, and her frock rumpled into a thousand creases.

"Praise the Lord, Mis' Flournoy; the blessed lamb is safe!" she exclaimed the minute she opened the door.

"Flora—my precious—how did you get over from grandmother's so early?" asked the mother, sitting up in bed.

"It wasn't early; it was late," said the child, looking bewildered.

Don't you think that wee little maid, only six years old, had spent the night in the carriage, shut up in the carriage house! This was the way it happened: As soon as grandmother read the note, saying Flora must come home, she put on the little girl's hat and coat, packed her bag, and sent Mary, her maid, out to put her in the carriage.

Matt had hitched up the horses, and left them with grandma's coachman, while he went to ask the gardener for some seed potatoes; and when Flora climbed into the carriage it came into her head to play a trick on Matt. "Don't you tell him I'm here, Mary," she said; "and don't you tell Andy. When we get 'most home I'll jump out and say Boo! and won't Matt be s'prised?"

So Mary and Andy covered her up in the bottom of the carriage with the fur robe, and let Matt drive off without knowing he had a little passenger aboard. How could they know that little Missy would drop right off to sleep, and sleep all the way home, and sleep on and on until pitch dark night, when every-

body had gone to bed? But that is just what happened.

"O my baby, my baby," sobbed mother, hugging her tight. "What did you do when you waked up out there alone in the dark?"

"I hollered and cried," said Flora.

"My poor little darling! And what then?"

"Why, I just cried some more."

"Did you cry all night, my lamb?"

"No, indeedy," said Flora, shaking her rumpled curls. "I got tired crying; I tried to get out of the carriage, but, you know, mamma, it won't open inside; so I jes' curled up under the fur robe and went to sleep again."

"Were you dreadfully scared, pet?"

"At first I was scared, till I 'membered the verse you taught me to say at bedtime, 'hout darkness and light being all the same to God; so then I knew that God wasn't afraid in the dark, and I jes' asked him to take good care of your little girl."—Elizabeth Preston Allan, in Cumberland Presbyterian.

Every Little Helps

Suppose a little twinkling star,
Away in yonder sky,
Should say, "What light can reach so far
From such a star as I?
Not many rays of mine so far
As yonder earth can fall,
The others so much brighter are,
I will not shine at all."

Suppose a little child should say,
"Because I'm not a man,
I will not try, in work or play,
To do what good I can!"
Dear child, each star some light can give,
Through gleaming faintly there;
Each rose-leaf helps the plant to live,
Each dew-drop keeps it fair!"

—Selected.

Some Clever Animals

True Story of a Cat.—While teaching school in a little town in Georgia the following story was told me as true:

Thomas was a large, yellow cat, very beautiful, and much loved by his mistress. During the day and the early part of the night he used to lie on the rug in front of the big log fire. One evening the family all went off to a near neighbor's house to sit a while, leaving no one at home but Thomas. They left him in his usual bed on the rug by the fire, which was burning very brightly. They did not want him to get cold, for the night was extremely chilly, so they did not put out the fire. They had not been gone more than a half hour when, sitting in the neighbor's house, they heard something at the door. Upon opening the door in walked Thomas. Straight up to his mistress he walked and began to claw at her dress. She tried to scat him away but he still clawed at her and looked into her face and meowed. He would walk to the door and then come back to her and act in the same manner. She at last got up, determined to follow him and see what he wanted. He led her home, and when she got there she found that the log had tumbled down onto the floor and the floor was in a light blaze. The cat had been the means of saving his mistress' house from burning, and probably several others, as the houses were close together.

A Brave Irish Setter.—Mr. Charlehois' red Irish setter dog Dash made himself useful in assisting to get the sailors ashore from the ill-fated schooner in San Buena Ventura, Cal., recently, by swimming out into the breakers and bringing a stake ashore that had been thrown out of the vessel with a rope attached. It was a difficult feat for a dog to perform, as the rope pulled heavily against the waves—so heavily that it equaled almost a man's strength to get it ashore, but the faithful animal held on until he landed, when he was rewarded by acclamations and caresses from the assembled multitude.—*Our Dumb Animals.*

A Great Opportunity

The Anglo-Chinese Schools of Malaysia have been created by the missionaries of the Methodist Episcopal Church. They are entirely self-supporting and call for a large number of trained American teachers. The teaching is all in the English language and demands no preliminary vernacular study. Any graduate of a Normal School, or any college graduate with a year of successful teaching experience is held to be fully qualified to immediately take a class-room in these schools. To the many "Student Volunteers" and others who are kept by circumstances from definitely launching on a life-long career as a missionary, the schools offer an opportunity to take up a short term contract, as follows:

1. Service shall be for three years only, dating from the time of arrival at the schools to the time of departure homeward.

2. Board and lodging while on the field will be provided in suitable quarters at the expense of the schools.

3. A round-the-world passage will be provided by the school, starting from the teacher's home, to the schools, and back again after three years to the starting point. Travel shall be by direct route and by second class cabin on mail steamers—usual in case of missionaries—but all deviation from the direct route and all unnecessary stop-overs shall be at the expense of the teacher.

4. A lump sum of six hundred dollars (\$600) American currency will be paid at the expiration of the term of contract, or it may be drawn in proportional monthly installments at the discretion of the teacher.

5. One month each year will be allowed on the Hills at the Mission Rest House, the cost of transit to and fro to be undertaken by the schools.

The grade of the schools runs from the primary department to that of a moderate high school. The duties are those normal to school work anywhere. There are five hours in the teaching day and there are about two hundred such days in a school year. Assistance by turns in directing and caring for the morning and evening study periods of the boarding pupils is also expected.

It is also desired that none shall find their way to us but those who will loyally use the time and opportunity that the schools afford—earnest, devout Christian men and women who are trained to teach and who are eager to win their pupils to the Gospel, are what we want.

Applications, accompanied by pastor's recommendation and such other testimonials to efficiency as a teacher and as a Christian worker as may be helpful in determining relative fitness, should be forwarded to the Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church at 150 Fifth Avenue, New York City.

(Signed)

W. F. OLDHAM,

Bishop administering to the Malaysia Annual Conference.

Ethics of the Intellect

The ethic of the intellect needs to be cultivated above all things at the domestic hearth. Nowhere so much as here should the mind's action be so carefully watched. Nowhere so much as here do we need the right atmosphere of feeling in which the intellect may do its work of thinking. For the people around us will be to us precisely according to that atmosphere and that thought. These will vary as these vary. A French writer says we are never just except to those we love. He is right. There is no justice outside of love. A wife, a husband, a brother, depend for their justice, for their happiness, on the way we set our minds towards them. They cry to us to look for the good in them; most of all for that hidden good, which awaits our loving culture to nurse it into life.—*J. Brierly, B. A.*

O, this contentment shown by man, although the sunset clouds of life were gathering around him, inspires new life into the hypochondriacal spectator or listener, whose melancholy minor chords, usually in the presence of an old man, begin to vibrate tremulously, as if he were a signpost to the gravel. But, in reality, a cheerful, vigorous old man discloses to us the immortality of his being, too tough to be mown down even by death's keen scythe, and points to us the way into the second world.—*Richter.*

SUNDAY SCHOOL LESSON

Second Quarter.—Lesson XI. June 26, 1907.—Title: "Childhood and Education of Moses."—(Exodus 2: 1-15). Golden Text—"Moses was learned in all the wisdom of the Egyptians and was mighty in words and in deeds."—(Acts 7: 22).

Lesson hymn, No. 91.

(Read Exodus 13:1 to 15:31.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Disobedience to the commands of God has ever been the undoing of man. Had Adam but obeyed the mandates of Jehovah, sin would never have entered the human heart. Likewise, had Pharaoh but listened to God and given heed to His orders as expressed by His servant Moses, he and his people would have been spared the awful calamities that befell them. As in the creation of man, so in the selection of the Israelites by the Almighty, there was a divine purpose, and that purpose God meant to carry out, regardless of the machinations of Satan and the obduracy and rebellion of Pharaoh. It is not in the heart of the Eternal to be cruel, but His commands must be obeyed, and His will must come to pass. Hence, when man sets himself in opposition to God, he must prepare himself to suffer the terrible consequences that will inevitably follow. God willed the emancipation of Israel. This was made clear to Pharaoh by Moses. Ten times God had said, "Let my people go!" But the Egyptians replied, "They shall not go!" Thus was made bare the arm of the Almighty, with the result that horses and chariots, and the dead by the thousands, are washed upon the shores by the waves. It was, indeed, a ghastly scene, but made necessary to show the uselessness of human weakness against Divine Almightyness.

After the death of the first born in each Egyptian household, Pharaoh was willing and ready enough to let the children of Israel go. Indeed, the Egyptians themselves were eager to have them go, lest, said they, "We are all dead men." Thus they permitted the Israelites to take their departure. Under the leadership of Moses, they went forth by the way of the wilderness of the Red Sea, until they reached Etham. Here the pillar of cloud appeared. Accepting it as their guide, they kept on their way until they found themselves on the banks of the Red Sea, and with mountains on either side.

But the human heart is a mystery and, seemingly, will not profit by the experience of the past. Pharaoh's actions, just here, bear out this truth. Instead of quietly submitting to the inevitable, he resolves to go and bring back the departing Israelites, and with six hundred of his best chariots and a large army of soldiers, he undertakes their capture. Here our lesson for to-day begins. Note the following suggestions:

1. Faith is necessary to fearlessness in obeying the divine command. The Israelites were in great straits. In front of them stretched the Red Sea, on either side were towering mountains, while behind them was a great and powerful army. It was but natural for them to be fearful as to their safety. But Moses said unto them: "Fear ye not; stand still and see the salvation of the Lord, which he will shew unto you to-day." Thus he encouraged and inspired their faith. Consequently, their fear was banished and they patiently awaited the deliverance they believed would come. As it was with the Israelites in this instance, it is oftentimes with God's Israel now. But they should neither be discouraged nor lose hope. The God that delivered Israel from the hands of Pharaoh will deliver them from the hands of their enemies. But to have this deliverance, they must be faithful and fearless. They must not doubt God nor fear the face of man.

2. We exercise and manifest as much faith in God in standing still as in going forward, if the Lord has so commanded, "stand still," said Moses. Perhaps there were those among the Israelites who doubted the wisdom of such an order. Perhaps they thought it would be better to at once surrender and return to Egypt. But since it was God's way, it was the best way. And when God says "stand," He means that we shall stand. And to do otherwise would be fatal, for then would we run ahead of the Almighty and he left unto ourselves. Says the Psalmist, "Wait patiently upon the Lord."

Moreover, God says, "Be still, and know that I am God." That it takes strong faith to "stand still" when surrounded by great and powerful foes we admit. But we must obey if we would have the deliverance desired.

3. The Lord fights the battles of the religious. "The Lord shall fight for you, and ye shall hold your peace." Israel was to do nothing but trust and obey. That was their part in the conflict that was about to take place. The rest God reserved for himself. And God is jealous of His prerogatives. Let us, then, like Israel, let God fight our battles. Let us "stand still," and witness, with joy, the great struggle, knowing, as we do, that the victory will be the Lord's.

4. When God commands us to "go forward," we should unhesitatingly obey. Israel cried unto the Lord. He heard their cries, and said unto Moses, "Speak unto the children of Israel that they go forward." What a test! "Go forward?" How were they to do so? They could not swim the wide stretch of water that blocked their way. Doubtless many faltered and thought the command foolish. But Moses doubted not. He remembered the manifestations of God in Egypt, and felt assured that

God would bring them out all right. And He did. His Providence cleared the way, and Israel went through the midst of the sea on dry ground. Thus let us, when God commands, "go forward," obey. "Have a quick and listening ear for all commands of God's voice. There is safety in victory in obedience."

5. Divine guidance is essential to human success. "And the angel of the Lord, which went before the camp of Israel, removed and went behind them." With all his fine military force, chariots and horsemen, great Pharaoh made a miserable failure, while the Israelites triumphed most gloriously because they followed the leadings of the symbol of the Divine presence. Thus was it with Abraham, Joseph, David, Daniel, and scores of others in thy way unto the Lord; trust also in Him, and thy way unto the Lord; trust also in Him, and He shall bring it to pass.

6. While God will always do His part, we must also do ours, if we would succeed. God could have cleared the way for Israel's advance by a single word. But Moses must do his part. God said unto him: "Lift up thy rod, and stretch out thine hand over the sea, and divide it." "And Moses stretched out his hand over the sea, and the waters were divided." So in the great moral and spiritual battles of life, man must do his part. We are workers together with God. It was God's part to deliver Goliath into the hands of David, but it was David's part to use his sling and stone. Let us heed the lesson.

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, June 16.

Wasting Harvests

Matt. 9: 36-38.

Passages for reference: Luke 10: 1, 2; John 4: 35, 36; Eph. 6: 18, 19; Col. 4: 3; 2 Thess. 3: 1.

The Theme Considered. A Harvest Time.

Farmers well understand that a harvest follows seedtime. They watch for it and prepare to gather it when it is in readiness. God has in one way and another sowed the seed in the hearts of men, and he will see to it that it comes to maturity. The great question is to know just when the grain is ripe. The farmer has little difficulty, but the reaper in the other field may have more difficulty. It will take closer observation to discern the time, but it can be found. We believe there is a favorable time in every life to present the claims of the gospel.

The Sickle. Let us remember that the great reapers and binders were not then in existence. Our ideas of the methods of garnering the harvest must be true to the customs of that day. We have tried the great harvesting machines. We have tried to reach men in the mass, and in the great revival depend upon moving the crowds toward the kingdom, but it is not the way of the Master. The trend of the day is back to the sickle method. Hand to hand and face to face, men must come. Men do not go along the street proclaiming their readiness for the word of life. It is revealed only as some individual gets near enough to look into the heart and see the real thoughts and feelings. There are hearts yearning for God, but they do not reveal it till there is the personal approach. God matures the grain for garnering, and then by His spirit impresses some man with the sickle with the fact that it is ready for him. This we believe to be God's way of reaping.

Individual Work. Dr. Trumbull was a very successful soul-winner, but his was the hand-to-hand method. He says: "Circumstances in connection with my being won to Christ, and with the very beginning of my Christian life, led me to examine carefully the teachings of Scripture, of history and of reason, as to the truth in this matter; and this it is that has brought me to the conviction that all these several indications of duty combine to show that appeals to the individual by an individual is the hopeful way of winning the race to Christ." It is the way, but it takes more courage than to address the crowd.

The Win One Society. The Evangelistic Commission of the Methodist Episcopal Church has put out a card inviting signatures to what is called

"The Win One Society." It has no meetings and no officers. It is worded as follows: "I am one, but I am one, therefore, God being my helper, I will endeavor to be the best possible one for Christ." The conditions of membership are in the covenant, which is as follows:

"I covenant—

"1. To give one period of fifteen minutes daily, preferably during the first morning hour, to personal devotional Bible study, meditation and secret prayer."

"2. To be one to pray definitely and daily for myself, my pastor, my church, and my community, that there may be a genuine revival in at least the one church and in that one community."

"3. To count one, unless providentially prevented, in the preaching services on Sunday; one in the weekly prayer meeting; one in the special evangelistic services whenever held; and to bring one with me whenever possible."

"4. To endeavor to win one to Christ at the first opportunity, and to continue to win one by one as the Holy Spirit shall give me grace and guidance."

"5. To invite at least one to unite with the Win One Society, and to use the influence of one consecrated life to the furtherance of the principles advocated therein."

Copies of the literature referred to can be secured of the Evangelistic Commission, 150 Fifth Avenue, New York. An envelope containing "Weapons for the Win One Circle" can be had at the same address by sending fifty cents. The "Win One Circle" differs from the "Win One Society" in that it is an organization for the study of methods in carrying on "Individual Work for Individuals." It would be well to have a sample set at the meeting and form a circle right then and there, before the enthusiasm wears off.

Pointers for thought—

1. The value of a consecrated personality.
2. Make inquiry as to how many were won by a personal appeal.
3. Am I a laborer in the harvest field?
4. Personal evangelism may be a perpetual evangelism.
5. Personal evangelism underlies all success in other methods.

There are some thin, dwarfed, almost scentless flowers of love and friendship, of which we can discern the faint fragrance only when we are on our knees. But some of us have conscientious scruples about kneeling down except at shrines.—Mary Cholmondeley.

Commencement Reports

Morristown Normal College

Under the heading "Honor to Whom Honor Is Due," in a recent issue of the ADVOCATE, many facts and figures were cited relative to the Morristown Normal and Industrial College, and its recent commencement. A repetition of said facts is not the intention of the writer. The article referred to as a write-up of the College cannot be improved in general; but, as is customary, a brief resident description is herein offered.

The commencement exercises were held May 12-15 inclusive, in the City Tabernacle, a commodious structure with a seating capacity of about two thousand. The morning of the 12th dawned with all the light and life necessary to cheer and enthuse the most dejected. Added to the charms of the beautiful morning the inspiring hope of listening to the strong discourses by Drs. J. M. Buckley and R. E. Jones made the morning one of perpetual recollection. The haccalaureate sermon by Dr. Buckley was strong. It was in every way a fully developed sermon, and, as was said in the article referred to, was listened to by the combined congregations of Morristown. It was the master mind and heart of the great man who delivered it.

At 7:30 p. m. the Tabernacle seemed to be the resort of all. The combined congregations of the city reassembled to listen to the annual sermon by Dr. R. E. Jones. That Dr. Jones did well his part and won fame as a strong pulpit orator is not questioned. For years an array of strong men, both white and colored, have been selected to preach this sermon. It has been a feast of good things spread out to us by great and good men. Dr. Jones made a great impression upon us.

The 13th, 14th and 15th were used in the usual College exercises, the boys' and girls' contest and regular commencement. At 7:30 p. m. on the 13th, the girls' contest was held. In this feature of the exercises the greatest possible degree of efficiency was shown. It was perhaps the most brilliant display of oratorical ability ever shown in the school. Such memories, said Dr. Buckley, he had never witnessed before. The gold medal for oratory in this contest went to Miss Nora Belle Cooley, of Chattanooga, Tenn.

By perseverance on the part of these young ladies, they may become powers for good, and make the platforms ring throughout the world with their strong pleadings for the rights of their people.

The boys' contest in oratory, on the 14th at 7:30 p. m., was also creditable; reflecting alike honor to themselves and to their instructor. In this contest, as in that of the girls, every one had their champion. The contestants, being almost perfect in memory, delivery, etc., rendered it no small matter to make a decision. However, the successful contestant proved to be Mr. Herman Halt, of Asheville, N. C.

The regular commencement exercises were held on the 13th, at 7:30 p. m., and consisted of the usual orations, etc., interspersed with drills, music, etc. The class consisted of five young ladies and two young men, five of whom delivered well-written speeches.

H. J. FORREST.

Lexington Conference Academy

The Academy opened at Georgetown, Scott county, Ky., last September and had an auspicious closing in Wesley Methodist Episcopal Church, Georgetown, April 23-24. The elite of the city attended, and the exercises were beyond expectation, since change of principals was necessitated by the appointment of Prof. W. C. Stovall to the pastorate of St. Marks, Chicago, in March. He did well with the school. Prof. Chas. E. Alexander, who for fourteen years, was principal of West Tennessee Academy, was secured to succeed to the principalship. His varied experience in managing schools soon became apparent by his marshalling the forces and giving us a splendid program, which was both interesting and entertaining.

The Academy will be opened at New Zion next September under more favorable circumstances, as we will then have room for the girls, as we did not this year. The enrollment of twenty pupils for

the first term was flattering, but would have been much larger had we room at the time for the pupils. A boarding hall will be erected, and this will greatly facilitate the work. The Academy will be turned over to the Conference Academy when it is a going concern, as the present Academy is not for glory or honor, but to hold our young people to our church. The aim is to harvest what we have sown. The idea that this institution must be destroyed in favor of the Conference Academy is the dream only of ignorance. We must destroy nothing but save all we can. The President of this institution has done as much for a Conference Academy as any one else; and will continue to do so. Antagonism—the argument of fools—may hinder the establishment of a Conference school, but cannot hinder the work that is now being done until the Conference Academy is opened. We must depend upon ourselves for the work which we wish done, or it will never be accomplished.

L. M. HAGOOD, D. D., President.

The Alumni Association of Gammon Theological Seminary

The annual meetings of the Gammon Alumni Association, held in conjunction with the Seminary's recent commencement anniversaries, were events brilliant in prospect and buoyant with hope for the future of the Association and of the Seminary. In point of attendance and *esprit de corps*, the meetings this year eclipse those of the past decade, and the plans for new lines of work will, we are confident, appeal to, and receive the hearty cooperation of, every alumnus of the institution.

The annual address before the Alumni was delivered by Rev. Coleman L. Bonner, of the class of '04, and at present a presiding elder in the Atlanta Conference of the Colored Methodist Episcopal Church. The address was a literary gem, the subject being, "The Butterfly and the Bee." Mr. Bonner is a strong and fluent speaker and handled his subject in a masterly manner.

The Association banquet and reception to Dr. Bowen, newly-elected President of the Seminary, was a most brilliant social function. On this occasion three hundred of the elite of the immediate vicinage and of the city were assembled within the spacious and appropriately festooned dining hall of classic old Clark. The evening was spent in delightful and sumptuous banqueting. The toasts of the following named gentlemen abounded in wit and wisdom: Revs. W. G. Valentine, Z. K. Gowen, J. N. C. Coggin; Drs. W. H. Croghan, G. H. Trver and G. W. Arnold. The students of the Seminary presented a handsome present to Dr. Bowen, who responded in his own felicitous and inimitable style. The Rev. C. L. Johnson, the Association president, was the graceful master of ceremonies.

The following new lines of work were discussed at the business meeting, approved and inaugurated: (1) To change and reconstruct the constitution. (2) To observe at the close of the next scholastic year the Gammon quarto-centennial, when the Alumni will present the Seminary with oil paintings of Mr. and Mrs. Gammon, our beloved benefactor and benefactress. (3) The editing and publishing of a "Gammon's Who's Who," an authentic and official history of the life and work of each alumnus. (4) Pledge to secure at least one student each for the Seminary. (5) Co-operative effort to insure the repayment of all loans thro the Seminary, thus doubling the ability of the Seminary to aid other deserving students.

The following were elected officers for the ensuing year: President, C. L. Johnson; vice-president, P. H. Travis; treasurer, C. C. Neal; secretary, L. H. King.

Fifth Conference of Presiding Elders and Pastors

DEAR BRETHREN—This meeting will assemble at Atlanta, Georgia, in the Central Avenue Episcopal Church, the Rev. J. A. Rush, D. D., pastor, July 9-10, '07. The necessity and wisdom of such a meeting as is hereby announced go without ques-

tion. "In unity there is always strength." And there never was a time in the history of our relation to the Methodist Episcopal Church that we needed more unity, concert of action and opinion. There never was a time when such momentous questions confronted us and so much concerned our vital and historical interests as now. There never was a time when there seemed to be so much difference of opinion regarding the manifold interests as now. Hence, since unity gives strength, and a multitudinous counsel gives safety, let the leading men of the church come together and let us show to the church and the world that we are capable of reasonings, unity and understandings. Should we neglect to reason and consult our greatest interests, these must continue to be neglected and the greatest needs of our common cause and beloved Methodism lag. Brethren, let us quit saying the coming together of our leaders is of small import, or that we have such engagements that we cannot go to such calls. Our Negro Methodism has one sad fault—it is weak in leadership. This fault can never be remedied till there is more unity and common effort.

Let no one suppose the Council is only to touch upon our relation and its peculiar needs, but it is to inspire life throughout every church duty, personal or general. Every phase of our Methodism is gone over and discussed for better ends and development. It is hoped, therefore, that strong representatives will come from every Conference in Methodism and cast in your sentiment, whatever that is, and through you some or all will be benefited. Dr. J. A. Rush and the pastors and people of Atlanta are looking for a strong delegation. You who expect to go write him early. Faithfully,

W. H. NELSON, Cor. Sec'y.

Episcopal Plan of Visitation

Conference.	Place.	Date.	Bishop.
Kallispell Mission	Columbia, Fla.	Mon. Aug. 13.	Spellmeyer
Alaska Mission			Moore
Black Hills Mis.	Hot Springs, S. D.	Aug. 16.	Warren
North Mont. Mis.	Great Falls	Aug. 16.	Spellmeyer
Idaho	Boise	Aug. 21.	Moore
Montana	Anaconda	Aug. 21.	Spellmeyer
Northwest Neb.	Chadron	Aug. 22.	Warren
Wyoming Mission	Casper	Aug. 28.	Warren
Pacific German	Rosalia, Wash.	Aug. 28.	Moore
Northwest German	Le Mars, Ia.	Aug. 28.	Spellmeyer
Utah Mission	Salt Lake	Aug. 28.	Neely
West German	Kansas City, Kan.	Aug. 29.	McDowell
Colorado	Grand Junction	Sept. 4.	Warren
Iowa	Burlington	Sept. 4.	Cranston
Columbia River	Spokane	Sept. 4.	Moore
Erle	Erle, Pa.	Sept. 4.	Berry
Cincinnati	Oxford	Sept. 4.	Spellmeyer
Northwest Indiana	Greencastle	Sept. 4.	McDowell
Norwegian-Danish	Forest City, Ia.	Sept. 4.	Bashford
Northern Swedish	Duluth	Sept. 5.	Goodsell
Central Swedish	Chicago	Sept. 5.	Hamilton
Nevada Mission	Yerington	Sept. 5.	Neely
Detroit	Detroit	Sept. 10.	Berry
Michigan	Albion	Sept. 10.	McDowell
Des Moines	Connell Bluffs	Sept. 11.	Goodsell
East Ohio	Cleveland	Sept. 11.	Wilson
California	Pacific Grove	Sept. 11.	Neely
North Ohio	Cleveland	Sept. 11.	Spellmeyer
West Wisconsin	Ashland	Sept. 11.	Hamilton
Puget Sound	Seattle	Sept. 11.	Moore
Central Illinois	Rock Island	Sept. 11.	Cranston
Central German	Covington, Ky.	Sept. 18.	Spellmeyer
Chinese Mission	San Francisco	Sept. 18.	Neely
Illinois	Bloomington	Sept. 18.	McDowell
Indiana	Columbus	Sept. 18.	Bashford
Northwest Iowa	Sioux City	Sept. 18.	Goodsell
Ohio	Columbus	Sept. 18.	Wilson
Southern Illinois	Mt. Carmel	Sept. 18.	Cranston
West Nebraska	McCook	Sept. 18.	Warren
West Nor.-Danish	Seattle	Sept. 18.	Moore
California German	San Francisco	Sept. 19.	Neely
Chicago German	Milwaukee	Sept. 19.	Berry
Central Ohio	Toledo	Sept. 25.	Berry
Kentucky	Louisville	Sept. 25.	Spellmeyer
Minnesota	Marshall	Sept. 25.	Goodsell
Nebraska	Lincoln	Sept. 25.	McDowell
Oregon	Salem	Sept. 25.	Moore
St. Louis German	St. Louis	Sept. 25.	Cranston
Southern Calif.	Long Beach	Sept. 25.	Neely
Tennessee	Memphis	Sept. 25.	Wilson
West Virginia	Huntington	Sept. 25.	Bashford
Wisconsin	Milwaukee	Sept. 25.	Hamilton
Western Swedish	Burlington	Sept. 26.	Warren
Central New York	Anbryn	Oct. 2.	Berry
Central Tennessee	McLemoresville	Oct. 2.	Wilson
Missouri	Cameron	Oct. 2.	Cranston
North Nebraska	Omaha	Oct. 2.	McDowell
Northern Minn.	Minneapolis	Oct. 2.	Goodsell
Pittsburg	Pittsburg	Oct. 2.	Bashford
Rock River	Chicago	Oct. 2.	Warren
Arizona Mission	Flagstaff	Oct. 8.	Neely
Gonsee	Ruffalo	Oct. 9.	Berry
Holston	Knoxville, Tenn.	Oct. 9.	Wilson
New Mex. Eng. Mis.	Albuquerque	Oct. 9.	Cranston
New Mexico Spanish			
Mission Conf.	Albuquerque	Oct. 9.	Cranston
North Carolina	Winston	Oct. 9.	Bashford
Oklahoma	Oklahoma City	Oct. 9.	Cranston
Pac. Japanese Mis.	Fresno, Calif.	Oct. 9.	Neely
Upper Iowa	Cedar Falls	Oct. 9.	McDowell
Northern German	St. Paul, Minn.	Oct. 10.	Goodsell
North Dakota	Minot	Oct. 16.	Goodsell
Dakota	Vermillion	Oct. 16.	McDowell
Rine Ridge	Walkertown, N. C.	Oct. 17.	Bashford
East Oklahoma Mis.	Muskogee	Oct. 17.	Cranston
East Tennessee	Bristol	Oct. 17.	Wilson
Atlantic Mis. Conf.	Parkersburg, Va.	Oct. 22.	Wilson
Anstin	Dallas	Nov. 21.	Berry
South Carolina	Camden	Nov. 28.	Moore
West Texas	Marlin	Nov. 28.	Berry
Central Alabama	Attala	Dec. 5.	Wilson
Savannah	Waverock, Ga.	Dec. 5.	Moore
Southern German	Pleasantville	Dec. 5.	Berry
Alabama	Boaz	Dec. 12.	Wilson
Atlanta	Rome	Dec. 12.	Moore
Texas	Galveston	Dec. 12.	Berry
Georgia	Atlanta	Dec. 19.	Moore
Mobile	Montgomery, Ala.	Dec. 19.	Wilson

JOHN M. WALDEN,
Secretary Board of Bishops.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

We have previously called for dates and places of the District Conferences. So far a number of the brethren have not responded. Will the presiding elders be kind enough to respond at once? This is important, as we want to make up our round for the visitation of these conferences.

Dr. I. L. Thomas, Field Secretary of the Board of Home Missions and Church Extension, spent last Sabbath and Monday in this city. At the morning hour on Sunday he filled the pulpit of First Street Church, in the afternoon addressed a mass meeting of young people at Union Chapel and spoke at Wesley Chapel at the evening service. On Monday morning Dr. Thomas addressed the Methodist Preachers' Meeting of New Orleans in Simpson Memorial Church. His addresses were effective and will yield splendid results for the cause he represents. In the collections received by him while here for the cause of Home Missions, First Street Church, the Rev. C. W. Reeves, pastor, contributed \$60.00.

A SECOND CORRECTION

To all Presiding Elders and Pastors of the Methodist Episcopal Church:

DEAR BRETHREN: I said in a former note, "It is the *third* and not the *first* Quarterly Conference which elects the delegate to the Lay Electoral Conference." I should have said, "which appoints the judge and tellers for the election of the delegate to the Lay Electoral Conference." See Discipline, Paragraph 85.

EDWARD G. ANDREWS,
Editor of Discipline.

GENERAL COMMITTEE OF FOREIGN MISSIONS

The General Missionary Committee will meet (to make appropriations for Foreign Missions) in Seattle, Washington, Saturday, November 9, 1907, at 10 o'clock a. m.

A. B. LEONARD,
H. K. CARROLL,
HOMER EATON,
S. O. BENTON.

TRACT DISTRIBUTION

The Tract Society has sent to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE more than five thousand pounds of tracts, estimated by the Publishing House to be worth two thousand dollars. This shipment of tracts contained many inspiring and helpful pages. Indeed every page is worthy of careful perusal. These tracts are to be distributed among our people without cost. The Tract Society not only has sent these tracts for distribution but paid freightage from New York here, and the cartage and storage at this point; and further agrees to provide for the incidental expenses of mailing. The only charge to be made to our people is simply the cost of postage in delivering these tracts from New Orleans to any point they may be desired, so that if pastors or Sunday school superintendents desire these tracts for distribution all they need to do is to enclose 10, 25 or 50 cents in stamps to pay for postage, and every tract that the amount sent will bring, will be sent forthwith. In case large amounts of tracts are desired, then the money should be remitted to cover express. The first come will be the first served.

Address the SOUTHWESTERN CHRISTIAN ADVOCATE, 429 Carondelet street, New Orleans, La.

MEMORIAL DAY AT CHALMETTE

National Memorial Day was observed under the direction of the Department of Louisiana and Mississippi of the Grand Army of the Republic at the Chalmette National Cemetery, in St. Bernard Parish, which lies north of the city. The attendance, which was almost wholly of colored people, is estimated to have been between six and seven thousand. After brief exercises at the monument, the exercises opened at the rostrum under the chairmanship of Gen. P. H. Boyle, Department Commander. After prayer, and singing by the St. Peter Choir, an essay was read by Miss Claudia E. Gates. A list of the dead comrades was read by Mr. M. A. C. Hussey, Adjutant General. The oration of the day, which was the significant event of the program, was delivered by the Hon. L. E. Bentley, Special Deputy Collector of the Port of New Orleans, and editor and proprietor of the *Donaldsonville Chief*. Mr. Bentley's father came from Ohio here before the war, and his brother was at one time Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE. The audience had every reason to expect a strikingly good speech, this was the promise of the chairman in the introduction of Mr. Bentley, and the audience was not in the least disappointed. After a brief and eloquent tribute to the honored dead, Mr. Bentley said: "The preservation of the Union of States and the failure of the attempt to divide these commonwealths into two distinct and separate governments was the result of this Titanic struggle, which is now not only regarded with equanimity and resignation but with willing assent and approval by virtually all of those who fought to bring about the separation, and nowhere in the land can there be found to-day greater loyalty to the Republic, more sincere admiration of the star-spangled banner, or a deeper spirit of patriotism than prevail in the Southern States of the Union."

"It is well," he remarked, "that this spirit of patriotism, this love of country and willingness to perish if need be in her defense, should dwell in the hearts of our people, for it is the most vital and valuable asset of the Republic."

Mr. Bentley then referred to the fact that the assemblage was made up largely of the representatives of the race whose emancipation grew out of the armed conflict between the North and the South and thus, he claimed, and justly so, that it was not inappropriate for him to touch upon the subject of the race question—"a question and an issue fraught with vast importance to the welfare of both races, which demands the most thoughtful consideration and careful treatment of the country's ablest and best citizens, and calls for the exercise of charity, forbearance, mutual toleration and patience on the part of all the right-thinking people, white and colored."

It is not possible for us to give in full in this connection, however much we would like to do so, this eloquent and sensible address to the Negro people of this vicinity delivered by the Hon. Mr. Bentley. He approached the subject with courage, conviction, and with a spirit of justice and fair play for all concerned. It was a notable address, wise, conservative and at the same time all that the Negro could ask. Its most cordial reception gave the testimony that it was well pleasing to those who listened. After referring to the fact that slavery was dead, and all agree that its death was best, both for the North and the South, the white and the black, Mr. Bentley said:

"The members of the Negro race neither aspire to social equality with their white neighbors nor seek to transgress or bid defiance to the customs and laws regulating such matters in their respective communities. All they ask for is the protection of their persons under the constitutions and laws of the nation and the States, the recognition of their right to enjoy the fruits of honest labor, to educate

their children, to worship God according to dictates of their conscience and to exercise in peace and non-interference with others the privileges enjoyed in common by all the people of this land—the free and home of the brave—this refuge and haven of the persecuted and oppressed from the corners of the civilized earth."

This was a bold statement in the face of the fact that it is openly and commonly alleged that those who have the ear of the public in this community that the Negroes are constantly and incessantly seeking social equality. Any man who knows the Negro's disposition knows that he is never an aggressor. Mr. Bentley's plea for protection under the laws of the nation and recognition of rights to enjoy the fruitage of honest labor and for the education of their children voices once the deep yearnings of every Negro's heart. In referring to the Atlanta massacre, he said "the mob violence is no cure for the evils it seeks to extirpate or avenge," and then added:

"The resort to the rule of the brutal and unthinking mob—and mobs are almost invariably brutal and unthinking—is invoking a remedy that is usually as bad as the disease aimed at. It degrades the community that permits it, creates contempt for legal authority, subverts the underlying principle of our laws and institutions that every accused is entitled to a trial and shall be considered innocent until proven guilty, and constitutes an avowal of the barbarous doctrine that it is better that ninety-nine innocents should suffer punishment than that one guilty wretch should escape."

Labor is one of the most vital questions of the South. There is a scarcity of labor, not so much because the Negro will not work as that there is a multiplicity of employment more so than ever before. Remarking upon the labor situation, Mr. Bentley continues:

"No Southern State or city wishes its colored labor demoralized or driven away, and it is to the interest of whites and blacks in equal measure that provocations likely to produce such results shall be avoided. Race pride and race prejudice are inherent in man's nature and as old as human history and it is too much to expect that they can be wholly harmonized or fully controlled when the peoples of two such different races as the Caucasian and the Negro are brought into the close relations of contact that subsist between them in this country. But the friction can be reduced and the danger of violence and rapine minimized by the encouragement of right-living and the promotion of respect for law and virtue among the two people by the leaders of thought and exemplars of industry and morality."

And then Mr. Bentley appropriately exhorted: "Teach your people that nothing in this life can surpass the nobility and dignity of honest labor—that the tillers of the soil, the husbandmen, the artisans, the hewers of wood and drawers of water are the bulwark of the nation's prosperity and strength, the foundation upon which the superstructure of society rests. Burn it into the mind of your rising generation that the horny hands of the homespun garments of the workingman are vastly more honorable and attractive in the sight of God and good men than the gaudy raiment of the gambler, the idler or the courtesan."

In referring briefly to the question of franchise Mr. Bentley made this bold statement:

"It is natural, no doubt, that the men of your race should feel humiliated and resentful because the rights of franchise which they erstwhile enjoyed have been restricted or taken from them and that this is done in many cases in utter disregard and disregard of the specific provisions of the State constitutions and laws fixing the qualifications and privileges of voters."

The speaker closed his address with a quotation from an address of Dr. Washington declaring to the people that their salvation was along the line of optimism, keeping hopeful and cheerful under all circumstances. Mr. Bentley's address at Chalmette was a notable one, worthy of the occasion and the gentleman who delivered it, and is calculated to do great good.

DR. FERGUSON ANSWERS THE ROLL CALL

The Rev. Benjamin H. S. Ferguson, A. M., D. D., of the Upper Mississippi Conference, died at his post of duty as pastor of St. Paul church, Aberdeen, Mississippi, May 31st, and was laid to rest in his home town, Columbus, Mississippi, by loving hands on June 2nd. And thus passes to his reward one of our most successful and best equipped ministers of his Conference, having represented it in the General Conference of 1900, served as presiding elder of the Starkville District, and having held some of the leading appointments within the bounds of that Conference. As a preacher he was spiritual and convincing and was popular not only throughout the district that he served, but throughout the Conference. He was an enthusiastic Epworth Leaguer, having attended, perhaps, all the national conventions and always returned with renewed inspiration and enthusiasm for the work of the League that seeks to make the young life of the church ideal. He was a noted singer, with a voice of rare strength and melody, and a peculiar adaptability for the leading of congregational singing. The Bishops, general officers and the men throughout the church always delighted to hear Dr. Ferguson as he led his conference in one of those mighty choruses that stir the human soul to its depth. His last pastorate was at Aberdeen, Mississippi, where, in poor health, he toiled incessantly in the erection of the only brick church in his Conference, and one of the best churches owned by our people in the State of Mississippi. He was in poor health at the last Conference, but desired to return to Aberdeen, and tho some of his brethren thought the work was too strong for his failing constitution at that time, they nevertheless acceded to his wishes. His death will be a sorrow to his many friends throughout the church. He is survived by his widow and a daughter.

DEATH OF REV. W. H. VAUGHN

The Rev. W. H. Vaughn, of the Lexington Conference, died at Louisville, Kentucky, May 28th. Brother Vaughn had served some of the very best appointments of his Conference, among them being Ninth Street, Covington, Kentucky, and St. Mark, Chicago, Illinois. He was one of the most acceptable pastors of his Conference, with an evangelistic temperament of a very high type. As a conductor of revivals he had unusual success, not only in the charges of which he was pastor, but in the appointments to which he was invited. He superannuated last year on account of poor health. His demise is greatly mourned by the brethren, who loved him as a brother minister.

THE JEANES FUND BOARD OF TRUSTEES

Dr. Booker T. Washington and Principal Hollis Burke Frissell were named as trustees by Miss Jeanes of the Fund of \$1,000,000 which she gave for rural education and with the understanding that these two gentlemen should name others, who should constitute the Board of Trustees. Dr. Washington and Principal Frissell have named the following to constitute the Board: Hon. William H. Taft, Secretary of War; Mr. George Foster Peabody, philanthropist, of New York; Mr. Andrew Carnegie, of New York; Prof. James H. Dillard, of Tulane University, New Orleans; Mr. Talcott Williams, of Philadelphia, Pa.; Mr. Robert C. Ogden, retired merchant and philanthropist, of New York; Mr. Walter H. Page, author; Belton Gilbreath, of Birmingham, Ala.; George McEnany, of New York; Mr. Samuel C. Mitchell, of Richmond, Va.; Mr. James C. Napier, banker, Nashville, Tenn.; Bishop Abraham Grant, of the African Methodist Episcopal Church; Hon. Robert L. Smith, Deputy United States Collector at Paris, Texas, and Mr. Robert R. Moten, of Hampton, Va. The last four named gentlemen, together with Dr. Washington, are all Negroes, and this is the first time that the race comes into the administration of such a large educational fund. The Board of Trustees is a strong one and is highly satisfactory.

Personal and General

The National Afro-American Council meets in Baltimore, Maryland, June 26-28.

The Rev. Eugene Baptiste, of Thibodaux, was in the city this week, accompanied by his son, William.

The Aberdeen District Conference, of the Upper Mississippi Conference, has been changed from July 24-28 to July 31-August 4.

All collections for the Freedmen's Aid and Sunday School should be reported promptly to Cincinnati to Dr. H. C. Jennings, treasurer.

Mrs. Lillian B. Derrick, wife of Bishop William B. Derrick, of the African Methodist Episcopal Church, died at Flushing, New York, Tuesday, May 28th.

Bishop W. F. Mallieau delivered the Memorial Day address at Edgartown, Mass. He spoke upon the debt and obligation of the present generation to the Civil War veterans.

The Rev. M. S. Davage, our Business Manager, preached the dedicatory sermon at Smith Chapel, Baton Rouge, on Sunday, May 19th. He was accompanied on the trip by Mrs. Davage.

The graduating class of Gammon Theological Seminary reached its high-water mark this year. Thirty young men were awarded diplomas. This is the largest class in the history of the Seminary.

Among the visitors at the recent New Orleans University commencement were Dr. Thaddeus Taylor, Dr. J. D. Nelson, Rev. R. C. Worsham, Rev. G. A. Payne, Rev. W. H. Jones, and the Rev. D. S. Sloan.

Dr. B. M. Hubbard, presiding elder of the North New Orleans District, delivered the annual address last week to the graduating class of the Franklin Institute, Franklin, Louisiana, Prof. William H. Porter, A. M., principal.

Miss Marie I. Hardwick, B. Ped., of Clark University, the efficient trainer of young people, leaves this week to matriculate in the summer semester of Chicago University, to prosecute her studies in psychology, history and ethics.

Cards are out announcing the marriage of Miss Mamie Virginia, daughter of the Rev. and Mrs. William H. Brooks, of New York City, to the Rev. A. A. Brown, the ceremony to take place in St. Mark's Church, New York, June 19th.

Miss Charlotte Crogman, A. B., professor of Latin and Greek in Clark University, enters the University of Chicago for post graduate work in Latin and Greek. Miss Crogman is already recognized as a first-class teacher of these languages.

The annual commencement of Straight University begins Sunday of this week with the address to the Religious Societies Sabbath morning in the University chapel. The commencement proper takes place next Wednesday evening in Central Congregational Church.

Among the recent graduates from Howard University was our friend, Mr. Oliver M. Randolph, who took his bachelor degree at Wiley University. Mr. Randolph received from Howard with honors the degree of Bachelor of Laws. We extend to him our congratulations.

In the graduating class of the Pearl High School, Nashville, Tennessee, the commencement exercises of which take place on June 6th, are Miss Mahel E. and Master Ira B. Scott, son and daughter of Bishop and Mrs. I. B. Scott. We offer these, our young friends, our heartiest congratulations.

The Rev. J. E. Holmes delivered the annual sermon at the Bay St. Louis (Mississippi) public school, May 26th, and on June 1st at the commencement exercises, the annual address was made by Prof. T. L. Trawick, principal of the Boys' High School, at that city. Prof. G. W. Brown is principal of the school.

At the May meeting of the Board of Foreign Missions the following were appointed a committee to take in hand and conduct a campaign for 100 new missionaries: Bishop E. G. Andrews, Bishop C. H. Fowler, Secretary H. K. Carroll, Dr. W. V. Kelly, Dr. Allan MacRossie, Mr. J. E. Leaycraft and Mrs. J. M. Cornell.

The fortieth commencement of Morgan College, Baltimore, Maryland, began Sunday, of this week, with the baccalaureate sermon by the Rev. Hugh Black, of Union Theological Seminary, New York, formerly of Edinburg, Scotland, and the annual alumni sermon by the Rev. W. F. Cotton, D. D., of Philadelphia. The alumni orator was Mr. Carlington L. Davis, A. B.

Bishop John W. Hamilton acknowledges gra-

ciously, in a recent issue of the *Zion's Herald*, the kindnesses of his friends who have been solicitous of his welfare during his recent illness. He says, "I am told, with good evidence, that I am to have health and strength again, and I feel as if I were coming back to the world on another errand, brought here by prayer and skill."

Attention is called to the very clear and convincing statement which appears on page 2 of this issue, submitted by the Secretaries of the Board of Education, Freedmen's Aid and Southern Education Society. This Society makes an appeal for a half million dollars, and this appeal should not go unheeded. The Freedmen's Aid collection, as usual, should be sent to Cincinnati.

Mrs. J. T. Leggett, of Delaware, Ohio, at the close of the recent session of the Woman's Home Missionary Society of the Lexington Conference, of which she is president, pressed her way farther on into the Southland until she reached Anderson, S. C., where she is now revisiting the scenes of her early childhood and shaking glad hands with sisters, brothers and other relatives from whom she was separated many years ago.

Dr. and Mrs. Alexander P. Camphor, of Monrovia, Liberia, arrived in New York on Saturday, May 25. They entered upon mission work in Africa ten years ago, connecting themselves with the Monrovia Seminary. A year later the name of the school was changed to the College of West Africa, and Dr. Camphor was elected President, which office he held until leaving Liberia. Dr. and Mrs. Camphor may be addressed at 480 Main street, Orange, N. J.

President Bowen, of Gammon Theological Seminary, during the commencement season that is now closing, preached the baccalaureate sermon of Gammon, the baccalaureate sermon of Shaw University, Raleigh, N. C., the annual sermon before the united societies of Spellman Seminary, Atlanta, Ga., and delivered the commencement address at Tuskegee Institute. Dr. Bowen will visit the District Conferences during the summer in the interest of securing young men for the Seminary.

The Okolona Industrial College which suffered from a terrible storm and fire last October, receives ten thousand dollars from Andrew Carnegie. President Wallace A. Battle had just returned from New England, where he raised seven thousand dollars, when Mr. Carnegie's pledge was received. As soon as three thousand more is provided Mr. Carnegie's donation will be available. Since the fire friends of the school have also added 140 acres of land, making a total of 200 acres in the plant. The college has made many influential friends, among whom are President Eliot of Harvard, Gen. O. O. Howard, Theo. D. Bratton (Episcopal Bishop of Mississippi), Geo. W. Cable and Moorfield Storey, the latter two being trustees.

The Rev. Franklin Hamilton, D. D., pastor of First Church, Temple street, Boston, has been elected Chancellor of the American University, Washington, D. C., succeeding the late Bishop McCabe. Bishop McCabe's predecessor was Bishop John F. Hurst, founder of the American University. Dr. Hamilton comes from the old New England stock; his father was an itinerant Methodist preacher, and he is a brother to Bishop John W. Hamilton and to the Rev. Dr. Jay Benson Hamilton. The new Chancellor of the American University is a Harvard man and a graduate of the Boston School of Theology. He entered the New England Conference in 1892 and has had marked success. He has traveled extensively and is in the prime of his life, and no doubt will render great service to the church and to the cause of education as Chancellor of the American University.

The Woman's Home Missionary Society, of the Lexington Conference, has just closed a most successful session at the Jackson Street Church, Louisville, Kentucky. This body of women raised last year for the purposes of their society \$497. The program rendered was an exceedingly strong one. The following are the officers: President, Mrs. J. T. Leggett; vice-president, Mrs. M. C. B. Mason; 1st vice-president, Mrs. A. E. Stanley; 2nd vice-president, Mrs. G. A. Sissle; 3rd vice-president, Mrs. J. W. Robinson; 4th vice-president, Mrs. Annie Hickman; recording secretary, Miss M. E. Pryor; corresponding secretary, Mrs. C. D. C. Mebane; treasurer, Mrs. L. E. Allen; supply secretary, Miss M. B. Minnis; literature secretary, Mrs. J. P. Monroe; mite-box secretary, Miss S. Shaw; Young People's secretary, Miss B. Marshal; Temperance secretary, Mrs. S. E. Clark; National delegate, Mrs. A. E. Stanley.

PERSONALS

On Friday evening, May 10, the members of the Epworth League Chapter, Centenary Methodist Episcopal Church, Memphis, Tenn., met and elected the following officers for the ensuing year: Mr. J. H. Knox, President; Mr. W. N. Hill, First Vice President; Miss Peggy Mosley, Second Vice President; Miss E. B. Hall, Third Vice President; Mr. A. D. Ivy, Fourth Vice President; Miss Maggie B. Cox, Secretary; Mrs. Ella Banks, Treasurer. Superintendent Junior League.

We have on the Gillsville Circuit in the Gainesville District, Atlanta Conference, a good Sunday School and Epworth League of which J. M. Ellison is Superintendent and President. A good quarterly meeting was held here May 12. Sunday collections were \$19.50, \$4.50 more than the claim of Presiding Elder Z. K. Goins.—J. M. ELLISON.

The Rev. I. H. Cook is having great success in the work at Elder, Miss. This pastor and people are preparing to erect a splendid new church edifice in Elder soon. Along missionary lines this church has succeeded admirably, especially so in the matter of money raising.

The second Sunday in June, Children's Day, will be the occasion of the relaying of the corner stone of Mt. Zion Methodist Episcopal church, in Crawford, by several lodges. The Rev. H. J. Wright, our pastor there, held, the second Sunday in May, "A War Rally" for the church debts, the results of which, we have no doubt, came up to the expectation of this ever-busy pastor. The third Sunday in May about twenty-five candidates received baptism.

At Boneviller, Newton County, Texas, the Rev. P. A. F. Desmote officiated recently at the marriages of the following parties: Mr. George Morrand and Miss Ireler Bradfont, residents of Houston; Mr. Peter Cacy and Miss Sleadle Wheatherhead; Mr. Ellicke Hols and Miss May McCray.

Writes Mr. A. C. Simmons: "All Napoleonville halted on May 19 to pay homage to the memory of a sainted lady and thus crown with wreaths of imperishable honor the name of Mrs. Elvira Hickman—an historic landmark and a founder of Wesley chapel, Napoleonville, La. It was eminently fitting that Dr. B. M. Hubbard, an ex-pastor and our presiding elder should be chosen to preach the sermon to commemorate so noble a life as was hers. The Doctor was at his best and well did he expound 1 Cor. 15:19. The theme of his discourse was "Hope Beyond." Excellent papers were read by Sisters A. Welsh, Parker and others. Solos by Misses Julia Coleman and A. Parker. The Rev. M. S. Goins was master of ceremonies. Among the distinguished visitors were the Revs. Drs. Harper and Green of the African Methodist Episcopal Church, and Prof. Jos. A. Reddix of Darrow. Dr. Harper paid a fitting tribute to the deceased."

Sister Olive Green, president of the Ladies' Aid Society of our church at Satilla Bluff, Ga., deserves much credit for her wise management in this position. She is a worker indeed. To

her leadership is credited the \$35.00 raised for trustees recently for the new church bell. Total raised by the Ladies' Aid Society is \$42.00.

The Raleigh District of the North Carolina Conference has issued a splendid program for its District Conference to be held in Oberlin, N. C., June 26-30. Among the prominent speakers programmed are Drs. C. C. Jacobs, L. L. Thomas and S. A. Peeler, President of Bennett College. The Rev. M. M. Jones is presiding elder and the Rev. S. P. West, pastor at Oberlin.

According to the program issued for the Huntsville District Conference Sunday School Institute and Epworth League to be held at Conroe, Texas, beginning July 23rd, the meeting will be of much interest to those attending. The Rev. W. A. Fortson is presiding elder.

Dr. I. G. Penn was with Rev. F. R. Bridges on a recent Sunday and preached at the morning hour and he lectured to the Epworth League at night to a crowded house. The collection was \$53.16.

Rev. S. McDonald, presiding elder of the Pine Bluff District, Little Rock Conference, writes: "The Rev. J. A. Howard, from Birmingham, Ala., takes charge of St. Mark Methodist Episcopal Church, Pine Bluff, Ark. Bro. Howard is one of the students of the Central Alabama College. We wish for him a successful year's work in his new field of labor."

Mrs. D. S. Smith, the wife of the Rev. D. S. Smith, of Cotton Port, La., is spending a while with her brother, Prof. W. R. Wright, at Alexandria, principal of the Baptist Academy.

On May 26 the stewards and trustees of Stone Chapel Methodist Episcopal Church, Cumberland Furnace, Tenn., gave a joint rally which resulted in \$24.00 for the church and pastor. The Rev. J. R. Reason is pastor.

Sunday, May 26, was a high day at Macedonia Church, in the Baton Rouge District, La., Conference. Total collection of the rally \$70.00. The Rev. Robert Jones is pastor.

A very pleasant surprise party was tendered Rev. D. S. Smith, pastor of Union Chapel, Cotton Port, La. Among the promoters were Sisters S. Williams, M. Cotton, Rosy Jeans, A. Williams, Bro. J. Iages, M. Augustin, J. Williams.

Miss Katie O. Figgins, of Patterson, La., and Mrs. Justina Johnson, of Neamo, will be the guests of Miss Hatfield Walker, of Lenoir, on the 19th of June.

THE NEW WEST TEXAS TOWN, CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

MALARIA MAKES PALE SICKLY CHILDREN.
The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. Sold by all dealers for 27 years. Price 50 cents.

SMITH METHODIST EPISCOPAL CHURCH, BATON ROUGE.

Sunday, May 26, was a great day for Methodism in Baton Rouge, La. The corner stone of Smith Methodist Episcopal Church was laid with impressive ceremonies by several lodges of the Grand United Order of Odd-fellows. Prof. A. Booker, a local preacher of Wesley Chapel and principal of the public school preached an acceptable and appropriate sermon. The Revs. T. A. Brown and T. B. Cooper, together with their local preachers, were present and contributed greatly to the success of the rally which preceded the laying of the corner stone. Presiding Elder J. W. Turner, who organized this church and who is deeply interested in its welfare, presided. A great audience was in attendance and gave liberally, the collections amounting to \$50.00. Smith Chapel is the third Methodist Episcopal Church in Baton Rouge and is named in honor of Mr. Lee Smith, a leading carpenter, who has made a church building possible at so early a date. The church is located on one of the main streets in that part of the city known as South Baton Rouge. The building will cost when completed \$1,000. New railroads are entering Baton Rouge; new business enterprises of importance are being launched, and as a result the population is fast increasing and this part of the city is being rapidly built up. Smith Chapel is therefore fortunate in its location. Though only organized this year it has a membership of 20 or 25 Sunday school scholars. Great credit is due the young pastor, the Rev. A. M. Taylor and the presiding elder, the Rev. J. W. Turner, for what has been accomplished.

May this young church begun under such favorable circumstances be like a "tree planted by the rivers of water."

RALLY FOR KING HOME.

The rally in Texas for the King Home resulted as follows: Ebenezer, \$17.00, J. E. Bryant, pastor; Lodi, \$6.00, D. C. Halley, pastor; Harleton, \$4.00, M. G. A. Fuller, pastor; Queen City, \$3.00, C. G. Curtis, pastor; Lasater, \$4.00, J. E. Eperson, pastor; Pittsburg, \$3.00, G. W. Gill, pastor; Dangerfield, \$2.00, Jessie Jones pastor; Jefferson, \$3.00, R. Hilary, pastor; Woodlawn, \$3.00, G. E. Belcher, pastor; Mallaleu, \$3.00, C. S. Williams, pastor; Marshall Circuit, \$3.00, W. D. Lewis, pastor; Tyler and Longview, \$3.00, M. C. Gillispie, pastor; Texarkana, \$2.50, E. H. Holden, pastor; total, \$56.50. The Woman's Home Missionary Society rallied as never before, in so short a time. The pastors above mentioned stood nobly by the work, encouraged and helped by the beloved presiding elder. We had success for which we are very thankful. May the blessing of the Lord rest upon every one that helped us in any way toward this glorious success. Sisters let's take on new inspiration and begin anew in the Master's work. Thanking you all again. I am yours in the work and for His love. Total amount, \$56.50.—MARY A. JOHNSON, District President.

W. H. M. S. OF UPPER MISSISSIPPI CONFERENCE.

The Annual Conference Woman's Home Missionary Society of the Upper Mississippi Conference convened in Asbury Methodist Episcopal Church at Holly Springs, Miss., May 10th, 1917. Mrs. Dr. B. H. S. Ferguson, of Aberdeen, president; Mrs. D. W. Calvert, of Okolona, Secretary; Mrs. Dr. G. G. Logan, of Holly Springs, Corresponding Secretary; Mrs. W. H. Williams, of Holly Springs, Treasurer; Mrs. A. A. White, of Holly Springs, Secretary of

ROYAL

Baking Powder

Absolutely Pure

A wholesome cream of tartar baking powder. - Makes the lightest, best flavored biscuits, hot-breads, cake and pastries.

Alum and alum-phosphate baking powders are injurious. Do not use them. When buying baking powder be sure the label specifies cream of tartar.

Mite Box. The convention was inspiring and enthusiastic and all present seemed to have realized more than ever the necessity of a more aggressive missionary spirit among us. Miss Becker, superintendent of the Ebenezer Rust Home, at Holly Springs, delivered a forceful address full of missionary fire and inspired all hearts. It made us feel our duty more in the work of missions and Rust Home. Representative women came up from nearly all the seven districts in the Upper Mississippi Conference as delegates and all expressed themselves as being more interested in the work of Ebenezer Rust Home than ever before. They pledged their loyal support to Miss Becker and the Home. In this first convention fifty-five dollars were raised to assist in advancing the interest of the Home. This is only a beginning of what will be accomplished by the earnest Christian women of the missionary convention of the Upper Mississippi Conference. The following resolutions were adopted by the convention: "We the members of the Woman's Home Missionary Convention of the Upper Mississippi Conference in session assembled in Holly Springs, Mississippi, declare that it is our belief and conviction that the time has come when we should devote ourselves to the practicable and tangible help of our girls, our homes and country.

"Therefore, Be It Resolved, That we express our great appreciation of the splendid work that has been done, and is being done by the Elizabeth L. Rust Home.

"Second. Be It Resolved, That we are delighted to learn of the splendid work that is being done in the home under the wise administration of our superintendent, Miss Ella Becker, and her assistants, Miss Rebecca Barker and Miss Nettie Hatchett.

"Be It Further Resolved, That we pledge them our unqualified support and that we are opposed to the passing of the Home from the management of the Woman's Home Missionary Society.

"Be It Further Resolved, That we endorse the appointment of Mrs. M. B. Mason as national organizer."

Signed: Mrs. B. H. S. Ferguson, Mrs. N. H. Williams, Mrs. D. W. Calvert, Mrs. A. A. White, Mrs. G. G. Logan.

THE AMERICAN BIBLE SOCIETY NINETY-FIRST YEAR.

The ninety-first year of the American Bible Society closed March 31, 1917. The Society's issues for the year, home and abroad amount to 1,910,000. The total issues for ninety-one years amount to 80,420,382 volumes.

DOMESTIC WORK.

The work of circulating the Scriptures in the United States is carried forward, first, through the Society's auxiliaries, numbering 479. Nearly three-fourths of these are in the middle and eastern states. Aside from the State Bible Societies, the auxiliaries of the American Bible Society have been, almost without exception, organizations in towns, counties, etc., for the purpose of circulating the Scriptures in their respective communities, and of collecting funds for the general work of the Society. A list of such societies as regularly report their work to the American Bible Society is published annually by that Society. Many of these societies have for years done no work whatever in their respective communities and have ceased to exist. Under these circumstances, and only under these circumstances, have their names been dropped from the list of auxiliaries.

DOMESTIC AGENTS.

In order to meet the home needs, especially in sections where active auxiliaries do not exist, domestic agencies have been created. One is among the colored people of the south, one in the northwest, with headquarters at Chicago, one in Virginia, in connection with the Virginia Bible Society, and one in the central states, east of the Rocky Mountains, one in the southwest, and one upon the Pacific Slope.

FOREIGN WORK.

The Society has eleven foreign agencies, as follows: The West Indies, Mexico, Central America and Panama, the La Plata, Brazil, the Levant, Siam and Laos, China, Korea, Japan, and the Philippine Islands. It also makes appropriations to missionary societies and has correspondents in many regions where it has no foreign agencies.

DEPENDENCE ON GIFTS.

The Society's chief dependence for its work must be upon gifts from auxiliaries, churches, and individuals, and from legacies. Its income from its perpetual trust funds, which yielded last year \$32,672.84, would only carry on its work a few weeks. The income of the Society is used solely as a missionary fund to defray the expenses of manufacturing, transporting and circulating the Scriptures, not otherwise provided for.

BOARD OF MANAGERS.

The Society is governed by a board of thirty-six laymen, who meet every month, the president of the Society presiding, and in his absence the oldest vice-president present. The business of the Society is carefully digested by one or more of its nine standing committees before being presented to the Board.

RELATIONS WITH OTHER BIBLE SOCIETIES.

The American Bible Society has no agreement in limitation of sales with any other Bible Society, at home or abroad. The relations of comity which exist and ought to exist between the American Bible Society and the British and Foreign Society, cause the Societies to avoid waste and confusion by acting as the agent one for the other, without profit or compensation, in their respective countries. The American Bible Society procures for missionary workers and others in its fields in any part of the world, the publications of other Bible Societies at cost and without profit. In the United States, there has been added to the cost the duty charged by the United States Government on all imported Scriptures printed in whole or in part in the English language.

COST OF SCRIPTURES.

No part of the administrative expenses of the Society, or of the cost of its agencies, or of the cost of its

Women as Well as Men Are Made Miserable by Kidney and Bladder Trouble.



Kidney trouble preys upon the mind, discourages and lessens ambition; beauty, vigor and cheerfulness soon disappear when the kidneys are out of order or diseased.

Kidney trouble has become so prevalent that it is not uncommon for a child to be born afflicted with weak kidneys. If the child urinates too often, if the urine scalds the flesh, or if, when the child reaches an age when it should be able to control the passage, it is yet afflicted with bed-wetting, depend upon it, the cause of the difficulty is kidney trouble, and the first step should be towards the treatment of these important organs. This unpleasant trouble is due to a diseased condition of the kidneys and bladder and not to a habit as most people suppose.

Women as well as men are made miserable with kidney and bladder trouble, and both need the same great remedy. The mild and the immediate effect of **Swamp-Root** is soon realized. It is sold by druggists, in fifty-cent and one-dollar size bottles. You may have a sample bottle by mail free, also a Home of Swamp-Root pamphlet telling all about Swamp-Root, including many of the thousands of testimonial letters received from sufferers cured. In writing Dr. Kilmer & Co., Binghamton, N. Y., be sure and mention this paper. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



Home of Swamp-Root.

system of distribution, is charged in the price of the books, which are made as inexpensively as good material and good workmanship permit. The materials are purchased for prompt cash, and competent experts, after examination made upon request of the Society, have reported that its publications are produced at a lower rate than prevailing contract prices. The Society sells its Scriptures at cost, or less than cost, or gives them away to the poor and needy the world over.

The fact is thus evident to all that there is not and cannot be any profit to the Society, or to anyone connected with it, in carrying out its single aim, which is to increase the circulation of the Scriptures at home and abroad, the plan of the Society being, by sale without profit or by gift, to put the Bible into the hands of every human being in his own tongue, and to foster similar agencies in every part of the world.

BIBLE HOUSE.

The Bible House in New York is the home of the Society. It was erected by gifts for this distinct purpose many years ago. Not a dollar of the benevolent funds collected or given for the work of the Society, nor of any charge upon the cost of the books published by the Society, has been used in the erection or maintenance of this property. One-half of the Bible House is used for the printing, binding, and issue of the Scriptures, and for the offices of the executive department of the Society. The remainder of the building is rented, and the net income from it is sufficient to pay the salaries of the executive officers, so that they shall not be a burden in any way upon the benevolent funds of the Society, or upon the cost of its Scriptures. The net income from the Bible House last year was \$23,458. The salaries of the executive officers, namely, two Corresponding Secretaries, a Treasurer, and a Recording Secretary, amounted to \$18,000.

INFORMATION.

The Society earnestly desires the co-

operation and assistance of all, and courts the fullest inspection of every detail of its work, at home and abroad. A full statement of the finances of the

Society, its trusts and investments, is published in the Annual Report, which will be sent to anyone on receipt of ten cents to cover the postage.

Doings of the Workmen

ALABAMA.

Sylacauga, Perry B. Hale.—The second quarterly conference of the Sylacauga Circuit was held at Shady Grove Church May 18-19, with the Rev. J. W. Thomas, presiding elder, in the chair. A goodly number of the officers were present with written reports, which showed marked increases for the quarter. Dinner was served at the church Saturday and Sunday. The presiding elder preached Sunday morning with great power and demonstration, after which forty-five came forward for the Lord's Supper, which was administered by the presiding elder. Six members have been added to the church this quarter. Paid pastor \$78.33; presiding elder, \$15.00; raised for benevolence \$7.00; trustees, \$9.50; total, for quarter, \$109.83.

Talledega, G. W. Reeves, pastor.—On Sunday, the Rev. J. W. Thomas, presiding elder, held my second quarterly conference, which he pronounced the best quarter ever held at this place. Reports showed some progress and during the quarter six have joined the church. We are having one of the best Sunday Schools in the District. Raised for the pastor, \$53.00; presiding elder, \$11.65; missions, \$5.00; education, \$2.00; episcopal fund, \$1.00; for the sick and poor, \$4.00; sexton, \$3.00; trustees, \$70.00; paid out for Sunday school books and tracts, \$5.00; other purposes, \$7.50; total, \$166.10. When this report was made the presiding elder cried out "Times are better."

Talladega Circuit.—The Sunday School Convention will be held July 18-21 at Kidd Street Methodist Episcopal Church. We invite all to come. Our general officers have a special invitation.—J. W. Thomas, P. E.; G. W. Reeves, P. C.

Roanoke, W. L. Darius, pastor.—Our first quarterly conference was held March 16-17, with Rev. John W. Thomas, presiding elder, in the chair. Most of the officers were present. The elder was very much surprised when he arrived and found the church at Roanoke lighted by electricity and the one at Rock Mount celled, all of which has been accomplished since the last Annual Conference and we are preparing to cell the church at Mt. Olive this summer. The elder lectured to the old folks on Saturday at 11 o'clock a. m., the results of which is seen among them now. On Sunday Elder Thomas preached two able sermons. On the 12th of March the Rev. Dr. E. M. Jones, field agent of the Sunday School Union, was with us and lectured to the young people. His lecture was full of instruction and inspiration. Collections for the quarter: Presiding elder, \$14.30; pastor, \$96.00; trustees, \$85.00; benevolences, \$4.20; total, \$199.50.—(Received May 9th.—Ed.)

ARKANSAS.

Texarkana, G. A. Hall.—The Rev. I. L. Thomas, D. D., of the Church Extension and Home Missionary Society, was with us on May 12th, and rendered valuable services. His coming to us was quite a treat, as well as an uplift to our Methodism. Dr. Thomas is indeed a great man and is accom-

plishing great things for the old church of which he is a representative. Collection for the occasion, \$19.00.

Danville, Wm. White, Pastor.—Our beloved Presiding Elder Langston has been here and held our second quarterly conference. This was pronounced the best quarterly conference ever held at Trinity Methodist Episcopal Church. The church is spiritually and financially alive. Every interest of the church is looked after. The stewards' report shows about one hundred and fifty dollars raised during the quarter. For pastor, \$104, besides the brethren gave the pastor a new suit of clothes. Our pastor preached the annual sermon at Phlander Smith College. Our work is moving on smoothly. The good friends gave us a large pound party on the 2nd inst.

FLORIDA

Gainesville, J. Monroe Smith.—The first quarterly conference for Mt. Pleasant Methodist Episcopal Church was held April 12-14. Presiding Elder O. F. Niblock was well pleased with the condition of the work under its new pastor. Report from all sources showed a decided increase along all lines. The presiding elder preached two able sermons on the Sabbath to large and appreciative audiences. Collection for the day was \$35.20, and the presiding elder was paid in full. Rev. S. A. Huger, our pastor, was appointed to this charge at the last conference by Bishop McDowell, after serving the church for sixteen consecutive years as presiding elder. Many thought that his long term in the presiding eldership and his limited experience in the pastorate would unfit him for effective work as a pastor. His tact and ability soon dispelled this fear, and as he adapted himself to the new situation, everybody soon saw that he exhibits the same dash and courage in the pastorate that he did in the presiding eldership. The officers and members are heartily cooperating with him in his plans for the redemption of our church from the heavy burden which it has been carrying for several years. Commendable progress already has been made. \$648.71 was raised during the first quarter and \$798.03 has been raised to the present time. A \$500.00 rally has been arranged for June 15th, and from present indications it will be successful.

Fornandina, T. W. Williams, pastor.—Trinity Methodist Episcopal Church is meeting with success along all lines. Several new members have been connected with the church since the conference. The pastor and members are working together in perfect harmony and there is not a wave of trouble to impede their efforts. The Regimental rally which closed on Sunday, May 18, resulted in \$221.00. This amount is being applied on the church and parsonage, which is being so beautifully repaired.

GEORGIA.

Nashville, Mary L. Cooper.—Our pastor, the Rev. McD. Spencer, adopted a plan to raise money for the purpose of getting a bell for Hopewell Methodist Episcopal Church. We have only eight

members at this place. We gave a basket feast on May 6 and raised \$37.10. The ladies of the Baptist Church and some of the African Methodist Episcopal Church contributed a basket of dainties and the gentlemen gave \$1 for the baskets. In this way we had a complete success. Pastor Spencer is loved by all the people; he is a worker. Our influence as a church has no equal.

Nicholson Charge. Gertrude Hargrove.—Saturday, May 18, the second quarterly conference convened with our presiding elder present. The officers all had good reports and a splendid conference was had. We paid the elder \$13. The Rev. A. McNeal preached as usual, a sermon, and we were all glad of his presence. We also had excellent services on Sunday. Dr. Going preached with eloquence at 11 o'clock. Communicants, 48. At 3 o'clock the Rev. Henry Jones of the Missionary Baptist Church, preached a good sermon. We raised in full for this quarter, \$38.50.

Harris, W. H. Kimball, Pastor.—This is my first year at this place, and the prospects are very bright for a great year's work. The people are becoming very enthusiastic. Our hopes and our aims seem to be one. Our Easter was a great day. Never before has such splendid service been held in the history of the church, though the weather was very unpleasant; we raised \$8.50. One precious soul has been added to the church recently.

DON'T BE MISLED.

We desire to call the attention of our readers to the fact that a few druggists in this locality, on account of cut prices on drugs, have adopted the practice of trying to sell something else when a well-known preparation of established reputation is called for.

For example, when you ask for Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy, don't allow any druggist or drug clerk to persuade you into buying something else in its place. Every time he succeeds in selling you a worthless substitute he makes more profit, but you are humbugged at the expense of your health.

Swamp-Root is prepared only by Dr. Kilmer & Co., Laboratories, Binghamton, N. Y.—Don't experiment.—If you need a medicine you should have the best.

INDIAN TERRITORY

Purcell, D. G. Franklin.—May 18 and 19 were soul reviving days in the Methodist Episcopal Church here. Presiding Elder W. F. Smith, of Shawnee, held his first quarterly conference at three o'clock Saturday evening. He met the pastor and a goodly number of members. The people of Purcell were very sorry to lose Presiding Elder D. G. Franklin, but now they all say the Lord has provided another Franklin, who was loved by colored and white. But, behold, another is here. On Sunday, May 19, Presiding Elder Smith at 11 o'clock took for his text "Alone with God" and made an impression on the minds and hearts of the people that will be long remembered. At 3 o'clock, a short address by pastor; infant baptism by the presiding elder. At night the Rev. Mr. Smith took for a text "Power with God." There was a shout in camp. May God bless Bro. Smith, for he has gained here the love of colored and white as well.

KENTUCKY.

Irvington, (Miss) Ada L. Perks.—Our new presiding elder, the Rev. H. W. Tate, has held our first quarterly conference. All reports showed marked improvement on all lines. The elder preached a practical sermon to a large and appreciative congregation. Sixty-eight partook of the Lord's Supper. Collection, \$21.36. Our church is on the increase under the leadership

of our new pastor, the Rev. Joel Perkins, of whom we are all proud. Paid the elder in full, \$12. We expect a great year's work.

LOUISIANA

OPELOUSAS, Jos. H. Augustus.—Presiding Elder J. J. Obee found us up and at work, with the pastor, the Rev. J. H. Thompson, leading the van. Our church indebtedness of \$400.00 is being given our full force and all indications point to success. The various auxiliaries of the church are well organized and are doing a great work. Stewards reported raised from all sources, \$439.35. Stewardesses and Ladies' Aid, Sisters M. McPherson and J. Grinstead, presidents, \$59.50. Raised by the Wesley Club, \$27.10. Paid moving expenses, \$40.00; paid pastor, \$174.70. Raised and paid benevolences, \$42.00. Paid on indebtedness and other expenses, \$96.05. The presiding elder preached a strong sermon. A great rally is planned for May 26 and great things are to come in the name of the Lord.

DONALDSONVILLE, A. Walker.—At St. Peter Methodist Episcopal Church, Sunday, May 5, was a day of great joy. The speaking meeting was one of old-time fervor and the spiritual tide ran high. Two penitents came forward for prayer. Everything is moving along nicely under the pastorate of the present pastor, the Rev. C. Spears. The King's Daughters and Sons gave an entertainment recently and realized the sum of \$40.00.

MARINGOUIN, A. B. Venable.—Presiding Elder J. J. Obee was with the membership of St. Peter's Church May 5-6, holding the second quarterly conference. The reports showed the work to be in good shape. The elder preached a good sermon Sunday night before a crowded house. It is a pleasure to this people to hear him. The Lord's Super was administered to 76. Collection good. On Monday night the quarterly conference was held. The pastor from Shiloh, the Rev. Ed. W. Jackson, was here and spoke words of encouragement. The stewardesses gave a grand reception on Monday night as a token of love to the pastor and presiding elder; committee, Sisters Sue Butler, Sue Taylor, Agnes Porvels, Clara Givens and Mrs. L. Venable. The Stewardesses raised this

quarter \$37.85. Total raised this quarter for all purposes, \$162.55.

JEANERETTE, E. B. Richards, pastor.—St. Peter is alive. Our second quarterly conference was held May 4. All reports were good. The trustees have built a new parsonage and the pastor has moved into it. Reports showed that \$202.50 has been raised this quarter. Twenty-six conversions. On Sunday, May 5, the presiding elder preached an able sermon. One man was converted, four were baptized and seven joined the church. The revival continues. Collection, \$10.40. A party of stormers visited the parsonage and two hundred pounds were left, together with cash. The party leaders were J. J. Shakersnider, A. B. Martin, Easter Johnson and the Rev. Mr. Mitchel. Another storm struck the parsonage on the 7th, led by Frank Little and wife. Nearly a hundred pounds were presented us.

SHREVEPORT, Daniels Chapel Methodist Episcopal Church, Thomas F. Robinson, pastor.—A storm struck the parsonage Friday, May 3, at 11 p. m., and the minister was aroused by the music of many voices. Silvia S. Thomas, Sister Martha Bias and Bro. A. Thomas led this great company. After some remarks by Sister Margaret Johnson, the pastor expressed his gratitude. The company deposited in the parsonage about eighty pounds. I want to thank Mr. and Mrs. J. E. Terry for a \$5 hat and many other appreciated tokens, and I desire to thank also Mr. and Mrs. A. Thomas for the many choice things they brought to us recently.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

MISSISSIPPI.

MOSS POINT, S. H. Cameron, pastor. On the 28th of April at 3 p. m. a fine program was rendered at St. Paul Methodist Episcopal Church when our new \$250.00 organ was unveiled. Mrs. B. B. Howard, our church organist, had the young people well drilled for the occasion. The committee of ladies that was appointed to solicit money for the above occasion did nobly, especially Misses Albrida Bartee and I. B. Thomas, who raised \$12.75 and \$13.76 respectively. Mr. H. G. Brooks surprised, and agreeably so, the com-

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mittee on music, when he presented them \$8.60, contributed by him and his friends on the organ. Brooks is not a member of the church but a friend indeed. Whatever assessment may be on church members he is one among the first to pay. If not the first, but we are proud and that hopefully, for the time he will accept Christ. We raised 100 percent of the money for our organ \$11.06 over. The committee on members, Mrs. M. H. Fairly, W. Smith and Franklin, are rejoicing over the success. The assessment was \$1.00 per member, and a large number of non-members paid the same. We are proud of our church organist, Mrs. B. Howard. Her heart is in the service of our church, for which she sees no think too great a sacrifice cannot be made on her part. We are planning great things for St. Paul this year. The Rev. R. N. Jones was here on the 2nd and 3rd of April and at our first quarterly conference found us in a revival and rendering valuable service. The Revs. Kennedy, S. Jossel and A. Lee participated acceptably to our people during the revival. Eleven conversions and conversions and the church greatly revived was the result. Our work is in a healthy condition in every way. The class leaders are collecting the pastor's salary. This system helped our church no little. We will stop this public collection on the pastor's salary. When we raised the collection at the table we raised on the first day in the month about \$30.00. The class leaders raise the collection. It is about \$45.00 on the first Sunday. Brethren, call a halt.

MISSOURI

HANNIBAL, I. E. Whaley, pastor. Sunday, May 5th, was a great day for us. Although the weather was cold and gloomy, our trustee rally was a decided success. The Rev. C. Grady, of Clarksville, was with us and preached three soul-stirring sermons. The church seemed filled with the glory of God. We raised \$100.00 on our property. The church

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treatment a complete trial; and if you should wish to continue, it will cost you only about 15 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

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spiritually blessed. Many thanks to all who have contributed to our cause.

ARMSTRONG, H. T. Reeves, pastor.—The first quarterly meeting at Armstrong was held April 28-29, by the presiding elder, Dr. A. H. Higgs. The elder preached two helpful and convincing sermons at the morning and evening services. Rev. F. D. Wells, of the African Methodist Episcopal Church at Roanoke, preached in the afternoon to the delight of all. At the evening service five persons confessed Christ. Collection for the day, \$26.00.

FULTON, J. H. McAllister, pastor.—Dr. I. L. Thomas, Field Secretary of the Home Missionary and Church Extension Society, was with us on May 7th, and delivered a masterly address on the cause which he is so ably representing in this and other States. Notwithstanding the heavy clouds the church was packed to its utmost capacity, and by the time the service began standing room was at a premium. The Doctor captured the attention of the large audience with his first sentence and held it during his great address. The manner in which he handled the combined interest of the Home Mission and Church Extension Society showed the wisdom of the church in selecting him as a representative of so great a cause. He left a lasting impression for good upon the minds of the citizens of Fulton, with open doors for his early return. He was royally entertained while in the city at the palatial home of Mr. and Mrs. Emmett Gibbs. The collection amounted to \$20.00, \$17.00 of which amount was given to the cause which he so ably represented.

INDEPENDENCE, O. A. Johnson, pastor.—On March 26th I came here to this charge and found these good people anxiously awaiting my coming. We met the officers and members and planned for a good Easter exercise. Easter collection, \$4.50. Mrs. N. J. Bethell is superintendent. I preached at night to a large audience and collected on moving expenses \$79.80. Monday, I went to Des Moines, Iowa, after my wife and belongings, and to bid adieu to my many friends and acquaintances that had so often helped me in my church work while there. On April 7th, at 11 a. m., I preached in the church where I had been pastor five years, for Dr. J. M. Harris and people, and at 8 p. m., I preached at the African Methodist Episcopal Church for Dr. W. Samson Brooks and congregation. Monday night I preached at the Corinthian Baptist Church for Dr. T. L. Griffith and people. Monday, at 10 o'clock a. m., I

not the Ministerial Association of the city in the Y. M. C. A. parlors. There I offered my resignation as secretary and treasurer of that body. It was accepted and a committee of three was appointed and drafted resolutions of praise, etc., a copy of which was ordered spread upon the minutes of the association. Such tributes have never been paid to a colored minister in that body before. On motion by Dr. Hagerman, of our First Methodist Episcopal Church, I spoke before the Association for twenty minutes, subject, "I Must Need Go." On April 10th my wife and I left Des Moines and arrived here at 5 p. m. the same day, and I preached at 8 p. m. to my people. On Thursday night, the 11th, a grand reception was given us by the members and friends. Our church, being the largest of any of the colored churches in the city, was comparatively full. All of the colored pastors were present. Rev. Winroe of the Second Baptist Church, Rev. Flitts of Macedonia Baptist Church and Rev. Allen of the African Methodist Episcopal Church all made welcome addresses, and Prof. W. H. Harrison, principal of the Public Schools here, welcomed me in behalf of the school. Our invisible choir, twelve in number, sang appropriate selections. Prof. Thompkins, master of ceremonies. At the close I responded and in ten minutes we were seated at a 16-foot table enjoying the delicacies thereon spread. The crowd disappeared at 1:30 a. m. April 14 we commenced a revival meeting. Eleven persons have joined our church. We are still carrying on our meeting. Our first quarterly meeting was held on the 19th of May. We have put electric lights in our church.

OHIO.

BELLAIRE, W. H. Renfro, pastor.—The first quarterly meeting for the year was held on the Bellaire circuit May 9-12. The Rev. E. A. White, presiding elder of the Ohio District, preached three sermons on Sunday, and there was great spiritual manifestation. Bro. White loves to preach. The quarterly conference was a pleasant meeting and profitable to all. About fifty persons communed. There was one accession to the Bridgeport Church. This circuit has some of the most loyal members on the district and the pastor is much encouraged as to the outlook. We pay the presiding elder \$16.00 a visit, every cent of which he well earns. Collection for the day, \$25.31. W. Henry H. Renfro, pastor; Harvey Morcellous, assistant pastor.

TENNESSEE.

Clifton, Frank Chapel.—The second quarterly conference of the Waynesboro Circuit, which convened at Waynesboro May 11, was indeed an advance on all previous quarterly conferences. The Rev. B. J. Meredith, presiding elder, was present, his power and ability to administer discipline is well established. The pastor, the Rev. A. Riddle, was pre-eminently pleased with the way in which the business was despatched. Improvement was clearly visible on all lines. The report of pastor showed much diligent and faithful work. All officers and local preachers made good, full reports. The Sabbath was a high day. A well planned program was splendidly carried out. At 11 o'clock the presiding elder preached a stirring sermon; all present feasted richly upon the good things that God gave his servant. A large audience was present and expressed themselves in the language of old, "It is good for us to be here." At 3 o'clock an appreciable audience was out and enjoyed a second blessing. The climax was reached Sunday night when the elder preached as he has not often preached in these quarters. Collection in full, \$15. We look forward with pleasure to the next quarterly conference, for it means to us a feast of good things.

NERVOUS WOMEN

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It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

TEXAS.

Palestine, H. R. Smith, Pastor.—May 16-19 were days of lofty Christian interest at St. Paul Church. Dr. I. L. Thomas, Field Agent of the Home Mission and Church Extension Board, having sent notice of his intention to hold a Home Mission and Church Extension Convention on above date, the Rev. Mr. Smith took pride in having the Convention well worked up with local and district talent. Welcome address by Mrs. C. G. Simpson, response by the Rev. L. S. Blakeney, presiding elder.

Dallas, F. L. Kirkpatrick, Pastor.—Monday night, May 20, Dr. I. L. Thomas of Baltimore, Md., was with us and he spoke to a crowded house of about 500 people, and for an hour and thirty minutes he held the crowd spellbound. We did not have sitting room. Those who stood waited patiently while the Doctor spoke. Men of all professions were out. Our church was greatly benefited by the Doctor's visit. Dr. Thomas is one of the greatest men of the age, a power in the pulpit and as an orator he stands among the greatest of our race. Our freewill offering for the Church Extension and Home Mission Society was \$20.

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Conference Notices

DISTRICT CONFERENCES.

District.	Place.	Date.
Spartanburg—Greenwood S. C.		June 19-23
Guilford, Lumberton, Miss.		June 26-30
Raleigh, Oberlin, N. C.		June 26-30
Raleigh—Raleigh, N. C.		June 27-30
Bristol, Wytheville, Va.		July 11
Jackson—Canton, Miss.		July 11-14
Waynesboro—Burke Co.		July 17
Western—Statesville, N. C.		July 3-7
Savannah—Mt. Vernon, Ga.		July 18
Wilmington—Laurinburg, N. C.		July 17-21
Waynesboro—Blackshear, Ga.		July 17
Opelika—Wetumpka, Ala.		July 17-21
Holly Springs—Potts Camp, Miss.		July 23
Huntsville—Conroe, Tex.		July 23
Greenwood—Goodman, Miss.		July 23-28
Montgomery—Evergreen, Ala.		July 24
Knoxville—Russellville, Tenn.		July 24
Waco, Gatesville, Texas		July 24
N. O. North—Slidell, La.		July 24-28
Aberdeen—West Point, Miss.		July 24-28
Meridian—Meridian, Miss.		July 24-28
S. N. Orleans—Morgan City, La.		July 24-28
Western—Gastonia, N. C.		July 24-28
Greensboro—Raleigh's Cross Roads, N. C.		July 24-28
Lexington, Clifton, Tenn.		July 24-29
Meridian, Haven, Meridian		July 24-29
Muskogee—Eufaula, I. T.		July 25-28
Vicksburg, Fayette, Miss.		July 31-Aug. 4
Aberdeen, West Point		July 31-Aug. 4
Lake Charles—New Iberia, La.		Aug. 7
Opelika—Wetumpka, Ala.		Aug. 7
Atlanta, Atlanta, Ga.		Aug. 7
Palestine, Fairfield, Tex.		Aug. 6-11
Palestine		Aug. 6-11
Huntsville—Center Grove, Ala.		Aug. 7-11
Gainesville, (Union Grove), Covington, Ga.		August 13-18
Monroe—Mt. Sinai, La.		Aug. 14
Baton Rouge—Port Allen, La.		Aug. 14
West Tenn.—Alamo, Tenn.		Aug. 14-17
Birmingham—N. Birmingham		Aug. 14-18
Ohio, Columbus, Ohio		August 14-18
Paris, Honey Grove, Tex.		Aug. 14-19
Louisville, Princeton, Ind.		Aug. 20
Marshall, Texarkana, Tex.		August 20
Anniston, Anniston, Ala.		August 20-26
Alexandria—Alexandria, La.		Aug. 21
Brookhaven—Lampton, Miss.		Aug. 21-25
Lexington, Shelbyville, Ky.		Aug. 20-26
Navasota—Hempstead, Tex.		Aug. 27
Houston—Liberty, Tex.		Aug. 27-Sept. 2
Topeka—Coffeyville, Kans.		Sept. 4-7
Shubuta		Sept. 3-8
Jacksonville—Jacksonville, Fla.		Sept. 11-15

CONVENTIONS.

Meridian—Hickory, Miss.	June 13-16
Pine Bluff—Althelmer, Ark.	June 20
St. Joseph, Fulton, Mo.	June 26
St. Joseph, Fulton, Mo.	June 26
Brookhaven—Summit, Miss.	June 27-30
Presiding Elders' and Pastors' Council, Atlanta	July 9-10
Nashville—Tullahoma, Tenn.	Aug. 6-11
Pine Bluff—Marcho, Ark.	Aug. 21-25

[If your District Conference or Convention does not appear in this roster notify us at once, giving name of district, place and date.—Ed.]

Special Notices.

NEW ORLEANS DISTRICT PREACHERS' MEETING will be held at Napoleonville, La., June 13, 1907. As this is the last meeting before the District Conference all pastors are requested to be present.

B. MACK HUBBARD, P. E.
MILTON S. GOINS, Pres.
CHAS. C. LANORY, Sect.

THE LOCAL PREACHERS' BROTHERHOOD will meet at the Brownville Methodist Episcopal Church June 20-23. All local preachers in good standing in their churches must be present. Business of importance.

A. C. PAGE, Secty.
D. C. CARETHERS, Pres.

THE GULFPORT DISTRICT CONFERENCE will convene at Lumberton, Mississippi June 26. All preparations are being made to entertain the Conference. A new steeple has been built to the church which cost about \$200.00, and in short several rooms will be added to the parsonage. On the 29th of June the corner stone will be laid by the Masonic Lodge of Lumberton. The Ladies Aid Society is hard at work, though quite young. It has raised \$35.00 for the church.

W. McNEIL.

To the Gulfport District, Mississippi Conference Pastors and Members: I have a letter from Dr. Oscar P. Miller calling upon us for our General Conference claim. Let each pastor and committee be able to raise the full apportionment and report the same to me this second round, or send the same to the District Conference at Lumberton June 26, 1907. I have also a letter from Dr. M. C. B. Mason, calling our attention to the F. A. & S. E., S. S. U. & Tracts collection. Make Children's Day a great day and let us report this amount at the District Conference. The total is \$335 for these causes of education. Dr. M. C. B. Mason has been invited to be present, also Drs E. M. Jones, Logan, R. E. Jones and I. G. Penn. Each will expect us to do something for their causes. Let us do our best. Prof. J. B. F. Shaw will represent the Meridian Academy. Let every lover of Christ and humanity be present to hear these distinguished Christian men as well as a large number of visiting ministers to our Conference.

R. N. JONES.

GAINESVILLE DISTRICT.

THIRD ROUND.

Suwanee, June 15-16; Oxford, 21-23; Union Grove, 22-23; Duluth, 29-30; Norcross, 28-30; Lawrenceville, July 6-7; St. Luke, 3-7; Covington, 12-14; Elberton, 19-21; Elberton Ct., 20-21; Lavonia, 27-28; Toocoo, 26-28; Glisville, Aug. 3-4; Commerce, 2-4; Nicholson, 10-11; Athens, 9-11; Fort Street, 18-19; Gainesville, 23-25; Hoschton, 24-25; Centerside, Aug. 31-Sept. 1. Dear Brethren: This brings us to the third round. Have all your benevolences in hand if possible, by District Conference, August 13-18, which meets at Union Grove, Postoffice, Covington, Ga. Roll will be called for Freedmen's Aid money, Local Bd. Church Extension, and Foreign Missions. Plan for a great revival at your charge. Several distinguished men will be with us at District Conference and all the Presiding Elders. Pray for the District.—Z. K. GOWEN, P. E.

MUSKOGEE DISTRICT.

SECOND ROUND.

Weleetka, June 22-23; Eufaula, 24-25; Hugo, 27-28; Atoka, 29-30; Boley, July 6-7; Wewoka, 13-14; Tulsa, 17; Panther Creek, 18; Grand River, 20-21;

DOCTORS MISTAKES

Are said often to be buried six feet under ground. But many times women call on their family physicians, suffering, as they imagine, one from dyspepsia, another from heart disease, another from liver or kidney disease, another from nervous prostration, another with pain here and there, and in this way they present alike to themselves and their easy-going or over-busy doctor, a rate diseases, for which he, assuming to be such, prescribes his pills and potions. In reality, they are all only symptoms caused by some uterine disease. The physician, ignorant of the cause of suffering, keeps up his treatment until large bills are made. The suffering patient gets no better, because of the wrong treatment, but probably worse. A proper medicine like Dr. Pierce's Favorite Prescription, directed to the cause would have entirely removed the disease, thereby dispelling all those distressing symptoms, and instituting comfort instead of prolonged misery. It has been well said, that "a disease known is half cured."

Dr. Pierce's Favorite Prescription is a scientific medicine, carefully devised by an experienced and skillful physician, and adapted to woman's delicate system. It is made of native American medicinal roots and is perfectly harmless in its effects in any condition of the female system.

As a powerful invigorating tonic "Favorite Prescription" imparts strength to the whole system and to the organs distinctly feminine in particular. For overworked, "worn-out," run-down, debilitated teachers, milliners, dressmakers, seamstresses, "shop-girls," house-keepers, nursing mothers, and feeble women generally, Dr. Pierce's Favorite Prescription is the greatest earthly boon, being unequalled as an appetizing cordial and restorative tonic.

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Dr. Pierce's Pleasant Pellets invigorate the stomach, liver and bowels. One to three a dose. Easy to take as candy.

District Conference at Eufaula, July 25-28; Hudson Ct., at Snow Creek, Aug. 3-4; Muskogee Ct., 6-7; Spencer, 10-11; Porter, 17-18; Boynton, 20-21; Okmulgee, 24-25; So. McAllister, Sept. 1; Beggs, 7-8; Depew, 14-15. Dear Brethren: Let us do our best to make each Quarterly Conference a good one. You will also see the date and place of our District Conference. Be sure to attend yourself and bring as many representatives as you can.—D. G. FRANKLIN, P. E.

SPECIAL NOTICES.

NEW ORLEANS NORTH DISTRICT.

The pastors and League presidents will please notice that I will visit their churches looking after the interest on dates as follows: Central, June 8-9; Darrowville, 10-11; La Place and Muntz, 16-17; Simpson, N. O., 18; Haven, N. O., 19; Union, N. O., 20; Thompson, N. O., 21; Covington, 22-23; Mal-lieu, N. O., 24; Scott Chinn, N. O., 28; St. Matthew, N. O., 27.

E. J. H. SORRELL, Dis. Pres.

WACO DISTRICT.

THIRD ROUND.

Calvert, June 22-23; Bremond, 29-30; Groesbeck, July 6-7; Groesbeck Ct., 13-14; Maysfield, 20-21; Gatesville, 27-28; Marlin, August 3-4; Majors Chapel, 10-11; Gurley, 17-18; Brownwood, 17-18; Springhill, 24-25; St. James, Waco, 31-Sept. 1; Waco Ct., 31-Sept. 1; El. Waco, Sept. 1-2. The District Conference convenes Wednesday, July 24 at Gatesville, Texas. Brother pastors, please do your best this year to hold good revivals and raise all the benevolences, reporting the same in full at the District Conference.—J. H. SWANN, P. E.

ANNISTON DISTRICT.

THIRD ROUND.

Anniston, First church, June 21-23; Anniston, Second church, 20-23; Ox-

ford and Choccolocco, 23-25; Ash- 26-27; Attala, 29-30; Gadsden, Collinsville, July 3-4; Cedar 6-7; Centre, 9-10; Heflin, 13-14; ton, 17; Talledega, 20-21; Alpin 25; Sylacauga, 27-28; Linoville, 3-4; Wedowee, 10-11; Lamar, 13- Roanoko, 16-17. Brethren: Put your church work. Make the be port this year. The District C ence will be in Anniston August Send in the names of your dele with their subjects to me as so elected. Do not delay us in our on program.—J. W. THOMAS, P. E.

SPARTANBURG DISTRICT. THIRD ROUND.

Campbells, June 1-2; Wellford Reldville, 8-9; Nowberg and Six, 13-14; Chappell, 15-16; Salu Trinity, 15; Greenwood Ct., Greenwood, 21-23; Chester, 29-30; Hill, 30-July 1; York Ct., 2-3; St. J 5-6; Clover, 6-7; Gaffney, 12-14; B burg, 13-14; Greer, 20-21; Spartan 26-28; Glendale, 29; Whitney, A 2; Pacolet, 3-4; Spartanburg Ct. Yorkville, 10-11; Cowpens, 17-18; pens Ct., 24-25. Brethren: Our great work. We shall have succe ly as we exercise faith in God. trict Conference and District Stev meeting at Greenwood, S. C., Ju 23, 1907. Take collection for F tion, Freedmen's Aid and S Schools this quarter. Come to District Conference prepared to p te forward all money collected for eign Missions. Dr. G. G. Logan other distinguished visitors and sentatives of our church will be ent.—B. F. WITHERSPOON, P. E.

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They Live in Our Memory

GREEN.—Sister Laura Greer, a member of Howard's Chnpel, Pope, Tenn., departed this lifo March 28, 1907. She left a futher, brother, two sisters, a husband and five children and other relatives to mourn her loss.

A FRIEND.

JOHNSON.—On May 5th, James Johnson, a faithful worker and assistant librarian of Mt. Zion Sunday-school, New Orleans, died after an illness of two months. Several weeks before death he was happily converted and died strong in faith. The services were conducted by Rev. J. A. Tircuit. The funeral was largely attended.

T. L. MILLER.

McCLAIN.—Bro. Billy McClain, a good and faithful young member of Clark's Chapol Methodist Episcopal Church, Cory, Miss., died may 15, 1907, from a wound which he received from the bands of Robert Mitchel, on the 23rd day of April, 1907, which lick crushed in his skull. He died in the City Hospital at Vickshurg. His funeral was the largest known in Cory. The memorial service was very impressive, led by Prof. F. P. Brooks, followed by a tribute of respect by Dr. A. J. Williams and Prof. L. A. Moore. The funeral sermon was preached by the pastor, assisted by the Rev. W. H. Merrill of the Baptist Church. He leaves a father, mother and two aunts.

A. H. LATIHAN, Pastor...

MELVILL.—The son of Bro. C. Melvill and Sister Melvill died May 7th, at Lottle, La., aged 2 years and 4 months.

J. TUTSON...

GOLSTON.—Sister Susan Golston, a member of Mt. Olive Methodist Episcopal Church, Bastrop, La., was called from labor to reward on April 25, 1907, aged 70. She leaves three daughters and one son and a host of frlends. Her remains were interred in the Bastrop public cemetery by S. McGruder, pastor.

STRAIN.—Sister Mary Strain, a faithful member of Rocky Mound Methodist Episcopal Church, at Oakwood, Texas, died April 26th, 1907. She passed away full of the Holy Spirit. The church has lost a faithful member.

F. R. MOARON...

JACKSON.—The Sunday-schools and churches on this circuit are in deep sympathy with our dear Sister Davis, wife of our dear pastor at Pelahatchie, Miss., whose dear mother passed away on the morning of April 18th. Mrs. Helen Jackson was for many years a faithful and earnest Christian, a true member of the Methodist Episcopal Church at Canton Miss. She was among the first of that little band that saw that church in its early struggle for life and put her shoulder to the wheel to help the old church on to victory. She goes home to rest with the blessed Lord, well laden with sheaves, freed from labor, toil and suffering. She leaves five children, all of whom are members of the Methodist Episcopal Church. Mrs. Jackson's good example as a Christian mother in her home, and in the rearing of her children, is now showing itself in the life and work of her daughter, Sister Davis. Oh! May the Lord give us more such mothers and daughters.

A FRIEND.

NEVELS.—Bro. Anthony Nevells departed this life at Hillsboro, Tenn., April 11th. He was a faithful member of the Methodist Episcopal Church. He leaves a wife and four daughters.

His age was 70 years and 5 months.

S. M. CARMICHAEL, Pastor.

THOMAS.—Bro. Jerry Thomas departed this life at Jonesburg, Mo., April 23, 1907, in full triumph of faith. He was one of the brightest lights of Christianity that walked the streets of Jonesburg. He had lived 53 years and 7 days. He had been n consistent Christian for twenty-three years. He lingered since August last. He leaves a wife, two sisters and a host of relatives and friends. His funeral was largely attended. The pastor, was assisted by the Rev. C. M. Toney of the African Methodist Episcopal Church; also by R. R. Abington.

A. R. MARTIN, Pastor.

PATTON.—Sister Annie H. Patton, tho daughter of Brother Wade Bynum, fourteen days after he left us went on behind her father. She was a faithful and a consistent Christian, a member of the Methodist Episcopal Church, and died in the faith. Also Little Johnny, her bahy, went a few days before her. Her funeral was largely attended.

W. J. LONDON, Pastor.

*WITHERSPOON.—Miss Ethel Witherspoon died February 12, 1907, while a student of Allen Home and Industrial School, Asheville, N. C. She was a young member of the Methodist Episcopal Church at Blackstone, N. C., and a lady of much promise. (Rec. May 15.—Ed.)

P. W. HORTON, Pastor.

BYNUM.—Brother Wade Bynum, a pioneer, aged 74 years, died recently. He lived a consistent Christian life and was a member of the Methodist Church. He was a local preacher for forty years. He leaves a wife, four daughters and five sons. His funeral was largely attended.

W. J. LONDON, Pastor.

RODGERS.—Rev. Richard Rodgers, ot Hazlehurst, Miss., died at his home, on or about March 20th. Brother Rodgers was horn in Madison county, in the early 'thirties, moved to Coplah county when a boy was converted in early life and joined the Methodist Church. He became a local preacher and remained in said church until his death. Brother Rodgers was a faithful servant of both God and humanity. He assisted in the organization of the first Methodist and Baptist churches in Coplah county. His enthusiasm for church work is shown by his association with such distinguished men as ex-Presiding Elder Warren McDonald and Rev. I. L. Pratt. He leaves to mourn his death a dear wife, two children and a host of friends. One of his children, Miss Cornelia Lee, is on the Florence Circuit. Brother Rodgers last words were: "I might as well die as others. I am ready to go." The funeral was attended by the Rev. R. L. Tate, Pastor in Charge of Hnzlehurst Church. Servant of God, well done. (Rec. May 22.—Ed.)

D. D. DUKES.

WITHERSPOON.—On April 17, Brother Rufus Witherspoon died of pneumonia at his home, Blackstone, N. C. He leaves a wife and many friends to mourn his death. His age was 45 years. He was a member of the Methodist Episcopal Church for more than thirty-five years.

P. W. HORTON, Pastor.

WOODS.—Brother Jack Woods, for twenty-two years a faithful member of Hurst Methodist Episcopal Church, died at Plaquemine, La., May 13, 1907. Brother Woods showed his faith in God by sorving the church of his choice faithfully and without fault-finding. He was gentle, kind and loving in his make-up as a Christian, and his life was the fruit of true Christian grace. Ho served well in the offices of steward, trustee and class leader,

and was loved by all who knew him. Ho leaves a wife and two sons to mourn their loss. Funeral services were conducted by the pastor, the Rev. S. Carroll.

WILKINS.—Brother Foster Wilkins, of Holly Springs, Miss., departed this life May 14 1907. He was a faithful member of Asbury Methodist Episcopal Church. He died as he lived, a faithful servant of God. The funeral was attended by the pastor, Rev. E. F. Scarboro, and Presiding Elder Dr. N. R. Clay.

SHAW.—Ben Shaw, the grandson of Sister Harriet Jasé, of Eola, La., fell asleep in Jesus, April 9, 1907, aged 30 years. The messenger found him willing and ready. The Methodist Episcopal Church has lost a good and faithful member. The funeral was conducted by the Rev. C. Hays, pastor of the Baptist Church.

DOUGLASS.—Brother Thomas. H. Douglass, a member of the Lakeside Methodist Episcopal Church, Huntsville, Ala., died suddenly at his home on Locust street, recently, after several months' illness. He leaves a wife, three children and many friends to mourn his loss. The funeral service as conducted by the pastor, assisted by the Rev. H. S. Williams, Presiding Elder; Rev. R. E. Brooks, of the African Methodist Episcopal Church and Rev. J. H. Martin of the Baptist Church. L. D. WILLIAMS, Pastor.

JONES.—Sister Edna Jones, a faithful member of Ashury Methodist Episcopal Church of Bolton, Miss., departed this life May 7, 1907, in full triumph of faith. She lived a pure Christian life for forty-one years. Her funeral was conducted by her pastor, the Rev. C. H. Brown. The body was laid to rest by the side of that of her husband, who had gone on before her three or four years ago.

Mrs. C. L. BROWN.

GRINNAGE.—Mrs. Sarah Grinnage, wife of the late James Grinnage, departed this life May 9, 1907, at Wilmington, Del. Funeral services were held at Zion Church, Sunday afternoon, May 12th. The pastor, the Rev. J. E. A. Johns, delivered the sermon, after which the Rev. B. T. Moore, D. D., Rt. Rev. L. J. Coppin and Rev. Ezekiel Smith spoke. Mrs. Grinnage was a faithful member of Zion Church for fifty years, and when her health would permit, she was always found at her post of duty. She bore her afflictions with patience, always expressing a willingness to be present with the Lord, hut waiting only for his will to be done, not hers. Her sweet disposition and affectionnte manner won her many friends. She was a kind and loving mother. She has left n consistent Christian life as a legacy to her children. She leaves one son, Mr. Wm. E. Grinnage, one daughter, Mrs. M. E. Jackson, and a host of friends to mourn their loss.

TAYLOR.—Death invaded Mt. Zion Methodist Episcopal Church nt Edwards, Miss., and took from us Bro. S. S. Taylor, who has been a member of the church for over thirty years. Bro. Taylor was a man who loved his church. It never rained too hard nor was it ever too cold for him to neglect his duty. Bro. Taylor was loved by all who knew him. He leaves a wife.

—S. H. GLENN.

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United for Life

ROLLINS-BARNES.—In the parsonage of the Mt. Zion Methodist Episcopal Church, New Orleans, May 7, 1907, Mr. Thomas A. Rollins and Miss Hester Barnes, the Rev. J. A. Tircuit reading the ceremony.

WILLIAMS-SOUTHALL.—At the Wesley Methodist Episcopal Church, Napoleonville, La., April 24, 1907, Mr. Alexander U. Williams and Miss Clara Southall, n member of said church. The Rev. M. S. Goins officiated.

WILLIAMS-LONES.—On May 12, 1907, at Fouché, La., by the Rev. F. D. Bowers, Mr. Henry Williams and Miss Lelar Lones.

KYLES-PURCELL.—By the Rev. F. D. Bowers, at Fouché, La., April 14, 1907, Mr. Caesar Kyles and Miss Hallie Purcell.

REESE-JACKSON. — Mr. Americus Reese and Mrs. Rena Jackson at Fouché, La., May 12, 1907, the Rev. F. D. Bowers officiating.

JOHNSON-FLANDERS.—At the home of the brido in Viron, La., Mr. Dan Johnson and Miss Harriet Flanders, by the Rev. D. Harrison. Mr. Johnson is a member of St. James Methodist Episeopal Church.

WADE-HOWARD.—The Rev. W. C. Turner officiating, Mr. F. Wade and Miss Amelia Howard, a member of the Methodist Church, April 27, 1907, in Monroe, La.

ROBERSON-HUTCHINSON.— Mr. Warren Roberson and Miss Lena Hutchinson, by the Rev. W. C. Turner, April 28, 1907, at Monroe, La. The bride ls a member of Jones Chapel.

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Cash Remittances

It is interesting as well as encouraging to note the success attending some of our pastors in the North in their efforts to extend the circulation of the SOUTHWESTERN among their members. Among these may be mentioned the Rev. J. E. A. Johns of the Delaware Conference, who maintains a list of nearly 50 yearly subscribers among his members. For the fifth consecutive week the Rev. W. H. Brooks, of New York, sends a large list. The Rev. J. K. Comfort, of the loyal Mississippi Conference, heads the Honor Roll this week, while Presiding Elder McMorris of the same conference favors us with an acceptable list.

The watchword for coming District Conferences and Conventions—"Remember the SOUTHWESTERN."

SUBSCRIPTIONS RECEIVED MAY 27-JUNE 1.

Atlanta and Savannah—By W. C. Bryant, R. J. Simmons; by M. M. Alston, Eliza Burch.

Central Alabama and Mobile—D. G. Toney.

Delaware—Edw. L. Scruggs; by J. E. A. Johns, Thos. Askins, H. D. Young, Francis Bantum.

Florida—J. T. Docking; by J. S. Todd, Essie Bally, John Wilson.

Lexington—F. G. Hinton.

Little Rock—By G. A. Hall, Jackson Reynolds; by L. J. Preston, W. H. Holt; by Wm. White, George Washington.

Louisiana—Robt. P. Cooper; by T. B. Cooper, L. A. Jackson; by T. A. Brown, A. Rooker; by M. J. Dyer, Abbey White; H. C. Gair; by O. J. Harvey, B. F. Taylor; by W. R. Butler, Chas. Mitchell, Bannister Johnson; by A. C. Mitchell, A. C. Dancy; E. A. Gaudet; by A. B. Harris, Bishop Jordan; by P. W. Clark, Benj. Grogan; by H. J. Wright, Susan Smith, Edw. Aban.

Mississippi and Upper—By A. Johnson, H. L. Randolph; by W. H. Gilliam, Lucy Smith; by Wm. McMorris, 8 annual subscribers; by W. H. Golden, L. W. Washington; by G. W. Baker, Ferd Jordan; by A. Reid, F. Roberts; by R. N. Jones, A. A. Johnson; by W. T. Edwards, F. Pollock; by R. P. Threlkeld, E. L. Bracy; by J. K. Comfort, 18 quinquennial subscribers; by Smith T. Walker, B. J. Morrison.

North Carolina—By P. J. Cook, Martha Wagner; by E. H. McArthur, G. W. Whitsett; by D. McKay, Augusta Rivers; by J. W. Jones, Ruthie Watkins; by G. W. Morehead, Adelia McFall.

New York—By W. H. Brooks, 13 annual subscribers.

Tennessee and East—By H. W. Rucker, Jno. Martin.

Texas and West—Mrs. A. R. Luster; by C. G. Curtis, M. A. Patterson; S. L. Sharp; by J. O. Williams, C. A. McKnight; by S. Medlock, M. E. Williams.

Washington—A. L. Shannon; Thos. J. Calloway; by J. H. Scott, J. W. Nichols.

HONOR ROLL—J. K. Comfort, W. H. Brooks, Wm. McMorris, J. E. A. Johns.

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Crescent City Notes

On May 30, 1907, Mr. Adam Deno and Miss Ella Thomas were united in marriage by the Rev. J. E. Rolax, of Scott Chinn Church, this city.

Mrs. Susan Turner, of Thibodaux, La., the mother of Presiding Elder Turner of the Baton Rouge District, is in the city visiting her small grandson, H. M. Turner, who is very ill.

Sunday, May 26, good services were held at Pleasant Plains. Presiding Elder J. F. Marshall preached at night before a large audience. A good collection was realized.

For the benefit of the St. John Berchman Orphan Asylum a game of base ball will be played Monday, June 10, 1907—MAGNOLIAS VS. BLUE BELLS—at the Commercial Park. The Imperial Orchestra will furnish music. Refreshments will be sold by the orphans. Admission: Adults, 25c; children, 15c.

SIMPSON MEMORIAL—Sunday, the 2nd inst., services were good throughout the entire day. The 11 o'clock service was devoted to a general speaking meeting, which resulted in the outpouring of God's blessings. A goodly number of communicants gathered around the altar at the 7:30 o'clock service. Administration of the Holy Communion by the pastor with the assistance of Presiding Elder P. W. Clark. Collection, good.

WESLEY CHAPEL—Sunday at 11 a. m. the Rev. Wm. Mayfield preached the sacramental sermon. Dr. I. L. Thomas was present at night in the interest of Church Extension and Home Missions. Sacrament administered to two hundred and sixty-seven. Public collection, \$71.31.

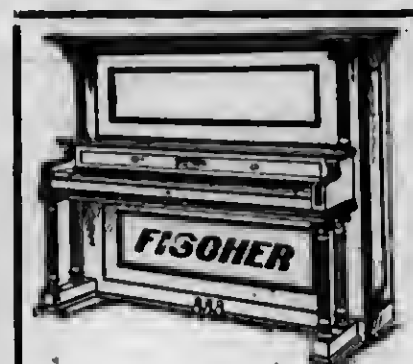
ST. MATTHEWS—Memorial services in honor of Mrs. Wm. McKinley were fittingly observed at St. Matthew's Church, Algiers, Sunday afternoon. The program was short and impressive. The services were opened with "Nearer My God to Thee," sung by the congregation; then followed prayer by Bro. W. C. Haywood; "Must Jesus Bear the Cross Alone," congregation; "Life of Mrs. McKinley," by Tanaquil Hubbard; solo, "Good Bye," Mrs. Hubbard; eulogy and solo, little Moseetta Thomas; address by the pastor; duet, "No Night There," Mrs. Hubbard and Mr. Landry. A large audience was present.

FIRST STREET—During Sunday, May 26, four joined the church. On last Sabbath, June 2, at the 5 a. m. prayer meeting and the Sunday school hour at 9 a. m. there was excellent attendance. Dr. I. L. Thomas addressed the school. At 11 a. m. Dr. Thomas preached a great sermon, which was very much enjoyed by all. At 3 p. m. the Junior Coachmen's Benevolent Association held its annual thanksgiving service. The Rev. A. J. Pearl preached. Refreshments were served. Collection, \$500.

MR. ZION—In this church the following associations of this city have celebrated their anniversary, the Rev. J. A. Tircult, pastor, preaching each sermon: Orleans Freight Handlers Benevolent Association, Local No. 489, May 19, collection, \$27.10; Teamsters and Loaders, Local No. 254, May 26, collection, \$82.60; The Young Men's Vidalla Benevolent Mutual Aid Association, June 2, collection, \$22.10; total collection, \$131.80. At each time the church was literally packed. The efficient choir gained new laurels for excellent singing on these occasions. The welcome addresses were delivered by the Misses Arabella Simms and Bertha Green, the former welcoming two associations. The ladies of the church served light refreshments to the Teamsters and Loaders in the basement of the church after the service.

MALLALIEU—Services good all day. Early morning speaking meeting well attended. Sunday school observed as usual Missionary Day, and Superintendent

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dent H. W. Thomas gave a very instructive talk on "Missions at Home." The pastor preached short sermons at 11 and 7:30 p. m. and administered Sacrament to a goodly number. As a result of the concert given by Mrs. Lucy Shelvey and her company, they have been styled the Blue Ribboners. for they reported the neat sum of \$55.15; Mrs. Francis Dixon, \$10. Mrs. Adeline Cook's company gave a successful entertainment Monday night. Presiding Elder Marshall held his second quarterly conference last week, which was good. The great Dedication Day will be June 23. The church is now being painted under the auspices of the Acme Paint Club, which is composed of worldly friends who attend the church, led by Mr. Thos. Williams, Henry Obase, John Jackson and the Bernard Brothers. One accession. Collection, \$87.

Sunday, May 26th, was made memorable in St. Matthew Church, Algiers. At 3:30 p. m. the new bell recently purchased by the trustees, from Cincinnati, Ohio, was installed. The dedicatory program was rendered in the presence of a large and appreciative congregation. Rev. J. F. Marshall, presiding elder, who was accompanied by his wife, served as master of ceremonies. The introductory sermon was preached by the Rev. Valcour Chapman, pastor of Union Methodist Episcopal Church, from the text "Ye are not your own." After roll call and the collection, the bell dedicatory sermon was eloquently preached by the Rev. A. E. P. Albert, D. D. The installation program was in part as follows: The bell was mounted in front of the altar; the Sunday-school children were allowed each one stroke at 10 cents, adults 25 cents. In this way \$16.00 were realized, and \$32.50 from other sources; total, \$48.50. Collection for the day, \$55.00. Seated within the altar were little Hazel Smith, granddaughter of Dr. Albert, and Master Wilton Hughes, sponsors; little Beulah Godberry and Master John Rozler, associates, beautifully dressed, each holding a patriotic streamer attached to the bell. After an appropriate recitation by little Beulah Godberry and Hazel Smith, the bell was received by Pastor Landry, who presented it to the board of trustees, and accepted by Mr. Chas. D. Smith, president, for installation.

Chas. D. Smith.

Literary Notes

When word of the death, on May 2, of the Rev. John Watson (Jan. 1830-1907) was received in Loudon, W. crison Nicoll, editor of the *Weekly*, cabled this tribute to *The day School Times*, Philadelphia: "man was more generally beloved than the Britons I have known. He had greatest affection for America. loved the land and the people, and riously thought, on his retirement settling down there as a private zen."

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JUNE 13, 1907

Vol. 41 No. 24

The growth of temperance in the South has been remarkable. There has been some hard work and no little pulpit effort to bring about this result. All but five of the seventy-seven counties of Mississippi are prohibition counties; fifty-nine out of the seventy-three of the counties of Arkansas are prohibition, and in Virginia seventy-four out of one hundred and one; Kentucky furnishes ninety-six prohibition counties out of one hundred and seventeen. In the State of Georgia it is estimated that eighty-five per cent of the territory of that State is now prohibition, and of the two hundred and twenty-four counties in Texas one hundred and forty-seven are in the temperance column. Thus the work goes on.

Mr. T. Thomas Fortune, the versatile and erudite editor of the *New York Age*, not only knows how to write a strong and convincing editorial, but he knows also how to yield gracefully and to capitulate. He has been a strong advocate of the term "Afro-American." He says that while he shall continue to use this term, he will permit correspondents to use the term "Negro." He appropriately asks, "What are we to do when all of our popular speakers and writers, most of our strong men and women, persist in using these inappropriate terms?" referring to the terms Negro and Negress. He objects to these terms because the dictionary definitions do not correspond with the common usage. Certainly Mr. Fortune knows that the dictionary can be changed and words given new meanings, and not only will the word Negro become a proper noun, dignified and elevated, but it will not be long before lexicographers will define the term "Negro" so as to be applicable to the new Negro that has evolved out of American life. We are Americans, not Afro-Americans. As a race we are Negroes.

President Roosevelt is a brave and a good man, but not without faults. We have thought that he is going all too far in trying to force the nomination of Secretary Taft for the presidency, this being necessary, it is alleged, to carry out the President's policies. This is still the government of the people and Mr. Roosevelt should trust them far enough, for they have been his best friends, to select a competent man for the presidency. On this same point The *Pittsburg Christian Advocate*, after referring to Secretary Taft, says:

"But it would be exceedingly unfortunate to have it understood that the President is determined to force him, or any other man, on the party. That is not a Presidential prerogative. The attempt to do such a thing would make a bad impression. The charge that the President was seeking to do it has caused unfavorable comment already. It has made the President's friends—some of them, at least—to grieve. It has never seemed to us possible that he was disposed to attempt such a thing, and we are glad that the suggestion of the name of Senator Knox has made it clear that he is not disposed, and will not attempt, to force the party to name any man. We do not want a boss in this matter, even though he be as great a man as President Roosevelt. The people must have a chance at this business. The people nominated McKinley in spite of the political bosses, and they forced the bosses to accept Roosevelt, both of these against their will; and now we believe in letting the people have a free hand in choosing their standard-bearers in all the parties. They have always done well when they have had a chance. Let the President and all others keep their hands off, and let the people act."

A DISTRICTED EPISCOPACY

The general superintendency of our church, as inherited, has been outgrown, and as time comes on and our church grows it will be a relic. For with our large number of conferences it is now almost a physical impossibility for a Bishop to hold, during his time as a general superintendent, all of these conferences, and as the church grows this will become more so. Bishops have been elected and have served a number of years and still have not come in contact with many of the conferences, whereas the thought at first of our early Methodism was that a general superintendent should travel throughout the church, that is the whole church, for the reason that the church needed the inspiration of his presence—the lifting of the congregations that has come from the visitations of the general episcopos. The travel throughout the church was as much a part of his administration as the making of appointments and the holding of annual conferences.

Notwithstanding we cling to the restrictive rule which says "the General Conference shall not change or alter any part of our rule or government so as to do away Episcopacy nor destroy the plan of our itinerant General Superintendency," we are still interpreting it as it affected the church in its early history. A modern interpretation would permit the districting of Bishops without any violation of the constitution. We know that it is held by some that the districting of the Bishops would be unconstitutional. The law can remain as it is, and if the General Conference would so vote to interpret the restrictive paragraph, it would not be unconstitutional to district the Bishops. At any rate sentiment along that line is growing. The Baltimore correspondent of the *Zion's Herald* in a recent letter says: "If Bishops are of value to the church at all (and I have no doubt they are), they should know thoroughly the work they are to adjust and they can only have first hand knowledge of the work of the conference by close relation to it." Then the correspondent significantly adds:

"Why not district our Bishops for a quadrennium, at least, making enough of them to cover the country sufficiently, and giving them time and opportunity genuinely and intelligently to study their fields and to know them? I am aware of the objections that are urged against all of this, but I have so far failed to see any reason in the objections. Think of a Bishop being responsible for twenty-three conferences in a year—an actual case in one instance, at least! I will venture the good Bishop referred to could not name all the men of the conferences if his life depended on it, and he is unusually apt in his work."

Think of it! One Bishop administering twenty-three conferences. This is unfair to Methodism and certainly unfair to the men elected to the Bishopric. Are we to continue the idea that the men elected to the general superintendency of our church are to be the slaves of the church, forced and driven to incessant labor?

Innumerable are the calls from all parts of the church, from all parts of the world. Our church is too large now for a Bishop to travel throughout

its territory without some limitation. Travel, with all its modern conveniences is taxing and wearing; it unfits one for work, consumes strength that could otherwise be used.

Centralize the strength of a Bishop to a certain district, maintaining still the idea of general superintendency and you at once heighten his effectiveness and increase the rate of progress of our great church. The correspondent of the *Zion's Herald*, continuing the discussion of districted Bishops, says: "As a sample of my idea, I would say, place a Bishop for four years over the Baltimore, Wilmington, Philadelphia, Newark, and New Jersey Conferences, or the territory covered by these conferences. That would certainly be enough work for any mortal man to supervise and administer aright. In the same way district the whole church and assign to these districts the Bishops whose business it shall be to live within the bounds of the territory over which they have special jurisdiction. Even under the present inadequate plan there ought to be at least twenty effective Bishops in America."

There are those of the opinion that the districting of a Bishop will destroy the general superintendency. It will not. But whether it does or not the districting of Bishops is the inevitable. Many of the Bishops themselves favor the proposition. The idea is growing upon the church. The tendency of the times demands it. It is the inevitable.

BISHOP FOR RACES

The discussion of the proposition sent down by the General Conference is warming up. In a recent issue, after stating the proposition, the Michigan *Christian Advocate* says:

"So far as we know, the foregoing measure is designed simply and solely to make possible the election of a Bishop of African descent, there being no occasion for the election of a Bishop on the score of 'language.'"

"Quite likely the election of a colored Bishop under such conditions would not at first satisfy all our colored preachers and members, as the incumbent would not be a general superintendent, and could not preside in the General Conference, nor over white Annual Conferences, nevertheless, he might render an immense service in connection with our colored work, and in the end justify the wisdom of the movement. His status would at least be equal to that of Isaiah B. Scott, Bishop of Africa, and we have not heard of any colored brother objecting to Bishop Scott's election."

"Personally, we would have rejoiced if a colored man had long ago appeared on the scene so masterly and commanding as to be able to reach the general superintendency, but at present the prospect of such an outcome is not very bright."

"Newman," the Baltimore correspondent of *Zion's Herald*, in referring to the proposition adds: "Will a race Bishop be elected in 1908? I doubt it. The Washington Conference (colored) at its last session seemed strongly opposed to a Bishop for the colored conferences, and I am greatly mistaken if at their next session they will not overwhelmingly vote against it. What do they want? A colored Bishop who shall preside equally with others over all the conferences, white and colored? They may want it, but they will not get it. This I give as a matter of prophecy, without expressing any views of my own whatever."

At the Mouth of the Congo

By Bishop Hartzell

We had eleven very interesting days in that little black republic. On the first day of our arrival the people gathered at the church at 4:00 p. m. and held a thanksgiving service over our safe arrival. The fact that three Bishops of the Methodist Episcopal Church should be in Liberia at once was commented upon, and the event was regarded as an evidence of the increasing interest of our great church in the redemption of this continent.

After the meeting we walked out to the mission cemetery, where the Rev. Melvill B. Cox lies buried with several others who gladly laid down their lives that the kingdom of God might be advanced in this outer edge of civilization. Mr. Cox was the first foreign missionary sent out by the Methodist Episcopal Church. He was a New Englander, of a fine family, and well educated. To one friend he said, "If I die in Africa you must come and write my epitaph," and when asked what it should be, replied, "Though a thousand fall, let not Africa be given up." Unfortunately he was not at all strong physically and, judging from all human standpoints, ought not to have gone; but the burning zeal for Africa which possessed him overcame all obstacles and entreaties. Probably he could have lived but a short time in America. He lived four months and thirteen days and died practically alone, with but few of the comforts of life, attended by a native servant and largely the victim of racial prejudice in the community. The governor and physician of the colony were both sick at the same time.

It is easy for us, in our short-sightedness, to say that he ought not to have gone, but then it is also very easy for us to mistake in judgment. To give to the church the war cry, "Though a thousand fall, let not Africa be given up," to inspire in the redemption of a continent, and indirectly affect movements for Christ throughout the whole world, was itself worth a life. Add to this the record of Christian heroism he made in those four months and thirteen days, and the foundations he laid for the church to build on, and we have the record of a single life that will grow in power for good while the African continent abides.

Bishops Burt and Scott presided jointly over the seventy-third session of the Liberia Conference. There has been quite an increase in church membership the past year, quite an advance in self-help among the English-speaking congregations, and plans for a large advance among the natives have been adopted. Sunday was a great day; an early sermon at 6:30 in the morning; Love Feast at 9:00; a sermon by Bishop Burt at 11:00; in the afternoon a church and Sunday school rally, at which a collection of \$2,212.30 was taken for church repairs; and I preached at night. The audiences were very large.

The Legislature of the Republic was in session, so not only the president and his cabinet, but all the senators and representatives, eight of the former and thirteen of the latter, with three members of the Supreme Court, and other prominent people were in town. The Protestant Episcopal Church has a Bishop residing in Monrovia, and Bishop Smith, of the African Methodist Episcopal Church, was also in town, so five Bishops, four of them Methodists, were in the place together. United States Minister Lyon gave the five Bishops a dining. New Year's day President Barclay and Mrs. Barclay gave a public function, which included a reception conducted with considerable formality and a fine lunch. We met many of the leading people.

We visited the principal centers of the work on the St. Paul River, and everywhere it was the same; our workers struggling with tremendous responsibilities and themselves too few in number and the equipment inadequate. I often wonder why it is that God's kingdom must be hindered by the inefficiency and slowness of human instruments, but it is His own law and must be the best, even if His plans are delayed for generations or centuries through lack of faith and consecration among His people. My heart, over and over again on this continent, cries out to God that a mighty baptism may come to His church, that His people may know their responsibilities, and give of their substance and, if need be, their lives to the service of our Lord. A bank is being established and roads are being

The Republic of Liberia is in a most interesting crisis and, if the people are wise, it will result in increased strength to the country and insure its continued independence. An English company has loaned the Republic \$500,000, and, in turn, been granted large concessions in minerals, if they can be found, and in the development of agriculture and native products. The floating debt of the country has been paid and its finances put on a gold basis. opened up into the interior. The customs are a guarantee for the loan, and the British government has loaned a customs expert to organize and direct the service. The country had reached a crisis, when there must be outside help or certain bankruptcy, and serious complications with Germany or France, the former controlling most of the trade, and the latter encroaching upon its territory on the east and north.

The Republic has 43,000 square miles. This is about the size of Illinois. There are perhaps 1,500,000 inhabitants. Of these, about 12,000 are Americo-Liberians, that is, American Negroes or their descendants. Perhaps 30,000 are more or less civilized natives, and the rest barbaric heathen.

We sailed from Monrovia January 11, and have been on an English ship for two weeks and four days, and are now anchored at Banana Point, in the mouth of the great Congo River. We have come nearly 2,000 miles, having stopped at a number of places to discharge and receive cargo. Here we take a river pilot and go up to Boma, the capital, and on to Matadi, the head of steamship navigation, not quite a hundred miles.

On the shore, near where we are anchored, are two old condemned steamer hulks. One of these hulks is all that is left of a slave-trading ship. There are yet men living who witnessed this horrible trade being carried on from this Congo region, in spite of the vigilance of England and other slave catchers. Negro men could be bought here for about \$5, and, if in good trim when they arrived at Brazil or the West Indies, were sold for \$1,000. It makes one shudder to think of the awful crimes of the slave trade, and to remember how long Christian nations participated in it.

The other hulk is the last of the "Annie Taylor," the steamboat which friends of Bishop Taylor in America gave to him when he began his work on the Congo. Thus it is always in this world, side by side the best and the worst end their days, the one having been for the good of humanity and the other for evil.

The West coast of Africa, from Monrovia to the Congo, a distance of over 2,000 miles, is occupied by colonies under England, France, Germany, Congo Free State, Portugal and Spain. These are named in the order of importance.

I have made this trip several times and have had the opportunity to study the development of these colonies, and to know something of the difficult problems which each has to meet in the establishment of government and the development of trade, and opening the way for Christian influences among the multiplied millions of native pagan blacks. The study of any single colony would be sufficient for several letters, so all I can do is to give a very general statement, which must interest any thoughtful Christian interested in the advance of the Lord's work.

The wealth of West Africa has scarcely been touched, and the next twenty-five years will see a commercial development that will be marvellous. Here are a few items: Ten years ago a few hundred mahogany logs were shipped from this coast. To-day nine-tenths of the mahogany of the world goes from West Africa. A single tree gave three logs, each twenty-six feet long, and brought not quite \$5,000 in the Liverpool market. The supply extends over vast areas. A few years ago gold mining was begun, and in 1906 the Gold Coast colony shipped \$2,000,000 in bullion. There is a single mine over thirty miles long and that has been tested 2,000 feet in depth. The cocoa trade will soon be enormous. Vast areas are excellent for cotton and corn and various vegetables. The single colony of Southern Nigeria, in 1906, exported over \$5,000,000 worth of palm oil and nearly \$10,000,000 worth of

palm kernels. These are only specimen figures. Several steamship lines are devoted entirely to the West African trade, and each year better and larger vessels are being built.

In the capitals of these colonies are found splendid buildings, clusters of great trading houses, hospitals, post offices, army headquarters, and churches and missions. The city of Lagos, the capital of Southern Nigeria, numbers 43,000 people. The development of railways is wonderful. Each colony is determined to reach the interior.

All this means to the Christian church the call of God to advance and give the blessings of our Christian religion to these heathen millions. Mohammedanism is active and aggressive. Barbaric faith clings to its fanaticism and holds the masses in their moral degradation with tremendous grip. In all these colonies there are some good missions begun, but the number of these and their equipment are pitifully small in the presence of overwhelming need.

I close this letter with the scene of a native African boy pleading for his life in an English court at Calabar. The judge, a man of fine English type, presided, dressed in gown and wig. The whole court was organized with guards, interpreters, solicitor-general, who also wore a wig and gown, a jury of five, two of whom were hite men. The proceedings all had to be interpreted, either from English to the native language, or vice versa, so they were necessarily slow. The trial lasted nearly three hours; and I scarcely ever witnessed a more interesting study. The climax came when the testimony was all in, and the prisoner, standing in the dock, was asked if he had anything to say. I was sitting where I could watch his face and study his attitudes, and as his remarks were put into English for the judge and jury, I could take in the better the impression he sought to make. He plead guilty of having killed a woman, but claimed modifying circumstances, that she had him tied and whipped, etc. His appearance, emphasized by gestures of body and hand, and often with uplifted eyes to the ceiling, as he plead for his life, was indeed a study. At last he finished, and the judge asked the solicitor-general his opinion, and he in turn submitted the case to the judge, who said "manslaughter," and, turning to the jury, asked its opinion. One by one the jurymen arose and said "manslaughter." Then the judge told the interpreter to inform the prisoner that the decision was manslaughter, and that, "by and by he would call him back and tell him what the penalty would be." The whole proceeding was to me profoundly significant. The patience of the judge, seeking all the while to be just to the accused, and the absolute correctness with which the whole proceeding was carried out, was to me a wonderful illustration of a determination that the poorest and most native, wherever he might be under the British flag, should have the same opportunity for fairness in trial as the proudest Englishman on the Thames.

Pour forth all the odor, color, charm, and happiness you have to all your friends, to your home, to your daily society, to the poor and sorrowful, the joyous and the prosperous. Charm the world by love. Brighten darkened lives, soften the rule, make a sunshine of peace in stormy places, cover the faults and follies of men with the flowers of love. Love others, and you will spread the delight of youth over all you meet, and in doing so will live intensely; for you will have within not only your own life, but also the lives of all whom you bless by love. That is the best religion, the life of Christ, the very life of God. That is to be at one with him whose smile kindles the universe, whose love, moving in the spring, is the beauty that enchants our senses and heart, and inspires our soul.—*Stopford A. Brooke.*

Always say a kind word if you can, if only that it may come in, perhaps, with singular opportuneness, entering some mournful man's darkened room like a beautiful firefly, whose happy convolutions he cannot but watch, forgetting his many troubles.—*Arthur Helps.*

If the cause of spiritual reform is to succeed, the first convert must be the Church. We do not ask for the Church's tolerance, but for its strength. We do not ask for the Church's patience, but we do seek for its passion.—*Rev. Percy C. Ainsworth.*

Konwing Our Friends in Heaven

By Bishop W. F. Mallalieu

Come, let us join our friends above
That have obtained the prize,
And on the eagle wings of love
To joys celestial rise.
Let all the saints terrestrial sing,
With those to glory gone;
For all the servants of our King,
In earth and heaven, are one.

Our old companions in distress
We haste again to see,
And eager long for our release,
And full felicity.
E'en now by faith we join our hands
With those that went before;
And greet the blood-besprinkled hands
On the eternal shore.

So long thy power hath blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone,
And with the morn those angel faces smile
Which I have loved long since, and lost awhile!

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steep of light;
'Tis finished, all is finished,
Their fight with death and sin;
Fling open wide the golden gates,
And let the victors in.

O then what raptured greetings
On Canaan's happy shore,
What knitting severed friendships up,
Where partings are no more!

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

To the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

Knowing Friends

BISHOP W. F. MALLALIEU.

And why should we not recognize our friends in heaven? Heaven is not simply a state of mind, or a mental condition. Heaven is a prepared place, and to that place the Lord Jesus gathers all those who are his faithful followers. One of his last and sweetest words was the assurance that he would do this. Not that those who love and serve him are to wait in their graves till the resurrection morning. No, no, that was not the thought of Jesus. It was he who dying on the cross of Calvary said to the penitent and believing thief who hung upon another cross near to his own, "This very day shalt thou be with me in Paradise." Blessed words, words of glorious hope, how they must have thrilled the soul of the poor penitent! And then how wonderful the

assurance that the transition was to be immediate from the rocky crest of Calvary to the golden streets of the heavenly country. "Thou shalt be with me in Paradise." That leaves no room for doubt in any reasonable mind concerning the question concerning heaven being a place. We may not be able to locate it, but it is sure that the Lord Jesus knew where it was, and he knew the way thither, and, better still, he knew that the soul of the dying malefactor would be able to reach the blessed abode. Paradise was something more than a state. It was a place.

But how very precious must have been the words of Jesus to the new convert, "Thou shalt be with me." Dare any say that the pardoned thief would not know Jesus when they were both in Paradise, and especially when the sinner saved by grace was the first trophy to be introduced to the Paradise of God after the sacrifice of Calvary? "With me." Surely the redeemed soul and Jesus must have recognized and known each other in heaven.

We need not trouble ourselves about the difficulties involved in trying to realize or understand how disembodied souls can know each other, or how they can possibly exist without and altogether independent of the body. We know but very little about the soul and its possibilities. But we are assured in the Bible that there are innumerable multitudes of angels, and archangels, and cherubim and seraphim who exist, and think, and know, and live without any material bodies. And, if that be true, why may not our souls live without our bodies? There may be limitations, indeed so long as our spirits are finite there must be limitations of time and space. We cannot be everywhere at the same time, we must be somewhere, and not forever in one place. God, who is without body or parts, who is a pure spirit, is not limited either as to time or space, but he is infinite and we are finite.

We do well to call to mind that most memorable incident, or event, in the life of Christ when he was transfigured in the presence of his three most trusted disciples. They had gone up into a mountain to pray. "And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold there talked with him two men, which were Moses and Elias; who appeared in glory, and spoke of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him."

It is evident from this that heaven is not so far away from earth that it is not accessible to the departed souls of men; and further, that spirits may possibly assume forms that are visible to human vision; and further, that Moses and Elias knew each other, and that they came to the mountain top where Jesus was to converse with him about the wonderful plan of redemption, and the death of Jesus, and how by that death salvation might be offered to a lost and perishing race.

If Moses and Elias could know each other why may not we know our loved ones and those dear to our hearts who have left us for a while?

Surely death will not destroy the intellectual faculties of the deathless soul. We will carry with us intellect, sensibility, will. Memory will sit upon her throne; imagination will still live; some way will remain by which we can communicate our thoughts; we shall know and we shall be known. No two leaves in all the forests of the world are precisely alike; no two blades of grass are precisely alike; no two human faces are precisely alike, and each spirit will possess qualities which will distinguish from all other spirits. There will be just as marked tokens of individuality in heaven as there are in earth. No two disembodied souls will be just exactly alike. We shall each be ourselves and nobody else.

"I count the hope no day-dream of the mind,
No vision fair of transitory hue,

The souls of those whom once on earth we knew,
And loved, and walked with in communion kind,
Departed hence, again in heaven to find.

Such hope to nature's sympathies is true;

And such, we deem, the Holy Word to view

Unfolds; an antidote for grief designed,
One drop from comfort's well."

We do not know, we may only surmise, but it is surely a thought to be cherished, that those who have gone before us wait on the other side of the valley of the shadow of death for our coming.

God in his infinite wisdom does not so order the affairs of the spiritual world that mortals may hold commune with the immortals; but why may not the mother whose heart aches, and almost breaks at the loss of some precious child say

"My little one, my fair one, thou canst not come to me,

But nearer draws the numbered hour when I shall go to thee;

And thou, perchance, with seraph smile, and golden harp in hand,

May'st come the first to welcome me to our Emmanuel's land."

And why may not every disciple of Jesus say, for we all have many friends who have died in the faith, and have doubtless found the City of God, the home of the saints in light, why may we not say? "Over the river they beckon to me,

Loved ones who've crossed to the farther side;
The gleam of their snowy robes I see;

But their voices are lost in the dashing tide."

We must not disappoint them. We must constantly strive so to live that when we pass away from this world it may be our lot to triumph over death, and with joy sweep upward to the gates of pearl and join those who have already entered into rest.

As to Secret Societies

BY THE REV. S. C. SWALLOW, D. D.

Editor of SOUTHWESTERN: Your articles on secret societies are surely timely and important, and Dr. Thirkeld's illustration of harm coming to the Church through the zeal of church officials in promoting secret societies could be duplicated in very many communities.

These societies are multiplying rapidly. Horace Greeley called one of them "the devil's substitute for the church." They absorb millions of money annually that should be more usefully employed. In the estimation of large numbers of Christians they take the preference on prayer meeting night and are supported with money that should go to the church. A vast and ever-increasing army of society officials fatten in idleness off of the hard earnings of their fellow-members, till some of the latter, becoming jealous of the revenues appropriated by the officials, move out, form a new society, of which they become the paid officers, and so the process of multiplication goes forward. Knightly names have been exhausted, names of employments, such as Masons, Woodmen, etc., are getting scarce. The animal world is being drawn upon and Elk-heads have turned human heads from right paths. The savages of the forest are imitated by their white brethren in head feathers and painted skins, and the war-whoop of the Indian is again heard on our streets. Mr. Greeley, when asked why the New York Tribune had ceased its crusade against the Masons, answered: "If grown men see proper to put feathers in their hats, skulls and cross-bones on their watch-guards and swords on their thighs and, imagining that they be knights of antiquity, strut about the streets in gaudy attire, it is innocent amusement for the children, and let them enjoy it."

But the excess to which it is carried renders it anything but "innocent," and appeals for redress to the thoughtful men and women of all classes.

A German was asked, "Where did secret societies originate?" He answered: "Der was a pig garten, unt in dem garten was a mon whose name was Adam, unt a voo-man whose name was Eve, unt a pig snake unt de divel. De snake winked one eye unt said, Eve, I tells you somet'ing: Yust you eat dot apple unt den you knows somet'ing. Unt she did know somet'ing. Den she told Adam to eat unt he would know somet'ing, unt he did know somet'ing; but den dey got ashamed unt made fig leaf aprons, unt dot was der re-ga-lia. Den de Lord called, 'Adam, whar you was?' Unt Eve whispered 'Sh—sh, Adam, don't you tell var you was.' Unt Adam did not tell, unt dat was the first secret society."

If so, it should have been the last.

Harrisburg, Pa.

THE CHRISTIAN LIFE

I Will Follow Thee

REV. J. EDGAR RUSSELL.

Dear Master, I will follow Thee,
But O, I have my dead;
And I must pass the weary days,
The ashes on my head.

Dear Master, I will follow Thee,
But O, I have my sin;
The awful burden of my guilt,
The awful pain within.

Dear Master, I will follow Thee,
But O, my doubt is great;
And till I clearly see and know,
It needs be I must wait.

Dear Master, I will follow Thee,
But O, I cannot now;
So great, so many, are my tasks,
Such sweat of hand and brow.

Dear Master, I will follow Thee,
But O, so long the way,
That I must travel in Thy steps
Till dawns the promised day.

Dear Master, I will follow Thee,
I will, I must, I do;
Strengthen my weakness, purge my dross,
Thy life in me renew.
Orwell, Ohio.

Ignorant of Self

It ill becomes anyone to assume that he has a complete and accurate knowledge of himself. The person who thinks that he fully knows himself is in constant danger of being allowed by God to commit some bad deed of so startling a character as to awaken him to the fact that he was very ignorant of much of his real self. Even some genuine Christians have consented to believe that they positively knew themselves so thoroughly that they could openly say that they would not commit certain sins. The Apostle Peter thought at one time that he had such a knowledge of himself. He was so positive of it that he contradicted Christ when He told him that he would certainly deny Him, not only once, but three times in succession. That was very bold and rash. It was an exhibition of great conceit. Peter virtually asserted to Christ that he knew himself more accurately and fully than Christ knew him. So Christ withdrew his support from Peter to the extent of letting him proceed in his large self-assurance, and the consequence was, he did deny Christ, and even cursed and swore. He acted worse than Christ told him that he would.

When Peter came to reflect upon his conduct, and then compare it with his assumption that he knew that he would never deny Christ, he discovered that he had known far less of himself than he imagined that he did. That shameful and humiliating experience taught him a lesson which no mere words would have effected, and one which he would never forget. Never afterward did he assert that he knew himself completely. He did not again say that he knew that he was so much better than other Christians were that he would not deny Christ, or do some other evil deed. Nor did he afterward even intimate that he knew that he was entirely free from conceit and from sinful tendencies. And such a lesson should be learned by those professed Christians in these days who assume that they know themselves so well as to be warranted in saying that there are no sinful inclinations in them. They do not know themselves even half so well as God knows them. It is not faith in God, but it is a species of brazenness, which leads one to say, "I know that there is not a particle of carnality or depravity in me." What self-ignorance that is! How needful it is that such a person should know his actual self!

C. H. WETHERBE.

Better fall with many bruises trying to fly than to creep forever without them.—*Selected.*

God's Attitude

Those people who affirm that God is so merciful and loving that He will not consign to eternal punishment such ones as are not saved from death in this life, seem to disregard the truth that He must ever be true to His own righteousness, His own sovereign decrees, His own regard for absolute integrity of personal character. It is indeed true that He loves the sinner; but it is just as true that He loves perfect righteousness, absolute justice, the honor of His moral law, and the holiness of eternal truth, more than He loves any sinner who will continually defy His authority. God never favors any sinner at the expense of His own loyalty to the principles of His government. It is absurd to suppose that God will proceed directly contrary to His own righteousness of character for the sake of saving from perdition that person who, knowing what God requires of him, will persist in despising God's conditions of salvation, and all of his warnings against danger. There are thousands of sinners who utterly disregard God's commands and entreaties until their life on earth shall close, and then they will plead that God is so plenteous in mercy that He will interfere to keep them from suffering the consequences of their sins in the world of darkness. Such a thing plainly means that a rebel against God's holy government proposes such terms of peace with God as he himself considers most favorable to him. It is as though a cold-blooded criminal, after having violated a fundamental law of the land, involving the death of some fellow-being, and after having been legally convicted of his crime, should make such terms with the executors of laws as would at once set him free. He would ask that all of the laws of the state which have a bearing on his case should be set entirely aside, and that his own will should be gratified. Everything must bend to his demands. He showed no mercy to the one whom he heartlessly killed, yet he demands that so much mercy shall be shown to him as to release him from the penalty due to his crime. But God's attitude toward His own laws, and toward justice and truth, forever deters Him from sparing unrepentant sinners from their doom.

C. H. WETHERBE.

"Learn princely dignity when you are poor, learn independence when your wants urge you to seek the help of others, learn to be strong and courageous when persecution is at its height, learn to be trusting and loving to God when the sense of your weakness overcomes you."

During the course of his address he demonstrated the falsity of the medical advertisements found in the secular papers, and also in all except two of our Methodist Episcopal journals. He gave the direct lie to the many promises of cure for incurable diseases, and warned the public that they not only impaired their pocketbooks by buying these things, but were in danger of seriously impairing their health.

"What Time I am Afraid"

While wakeful in the weak, small hours of night,
When vital forces are at lowest ebb,
Unnumbered fears harass me with their might,
Unreasoning terrors snare me in a web.
'Tis then I whisper, till forebodings flee:
"What time I am afraid, I trust in thee."

So frail and helpless in those hours I lie,
So like huge monsters loom around my fears,
Fears for the morrow of some peril nigh,
Fears for the dear ones in far future years—
Lord, greater than my fears art thou to me;
"What time I am afraid, I trust in thee."

I thank thee, Lord, that with the morning light
Strength, hope and courage scatter every foe;
But thank thee more, that in a troubled night
This faith like David I have learned to know,
While gloom and weakness still remain with me,
"What time I am afraid, I trust in thee."

—Mary Olinton Hubbell.

In Parting

HARRIET L. GROVE.

Dear friend, I take thy kindly hand in greeting, thus,
tho last;
To-morrow will the farewell word be memory of the
past.
One look within thy frank clear eye, a smile to meet
thy smile,
A few strong words of friendship,—then "God-speed,"
to part awhile.

Shall I forget thy face, my friend, its features clear
grown dim?
I think them written on my heart like some familiar
hymn.
Will glance and pose and action fade, until these pic-
tures, fraught
With frozen attitudes alone, may chain my tenderest
thought?

Like poems long forgot will be the words and tones
grown dear,
Their music and their rhythm fainter echoing year by
year:—
Ah, no! I cannot bear it! Knit thy spirit unto mine,
Then come the years! Goodbye! Forever clings my
heart to thine!

We can have the highest happiness only by hav-
ing wide thoughts and much feeling for the rest of
the world as well as for ourselves.—*George Eliot.*

"It is worth while to do even the smallest kind-
ness along the way. Nothing is lost. No
dewdrop perishes, but sinking into the flower makes
it sweeter."

"There is no action so slight nor so mean but it
may be done to a great purpose, and ennobled there-
fore; nor is any purpose so great but that slight ac-
tions may help it."

The Radiant Possibilities of the Christian Life

Hope gives to Christian surrender much of its gladness. It is an initial act and opens up bound-
less prospects to the soul. "It doth not yet appear
what we shall be" is true even of our life on earth.
The possibilities of the Christian are radiant. When
we give up all to Christ, we have entered on the
path of progress. It is an interminable path.
Blessed are they who tread it! This element in the
gladness of surrender cannot be too greatly com-
mended. A man never discovers his supreme possi-
bilities till he is "in Christ." The Lord hath rare
gifts laid up in store. "The best is yet to be." The
future is alive with interest to a man who belongs
to Christ. He discerns dawns grander and more
lovely than any that have yet glorified the earth.
Paul speaks of "the hope of his calling" and prays
that Christians may know it. Verily our calling is
rich in hope. Even as far as the present life is con-
cerned, what hope the holy calling brings! Hope of
holiness. Hope of usefulness. Hope of being well-
pleasing to Him who saves us. Surrender to the
Saviour opens the pearl-gates of hope, and by so
much it floods the soul with gladness. How apt
we are to despond! How easily we yield to the at-
tacks of Giant Despair! The years yield much of
disappointment, and especially of disappointment
with ourselves. Surrender to Christ is the cure for
this ill. He shows us what by grace we may be.
Some of us never knew how high up the Mount of
Beatitude we could climb till we gave ourselves to
the Saviour. Now we are gladdened day by day
as we realize that the indwelling Christ is the pledge
and secret of immortal progress. The gladness of
surrender is a powerful evangelistic argument. Did
men know the glorious joy of those who yield them-
selves to Christ, they would leap to the opportunity
of so doing. It is so difficult to disabuse people of
the notion that surrender means loss. They think
that it involves loss of liberty; it means loss of li-
cense, but never of liberty. They deem that it even-
tuates in sadness, whereas it is the inspiration of joy.
—*Rev. Dinsdale T. Young.*

YOUNG FRIENDS

Children's Day

O sunlight, shine never so brightly
To welcome the coming of dawn!
O shadows, rest never so lightly,
This happy morn!

O flowers that are sweetest and fairest,
Spring up where the little feet stray;
And scatter your perfumes, the rarest,
The livelong day.

O starshine, so tenderly beaming
Afar from the world, let your light
Bless the homes where the children lie dreaming
Through all the night.

Yet the sunbeams may shed golden showers,
The starlight may beam from afar;
But fairer than all, O ye flowers,
The children are!

God, guard them and keep them, and never
Away from Thy love let them stray;
Watch tenderly o'er them, and ever
Bless Children's Day.

—The Wellspring.

Kathleen's Children's Day

BY ALICE MAY DOUGLAS.

"There can't be another single thing to make Children's Day any better," said Kathleen, as she stopped to rest from the weeding of her garden.

"Don't be quite so sure of that," said Mr. Loring, the pastor of the church to which she and her brother Frederick went, as he looked over the hedge which separated Kathleen's garden from the street.

"But what can be better than the flowers and the singing, and, oh, well, everything else?"

"I have been thinking that I would plan for a children's meeting, to be held this afternoon," said Mr. Loring; "wouldn't you like to come to it?"

"Oh, yes, I like to go to anything that is in the church," answered the little girl; "I like anything that belongs to the church."

"I suppose that is because you love God so well," said Mr. Loring, looking into the little face which was flushed because of the heat of the sun, which was shining directly upon the garden.

"Yes, I do love the church," said Kathleen; "I feel as if the church belonged to me, and—I—I—well, I wish that I belonged to the church."

"I am glad to hear you say that," said Mr. Loring, "for I have planned that meeting to see about getting the boys and girls to become members of the church. It isn't enough to have the children just for the Sunday school, is it, little girl?"

"Why, no," answered Kathleen; "I suppose you want us for the church, too."

"Yes, and so does God, and do you feel that you are God's own child?"

"Do I feel as if I were a Christian? Is that what you mean?" asked Kathleen.

"I do."

"Well, I want to be a Christian, and I have been wishing that someone would ask me to be one."

"Then why did you not come to me and talk the matter over? Oh, if all the boys and girls in the land who wish that they were Christians would go at once and talk with their pastors about the matter, how well it would be!"

"But I've never done anything bad," said Kathleen.

"Of course, you have not. A person does not have to be very, very bad—sometimes scarcely bad at all—in order not to be a Christian. He simply has to be born again, as Jesus expresses it. Now, that seed which you hold in your hand has been born once—it came from a plant and was called a seed. It is a good seed; it has never done anyone any harm, but it would be a pity if it should always remain just a seed. God wants it to be something more than a seed. He wants it to become a plant, to be placed under right conditions—that is, in the ground—that it may be born again. Now, you are a little girl and a very nice little girl. You were born once into your father's family. God wants you

to be born again into His family of Christians. He wants you to be not only a nice little girl, but also a nice little Christian."

"And what must I do to become a Christian?"

"Just say that you will give yourself to God; that you will let Him take away anything about you that may not be just right; that you will love Him and His Church and His people, and will do all that you can to make people better; but, of course, you will need His help in order to do this."

"And I will give myself to Him," said the child.

"Then he at our little meeting to-morrow to tell us about it," said Mr. Loring.

There were six children whom Mr. Loring met on the morrow in that little meeting, and after telling them what it meant to be a Christian, he asked all who wished to give themselves to Christ to raise their hands, and every little child did raise its hand. He then prayed for them, and asked each one to pray aloud. This was done, and when the meeting closed, Kathleen felt that she was now indeed God's own child, and it was so pleasant to know that all of the other children in the room felt the same. No wonder, then, that this was the happiest Children's Day ever known either to her or to them.

On the following Sabbath Mr. Loring held another meeting similar to this, and on the next Sabbath another, and so on through the year.

When the next Children's Day came around, his class of six had grown to a class of sixteen, and upon this day the ten new members, many of whom Kathleen's prayers had brought to Christ, united with the church.—*Exchange.*

Voice the Index of the Mind

Cultivate a mild, gentle, and sympathetic voice.

And the way to secure a mild, gentle and sympathetic voice is to be mild, gentle and sympathetic.

The voice is the index of the soul.

Children do not pay much attention to your words—they judge of your intents by your voice.

Your voice reassures. "My sheep know my voice."

We judge one another more by voice than language, for voice colors speech, and if your voice does not corroborate your words, doubt will follow.

We are won or repelled by a voice. Your dog does not obey your words; he does, however, read your intents in your voice.

The best way to cultivate a voice is not to think about it.

Actions become regal only when they are unconscious; and the voice that convinces, that holds us captive, that leads and lures us on, is used by its owner unconsciously.

Fix your mind on the thought, and the voice will follow. If you fear you will not be understood, you are losing the thought—it is slipping away from you—and you are thinking of the voice. Then your voice rises to a screech, subsides into a purr, or bellows like the vagrant winds. Anxiety and intent are shown, and your case is lost.

If you fear you will not be understood, you probably will not. If the voice is allowed to come naturally, easily, gently, it will take on every tint and emotion of the mind.

And so, to get back to the place of beginning, the advice is this: The best way to cultivate the voice is not to cultivate it. The voice is the sounding-board of the soul. God made it right. If your soul is filled with truth, your voice will vibrate with love, echo with sympathy, and fill your hearers with the desire to do, to be, and to become.

Your desire will be theirs.

By their voices ye shall know them.

Peace—be still! Feel that, and then say it, and your voice shall be a word of command that even the elements will obey.—*Elbert Hubbard in April Lippincott's.*

The figure of a man or woman in old age who, through no default, is compelled to beg bread or lodging, is an eyesore upon our social system, and a standing and crying reproach to our statesmanship.—*Chancellor of the Exchequer.*

The Three Old Ladies

There was an old lady all dressed in silk,
Who lived upon lemons and buttermilk;
And, thinking this world was a sour old place,
She carried its acid all over her face.

Another old lady all dressed in patches,
Lived upon nothing but lucifer matches;
So the world, it made her strangle and cough,
And sure as you rubbed her you set her off.

Another old lady, all sunny and neat,
Who lived upon sugar, and everything sweet,
Exclaimed, when she heard of their troubles, "I never!
For the world is so nice I could live on forever."

Now, children, take your choice
Of the food your hearts shall eat;
There are sourish thoughts, and brimstone thoughts,
And thoughts all good and sweet;

And whatever the heart feeds on,
Dear children, trust to me,
Is precisely what this queer old world
Will seem to you to be.

—Mary Mapes Dodge.

"Don't's" for the Girls

Don't snub a boy because he wears shabby clothes. When Edison, the inventor of the telephone, first entered Boston he wore a pair of yellow linen breeches in the depth of winter.

Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name.

Don't snub a boy because his home is plain and unpretentious. Abraham Lincoln's early home was a log cabin.

Don't snub a boy because of his physical disability. Milton was blind.

Don't snub a boy because of dullness in his lessons. Hogarth, the celebrated painter and engraver, was a stupid boy at his books.

Don't snub a boy because he stutters. Demosthenes, the great orator of Greece, overcame a harsh and stammering voice.

Don't snub anyone. Not alone because some day he may far outstrip you in the race for life, but because it is neither kind nor right nor Christian.

Old Times

Children are greatly interested in the events of their parents' early lives. "Distance," in such cases, "lends enchantment to the view." The grandmother often renders important service to the children by telling stories of old times. Those early days have romantic fascination to the little ones whose life has but recently begun. If the story be one of pioneer life in the olden time, children appreciate it intensely. They become linked to the past by weaving the chain of memory for them, and they gain a sense of solidarity with their ancestors. The family traditions, ideals, and sentiment are conveyed to them, and perpetuated in their thoughts and actions. It uplifts children to be brought into the line of heroic men and women, who stand out on the distant horizon in ideal and beautiful figure. We cannot estimate the effect on the character and standards of children when their ancestors are exalted before them. It is true that such may have been ordinary men and women, but when idealized they become the saints by whose deeds children are impressed and elevated for life's struggle.—*The Watchman.*

Too Busy to Grow

A small office boy, who had worked in the same position for two years on a salary of \$3 a week, finally plucked up enough courage to ask for an increase in wages.

"How much more would you like to have?" inquired his employer.

"Well," answered the lad, "I don't think \$2 more a week would be too much."

"Well, you seem to me a rather small boy to be earning \$5 a week," remarked his employer.

"I suppose I do. I know I'm small for my age," the boy explained, "but to tell you the truth, since I've been here I haven't had time to grow."

He got the raise.—*St. Nicholas.*

SUNDAY SCHOOL LESSON

Second Quarter.—Lesson XIII. June 26, 1907.—Title: "Temperance Lesson."—(1 Cor. 10:23-33). Golden Text—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—(Rom. 14:21). Lesson Hymn No. 555.

(Read the Chapter.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

To be temperate is to be self-restraining. And this we should be, not for our own good only, but also for the good of others. Some one has said, "I am a part of all that I have met." If this be true, we can at once see how necessary it is that we live good and temperate lives, in order that contributing to the lives of others, the contributions we make be for their betterment and uplift rather than for their injury and debasement. We admit that self-preservation is the first law of nature, but let it not be forgotten that that includes the preservation, also, of our brother. Hence we owe it to ourselves to do nothing that, others emulating, would bring shame and dishonor unto us or to them. The question, "Am I my brother's keeper?" is as old as the hills, and many, Cain like, are trying to evade the responsibility God has placed upon them. But this cannot be done. "Life is a vast system of interrelations and interdependencies." We must take each other into account. The strong must help bear the burdens of the weak. It has always been thus and ever will be. This being true, let us see to it that we be strong and, being strong, helpful both by precept and example, to our less fortunate and weaker brother.

The first Epistle of Paul to the Corinthians owes its existence to a letter of inquiry sent him by the church at Corinth. Questions of expediency and inexpediency had arisen among them and caused much debate. Not being able to settle them among themselves they referred them to the Apostle. Among the problems discussed was the very important one of what should be their attitude toward "things sacrificed to idols." Paul gives his answer in chapters 8-10, the closing section of which forms our lesson for to-day. Let us study the following suggestions:

1. Not only the legality but the expediency also of an act should always be considered before being committed. "All things are lawful for me, but all things are not expedient; all things are lawful, but all things edify not." Thus it is apparent that is a higher law: a law that is far above the "manners of nations and customs of society." A Christian must not only consider what is lawful, but what is expedient, and this because of the effect it may have upon others. There are many things that Christians might do that would not in any way hurt them but that at the same time, if done by others, be injurious. Circumstances may make that a sin which in itself is not. The laws of society may permit a man to drink intoxicating liquors but does that make drinking expedient? Nay. Hence it is the duty of every Christian to place conviction above precedent, the welfare of his brother above individual desire.

2. No man lives unto himself. "Let no man seek his own, but every man another's wealth." The meanest man in the world is the drunkard—the man who, regardless of the happiness and the well-being of others, persists in his intemperate habits. Such a man seeks his own, and his own only. But this is sinful and contrary to the law of God. No man should be so forgetful as to become wholly oblivious to the honor, the comfort, the happiness, or the rights of others. This the intemperate man does whether he be intemperate in the use of strong drink or in other practices. Let Christians, especially, remember that the welfare of others, as well as their own convenience, must be consulted in many things they do, if they would do them well.

3. Another man's conscience should not be the measure of our conduct. Not liberty, but conscience should be our guide in all of our relations with our fellow-men. But we should see to it that our conscience has been properly trained. Manifestly it would be wrong for any Christian to say that he can conscientiously drink without harm to himself or others. Likewise in playing cards, dancing, or going to the theatre.

4. All that men do should be done to the glory of God. "Whether therefore ye eat, or drink, or

whatsoever ye do, do all to the glory of God." This is the object of our creation. Our words and our deeds should aim at the glory of God, at pleasing and honoring Him. Nothing must be done against the glory of God, and the good of our neighbors. The drunkard lives not for God's glory but for the indulgence of his appetite for strong drink. Likewise the sensualist, the gambler. It is the duty of Christians to so live that others seeing their good works might be constrained to glorify their Father in heaven.

5. We should avoid every appearance of evil. By doing this we will give no occasion of offence. Hence Paul's rule: "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

SECOND QUARTERLY REVIEW.

GOLDEN TEXT: "When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee." Ist. 43:2.

1. Jacob's Vision and God's Promise. In this beautiful lesson two covenants were brought to our consideration: God's covenant with Abraham, which He renewed in the vision given to Jacob at Bethel, and Jacob's covenant with God to love, serve, and honor Him, and to give Him the tenth of all his possessions.

2. God gives Jacob a new name. Here we have the story of Jacob wrestling at midnight with God. The struggle was for a blessing. This he obtained for his name was changed from Jacob to Israel, thus signifying that he had wrestled with God and had prevailed.

3. Joseph Sold by his Brothers. Here we see the direct results of jealousy, and envy. Joseph's treatment by his brothers as here recorded was purely the result of these twin sisters of evil. The history of the world shows that many a dark crime has been prompted by the same feeling that actuated Joseph's brothers.

4. Joseph Faithful in Prison. Faithfulness brings its own reward. This truth is clearly evidenced in this lesson. Though falsely accused and unjustly imprisoned Joseph remained faithful to God and trusted and honored Him in all that he did. Because of his fidelity God gave him power to interpret the dreams that mystified others.

5. Joseph the Wise Ruler in Egypt. If there is anyone thing that stands out more prominently than

any other in the life of Joseph it is that of his wisdom. He was wise above his fellows. Whether in prison cell or palace hall, whether as keeper of the prison keys or as the chief ruler of Egypt, he displayed a wisdom that commended him alike to God and man.

6. Joseph Forgives His Brothers. In this lesson we have a beautiful and sublime example of the spirit of true forgiveness. Though they had maltreated him, he, nevertheless, when the time came, showed the nobility of his character by freely forgiving their past transgressions against him and providing for their happiness and maintenance. In many respects Joseph was a type of the Christ who prayed and died for his enemies.

7. Israel Enslaved in Egypt. Time brings changes. Joseph was dead. Israel had grown to be a mighty people. Their rapid growth and prosperity caused their enslavement. This was a great affliction, but in this way they were prepared to go out and become a great and mighty nation. Though hard, it was God's way, and the best way, as the sequel shows.

8. Childhood and Education of Moses. To what extent a mother's love will go is beautifully brought out here. Despite the king's decree Moses was preserved and, through the providence of God, educated in the palace of the monarch in whose side it was intended he should afterwards become a thorn. We also see here how God oftentimes makes the wrath of man to praise Him.

9. Moses Called to Deliver Israel. Having been trained and prepared for such a great responsibility Moses is called of God to lead Israel out of Egypt unto the land of Canaan. It was a great task to which he was summoned, but back of the call which he received was the divine power. So in every call to higher service we may rely upon the divine power to do what we have been bidden to accomplish.

10. The Passover. Years before Pharaoh had brought sorrow into the homes of the Israelites by destroying their male infants. This lesson shows how having sown the wind he now reaps the whirlwind, for God sends His angel and destroys the first-born of the Egyptians. This occurrence is known as the Passover. As a historical fact it is of precious memory to the Jew. As a religious symbol it points out the highest and holiest truth in our Christian faith—the sacrifice of Christ.

11. Israel's Escape from Egypt. God never forgets His promises. This truth is borne out by the events recorded in this lesson. Here we have the deliverance of Israel from a long and cruel bondage, and the pursuit of an angry king. From it let us learn the lesson that God takes care of His own, and that deliverance is sure, if only we obey the divine command to "go forward."

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, June 23:

Holy and Unholy Ambitions.

Mark 10, 35-45.

The Theme Considered.—Ambition Needed. What a transformation of the church and of the world if the young people could be thrilled by a noble ambition! The man who simply exists with no purpose to make his life tell for anything in this world is an incumbrance to the ground. There must be some principle firing the soul with enthusiasm if the life is to be of any benefit in the community.

A contrast in ideals makes a contrast in ambitions. The historians hold before the eyes of the children the names that have been conspicuous in the progress of the world—the great generals, the men of political distinction, the great names in literature, the successful financiers. These names are held up for emulation. If we had the ability to read between the lines, and could get behind the shifting historical scenes, we would many times find that the one who bears the name of greatness is only the puppet, executing the movements that the real power in an unseen hand directs him to make. The world's idea of greatness is position, honors, a great name, popularity, and such things. Success wins the applause of men. But God has a different standard. He

does not look so much at the thing done as at the heart of the doer of the work. Some of the greatest heroes that ever lived on the earth will never have their names in books. Inspiration has immortalized a few characters to show how God regards greatness. The broken box of ointment has made the name of Mary fragrant in all the world. The two mites that were cast into the treasury have immortalized that widow. The name of Dorcas is high on the roll of worthies. Some of God's worthies were also the possessors of worldly honors, but not attained in the spirit of the world. As instances note the names of Joseph, and Daniel, and Moses. The world doesn't honor the servant of men while he serves, but when he is dead and gone they enter into the benefits of his service; then they pay him tardy honors. "A saint is one who was cannonaded while he was alive, and canonized after he was dead." When Paul was in prison, if you had asked a young man whether his ambition was to be like Paul or like Nero, he would undoubtedly have chosen Nero on the throne, instead of Paul awaiting crucifixion. But as we look back we can make a wiser choice. But are not men apt to choose the other way to-day as well as in Paul's time?

Service the Key to Greatness. Take the names
(Continued on Page 7, Col. 3.)

Commencement Reports

Cookman Institute

This year has been the banner year with the Cookman Institute. Of all the thirty-six years of its existence, no year has been more successful in every department of the school work than the one just closed. The enrollment this year has almost reached the 500 mark, having a net gain of 56 students more than last year. Some changes have been made and other improvements, causing an additional expenditure, so that when Dr. Docking announced at the commencement exercises that there was not a dollar of indebtedness now on entire property, and that every bill had been promptly paid, each month, it was received with applause. During the year the most harmonious relations have existed and the work of the school has moved along peacefully and successfully. The one thing that the school most needs to-day is larger accommodations.



Graduating Class, Cookman Institute With President Docking, "Miss Lilly" and Miss Neff

The Mary B. Cookman cottage, it is hoped, will soon be erected, as it is needed very much as living apartments for the teachers. Cookman has a fine opportunity, if only its equipment were adequate to its needs.

The commencement exercises this year were the most satisfactory and the most largely attended of many years. Several of the ministers of the Florida Conference were present, including Rev. S. A. Huger, Gainesville; Rev. Scott Bartley, St. Augustine; Rev. Dr. J. S. Todd, presiding elder; Rev. J. P. Patterson, presiding elder; Rev. G. W. Covington; Rev. Squire, Jackson; Rev. S. P. Pratt; Rev. R. H. Debose; Rev. W. P. Holmes, and several visiting clergymen from other denominations. The graduating class includes three, Carrie E. Brown, Florence, S. C.; Edgar T. Brown, Macon, Ga., and James W. Parker, Jacksonville. The program for commencement week began on Sunday, May 19, with the baccalaureate sermon, by Rev. J. B. L. Williams, D. D., of Ebenezer Church.

Tuesday was observed as Class Day, with exercises in the chapel by the Eighth Grade, in charge of Prof. G. A. Ballard, when seventeen young men and women were given certificates of promotion to the Academic Department. On Wednesday, Patron's Day exercises were held, when the chapel was thronged with friends of the institution. On Thursday evening, the large auditorium of the Ebenezer Church was crowded with a most intelligent audience, who had come to enjoy the closing exercises of their dear old Cookman. Besides the musical features of the program, under the direction of Prof. Grant, director of that department, there were the orations of the graduates and an

inspiring address by the Rev. Dr. Geo. L. Hauscom, pastor of the Union Congregational Church, Jacksonville. Never has Cookman closed its year with greater interest and enthusiasm, and the prospects for its future prosperity were never more bright and hopeful.

The pleasant relations that have existed among the members of the faculty for the past three years will in but a small degree be interrupted for the coming year, as it is expected that most of the teachers will return. A new matron, thoroughly skilled and experienced in her department, is to have charge of the home life of the school; also, a first-class sewing teacher is to enlarge the opportunities for the girls in that department.

The beautifully illustrated new catalogue has just been issued, which gives a full account of the school and its plans, and will be sent any who will send their request to the president, Dr. J. T. Docking.

MARY NEFF,

Secretary of the Faculty.

Central Alabama College

These were the brethren present at different times, or all through our Commencement exercises: Presiding Elder P. G. Goins, of the Montgomery District could not be present because of some case in court, but was represented by his wife; Presiding Elder H. N. Brown, with his wife, the Revs. A. G. Glenn and Dennis Herron, of the Marion District; Presiding Elder J. W. Thomas, J. W. Wright, J. T. Martin, Dr. E. M. Jones and C. H. Brown, of the Anniston District; the Rev. L. H. Hunley, of the Huntsville District; Presiding Elder W. H. Nelson and his wife, the Revs. G. W. Seawell, R. J. Buckner, Andrew Calahan, Wm. Leewood, E. L. Gary, T. P. Philips, N. H. Redrick, V. D. Oatman, A. L. Boyd, T. H. Ham and W. M. Storrs, of the Birmingham District; Presiding Elder J. A. Holliday, the Revs. W. H. and S. J. Jordan, of the Opelika District.

This was the largest attendance of preachers we have had at our commencement and they served us in many ways; conducting devotional exercises, acting as judges during contests, awarding prizes and presenting medals, giving counsel and advice in matters pertaining to the school's welfare, in the Trustees' meeting and active enjoyment of all things prepared for the body and mind.

Dr. E. H. Oliver, of Atlanta, delivered an excellent address, "The Law of Human Progress," as also Dr. H. N. Brown, Presiding Elder of the Marion District, "Man as an Investment," and also Corresponding Secretary Mason to the graduates. "Your Duty."

Our baccalaureate and annual sermons, "Christ Our Ideal," and "Abraham's Call to Service,"

preached by Dr. E. M. Jones and Presiding Elder J. A. Holliday, respectively, were also great efforts; all of our exercises were especially mentioned and commented upon favorably in the columns of *The Birmingham News*, an evening daily paper, one of the best and fairest representatives of modern journalism.

In spite of the fact that the conductors and motormen of the trolley cars were on a strike, when the Presbyterian Assembly, Bankers' Convention and our Commencement were in progress, great crowds were in attendance and went away well pleased, declaring that the industrial, literary and musical programs and exhibitions did great credit to older institutions and schools of more pretensions, with a larger faculty, better equipment and more money; one fact is certain, unless we have another building we cannot accommodate our students; our crowded and congested condition this year makes a new building an absolute necessity—a girls' dormitory with chapel, dining room, kitchen, industrial rooms, reception room, lady teachers' rooms, living rooms and a laundry; a minimum estimate for another year is one hundred boarding students, with twice as many day students, making about three hundred in all that will apply for admission, not one of which we can afford to turn away.

Thirteen graduates from the Grammar Department and three from the Normal Department this year, with an outlook for no less than thirty-five in the Normal and Preparatory and five in the College next term a faint idea of the growing popularity of our work here and our increasing demands.

Miss Adah Harris' hymn, "Africa," and Miss A. M. Muse's oration, "Need of Missions in Africa," won the Stewart Missionary Foundation prizes which were presented by Presiding Elder J. W. Thomas. "Searching for the Slain" was the subject of the recitation by Miss Maggie Webb, who won the Dr. U. G. Mason gold medal presented by Prof. W. C. Davis, and Miss Lila M. Holliday's paper in the debate, "Would the Marriage of Maud Muller and the Judge Have Proved a Happy Union?" won the Dr. L. U. Goin gold medal, presented by Dr. A. G. Glenn.

Amid expressions on every hand and from every source of satisfaction with the work done during the year by the president and his most excellent co-workers of the faculty, "indefatigable workers" describes them, these exercises were brought to a fitting close; it was announced that the fall term opens Wednesday, September 18, 1907.

V. C. P.

Epworth League

(Continued from Page 6.)

from the roll of history, and which are the ones that have real enduring fame? They are not the names of presidents and kings, as such, but the names of those dignitaries who used their position as an opportunity for service. Washington and Lincoln are names that will shine out throughout all time because of their service. What makes the name of Wendell Phillips an honored one in the annals of our country? Is it his aristocratic lineage? Is it his great eloquence and intellectual ability? No. It is the fact that, disdaining family and prospects, he took the place of service of a downtrodden people. He went to service; he went to persecutions and mobs; he went to fame. Enduring fame rests upon service. The reason the name of Jesus is high above every name is that he rendered the greatest service that was ever rendered to humanity.

The character of the ambition makes our characters. A holy ambition tends to make the aspirant holy. "He that hath this hope in him purifieth himself even as he is pure." A holy ambition will use methods that are in keeping with this purpose. Unholy ambitions are unscrupulous in their means of attainment. Bribery, fraud, trickery of every kind are the resort of the man with an unholy ambition.

Any ambition that will make me purer is a holy one. Any ambition that will make me a better helper to those around me is a holy ambition. Any ambition that helps to establish the kingdom on the earth is a holy ambition. A scriptural foundation for a holy ambition would be, "Whatsoever ye do in word or deed, do all to the glory of God."—*From Notes on the Epworth League Devotional Meeting Topics.*

"It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flower makes it sweeter."

Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

HE MISSED HIS AIM

Immediately upon Governor Vardaman's ascendency in Mississippi and his inauguration as governor he abolished the Normal School for colored people, located at Holly Springs, Miss., hoping thereby, no doubt, to curtail the educational privileges of the Negroes of that section of his state. But while he was musing the fire burned. The Negro was not asleep. The members of the Colored Methodist Episcopal Church of that state, under the intrepid and invincible leadership of Bishop Elias Cottrell, had set about to establish a school of their own. Consequently, practically within a stone's throw of the school abolished by Governor Vardaman there has been erected, largely by Negro contributions, a school better in every way than the school formerly provided by the state. Bishop Cottrell and his supporters purchased a number of acres of land and have erected a substantial brick structure, beautiful and convenient in arrangement. The total aggregate value of the property is estimated to be \$50,000, all of which, except a few thousand dollars, came from the pockets of the colored people. If Mr. Vardaman hoped to curtail the Negro's educational privileges in Mississippi he failed. But more, not satisfied with what had been accomplished, these Colored Methodist Episcopalians are led on to larger victories. They met recently at Holly Springs and laid the corner-stone of two new buildings—a boys' dormitory and another building. It was an auspicious event, which called together not only representatives of that church, but also such distinguished men of the Methodist Episcopal Church, South, as Bishop Charles B. Galloway and Dr. J. D. Hammond, Secretary of Education. Inspired by past success these Negroes brought up a substantial collection for these new enterprises. It is said that in one year the two Mississippi Conferences of the Colored Methodist Episcopal Church raised \$8,000 toward the institution referred to. The faculty of this school is headed by Dr. Frank H. Rogers, president, a graduate of Gammon Theological Seminary, and a classmate of the editor of the SOUTHWESTERN. We congratulate these our brethren on their magnificent success, for no man takes greater pride in this splendid outcome than we, and we certainly wish them well and hope for Dr. Rogers pre-eminent success in this great field.

A DESERVED COMPLIMENT

It is seldom that we have read of the commendation of a school so thorough and so encouraging as the commendation of the Prairie View State Normal, Prairie View, Texas, which appears editorially in last week's issue of the *Texas Christian Advocate*. After commending the general neatness, cleanliness and sanitary condition of the school, together with an appreciation of the work done in the industrial and the literary departments, the editor of the *Texas Advocate* observes:

"Prof. E. L. Blackshear is the principal of the institution. He has more white blood than otherwise in him; a man of fine training and well prepared for the position he holds. He is a man of piety and a good executive. He knows how to

control, and he has matters under excellent discipline. He has a large faculty, made up of men and women, and they are possessed of fine college training. They have the manners and hearing of well trained gentlemen and ladies. They are all colored people, an honor to their race and a blessing to the state."

What concerns one in a manner concerns all, and this splendid commendation of the work being done by this institution is alike a bright side in our race development and a genuine encouragement to all.

After noting the number of students, the *Texas Advocate* says:

"The school has been in existence over thirty years and there has never been a scandal in its teaching force or in the student body. No complaint has ever been made by anyone in the county against the morals or conduct of the institution."

Still going on in his observation of the school, the editor says that the faculty is of the opinion that the attendance could be quadrupled if better accommodations could be had, whereupon the editor adds:

"I am sure that not one-half of our people have any idea of the extent of this work and of its quality. If all good Texans could visit it and look in upon it and see what it is doing for the colored youth of the state, they would not permit it to lack reasonable means for enlarging its usefulness and facilities."

We rejoice in this splendid commendation of an educational plant. We congratulate Prairie View and its faculty upon its splendid success.

CONSTITUTIONAL AMENDMENTS

Under the provisions of the Constitution of the Methodist Episcopal Church, no amendment to that instrument can be made without the concurrence of the laity as represented in the Lay Electoral Conferences. The laymen will exercise this prerogative for the first time at their Conference sessions in 1907 and 1908. This will give special interest to the publication of the amendments that have been proposed.

Bishop Walden states that under the order of the last General Conference the Bishop will present the amendment to Article X of the Constitution, already approved by the General Conference, which proposes to so change the last clause of the Third Restrictive Rule (§46, §3, of the Discipline) that the Rule shall read:

"The General Conference shall not change nor alter any part or rule of our Government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

The Bishops, by request of four Annual Conferences, will present propositions for changing the ratio of representation, fixed in Article II of the Constitution (§38, §1, of the Discipline) as follows:

The Iowa Conference proposes to change this section so that it will read:

"Each Annual Conference shall be entitled to at least one Ministerial Delegate. The General Conference shall not allow more than one Ministerial Delegate for every twenty-five members of an Annual Conference, nor less than one for every ninety; but for a fraction of two-thirds or more of the number fixed by the General Conference as the ratio of representation an Annual Conference shall be entitled to an additional delegate."

In the amendment from the Illinois Conference it is proposed to substitute *seventy-five* for the existing forty-five.

In the amendments from the West Wisconsin and Southern Illinois Conferences, it is proposed to substitute *sixty* for the existing forty-five.

ELECTIVE PRESIDING ELDERSHIP

Sentiment in favor of electing presiding elders seems to be growing. The New York Conference at its recent session endorsed the proposition. *Zion's Herald* correspondent is of the opinion that the Baltimore Conference will also favor the elective proposition. It does not strike us favorably. It is alleged that the Bishops are not sufficiently informed as to the men to make suitable appointments. Granted this, then in the appointment of pastors the Bishops know less, for the presiding elders usually come out of the rank of the men who have won their way up and stand out in the conferences prominently in most cases, and are appointed because of their success, personality, administrative ability and leadership. These qualities make a man conspicuous and the presiding elders appointed are more likely the men who are more widely and generally known by the Bishops. So that if the appointive power is based upon knowledge then the Bishops know more about the men who are appointed to the presiding elderate than about the men who are appointed to the pastorate. It will give rise to untold dickering as to appointments to elect presiding elders. Too much already is done in the way of promises by presiding elders to pastors for their influence, and if it were put down to the direct vote then the men who would get the votes would be the presiding elders. Men who would be pre-eminently qualified, in many cases, would not receive the votes. As it is, some of the presiding elders appointed by the Bishops are appointed under protest. If the appointive power of Methodism means anything and there is a place to draw the line it appears to us that it should remain as it is, with the right of the Bishops to appoint. What we need is more Bishops who will become thoroughly acquainted with the territory, and to do this they should be districted.

GOOD WORK AT PHILANDER SMITH

The Rev. C. M. Hollett, presiding elder of the Little Rock District, Arkansas Conference, in writing concerning the recent exercises at Philander Smith College in Little Rock, Arkansas, says:

"The attendance the past year reached 659, representing 54 of the 75 counties of this commonwealth; 92 young ladies were in the Home, the capacity of which is but 75, but owing to the successful management of the Superintendent, Mrs. Nasmyth, the 92 have been comfortably cared for. A new dormitory for boys will be erected soon. Friends of education will surely come to the help of the splendid institution and give it greater facilities so it could care for the 1,000 or 1,200 students that could be obtained if there was only room."

"The remarkable statement concerning the 26 members of the graduating class was made by the president, that every one of whom is a Christian. This shows the character of the work done at Philander Smith. The culture of the intellect is emphasized, but it is the culture of the heart that makes that of the intellect glorious."

Referring to the work of Adeline Smith Home, Brother Hollett continues:

"Mrs. Nasmyth, the Superintendent, is a superior woman and a real leader, consecrated, self-sacrificing, faithful. It is a great benediction for any young woman to be under the influence of her personality and the discipline of the Home. Long may she live to mould the lives of her students for the Master's work."

"What a mighty force for the uplifting of the Negro race are these great schools established by a great church throughout the South at a providential time in our country's history. President J. M. Cox, D. D., is the right man in the right place. His character and scholarship command the highest respect. It has fallen to the lot of but few men to be able to wield a more potent influence, or to use it more humbly and more faithfully, for the glory of God and the welfare of his fellowmen than to this servant of the church."

Personal and General

Samuel Huston College issues an attractive catalogue.

The Rev. M. C. Harrison, of Litcher, was in the city last week visiting friends.

We acknowledge receipt of catalogues from Rust University and Cookman Institute.

Dr. W. W. Lucas is announced to preach at Couparie, Miss., Sunday, June 30th.

Meridian Academy issues a well printed and attractive Year Book and Record of its graduates.

Dr. I. Garland Penn will lecture to the Epworth Leaguers in Central Church, Jackson, Mississippi, June 19.

The Rev. G. H. Leonard should be addressed at 612 Gwinette street, West Savannah, Georgia, instead of Greenville, Georgia.

According to the *Interior*, the present membership of the Presbyterian Church is 1,170,479, a gain over the previous year of 11,817.

Lane College, Jackson, Tennessee, conferred the degree of Doctor of Divinity upon the Rev. H. B. Hart, of Columbus, Mississippi.

The American Baptist Year Book for 1907 shows the total membership of that communion to be 4,812,653, a gain over 1906 of 103,342.

The graduating class of the Houston (Texas) High School this year numbered fourteen, the largest number in the history of that school.

Mr. Joseph Nichols, the only graduate this year from the college department of Leland University, this city, received the degree of Bachelor of Arts.

We have received, through the kindness of the Rev. J. W. Jackson, secretary, a copy of the minutes of the last session of the Little Rock Conference.

The Memorial day address at National Cemetery, Mobile, Ala., was made by the Rev. A. W. McKinney, pastor of Warren Street Church, of that city.

President M. W. Dogan, of Wiley University, delivered the commencement address before the High School at Dallas, Texas, an immense audience being present.

Dr. E. M. Jones passed through the city last week en route to Meridian, Mississippi. The Doctor will hold a Sunday School Convention at Hickory, Miss., this week.

June 23 will be SOUTHWESTERN Day at St. Mark's church, Montclair, N. J., the Rev. F. H. Butler pastor. Brother Butler assures us that he will send a large list.

Mrs. Hilda M. Nasmyth is speaking before large meetings in Michigan in the interest of the Adeline Smith Industrial Home at Little Rock, Ark., of which she is superintendent.

The journal of the Upper Mississippi Conference comes to us through the kindness of the Rev. Dr. N. R. Clay, secretary. It is alike a credit to the secretary and the Conference.

The Rev. J. H. Hubbard, A. B., B. D., the Secretary of Gammon Theological Seminary, expects to enter the University of Chicago to take up studies in sociology, history and ethics.

Dr. W. A. C. Hughes, of Baltimore, Md., delivered an address before the Grand Army of that city on the same program with Senator Bonaparte, the Attorney-General of the United States.

In announcing the revival conducted at Starkville, Miss., the Rev. E. C. F. Troupe, pastor, we should have stated that it was the Rev. G. W. Hunt who assisted, instead of the Rev. G. W. Baker.

The baccalaureate sermon of Syracuse University was delivered Sunday of this week by Chancellor Day. The address to the graduating class was delivered by the Hon. Andrew S. Draper, LL. D.

The Standard Investment Company has been recently organized among our people in this city, and among its Board of Directors are the Rev. C. W. Reeves, Attorney F. B. Smith, and Mr. P. M. Burke.

The Rev. George W. Arnold, D. D., Secretary of the Stewart Missionary Foundation for Africa, expects to enter the University of Chicago this summer for studies in literature, psychology and history.

Among the candidates of the class of 1907, Fisk University, for the degree of Bachelor of Art, is the name of Jasper Tappin Phillips, son of Bishop C. H. Phillips, of the Colored Methodist Episcopal Church.

On Epworth League anniversary day the Rev. E. J. Cox preached the anniversary sermon at Day-

ton, Tennessee. A substantial collection for the incidental expenses of the League was sent to Secretary Randall.

Miss Sadie E. Ovelton, B. Ped., professor in the Department of Ancient Languages in Clark University, returns to the University of Chicago this summer to continue her studies in her advanced classical course.

Special delivery mail can be sent after July 1 without the special delivery stamp. Ordinary postage stamps will do, provided there are ten cents' worth of them, besides the regular postage on the letter or package.

The sermons by Bishop John H. Vincent at French Lick, Indiana, and in the great park at West Baden, during Sunday, May 26th, are the first a Methodist Bishop ever preached in Orange county of that State.

Cards are out announcing the marriage of Miss Nettie Ethel Stewart to Mr. Robert H. M. Whitehead. The ceremony to take place at the residence of the bride's parents, Pass Christian, Miss., the morning of June 12.

A cable message received from Foochow, China, by the Board of Foreign Missions, announces the death from measles on May 22, of the Rev. Thomas B. Owen, residing elder of the Duacheng District, Hinghua Conference.

Morris Brown College, Atlanta, Ga., at its recent commencement, conferred the degree of Doctor of Laws on Robert C. Ogden and John C. Martin, who have so generously contributed toward the education of the Negro.

Henry M., son of the Rev. and Mrs. J. W. Turner, died in this city June 4, at the age of sixteen. A suitable mention of his life will be made in an early issue of the SOUTHWESTERN. The family has our deepest sympathy.

Gilmer Jones is the name of the baby boy recently born in the home of Mr. and Mrs. J. W. Winbush, of Mississippi. It is understood, even at this early date, that young Winbush has editorial aspirations. We wish him success.

June 30th is to be "SOUTHWESTERN Day" at Trinity Methodist Episcopal Church, Houston, Texas. Dr. W. H. Logan, pastor. Dr. Logan is preparing to send in the largest list yet to be received from any single church.

Cards are out announcing the marriage of Miss Ella Mae Williams, superintendent of the Primary Department of the St. Mark's Sunday school of Montclair, N. J., to Mr. D. Presley Roberts, at said church on Tuesday evening, June 18.

The Rev. Benjamin Chappell, Dean of the Anglo-Japanese College at Tokyo, reached Boston Saturday, May 25, on the steamship *Invernia*. Mr. Chappell has spent part of his furlough period in a leisurely trip through Southern Asia and Europe.

Mallien Church, this city, will be dedicated June 23, the Rev. W. Scott Chinn, pastor. Among those who will participate on the programme, in the afternoon of that day, will be his Honor, Mayor Martin Behrman, Col. James Lewis, the Hon. J. Madison Vance and others.

Cards are out announcing the marriage of Miss Stella G., daughter of the Rev. and Mrs. D. M. Seals, of this city, to Mr. Thomas N. Scoggins, of Lewisville, Arkansas, the ceremony to take place June 26, 1907, at the residence of the bride's sister, Mrs. Edna B. Daniels, of Stamps, Arkansas.

All colored teachers throughout the United States who contemplate attending the National Educational Association to be held in Los Angeles, California, from July 8 to 13, are requested to write Col. Allen Allensworth, or T. A. Greene, Chairman and Secretary of Special Committee, 821 San Pedro Street, Los Angeles, California.

The journal of the Liberia Conference is in many respects one of the best journals that has reached our desk. Its mechanical make-up puts to shame much of the output of the printing presses of our people in this country. Its style and literary make-up touch high-water mark, and is a credit alike to the Rev. C. A. Lincoln, B. D., Secretary, and the Liberia Conference.

In our Methodist Episcopal Mission, recently opened in France, was held the first quarterly conference January 3, by the Rev. Dr. N. Walling Clark, presiding elder of the Mediterranean District, Italy Conference. About fifty persons were in attendance, the majority of whom are natives of Italy. The Rev. A. H. Lambert is our first missionary to France.

Twenty million peasants are starving in Russia. All cattle and movable property of many families have been sold to keep them from hunger and death. Many have died for the want of food; others will die if there is not immediate relief. Five dollars will save an adult; five cents per day will keep a child from death and starvation. Any sum sent to our Board of Foreign Missions at New York will be properly placed.

Dr. Mary Stone, the head of an American Hospital in Kiukiang, Central China, and a missionary of our Woman's Foreign Missionary Society, who is now in this country, will return to her work in the fall. Dr. Stone graduated from Ann Arbor ten years ago and is said to be the only educated physician in a province containing 5,000,000 people. Last year she personally treated more than 15,000 patients.

On November 14 and 15 next the formal observance of the Fortieth Anniversary of the founding of Howard University, Washington, D. C., will take place. The inauguration of President Thirkield will occur on the same occasion. In connection with these notable exercises, there will be a reunion of the alumni of all departments of the University. It is intended to make these exercises memorable in the history of the institution.

At the forthcoming seventy-fifth anniversary of the Genesee Wesleyan Seminary the sermon before the graduating class will be delivered by Bishop Joseph F. Berry. Bishop Fowler will deliver the alumni oration: subject, "Great Deeds of Great Men." Bishop John H. Vincent will deliver the oration before the literary society. The program, which covers several days, is a strong one, and, besides those mentioned, has upon it some of the representative educators of the country.

The date of the Fourth Annual Session of the National Association of Negro Teachers has been changed by local request from July 30 to Aug. 1 and 2. Great crowds of teachers are preparing to attend this meeting. The local committee is getting ready and has named Captain Allen Washington as chairman of the Entertainment Committee, and who will answer all questions as to board, lodging, etc. He should be addressed at Hampton Institute, Hampton, Va. The program is in preparation and will be issued June 1.

Dr. Young J. Allen, for forty-seven years missionary to China under the auspices of the Methodist Episcopal Church, South, died at the age of seventy-two in China, announcement of his death coming by cablegram, June 4. Notwithstanding his active services as an educator and pastor, Dr. Allen put the emphasis of his work upon the disseminating of Christian literature, being the author of a number of books and the editor of the *Review of the Times*. He was a native of Georgia, a successful and honored missionary.

COMMISSIONS

Commission on Federation.—The vacancy in the Commission on Federation, caused by the death of Bishop Merrill, has been filled by the election of Bishop Cranston. The Commission consists of:

Bishops C. D. Foss, J. M. Walden, Earl Cranston.

Ministers: J. F. Goucher, R. J. Cooke, H. G. Jackson.

Laymen: R. T. Miller, T. B. Sweet, T. H. Murray.

Commission on Deaconess Work.—The vacancy in the Commission on Deaconess Work, caused by the death of Bishop Fitzgerald, was filled by the election of Bishop Andrews. The Commission consists of:

Bishops Walden, Fowler, Andrews, Goodsell, Wilson.

Ministers: W. O. Shepard, S. L. Thomas, C. L. Goodell, L. C. Murdock, Chr. Golder.

Laymen: I. N. Gamble, N. W. Harris, R. S. Douglass, J. E. Leaycraft, G. W. Brown.

The Committee of the Bishops on the Course of Study consists of Bishops Foss, Warren, Goodsell, Berry, and Spellmeyer; the vacancy caused by the death of Bishop Fitzgerald having been filled by the selection of Bishop Warren.

Under authority given by the last General Conference, the Bishops, in their recent Conference, decided to send a fraternal delegate to the approaching General Conference of the Evangelical Association, and selected the Rev. A. J. Nast, D. D., as such delegate.

Notes from the Field

Wesley Tabernacle, under the watchful care of that splendid worker, Rev. W. Hartley Jackson, is having a glorious success. Bro. Jackson and his people just will succeed.

St. Paul, Galveston, and Dr. F. Parker are making things come to pass in his own business-like way. A great year is ahead of Dr. Parker.

Galveston Central Mission hopes to get legs again and walk; a good mission field. Rev. Bro. Shenall has charge.

Trinity, Dr. W. H. Logan, pastor, is having a most pleasing year's work. With this faithful and wide-awake pastor, Trinity must succeed.

St. James, Rev. C. C. Minegan and his people are having some delightful experiences. This charge has renewed herself. Look for her at Conference.

Rev. E. Lee is succeeding splendidly at Boynton. Much repairing is being done.

Rev. W. L. Duncan is smoothly and successfully steering beautiful Sloan Street. We expect nice things here.

Mt. Vernon is getting herself together for a splendid year's work. Brother Gary has better health now and things will move.

Mallaleu and Dr. J. T. M. Lindsay are working away. Some good is being accomplished.

Bro. Wm. White has Bruner on his heart and she is feeling him.

Orange is happy with her gospel preacher, Bro. Hamilton. A good year's work is looked for.

Beaumont, St. James, is hitting the mark on all lines. Bro. J. F. Barnes knows how to do things. He will succeed.

St. Mark, Port Arthur, with Bro. S. W. Johnson, is enjoying a glorious year. Wherever Bro. Johnson goes there are signs of success.

Kountze and Silsbee are marching

with Rev. P. A. Dismuke. We are expecting something here.

Liberty is getting ready for the District Conference, with Bro. Wm. Brooks steadily pushing things.

Crosby will be heard from. Bro. Jos. Hants will look after her.

Wallaceville Circuit is doing some wise things, paying debts and improving church property. Rev. H. C. Watson is the moving spirit.

Richmond has a spirit to beautify herself both within and without. Right here is a bright prospect. Bro. J. J. Jordan watches this point.

Kendleton enjoys Bro. Wm. Josey's always-and-ever-at-it habit. God bless his efforts.

Rosenburg will send a good report to Conference by Bro. L. E. Mitchell.

Thompson is fortunate in having a good safe man to lead her to victory. Bro. Warren stands beside God and the stuff.

Anchor and Columbia are going it by leaps and bounds. Bro. Wm. Mack is the successful pastor. He does not know how to fail.

Bro. E. D. Hubbard is an old "war-horse." He fights and wins battles. Roeville is happy with him.

Dickinson is not as well on the way as it should be, but we are looking for her.

Harrisburg, some years ago, struck a sand bar. We are hoping to have her take deep water. Bro. J. P. Patrick works here.

A religious wave has struck the Houston District. In all of our charges people are coming to God.

Miss Rosa Simpson, our Conference deaconess, is working vigorously among the pastors on the district, and success is attending her efforts.

We are asking for 1,500 new members on this district, and \$1,200 for missions.

J. MERCER JOHNSON, P. E.

PERSONALS

Mrs. James Thomas, after a lengthy visit with relatives in New Orleans, has returned to her home in Lyman, Miss.

In the very successful rally at Newman Memorial Church, Alexandria, La., which closed Sunday, May 19th, with \$432.68 to its credit, the two clubs did splendid work. Mrs. Della A. Young was president of the Twilight Workers; this company raised \$212.66 which amount was reported in a recent issue, but the name of its efficient captain was unintentionally omitted. The Rev. R. C. Worsham has charge of this work.

Miss B. L. Person closed with gratifying results the year's work of New Hope School, Wesson, Mississippi. Her work gave such perfect satisfaction that the people generally desire her return. Miss Wesson is now imparting her knowledge of needlework to eager pupils at her home in Wessonville, Miss.

The union revival at Hamlet, N. C.,

continues. Many are seeking the Saviour, and there is a great awakening in Hamlet. The Rev. W. P. Hayes is pastor.

On the Old River Circuit of the Louisiana Conference, the Rev. Jarrett Green, pastor, May 26th, a grand rally meeting was held for the pastor. Old River is a good place. The people are proud of their pastor and are endeavoring to do all they can to make this a good year. They are awake along all lines. Collections good.

Miss A. Vincent and Edward Montgomery, of Meridian Academy, and Sallie Spencer, of Tangaloo University, and Miss Eddie B. Thornton, of Alcorn College, have returned to their homes in Wesson, Miss., and are actively at work in our church, of which the Rev. J. I. Garrett is pastor.

Our people at Poplarville, Miss., are endeavoring to rebuild their church. In a recent rally \$36.10 was raised. The following persons contributed \$5 and more; Jackson Husban, Henry

Parker, A. Spells, Malachi Johnson and Simon Husban.

A neat and substantial church edifice 30x20 feet, has just been completed at Waveland, La., of which the Rev. Geo. Johnson is pastor. It has a bell and other necessary equipments. The rally held on Sunday, May 19th, was very successful. The young people are interested in the work and the pastor is encouraged by their hearty cooperation.

Miss Norma, daughter of Mr. Charley Galis, a well-known merchant and planter of Sunflower county, Mississippi, has returned to her home very ill from Holly Springs, where she was spending awhile in the home of Mr. J. W. Golden, a cousin.

Sunday, May 26, was a glorious day at Shady Grove Methodist Episcopal Church, Leesville, La. The revival closed with seven conversions and 20 accessions to our church. The work is still on the up-grade under the leadership of the Rev. R. E. White.

The Rev. C. W. Reeves, pastor of First Street Church, New Orleans, officiated, recently, at the marriage of Mr. Jas. Messiah and Miss Carrie Brown; Mr. Albert Russell and Miss Bertha Brown.

Correspondents of the Rev. G. H. Lennon are asked to address him at 612 Gwinnette street, West Savannah, Ga., instead of Greenville, Ga., as heretofore.

The following article is from the pen of the Rev. S. McGruder: "The Monroe District High School, located at Bastrop, La., is taught by Prof. C. L. Williams, who assumed charge October, 1906, and closed May, 1907. Too much cannot be said in commendation of Prof. Williams' management of this work. He gave perfect satisfaction to the town and community. The professor is a graduate of the New Orleans University. He stands high in this city and in other places as well. The exercises were held May 23-24. Sunday night, May 26, at 8 p. m., annual sermon by the Rev. J. O. Brown, presiding elder of the Monroe District. Services were largely attended.

An interesting program is prepared for the session of the Woman's Home Missionary Society of the Pine Bluff District, to be held at Althelmer, Ark., June 20-22. Mrs. M. S. McDonald, district president; Mrs. E. Higgins, secretary. The Rev. S. McDonald is presiding elder.

Our work on the Hillsboro (Tenn.) Circuit was greatly assisted in the successful Easter program rendered by the members of the Baptist and of the African Methodist Episcopal Church, who took active part. Mrs. L. Patton and Mrs. Emma Sutherland, of the Baptist Church, were especially helpful. Collection, \$8.10.

Our pastor at Baton Rouge, the Rev. F. C. Hamilton, writes us of the severe storm which broke over that locality recently, sweeping Jordan Chapel from its foundation for the second time in its history. As the church was still in debt this pastor and people are embarrassed in rebuilding and ask the aid of friends everywhere.

The Rev. Wm. Payne, of Oak Ridge, Miss., was with Rev. L. W. Price at Vicksburg, Miss., recently, in a glorious revival, which was blessed by the

ROYAL BAKING POWDER

Imparts that peculiar lightness, sweetness, and flavor noticed in the finest cake, biscuit, rolls, crusts, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

ROYAL BAKING POWDER CO., N. Y.

conversion and accession to the church of many souls. This energetic people raised in a recent rally \$200, but under the lead of Pastor Price, whom they honor and love and support in every undertaking, they consider all things possible.

W. H. M. SOCIETY.

North Carolina Conference.

The third annual convention of the Woman's Home Missionary Society of the North Carolina Conference convenes in Reidsville, N. C., August 29. We urge that each auxiliary be represented. Begin now. Collect your dues. Elect your delegates and remember that each member is expected to pay 10 cents for contingent fund. Where there is no auxiliary the pastor will please send some woman who is interested to represent his charge. We are looking forward to this convention to be the best one in its history. Hope that each district will be well represented and will bring up its obligations in each department along all lines.

A. E. MOREHEAD, Pres.

C. L. BULLOCK, Cor. Sec.

AN APPEAL.

The rally for our new church in Swansea, S. C., will come off the third Sunday in June. We appeal to our friends and members throughout the South Carolina Conference and throughout the connection to help us, as our membership is small. We have the frame up and some of the weather boarding on. Send contributions to the pastor, B. F. Gandy, or Romeo Glover, chairman Board of Trustees, Pellon, S. C.

Elder Williams won the hearts of the brethren. We invite him to come again. Remember we are building a new church in Swansea, and our rally comes off the third Sunday in June.

B. F. GANDY, Pastor.

SEDALIA DISTRICT NOTES.

N. H. Smith, Presiding Elder.

The new conference year is opening up very encouragingly. The brethren, immediately after adjournment of Conference, went to their appointed fields of labor. Most of the charges observed Easter Sunday, and the missionary collection, on most of the work, was very good. The presiding elder and pastors in this district are endeavoring to be a unit in every department of the church work. The motto of the district is: That five hundred souls be converted and brought into the Master's kingdom this year; every dollar of the apportionment raised and the SOUTHWESTERN CHRISTIAN ADVOCATE in the homes of every family possible. All the charges which I have visited on this, my first quarterly round, showed signs of advancement, both

spiritually and financially. A few of the quarterly conferences have added to the preachers' salaries from \$25.00 to \$50.00. At Lexington our first quarterly meeting was held April 20 and 21 with good results. The people were very much elated over the return of their pastor, Brother Leroy Woolrich. The church at Wellington, in many respects, has taken on new life, with their newly appointed pastor. Marshall is pulling to the front along the line of church service, and we are hoping that this church will have its regular prayer and class meetings. The pastor, Rev. Geo. W. Reeves, is anxious that these things come to pass. Our first quarterly meeting here resulted in much good. Malta Bend Circuit is in a flourishing condition under the pastorate of Bro. C. Tays, who is now serving his sixth year. Our first quarterly meeting was a successful one. Sweet Springs and Sault Pond Circuit—The work on this circuit is in a prosperous condition under the pastorate of the Rev. R. Rush. The trustees of Sault Pond Church are preparing to make some very much needed repairs. At Holden and Center View we held our first quarterly meeting May 4, 5, 8 and 10, with gratifying results. The pastor, Bro. H. Gibson, is very much encouraged with the spirit manifested by his people. They anticipate tearing down their old building, moving it to a new location and erecting a model one. At Center View, Bro. Green Enyard is doing good service. At Warrensburg the church, which is in splendid working order, has been recently painted, and the pastor, Bro. Bohannon, and his people are making extensive arrangements for the entertainment of the next District Conference. Epworth League and Sunday School Convention, which meets sometime in the month of August. Our pastor at Clinton, Bro. Divers, is succeeding nicely in his second year. We held our first quarterly conference and meeting here May 18 and 19, with splendid results. The trustees, with the aid of the pastor, have instituted plans, to begin at once, to put a new roof on the church and to make needed repairs on the heltry. At Osceola and Humansville Circuit Bro. L. R. Grant, a supply, has started out in the work, in a most encouraging way. The first quarterly meeting at these points were held May 22-24. A class of six young women were admitted into full membership. Three baptisms at Springfield. We held our first quarterly meeting May 25-26. The meeting resulted in great good. Four persons were baptized and three conversions during the quarterly meetings. On Sunday evening at 8 o'clock Prof. A. C. Macklin, one of the teachers of George R. Smith College, recently elected by the Board of Trustees as Field Agent for this College, gave a very interesting lecture before this congregation concerning the work of this institution. Mount Vernon and Greenfield Circuit, June 1-3, pastor, Bro. B. F. Bateman, has started out very encouragingly. Twelve persons were baptized Sunday afternoon, one conversion Sunday night. A grand trustee and steward rally on the third and fourth Sundays in May were called off. Results \$63.56. Presiding elder paid in full for all purposes \$128.19.

ANNIVERSARY FAIR.

The Fair celebrating the fortieth anniversary of St. John Methodist Episcopal Church, Lawrenceburg, Tenn., began May 3rd and continued until May 6th. It was the grandest occasion ever known in Lawrenceburg among

WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas.

HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui?

If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Thedford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

Free Medical Advice, and a valuable 64-page Book on Female Diseases, will be sent in plain wrapper to any lady who will address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

the colored people. It was very interesting and entertaining. Addresses by Mrs. Mannie F. Lyte and Mr. J. W. Wigfall. Music and recitations by the children. Fifty-seven persons presented exhibits, all of which were of neatly made and dainty handwork. There was also a house drawing by the Rev. J. C. Carter, carpenter, and a handsome wash-stand, built by J. A. Bumgar, Sunday school superintendent. Those selected as being choice exhibits were: First, a quilt (Ezekiel's wheel), by Miss Mary Harding; 2nd, tablecloth and napkins, by Mrs. Anna Lynom; 3rd, pin-cushion, by Mrs. Jane Smith; 4th, lamp-mat, by Mrs. Nettie Smith; 5th, picture drawing, by Moses Provine. Sunday, May 5th was a glorious day. At 11 o'clock the pastor, Rev. J. M. Lyte, preached the anniversary sermon, which was quite interesting and helpful. The church was

beautifully decorated. The people crowded the church throughout the session and were sorry when the end came. The Rev. J. M. Lyte, pastor, Rev. J. F. R. Superintendent, and the committee, are entitled to much credit by this people for the work done in making the Fair a success. It was highly praised by the local paper of Lawrence county.

(MRS.) LAURA BENTLEY, Sec.

W. H. M. SOCIETY.

Little Rock Conference.

Dear Pastors, Presidents and Secretaries of the Woman's Home Missionary Society of the Districts and officers of the auxiliaries in the charges: This is to have you know of the convention which will convene at Hot Springs, Ark., July 11-14. Let all concerned bestir now to awaken every interest of the Society and make this convention the greatest in the history of the conference. Each auxiliary send in a delegate with report of good work done. Don't fail to raise every cent assessed each charge and each member is asked to give \$1.00 dues if possible because we are earnestly urged to pay all pledged for student aid, \$50.00; teachers' salary, \$25.00; "Silver offering," \$138.00; and general fund, \$200.00. To fail to do this will show disloyalty and a lack of desire to forward the work in our own conference. Let us do our very best to spread the Woman's Home Missionary Society intelligence in every charge. Hold quarterly public meetings as required by the constitution. Growth and success will be achieved. Don't forget the work of the Society among the young people. Send report to Mrs. G. T. Saxton, Corresponding Secretary, Pine Bluff, Ark. Mrs. Dr. G. F. H. Morris, Cottonplant, Ark., is Conference Secretary of Temperance work. Mrs. Anna Freeman is Conference Secretary of Woman's Home Missions and Literature. Write them concerning the interest of their work in your charge. The fiscal year of the Society closes July 15, 1907, and our report from the charges will tell the interest manifested for the Society during the year. Let us do our very best and gladly make our free-will offering at roll call in the convention. The pastor, the Rev. W. R. R. Duncan, D. D., and people, are preparing to care for all attendants and to help make the session a notable and successful one. Mrs. W. S. Sherrill is president of the District and will not leave a stone unturned to have a good report. The Clow District Woman's Home Missionary Society Association held in April was a grand success. The Rev. D. B. Harston, presiding elder, Mrs. Horsten, president of the District. Full assessment paid in the hands of the conference treasurer, \$56.00. 17 cash subscribers to Woman's Home Missions and several Children's Woman's Missions who will be the next to follow? The Forrest City District Association, June 27-30; Pine Bluff District Association, June 20-23. We urge the co-operation of each pastor and member to help the presidents of the districts who are the presiding elders' wives, make the associations a success. The Society urges our aid, our own Adeline Smith Home needs more room and better facilities. Let each do his best and God will bless us.—(Mrs.) G. N. Johnson, Con. Cor. Sec., Cottonplant, Ark.

JUNE MAGAZINES.

In the *Woman's Home Companion* Grace Margaret Gould contributes several pages devoted to the latest fashions, notably an illustrated article on the new linen gowns; Evelyn Parsons

writes of lingerie waists and collars; Margaret E. Sangster continues her valuable talks with mothers; Herbert D. Ward treats of the medical inspection of schools, and Anna S. Richardson, in her monthly department "For the Girl Who Earns Her Own Living," tells how commencement day can be connected with business. The Daniel Boone Club page contains a forecast of the club's representation at the Jamestown Exposition.

Lippincott's Magazine.—"A Tragedy of Circumstance," by Frank Danby, the author of "Pigs in Clover," is brought out complete in the June *Lippincott's*; and for plot of fascinating novelty it has no peer in modern fiction. "Tacky Anne," by Marlon Hill, a story of love and sacrifice, which ends as it should; "The Fire Rekindled" is by Claire Wallace Flynn; "Gustave Hinkle, Martyr," is one of Caroline Lockhart's deliciously humorous tales; Carrie Blake Morgan's "Mrs. Deane's Magic Fetters" is quite as amusing, though in a different way; "The Guest of Honor," another one of Minna Thomas Antrim's "Little Don" sketches about a quaint little boy and his step-father-hero; a first-rate horse-hill story by Lucy Copinger is "Bum O'Reilly at the Bat;" "The Patient in Number Four," by Walter Jones; "A Sheet of Foolscap," by Edith Morgan Willett. The Jamestown Exposition makes especially noteworthy the choice poetic Drama of "A Princess of Virginia." The musical lines which convey this story of Pocahontas and Captain John Smith are the work of Kate Tucker Goode, whose latest success will carry her name far and wide. Mrs. John Van Vorst writes about "Begging as a Fine Art in Paris." "The key to the Middle Ages" contains some startling comments on the period. Its author is George L. Knapp.

The hundredth anniversary of Garibaldi's birth next July will see the dedication by the Italian organizations of America, as a permanent monument, of the house in Clifton, Staten Island, New York, occupied by the Italian Liberal in the early fifties. The June *Century* will contain an account of Garibaldi's life on Staten Island and of his four years in America, from the pen of Henry Tyrrell, with a number of interesting illustrations.

The June *Century* will print a letter of Victor Hugo's—believed to be published now for the first time—setting forth at some length the author's object in writing "Les Misérables" and its relations to social problems. The letter is taken from a manuscript version in Italian, probably the translation by Victor Hugo's secretary, and was written in response to an inquiry from Count Victor A. Pepe, of Italy, as to Hugo's purposes in writing his great romance. It will be embellished by drawings by Andre Castaigne of three of the most dramatic scenes from "Les Misérables," which will be shown in full-page reproductions.

HORSFORD'S ACID PHOSPHATE

Relieves Headache

caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

THE NEW WEST TEXAS TOWN,

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

Doings of the Workmen

THE TIME HAS COME
For ordering Sunday School supplies
for third quarter. Send to this office.
Do not wait, but send to-day.

LOUISIANA.

Baton Rouge, F. B. Cooper, Pastor.—
On Thursday night about 11 o'clock a
great storm struck the parsonage while
the inmates were sleeping. The happy
company proceeded to the pantry and
filled it with 240 pounds of choice gro-
ceries; refreshments in abundance
were served. This company was mar-
shalled by Mrs. M. Perkins, A. Stead-
dom, Wash Allen, and a host of young
people. We take this method to thank
them.

Mansfield, James Appleses.—While
resting from our daily labor one even-
ing recently, we were aroused by the
sweet singing of a storm party that
came for the purpose of showing their
appreciation of our work in this place.
We have worked hard against odds
and have succeeded in acquitting our-
selves creditably along educational
lines and the good people of this place
turned out en masse on this occasion.
This party was led by Mr. Eugene Gil-
bert, who always takes a hand in do-
ing good; he was assisted by the Rev.
J. A. Landry, who is ever ready to aid
the young people in any good work.
Prominent among the number were
Misses Adele and Janie Simpkins, Hel-
en Gilbert, Beulah Skipper, Mrs. Lily
Barland, Mrs. E. H. Gilbert, Mesdames
Hattie Block and Reed and Miss Lou
Henderson and others. Mr. Gilbert,
Misses Adele Simpkins and Helen Gil-
bert spoke of their appreciation of our
work among them and the contin-
uance of our service. Responses by Mr.
and Mrs. Appleses who endeavored
to show them that their efforts were
highly appreciated. Refreshments were
served. The party left several pounds
to the comfort of our home. May God
bless the young people.

Plaquemine, S. Carroll, Pastor.—Our
second quarterly conference was held
May 11-12, by the Rev. B. M. Hubbard.
The officers presented very good re-
ports. Sunday night Dr. Hubbard de-
livered an inspiring sermon which re-
sulted in bringing four precious souls
to Christ. We are meeting with great
success in our revival; already eleven
persons have been converted and unit-
ed to the church. On Easter the pro-
gram was well rendered by the Sunday
school. Raised for benevolence, \$17.
Mrs. Nettle Truehill and Mrs. Rebecca
Nichols deserve commendation for the
nice dinner that they prepared and
served at the parsonage in honor of
the presiding elder Saturday evening.
Saturday at noon Mrs. Mary E. Bar-
row, wife of the late Rev. R. C. Bar-
row, gave to the pastor and wife quite
a delightful surprise. She left many
pounds of choice groceries and also a
purse. Mrs. Barrow is an energetic
young Christian woman, always carry-
ing sunshine as she goes. She is pre-
sident of the Ladies' Aid Societies at
this place and is pushing the work for-
ward with zeal. May the blessings of
the Lord always abide with her and
may she forever hold the Christian
standard high.

Richland Charge, W. J. Hampton,
Pastor.—Our second quarterly confer-
ence convened at Dorman's Chapel May
18. The Rev. J. J. Obbe being called
home the Rev. J. C. Brown, of Pine-
ville, held the quarter. Every officer

Sunday School Periodicals

THE PRICES STATED INCLUDE PREPAYMENT OF POSTAGE.

	Per Year
The Junior Worker's Quarterly. Single copy, 10 cts.; per year....	.30
For Junior League superintendents, pastors, and all working among children.	
The Sunday School Advocate. Illustrated. Weekly. Single copy	.30
Clubs of six and over, per copy.....	.25
"The most beautifully illustrated of the children's papers."	
The Classmate. Weekly. Illustrated. Clubs of six and over,	
per copy, 60 cts.; Single copy.....	.75
"For the Young People. Entertaining and instructive."	
The Sunday School Journal. Monthly. Clubs of five and over,	
per copy, 50 cts.; Single copy.....	.90
"The best assistant the teacher can have in the study of the lessons."	
The Picture Lesson Paper. Clubs of six and over, per copy, 20	
cts.; Single copy.....	.35
For weekly distribution to the Primary Class. Mailed monthly; but arranged with fifty-two parts to the year. It is printed in bright and harmonious colors, and contains illustrated lesson stories, Golden Text, pictures, stories, and rhymes for the little people.	
The Intermediate Lesson Quarterly. Per quarter, 1-1-2 cts.; per year.....	05 1-2
Improved in general appearance, excellent matter, clear in exposition, the very best for the price. Two pages to a lesson.	
The Illustrated Lesson Quarterly. Per quarter, 3 cts.; per year..	.12
A publication intended to do for intermediate students what the Senior Quarterly does for those who are older. Three pages, very interesting and very helpful, given to each lesson. Profusely illustrated by pictures and maps.	
The Shorter Junior Lesson Quarterly. Per quarter, 1 ct.; per year	.04
Improved in every feature. Lavishly illustrated. It is the most attractive of all Sunday school lesson helps for the youngest scholars above the Primary Department.	
The Senior Lesson Quarterly. Per quarter, 5 cts.; per year.....	.20
For advanced pupils. Contains forty-eight pages, colored map and beautiful illustrations; a veritable Bible dictionary.	
The Lesson Leaf. Per quarter, 1 ct.; per year.....	.04
Published quarterly, containing the lesson of one Sunday and the explanation of the Sunday following on one leaf, for weekly distribution.	
The Home Department Quarterly. Per quarter, 5 cts.; per year..	.20
Forty-eight pages of delightful and interesting reading matter. Lesson specially fitted for the home. This department of the Sunday school is becoming very popular.	
The Primary Teacher. Per quarter, 10 cts.; per year.....	.25
A new help for the primary teacher. It furnishes material and suggests methods to aid the teachers tell the story and teach these International Lessons in the most interesting and impressive way. Every primary teacher should be a subscriber.	
The Leaf Cluster. Per quarter, 75 cts.; per year.....	2.00
Quarterly. Brilliantly colored pictures for each lesson. An eight-page paper supplement to The Leaf Cluster accom-panies each issue.	
Bible Lesson Pictures. Per quarter, 2-1-2 cts.; per year.....	.10
The pictures of The Leaf Cluster beautifully reproduced on small cards for distribution to primary pupils. Issued quar-terly.	

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These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harm- less, it is a toilet necessity for ladies, gen- tlemen and children. Ford's Hair Po- made has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Re- member that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, President, on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bot- tles, express paid. We pay postage and ex- press charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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Charles Ford, President

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Vicksburg		
Express.....	7:00 a. m.	5:30 p. m.
Bayou Sara Accl.	4:15 p. m.	9:40 a. m.
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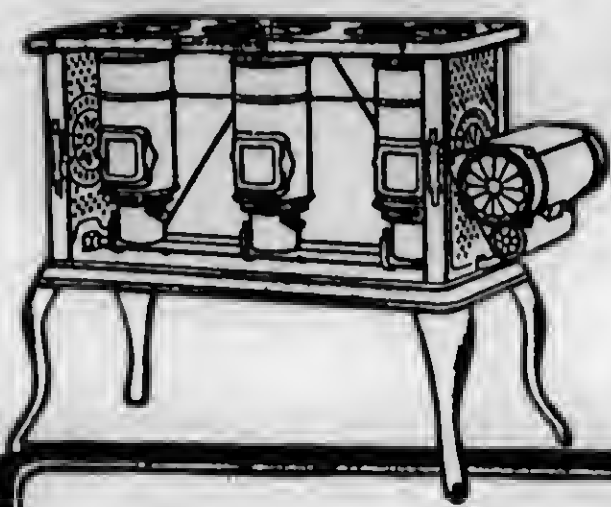
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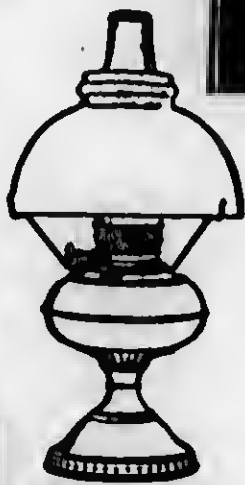
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saves fuel expense and lessens the work. Produces a strong working flame instantly. Flame always under immediate control. Gives quick results without overheating the kitchen. Made in three sizes. Every stove warranted. If not at your dealer's, write our nearest agency for descriptive circular.

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PAUL LAURENCE DUNBAR IS DEAD

The World's Greatest Negro Poet has passed away but his works will live forever. Dr. Adams, editor of "The Advance" says, "Dunbar was a genius bound in ebony." President Roosevelt says, "I was a great admirer of his poetry and his prose." "THE LIFE AND WORKS OF PAUL LAURENCE DUNBAR" is just off press. It contains a complete biography, all his poetical works, his best short stories in one complete volume which will be sent postpaid to any address for only \$1.75 in cloth. It contains 430 large 6 1/2 x 8 3/4 pages including 59 full page illustrations.

500 MORE AGENTS WANTED

Agents are coming money. Mr. J. C. Williams, Iowa, just writes: "Have received my Dunbar outfit, and in eight hours sold eighteen copies—profits \$19.00." C. D. Higgins, Ohio, says: "Sold seventy-five copies in four and one-half days—profits \$72.25." Start now and get first choice of territory. We pay biggest commission, ship books on credit, and send OUTFIT FREE. We are the sole publishers hence assign exclusive territory. Write today for full particulars and outfit.

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was present with written report. The work is improving in its every department. In our revival seven were converted and five reclaimed. When this work started five years ago there were only five members and they were men, but to-day we have 63 members. We are steadily coming.

Cottonport, H. James.—At Union Chapel Methodist Episcopal Church. May 15, the second quarterly conference was held by Presiding Elder J. J. Obce. The elder preached a good sermon. Paid him this quarter, \$8. We hope to make this place pay the presiding elder \$40 a year. Raised this quarter for all purposes, \$100.25. The church has an increase along all lines. Rev. D. S. Smith has the work well in hand; 200 persons were out to hear our kind presiding elder's words of wisdom and good cheer.

Pleasant Valley Circuit, D. S. Kilbourne, Pastor.—The second quarter of Pleasant Valley Circuit was held with Presiding Elder H. Daniel in the chair. He found things well in hand. Reports showed marked success. The el-

der preached a reviving sermon of wonderful power. The revival fire caught and seven joined the church. Paid Elder Daniels \$15.

Lake Charles, B. J. Roodix, Pastor.—The church work here is progressing; souls are being saved and the congregation is increasing weekly. The first quarterly conference has been held and over three hundred dollars reported for the quarter. Raised for missions \$18; for annex, \$5. The Easter program was quite interesting. Mrs. Ophelia Lovan devoted much of her time instructing the children. Collection, \$10; total collection for the day, \$45. Recently a pound party visited the church, led by Bro. Thos. Richardson and others, and brought seventy-five pounds for the comfort of the pastor and family. The following persons have been married during the quarter: Mr. R. H. Dudley to Edith Hall; James Lombard to Celise Tate; Edward Montague to Julia Lilly; Albert Pelate to Matilda Holmes; Donald Chambers to Rosa Williams; Henry Hurst to Martha Brooks, and Jos McCall to Lizzie

Gidrien. The church is finished. We will begin painting within thirty days. Rev. Clark entertained us with one of his spiritual sermons recently.

Rosedale, Edward W. Jackson.—My second quarterly conference convened at Shiloh May 4-5, with the Rev. J. J. Obce presiding. The officers were present with good reports. I came here immediately after the adjournment of the Louisiana Annual Conference January 30, 1907. My people received me with open doors and glad hearts. I have added three persons to the church. Just closed a successful revival. Since my first quarterly conference paid pastor \$42.50; presiding elder, \$15.55. We are pushing things to the front at this place under the leadership of the ideal presiding elder, the Rev. Obce.

SICILY ISLAND, F. S. Brown, pastor.—On the Florence Circuit the first quarterly conference was held April 25-28. Reports showed an increase along all lines. Raised during the quarter for all causes, \$45.00. Mr. E. P. Daniels and his mother, Mrs. Julia Walker, deeded to the Methodist Episcopal Church for a consideration one piece of property, a choice spot, 75 feet wide and 150 feet deep, on which to erect a Methodist Episcopal church at Lee Bayou. A committee of sisters visited the parsonage and left the inmates happy.

DARROW, Florence V. Reed.—Haven Chapel has held a glorious revival meeting. Six sinners were wonderfully converted and two backsliders reclaimed. Baptizing the first Sunday, May 5th, by the Rev. M. J. Dyer. On the 20th of April a large surprise party came from St. Landry Church to the pastor, the Rev. M. J. Dyer, and wife. The same was led by Mr. Thomas Mitchel.

NEW ROADS, Simon Page.—The home of Mrs. St. Cyr, of which the Rev. L. L. Greene and family are inmates, was invaded one evening recently. Tho the inclemency of the weather was to some disadvantage, still many found their way there and after a warm welcome by Mrs. St. Cyr and Rev. and Mrs. L. L. Greene, the good sisters became active and not long after the table was loaded with many choice viands. Too much cannot be said of Sisters Yoist, Stanley, Mrs. Major and others. They have done their work well. Three hundred and sixty-seven or more pounds were left for our pastor and a purse of \$13.00. Our pastor captured us wholly and the work moves on. Our new \$800 parsonage is nearly completed. Everything is in good shape. Converts, 9; accessions, 17. Pastor Greene says "Revival until January, 1908."

MR. ZION AND TUCKER'S CROSS ROAD.—On April 20th glorious services were held throughout the day. After the sermon at the 11 a. m. service the stewards raised a good collection for the pastor. At the close of this service two of the oldest members of this church were united in marriage. Brother Page Seay, of Tucker's X Roads and Sister S. Bolley, of Grant, Tenn. Bro. Seay is about 80 years of age. He is a faithful member and trustee of Seay Chapel. Sister Bolley is 74 years of age and is one of the loyal members of Mt. Zion Methodist Episcopal Church at Grant. In the same home occurred the wedding of Robert Brooks and Lillian Blair, the Rev. E. F. Carter officiating.

PASTORS, SUPERINTENDENTS.

Do not delay! Order your supplies for third quarter to-day. Send orders to this office.

MISSISSIPPI.

Escatawba, A. Lee, Pastor.—I am glad to say that Escatawba is yet alive and in a prospering condition. The good people here have taken good care of me and my family. We are moving along nicely with our new church and we are expecting to have a rally on the fourth Sunday in June.

A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Failing of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, Box 176, Notre Dame, Ind.



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For literature and other information inquire City Ticket Office, 227 St. Charles St., Phone Main 4027.

Conference Notices

DISTRICT CONFERENCES.

District.	Place.	Date.
Spartanburg—Greenwood S. C....		June 19-23
Gulfport, Lumberton, Miss..		June 26-30
Raleigh—Raleigh, N. C.....		June 27-30
Bristol, Wytheville, Va.....		July 11
Jackson—Canton, Miss.....		July 11-14
Waynesboro—Burke Co.....		July 17
Western—Statesville, N. C....		July 3-7
Savannah—Mt. Vernon, Ga....		July 18
Wilmington—Laurinburg, N. C.....		July 17-21
Waynesboro—Blackshear, Ga..		July 17
Opelika—Wetumpka, Ala....		July 17-21
Holly Springs—Potts Camp, Miss.		July 23
Huntsville—Conroe, Tex.....		July 23
Greenwood—Goodman, Miss..		July 23-28
Montgomery—Evergreen, Ala..		July 24
Knoxville—Russellville, Tenn..		July 24
Waco, Gatesville, Texas, July 24.		
N. O. North—Siddell, La....		July 24-28
Meridian—Meridian, Miss..		July 24-28
S. N. Orleans—Morgan City, La.....		July 24-28
Western—Gastonia, N. C....		July 24-28
Greensboro—Raleigh's Cross Roads, N. C.		July 24-28
Lexington, Clifton, Tenn., July 24-29.		
Meridian, Haven, Meridian, July 24-29.		
Muskogee—Eufaula, I. T....		July 25-28
Vicksburg, Fayette, Miss.....		July 31-Aug. 4
Aberdeen, West Point, July 31-Aug. 4.		
Wilmington—Laurinburg, N. C.		July 31-Aug. 4
Maysville—Augusta, Ky. July 31-Aug. 5		
Cumberland—Alexandria, Tenn....		July 31-Aug. 4
Shreveport—Shreveport, La....		Aug. 7
Lake Charles—New Iberia, La. Aug. 7		
Opelika—Wetumpka, Ala.....		Aug. 7
Atlanta, Atlanta, Ga.		Aug. 7
Palatine, Fairfield, Tex.		Aug. 6-11
Huntsville—Center Grove, Ala.....		Aug. 7-11
Gainesville, (Union Grove), Covington, Ga., August 13-18.		
Monroe—Mt. Sinai, La.....		Aug. 14
Baton Rouge—Port Allen, La..		Aug. 14
West Tenn.—Alamo, Tenn..		Aug. 14-17
Birmingham—N. Birmingham.....		Aug. 14-18
Ohio, Columbus, Ohio, August 14-18.		
Paris, Honey Grove, Tex....		Aug. 14-19
Louisville, Princeton, Ind. Aug. 20.		
Marshall, Texarkana, Tex., August 20.		
Anniston, Anniston, Ala., August 20-26.		
Alexandria—Alexandria, La....		Aug. 21
Brookhaven—Lampton, Miss.....		Aug. 21-25
Lexington, Shelbyville, Ky..		Aug. 20-26
Navasota—Hempstead, Tex....		Aug. 27
Houston—Liberty, Tex....		Aug. 27-Sept. 2
Topeka—Coffeyville, Kans....		Sept. 4-7
Shubuta.....		Sept. 3-8
Jacksonville—Jacksonville, Fla.....		Sept. 11-15

CONVENTIONS.

Tennessee Conference—Gallatin,...	
Tenn.....	June 12-14
Greensboro—Rhode Is. Ch..	June 13-16
Meridian—Hickory, Miss....	June 13-16
Pine Bluff—Altheimer, Ark....	June 20
St. Joseph, Fulton, Mo.....	June 26
St. Joseph, Fulton, Mo., June 26.	
Brookhaven—Summit, Miss..	June 27-30
FORREST CITY.....	June 27-30
Presiding Elders' and Pastors' Council, Atlanta, July 9-10.	
Nashville—Tullahoma, Tenn..	Aug. 6-11
Pine Bluff—Marche, Ark....	Aug. 21-25

Special Notices.

NEW ORLEANS DISTRICT PREACHERS' MEETING will be held at Napoleonville, La., June 13, 1907. As this is the last meeting before the District Conference all pastors are requested to be present.

B. MACK HUNBARD, P. E.
MILTON S. GOINS, Pres.

GREENWOOD DISTRICT.

Ministers and delegates who are to attend the District Conference at Georgeville, on the Goodman charge, July 23-28, 1907 will come to Goodman on the I. C. R. R. and from there be conveyed to the seat of conference. Conveyance at Goodman July 22.—C. Gillespie, pastor.

SPECIAL NOTICES.

Dr. G. G. Logan, Foreign Mission Field Agent will be in Huntsville, Ala., June 16, 1907. All pastors having raised their Foreign Missionary Claim please send or meet him and pay it over and receive a voucher, so as to make a good report as possible. Brethren please have all your benevolent claims or the "bigger half" raised by the District Conference August 7-11, 1907. Please read, hear and be governed accordingly. Your servant in the church and brother in the ministry.—A. S. Williams, P. E.

GREENVILLE DISTRICT.

Pastors, local preachers, exhorters, superintendents, presidents of Epworth Leagues, Ladies Aid Societies—The time is at hand when each one of us with the entire membership of the district must put ourselves on record with other districts of our great conference. Rust University is our school and it goes without saying that it stands ahead of all schools for our people in the State of Mississippi, and is one of the best colleges in the whole South, with Dr. W. W. Foster, Jr., president and his splendid wife, Mrs. Mary Chisholm Foster, the dean, nothing less than great results could be expected. Remember that our assessment for Rust must be raised at once. We will have a Rust Day at our forthcoming District Conference at Itta Bena, Miss. Our Foreign Mission, Home Mission and Church Extension, Freedman Aid, Educational and Sunday School work, indeed all of our benevolences have a claim upon us. We want to raise \$1.00 per member this year. Each Sunday School and Epworth League and Ladies Aid Society will please bring up \$3.00 each for the benevolent cause, also each local preacher and exhorter \$2.50. Have good revivals. Brother pastors the days of winning have flown, the call of the church must be obeyed.—J. W. Winbush, P. E.

ROME DISTRICT.

Cartersville and Acworth, June 22-23; Marietta, 22-23; Villa Rica, 29-30; Aragon, 29-30; Austell, July 6-7; Tallapoosa, 6-7; Cave Spring, 13-14; Cedartown, 13-14; Rome, Second Church, 13-14; Carrollton, 20-21; Bowdon, 20-21; Floyd, 20-21; Rome, First Church, 27-28; Robertsville, 27-28; Chickamauga, August 3-4; Douglassville, 7-11; Adairsville, 17-18; Riverlawn, 17-18; Summerville, 24-25; Temple, 24-25 Brethren: The Rome District Conference will convene at Mount Carmell Methodist Episcopal Church, Douglassville, Ga., August 7th to 11th, 1907, at 10:30 a. m. All delegates who are to attend this conference must meet at Douglassville, Ga., Tuesday and Wednesday, respectively, as the conveyances will not come for delegates after these two days, without special

The Knock-out Blow.

The blow which knocked out Corbett was a revolution to the prize fighters. From the earliest days of the ring the knock-out blow was aimed for the jaw, the temple or the jugular vein. Stomach punches were thrown in to worry and weary the fighter, but if a scientific man had told one of the old fighters that the most vulnerable spot was the region of the stomach, he'd have laughed at him for an ignoramus. Dr. Pierce is bringing home to the public a parallel fact; that the stomach is the most vulnerable organ out of the prize ring as well as in it. We protect our heads, throats, feet and lungs; but the stomach is utterly indifferent to, until disease finds the solar plexus and knocks us out. Make your stomach sound and strong by the use of Dr. Pierce's Golden Medical Discovery, and you protect yourself in your most vulnerable spot. "Golden Medical Discovery" cures "weak stomach," indigestion, or dyspepsia, torpid liver, bad, thin and impure blood and other diseases of the organs of digestion and nutrition.

The "Golden Medical Discovery" has a specific curative effect upon all mucous surfaces and hence cures catarrh, no matter where located or what stage it may have reached. In Nasal Catarrh it is well to cleanse the passages with Dr. Sage's Catarrh Remedy fluid while using the "Discovery" as a constitutional remedy. Why the "Golden Medical Discovery" cures catarrhal diseases, as of the stomach, bowels, bladder and other pelvic organs will be plain to you if you will read a booklet of extracts from the writings of eminent medical authorities, endorsing its ingredients and explaining their curative properties. It is mailed free on request. Address Dr. R. V. Pierce, Buffalo, N. Y. This booklet gives all the ingredients entering into Dr. Pierce's medicines from which it will be seen that they contain not a drop of alcohol, pure, triple-refined glycerine being used instead. Dr. Pierce's great thousand-page illustrated Common Sense Medical Adviser will be sent free, paper-bound, for 21 one-cent stamps, or cloth-bound for 31 stamps. Address Dr. Pierce as above.

arrangements with the pastor Write him at Douglassville, Ga., what train you will come on. The Rev. W. C. Bryant, of Summerville, Ga., will preach the annual sermon. All of our field agents will be with us, and speak to us and collect, and give vouchers for all benevolent money you may have on hand. Each presiding elder of the Atlanta Annual Conference will also be with us, and a host of visiting friends. Let us plan and pray for a great time in Zion.—C. W. Adams, P. E.

CLARKSDALE DISTRICT.

THIRD ROUND.

Phillip, July 13-14; Bedford, 20-21; Shellmound, 27-28; Money, 27-28; Webb, August 3-4; Minter City, 10-11; Ruleville, 10-11; Drew, 14-15; Clarksdale, 17-18; Dublin, 17-18; Schlater, 20; Clarksdale Ct., 24-25; Coahoma, 31-Sept. 1; Tunica, Aug. 31-Sept. 1. The District Conference will meet at Providence Church, four miles from Sumner, Miss., July 31 to August 4. A full attendance is expected. Brethren, please come prepared to report your benevolence in full. At this conference we want to finish paying our claims for Rust University. Each pastor will please bring at least five subscriptions for the SOUTHWESTERN. Let all come to stay over until Monday.—B. F. Woolfolk, P. E.

CUMBERLAND RIVER DISTRICT.

FOURTH ROUND.

Liberty and Temperance Hall, July 27-28; Rock Springs, 31-Aug. 1; Gordonville, 3-4; Lehanon Ct., 6-7; Tuckers Cross Road, 8-9; Cherry Valley 10-11; Seays and Smith, 2-3; Alexandria, 17-18; Livingstone, 21-22; Allgood and Cookville, 23-25; Gainsboro, 27-28; Lehanon, 31-Sept. 1; Bradens Chapel, 7-8; Brierville, 6-8; Springfield and Payne and Banks, 13-15; Mitchellville, 10-11; Hartsville, 17-18; Gallatin and Odom Bend, 19-20. Brethren: Our District Conference will

meet with the church at Alexandria August 14-16. We would be pleased to have all the brethren come prepared to stay over the Sabbath.—J. B. Booth, P. E.

SHUBUTA DISTRICT.

THIRD ROUND.

Waynesboro, July 6-7; Chicora, 9; State Line, 10-11; Liberty Hill, 12; Shubuta, 13-15; Shubuta Ct., 16; Ucutta, 17; DeSoto, 18-19; Qultman, 20-21; Enterprise, 23-24; Vossburg, 25-26; Mt. Jordan, 27-28; Heidelberg, Aug. 10-11; Paulding, 13-14; Vernon, 15-16; Montrose, 17-18; Turnersville, 19; Lake Como, 20-21; Laurel, 22-23; SoSo, 23; Croch, 25; Richton, 23; Tucker, 22; Ellisville, 24-25; Sandford, Sept. 10; Magee, 11; Collins, 14-15; Ellisville Ct., 17.—J. B. Brooks, P. E.

MAYSVILLE DISTRICT.

SECOND ROUND.

Louisa, July 13-14; Augusta, Aug. 4-5; Aberdeen, Sept. 23; Boyd, 14-15; Covington, 1-2; Clay City, Aug. 27; Cythlana, Sept. 7-8; Falmouth, 15; Flemingsburg, Aug. 17-18; Germantown, June 23; Lair, Sept. 6; Dover, 21-22; Mayslick, Aug. 10-11; Maysville, July 27-28; Moor Field, Aug. 17-18; Mt. Sterling, 26; North Fork, July 29; Orangeburg, 29-30; Portsmouth, O., 20-21; Pleasantville, Aug. 11; Sharpshurg, 25; Sherburne, 24-25; Washington, July 6-7. The District Conference will convene in Augusta, Ky., July 31 to August 5, 1907. Sunday School and Epworth League institutes will be held in connection with District Conference. Delegates from all departments of the church work expected.—G. W. Zeigler, P. E.

LEXINGTON DISTRICT.

SECOND ROUND.

New Zion, June 30-July 1; Monterey, 7; Gunn Tahernacle, 14-15; Smithfield, (W. H. Clarke), 13-14; Lagrange, (W. H. Evans), 13-14; Asbury, 21-22; N. Middleton, (J. H. W. McCoomer), 20-21; Warrentown, (D. R. Hickman), Frankfort, (G. F. Carr), 27-28; Sulphur, (Frank Shipman), 27-29; Overton, (J. W. Russell), 28-29; Beard's, (A. P. Waller) Aug. 4-5; Oxford, (10:30 a. m.) 3-4; Leeshurg, (7:30 p. m.), 4; Pewee Valley, (F. P. Robinson), 10-11; Chaplin, 11-12; Anchorage, (J. W. Russell), 10-11; Jeffersontown, (A. P. Waller), 17-18; Wilsonville, 17-18; Winchester, 17-18; Simpsonville, 19; 1-2; Richmond, 3-4; College Hill and Winchester, 8-9; Versailles, 8-9; Georgetown, 14-15; Marhle Creek, (A. N. Hewitt), 14-15; Paris, 21-22. The District Conference, Sunday School institute, Epworth League, Woman's Home Missionary Society and Laymen's Association will meet at Shelbyville, Ky., August 20-26 inclusive. Each pastor must report Easter and Children's Day collections taken and subscriptions for the SOUTHWESTERN. No changes to be made in appointments unless directed. Pastors not able to fill appointments as requested please write me at once. Circular letter later. We will lose our property recently bought at Richmond unless each pastor takes a collection for the same and bring it to the District Conference. All minute money assessments to be paid by District Conference. Write me.—L. M. Hagood, P. E.

FOR OVER SIXTY YEARS

Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1098.

They Live in Our Memory

WILLIAMS.—Sister Emma Williams was born in 1867, and died, after a few days illness, May 1, 1907. She was for twenty-five years a faithful and loyal member of the St. James Methodist Episcopal Church, Fulton, Mo. As a recognition of her church usefulness and liberality, she was elected to the office of stewardess, which position she held for eight years. She was also treasurer of the Twentieth Century Club. She filled with satisfaction both of the above-named positions at the time of her death. She was also a member of the Ladies' Court and the Household of Ruth. A great lover of children, she would go from house to house on Sunday mornings and assist in getting the children ready for Sunday-school. The funeral services were held at the St. James Methodist Episcopal Church at 2:30 p. m., Friday, May 3, 1907, under the auspices of the Household of Ruth. The casket was beautifully decorated with wreaths of flowers contributed by the two orders, the ladies of the Twentieth Century Club and special friends. As a token of respect, the ladies of the Twentieth Century Club, attired in white, marched quietly up the aisle and placed a beautiful wreath of flowers on the casket, and then they were all quietly seated nearby. The renditions by the choir under the direction of Miss Georgia G. Gibbs, were appropriate, softening and consoling to the bereaved. The funeral was preached by the writer.

JNO. H. McALLISTER, Pastor.

HARVEY.—Sister Cornelia Harvey, a faithful member of Mt. Zion Methodist Episcopal Church, died at Clarence, La. She leaves a husband, mother, father, two brothers, four sisters and a host of relatives. The funeral was preached by Revs. W. M. Emmitt, Frank Butler and the pastor, F. M. Lashington.

TAYLOR.—On the morning of May 15, 1907, death entered our ranks at Murfreesboro, Tenn., and took from our midst the Rev. G. W. Taylor, who was one of the strongest and best members of Key chapel. He had been a professor of religion forty years and a local deacon eight years. He was faithful in all things pertaining to the work of the church, and died in full triumph of living faith. His funeral was preached at Key chapel on the afternoon of the 16th of May, by the Rev. W. R. Smith, presiding elder, the Rev. B. F. Anderson and the Rev. H. Primm. Quite a large number of people both white and colored attended the funeral. After which the body was laid to rest in the Evergreen cemetery with the honors of the Grand Lodge of Relief. Bro. Taylor leaves a wife and quite a host of friends.

JOHNSON.—Sister Martha Johnson, a member of the Methodist Episcopal Church from a child, died in full faith at Willis, Tex., May 26, 1907, after four weeks illness. She leaves a husband and three children.—E. M. CHEAUX.

GREENWOOD.—On the 11th of May, Sister Peggy Greenwood departed this life in Edwards, Miss. She was a member of the Methodist Episcopal Church for many years and lived a consistent Christian. She leaves a daughter, son and others to mourn.—S. H. GLENN.

CARROLL.—Sister Eliza Carroll, one of the aged members of First Street Methodist Episcopal Church, New Or-

leans, died May 26, '07, at the home of her daughter, Mrs. Squalls, on South Rampart street.

WILLIAMS.—Ella Williams, after a long illness, died at her home on Second street, New Orleans, June 1, '07.—C. W. Reeves, pastor.

The infant grandson of Sister B. Hall died May 25, '07. May God comfort the grief-stricken.—C. W. Reeves, pastor.

BOOKER.—Betsy Booker, a member of Wiley Methodist Episcopal Church, Clow, Ark., was born March 20, 1830; died January 10, 1907. She was a good Christian and many friends mourn their loss.—J. H. E. Harris, pastor.

DABRINA.—George Dabrina, of Bertie, La., age 72, died May 20, '07, at 11:45 a. m. He had been ill for about a year, but was confined to his bed only six months. He was unconverted. Two sons, one daughter and scores of relatives survive him. Brother M. Plau assisted the pastor, the Rev. E. H. Clarke, in conducting the funeral.

PINTADO.—Miss Dora Pintado, age 26, of Napoleonville, La., who was a Roman Catholic until just ten days before her death, which occurred April 22, '07, changed her faith to Methodism. Funeral conducted by the pastor, Rev. M. S. Goins.

SANDERS.—Mrs. Harriet Sanders, age 23, daughter of Sister Louie Steward, died May 21, '07, at Rosedale, La., in full triumph of the faith. She was converted and baptized during her illness. A mother, brother, sister and a host of relatives survive her. The Rev. A. B. Venable assisted the pastor in conducting the funeral.

GANEY.—Bertha Ganey, a member of the Newman Memorial Methodist Episcopal Church, died May 25, '07. She was converted October 5, 1890, during the pastorate of the Rev. A. J. Ford, and from that time on until her death she tried to live a true Christian life. She leaves a husband, two children, three brothers, three sisters and a host of relatives and friends to mourn. The Rev. J. C. Brown assisted in the funeral services.—R. C. Worsham, pastor.

SADDLER.—Elnora Saddler, of Valley Mills, Texas, a loyal Christian since her conversion, at the age of 12, until summoned home on May 5, 1907, in the eighty-fifth year of her life. She had been a member of the Methodist Church for 62 years. Funeral service conducted by the pastor, the Rev. L. R. Parker.

KYLES.—Alex Kyles, age 85 years, one of the founders of all churches in the parish of St. Charles, La., died May 16, '07, secure in the Christian faith. He leaves two sons, John Kyles, the Rev. N. Kyles, pastor at Lafayette, and eight grandchildren. The Rev. A. Willis and J. Mitchell assisted the Rev. Jno. D. Wilson in the services.

GREEN.—Sister Kitty Green, one of the oldest members of the Mt. Zion Methodist Episcopal Church, near Jackson, La., fell asleep in the arms of Jesus May 27, 1907. She was a class leader and a steward sister of the church, age 70 years. She leaves three grandchildren, two great-grandchildren and a host of friends. Funeral service conducted by the pastor, the Rev. C. W. Barnes.

LORD.—Emilie Lord, daughter of Mr. Richman Colman, a local preacher, born in the year 1886, died May 26, 1907. She was an active member of Wesley Methodist Episcopal Church and died a triumphant death. The funeral was attended by the pastor, assisted by the Rev. Mr. Brooks, of the African Methodist Episcopal Church.—I. S. Thomas, pastor.

United for Life

HARVEY-EDWARDS.—At Thompson, Texas, April 25, 1907, Mr. George Harvey and Mrs. Lucy Edwards, who is a faithful Methodist. The Rev. R. H. Warren officiated.

DAVIS-CESONERNEK.—Mr. S. Davis and Miss Gussie Cesonerne of Duke, Texas, April 25, 1907, at the home of the groom, the Rev. R. H. Warren officiating minister.

DOON-HARRIS.—On April 29, 1907, Mr. Henry Doon and Miss Idellea Harris at Thompson, Texas, the Rev. R. H. Warren reading the ceremony.

JACKSON-GILBERT.—On May 18, 1907, at Marthaville, La., The Rev. Edward W. Jackson and Miss Willie May Gilbert, of Union Methodist Episcopal Church were married. The Rev. Mr. Jackson is the son of Mr. Andrew and Edith Jackson, of Shady Grove Methodist Episcopal Church, near Mansfield, La. They are among the leading Methodists of that place. His bride is the daughter of the Rev. and Mrs. E. P. Harris, of Marthaville, La., a splendid young woman, having the advantage of training by a good Methodist mother. She was superintendent of the Sunday School and her mother is president of the Epworth League at this place. The Rev. Mr. Jackson and Miss Gilbert were married on Thursday night, May 16, 1907, at the church by the Rev. A. J. Proctor, assisted by Revs. H. Daniels, presiding elder of the Shreveport District, J. J. Obce, presiding elder of the Alexandria District. Mr. Jackson is the pastor of Shiloh Methodist Episcopal Church near Rosedale. Miss Gilbert will be missed greatly for her work in this church. She was our organist as well as a leader among the young people. Mr. and Mrs. Andrew Jackson and a goodly number of friends from Shady Grove were present at the marriage. Little Misses Jennie Magure and Jennie May Green were the flower girls; Mr. Albert Buren and Isalah Thomas ushers and Mrs. C. D. Essix organist. Mrs. L. J. Morehead played the wedding march. Many fine and valuable presents were given the bride and groom.—A. J. PROCTOR.

ENNERMOSER-SEGURA.—On Wednesday, May 8, 1907, Miss Celestine Segura, daughter of Mr. and Mrs. St. Clair Segura to Mr. Palmer C. Ennermoser, at the home of Prof. W. J. Nickerson, uncle to the bride. The ceremony was performed by the Rev. W. Harrell, pastor of Pleasant Plain Methodist Episcopal Church in the presence of the relatives of the bridal pair and a number of intimate friends. The parlors presented a most beautiful appearance with their grand display of drooping palms and ferns. Just midway of the parlors a bridal bower was formed from the center of which was suspended a beautiful bell formed with sweet magnolias and ferns. Under which the bridal pair plighted their troths. At 8:15 to the strains of the wedding march rendered by Mrs. W. J. Nickerson, the bridal party entered, Miss Clara Garber as bridesmaid, and Miss Camille Nickerson, cousin to the bride, as maid of honor preceded the bride who entered with her father. The bridegroom was attended by his brother, Mr. Cornelius Ennermoser. The bride was beautifully gowned in white net over white silk a spray of lilies of the valley held the veil of illusion. She carried a shower bouquet. The bridesmaid and

maid of honor were daintily gowned in white organdie over white silk and carried arm bouquets of bridesmaid roses tied with tulle. Mr. and Mrs. P. C. Ennermoser were the recipients of many handsome and serviceable gifts. The M. C. T. choral club presented to the bride a purse. The presentation was made immediately after the ceremony by the very able president, Mr. Abundance.

THOMAS-KELLER.—On May the 23rd, 1907, Mr. Selby Thomas, of Pass Christian and Miss Alma E. Keller, of New Orleans, very esteemed young people, were quietly married by Rev. C. L. Pratt.

GHAINS-STEPENS.—On May 9, 1907, in the Methodist Episcopal parsonage, of Dayton, Tenn., Mr. J. G. Ghains and Miss Matilda Stepens, the Rev. W. R. Marbury reading the ceremony.

KELLY-DAY.—On May 11, 1907, at 8:30 o'clock in the parsonage of the Methodist Episcopal Church, Dayton, Tenn., Mr. Wm. Kelly and Miss Mary L. Day, the Rev. W. R. Marbury reading the ceremony.

Literary Notes

Thousands who have laughed and cried over the stories in "Beside the Bonnie Brier Bush" and "The Days of Auld Lang Syne"—Ian Maclaren's first books—will rejoice to learn of the early publication, by The Sunday School Times Company, Philadelphia, Pennsylvania, of "St. Jude's," a new collection of short stories, written during the last year of his life.

HIGHER WAGES TO NEGRO WORKMEN

Secured by This New Union Order—Grows By Leaps and Bounds—Started Five Years Ago with Nothing But a "Principle"—Now Has Over 400 Subordinate Lodges and 36,000 Members.

Over 30,000 homes of our people have been filled with joy, because of the Protection of a great and powerful Union Order, which is using its strength and influence to secure better conditions for our people. This is the first and only great Union Order in this country, holding an International Union Charter from the Courts, which gives full Protection and Benefits to our race.

There is no color, race or sex discrimination in this Order. The negro has an equal standing with the white members, and can be elected to hold any office. Every effort is made to advance the condition of the members, by securing equal opportunities to work with other workmen, to learn the trades and to have steady work at high wages and Union hours.

The Grand Lodge donates \$100.00 for the burial of each deceased member. A fine monthly Journal is published. A Membership Book of the Order is recognized by all Lodges everywhere. Distressed members are assisted. Each member and Subordinate Lodge has the privilege of buying stock in the Order, on low monthly payments, said stock paying 8 per cent interest, guaranteed.

A Leading Negro Deputy is wanted in each locality, AT ONCE, to form Lodges, sell Buttons, take Journal Subscriptions, sell Stock and act as DISTRICT DEPUTY ORGANIZER. This work can be done in spare hours, but many are devoting their whole time and attention to it. Big money is made by good hustlers.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

SUBSCRIPTIONS RECEIVED— JUNE 3-8.

ATLANTA AND SAVANNAH—W. H. Wel-
ester.

CENTRAL ALABAMA AND MOBILE—By
J. J. Harrison, E. E. Clark; by F. E.
Wynn, Presse Arr.

CENTRAL MISSOURI—By B. F. Abbott,
Jno. Washington, Minnie Berry, J. O.
Miner.

FLORIDA—By Jeffrey Grant, J. S.
Stone.

LEXINGTON—By E. L. Gillum, Mrs. J.
H. Carroll.

LITTLE ROCK—Payton Chears; C. H.
Howell, by D. B. Harston, F. G. Hill.

LINCOLN—By D. G. Franklin, Eli
Dye.

LOUISIANA—By S. A. Mason, Mrs. A.
Hall; by A. Luster, Jane Thornton; by
J. Benn, J. J. Jackson; Mrs. V. M.
White; by Thaddeus Taylor, Robt. La-
place; H. J. Edwards; by T. H. Mon-
son, Chas. Facen; Harry Quinn.

MISSISSIPPI AND UPPER—By L. F.
White, James Douglass; Winston
Smith; by F. H. Henry, D. McDavid;
by S. H. Cannon, Robt. Howard; E. C.
Christian.

NORTH CAROLINA—By W. P. Hays,
Jno. Wooley; Rachel McQueen; T. G.
Lewis.

NEW YORK—By W. H. Brooks, 10 an-
nual subscribers.

SOUTH CAROLINA—I. T. Webb; by
Geo. W. Mills, Fannie Robinson; by I.
G. Gregg, N. B. Ferguson.

TENNESSEE AND EAST—L. Lawrence;
by W. T. Marley, J. H. Anderson, Lina
Owens, David Tate, S. M. Beverly.

TEXAS AND WEST—By F. R. Morton,
C. A. Price; by H. R. Smith, Mrs. G. A.
Johnson; by Harry Swann, S. H. Gates
WASHINGTON—E. B. Fuller; M. W.
Pryor; Ellen Kee.

HONOR ROLL.

W. H. Brooks.

W. T. Marley.

B. F. Abbott.

The watchword for coming District
Conferences and Conventions—"Re-
member the SOUTHWESTERN."

WHY IS SUGAR SWEET?

If sugar did not dissolve in the
mouth you could not taste the sweet.
GROVE'S TASTELESS CHILL TONIC
is as strong as the strongest bitter
tonic, but you do not taste the bitter
because the ingredients do not dissolve
in the mouth, but do dissolve in the
acids of the stomach. Is just as good
for Grown People as for Children. The
First and Original Tasteless Chill
Tonic. The Standard for 30 years.
Price 50c.

Crescent City Notes

PASTORS, SUPERINTENDENTS, TAKE NOTICE!

Order your Sunday-school supplies
for third quarter at once. All orders
should be sent in by June 19 and
there will be no delay in having them
filled. All Pastors and Superintend-
ents who wish to receive their sup-
plies on time should order now.

Eaton & Mains,

429 Carondelet St., New Orleans.

Miss Birdie L. Myers, of Hazlehurst,
Miss, was the guest recently of rela-
tives, Mr. and Mrs. William Taylor,
of this city.

The Rev. P. W. Clark, presiding el-
der of the Lake Charles District, de-
sires to thank the pastor, the Rev.
Henry Taylor, and members of Simp-
son Memorial and the members of the
Louisiana Conference for the kindly
interest and attention shown his
wife during her recent illness. The
friends will be glad to learn that Mrs.
Clark is convalescent.

On last Wednesday night, June 5,
the pastor of the City Mission, was
agreeably surprised by a host of
friends and well wishers, who invad-
ed the parsonage, presenting to Pas-
tor A. Robinson and wife cotton
and linens of all descriptions, in hon-
or of their cotton wedding anniver-
sary.

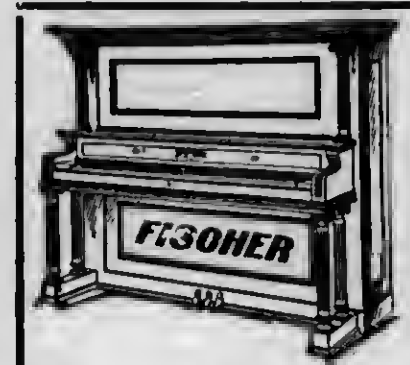
Pleasant Plains.—Sunday, June 2,
was an enjoyable day. At night the
pastor gave the Sacrament to 50 per-
sons, assisted by the Rev. J. W. For-
rest. Two persons were read in as
full members.

Simpson Memorial.—Splendid ser-
vices throughout the Sabbath, June 3.
The children are crowding into the
Sunday school; the attendance in-
creases at each service. Sunday eight
new scholars were enrolled. Prof. M.
S. Davage filled the pulpit at the
morning hour. The pastor, the Rev.
Henry Taylor, preached at night. Col-
lection, good.

Haven Chapel.—Sunday, June 2,
service good throughout the day. At
night the Love and Charity B. A. S.
held its memorial service. Miss Edna
Williams read an interesting paper in
honor of their dead. The sermon by
the Rev. J. McGee was helpful and
interesting. Mrs. B. M. Hubbard sang
to the delight of the audience. The
choir rendered excellent music. Col-
lection, \$14.18. Services on June 9
were well attended. One received on
probation. At night the Lord's Sup-
per was administered to a large num-
ber. The work of this church is in
good shape. Collection, \$22.40.

Mallaleu.—Services good all day.
Great preparations being made for
Dedication Day. Just closed the sec-
ond quarterly conference. Reports ex-
cellent and all encouraged to go for-
ward. Raised for all purposes since
conference, \$712.16. The Rev. M. C.
Harrison was with us and spoke en-
couragingly. Mrs. Adelino Cook's
company reported \$12.50. The enter-
tainment of Mrs. Johana Bates Mon-
day night was a marked success. The
Aemo Paint Club served cream Tues-
day night after class to all the mem-
bers. Collection, \$34.

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one in exchange

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Boynston Church.—Sunday, June 2,
1907, a spiritual feast was enjoyed by
all who attended the morning prayer
service. At 9:30 the Sunday School
service was exceptionally good. Ser-
mon at 11 o'clock from 1st King, 20th
chapter, 40th verse. Two baptisms
and accessions during the evening
service. Fifty communicants partook
of the Sacrament. The pastor and
people desire to thank the Rev. J. R.
Cason, of Tampa, Fla., and the Rev.
Edw. Fields for their valuable assist-
ance. Collection, \$8.15. The Boyn-
ston L'Avenir Choir held its song ser-
vice and contest Sunday, June 9, F.
A. McLoyd, chorister; O. Rainey,
president; Mrs. S. Field, organist. The
Rev. J. A. Lindsay is pastor.

St. Matthews.—Excellent services
were held on last Sabbath. A large
class of young people was formed in
the Sunday school by the pastor for
religious instruction, and the Sunday
afternoons will hereafter be devoted
to the instruction of these young peo-
ple. At the 11 a. m. service three per-
sons were admitted by letter. One in-
fant baptized. The sermon by the Rev.
D. M. Seals, pastor of Thompson Chap-
el, and his singing greatly helped and
inspired this people. The evening ser-
vice was profitable in every way. The
stewards reported \$72.20 from the ral-
ly just closed and public collections.

First Street Church.—Sunday at 6
a. m. three persons were baptized by
Immersion. The infant daughter of
Prof. and Mrs. F. B. Smith, Emma L.,
Julia Mitchell and Solomon Ruth were
christened at the altar. At 11 o'clock
the Children's Day programme was
carried out in fine order, showing the
good work done by the Superintendent
and his teachers. In the after-
noon the New Members' Association
rendered its monthly programme,
Mrs. V. Duncan president. The Ju-
nior League had charge of the 6 p. m.
service, Prof. F. B. Smith leader. Pas-
tor C. W. Reeves preached at night.
Collection, \$42.90.

Scott Chinn.—The Epworth League,
under the leadership of Mrs. Roiax,
the pastor's wife, has taken on new
life. The officers were installed Sun-

day, June 2, at 3 p. m., by the pastor
members, 38. President, Mrs. Eliza
Rolax; 1st vice, Justine Ansno; 2nd
vice, Thomas Clayden; 3rd vice, El-
ly Anderson; 4th vice, Louvina Hill
treasurer, Amie Mitchell; secretary,
Wyneta Bell; organist, Julia
Jacques. The League presented the
pastor at \$4 Stetson hat in honor
his 34th birthday. It has paid \$5
the organ for the church this quarter.

\$2 to \$5 per Day

Is easily made by our agents. Who
you be one? Besides allowing large
profits we also give our workers choice
of over 108 useful and beautiful ar-
ticles absolutely free. We want a rep-
resentative in your town to sell Tay-
lor's Hair Grower and Dandruff Cure
(pomade), and Taylor's Face Cream
and Beautifier, in 25-cent sizes. First
to write, first to get agency. Write
for our proposition to-day. It's a win-
ner. Address TAYLOR REMEDY CO.,
Dept. 1, Louisville, Ky.

LADIES wanting better, longer,
softer and glossier hair can get a box
of TAYLOR'S HAIR GROWER AND
DANDRUFF CURE (Pomade), for 25
cents, at any Drug Store, or will be
sent by mail to any address.

Doings of the Workmen MISSISSIPPI

Crawford, O. W. Crump, Pastor
—The members and friends of
Wright's Methodist Episcopal Church
of this place visited the parsonage
leaving many serviceable tokens. The
party was led by Sister Hester Malone.
Miss Charly L. Carr, L. Miller and
Sarah Quinn. The pastor and wife are
happy. They left upon the table about
100 pounds of groceries. We have
good people here who love the pastor
and his family. We have built a ver-
nice little parsonage with two rooms,
hall and kitchen and have put in a
nice set of furniture and ceiling on
room. Our superintendent, Miss Char-
ly L. Carr, is leading the young peo-
ple of our town.

THE MILLINERY ECONOMICAL STORE...

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ladies, has the latest styles and fads.
All orders promptly attended to.

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Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JUNE 20, 1907

Vol. 41 No. 25

Mayor Schmitz, of San Francisco, has been convicted and imprisoned and for this reason has been deposed as Mayor, the government now being in the hands of the Board of Supervisors. Ex-Mayor Schmitz deserves his fate, and more. To have practiced extortion upon a city rich and prosperous would not have been the unusual thing, but Mayor Schmitz was simply heartless in his effort to feather his nest while San Francisco was in the throes and agony of the recent catastrophe.

CHICAGO

Chicago is in the throes of a real summer. Monday is put down as the first real summer day of the season, with six persons dead and many prostrated from the heat. The temperature of the Windy City registered at two o'clock in the afternoon was ninety-one degrees, while in New Orleans the minimum temperature was eighty and the maximum was ninety, with no reported prostration from heat. We suffer less from heat in New Orleans, however inconsistent it may appear, than do the inhabitants of Chicago, and yet people go to Chicago for the summer.

CHICAGO

The *New York Age* reads a very timely lecture to Negro ministers and Bishops who take an altogether too active part in politics. The *Age* says that it is of doubtful wisdom. We are of the opinion that the ministers have a right to their political opinion and to express the same just as other citizens, but the politician is a man of a separate and distinct avocation and into this field we do not believe the God-called minister should go. The minister should, however, take cognizance of national and state issues that affect the interests of our people and country and speak out, but when such is the case, as the *Age* refers to, of a Bishop who is fond of loafing around the National Republican Committee waiting for an audience and begging for assistance, the preacher or Bishop has gone beyond his legitimate field, disgracing his office and besmirching his royal robe. As soon as the minister becomes the recipient of campaign funds he destroys his influence and goes entirely without the bounds of his holy office.

CHICAGO

A subscriber states that a member of the church in regular standing who has been faithful to all the other means of grace refuses to take Sacrament because intoxicating wine is used. A charge is preferred against this member for wilful neglect of grace. The subscriber wishes to know whether such proceeding is legitimate. We don't believe it is. If the member is faithful in all other ordinances of the church we don't see why her holy example of refusing to take the sacrament of intoxicating wine should not be respected rather than be a subject of charge. We wish it might become a custom everywhere to use only unfermented wine. We have known cases where the thirst for drink has been rekindled at the communion table by the use of very strong intoxicating wines. We knew a preacher of a certain conference in coming into the church where the stewards had provided fermented wine for the sacrament, immediately emptied the contents of the flagon out of the window and announced that the communion service would take place at a later date. There is no doubt about it that it would be a very practical and sane thing to discard the use of intoxicants at the Lord's table; and this good old saint whose example is in question should be commended rather than chided.

"NO PLACE LIKE HOME"

The early settlers of this country began the Revolutionary conflict with the slogan, "Taxation without representation is tyranny." Then taxation presupposes ownership. It will not fall to every one's lot to be wealthy, but it will fall to the lot of every one to accumulate something. The competency which will give one a certain amount of independence so that he may lift his head above beggarly want and pursue with a degree of comfort and ease the bent of his nature. It is not a crime in itself to be rich. It requires a certain order of intelligence to accumulate. Poverty, except under certain circumstances, may be a badge of laziness, worthlessness and thriftlessness.

It has not yet entered into the mind of man who lives in a rented house what John Howard Payne meant when he said, "Be it ever so humble there is no place like home." The feeling of proprietorship gives a sort of manly independence and dignity that comes not at all to him who lives in a house not his own. Really a rented house is not a home. There is not the sacred feeling of home life, nor the interest in the building and in the grounds that one has who occupies a place of his own. Naturally enough, when one is the proprietor of a home, be it ever so humble, he has an entirely different interest in the place, and for this reason there is a constant addition to the beauty of the place, or there should be, as well as to the conveniences of the home and the decorations of its walls. Nothing is more necessary to the development of our people in this country than the lifting of the home life, and nothing so sweetens the home life as the ownership of a homestead.

There has been marked improvement in the home life of our people and in the construction of the buildings. The one-room cabin is, in a very large measure, being superseded by well appointed cottages and, in the cases of well-to-do classes, the homes are substantial and worthy of occupancy by those even of larger wealth. In Huntsville, Alabama, we were recently struck with this fact. Huntsville is a small town of an aristocratic atmosphere, where there is to be found a group of Negroes exceedingly intelligent, thrifty and progressive. Here are to be found any number of substantial and beautiful homes. These people do not have access to large and lucrative employment, but have a pride in home-making, hence there are to be found many beautiful, well appointed, tastefully decorated homes that would do credit to any race.

The exhortation is, that our people should accumulate something and by all means secure a home. This can be done even if the shoe does pinch for the time being. The ownership of a homestead pays in soul-life and in appreciation of the higher feelings. For the training of the child, for the security of family ties, nothing is more necessary than the ownership of a home, be it ever so humble.

One of the acts of the last Legislature of Texas was to prohibit Negroes from being trustees of Negro schools. The *Dallas Express* is of the opinion that the educators of the race "should lead the van, and do all that within their power lies to have this law tested."

THE NEGRO SOLDIER IN THE PHILIPPINES

The *Picayune* of this city tries to make out a case against the Negro troops in the Philippines, claiming that they are unfit for service in that country, and a failure. The *Picayune* article is based upon an article which appeared in the *North American Review* recently, by one Stephen Bonsal, and who claims that although the Negro is quicker to learn the language of the Filipino and is in closer touch with them than their white brothers, that this very trait proved the utter unfitness of the Negro soldier for service in the Islands. He asserts that there were a number of desertions on account of familiarity with the Filipinos, and in some instances outright treason. The *Picayune* says:

"But the Negroes deserted in scores and for the purpose of joining the insurgents, and many of them, like the celebrated Fagan, became leaders and fought the white troops of their former comrades with zest and ability. Such acts as they are charged with committing are the acts of savages, and have only been laid to the door of white men when blinded by racial hatred or religious prejudice."

Continuing its comment on the Negro in the Philippine service, the *Picayune* adds:

"In 1902 all the Negro troops were sent away from the Philippines and the fact was generally applauded by the authorities there, although pairs were taken to have as little as possible said upon the subject. It has been kept very quiet here, and while there has been a widespread opinion that the Negro troops, of all others, should serve in the tropical colonies and dependencies of the country, the views of the authorities are radically different."

This is all interesting news, for the Negro soldier has given splendid service in the Philippine Islands, and happily it is not left for us to hear testimony. We had rather let a Lieutenant of the Twenty-fourth Infantry, who writes from Camp Bumpus, Leyte, Philippine Islands, under date of March 10, 1907, and whose letter appears in the *Army and Navy Journal* of June 8th, 1907. In opening his comment the Lieutenant says:

"Every officer in the Army to-day who has served with the colored Regular troops will back me up when I say that there is no pleasanter service than in the colored regiments. Certainly, every officer in my own regiment will stand by me in this. We take pride in the records of these organizations, and we delight in comparison in matters of discipline and efficiency with other organizations. There are officers in the Twenty-fourth Infantry who, through preference, have remained with the colored troops continuously through long service. Their number equals those who have similarly preferred to remain in any other regiment. I hold that, if an examination of the proper records were made, it would be shown that the Negro regiments of the Army stand among the first in both Infantry and Cavalry, in all things pertaining to the duty of the soldier, and that they have so stood for the past ten years."

Referring to the Negro in the Army service in general, the writer further states:

"The legislating out of existence of four entire regiments of the Army, composed in greater part of old soldiers, would be an act of short-sighted policy too difficult to believe. No reason has yet been advanced which could call for any such action. No greater act of ingratitude than this could be conceived of. The contentions of certain papers and

(Continued on Page Eight.)

The Minister--a Man of One Work

By Rev. G. W. Smith, D. D.

A divine call to the ministry, especially to the itinerant ministry, implies also a call to give up all other employments and engage the whole time in the work of saving souls.

To give up all previous employments, to engage their entire life and time in the new work to which they had been called, was so understood by the twelve apostles, who left all to become associated with the Master, in the work of the ministry. Thus, Peter speaking for the twelve, said, "We have forsaken all and followed thee; what shall we have therefore?" They had forsaken their boats, their nets, their fish, and even their fathers, which to them was everything on earth, to follow the Savior, and become fishers of men.

Matthew, as a receiver of custom, laid down his pen to become a minister of the gospel and to engage his entire time in the work of his new calling.

Elijah, in passing by Elisha plowing in the field, threw his mantle upon him, in token of his call to the prophetic office; and whereupon Elisha at once left father, mother, house and land, to devote his whole time to the duties of the new work whereunto he had been called.

Therefore, he who is called to the work of the ministry and authorized by the church to preach the gospel, is also called to lay aside all other business engagements, to devote his whole life, time and talents to work of his divine calling. For it alone should employ every energy of his being and be the one engrossing thought of his mind.

To this one work he should be entirely set apart, knowing nothing else, and devoting his whole time and talent, his mouth and pen, to the one great work of saving souls.

A faithful preacher in the work of the itinerant ministry can always find something to do in his charge. But how sad is it in view of the awful responsibility that rests upon the Christian ministry, to see men who have entered upon the work of its sacred calling and taken upon themselves the obligation to preach the gospel of Christ; and men, too, who upon entering the conference, solemnly promised to devote their entire time to the work, turn aside to engage in politics, farming, school teaching, and running over the country all the week long setting up societies, while the souls of men are dying and going quickly down to hell around them every day.

But the reason given for this growing indifference and slackness of ministerial consecration to the work is that they cannot make a living by the ministry alone, and are therefore compelled to do something else in connection with it for a livelihood.

And thus, they turn away from the great work to which they have been divinely called by the Master to engage in employments of a secular nature, to make a living.

But we should not forget the fact that the ministry, as a divine institution, was not established for

the mere purpose of creating so many offices or places for men, by which they could make a living in the world; but for the specific purpose of saving the lost souls of men through the preaching of the everlasting gospel of Christ.

And if the men in the ministry will devote their whole time to the work of the church which has been intrusted to their hands, letting it be their chief concern and single aim, God will see to it that they get a living for themselves and families.

The Scriptures say that the minister shall live by the gospel, and for one to say he cannot is to say, in my judgment, that the ministry has been established upon bases too inadequate to accomplish the end intended by the Almighty. But when the Scripture says that the minister shall live by the gospel, it means that he must stick to it as men do to other employments out of which they make a living.

The farmer lives by cultivating the soil, the merchant by his merchandise, the lawyer by practicing law, the school teacher by teaching school, and so the minister is to live by the gospel.

Now, then, if God has so provided that the lawyer, the doctor or the educator can make a living by the practice of their professions, has he not also provided for the minister who will earnestly devote his whole time to the work of the ministry to live.

Acts are either public or private, and all public actions are either legislative, judicial or executive. A man in private relations acts for himself, but in all public relations he acts as a representative, either legislatively, judicially or executive, for some one else.

Therefore the minister as a public servant, who has been called and sent to preach the gospel, acts not for himself but for the church under whose authority he labors. And he should feel it to be as much his duty to give the church as an association of men, by whom he is employed, just as honest a day's work as he would a single individual. A man employed in the work of the ministry, especially in the pastorate, should give his full time as well as other men do, who are engaged in occupations of a secular nature, to the people whom they serve. The work of a pastor is so varied in its nature that one can always find something to do. The word pastor and shepherd are synonymous terms, and represents one who sustains a special relation to others, commonly called his flock. While his labor as a minister of the gospel extends alike to all within his parish or territory, yet as a shepherd he sustains a special relation to, and a particular watch care over the sheep of his fold. And one of the first duties of a pastor, on taking charge of his flock is to know the sheep of his fold. Know their names, their whereabouts, their relations and the number of the children in each family of his charge. Know the spiritual and financial conditions of all. In fact, he should become warmly associated with all his members.

The Real Teaching

Many of those Christians who are attempting to teach others in reference to Bible truth are themselves in great need of being well taught. It is amazing to see the lengths to which some of them go in trying to get Bible support for their beliefs. One of the editors of a religious paper at hand says: "Christian perfection is certainly among the moral possibilities. If Christian perfection were an impossibility, then would Paul not have written reads: 'Therefore, leaving the principles of the doctrine of the law, that we might bring forth the fruit of the Spirit, which is love, joy, peace, etc.' He have no direct bearing upon the thought that I am considering. It is strictly true to say that Paul had no reference to that kind of Christian perfection which is supposed to be sinless. Here is what the revised edition says: 'Wherefore, let us cease to speak of the first principles of Christ, and press on unto perfection.' Notice that Paul did not say that such a perfection requires the work of the Holy Spirit to accomplish it in a believer, although

our perfectionist brethren always insist that it is done by the Spirit. But Paul says that it is the Christian himself who is to 'press on unto perfection.' And what does he mean by the word 'perfection,' in that connection? The margin renders it 'full growth,' and that is the real meaning. This is clearly evident from the verses which immediately precede the quoted words. That writer, whether he was Paul or someone else, had just been referring to some Christians among the ones whom he wrote to were still spiritual babes, 'such as have need of milk, and not of solid food.' Then he says: 'Solid food is for full-grown men, even those who, by reason of use, have their senses exercised to discern good and evil.' The words 'full grown' are rendered in the margin by the word 'perfect.' Observe that the word 'wherefore' immediately follows the quotation which I made, and it shows the logical relation of it to the exhortation to 'press on unto perfection,' or to full growth. Instead of one's remaining a 'babe' he is to press on unto a full-grown man in Christ, but not unto a sinless state.

C. H. WETHERBE.

Is Lay Delegation the Cause?

BY DR. F. B. COFFIN.

General Conference is approaching. In our last General Conference the vote was very close on the question of amusements. The general sentiment seems to lay this result at the feet of the lay delegation who are either after quantity instead of quality or want to depart from the old landmark which is the life of the church. If this is true I hope the church, broadcast over the country, will arouse itself to the great importance of this subject and send lay delegates who have the spiritual interest of the church at heart as well as the welfare of children yet unborn—men who will lay aside personal enjoyment for the good of common humanity; men who are for right without regard to public sentiment; men who are aware of the fact that the church and society are incompatible; men who have convictions and moral courage to stand by their convictions. I believe that the greatest evil of the day is the inclination of the church to compromise with the world, instead of holding up its standard and inviting the world up, letting down the gap to go along with the world.

The church forbids certain things and allows the same thing to go on in its college halls and pulpits because there's money in it. Our cities are in great peril—perils that threaten the very foundation of our stability; the children may see a better day, but not unless a change is brought about. The rising generation finds the soul of manhood mortgaged beyond redemption. Promising careers are blighted. In our modern society there is need of the spirit of discipline. If not, what is to become of society? There are leaders of society in all chief cities, who lend their influence to forms of amusements that are against the very laws of the land.

Religiously some of our young people are already thinking very carelessly. The church is in danger, the hurrah and plaudits may be apparent, but the earnest observer, the real and fervor form enrapt faith is growing less. It is a natural consequence. The new young man or woman will never be able to see why they should thus be classified and their faith in all institutions will be shaken. The new young man is beginning to hide his secret deformities in the cup and dissipation is his sole amusement as his first steps. This problem of amusements is serious enough to deserve the name of a battle. It has to be dealt with, not only in the way of sober thinking, but also in the way of eagle watchfulness and inflexible determination. The people are using this world for a playground, where it is intended for a school-room. They are making life a holiday when it is intended for an education. I'll admit that the mind reposes and resumes its edge by means of relaxation and amusement, but an excess opens the door to the passions and these attract the vices.

Little Rock, Ark.

Precious Faith

It is "precious faith," costly in itself, priceless in the blessings it brings. And how does it bring them? Not by any virtue or worthiness of its own. There is no merit in faith. How can there be when it comes by simply trusting the trustworthy? Is there anything virtuous in the fact that we have "fled to refuge," and have found safety in the cleft of the Rock? No; faith is not in the least a recommendation of goodness before God. It is the clasp on the life belt when the man is drowning, the rest of the rescued in the arms that bear him to the shore, the standing in peace behind the shield which our champion presents to the foe. It is the very opposite of merit; it is our recourse to mercy. But just because it is all this, it is "precious" in the blessings it brings. Cowper calls faith "the blood-receiving grace." So it is, and it is the "receiving grace" so for all the circle of the blessings of God in Christ purchased for us with his blood, stored up for us his fullness, conveyed to us by his Spirit. Cherish then, this "precious faith." But do so not by continually looking at the faith and, as it were, pulling it up to see if it is growing. Do so rather by often looking at its object, and, by continually putting faith into use, as you meet each reality of life, leaning upon him. By faith, Jesus Christ becomes not only an outside fact, but an inward power that makes all things new in you and so around.—*Moule.*

Heaven's a Place

By Bishop W. F. Mallalieu

On Jordan's stormy banks I stand,
And cast a wistful eye
To Canaan's fair and happy land,
Where my possessions lie.

O the transporting, rapturous scene,
That rises to my sight!
Sweet fields arrayed in living green,
And rivers of delight.

O'er all those wide extended plains
Shines one eternal day;
There God the Son forever reigns,
And scatters night away.

No chilling winds or poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain and death,
Are felt and feared no more.

When shall I reach that happy place,
And be forever blest?
When shall I see my Father's face,
And in his bosom rest?

Filled with delight, my raptured soul
Would here no longer stay;
Though Jordan's waves around me roll,
Fearless I'd launch my way.

—Samuel Stennett.

And there came unto me one of the seven angels
which had the seven vials full of the seven last
plagues, and talked with me, saying, Come hither, I
will shew thee the bride the Lamb's wife.

And he carried me away in the spirit to a great and
high mountain, and shewed me that great city, the
holy Jerusalem, descending out of heaven from God.

Having the glory of God: and her light was like
unto a stone most precious, even like a jasper stone,
clear as crystal;

And had a wall great and high, and had twelve
gates, and at the gates twelve angels, and names writ-
ten thereon, which are the names of the twelve tribes
of the children of Israel;

On the east three gates; on the north three gates;
on the south three gates; and on the west three gates.

And the wall of the city had twelve foundations,
and in them the names of the twelve apostles of the
Lamb.

And he that talked with me had a golden reed to
measure the city, and the gates thereof, and the wall
thereof.

And the city lieth foursquare, and the length is as
large as the breadth; and he measured the city with
the reed, twelve thousand furlongs. The length and
the breadth and the height of it are equal.

And he measured the wall thereof, a hundred and
four cubits, according to the measure of a
man, that is, of the angel.

And the building of the wall of it was of jasper:
and the city was pure gold, like unto clear glass.

And the foundations of the wall of the city were
garnished with all manner of precious stones. The
first foundation was jasper; the second, sapphire;
the third, a chalcedony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the sev-
enth, chrysolite; the eighth, beryl; the ninth, a to-
paz; the tenth, a chrysoprasus; the eleventh, a jac-
inth; the twelfth, an amethyst.

And the twelve gates were twelve pearls; every
several gate was of one pearl; and the street of the
city was pure gold, as it were transparent glass.

And I saw no temple therein: for the Lord God
Almighty and the Lamb are the temple of it.

And the city had no need of the sun, neither of the
moon, to shine in it: for the glory of God did lighten
it, and the Lamb is the light thereof.

And the nations of them which are saved shall walk
in the light of it: and the kings of the earth do bring
their glory and honour into it.

And the gates of it shall not be shut at all by day:
for there shall be no night there.

And they shall bring the glory and honour of the
nations into it.

And there shall in no wise enter into it any thing

that defileth, neither whatsoever worketh abomi-
nation, or maketh a lie; but they which are written in
the Lamb's book of life.

When we speak or think of heaven we always
think of a place, a locality. This is true of all the
people who are now living or have lived in the past.
Even the heathen have an idea that somewhere in
the Universe there is a place, as real as this world,
where we now live, where disembodied spirits are
gathered and where they abide. The American
Indians, who never had the Bible, and, so far as we
know never had any divine revelation to give them
light, were confident that somewhere, they knew
not where, there must be a place, it was their heaven,
which they called the Happy Hunting Ground,
where an endless supply of choicest game abounded,
and where they could live in the enjoyment of all its
comforts for unending ages.

The Christians, God's people, in all the past cen-
turies have had the steadfast faith that outside of
this world there must be a place where departed
spirits find a heavenly home, it indeed they have
lived so as to be fit to enter it.

It seems to be natural for us when we speak of
heaven as a place to look up into the sky as though
it we should travel in the direction of the far-reach-
ing dome of the firmament we would at last reach
the heavenly country. But when we stop to think
we know that such a thought is without substantial
foundation. We know that this earth revolves
upon its axis, and it at twelve o'clock at noon we
point up to the sky and say heaven is up there; and,
then at the midnight hour, it we look up into the
shining constellations that blaze in their beauty
above us and with uplifted fingers point upward
and say heaven is there, we know that we are point-
ing in exactly the opposite direction from that we
indicated at the noon-day hour.

The truth is that we have but a very slight and
superficial knowledge of the Universe of which our
little world forms a very insignificant part. Our
world, in comparison with the universe, is doubtless
smaller than a single grain of sand compared with
the whole mass of the world, and yet we are a part
of the Universe, and so closely and surely connected
with it and identified with it; and, really it is a part
of God's handiwork just as certain as the vastest
sun that swings through space.

Indeed, why should there not be a place for the
spirits of those who have ended their earthly car-
reer? How vain to suppose that with all the re-
sources of this well-nigh boundless universe the spir-
its of those who have passed away should linger
around this poor little world. They are finite, they
still are distinct entities, they are still independent
personalities. Then why should there not be a
place of abode for them as well as for us who still
linger on this terrestrial globe? This need not lead
us to suppose that they are confined to any one place
in particular, for God the Father of all spirits may
have occasion to send them far and wide through the
realms of space, on errands of mercy, or research
and study, and for the enjoyment of the wonderful
manifestations of wisdom, love and power revealed
in creation.

The Bible is a precious, priceless book. One of
the most precious portions of the Bible is the Gospel
of John, and one of the most precious portions of
John is that last wonderful discourse of our Lord
recorded in the fourteenth, fifteenth, and sixteenth
chapters.

In what a comforting and soul inspiring way this
discourse begins. How those blessed words, "Let
not your heart be troubled" have given rest and
peace to untold millions of weary, tempted and dis-
couraged souls. They have cured heartaches, ban-
ished fears, and lighted up the darkest gloom. They
have been the ground of hope for penitents; they
have cheered the saints while living, and have
brought the assurance of victory to the dying.

The second verse of this fourteenth chapter is as
wonderful, and blessed as the first, "In my Father's
house are many mansions; if it were not so I would
have told you, I go to prepare a place for you."

The Universe is the Father's House. It is where
he manifests himself. It is a supreme objective

manifestation of God. It is a revelation of his at-
tributes, of his omniscience, omnipresence, omni-
potence. Blind are the eyes, dull the intellect, and in-
sensible the heart that cannot apprehend God in the
Universe.

With what we know of God's works and ways
it must be that in God's great dwelling place, in
God's "mansions," there are other worlds besides
our own little world that are inhabited by intelli-
gent beings. Surely there is room in the universe
for angels, archangels, cherubim, seraphim, thrones,
principalities, powers, and other beings who know
and love God and are obedient to all his commands.

And it is an inspiring thought to believe that in
all the wide extended realms of God there are but
two places that show any of the sad marks of sin
and suffering and death. One is the prison house
of the universe where fallen angels and incorrigible
sinners are confined, and the other is our own earth;
but our earth has been redeemed by the bloody
sweat of Gethsemane, and the sacrifice of Calvary.
All the universe aside from these two places is for-
ever free from the slightest taint of sin.

Well may we trust the blessed Christ when he
says that he will prepare a place for those who love
and serve him, and that in due time he will receive
them to himself, so that where he is there they may
be also. And that will be heaven, for where Jesus
is there certainly will be the heaven of our hopes
and faith.

Then let us be patient. Toil on, suffer on if
need be, and by and by we will leave the steep,
rough, thorny roads of earth, and our weary pil-
grim feet will lightly and joyfully tread the streets
of gold, and we will enter upon the possession of
the habitations that are eternal and glorious.

For thee, O dear, dear country
Mine eyes their vigils keep;
For very love, beholding
Thy happy name, they weep.
The mention of thy glory
Is unction to the breast,
And medicine in sickness,
And love, and life, and rest.

They stand, those halls of Zion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng:
The Prince is ever in them,
The daylight is serene;
The pastures of the blessed
Are decked in glorious sheen.

O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest;
Who art, with God the Father,
And Spirit, ever blest.

—Bernard T. Cluny. Tr. by J. M. Neals.

The Gladness of Surrender

REV. DINSDALE T. YOUNG,

What is surrender? It is the yielding of our per-
sonality or possessions to the power of another.
Christian surrender is the yielding of them to Christ.
Why to Christ? Because he is the Son of God, the
Incarnate Redeemer, the Sovereign of the age that
now is.

The act of surrender to Christ is a source and
secret of purest gladness. Such a statement might
appear paradoxical. How can surrender involve
joy? Can there be pleasure in giving up cherished
belongings? Christians readily answer affirmatively.
When we surrender to Christ, such loss is true-
est gain.

Millions can testify to the gladness of surrender.
As a matter of fact, millions have testified emphat-
ically and unequivocally. And we know that
their witness is true. What seems *a priori* unlikely
is actually verifiable. Man's most splendid acqui-
sitions never evoke such gladness as does his sur-
render to the Saviour.

The figure of a man or woman in old age who,
through no default, is compelled to beg bread or
lodging, is an eyesore upon our social system, and a
standing and crying reproach to our statesmanship.
—Chancellor of the Exchequer.

THE CHRISTIAN LIFE

Don't Fear--God's Near

Feel glum?
Keep mum.

Don't grumble—
Be humble.

Stop whining—
Keep trying!

Trials ailing?
Just sing.

Can't sing?
Just cling.

Don't fear—
God's near!

Money goes—
He knows.

Honor left—
Not bereft.

Don't rust—
Work! Trust!

—Rev. Ernest Bourner Allen, in *Christian Endeavor*
World.

The Best Help

So far as we know, Jesus never gave any money—he did not have money to give. Yet he was the most munificent giver that ever lived among men. There was no life that ever touched his that was not helped by him in some way. At the beautiful gate of the temple the lame man who asked alms of Peter and John did not receive what he sought. These men had no silver or gold to give. But the poor man was not left unhelped. "Silver and gold have I none," said Peter, "but what I have, that give I thee. In the name of Jesus Christ of Nazareth, walk." Then he took him by the right hand, and raised him up. The man was helped in two ways. His lameness was helped by divine power. Then Peter gave him his hand, showing human sympathy and imparting strength.—*Presbyterian Teacher*.

Rest Where You Are

Turmoil and confusion may prevail, and things may seem to be going to pieces, but rest where you are. This is possible only when the spirit has learned the secret of abiding in the Lord. If we are dependent upon circumstances for rest, we will often be full of unrest; but we believe that there is such a thing as committing everything so completely to the Lord that, though your heart may be weary or torn and bleeding, we may still rest where we are. Life is only a vast school of discipline. We need its thorns as much as we need its roses. The bitter is as necessary as the sweet. Clouds must come as well as day, and we should learn to kiss the rod because of the chastening effect which follows its use.

It is said that in the heart of a cyclone there is perfect stillness, and there is such a thing as rest in the midst of the storm. Few have learned the secret perfectly. Here, as in many other things, there is much ground to be possessed.—*Selected*.

God Will Not Fail

"God answers prayer; sometimes, when hearts are weak,"

He gives the very gifts believers seek.

But often faith must learn a deeper rest,

And trust God's silence when he does not speak;

For he, whose name is Love, will send the best.

Stars may burn out, nor mountain walls endure,

But God is true, his promises are sure,

To those who seek."

The heart that is fullest of good works has in it the least room for the temptations of the enemy.—*Anon*.

Our Holy Calling

BY REV. ROBERT FORBES, D. D.

God's greatest servants are generally called to fill, not the easy, but the difficult places. The place of danger and of trial is the post of honor.

I heard of a father who was an officer in the Union Army, and whose son was a subaltern. He called his son; wrote out an order, and handed it to him, saying, "Deliver this to the general away down on the firing line." The young man placed the message under his belt, mounted his horse, and rode away. The enemy's bullets flew thick and fast while he made the dangerous ride. He drove the spurs into the flanks of his gallant steed, and went with iron nerve to deliver the message. The father stood and watched, and waited, and wondered, while that strange conflict raged in his soul that must take place where the father and the officer are one person, and the son and subaltern the other, and that son exposed to danger by the father's command.

At last the son rode back into his father's presence on his foam-covered steed, and dismounted. The father threw his arms around his boy's neck, and said, "My son, I did not want you killed, but I had to send a man that I could trust." So God's bravest and best soldiers are in the hard places. It is comparatively easy to be the pastor of a wealthy and fashionable church, with a large salary and great social advantages. Of course, such places have their own difficulties; but what are they compared with the trials and hardships and difficulties of the heroes away on the frontier and in our home mission fields in great cities? In such places are the heroes, and when the mists shall all have rolled from all the hills, and we shall see things as they are, it will be perfectly evident then, if it is not understood now, that the heroes and heroines are often in obscure places.

I know not what God may ask you to do. It is for you to say when he calls, "Here am I; send me." Ask no questions. Be ready to obey your marching orders. You may be called to a distant foreign field, to spend your life amid the gloom of heathenism, dispelling a little of the darkness as you hold forth to the people the Word of Life.

It may be that you will have no other call than in your place of obscurity. It may be that God will ask no more of you than that you shall gather in some little children, otherwise untaught and uncared for, and teach them in the Sunday school.

It may be that your duties will not be outside of your own home, where there may be the aged ones to comfort, where there may be sorrows to assuage, and work to do, and trials to be borne, and sufferings to be endured, of which the world will never know.

It may be to that young man in the gallery the first duty will appear to him to be to write a letter to his mother in the old home who prays for him every night before she sleeps; for in her heart and in her thought he is yet her baby boy.

It may be that you will have no other call than in your place of business, as a business man, by your integrity and honor and uprightness in the business world, to preach the gospel by exerting a religious influence among those with whom you are associated.

It is not for us to choose our field of labor. It is for us to listen for the voice of God, and, when he calls, to say, "Here am I; send me."

"Do not, then, stand idly waiting

For some greater work to do;

Fortune is a fickle goddess—

She may never come to you.

Go and toil in any vineyard,

Do not fear to do or dare;

If you want a field of labor,

You can find it anywhere."

—From "The Changeless Christ."

All great men have been dreamers and have had dreams of their future. But not every dreamer has been a great man. The truly great man is a practical idealist.—*Mr. W. Dunn Foster*.

The Touch of Jesus

HENRY BURTON.

Touch thou my tongue, so strangely still
When all thy works show forth thy praise;
May I some grateful song upraise,
Sweet echoes from thy holy hill.

Touch thou my feet, that they may keep
Thy forward step, teach me to run
With sacred haste till tasks are done,
And, wearied, I sink down to sleep.

Touch thou my hands, that they no more
May tighten in their selfish greed;
But, open to the sorer need,
May some of thy great gifts outpour.

Touch thou my heart, and all on fire
Its every beat shall be for thee;
Thy love shall make it glad and free.
Thyself its one supreme desire.

—Er.

The Divine Fatherhood

Just as it is human parentage that makes the perfect earthly home, so it is the Divine Fatherhood that makes heaven. Without that downward flowing parental love, and without that complementary upward flowing love of children, the true home cannot be—the best furnished and the most populous house is empty of the home idea. And so would heaven be an empty vault without the presence and grace of the Fatherhood that makes it what it is. What constitutes heaven is God; what constitutes God is love; and it is his love that makes God our Father. What we have here to note is that this Fatherhood has its worthy and beautiful environment in the heavenly order.—*Rev. E. Griffith-Jones*.

Business and Piety

There is no necessary connection between devotion to business and forgetfulness of God. Attention to secular affairs will not make a man irreligious if his heart is where it ought to be. But if one's religion is only a veneer, these secularities will soon tear it off. They will soon reveal whether the religion is genuine or a mere pretense. One may be self-deceived as to the sincerity of one's profession; but if one's piety will stand the test of modern business methods and activities it is a strong argument in favor of its genuineness. It is hard to go through the grind and vexations which are so closely associated with the industrial life of to-day without having the keen edge of religion dulled. The man of business should be a man of prayer. Samson may have to grind corn; but he can grind and gain strength, and though his eyes be sightless, he can lift them toward heaven and throw his strength against the pillars of evil and make them crumble.—*United Presbyterian*.

Patience

Patience is stronger than fate. Prometheus is no fable, but a symbol. It is not possible to escape affliction, but it is within our reach to endure it. Patience outwears adversity; she outlives scorn, she conquers pain by silent endurance. She is not clamorous; she never boasts; but she ever holds her own against all her foes. Patience is blind, but strong. Not to her is faith's keen vision and a glimpse of the joy to come; but she knows the duty of the hour and does it. The good man may lie in dungeon gloom bound with heaviest fetter. Patience transforms the clanking of his chain into the music of victory. Longfellow has well said:

"And thou, too, whoso'er thou art

That rearest this brief psalm,

As one by one thy hopes depart,

Be resolute and calm.

"Oh, fear not, in a world like this,
And thou shalt know ere long,
Know how sublime a thing it is
To suffer and be strong."

—*Zion's Herald*

YOUNG FRIENDS

TO THE LOSER.

So you've lost the race, lad?
Ran it clean and fast?
Beaten at the tap, lad?
Rough? Yes, but it is past.
Never mind the losing;
Think of how you ran.
Smile, and shut your teeth, lad;
Take it like a man!

Not the winning counts, lad.
But the winning fair;
Not the losing shames, lad,
But the weak despair.
So when failure stuns you,
Don't forget your plan.
Smile and shut your teeth, lad;
Take it like a man!

Diamonds turn to paste, lad;
Night succeeds to morn.
Where you'd pluck a rose, lad
Oft you grasp a thorn!
Time will heal the bleeding:
Life is but a span.
Smile and shut your teeth, lad;
Take it like a man!

Then when sunset comes, lad,
When your fighting's through,
And the Silent Guest, lad,
Fills your cup for you,
Shrink not, grasp it holdily:
End as you began.
Smile and shut your teeth, lad;
Take it like a man!

—C. F. Lester in Success.

Fitting In

There are some girls who never fit in anywhere. They are stiff, unyielding, angular. Wherever you put them it is a misfit; they are uneasy, discontented, uncomfortable, and impracticable. They clamor

for their rights, they complain of their troubles, they magnify their authority, they stand upon their dignity, and all around must bow, bend, or break before them. Such girls always have trouble. Yesterday, to-day, and to-morrow things go wrong with them, or do not go at all; and they seem to have no wisdom or power to correct the wrongs or remedy the evils of which they complain. If the threads are tangled, they jerk them.

There are others who may have quite as much tenacity, but they have more ductility. They yield, they bend, they give way. They accept the situation. They conform to circumstances; they yield to the logic of facts and events. They are meek, and gentle, and kind; and yet they have their own way quite as often without a fuss as these more boisterous and turbulent souls do with all their storming.

Such girls know how to fit in. They can take what comes, and be thankful. They can fill the place that is vacant. They can do the thing that needs to be done. They can make the best of things. They have no grudges to gratify, no enemies to punish, no wrongs to avenge, no complaints to make. They step aside when a locomotive is coming, and they do not attempt to quarrel with nature or destiny.

There are always places for such girls, and they are ever welcome.—*The Christian.*

It's Worth Remembering

That happiness is found only when you look within, not without.

That love may be ever so great, but must also be wise, to grow.

That to be poor without losing self-respect or a sense of enjoyment is a fine art.

That kindness of any true sort must be expressed in terms of the recipient, not of the donor.

That capability marks some men, and importance others, but that indispensability attaches to none.

That mediocrity, provided it be persevering, accomplishes more than fitful talent. Hares and tortoises still run races.—*Ex.*

Delaware Conference Letter

By J. W. Fenderson

Adjacent to, and within the territory of the Delaware Conference, there are three prominent Negro institutions—Morgan College, Princess Anne Academy, and The State College of Delaware. Morgan College and Princess Anne Academy are Methodist schools, controlled by a local board of trustees. They receive their chief financial support, save that of the Morrill Fund, an appropriation of the National Government, which is applied for agricultural purposes at Princess Anne Academy, from Conference collections of the Freedmen's Aid, and other special collections and individual contributions. Though the sources of revenue seem ample, immunity of the schools from financial embarrassment depends upon the ability of the several charges to report the full apportionment. It often happens, however, that unfavorable conditions, in communities where agriculture is the chief source of income, make it difficult for the charges to meet the demand; nevertheless every pastor seems to feel that it is a binding duty to make the school collections second to the collection for missions. The fact is fully recognized that these schools are the direct intellectual feeders of our people, and more and more is it realized, to keep these schools in efficient operation to reach and effect the people, the collections must be increased. The Conference last year raised \$4,665 for missions, a sum which is none too large; and it raised for education \$1,797, a sum entirely too small when the mental and moral condition of the people is considered.

By men who love and serve their people, it is often thought, considering the ignorance and practice in religious worship, that the per cent. of repre-

sentation in our schools of the large number of people in our churches, is a sad reflection. In the Conference, exclusive of the Philadelphia District, there are 14,400 full members, and 13,409 young people and children. Representing this vast number there are less than 450 students at these schools. Every church community has a worthy and promising young man or woman whose financial circumstance is such they can not attend school; but if the collections for education were raised to the four thousand dollar mark they could be trained and sent back to their homes and churches to help raise the standard of the low tone of life which is the inevitable condition of the average community.

It is gratifying to note the large number of persons who have graduated at the recent commencements. At Morgan College, the commencement exercises were held on June 6th. There were five graduates, two from the college preparatory, Chas. G. Owens and Miss Ada R. Smith; and three from the normal department, Arthur Rogers and Misses Eva B. Moorman and Lottie Cox.

The commencement at Princess Anne Academy was held on the 30th of May. The largest class in the history of the school was graduated. From the Latin-Scientific department: David W. Henry, Henry E. Byrd, Stanford E. Davis, Misses Effa V. Johnson, Hattie V. Molock, Bessie L. Sample, Lena J. Wainwright, Helen C. Harman, Mary E. Hilton, Eliza G. Friend. From the Normal Department: John W. Henson, John W. Becketts, Scotland B. Moore, Cyrus W. Handy, Misses Florence S. Hayward, Mary A. Miles.

The State College of Delaware is located at Do-

ver. The State College is a state institution, supported and controlled by the state government. The faculty is colored, and Dr. W. C. Jason, a member of the Delaware Conference, is president. There are 150 students, the majority of whom come from the homes within the conference territory, and are connected with many of our churches. The commencement exercises were held on the 31st of May. From the Bachelor of Science course the following were graduated: William B. Jason, Jacob E. Jones, Percy Henry and Miss Flossie E. Barckley. From the Normal course: James M. Coulbourne, Sylvesta S. Lankford and Miss Bessie E. King.

The far-reaching results, growing out of the Annual Farmers' Institute at Princess Anne Academy, are attracting wide attention. The *Somerset News* in an editorial gave a full account of the official visiting committee from the Maryland Agricultural College; and also an account of the institute held on the following day, May 17th. In closing the *News* paid a splendid tribute to Principal Trigg and his work for the people on the Peninsula.

Washington Conference Letter

The conference minutes of 1907, just two months after adjournment of conference, are out. Rev. Emanuel P. Diggs, of Luray Charge, Virginia, preached two able and eloquent sermons in Asbury, Frederick, Md., May 26, to the delight of all who heard him. The church and town were perfectly delighted with the Reverend's visit, and request his early return. Rev. Geo. E. Curry, of Winchester, will tender the presiding elder of the Staunton District, the Rev. Dr. S. R. Hughes, a reception June 27, to which all pastors of the district are cordially invited. Revs. G. H. Booze, of Marlboro, Julius S. Carroll, of Wheeling, W. Va., E. J. Ruddock, of Harrisburg, Pa., V. E. Johnson, of Buchanan, Va., report their work in good condition. The Rev. J. H. Goodrich, of Ellicott City, has a special invitation from the ladies of Asbury, Frederick, to preach at the Woman's Day Rally the first Sunday in July. Ebenezer, Washington, D. C., under the pastorate of the Rev. A. Dennis, has taken on new life, and is doing great work. Henry Bowles, an aged and influential member of Mt. Zion, Washington, D. C., died May 30. Rev. W. A. C. Hughes, pastor of Sharp Street Memorial Church, Baltimore, returns home from his Southern trip with the degree of D. D. attached to him. The minutes of the Delaware Conference are upon our table, and while the entire book is good, the presiding elder's reports are especially worth reading. Epworth Church, Baltimore, is booming. The salary of Rev. Dr. M. J. Naylor, presiding elder of the Baltimore District, was raised at the District Stewards' meeting. Rev. Wm. H. Jones, pastor at Buckeyetown, remains unimproved, and has again entered a hospital.

Meridian Academy Alumni

The Alumni Association of the Meridian Academy met Wednesday morning, May 15, 1907, in the chapel of the Meridian Academy. The Rev. R. N. Jones presided. The opening address was delivered by Prof. J. B. F. Shaw, which was very much enjoyed.

Prof. L. M. McCoy also addressed the meeting. Dr. Shaw was next to address the meeting, who also gave us an excellent address.

Rev. J. M. Shumpert, D. D., was the next speaker. Rev. G. W. Smith, D. D., gave us some excellent words of advice. The Rev. Mr. Nelson also pointed out to us various ways in which we may be of service to this, our school. The Rev. D. F. Dudley made a practical address. The Rev. C. W. Ivy and Dr. R. E. Gillum also spoke.

The roll was called by Mrs. F. H. Matticx. Rev. R. N. Jones was re-elected as president; Rev. D. L. Morgan, vice-president; Augusta Rayford, secretary; Miss Gossie Coleman, reporter. Mistress F. H. Matticx, Mistress J. C. Payne and Miss Gurlee Coleman were appointed a committee on program; Mistress Lillie Earle, Mistress Sarah Ivy, Mistress Ada Winston, Rev. S. H. Cannon and Mr. J. C. Payne were constituted a committee on reception. The president, secretary and reporter constitute the financial committee.

Rev. D. L. Morgan gave us a few words of much interest, after which we had a song and were dismissed by Rev. D. L. Morgan. We call on each lover of this institution and race to give us \$5 on the laundry for this institution.

REV. R. N. JONES, President.
AUGUSTA M. RAYFORD, Sec.

SUNDAY SCHOOL LESSON

Third Quarter.—Lesson I. July 7, 1907. Title—"God Feeds Israel in the Wilderness." (Exodus 16:1-15). Golden Text—"I am the living bread which comes down from heaven." (John 6:51). Hymn No. 438.

(Read Exodus 15: 22 to 18: 27.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

On one occasion the Master said: "Man shall not live by bread alone, but by every word of God," meaning thereby that as bread, made of wheat, rye, or corn, is necessary for the support and maintenance of physical life, even so is the word of God essential to the support and maintenance of spiritual life. It is, indeed, "the bread of life," and has been made possible unto man by Christ Jesus the Lord. That this is true, our Golden Text assures us. "I am the living bread which came down from heaven." But the bread that ministers to physical life does not satisfy any longer than it takes nature to turn it into waste. This the Israelites proved to be true, for though they ate the manna in the wilderness daily they hungered again and died. Not so, however, is it with "the living bread" that cometh from above. They who eat of this bread secure for themselves enduring spiritual nourishment. This Jesus declares to be true. He said to the woman of Samaria that they who receive Him shall neither hunger nor thirst, neither shall they die. Paul, in testifying to the life-giving elements of the "bread which came down from heaven," said: "The life which I now live, I live by faith of the Son of God." God has sent this "bread" into the world. It is not a luxury for the few but a necessity for all. Let none be satisfied until, having eaten of "the bread of life," he has the assurance of that greater and more blessed life beyond the shadows.

The passage of the Red Sea and the destruction of Pharaoh and his army are now matters of history. The children of Israel are now engaged in the wilderness journey, a journey destined to continue for forty years. The fulness of Egypt is left behind, and the barrenness of the wilderness must be provided against. How they were to live, how to secure water, how to obtain bread, doubtless, caused them considerable thought and anxiety. But the God that brought them out of the land of bondage, that provided a passage through the Sea, and vanquished their enemies would not now desert them, and, whatever they failed to provide themselves with when they left Egypt, such as flocks and herds, would be provided for them on the way. Our lesson for to-day is a study of the miraculous manner in which God gave them bread. Let us note the following suggestions:

1. Constant going is necessary to reach Canaan. "And they took their journey from Elim." Elim was the second station at which they had stopped since crossing the Red Sea. Thus we see that they had not stood still, but kept up their march for the land for which they had started out. Likewise must Christians do in their journey to the heavenly Canaan. There is no discharge in this war. Daily progress must be made. True, we may, at times, be required to encamp, here or there, but it must be remembered that here we have no continuing city; that we must keep ourselves ever in readiness to obey the command, "go forward." Faithfulness unto the end is essential to the occupation of the delectable hills. "Be thou faithful unto death, and I will give thee a crown of life."

2. Disappointments are apt to cause murmuring on the part of those who should be grateful. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness." Instead of being thankful for their deliverance; instead of bearing patiently the trials that came upon them, they complained and found fault. This was because of their being disappointed. Things did not turn out as they had thought. This produced dissention. Men are the same to-day. With prosperity they are delighted, but with adversity they are displeased. This should not be, for all things work together for good unto them that love God. Better by far the wilderness with its privations than Egypt with its bondage and cruel task-masters.

3. Longings for the enjoyment of the things of

this life are not conducive to spiritual progress. "We sat by the flesh-pots, * * * we did eat bread to the full." They so far undervalued their emancipation that they would willingly return to the land of their servitude. The flesh-pots of Egypt were sweeter to them than the privileges and enjoyment of freedom. How sadly mistaken were they! Besides this longing to return unto Egypt hindered rather than helped them. It deprived them of the contentment and peace that otherwise would have been theirs. God's people should never long for perishing things of the world. If they would make spiritual progress, they must forget the things which are behind, and press toward the mark for the prize of the high calling of God in Christ Jesus. Remember the words of the Master: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

4. God never forgets nor fails to render help when it is needed. "The Lord said unto Moses, Behold, I will rain bread from heaven for you." Despite their great sin; regardless of their forgetfulness and consequent ingratitude, God comes to their rescue and supplies their need. Of this they should have felt assured from His past dealings with them. But since they were not He is gracious enough to give them fresh manifestations of His love and care for them. His dealings with his people are the same now. He says, "Call upon me in

the day of trouble; I will deliver thee." He never forgets this command nor the promise connected therewith. Let us heed the lesson.

5. Spiritual blessings are sometimes intended as tests of our fidelity. "I may prove them, whether they will walk in my law or no." Thus God tried whether they would trust Him, and not satisfied with the bread in hand, and depend on Him for the same to-morrow. He also wanted to prove whether or not they would serve, always and faithfully, so good and kind a Master. His dealings with Saul, king of Israel, was along the same line. Perhaps He has dealt with some of us in a similar manner. If so, did we stand the test? If not, let us acknowledge our sin, and, awaiting further blessings, prove true and steadfast when they come.

6. God's care for us to-day should be an assurance of His care for us to-morrow. "The people shall go out and gather a certain rate every day." Thus they must live on daily providence. They were not to live to-day for to-morrow, but let the things of to-morrow take care of themselves. This does not imply that we, in this day, should be improvident, but that we should not have anxious care for a day we might never see. Besides, if God can keep and provide for our needs one day, most certainly He can do so another. Let us live a day at a time then, and trust God for whatever our condition or circumstances may require. And what is true of things physical is also true of things spiritual. "A soul cannot satisfy present-tense hunger with past-tense spiritual manna. Do not live on the grace of yesterday. Do not try to gather grace for to-morrow. Live to-day on to-day's grace as yesterday you lived on yesterday's grace, and to-morrow you will live on to-morrow's grace."

Charleston, S. C.

EPWORTH LEAGUE

Lesson Topic, June 30.

The Evils of Commercialism

(Mark 5: 1-17.)

Passages for reference: Jer. 44: 15-8; Acts 19: 23 to 20: 1; Deut. 11: 26-28; Prov. 29: 2.

THE THEME CONSIDERED.—Commercialism is the spirit of this age. It is that spirit that measures everything with a money standard. It is the money-mad spirit of the times which measures success in dollars and cents. The great aim of men in these days is to make money. It is not money that is wrong. It is not itself an evil. But the "love of money" is a root of evil. The passion for money seems to hold some men in its grip as firmly as other men are bound by the appetite for strong drink. This spirit is at the basis of most of the evils of our day. We know how men are willing to traffic in the bodies of men through the saloon and brothel in order that they may fill their coffers with money. Little do they care that by doing it they are consigning the souls of their victims to eternal destruction.

The Evils.—Such a spirit in a community cannot help being a menace to the welfare of men. We may only suggest a few of these evils that are caused or fostered by commercialism:

It is idolatry. Commercialism does not "seek first the kingdom of God," but seeks first for money. Not in the form of the calf, as in olden times, but in the form of money, gold becomes men's god. It is too desirable for anything to stand in the way. Principles of the kingdom are of no account when this passion seizes upon men. If it cannot be secured by fair means it will be by foul means. It is then the thing that God hates, because it thrusts the world between him and his children.

It is destructive of Christianity. Of course, Christianity cannot stand where idolatry is practiced. A man could not bow down to a golden image and worship it and remain a Christian. Neither can he bend himself to serve a golden coin any more. It saps the very life out of Christianity.

It cherishes selfishness. Man is made the center of all things to himself. He heaps up riches on all sides, piling them higher and higher in answer to his

pampered selfishness, till he is smothered to death spiritually by his possessions.

It encourages injustice. What has not this spirit of greed led men to do? There is not a sin that is too black to be committed if gain will only be the outcome. Look at the misappropriation of funds that we read about in every morning's paper. Hard-working men and women put their little savings from year to year in the care of men who have given their bonds for the faithful performance of their duties. But suddenly comes the announcement that the bank has been looted in vain speculations by the ones we trusted. The savings of a lifetime are gone.

It corrupts legislation. What a series of revelations have come out in the last year or two of the corruption that exists in our legislatures and all political life! Cities have been robbed by corrupt officials, lured on by the attraction of money. It is a hopeful sign that these revelations are being made, for it foretells of a clearing up that will mean better things.

It paralyzes reform. Those who have sought to make improvements in any community have found how deeply imbedded in the heart of the people is this spirit of commercialism; and that men think first of business, afterward of better moral conditions. Christian men refuse to sign a remonstrance against a notorious place having its license renewed, because it will affect their business. They are willing to put their own boys and other men's boys in danger of a drunkard's life and a drunkard's death rather than lose a few dollars in trade.

It is defying God in the violation of the Sabbath. Men are so carried away with the spirit of money-making that the thunders of Sinai cannot be heard, and the business of the week is carried on through Sunday like any other day. The day that God commanded should be observed as a holy day is made a day for money-making. Such riches will be found to be deadly weights some day. Just as the Spanish soldiers in the conquest of Mexico fastened the gold they stole from the temple in their clothing for safe keeping; and when driven by an attack of the enemy into the water the weight of the gold held them beneath the water to their own destruction, even so money that is gained by the violation of God's law will be the eternal destruction of the soul.—From Notes on the Epworth League Devotional Meeting Topics.

Commencement Reports

Alexandria Academy

In the latter part of the month of February Miss J. E. Holmes, National Organizer Philanthropic and Civic League, Grand Rapids, Mich., during a lull in her work was asked to fill out the unexpired term of Prof. R. M. Davis, Principal of Alexandria Academy. She responded to the call and assumed control of the school Feb. 20th.

Under his principalship the Academy has closed a very successful year.

The commencement exercises began with a sermon to the graduating class, June 2, delivered by the pastor of Newman Memorial Church, the Rev. R. C. Worsham. The sermon was a forceful one, filled with strong advice, excellent words of wisdom and truth. Bro. Worsham has shown a spirit of friendliness towards the school and given many kind and helpful talks to the student body during the term. The music during the Sabbath and throughout the week was well rendered and highly enjoyable.

On Wednesday night the exercises of the primary department, ably conducted by Miss Eliza L. Bentley, were held with great success. The operetta, "Little Red Riding Hood," being the principal feature of the evening.

On Thursday night, the intermediate grades gave an interesting program, with drills, recitations, tableaux, etc.

On Friday night, the graduating exercises were rendered to an intelligent and appreciative audience. Six young ladies were presented certificates from the English course. The certificates were presented by Dr. I. W. Young, president Board of Trustees, who delivered an excellent address to the class.

The outlook of the school bids fair for great things, and this Academy, located in the very heart of the state, is destined to become the peer of the famous academies of the country.

"REPORTER."

Boston University

BY REV. J. A. FAUST, D. D.

The commencement of Boston University took place June 5 in Tremont Temple. This is a big old plain smoke-stained building situated on Tremont Row, which looks anything but a church on the outside, while on the inside all the grace and grandeur of sacred architecture reveal itself to the admiring eye and adjust itself to the comfort of the devout worshipper of Jesus Christ. 'Tis indeed a church and a Protestant one at that. To say that it is a Baptist church, explains the entire situation. The great pipe organ is recognized as one of the most wonderful creations of sacred art and musical sound to be seen anywhere in this country.

Almost all great assemblies meet in this wonderful auditorium. Two thousand five hundred being comfortably seated, during a march by the grand organ, the candidates for graduation into the various colleges of the University filed in and took their places. Then upon the platform appeared a tall, pale, thin and care-worn President Hunnington, followed in a kind of studied disorderly way by the members of the many and varied faculties. The platform presented a scene long to be remembered; men of all sizes and all cuts of garments were in evidence. There were the portly frock-coated, smooth-shaved Bishop, the lean, long-bearded presiding elder, the capped, hooded and frocked deans, and the simple-gowned professor.

There seems to have been a studied indifference among these dignitaries as to how they sat or what they looked like. The crimson-hearted hoods of the deans and the simple frock coats of the preachers and high state officials presented a somewhat awkward picture of the equalizing process going on in present-day society, where aristocracy is being leveled down and democracy lifted up. Needless to say, the teacher is an aristocrat. On the whole, it was a grave, dignified set of men. On the table in the midst of these great men lay what looked like a cartload of diplomas. The candidates in the College of Liberal Arts wore simple caps and gowns

and included by far a larger proportion of women than men. The candidates of the schools of Law and Medicine wore in addition crimson and varied colored hoods. Last and least pretentious were those destined to become the standard bearers of righteousness, the Nation's representatives of the lordly Nazarine; they wore simple frock coats.

After an able prayer by a Baptist minister, Bishop Goodsell announced for his theme "The High Court of Scholarship," and for forty-five minutes held his audience spellbound and took his seat in the midst of prolonged applause. Dr. Hunnington proceeded to confer the two hundred and seventy-three degrees authorized by the university. Each individual receiving a degree was loudly applauded, but the young lady lawyer and the two Negro lawyers came in for by far the lion's share of applause.

We felt as if it was well that they should receive the most applause for experience has taught us that they will receive by far the least practice. Let us hope, however, that their practice will be commensurate with their applause on graduation day. The last scene was the conferring of the degrees of Doctor of Philosophy, in which the candidates had to be invested with their insignia of rank, which consisted of caps and heavy crimson hoods. The ceremony was performed by the President and two deans. By some mistake the tag had not been detached from one of the poor Doctor's hoods, and thus he became the laughing-stock of the crowd as he proudly swung across the stage.

The benediction closed the day.
Boston, Mass.

Wiley University

Commencement at Wiley was greatly enjoyed by the large number of visitors coming from all parts of the state. The grounds showed the evidences of care, the buildings were clean and inviting, the students showed to a marked degree the enthusiastic college spirit and the closing exercises were all that could be wished. An unusually large number of ministers of the Conference were present and studied closely the different phases of the work.

Commencement week opened Monday evening, May 6th, with the Y. W. C. T. U. Gold Medal Contest. Five young ladies gave an hour's entertainment of choice temperance selections. The prize was awarded Miss Maggie Foust, of Texarkana. Wednesday night the literary exercises of the Third Year Preparatory Class, consisting of orations, class history and appropriate music, were held. The members of this class were given certificates and formally advanced to the college department. Thursday night, the closing exercises of the Eighth Grade were held. This class has grown from year to year, both in numbers and enthusiasm. Eighty-five were given certificates this year, and they promise to return next year to enter upon work in one of the higher courses. Friday night the graduating exercises of King Industrial Home took place, and twenty-nine young ladies were given diplomas of graduation from the different industrial departments. The address to the class was delivered by Miss Hilda Naysmith, of the Adeline Smith Home, Little Rock, Ark. After the graduating exercises the Trades Building, beautifully lighted, was thrown open for inspection. Saturday night the Kindergarten Department held its first public exercise. All were pleased with the program rendered. Sunday morning at ten o'clock, the closing love feast was conducted by Prof. Reynolds. At eleven o'clock, Dr. W. H. Logan, of Trinity Methodist Episcopal Church, Houston, preached the baccalaureate sermon most acceptably. On this occasion there was a great outpouring of city friends. The joint exercises of the several religious organizations were held Sunday night. A representative from each organization appeared on programme, and a nice occasion was had. Monday morning oral examinations of classes were conducted for the benefit of the Trustees and other visitors. In the afternoon King Home was thrown open for inspection. Monday night Dr. I. L. Thomas, of the Home Missions and Church Extension Society, addressed the Alumni Association. Tuesday morning the dif-

ferent head teachers made reports of their work. Tuesday night the Music Department gave its annual concert. The attendance was larger than ever before, and everyone seemed pleased with the entertainment. Wednesday morning at ten o'clock the graduating exercises of the Normal and College classes were held. Twelve graduated from the Normal Department and six from the College Department. The address to the class was made by Rev. Edwin Locke, D. D., of Topeka, Kansas, in a way that greatly pleased his hearers. The degree of Doctor of Divinity was conferred on Rev. Frank Gary, Mount Vernon Methodist Episcopal Church, Houston, Texas; Rev. J. W. Tate, Chattanooga, Tenn., and Rev. W. G. Cocks, Harvey, Ill.

M. W. D.

Howard University

Howard University, Washington, D. C., has just passed through the fortieth anniversary of its existence, which has been the most prosperous and encouraging year in its history. President Wilber P. Thirkield has imparted new inspiration and life throughout the whole institution. The Schools of Theology, Medicine and Law have felt the wholesome influence of his power, as well as the purely collegiate and academic departments.

The last week in May was given over to commencement exercises. First came the baccalaureate sermon on Sunday, May 26. President Thirkield delivered the discourse. The theme of the discourse was the influence of things invisible over the conduct and lives of men. The whole audience was swayed by the power and spell of his eloquence, with almost revivalistic power. The fire of his words burnt into the soul of the graduates the supreme importance of the value of higher things.

On Saturday there was a meeting of the alumni of all departments of the University. Prof. Kelly Miller was chosen temporary chairman, and a committee was appointed to formulate a plan of organization.

On Tuesday the trustees held their annual session. The election of Doctor Booker T. Washington as a member of that body was the most notable outcome of that meeting. The election of Dr. Washington was unanimous and enthusiastic. The trustees have full assurance that he is in entire sympathy with their plan to build up a great Negro University at the National Capital which shall stand abreast with the leading institutions for the higher education in this country. Rev. J. E. Mooreland, International Secretary of the Y. M. C. A., and Prof. J. H. N. Waring, Principal of the Colored High School of Baltimore, both of whom are alumni of the institution, were made members of the governing board.

The graduating exercises took place on Wednesday evening at the First Congregational Church. Thousands were turned away who sought admission in vain. The commencement address was delivered by Dr. S. Parkes Cadman, D. D., the eloquent divine of Brooklyn, N. Y. The address was an able and inspiring one, and the advice wholesome and elevating. There were, all told, one hundred and fifty-one graduates from all of the departments.

Dr. Thirkield's ideal for the University is epitomized in the following extract from his report to the Board of Trustees:

"To so equip men through teaching and the power of personal example that they shall go forth to further, unselfishly and with efficiency the progress of a free people, should be kept in view. This institution stands for the higher education; for the training of those who shall be the leaven of a race. It is a good thing to train men to make a living; but work that shall mold future generations is the training of men to make a life."

The formal celebration of the fortieth anniversary has been deferred till November 14-15, when President Thirkield will deliver his inaugural address. Already students, faculty and alumni have become expectant, and are looking forward to this occasion as the red letter day in the history of their alma mater.

I declare that the joy of a perfect abiding love is the greatest this world contains; and yet, if you find not this love, naught will be lost of all you have done to deserve it; for this will go to deepen the peace of your heart, and render still truer and purer the calm of the rest of your days.—*Masterlinck*.

Southwestern Christian Advocate

- 1—All business letters should be addressed to Editor & Mails, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

The star witness in the Haywood case, that is in progress at Boise, Idaho, whose assumed name is Harry Orchard, but whose real name is Albert E. Horsley, has been a murderer by profession. His long confession of successive crimes show the extreme depth of human depravity and how vile and low our common humanity may be. If he is guilty of all he confesses he is a monster in crime.

The Rev. L. W. Goodson, of the Central Alabama Conference, born fifty-seven years ago in Macon county, Ala., died June 4th. He was licensed to preach in 1881, and from that time has been a most successful preacher. His last charge was Hobson City, where he accomplished a notable work. The funeral services were conducted by the Rev. J. F. Martin of the Anniston (Ala.) Conference, assisted by eighteen other members of the conference.

Attention has been called to the fact that the Presiding Elders and Pastors' Council meets in Atlanta July 9-10. We sincerely trust that for the good of all concerned this meeting will be largely attended. If few withdraw from the meeting and enough attend to make it interesting and sentiment is formed, then those who didn't attend would be embarrassed because they were not there to express their opinion. The way to do is to be on hand and have your say. Personally we wish the meeting the largest possible success, and can see nothing but good to come from a full gathering and frank and free discussion on the part of our brethren of the problems that confront us. Dr. J. A. Bush, pastor of Central Avenue Church, will certainly furnish comfortable accommodation.

The Braden Bible Training School is the outcome of the Biblical department created May 22, 1866, upon the incorporation of the Central Tennessee College. In 1901, to perpetuate the name of Dr. John Braden in connection with the institution to which he had given so many years of unselfish service, the name of the Biblical department was changed to Braden Bible Training School. The purpose of this school is to furnish a course which will fit applicants for admission into Annual Conference. But those who have finished the course in the Braden Bible school are urged by the Dean and faculty of Walden University to take the full Theological course at Gammon Theological Seminary, Atlanta, Ga. This statement is made so that it may be clear that there is no antagonism between these two schools; one is supplementary to the other. During the last year Braden Bible Training School has enrolled thirty-three. This institution has done marvelous good. Among its graduates are the noted Rev. L. M. Hagood, D. D., M. D., of the Lexington Conference; the Rev. D. W. Hays, D. D., of the Washington Conference; Bishop I. B. Scott, D. D., LL. D.; Bishop Chas. H. Phillips, D. D., of the Colored Methodist Episcopal Church; Bishop Evans Tyree, D. D., LL. D.; and Bishop C. E. Smith, D. D., LL. D., of the African Methodist Episcopal Church. Money has been provided for the erection of a substantial building, and the school has purposed to do more vigorous work in the future than it has in the past. We wish Dean Hammond large success.

NOT NATIONAL BUT LOCAL

It is proposed to hold a National Negro Fair in the city of Mobile, Alabama, the object of which, according to the literature of the movement, "is to show the capability and productive ability of the Negro as has never been shown before." It is claimed that the proposed Fair "is the greatest project ever launched and supported by Negroes to stimulate and promote Negro industry both domestic and productive." The movement further proposes "to prove to the world that we are worthy of the highest recognition in skilled labor as well as intellectual attainment." Such large purposes bring this movement at once irresistibly to the notice and consideration of this paper. It is our purpose to encourage every laudable effort on the part of our people for the exhibition of skill, promotion of industry and encouragement of co-operation and at the same time discourage enterprises which may be unable to live up to their promises.

This movement, which has at its head at present the Rev. H. N. Newsome, D. D., can only be a local affair. In the first place, Dr. Newsome did not invite outside co-operation until he was made President and the selection of the principal officers, who are members of a local church, namely, the Metropolitan African Methodist Episcopal Church. The original name of the movement was "The Metropolitan Fair," receiving its name from the Metropolitan Church, of which Dr. Newsome is pastor. This was changed to National Negro Fair. The very fact that such has been the manner of procedure makes it clear to our mind that while the promoters would like it to be a NATIONAL FAIR, IN ACTUAL SCOPE IT CAN ONLY BE LOCAL. If the promoters of the Fair really desired that it should have been a National Fair, then, before locating the place and selecting all the important officers, they should have advised with the leaders of the Negro race and ascertained whether or no Mobile would be the place desired and whether or no the men who are in the responsible lead would be the men chosen. Its entire management and spirit leads us to the opinion that it is a local movement and strictly so and has no claim as a national movement. There is no possible chance for it to become a National Fair. It becomes all the more a serious matter in that the promoters propose to float \$125,000 worth of stock. Such enterprise should not be thrown to the public without serious consideration. We make this notice to call attention to this National Negro Fair and urge that our people keep hands off at least until the movement clears itself of the suspicion of being a movement in the interest of a local church. For, after all, when the president and general manager and the principal officers come from a local church, a question mark is placed behind the movement which no reasonable man can go around. However much we may dislike to make this statement, it must be done out of a sense of justice to our people; and more will be said if necessary, as we have a drawer chuck-full of matter concerning the movement.

THE SOUTH'S INTOLERANCE

One of the fundamentals of American life is free speech; but in the South free speech for the Negro is not to be tolerated, and at times the most conservative and carefully guarded statement will be considered as an insult. An editor of a Negro paper, in a very considerate and half humorous way, published an account of a trivial incident which occurred, in the town where the paper was published, between a white man and a Negro. For which publication the Negro editor was subsequently shamefully beaten. We give the article to which we refer, covering all points in the case:

"One day last week a Negro, so we are told, tempted to put on his slicker overcoat while standing near a white gentleman, and, in some accidental way, as he threw the coat over his head, the part struck the gentleman about the face—not intentionally, of course, on the Negro's part. But results were the Negro had to lead the white gentleman in a foot-race, for one block, and fell over a fruit keg and got a beating over the head with a club. Of course, it was too bad, but the Negro must not do anything by accident, nor any other way, unless he has wings and can fly."

Now, for this harmless, inoffensive, half humorous statement the editor, who happens to be a minister of the gospel of the Methodist Episcopal Church, is met by two white men (they scarcely deserve the term men—brutes would be a more appropriate term), who set upon this preacher and gave him a fearful drubbing. This is provoking at least; and if Negroes cannot utter well tempered and inoffensive words, as the above, then were better we were all dumb. Such an incident may seem trivial, but it shows that the Negro in the South walks on eggs.

THE NEGRO SOLDIER IN THE PHILIPPINE

(Continued from Page 1.)

persons that there is always trouble wherever the Negro troops are stationed in time of peace is in the highest degree incorrect. I would cite the case of my own regiment as an example. Before 1897 the Twenty-fourth was stationed at Fort Douglas, Utah, near Salt Lake City, the first time it was ever together in a civilized post. After 1898 the people of Salt Lake City requested that the regiment be returned to that post, which request was granted. From 1902 to 1905 the Twenty-fourth was stationed in Montana, where it did its tour without friction of any sort; and, upon its departure, its conduct while in the State was commented upon in a most gratifying manner by the State press."

It appears that an effort to make a case against the Negro soldier in the Philippine Islands falls flat. The truth is, that there is prejudice against him and notwithstanding he has made good in every case he has been given a chance. There are those who are willing to be unfair and who are not willing to accord him his just deserts.

NOTICE TO RECENT MEDICAL GRADUATES

The Good Samaritan Hospital, located at Guanajuato, Mexico, will admit one new interne as soon as the necessary correspondence can be carried through, and desires to receive applications from intending medical missionaries immediately. The hospital has an immense practice, carried forward on the most modern lines as found in hospitals and sanitariums in the United States. It has the first school for nurses in the Mexican Republic. Internships last two years and furnish board, lodging, washing, and \$600 (Mexican money) per year. The opportunities afforded in this internship are most excellent from a medical standpoint, and would doubtless be preferred by some to the way internships are managed in the United States. While from the missionary standpoint, for those intending to be missionaries (and only such are sought for internes) there is furnished a veritable opportunity and one exceedingly hard to find elsewhere at the present time. Persons interested in these openings should apply immediately to Dr. Levi B. Salmans, Guanajuato, Mexico.

The body of President McKinley has been guarded by a detail of soldiers of the regular army ever since it was placed in the vault at Canton, Ohio, and this will continue until the completion of the mausoleum, the final resting place of the martyred President and his lately deceased widow. The present guard consists of a lieutenant and twenty-four men.

Personal and General

Bishop Bashford was fifty-eight years of age on May 27.

Our people will open soon, in Toledo, Ohio, a Negro National Bank.

It is announced that Bishop Mallalieu will preach at Summit Grove during the coming camp.

Thro the press we learn that Senator Foraker, of Ohio, is to address the Negroes of Ohio this month.

Bishop Mallalieu participated in the dedication of the Chinese Mission in Boston the last Sunday in May.

Bishop Hartzell was elected vice-president of the International Sunday School Convention, which met at Rome.

Dr. M. C. B. Mason lectured at Calumet, Mich., Friday evening, May 31, and preached there the following Sabbath.

Bishop Burt, writing from Venice under date of May 11, stated that the Bulgaria Mission reported one hundred net gain.

The late Samuel Stoutenburgh bequeathed to the Mount Pleasant School for Negroes, near Charleston, S. C., the sum of \$500.00.

The Rev. B. T. McEwen has been appointed pastor of St. Paul Church, Aberdeen, Miss., to succeed the late Dr. B. H. S. Ferguson.

According to an exchange, enterprising Negroes of Winston-Salem, N. C., have opened a bank, the first in the state under Negro administration.

The unveiling of the monument to General Lawton occurred in Indianapolis, Ind., on Memorial Day. President Roosevelt was the orator of the day.

The second Hague Peace Conference will be held at The Hague, Holland, Saturday, June 15. The first conference was held in the same city July, 1899.

John Street Church, New York, was the first Methodist church built in this country. A commemorative tablet recording this fact has been erected.

The Rev. John W. Robinson, pastor of the Ninth Street Church, Covington, Kentucky, has been elected secretary of the Cincinnati Preachers' Meeting.

The Meharry Medical, Dental and Pharmaceutical Colleges have issued their yearly catalogue. It is replete with interesting data, also announcements for 1907-1908.

Roscoe Conkling Bruce has been appointed Assistant Superintendent of the city schools in Washington, D. C., which position carries with it a salary of \$3,000 per annum.

Mrs. E. H. McKissack addressed in England a large and enthusiastic audience of English people and was most cordially received. Mrs. McKissack is touring the continental cities.

In the city of New York on Memorial day, bronze tablets were unveiled in the Hall of Fame, three of which were in honor of women—Emma Willard, Mary Lyon and Maria Mitchell.

Madame A. E. Hackley is, according to the Indianapolis Freeman, establishing a foreign scholarship by subscription, in order that more Negro musicians may be able to further their studies abroad.

The office force of the SOUTHWESTERN CHRISTIAN ADVOCATE is strengthened by the appointment of Mr. H. J. Mason, A. B. Mr. Mason graduated from Wiley University at its last commencement and enters upon his work with enthusiasm.

Bishop Walden preached the baccalaureate sermon at the Sandy Valley Seminary, a school in Paintsville, Kentucky, supported by the patronizing conferences of both the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Mr. James Gair, a pharmaceutical graduate of Flint Medical College, this city, class '07, has entered upon his chosen profession at Beaumont, Texas. A reception was tendered him on the eve of his departure at his home, near Wilson, La.

The address of the Rev. A. W. McKinney, pastor of Warren Street Methodist Episcopal Church, Mobile, Ala., delivered on May 30th, at the National Cemetery of Mobile, appears in full in the Mobile Weekly Press, under date of June 15th.

In the class vote taken by the Yale seniors showing which member they think the laziest, which the nerviest, which the greatest grind, which the most popular, and which the best debater, the one counted the laziest is the wealthiest member of the class.

The degree of Doctor of Divinity has been conferred upon the Rev. W. Hartley Jackson, of Wes-

ley Tabernacle, Galveston, Texas, by the Gaudelaupe College. An elaborate programme was observed at Dr. Jackson's church, announcing the degree.

The Commencement exercises of Southern University, this city, will take place in the University chapel Thursday afternoon, June 27th. The baccalaureate sermon will be delivered June 23rd by the Rev. W. S. Slack at 4:30 p. m., in the University chapel.

Mr. Edwin French Tyson, of Washington, D. C., class '07, Harvard University, was awarded the second prize in the recent competition for the Boylston prizes for elocution in Sanders Theatre, Cambridge, Mass. Subject of his oration, "The Better Part."

Cards are out announcing the marriage of Miss Lottye C. Grooms, of this city, to the Rev. Hubbard Daniels, presiding elder of the Shreveport District, Louisiana Conference, the ceremony to take place June 26th, in Mount Zion Methodist Episcopal Church, this city.

We are pleased to note that the pastor and members of St. John Church, Lexington, Missouri, have succeeded in removing the last dollar of indebtedness. In the final rally on Sunday, June 2nd, the Rev. M. L. Jackson, of Wellington, Mo., rendered splendid service.

Dr. Charles M. Sheldon, author of "In His Steps," is making public addresses in the interest of temperance in Great Britain. According to his statement, at a social affair given in his honor in London, 13,000,000 people in the United States are living under prohibition.

At the recent commencement of Berea College, Prof. Wallace A. Battle, of Okolona Industrial College, delivered the alumni address, which was received with enthusiasm. Prof. Battle is an alumnus of Berea and was honored with the degree of Master of Arts by his alma mater.

Rev. C. K. Brown, B. D., of the South Carolina Conference, delivered the annual address before the Young Men's Christian Association at the recent commencement of Claflin University; and on May 31 he delivered the annual address before the literary societies of Payne College, Augusta, Ga.

According to announcement Andrew Carnegie has informed the New York Public Library Board to increase the number of branch library buildings erected under his gift of \$5,500,000 by 22, which will increase the sum to \$6,750,000, and will increase the number of branch libraries from 78 to 100.

Cards are out announcing the marriage of Miss Annesley Smalley, daughter of the Rev. and Mrs. William Smalley, to Mr. Horace Henry King, the ceremony to take place June 23 in Trinity Colored Methodist Episcopal Church, Augusta, Georgia. Mr. and Mrs. King will make their home in La Grange, Ga.

The Southern Reporter, printed at Charleston, S. C., speaks in the highest terms of the commencement address delivered by Dr. C. C. Jacobs, Field Agent of the Sunday School Union, at Centenary Church, Charleston, before the Colored Hospital and Training School. The Reporter will publish the address in full.

The Mercy Hospital connected with Meharry Medical College, Nashville, Tennessee, has had remarkable success during the past fourteen months. There have been, in the stated time, 113 surgical cases at the Hospital and only three deaths from all causes. This is one of the best equipped hospitals in the country.

The citizens of Canton, Ohio, are discussing the question of preserving the McKinley home in that city intact. The idea is to make a second Mount Vernon where the furniture and gifts and paintings and statuary of the McKinleys may be preserved, as have those of the Washingtons at the famous American mecca.

The Rev. J. C. Houston, of Crystal Springs, Mississippi, came to the city this week for medical treatment. Brother Houston and his family are now at Pass Christian, Miss. Tho he has been in poor health up to date, he has raised, nevertheless, his full apportionment of benevolent money, and his work is in good shape at Crystal Springs.

Revs. Dr. Robert Forbes, First Assistant Corresponding Secretary, and Dr. Alpha G. Kynett, Recording Secretary of the Board of Home Missions and Church Extension, have just returned from a campaign in the interest of the Board in the New England States. They, each of them, made some thirty-two addresses at various churches and gatherings.

G. A. Rodgers, son of the Rev. A. J. Rodgers, pastor of Big Zion Church, Mobile, Alabama, passed with a splendid average the Alabama medical examination. The young doctor has already a practice in Mobile that will keep him busy during his summer vacation, at the close of which he will return to Meharry Medical College, graduating with the class of 1908.

Dr. and Mrs. W. C. Clay announce the marriage of their daughter, Miss Mary L. to Mr. J. W. Longstreet, Sr.; the ceremony will take place Wednesday afternoon, June nineteenth, at the residence of the bride's parents, Holly Springs, Miss. Miss Clay is one of the most attractive and accomplished young women of her city. Mr. Longstreet is a successful United States mail agent. Mr. and Mrs. Longstreet will make their home in Meridian, Miss.

Rev. C. W. Walls of the Upper Mississippi Conference passed to his final reward May 27, at the age of sixty years. Brother Walls was a man of high and holy zeal for the spreading of the gospel; was faithful and true to every appointment assigned him, and was beloved by all his parishioners as well as by both races of the communities in which he served. He was greatly loved by his brethren. He is survived by a wife and two children.

One of the memorable scenes of the China Centenary Conference in Shanghai was the introduction of Mrs. Tseng Laisun, who, in the forties, was a pupil in the first mission school for girls in China. In the seventies she and her husband accompanied the notable group of Chinese youth sent to America to be educated, men who are now among the progressive leaders of the empire. At eighty-two she is still a woman of fine presence and an honored mother in the Chinese Israel.

The Colored Press Association of the State of Mississippi will convene in Meridian June 26-28, in connection with the Mississippi Business League. Dr. E. P. Topp is president and the Rev. J. C. Chappelle is secretary. An elaborate program is announced for the occasion, and editors from the States of Louisiana, Arkansas, Florida, Tennessee, Alabama, Georgia and other Southern States are invited to be present to consider the advisability of organizing a Southern Press Association.

Dr. Joseph B. Hingeley, Secretary of the last General Conference, sends the following note: "Paragraph 85 of the Discipline of 1904 is new and deserves special attention from quarterly conferences. Delegates to the Lay Electoral Conferences are not elected by the quarterly conference, but by the church membership. The third quarterly conference chooses the judges of election, who issue calls for meeting, conduct the election and issue certificates. Inquireis to this office indicate that it is well to call attention to these provisions."

The Rev. F. H. Butler, pastor of St. Mark's Methodist Episcopal Church, Montclair, N. J., delivered an address on "The Condition of the Negro in the North" at the First Congregational Church of that city, of which Dr. Amory H. Bradford, president of the American Missionary Association, is pastor, on Wednesday evening, May 15, and on the 30th, in company with Dr. A. H. Lucas, of the First Methodist Episcopal Church of Montclair, spoke at the Memorial Day exercises of the Grand Army posts of that city, at Mt. Hebron Cemetery.

Of the population of the United States, 22,000,000 men and 5,000,000 women are put down as employed. The women employed as bread-winners are classified in 303 distinct occupations. It will be surprising to note that five females were employed as pilots; that on steam railroads ten were employed as baggagemen, thirty-one as brakemen, seven as conductors, forty-five as engineers and firemen and twenty-six as switchmen, yardmen and flagmen; that forty-three were carriage and hack-drivers; that six were reported as ship carpenters and two as roofers and slaters.

A young minister of education and consecration is wanted as pastor of our new Methodist church among our people at Redlands, California. Our people are moving to California in large numbers, and the settlement of Redlands is growing. In April a lot was purchased and since that time \$479 have been raised on the purchase price. The membership now numbers 30, congregation much larger, with both membership and congregation on the gradual increase. Any young minister of gift and graces who may desire to enter upon an inviting field and desires to build for himself and Christ a monument, should address H. A. Harbert, 209 1/2 Orange Street, Redlands, California.

PERSONALS

Dr. E. M. Jones will spend Sunday, June 16th, in our church at Pickens, Miss., representing the work of the Sunday School Union.

Mrs. Hart, wife of the Rev. H. B. Hart, of Columbus, Miss., who has been spending some time very pleasantly in Natchez, returns home to-day.

Mrs. Dunn, wife of the Rev. C. L. Dunn, has gone to Lafayette to be at the bedside of her mother, grandmother and niece. We pray for their speedy recovery.

Program of the Winston District Conference are out, announcing the date, July 3-7, Statesville, N. C. Many of our prominent men are programmed. The Rev. R. Smith is presiding elder.

The following persons were united in marriage recently in Jackson, Miss.: Mr. Rufus W. Preston to Miss Lella Ruffin and John Griffin to Mrs. Sarah Richards. Dr. J. M. Shumpert officiating.

Our new Methodist Episcopal Church on the Mt. Jordon Charge, Enterprise, Miss., will be dedicated the fifth Sunday in this month, June 30th. All ex-pastors are invited. The Rev. H. J. Brooks is pastor in charge.

The Rev. and Mrs. C. C. Smith, of Ivy Church, Desarc, La., were agreeably surprised by the coming of members and friends to the parsonage on a recent evening. The expressions of their good-will and esteem were numerous and substantial.

Programs are issued of the Preachers' Meeting, Sunday School Institute and Epworth League Convention of the Florence District, to be held in the Cumberland Methodist Episcopal Church, Florence, S. C., July 10-14, Dr. C. R. Brown, presiding elder.

Programs are out announcing the fourteenth annual session of the Greenville District Conference, Sunday

School Institute and Epworth League Convention, to be held in Easley Chapel, Easley, S. C., July 24-28. The Rev. J. F. Page is presiding elder.

Sunday, June 20, was rally day with our people at Lexington, Mo. The Rev. M. L. Jackson, of Wellington, was present and gave excellent service. Collection for the day was \$101.50. This removes the last dollar of indebtedness from St. John Methodist Episcopal Church. One person joined the church.

The \$200.00 set of new windows was delivered June 8th, to our church at LaGrange, Ga., by Pike Manufacturing Co. A dedicatory service will be held there on the second Sunday in August. The Rev. Mr. Bridges is moving things forward and will soon complete the \$5,500 new church. Collection on July 9th, \$23.55.

Pastor J. B. Henderson, at Bedford, La., desires to thank the Sisters of Corinth Methodist Episcopal Church for the many pounds of choice groceries presented to pastor and family a few nights ago, as tokens of their love and respect. Among those participating in the affair were Sisters Mary Crow, C. Jackson, Malinda Coleman and Caroline Woodson.

Our church at Columbia, Miss., was favored with the presence of Prof. M. H. Foster, of Philander Smith College, during the recent meeting. Rev. Foster is a power in the land for Christ. He served this people three nights and the results were nine happy conversions and eight accessions. He was given \$6.30 for the school. The Rev. F. Smith is pastor at Columbia.

The corner stone of St. John Methodist Episcopal Church, Edgard, La., will be laid Sunday, July 14, 1907, by the Grand United Order of Odd Fellows, Lodge 2842, of Hahnville. The Rev. J. D. Wilson, of Hahnville, will be Master of Ceremonies. The sermon will be preached by the Rev. P. O. Pardo, of La Place. Other pastors are invited to be present. The Rev. R. Alexander Taylor is pastor.

DEDICATION OF TABERNACLE METHODIST EPISCOPAL CHURCH, GALVESTON, TEXAS

The present site of this beautiful church is Lot No. 1, Block 207 of the City of Galveston, Texas. This lot was purchased by the Late Rev. Ben J. F. Williams, one of the foremost veterans of the Texas Mission Conference and a man of sterling worth. He served two terms in the State Legislature of Texas. On the 28th day of February, 1872, Brother Williams paid \$1,200 in gold for this lot. At that time the congregation was worshipping in a single room dwelling house, on 37th street, known as the "head rag Methodists." Out of that number there are just six survivors, viz.: Brothers George Terry, Wash Green and Chas. McCormick and Sisters Lizzie Streetman, Susan and Julla McCormick. The brothers named were the first trustees. That venerable preacher with these faithful survivors and those who have gone hence, laid a deep foundation so that their posterity might have a place to worship the true and living God. Thirty-five years have passed. These faithful members

erected church after church on this lot, but each time before it was finished and paid for, something would happen to destroy it. But as brave soldiers they would start afresh. On September 8, 1900, while there was quietness in the Christian's camps, a storm came over the mighty deep and almost destroyed this island. Ten thousand souls were hastened into judgment that night, and we lost our church the third time. At this time the Rev. Wm. Bartley, that strong and evangelistic leader, was minister. He picked up relics of lumber and built a shack that his flock might have somewhere to worship. Too much praise cannot be given to his heroic leadership. With the great Church Extension Society to start them off with a donation of \$2,000 and a loan of \$1,000 with a loyal people and a liberal community to help they built the beautiful structure, a picture of which appears with this article, at a cost of \$7,000. Then came the struggle to pay back the borrowed

monies. For three years only \$100 had been paid on the amounts borrowed. In December, 1904, Bishop Wilson sent the Rev. W. Hartley Jackson, the able financier of the Texas Conference to this charge. The first thing Dr. Jackson met was an order from Dr. J. M. King of the Church Extension Society stating that the church would be sold on January 10th, 1905. Brother Jackson plead with Dr. King only to receive the answer that these were common pleas from Galveston. The effort was made to raise the principal and interest long past due. We were successful and in two years and three months we have paid the entire indebtedness, \$1,856.98 and kept up all current expenses, raised the benevolent claims from \$150 to \$483.

On May 26, 1907, the church was presented to Dr. I. L. Thomas, Field Secretary of the Church Extension Society, by the Board of Trustees for dedication, and in the most fitting and pleasing terms did Dr. Thomas dedicate the church, assisted by Rev. J. Mercer Johnson, D. D., presiding elder Houston district, Rev. Freeman Parker, D. D., and Rev. Wm. Josey. The dedicatory lecture by Dr. Thomas has won for our Methodism here a great victory. During the administration of the Rev. Mr. Bartley, after erecting the new church, with the consent of the trustees changed the name from West Tabernacle to Wesley.

Monday, May 27, was a high day at this church. It was reception day when ministers and people of many denominations met to make the acquaint-

ance of Dr. Thomas and they brought many presents for him, amongst the beautiful presents was a golden cup and a picture of the Galveston storm of 1900, one of which showed Mr. F. Lewis with his gray mule, saving many precious lives. These gifts were from Mr. and Mrs. Freeman Lewis, the Doctor's hostess while here.

Rev. W. Hartley Jackson, the happy pastor, deserves much praise for his work here. He is much beloved by the best people of his flock and all the other denominations. He was born of slave parents in the state of Alabama September 3, 1857. He was converted to God at a big revival meeting conducted by the late Rev. Louis Lane, in 1873. He was licensed by the late Rev. F. Carson Moore, October, 1880, and has continually traveled in the Texas Conference since. He was ordained a deacon November, 1884, and was elected elder in 1887. Dr. Jackson is a faithful pastor and one amongst the leading Sunday School workers in our ministry. He has held many of the leading charges with flattering successes, including Palestine, Paris, and Navasota. He has bought several church lots, built and rebuilt six churches and three parsonages. He is a hard student and is a self-made man. Dr. Jackson is president of the Minister's Council of his city, editor of the *Taborian Banner* and Chief Grand Orator of I. O. O. F. He and the trustees are planning to purchase the lot adjoining the present property so that ample room may be had for the growing congregation.

D. A. RUNNELL.

Doings of the Workmen

ALABAMA.

Lineville, B. J. Brooks, pastor.—The second quarterly conference of the Ashland Circuit was held at Yorengt School House Saturday and Sunday, May 25 and 26. Over a hundred people attended the quarter on Saturday at 11 a. m. We raised in the quarter: Saturday, \$10.13. Sunday was a high day with us. Elder J. W. Thomas preached a powerful sermon before a crowded house. Fifty-seven communed. The good people of Young School House deserve much praise for the manner in which they provided for the conference. Provisions were on the ground Saturday and Sunday, during which time there were over three hundred people on the ground. A heavy thunder storm in the evening closed the meeting. Raised for the elder, \$15.95.

Sayreton, A. L. Boyd, pastor.—At Mt. Pleasant church our second quarterly conference convened May 4-5, with the Rev. W. H. Nelson, D. D., presiding elder, in the chair. After devotion reports were called for but because of much sickness among the official rank the attendance and reports were not as good as desired. The elder preached powerful sermons at 11 and 8 o'clock. Each service was well attended by members and friends. A goodly number partook of the Love Feast at 3 o'clock and the Lord's Supper at night. Received one member into the church. Paid elder in full. Raised during quarter \$23.00. With our Easter collection being perhaps the highest in the history of the church, we are all encouraged and are making strenuous efforts to raise our benevolent money by the District Conference.

Trilana, R. L. Perkins, pastor.—Saturday and Sunday, May 4 and 5, were days of special enjoyment at the Methodist Episcopal Church at Trilana. The first day was the scene of a barbecue and corner stone laying. The stone laying was conducted by the Masous, who acted their part well. The day was wet and threatening but cleared in the evening, giving us a nice crowd. Sunday was our quarterly meeting day and Rev. D. S. Williams, presiding elder, delivered one of the ablest sermons of his life. Around the altar howed 118 communicants and the spirit of God seemed to work mightily among us. Paid presiding elder \$16.65; total amount raised, \$48.56. Also Sunday May 12th, was another splendid occasion. The annual sermon of the Odd Fellows was preached at our church by the pastor and the Rev. John Jones, of the Presbyterian church. The house was packed to an overplus and many could not enter. The Sisters of the Household of Ruth, though young, numbers over eighty, also turned out in uniform dress.

Talladega and Kild Street, E. M. Turner.—On May 11-12 was held in Bethlehem Church, the Rev. J. W. Thomas presiding, the second quarterly conference of the Talladega and Kild Street church. Reports, as presented by the officials denoted a decided increase along all lines. Under the pastorate of the Rev. G. W. Reeves our church work here is in better condition than for several years. During this occasion Kild Street church, tho' 30x48 could not accommodate all the people that gathered. Collections this quarter: Pastor, \$52.59; trustees, \$53.27; missions, \$5.00; sick, \$2.25; assist-

ant pastor, \$3.75; presiding elder, \$7.68; total, \$132.74.

Attalla, Rev. J. W. Wright, pastor.—We had a very successful rally on Sunday, May 19, 1907. There were two clubs represented by Mr. H. Alford who reported \$47.27 and Lizzie Harris who reported \$1.25. We are preparing to beautify and enlarge our church for the annual conference which will meet here December 5, 1907.

Warrior, N. H. Redrick, Pastor.—Sunday, May 5, was a grand success with us in our class rally. Collections: No. 1, \$11; No. 2, \$11.92; No. 3, \$14.93; No. 4, \$6.99; No. 5, \$20.86; grand total, \$65.75. At 11 o'clock and at 7:30 o'clock the Rev. N. H. Redrick preached inspiring sermons, and at 3 p. m. Father Chatman preached a glorious sermon.

ARKANSAS.

Haynes, R. F. Montagen.—The Rev. W. M. Green presided over our second quarterly session, held May 18 and Sunday, May 19. He delivered a strong sermon, after teaching the advanced class of the Sunday School and gave wonderful instruction on the lesson. Both the Sunday School and church are in great sympathy with our dear elder, L. S. Hodges, who is at the head of his dear wife in Texas, who at this time is reported to be lying at the point of death. Many sincere prayers were offered in his behalf, and great sympathy was shown for him. The full assessment was raised for this quarter. Sunday School good. Our beloved pastor, Rev. J. T. Hawkins, delivered a beautiful sermon Sunday night which ended our session. He is a worker for his church.

GEORGIA.

Lavonia, W. M. Bailey, Pastor.—May 4-5 our second quarterly conference was held, with the Rev. Z. K. Gowen, presiding elder, in the chair. Reports showed great improvement along all lines. The elder preached two soul-stirring sermons, which were enjoyed by all present. Collections for the quarter \$73.86; for pastor, \$56.86; for elder, \$17.

Waycross, J. C. Williams, Pastor.—King Solomon Methodist Episcopal Church. I came to this church 18 months ago, through the appointment of Bishop Burt. I found on record the number of members 70 and to-day we have 132 on roll. Sunday, May 12, was rally day for the repair of our church. The pastor led out 11 clubs and when each captain was called they laid on the altar, \$201.31. We are marching on with Christ our leader.

Marianna Charge, W. A. Smith, Pastor.—Our second quarterly conference was held May 11-12, with the Rev. L. G. Hodges, presiding elder, in the chair. All of the officers were present with good reports, which showed quite an advance over any previous year. The presiding elder is a deep and forcible speaker and never fails to carry his audience with him. At eleven o'clock he was at his best and oh, how our hearts were moved while he talked with us. At night Rev. W. A. Smith preached to the acceptance of all. We had one conversion and four accessions. Raised for all purposes this quarter, \$160.33; one annual subscription to the SOUTHWESTERN.

McDonogh Circuit, L. F. Wise, Pastor.—The second quarterly conference was held at Springhill Church, with our presiding elder, the Rev. P. H. Travis, in the chair. This quarter was held April 27-28. We are moving forward as never before. On Sunday the presiding elder preached a grand sermon, which was highly appreciated by all who heard it. The spirit of the

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ADDRESS

Southwestern Christian Advocate,
429 Carondelet St. New Orleans, La.

Lord was with us. Sacrament was administered to 60 persons. Total collection was \$17.10. For the pastor, during the quarter we raised \$29.50. The Rev. Mr. Queen from Oxford was with us and we found him to be a helpful, wide-awake preacher.

INDIAN TERRITORY.

Muskogee, James N. Wallace, Pastor.—On the occasion of our first quarterly conference the members and friends began early to wend their way to the church and the house was filled by eleven o'clock. Notwithstanding a large meeting at two other churches we had three grand services at old Spencer Chapel. Dr. D. G. Franklin never appeared stronger and more eloquent than in the three excellent sermons he gave us on the 12th of May. The audience was thrilled by his earnestness and power. The Lincoln Annual Conference had just convened at this charge two months previous and left a lasting impression upon the minds of the people. The reports from the various departments showed the work in excellent condition. Prof. J. B. McCulloch, superintendent of Sunday School, has graded the school and now we have increased attendance and interest. The choir, under the leadership of Mr. W. A. Allen and Mrs. Leona E. Wallace, is rendering good service to the great advantage of the church. The five faithful class-leaders—S. M. Deekare, G. W. Williams, C. Kinnerly and P. Porter and Mrs. Minnie Samuels—are doing excellent work. We have raised for this quarter for all purposes \$100.15. Our presiding elder was paid in full and a neat surplus left for the pastor. Contributed to the poor, \$3.15. A \$200 rally has been planned for the 26th of May. Our pastor was royally received for a third year. He is popular among the business men of our fair city. The audiences of Spencer Chapel have been increased as a result of his fidelity to his work. The SOUTHWESTERN was placed in many of our homes by the delegate to the Annual Conference, and the effect has been great in lifting our people to a higher ideal of thinking and living. It helps the pastor in his pastoral labors. It ought to be in every home of our great Methodist family. Will you help to place it there, dear reader? We are determined to raise every claim for our benevolences. Easter was a great

day among our people. We have a voucher for \$11 for missions. No blanks for the Annual Conference to be held in Kansas City, Kan., in 1908

ILLINOIS.

Springfield, T. W. Fulghem, pastor.—On May 18-19, the first quarterly meeting was held by the presiding elder, B. F. Ahott. The elder preached three good sermons and administered the sacrament. Five joined the church; two souls at the altar; good meeting all day. Since conference twenty-one have joined the church. The elder is more than pleased with the work. Raised that day \$14.60. The elder's claim of \$8.00 was raised in full. The work is growing rapidly.

KANSAS.

Coffeyville, A. Haynes, Pastor.—We wish to say to you we have moved to our work at Coffeyville and wish to have all our mail forwarded here. The good people received us very cordially. We arrived in Coffeyville April 27, 6:15 p. m., and while we wondered about what we would do, as it was Saturday and having no time to do anything, we were put to thinking as to what to do. About 8:30 a friendly looking sister came in and began talking, but this did not give us to understand that there was a storm on behind. About 9:30 a crowd of friends led by Sister Rone came in singing, "Nearer my God to Thee." When we realized what it all meant we beheld the empty tables filled with good things for to-morrow's wants.

KENTUCKY.

Eddyville Charge, M. S. Johnson, Pastor.—I was appointed to this charge by Bishop McDowell from Paris, Ky., March 18, 1907. We were grandly received by the good people and church and the outlook in general shows a bright prospect for the future. The newly appointed presiding elder, the Rev. H. W. Tate, visited the charge, spent two days and administered the Sacrament to about 78 members, who were happy for the occasion. An excellent sermon was preached by the Rev. Tate, much to the delight of the members present. On April 27, although there was quite a storm, some forty members and friends came to the parsonage and left the table loaded with eatables to the amount of \$20

for the pastor and family, for which thanks were returned. May God bless the good people of Eddyville, Ky.

Bowling Green, S. S. Stone, Pastor.—I am pleased to tell you that my work is moving along nicely. We are fixed up cosily in the parsonage. Our first quarterly meeting was held April 27-28. Rev. H. W. Tate, our new presiding elder, officiated most acceptably. He preached three able sermons while here. We are much pleased with him. On Monday night we gave our new presiding elder a grand reception. It is our expectation to raise our church roof higher this conference year, which will cost \$1,000. Our quarterly collection was \$22.50. Our church is alive to every interest of the church and we will have one of the greatest years in its history. We will do our best to increase our subscriptions to the SOUTHWESTERN.

LOUISIANA.

The PREACHERS' MEETING on the Alexandria District met at Compté, May 8th, at St. Paul Church, with the Rev. M. L. Baldwin acting president. Devotional exercises conducted by the Rev. D. A. Landry. The Sunday school lessons were read and the exegesis given by the Rev. A. W. Goins. A few important subjects were discussed by the brethren. Good collections during the session. Resolutions were presented touching the hospitality of the members and friends. Melville place of meeting, June 5-6.—W. L. Amos, Sec'y.

Bonita, E. D. Powell, pastor.—Our second quarterly conference was held May 16-17. All officers presented good reports indicating an increase along all lines. The Rev. J. O. Brown preached to the pleasure and profit of all. Total collection this quarter, \$77.00. The presiding elder was paid in full.

Jeanerette, A. C. Mitchell, pastor.—Union Methodist Episcopal Church is yet alive. Returning from the commencement of the New Orleans University Saturday with my daughter, who has been attending school, a host of members and friends, at a late hour, came to the parsonage and when the door was opened Sister Georgiana Gable entered leading a large company, bearing with them about forty pounds. After a few words by our Brother Felix Jackson and prayer by the pastor they all returned to their respective homes.

Crawford, H. J. Wright.—On Sunday, May 19, at 10:00 a. m., according to the announcement, the Rev. H. J. Wright, the pastor of Mt. Zion Methodist Church, baptized fourteen by immersion in a pool arranged for that purpose near the church and fifteen in the church at the altar. Quite a crowd had gathered from far and near composed of both races. The service commenced in the church and from there proceeded to the place of immersion. Perfect order and decorum was kept from beginning to the end. The twenty-nine around the altar be-

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fore and after baptizing was an imposing sight. One joined the church. Converts, 37; re-entrants, 12; total received in three months time, 49. Mt. Zion is spiritually alive. On the second Sunday in June we propose to relay the corner stone that was laid when the church was built 25 years ago by the Rev. Washington Brooks, pastor (deceased), and the Rev. A. E. P. Albert, D. D., then presiding elder, the stone having been left out since the repairing of the church. At the time mentioned the Rev. B. Mack Hubbard, D. D., will be with us, and we hope to have the presence of Dr. A. E. P. Albert, thus bringing these two strong sons of our church together representing the quarter century.

Opelousas, Joseph H. Augustus.—At St. Mark Methodist Episcopal Church our rally set for the fourth Sunday in May was a decided success, both spiritually and financially. This rally was inaugurated for the purpose of paying off an imposed debt of \$500 on our church brought on something over a year ago. Truly the Lord was with us, and heard our cries of distress. The District Conference of the Methodist Episcopal Church South being in session in this city, the pastor, the Rev. Holder, Ph. D., with three other distinguished divines, hearing our Macedonian cry, came to the rescue. May a heavenly benediction be showered upon these large hearted ministers who came with their money and words of cheer and hope. The Ladies' Aid Society, under the leadership of Sisters Maria McPherson, Julia Guinestead, Stella Newman, Cora Lejeune and Sarah Gilbert did excellent service, which is characteristic of them when they say a certain thing must be done. The trustees tendered them a vote of thanks for their efforts in raising \$28.05. The "Midnight Quartette," composed of Messrs. Leonce Wilkinson, Joseph Bowyer, C. B. Beauchamp and A. G. Donatto, who volunteered their services, with credit also to Misses G. E. Donatto, H. V. Moultrie, J. Gair, O. Gilbert, C. Wilkerson, and other assistants raised \$33. May the Lord prosper these young people. Other collections for the day swelled the whole to an aggregate of \$195 in cash. Thus passes into history a memorable day for our church at this place. The pastor, the Rev. J. H. Thompson, is happy and the church moves on to victory.

Donaldsonville, C. Spears, pastor.—At St. Peter Methodist Episcopal Church the first quarterly rally came off Sunday May 26, Raised: C. Scott, \$25.00; Aglid Goudin, \$18.00; S. Grewers, \$17.75; Josephine Hays, \$12.55; H. Carroll, \$4.20; R. B. Jones, \$5.15; James J. Bird, \$10.75; C. Spears, \$29.00; The King's Daughters, with Mrs. Jno. J. Harvles, leader, \$30.00; total, \$152.25. The debt is an old one, but it will soon be liquidated.

Hahnville, J. W. Wilson, pastor.—This work is again progressive. Our feast in the wilderness on Saturday night and our rally on Sunday were quite successful, under the management of Sister Olivia Brazler. This effort was projected to secure a set of chairs for the pulpit, also curtains. Everything was well in hand. The following ministers preached: Revs. A. Willis, of the Baptist Church; G. C. McGruder, and N. Kyles. Captains were as follows: Misses Mabel Combe, Annie Robinson, Mmes. J. A. Essex and Isadora Wilson. Total amount raised, \$57.75.

Morgan City, Willie Evans.—The Odd Fellows celebrated their thanksgiving anniversary service at Union Methodist Episcopal Church. Mr. Jo-

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soph Lyons, master of ceremonies. Miss Blanche Gambler read an address in behalf of the Household of Ruth of which she is a member. The pastor, the Rev. J. D. Poole, preached to the satisfaction of all. The church was filled to its utmost capacity. The choir rendered several beautiful selections. Collection \$25.15. On April 26 a large host of Sunday School children broke in on the Rev. J. D. Poole and wife and filled the table with choice groceries. Master Albert Moss is one of the leaders of the affair. The crowd being so large the host went over to the church. Master Albert Moss delivered the presentation speech which was responded to by Rev. J. D. Poole. He highly appreciated the tokens of respect and love. They not only received pounds but a small purse of money also. Committee: Masters Albert and Robt. Moss, little Misses Vina Hill, Eldella Loeb, India Hill, Sylvia Brown and the superintendent, Mrs. Evelina Lyons. On April 17 the members and friends gave a fine reception in honor of the Rev. and Mrs. J. D. Poole. Instrumental music by Miss Antonia Gilbert. A solo was sung by Mr. Willie Evans and Mrs. Gertrude Batiste. Brief remarks by Dr. J. D. Nelson. Refreshments were served to all. The affair was very successful in every particular.

MISSISSIPPI.
Basin, D. Ray Pastor.—Our second quarterly conference was held April 27-28. Elder R. N. Jones was on time. Reports showed great improvement. Received into the church three children and one adult. Baptized 3. Paid pastor, \$120.25; paid presiding elder, \$21.25. Raised for benevolence, \$26.20; temporal relief, \$12. Total for the quarter, \$341.25. Grand total for the year, \$401.25. Easter collections as follows: Mt. Pleasant, \$22; Vernal, \$4.20; total, \$26.20.

Shellmound Circuit.—After two Sundays strong ballots for a delegate to the Annual Conference, which meets in Greenwood, Miss., next January, 1908, Brother J. D. Holmes was elected delegate. Brother R. M. J. Murell receiving the next highest vote, was made the reserve. Brother Holmes was raised up in the Methodist Episcopal Church and has done more for the cause of Methodism than any man his age in the Delta. He has been a member of the church 30 years. His membership is now in the best built country church in the state, in the erection of which church he paid \$75. This church would be a credit to any town.

J. D. HOLMES, D. G.
C. W. BUTLER, Pastor.
Fayette, W. H. Watts.—There was a grand rally given at Pine Grove Meth-

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Bayou Sara Accl.	4:15 p. m.	9:40 a. m.
Sunday Ex.....	8:00 a. m.	9:30 p. m.

SOLID TRAINS AND PULLMAN SLEEPERS NEW ORLEANS TO VICKSBURG, NATCHEZ AND MEMPHIS—ALL DAILY TRAINS

Modern Coaches, Chair Cars, Pullman Sleeping Cars, Buffet Lubricated Cars and Dining Cars. Information cheerfully given.

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Cured by a mighty power. PAINEX, the lightning cure for pain and all painful diseases. No recent discovery in medicine has created a quarter of the interest PAINEX has caused. Its severe tests have been almost hopeless cases of rheumatism, neuralgia, stiff joints, sore throats, pleurisy and laryngitis. Price 50 cents and \$1.00 per bottle. Agents wanted. Write for terms. I. ALLEN, Gen. Agent, 288 South Sumner Avenue, Memphis, Tenn.

B. T. HATTER,

First - Class Restaurant and Ice Cream Parlor,
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How to Cure Rheumatism

A HOME TREATMENT MADE UP OF THE MOST SIMPLE REMEDIES.

COSTS NOTHING TO TRY.

Some of the most serious diseases are being cured nowadays by the most simple every-day articles used in the household, and the use of which a few years ago would have been ridiculed. Poisons are growing into disease as being worse than the disease which they aim to cure.

Most people now know that cream of tartar is an absolute cure and preventive of small-pox, or that hemorrhage can be stopped with salt. So rheumatism, lumbago, gout, sciatica, pain in the back, has been cured, in the real meaning of the word, by a little stillingia, iodide of potassium, poke root and gualac resin. These remedies any one, even a young child, can take in any reasonable amount, with perfect safety, and the results have been found to be astonishing. It has been proven that this combination makes up the best rheumatism remedy in existence, and an absolute killer of uric acid in the blood.

The four simple remedies mentioned above, together with other simple ingredients to make them palatable and easily assimilated into the blood, are put up in the most effective, pleasing and tempting form, and are called Gloria Tonic. If you suffer from any form of uric acid in the blood, and have rheumatism, gout, lumbago, sciatica, this is the way to drive it out of your system in quick time and without realizing you are taking anything.

Test this great remedy for yourself free by sending for a trial package to John A. Smith, 4752 Gloria Tonic Bldg., Milwaukee, Wis. Send this notice with your name and address on a slip of paper and you will receive a trial package by return mail absolutely free. It is only in Gloria Tonic that you can get the simple remedies.

oldest Episcopal Church, May 26, for the Rev. P. H. Rembert, pastor. The house was packed and yet more room was wanted. Pastor Rembert is serving us this the third year, and we believe him to be a Christian gentleman. Please allow me to make special mention of Prof. J. R. Ross, cashier of the Bluff City Savings Bank, Natchez, Miss. Rev. J. Durrel, of the Baptist church, Fayette, Miss., Rev. C. A. Gordon, pastor of Greenleaf Baptist Church, Harrison, Miss., Prof. D. C. Weston and wife, Mrs. C. F. Drayton, Prof. H. E. Parker, Red Lick, Rev. R. A. Logan, Prof. E. S. Reed, Hicks, Miss., and Mrs. P. H. Rembert, who very recently returned from a two months visit in Ohio. Collection, \$68.50.

Kennolia Circuit, I. S. Thomas, pastor.—The Rev. G. W. Smith held my second quarterly conference May 26. Dr. Smith found our work spiritually splendid sermon. It was a benediction to his audience. Collections during the quarter: Presiding elder, \$14.15; pastor, \$41.90; total collection, \$56.05. The Doctor did not forget to bring the SOUTHWESTERN before the people.

McHenry, J. Butler, pastor.—The quarterly conference held at Ramsey Chapel on the 25-26 of May opened with Presiding Elder Jones in the chair. We had a glorious time. Elder Jones preached a soul reviving sermon Sunday morning and Sunday evening. We had another pentecostal shower. Amount of finances raised in the conference, \$51.25. Raised thus quarter, \$119.55. G. W. Hoton, A. A. Johnson, and J. J. Johnson each paid \$1.00 on missions, and Bro. George Ramsey rendered excellent services as Steward during the conference. The good people on the McHenry charge are financially alive, and we are doing our best to revive them spiritually. We had a rally at the church in town on the 19th and raised \$48.30 on pastor's salary. We have excellent stewards at McHenry—W. H. Williams, Ned Spells, H. C. Hawkins are the stewards of the church in town. Bro. W. H. Williams, one of my local preachers is also the District Steward. He is a wide-awake man in the church having an eye of an eagle, the courage of a lion. We have also a good Board of Stewards on this charge.

Conference Notices

DISTRICT CONFERENCES.

District.	Place.	Date.
Spartanburg—Greenwood S. C....		June 19-23
Gulfport, Lumberton, Miss....		June 26-30
Raleigh—Raleigh, N. C....		June 27-30
Winston—Statesville, N.C....		July 3-7
Florence—Florence, S. C....		July 10-14
Bristol, Wytheville, Va....		July 11
Jackson—Canton, Miss....		July 11-14
So. Florida Miss.—Lakeland, Fla....		July 11-14
Waynesboro—Burke Co....		July 17
Western—Statesville, N. C....		July 3-7
Waynesboro—Blackshear, Ga....		July 17
Savannah—Mt. Vernon, Ga....		July 18
Wilmington—Laurinburg, N. C....		July 17-21
Opelika—Wetumpka, Ala....		July 17-21
Huntsville—Conroe, Tex....		July 23
Greenville—Itha Bena, Miss....		July 23-28
Greenwood—Goodman, Miss....		July 23-28
Montgomery—Evergreen, Ala....		July 24
Knoxville—Russellville, Tenn....		July 24
Waco, Gatesville, Texas, July 24.		
N. O. North—Slidell, La....		July 24-28
S. N. Orleans—Morgan City, La....		July 24-28
Western—Gastonia, N. C....		July 24-28
Greensboro—Raleigh's Cross Roads, N. C....		July 24-28
Greenville—Easley, S. C....		July 24-28
Lexington, Clifton, Tenn....		July 24-29
Muskogee—Eufaula, I. T....		July 25-28
Dallas—Ennis, Tex....		July 29
Vicksburg, Fayette, Miss....		July 31-Aug. 4
Aberdeen—Osborn, Miss....		July 31-Aug. 4
Wilmington—Louringbury, N. C....		July 31-Aug. 4
Maysville—Augusta, Ky....		July 31-Aug. 5
Cumberland—Alexandria, Tenn....		July 31-Aug. 4
Clarksdale—Sumner, Miss....		July 31-Aug. 4
Marion—Clinton, Ala....		Aug. 1-4
Holly Springs—Pott's Camp, Miss....		Aug. 6
San Antonio—Floresville, Tex....		Aug. 6
Meridian—Meridian, Miss....		Aug. 6
Shreveport—Shreveport, La....		Aug. 7
Lake Charles—New Iberia, La....		Aug. 7
Opelika—Wetumpka, Ala....		Aug. 7
Atlanta, Atlanta, Ga....		Aug. 7
Palestine, Fairfield, Tex....		Aug. 6-11
Rome—Douglasville, Ga....		Aug. 7-11
Huntsville—Center Grove, Ala....		Aug. 7-11
Indiana—Princeton, Ind....		Aug. 7-12
Gainesville, (Union Grove), Covington, Ga....		August 13-18
Monroe—Mt. Sinai, La....		Aug. 14
Baton Rouge—Port Allen, La....		Aug. 14
West Tenn.—Alamo, Tenn....		Aug. 14-17
Birmingham—N. Birmingham....		Aug. 14-18
Ohio, Columbus, Ohio, August 14-18.		
Paris, Honey Grove, Tex....		Aug. 14-19
Clow—Shady Grove, Ark....		Aug. 15-18
Louisville, Princeton, Ind....		Aug. 20
Marshall, Texarkana, Tex....		August 20
Lexington—Shelbyville, Ky....		Aug. 20-24
Anniston, Anniston, Ala....		August 20-26
Alexandria—Alexandria, La....		Aug. 21
Brookhaven—Lampton, Miss....		Aug. 21-25
Louisville—Hartford, Ky....		Aug. 21-25
Navasota—Hempstead, Tex....		Aug. 27
Houston—Liberty, Tex....		Aug. 27-Sept. 2
Shuhuta—Enterprise, Miss....		Sept. 3-8
Topeka—Coffeyville, Kans....		Sept. 4-7
Clow—Piney Grove, Ark....		Sept. 5-8
Jacksonville—Jacksonville, Fla....		Sept. 11-15
Ocala—Lawtey, Fla....		Sept. 19-22

Fine Bluff—New Edinburg, Ark....
.....Sept. 11-15

CONVENTIONS.

Pine Bluff—Althelmer, Ark....June 20
St. Joseph, Fulton, Mo....June 26
St. Joseph, Fulton, Mo., June 26.
Brookhaven—Summit, Miss....June 27-30
FORREST CITY....June 27-30
Presiding Elders' and Pastors' Council, Atlanta, July 9-10.
Bennettsville—Hartsville, S. C....
.....July 17-21
Staunton—Harrisburg, Va....Aug. 1-4
Nashville—Tullahoma, Tenn....Aug. 6-11
Pine Bluff—Marche, Ark....Aug. 21-25
Pine Bluff—Marville, Ark....Aug. 21-25

Special Notices.

HOLLY SPRINGS DISTRICT.

Brethren: The date of the District Conference and Epworth League Convention is August 6, rather than July 23. Please take notice and govern yourselves accordingly.—N. R. CLAY, P. E.

STANTON DISTRICT.—The Epworth League and Sunday School Convention of the Stanton District will convene in Harrisonburg, Va., August 1-4. Every charge is requested to send \$1 for expenses—Moses Lake, President; Jos. Wheeler, Secretary.

SOUTH NEW ORLEANS DISTRICT.—Dear Brother Pastors: You will please raise, at once, your full apportionment for General Conference expenses and forward the same to Dr. Oscar P. Miller, Treasurer, Rock Rapids, Iowa.—B. MACK HUBBARD, P. E.

ROME DISTRICT CONFERENCE will convene at Douglasville, Ga., August 6-13. Delegates attending the session should secure their certificates on each road from the agents in purchasing tickets. This will enable you to get reduced rates in returning home. We hope that every minister will buy a ticket and get a certificate so as to give us the benefit of the reduced rates.—F. M. GORDON, Secretary.

MONROE DISTRICT.—Brethren, the date of the District Preachers' Meeting at Florence, La., is June 19-20, 1907.
C. L. ANGRIM, Secty.
L. H. RICHARDSON, P. E.

Opelika DISTRICT.—Dear Pastors: I am requested to represent the SOUTHWESTERN CHRISTIAN ADVOCATE during our fourth coming District Conference which convenes in Wetumpka, Ala., July 17. You will please urge upon each local preacher and exhorter to bring his subscription. You will also insist upon every Sunday School Superintendent, Epworth League President, District Class Leader, Junior League Superintendents and District Stewards the necessity of their coming to the District Conference prepared to take the SOUTHWESTERN. Brothers, we must stand by our paper because it is standing by our every interest. I shall mail every subscription on Saturday evening of the District Conference and our editor will see to it that every subscriber will receive their first copy within two weeks after the adjournment of our conference.—J. A. HOLLIWAY, P. E.

MANION DISTRICT.—Our District Conference will be at Clinton, Ala., eight miles from Eutaw, August 1-4. Persons coming to the District Conference must come direct to Eutaw. You will get free passage from Eutaw to Clinton and return, by coming to Eutaw July 31, as the conference will go

out that day.—H. N. BROWN, P. E.

MARSHALL DISTRICT.—Brethren: You who expect to bring your wives to the District Conference will please drop the pastor a card so that he can make arrangements. Also give the number of delegates and state whether men or women and, too, if any of them have relatives here and wish to arrange for their own accommodation. They can notify us through their pastors. "Do it now."—E. H. HOLDEN, 1007 Wood St., Texarkana, Tex.

DALLAS DISTRICT.—Brother Pastors: Please remember our District Conference rules: Each Superintendent must

THE TIME HAS COME

For ordering Sunday School supplies for third quarter. Send to this office. Do not wait, but send to-day.



WEST TEXAS

Is fast becoming the fruit; vegetable, grain and cotton country of the Southwest. It will pay you to investigate right now.

AN IDEAL CLIMATE Homeseekers' Tickets

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E. P. TURNER,

General Passenger Agent,

DALLAS, TEXAS.

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Commencing June 25, 1907, ROUND TRIP TICKETS WILL BE SOLD from NEW ORLEANS TO NEW YORK via SOUTHERN PACIFIC COMPANY. Atlantic S. S. Lines New York-New Orleans Line Returning via OLD DOMINION S. S. LINE TO NORFOLK, thence rail.

A stopover of 10 days will be allowed at Norfolk for a visit to the Jamestown Exposition.

\$53.00 return limit 60 days
\$60.00 return limit Dec. 15, 1907.
Tickets on sale for each sailing.

Inquire CITY TICKET OFFICE, 227 St. Charles St. Phone Main 4027.

raise and bring \$1.25 and each President of League the same. Each member of the District Conference must pay 25c at roll call for printing minutes. Each pastor to collect and bring 5c per capita for Home Missions on our own District. Remember the SOUTHWESTERN rally; also the Sam Houston rally. Any Local preacher or exhorter staying at home must send his 25c by his pastor.—L. H. RICHARDSON, P. E.

MERIDIAN DISTRICT.—Brethren: We are planning to have a great District Conference at Haven Chapel, Meridian, and we hope every one will come prepared to help make it the greatest conference we have had for some years. We always have a great conference but we hope to make this the best. I hope each pastor will send me the names and the number of delegates who expect to attend the conference from his charge. We ask that every one who attends the conference will come to help in everything. We are not preparing to make any charges for board, but we expect every body to come prepared to give in the collections because we need your financial help as well as any thing else. So we ask all who expect to attend the Meridian District Conference to come prepared to give in every collection. The people are making great preparation for the District conference at Haven Chapel. We are expecting our general officers. Special invitations have been extended Drs. I. Garland Penn, E. M. Jones, G. G. Logan, R. E. Jones, also Dr. J. W. E. Bowen. We also expect a good many visiting preachers of our own Mississippi Conference.—N. W. Ross, Pastor.

GUTHRIE DISTRICT.

SECOND ROUND.

Luther, June 29-30; Chandler, 29-30, B. H. Armstrong; Springer, July 6-7; Ardmore, 14-15; Guthrie Cir., 14-15, B. J. Darnell; Oklahoma City, 14-15, S. L. Brown; Hennessey, 20-21; Mount Vernon, 20-21; Chiksha, 27-28, A. G. Thomas; Guthrie, 27-28; Weston, 28-29; Langston, Aug. 3-4; District Conference, 8-10, at Purcell, I. T.; Purcell, 10-11; Davis, 17-18; Shawnee, 24-25; Shawnee Cir., 25-26; McLeod, 27-28; Henton Cir., 31-Sept. 1; Rupley Cir., Sept. 7-8; Sulphur Cir., 7-8. Brethren, put the SOUTHWESTERN in the homes of all the members and friends and come up to the conference with all missionary collections. Let us have a grand District Conference at Purcell, I. T. W. F. SMITH, P. E.

LOUISVILLE DISTRICT.

SECOND ROUND.

Grand River, June 21; Eddyville (11 a. m.) 22-23; Princeton (8 p. m.) 22-23; Dulaney, 25; Graham, 26; Greenville, 27; Smithland, 29-30; Taylor Mines, July 2; Beaver Dam, 3; Hartford, 6-7; Morgantown, 9-10; Indian Camp, 11; Letchfield, 13-14; Sonora (Rev. Henry Steen), 13-14; Auburn, 16-17; Bowling Green, 20-21; New Haven (Rev. T. F. Williams), 20-21; Vine Grove, 22; West Point, 23; Irvington, 24; Harned, 25; Coke Chapel, Louisville, 27-28; 35th St., Louisville, Aug. 2-4; Lloyd St., Louisville, (Rev. J. H. Ross, 3 p. m.), 2-4; Fordsville, 5-6; Lewisport, 7; Hardinsburg, 10-11; Hawesville, (11 a. m. and 3 p. m.), 17-18; Cloverport (8 p. m.), 16-18; Owensboro, Aug. 31-Sept. 1; Mt. Washington, 3-4; Jackson St., Louisville, 7-8. Brethren: Please remit your minute money to me at once. Our District Conference, Sunday School and Epworth League Institutes and W. H. M. S. will convene at Hartford, Ky., August 21-25, inclusive. The District Stewards

will meet at the same place Friday, August 23, at 3 p. m. Full reports are expected from all members of the conference. In addition to the business sessions, religious and literary exercises will be held. H. W. TATE, P. E.

INDIANA DISTRICT.

SECOND ROUND.

Shelbyville, June 29-30; Connersville, July 6-7, 11 a. m. and 3 p. m.; Rushville, 7, 8 p. m.; Madison, 13-11, 11 a. m.; North Vernon, 14, 7:30 p. m.; 15; Bloomington, 20-21; Port Fulton, 22-23; Cementville, 24-25; Watson, 3 p. m. 28; Jeff. Wesley, 27-28; Cannelton, 29; Tolls City, 30; Rockport, 31-Aug. 1; Boonville, 2; Browns, Ill., (B. W. Kirtley), 1; Evansville, 3-4; Newberg, 5; Princeton, 6-11; Anderson, 17-18; Muncie, 18, 3 p. m.; Chicago, Scott, 25-26; Chicago, St. Marks, 29-Sept. 1; Evanston, 28; Greenfield, Sept. 6; New Castle, 7-8; Franklin, Simpson, 15-16; Greencastle, 19; Terre Haute, Merrills, 20; Terre Haute, Saulters, 21-22; Indianapolis, Barns, 27-29, 11 n. m., 3 p. m. District Conference, S. S. Institute, E. L. and W. H. Missionary Society meets at Princeton, Ind., Aug. 7 to 12. You cannot fail if you have faith in God, the church and yourself.

D. E. SKELTON.

JACKSON DISTRICT.

THIRD ROUND.

Brandon, July 20-21; Pelahatchie, 27-28; Pratt's Chapel, Aug. 3-4; Madison, 7-8; Central, 9-11; Canton Cir., 17-18; Couparie, 20; Carthage, 22; Canton, 23-25; Benton, Aug. 31-Sept. 1; Roseneath, Sept. 7-8; Silver City, 11-12; Greenhill, 14-15; St. Stephen, 20-22; Wiseton, 21-22; Yazoo Circuit, 28-29. Brethren: Let us make this round one of great spiritual benefit to all by way of revivals and the conversion of souls.

A. J. McNAIR, P. E.

DALLAS DISTRICT.

THIRD ROUND.

Hubbard and Dawson, July 3-4; Mexia Cir., 6-7; Pelham Cir., 6-7; Corsicana, 9-10; Milford and Italy, 13-14; Waxahachie and Ferris, 15-16; Ennis, 17-18; Ft. Worth, St. Andrews, 20-21; Ft. Worth Cir., 27-28; District Conference at Ennis, 29-Aug. ; Pilot Point and Denton, Aug. 10-11; Sherman, 14-15; Dallas, St. Paul, 17-18; Denison, 17-18; South Dallas, 19-20; Lancaster, 21-22. Brothers: Please note the above dates and govern yourselves accordingly. The third round is made short because rain has greatly hindered us during the second quarter, and our Annual Conference is some few weeks nearer than last year. So I must give each place a Saturday and Sunday and be on hand myself, as this is my last year and I want to leave a faithful record of each fourth quarter. SOUTHWESTERN RALLY—Secure all the subscribers you can for the SOUTHWESTERN at once and send their names to Eaton and Mains, 429 Carondelet St., New Orleans, La., six weeks before our District Conference; bring the money to our District Conference and report on Friday to Rev. T. S. Moore, who will forward the money to the office. Remember when sending in the names to say the money will be paid in at the District Conference Aug. 2 to our district agent. The pastor that brings the largest subscription list to our District Conference will be presented with a new hat. I know it is raining frequently, but leave no stone unturned to report your benevolent monies in advance of last year. Rev. H. Swann will be at our District Conference with a full supply of all kinds of books. Tell your young people so they can get such as they need for Sunday

The Modesty of Women

Naturally makes them shrink from the indelicate questions, the obnoxious examinations, and unpleasant local treatments, which some physicians consider essential in the treatment of diseases of women. Yet, if help can be had, it is better to submit to this ordeal than let the disease grow and spread. The trouble is that so often the woman undergoes all the annoyance and shame for nothing. Thousands of women who have been cured by Dr. Pierce's Favorite Prescription write in appreciation of the cure which dispenses with the examinations and local treatments. There is no other medicine so sure and safe for delicate women as "Favorite Prescription." It cures debilitating drains, irregularity and female weakness. It always helps. It almost always cures. It is strictly non-alcoholic, non-secret, all its ingredients being printed on its bottle-wrapper; contains no deleterious or habit-forming drugs, and every native medicinal root entering into its composition has the full endorsement of those most eminent in the several schools of medical practice. Some of these numerous and strongest of professional endorsements of its ingredients, will be found in a pamphlet wrapped around the bottle, also in a booklet mailed free on request, by Dr. R. V. Pierce, of Buffalo, N. Y. These professional endorsements should have far more weight than any amount of the ordinary lay, or non-professional testimonials.

The most intelligent women now-a-days insist on knowing what they take as medicine instead of opening their mouths like a lot of young birds and gulping down whatever is offered them. "Favorite Prescription" is of known composition. It makes weak women strong and sick women well.

Dr. Pierce's Medical Advisor is sent free on receipt of stamps to pay expense of mailing only. Send to Dr. R. V. Pierce, Buffalo, N. Y., 21 one-cent stamps for paper-covered, or 31 stamps for cloth-bound.

If sick consult the Doctor, free of charge by letter. All such communications are held sacredly confidential.

Dr. Pierce's Pleasant Pellets invigorate and regulate stomach, liver and bowels.

School and League to take home with them. SAMUEL HOUSTON RALLY—A silk banner will be presented to the League and Sunday School that sends the largest sum of money per capita from a charge or station for the completion of our Boys' building at Axtion. The banner will be presented by our Annual Conference president, Prof. J. W. Frazier. Bring all the people to our District Conference you can. Plenty of good homes. Rates will be out in ample time.

SAN ANTONIO DISTRICT.

THIRD ROUND.

San Antonio, E. E. and Carr's Hill, July 6-7; St. Paul, 13-14; Calogne Cir., July 6-7; St. Paul, 13-14; Cologne Cir., 13-14; Goliad and Beeville, 20-21; Cu-2-4; Floresville Cir., 10-11; Gonzales Cir., 17-18; Yorktown and Karns, 19-20; Belmont Cir., 24-25; Ben Allen, 26-27; Seguin, Aug. 31-Sept. 1; Lavernia Cir., Sept. 7-8; Kerrville Cir., 7-8; Pleasanton Cir., 14-15; Hundo Cir., 14-15; El Paso, 14-15. District Conference in Floresville, Tex., beginning August 6, 1907.

J. W. WEAKLEY, P. E.

ABERDEEN DISTRICT.

THIRD ROUND.

Aberdeen, July 12-14; Aberdeen Cir., 13-14; Athens Cir., 20-21; Strongs, 27-28; West Point, 26-28; Crawford, Aug. 10-11; West Point Cir., 17-18; Columbus City Mission, 23-25; Caledonia Cir., 24-25; Columbus Cir., 31-Sept. 1; Columbus Charge, 6-8; Brooksville, 14-15; Shuqualak, 7-8; Macon Cir., 21-22; Ma-shulaville, 21-22; Macon Charge, 27-29; Hickory Grove, 28-29; Center Ridge, 28-29. Brethren: Our first District Conference convenes at Osborn, Miss., on the West Point Circuit, July 31-August 4. Let each brother come to the conference prepared to make a full benevolent report. Brethren, we have promised to pay our full assessment for Rust University by the first District Conference. Dr. Foster is labor-

ing hard to erect an Industrial Hall so let us do our part for this worthy cause. The roll will be called and each charge expected to pay its full assessment. The Epworth League and Sunday School Convention meets with the first District Conference, Wednesday, July 31, will be given to the work of the Epworth League, Thursday, the Sunday School Convention. All persons attending these meetings are expected to arrive on Tuesday, July 30. Each League and Sunday School is asked to raise and bring \$1.00, the same to be applied to the Rust Fund the charge to have credit for the same on the regular assessment. The District Conference opens Friday morning, August 2. We are expecting the general officers of our church and the editor of the SOUTHWESTERN. Let each brother bring ten subscribers for the paper. The roll will be called, so stir now and work up a large list of subscriptions. Do not forget your benevolence. One cause is just as important as another. Push the work on your charge and make a splendid showing for all causes. Roll call for each cause and the amount raised reported. Brethren, let me persuade you to send in your benevolence as soon as you collect it. Do not hold it for the District Conference; it is better to bring your vouchers. Let us give special attention to the work of the League and Sunday School and by no means let an opportunity pass to have a revival. See to it that each church on your charge has a fair show for saving souls. Each local preacher is asked to raise \$5.00 for benevolence.

F. H. HENRY, P. E.

CLOW DISTRICT.

THIRD ROUND.

Gordon and Arkadelphia, July 13-14; Elberter and Muddy Fork, 18-19; Nashville, 20-21; Murfreesboro, 20-21; Antion, 23-24; Rosborough, 24-25; Caddo Gap, 27-28; Clow, Aug. 3-4; Clow Cir., 3-4; Center Point, 10-11; Locksburg, 17-18; Horatio and Ashdown, 24-25; Dequeen and Mena, 24-25; Texarkana, Sept. 1-2; Wilton, 3-4; White Cliffs, 7-8; Mineral Springs, 10-11; Saratoga, 14-15; Fulton, 15-16; Camden and Eldorado, 21-22; Stamps and Hope, 23; Canfield and Walnut Hill, 25-26; Texarkana Cir., 28-29; Lewisville, 29-30. Brethren: Let us so plan our work that we will not be crowded too heavily at the close of the year. Our duty is to save men; this can be done if God is made the captain. Let us have a revival in every charge. We will hold two District Conventions this year; the first will be held at Shady Grove on the Texarkana Circuit, Aug. 15-18, at which place the following charges will report: Texarkana, Texarkana Circuit, Canfield and Walnut Hill, Lewisville, Stamps and Hope, and Camden and Eldorado. The second convention will be held at Piney Grove on the White Cliff Charge, Sept. 5-8, at which place the other charges will report. Brethren, if we will prepare now these meetings will be a success. You are needed in this work; please put every department to work. Program will be out in time. Our present actions are a fore-runner of the future.

D. B. HARSTON, P. E.

FOR OVER SIXTY YEARS

MRS. WINCLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winclow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1098.

They Live in Our Memory

REV. B. H. S. FERGUSON.

The Rev. B. H. S. Ferguson, D. D., pastor of St. Paul Methodist Episcopal Church, Columbus, Miss., was born in Pickens county, Alabama, in 1862. He passed from this life into the great beyond May 31, 1907, at 12:35 o'clock a. m. Brother Ferguson's parents moved to Columbus, Miss., when he was about four years of age. When a boy he attended the public school of Columbus and in later years engaged in public teaching. He was converted about twenty-eight years ago under the Rev. Lewis S. Shumpert, D. D. After his conversion he felt the call to the ministry and was received on trial in the Upper Mississippi Conference in 1881. While engaged in the active work he saw the necessity of a higher education and entered Rust University, graduating in 1898 with high honor and the degree of Bachelor of Arts. During the time he spent in college he was still in the active ministry. In 1901 he received the degree of Master of Arts from Rust University. In 1904 the degree of Doctor of Divinity was conferred on him from the same school. He was honored by his conference as the delegate to the General Conference in 1900. He was also president of the Annual Conference Epworth League and was the sweet singer of the conference. He has served the following appointments with credit to himself and the people and at each place did a great work and was instrumental in saving many souls for Christ. His first appointment was Tampico Circuit, where he served one year. On the Pontotoc Circuit he served two years, and built two churches. At Okolona Station he served two years. Here the church was remodeled and a parsonage built. He was then appointed to Holly Springs Station, where he remained four years and during that time built a church and held one of the greatest revivals ever witnessed in the history of that church. He was then moved to Macon Station, where he remodeled the church. From Macon he was appointed presiding elder of the Starkville District by Bishop Hurst. He brought the district up to a high mark. After serving six years he was sent to Greenwood Station and served this charge three years; while there he improved the church and parsonage. From Greenwood he was assigned to the Aberdeen Station, where he built the first brick church of the Upper Mississippi Conference. This is one of the best church buildings in the state. He served as pastor two years and five months and left the beautiful building at Aberdeen to dwell in the building not made with hand but eternal in the heaven. He leaves a devoted wife, one child, two sisters, and many other relatives and friends to mourn his departure. His funeral was largely attended, about two thousand people being on the grounds. Service conducted by the Rev. N. L. Lackey, D. D., Rev. G. G. Logan, D. D., and the writer. Brother Ferguson is not dead, but gone out to sea—he has crossed the bar. H. B. HART.

REV. L. W. GOODSON.

Rev. L. W. Goodson, born in Macon county, Alabama, 57 years ago, died June 4, 1907. He was licensed to

preach in 1881 and since that time has served some of the most prominent charges in the district. He has been instrumental in saving many souls. His last charge was Rising Star Methodist Episcopal Church, Hobson City. He went from labor to reward. He took sick Monday, the 27th of May. The Sunday morning previous to his death he asked Mrs. A. H. Speight to read the 90th Psalm. He then gave out the old hymn, "My Soul be on thy Guard." He died in the full triumph of faith and was buried with the honors of the Mutual Aid and Odd Fellows. He was one of the most successful preachers in the Central Alabama Conference. The funeral was preached by the Rev. J. T. Martin, Anniston, Ala., assisted by 18 other ministers.

"Say not good-night, but in some fairer clime

Bid me good-morning."

RAY.—Mary Ray, the wife of the Rev. D. Ray, pastor at Basin, Miss., passed from labor to her reward in heaven, Saturday night at 11 o'clock May 25, 1907. Sister Ray was a faithful member of the Methodist Episcopal Church, and died as she lived, bidding husband and children to meet her in heaven. Brother Ray asks the prayers of the church.

H. L. KENNEDY, Pastor.

WILLIAMS.—Lizzie B. Williams, born November 21, 1872, departed this life May 15, 1907, from Tuscaloosa, Ala., age 34 years, 5 months and 24 days. She professed a hope in Christ and joined the Methodist Episcopal Church in 1885, living a consistent Christian for 22 years. She was confined to her bed three months and two weeks. She bore her sickness with patience and ever put her trust in God, singing hymns, repeating passages of Scripture, and praying seemed to be her delight. During her life she was ever ready to discharge her Christian duties. She was president of the Epworth League, and a faithful one. Sister Williams was loved by all. She is greatly missed. She leaves a loving mother, two sisters, one brother, stepfather and a host of relatives and friends to mourn. The funeral was attended at the Methodist Episcopal Church with a large audience present. Her favorite songs were sung by the choir, with Miss Alice Lufboro presiding at the organ. The music was very impressive. The remains were laid to rest in the city cemetery.—J. H. Bynum, pastor.

COWAN.—Maggie Cowan, age 22 years, a young woman of admirable Christian character, and a member of the church for six years, died in Central Alabama, May 24, 1907. She is survived by father, two brothers and a sister.

WILLIAMS.—On the 23rd of March, 1907, the death angel entered the home of Bro. Jim Williams, a member of Vincent Methodist Episcopal Church, No. Carrollton, Miss., and called him from labor to reward. Bro. Williams was faithful and true to the church and to the cause of Christianity. He served as class-leader, sexton and trustee, faithfully discharging his duty until the summons came. One month to the day previous to his death his wife, Pled Williams, crossed the Jordan, leaving several children and many friends to mourn their passing.

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METCALF-FONTENAU.—On April 9, at the parsonage of Williams Methodist Episcopal Church, New Orleans, in the presence of many friends, Mr. Benjamin Metcalf and Miss Leona Fontenau, the Rev. J. O. Richards officiating.—(Reed, June 13. Ed.)

BURNS-WASHINGTON.—At the residence of the bride in New Orleans, May 9, 1907, in the presence of many friends, the Rev. William Burns and Miss Salina Washington. The groom is an active pastor of the African Methodist Episcopal Zion Church and is in charge of the church in Pensacola, Fla. The bride, a faithful member of our church, is the sister of our friend and schoolmate, Dr. A. P. Camphor, J. O. Richards, pastor.

ESTIS-WALKER.—In New Orleans on the 5th of June, 1907, at the residence of the bride, with many relatives and friends present, Mr. Humphry Estis and Mrs. Celestine Walker. The bride is a faithful member of our church. The Rev. J. O. Richards officiated.

BREDFLOW-JACKSON.—Mr. George Bredflow and Miss Carrie Jackson, at Tallassee, Ala., May 31, 1907, the Rev. C. L. Dunn officiating.

EMANUEL-CUNNINGHAM.—In the Methodist Episcopal Church, Winona, S. C., February 10, 1907, Mr. R. Emanuel and Miss Georgiana Cunningham. The Rev. J. R. Townsend officiated.

ROBINSON-GASSAWAY.—On Wednesday, June 5, 1907, Miss Lulah Gassaway, of Seneca, S. C., to Mr. James Robinson, of Charlotte, N. C., by the Rev. J. D. Mitchell.

HOLMES-GOSEY.—At the parsonage of the Methodist Episcopal Church in Many, La., June 6, 1907, Mr. Jordan Holmes and Miss Roxey Gosey, both of Florine, La., by our pastor at Many, the Rev. W. H. Simmons.

HOWSE-SMITH.—At the home of Presiding Elder W. R. Smith, on Thursday, May 30, 1907, Mr. William Howse and Mrs. Julia Smith. Both parties are members in good standing of Lillard's Chapel Methodist Episcopal Church, Murfreesboro, Tenn. The Rev. W. R. Smith officiated.

CROSS-HAMILTON.—On the 1st day of June, 1907, at the home of the bride in North Carrollton, Miss., Mr. Filmore Cross and Mrs. Lou Hamilton, the Rev. P. A. Lemon reading the ceremony.

HYCHE-WARD.—At the home of the bride in No. Carrollton, Miss., on June 2, 1907, Mr. Moses Hyche of Itta Bena, Miss., and Mrs. Hattie Ward, the Rev. P. A. Lemon officiating.

BERRY-WINDOM.—Mr. John Berry and Miss Georgla Windom, May 8, 1907.

GOINS-TURNER.—In St. Peter Methodist Episcopal Church, Donaldsonville, La., Mr. Milton Goins and Miss Henrietta Turner, recently, by the Rev. C. Spears. The Rev. E. C. Goins, brother of the groom, was present.

BRANDON-MARTIN.—On June 4, in the presence of a few intimate friends and relatives, Miss Luda B. Martin and Mr. N. J. Ellis, of Brandon, La., at the home of the bride's brother-in-law and sister, Dr. and Mrs. E. A. Raymond, of Darrow, La. The bride is a normal graduate of N. O. U., class of 1902. She is an accomplished musician and a professional seamstress. The groom is an ex-teacher, and one of the most prosperous farmers and merchants in the state. The Rev. Frank James, of Covington, La., officiated. They were

the recipients of many valuable presents. The bridal party departed on the noon train, accompanied by Mrs. Sarah Thomas, of New Orleans, and the Rev. Mr. James, for Covington, where they will spend awhile, the guest of Mr. James.

JACKSON-HOLMES.—In the home of the Rev. W. A. Holmes, of Brunswick, Ga., Miss Willie L. Holmes to Mr. Horace Jackson, of Waycross, Ga., May 26, 1907, the Rev. E. R. Bolcher of the Colored Methodist Episcopal Church officiating. They were the recipients of many beautiful presents.

HOGANS-BURTON.—At the residence of Mr. E. Burton, Mr. Luther J. Hogans and Miss Dora Burton. Many valuable tokens were presented by the host of friends. Both were leading members of Newlight Church at Sturgis, Miss. The Rev. J. Burton officiated.

CAMPBELL-CUNNINGHAM.—At the home of the bride's parents in Winona, S. C., March 14, 1907, Chas. Campbell and Miss Alice Cunningham. The Rev. J. R. Townsend performed the ceremony.

THOMAS-WILLIAMS.—At the residence of the bride's parents in Winona, S. C., Thursday, April 18, 1907, Mr. John Thomas, of Florence, S. C., to Miss Sarah Williams of Winona, by the Rev. J. R. Townsend.

SELLERS-WRIGHT.—At the home of the bride's parents in Claussens, S. C., March 17, 1907, Mr. Walter Sellers and Miss Malvinia Wright, the Rev. J. R. Townsend officiating.

COKER-MILLER.—At Mt. Zion Methodist Episcopal Church, Mars Bluff, S. C., April 25, 1907, Mr. J. Clinton Coker to Miss Elma Miller. The Rev. J. R. Townsend, their pastor, performed the ceremony.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

A movement has been begun which, if generally taken up by a number of our loyal and progressive pastors, would result in a surprising increase in the circulation of the SOUTHWESTERN. This movement is the observance of a day set apart and known as "SOUTHWESTERN Day." As an illustration of what could be done, the observance of this day at St. Mark's, New York, the Rev. W. H. Brooks, pastor, has so far resulted in 80 cash subscriptions, and the end is not yet. We are gratified to record that SOUTHWESTERN day will be observed with great enthusiasm by the following: Rev. F. H. Butler, Mont Clair, N. J., June 23; Rev. R. L. Hickson, Greenville, S. C., June 23; Rev. W. H. Logan, Houston, Texas, June 30. We are expecting great results. Now what would be accomplished if one thousand pastors observed this day some time before October 31, their efforts averaging five cash subscriptions? As to district conferences, we are greatly encouraged. Such assurances, suggestions and plans are coming in from the presiding elders that we are led to believe that great results will be accomplished so far as the securing of subscriptions is concerned. Now, brethren, don't hesitate to write us. We are desirous of co-operating with you in the great work of placing the SOUTHWESTERN in a thousand new homes this summer.

SUBSCRIPTIONS RECEIVED.

JUNE 10-15.

Atlanta and Savannah—By L. F. Beeks, 6 annual subscribers; by S. C. Grandall, J. R. Hatchett.

Central Alabama and Mobile—Samuel Ashton; by J. A. Holliday, A. W. Holt, Maria Brown, H. D. McCane; T. N. Walker; Thos. S. Sanders.

Central Missouri—By R. Elgillum, Ellen Hill; by Wm. Wheeler, Mrs. Jno. Hayward.

Louisiana—By H. C. Armstrong, J. C. Rivers; by F. G. Hamilton, Henderson Brown; by J. D. Brightop, Dan Douglass, T. B. Oville, J. B. Latche; by Fred Thompson, K. A. Lovejoy; by R. C. Worsham, 7 annual subscribers; E. C. Little.

Mississippi and Upper—By J. P. Brooker, K. P. Powe; by W. A. Payne, James Brown; by S. W. Arnold, Mattie Hedge, J. J. Buras; by A. M. Trotter, Lemuel Jackson; by E. A. Boyd, P. H. Glenn; by G. W. Baker, E. K. Davie; by F. Smith, C. S. Ledbetter; by A. Reid, Joe Eaters; by G. W. Weatherby, Wright Wilson; J. H. Wesley; by W.

H. Whitlock, Ed. Ransom; by T. W. Davis, G. Brooks, Nancy Ray.

North Carolina—By N. J. Bullock, W. H. Jones.

New York—By W. H. Brooks, five annual subscribers.

South Carolina—By W. G. Deas, W. Williams.

Tennessee and East—By W. Ellison, Amanda Doak.

Texas and West—Milton Wilson; by G. E. Taylor, Lee Jones.

HONOR ROLL—R. C. Worsham, L. F. Beeks, W. H. Brooks, J. A. Holliday.

The watchword for coming District Conferences and Conventions—"Remember the SOUTHWESTERN."

Crescent City Notes

PASTORS, SUPERINTENDENTS. Do not delay! Order your supplies for third quarter to-day. Send orders to this office.

WILLIAMS CHURCH.—Mrs. B. Williams, a loyal working member of the above named church, gave an entertainment for the benefit of the same a few nights ago and raised \$11. Miss Florence Mayo, also a loyal member, gave a grab-bag lawn party entertainment for the benefit of the church on Friday night, the 14th, and raised \$26.25. Pastor J. O. Richarde and members desire to thank these faithful workers. The Sunday School is moving on nicely and the membership increases. The church is hard at work putting forth every effort to pay off soon the last cent on the debt.

MALLALIEU.—All interest is now centered on the Dedication services which begin Friday night and continue until Tuesday night of next week. Pastor and people are ready for the event. Services excellent all day Sunday. Total collection, \$55. A local rally was held by Bro. R. Willis' Company at 3 p. m., from which his company reported \$15.15. Mrs. Johanna Bates' Company reported \$25.25. Nearly all of the captains have raised their full quota, which speaks well for them. The local Sunday School rally at 9:30 a. m. this coming Sunday promises to be quite unique and helpful. Superintendents and other officers of other Sunday Schools are cordially invited to assist in the exercises. Visiting friends always welcome.

FIRST STREET CHURCH.—On last Sabbath Mr. R. Armstead addressed the large number of Sunday School scholars assembled at the usual hour. His words were timely. The morning service was conducted by Bros. N. J. Dennis and L. Moses. Program by the Stewardesses and King's Daughters at 3 p. m. The young people, under direction of Prof. F. B. Smith, rendered an excellent program at 6:30 p. m. The infant daughter of Mr. and Mrs. Wilson of Sixth St., was baptized. Two additions were made to the membership; seven on a previous date. Collection, \$112.44. The trustees and members are fighting the debt with a determination to pay the last cent before a halt is made. First Street is wide-awake along all lines. The members are loyal, loving and sympathetic, with a fine set of officers to the fore.

Mrs. D. M. Seals and her daughter, Miss Rosa A. Seals, accompanied by Master Romanta G. Seals, left the city on June 17, en route to Stamps, Ark., where she will be the guest of her

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N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

oldest daughter, Mrs. Edna B. Daniels, also to witness the marriage of the youngest daughter, Miss Stella G. Seals to Mr. Thos. N. Scoggins, which takes place June 26, 1907.

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Literary Notes NEW BOOKS.

THE PRICE OF SILENCE, by Mrs. M. E. M. Davis. For sale by Houghton, Mifflin and Company. Price \$1.50.

A charming romance for those whose hearts are still young. It possesses an unusually exciting plot and the movement carries one along at a lively gait to the very conclusion.

The scenes are nearly all laid in the quaint French quarter of New Orleans, that region so full of all that is delightful and romantic. Some of the characters are interestingly original. Perhaps the man most to be admired in the story is Captain Maxime Allard who is deeply in love with Noemie Carrington, the beautiful young French girl who learns suddenly through the villain in the tale that instead of being a pure white woman, she is of mixed blood—Negro and French. Broken-hearted, she enters the colored convent of the Holy Family, but is taken therefrom by her lover Maxime who crosses the ocean and hunts up documents that prove that Noemie Carrington is of the purest blood, whereupon

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happiness comes again to all parties concerned. This is a love story in the midst of the emotional, picturesque life of modern New Orleans in the French quarter which is a most delightful bit of reading.

"THE LIFE OF ISAAC WILSON JOYCE," by Wilbur Fletcher Sheridan. (with portraits). Publishers: Jennings and Graham, 220 Fourth St., Cincinnati, Ohio. Eaton and Mains, 150 Fifth Ave., New York. Price \$1.00, net.

BETTER THAN SPANKING. Spanking does not cure children of bad waiting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 175, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Southwestern Christian Advocate



ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JUNE 27, 1907

Vol. 41 No. 26

"World's Panama Exposition at New Orleans, Celebrating the Opening of the Panama Canal" is the official name of the exposition to be held in this city in 1915.

The war between Japan and the United States has been fought by the yellow press and the country is still safe. The alleged cause, an incident in San Francisco, is regarded by those in authority in Japan as a local affair and presents no points for an international dispute.

The Negroes' ability to pass civil service examinations is embarrassing to themselves and to the government. This time a Negro who passed creditably the examination has been appointed a draughtsman in the office of the supervising architect of the Treasury at Washington and the white men employed in the same office object. They object not to the Negro's ability but to his color.

The answering of questions is a hazardous thing. It might open the flood-gate for the incoming of questions so numerous and varied as to put the answerer in the hole or reveal his lack of knowledge. But a correspondent ventures to ask this question: "Can a preacher sell a church because he cannot get a crowd to hear him?" We emphatically say, no. A preacher cannot sell a church anyway. The discipline provides clearly the method of disposing of church property.

In a forceful article in the *Delineator* for July Cardinal Gibbons, writing upon the divorce evil, says:

"The reckless facility with which divorce is procured in this country is an evil scarcely less deplorable than Mormonism—indeed, it is in some respects more dangerous than the latter, for divorce has the sanction of the civil law, which Mormonism has not. Is not the law of divorce a virtual toleration of Mormonism in a modified form? Mormonism consists in a simultaneous polygamy, while the law of divorce practically leads to successive polygamy."

Senator Foraker made a notable address last week at the Commencement of Wilberforce University, Xenia, Ohio. In concluding a somewhat lengthy review of the Brownsville affair, the Senator remarked:

"The investigation may prove futile to establish the truth. It may never be known who did the firing, but it will always be known that the men have at least had a chance to state their side of the case. If for what I have done in this behalf I am to be eliminated from public life, as has been proclaimed, then let it be known that I shall at least carry with me into private life the consoling satisfaction of feeling and knowing that I have been rebuked for an action that I shall never regret, but always esteem as creditable to my heart as a man and to my sense of justice and duty as a public official."

NOT GUILTY AS CHARGED

The *Times-Democrat*, in the issue of Monday, June 17, on its front page, published a special despatch from Shreveport, La. The article was headed in attractive letters, "LYNCHING IMMINENT," which was in so many words an invitation to a mob to search out a certain Negro who had been in a conflict with a certain white man, and wreak upon him a speedy retribution by lynching. The attack of the Negroes upon the white men is designated as "an attempt to assassinate;" that "two Negroes entered the home of the white man and his seventeen-year-old son, fully armed, and fired upon them." As a result of the affray one Negro was killed outright; the white men, father and son, were seriously wounded; the brother of the Negro seemingly escaped. The dispatch contains this significant remark: "He is being pursued by the angry citizens and lynching expected if he is captured."

The Shreveport *Times*, which was near the scene of action, also refers to the attempted assassination by two Negroes of an old white man and his son. This paragraph is taken from the *Times*' account:

"Saturday night, after Mr. Sisemoore had returned to his home, the two Negroes managed to get into his house, and going upstairs, immediately proceeded to attack the white man. In an effort to save his father's life, his 17-year-old son threw himself between the two and seized the Negro, who, with the muzzle of the revolver pressed against the youth's chest, fired."

This is practically the statement made by the father who confesses to have killed the Negro in the struggle. The details of the affair are too horrifying to recite. Now, what are the facts in the case? We are indebted to Mr. H. C. Stringfellow, a white man who is the owner of the plantations mentioned, an honorable and reputable citizen, who comes forward and makes the statement that no one attempts to deny. First, that the Negroes, Horace and Richard Moore, never entered the house of Sisemoore and his son, both white, but that these white men came unsolicited to the house of the Moores (the Negroes), where a dance was being held, and proposed a game of craps. To this the Moores objected strenuously, but without avail. After a number of remonstrances, Horace Moore goes to the owner of an adjoining plantation and asks his help to prevent the white men gambling in his house. On account of sickness the man could not come. Upon the solicitation of some Negroes who were present in Moore's house, the white men went in the upper story of the Moores' house and continued the gambling, whereupon Richard Moore and his brother Horace determined that gambling should not continue in their house, and went armed into the upper story and demanded that the gambling cease, whereupon a fight ensued, resulting in the killing of one Negro and wounding of another, and the wounding of the two white men. This statement Mr. Stringfellow makes over his own signature in the Shreveport *Times*, under date of June 19; and Mr. William Gray makes practically the same statement in the issue of the *Times-Democrat* of June 20. Mr. Williams, in the conclusion of his remarks, says that the only indignation expressed was against the white men; further "that

there was no talk of lynching any Negro," and "those of us who went to the scene the next morning would not have permitted any lynching had the Negro been present."

But for the timely remarks of these two gentlemen the Negro race would have had charged to its account another unprovoked murderous affair—that two members of the race provoked an altercation with two white men and entering the homes of the white men, sought to take their lives. All the facts prove just the opposite. We lay stress on this case for the reason that circumstances do not always conspire to bring out the details and the truths which underlie all the outbreaks in the South in which Negroes and white men are involved. Seldom is it the case that the Negro is the aggressor.

Whatever may be the truth in this case or other similar cases, lynchings are urged on by the press, which gives undue prominence to such affairs. These papers use the stock phrases, "Lynching is imminent," "If caught he will no doubt be murdered." These are words that simply urge the mob to blood, bring them together, stiffen their backs, fire their souls and cause the lives of many innocent Negroes to be taken.

Few know how much the Negro in the South must undergo, or how we are handicapped in our struggle in the upward way by the hostile and unfair press. We have sins enough of our own, it is true; but we are doubly sinned against by the strong at whose mercy we are, because they can tell their story to the public, and we have little or no means of refuting the same. All honor and praise to the white men who had the manly courage to tell the truth in this matter.

The Negroes are not guilty as charged in many cases.

THE NEGRO AND CRIME

Ray Stannard Baker is performing a patriotic service in following the color line in the current numbers of the *American Magazine*. The initial article appeared in the April number, and the article which followed in the May number was no less illuminating to all concerned and interesting throughout. Mr. Baker observes that the number of cases that appeared in the Atlanta police court were simply staggering; that out of a total of 21,702 persons arrested in 1906, 13,511 were colored; of this number 3,194 were women. Offering a reason for this he says it is the old story over and over again of the Negro coming from the cotton field into the more complex life of the city. Mr. Baker proceeds to show the difference with which justice is meted out to the white and black man. To quote: "A Negro brought in for drunkenness, was punished much more severely than a white man who was arrested for the same offense. The injustice which the weak everywhere suffer, North and South, is in the South visited upon the Negro. The white man sometimes escapes with a reprimand; he was sometimes fined \$3 and costs; but the Negro, especially if he had no white man to intercede for him, was usually punished with a \$10 or \$15 fine,

(Continued on page 8.)

Employments of Heaven

By Bishop W. F. Mallalieu

Lift your eyes of faith and see
Saints and angels joined in one;
What a countless company
Stand before yon dazzling throne.
Each before his Saviour stands,
All in whitest robes arrayed;
Palms they carry in their hands,
Crowns of glory on their head.

Saints begin the endless song,
Cry aloud in heavenly lays,
Glory doth to God belong,
God, the glorious Saviour, praise:
All salvation from Him came,
Him, who reigns enthroned on high.
Glory to the bleeding Lamb,
Let the morning stars reply.

Angel powers the throne surround,
Next the saints in glory they;
Lulled with the transporting sound,
They their silent homage pay:
Prostrate on their face, before
God and His Messiah fall;
Then in hymns of praise adore,
Shout the Lamb that died for all.
Charles Wesley.

Who would live away, away from his God;
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright
plains,
And the noontide of glory eternally reigns?

Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to meet,
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul.
William A. Muhlenberg.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.

And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

And they shall see his face; and his name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

And I looked, and, lo, a Lamb stood on the mount Sion, and with him a hundred forty and four thousand, having his Father's name written in their foreheads.

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps.

And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the

voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.—*Bible.*

Not far from sixty years after the ascension of Jesus from the slopes of Mount Olivet he appeared unto his servant and faithful disciple John. Doubtless the martyr, Saint Stephen, had a vision of him as he was about to pass from earth to glory. And we may suppose that Paul had a vision of him. But neither Paul nor Stephen has left a statement of the fact such as John has given us in the first chapter of the Book of the Revelation.

In his old age John was placed under arrest as a member of the sect or religious body known as Christians. It was during one of the bloody persecutions that the early followers of Christ were called upon to endure. Why he was not put to death as were thousands of his fellow disciples we do not know, but for some reason he was banished to a little rocky island in the Egean sea. So far as we know, he was there alone, absolutely alone with not another Christian on the island. Nevertheless the blessed Christ who knows all about all his followers, knows where they are, knows all their pains and privations, knows all about their sufferings for his sake, knows all their needs, knew where John was, and for what cause he was in Patmos, and so on that forever memorable Sabbath morning he passed through the gates of pearl and came down to this redeemed world, to hold communion with the beloved disciple, and make known to him many things that would take place in the ages that were to come, give important instruction to his people; and especially unfold to the thought of men, as he had not done while on the earth, the glories of heaven, the conditions and employments of the saints in light.

But we will let John himself describe the visit of the Master to the disciple. It would be well to read this wonderful story of John, when one is all alone, perhaps in the twilight hour of some holy Sabbath day, when all earthly cares and toils are laid aside, and the soul can be free to catch a vision of what John saw, and possibly to realize the presence of Jesus as truly as did John. This is John's account of his vision, of his recognition of Christ, and of the intercourse he had with him.

I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the the isle called Patmos, for the word of God, and for the testimony of Jesus Christ.

I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

Saying, I am Alpha and Omega, the first and the last: and What thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire: And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Write the things which thou hast seen, and the things which shall be hereafter.—*Bible.*

No other event is like this in all the history of the human race, and in no way could the reality of Christ's presence be more clearly made known—and no mortal man was ever more competent to record the visit than John. The scene of the transfig-

uration was indeed wonderful; but the scene on that Lord's Day morning on Patmos was gloriously wonderful, and never will be equalled until the second coming of Christ, when he will appear seated on the great white throne, and surrounded by untold myriads of angels.

It is to be especially noted that Jesus revealed to John many things concerning the employments of the dwellers in the heavenly country.

Reason tells us that heaven will not be a place where consciousness will be lost; nor listless idleness prevail; nor aspirations vanish never to be awakened or cherished.

So, whether before, or after, the resurrection, the saved will have employments congenial, inspiring and satisfying.

When I awake on that fair morn of morns
After whose dawning never night returns,
And with whose glory day eternal burns,
I shall be satisfied.

When I shall meet with those whom I have loved,
Clasp in my eager arms the long removed,
And find how faithful Thou hast proved,
I shall be satisfied.

We need not puzzle our minds with any problems of being, as to disembodied souls or glorified bodies. We are absolutely sure that souls can truly exist without the body, and we are just as sure that the body of our mortality will put on immortality, and the corruptible will put on incorruption.

For our conversation is in heaven; from whence also we look for the Saviour; the Lord Jesus Christ:

Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I shew you a mystery; We shall not all sleep, but we shall be changed.

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruption must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin, and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—*Bible.*

And this complete and eternal victory over death and the grave, will demonstrate to the universe of intelligent beings the purification of the redemptive work of Christ, inasmuch as it will be manifest that the wreck and ruin made by sin in our physical being has found a sufficient remedy. Still further, every glorified body will indicate and emphasize our kinship with the incarnate Son of God.

Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore, the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.—*Bible.*

We need to keep in mind the fact that in the heavenly world our employments will have for their end and object the glory of God, our own highest well-being and the helpful fellowship with kindred spirits. There will be no weariness, no languor, no pain, no sickness, no death and no night in heaven. Hence we may be constantly employed and our employment will be a constant joy.

If this be true then it follows that there must be the constant exercise of all our intellectual and spiritual faculties and this exercise will involve development, growth and increase of power.

Certainly the Universe with all its wonders will be open for research. This little world of ours is

something strangely wonderful. It contains unnumbered mysteries; it is full of perplexing problems. It may take a million years to find an answer to all the questions involved. And doubtless there are thousands of millions of suns with their attendant planets that will constitute a field of research for illimitable ages. And who can say that we may not investigate all the hidden secrets of mind and matter? Why not, for God reveals himself in all these things, and in all their relations to us and to himself. Every aeon of eternity will witness the growth of the finite. There will be a constant progression in wisdom, power, and achievement. The advance will be from glory to glory. Evermore drawing nearer and near to the infinite and eternal God. There will be no dwarfs in heaven. In the sweep of eternity the weakest child of earth will become greater and far out-strip the tallest and mightiest angel of to-day. God opens vast doors of opportunity to the inhabitants of heaven.

But we have good reason for believing that one of the supreme subjects of study will be the plan of redemption. We know now that Jesus Christ by the grace of God tasted death for every man. We know that the innumerable company of the Glorified in heaven have washed their robes and made them white in the blood of the Lamb. What depths of eternal, omniscient wisdom are involved in the far-reaching plan that enables the Lord God Almighty, the Ruler of all worlds, and all beings, to save rebellious sinners, the defiant violators of his law, and raise them to highest honors, even to make of them kings and priests; so that the Son of God may say, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." This certainly means that the saints of God are to share in the administrative affairs of the Universe.

No wonder that the poet exclaims:

How can it be, thou Heavenly King,
That thou should'st to glory bring?
Make slaves the partners of thy throne,
Decked with a never-fading crown.

Surely to answer these questions will furnish well nigh endless employment, and the study involved will lift every soul to sublimest heights, and most intimate relations with the living God. There will be worship, adoration and praise, in which all the multitudes in glory will have a share. The idea of palms, and crowns and harps and songs is something more than the dream of an enthusiast, or the vision of an unbalanced mind. There, "where congregations ne'er break up and Sabbaths have no end," will be gathered an innumerable host, and in holy fellowship they will rejoice in the realization of all the joys that enter into the experience of immortal souls as they celebrate the triumphs of redeeming love and the abounding grace of God. In our thoughts we even now hail them;

Ye that have gained at length your palms in bliss,
Victorious ones, your chant shall still be this,
An endless, endless Alleluia.

There, in one grand acclaim, forever ring,
The strains which tell the honor of your King,
An endless, endless Alleluia.

But after all the supreme employment of heaven will be the adoration of the Redeemer of mankind. Then when the King is revealed in his beauty, and the transporting thought takes possession of all the hosts of heaven what songs of love and gratitude and thanksgiving will fill the loftiest domes of the Universe, and echo and re-echo throughout the endless ages of eternity. Then! Ah, then!!

Before the Saviour's face
The ransomed nations bow;
O'erwhelmed at His almighty grace,
Forever new:
He shows his prints of love,—
They kindle to a flame,
And sound through all the worlds above,
The slaughtered Lamb!

There dwells the Lord our King,
The Lord our Righteousness,
Triumphant o'er the world and sin,
The Prince of peace;
On Zion's sacred height,
His kingdom still maintains;
And, glorious with His saints in light
Forever reigns.

And so long as he reigns, so long will the saved and glorified saints of God find sweetest employment in offering joyful thanksgiving unto the Lamb of God, the Redeemer of all the blood washed souls in glory. Who will be there? Will the reader of these lines resolve by the help of divine grace to make one of the innumerable company? The invitation is to all. Whosoever will let him come? None too poor, none too rich; none too young, none too old. Every sinner in all the wide world may, if he will, make sure of an eternity of existence in heaven, where all his intellectual and spiritual powers will find all possible unfoldment along the line of God's infinite purpose.

Far o'er yon horizon
Rise the city towers,
Where our God abideth;
That fair home is ours:
Flash the streets with jasper,
Shine the gates with gold;
Flows the gladdening river
Shedding joys untold;
Thither, onward thither,
In the Spirit's might:
Pilgrims to your country,

of Louisville, Ky., who gave \$5,000; Mr. and Mrs. John B. Myers, of New Orleans, who gave \$5,000; Dr. Martindale, of Kansas, who assumed \$5,000. A prominent Baptist brother, of Chicago, gave \$2,500, and Mr. E. K. Warren, president of the convention, and a Congregationalist, gave \$5,000 on condition that the sum was raised, and this will be done. Other amounts were given until \$10,000 a year for five years were provided. A permanent committee was appointed to co-operate in securing the full amount of \$25,000 a year for five years. Fifteen of the twenty-five are in sight.

Bishop Burt unites with me heartily in regarding this as one of the most providential calls for the inauguration of a great mission.

There are 20,000,000 Mohammedans in North Africa. The one great mission among them is in Egypt under the direction of the United Presbyterian Church. From Egypt, west to the Atlantic ocean, for nearly 2,000 miles, including Tripoli, Tunis, Algiers and Morocco, there is no strong missionary society represented. The field is practically wide open. It is the one place left in the providence of God where the Methodist Episcopal Church can have any great part in coming face to face with the Mohammedan world. The greatest menace to Christianity to-day in Africa is Mohammedanism, and, if American Methodism is to at all meet her responsibility before God, for the continent of Africa, she must come to the front in this mighty battle for the continent with the forces of Islam.

Algiers is a city of over 100,000 people, and, under French administration, is rapidly growing in size and in political and commercial importance. The Hon. Henry White, American Ambassador at Paris, has for years been my personal friend, and through him it is my purpose to have interviews with the President of France and his colonial minister, and secure the friendly approval of the government. The climate of North Africa is one of the best in the world. Here, in the early centuries, were won some of the greatest victories of the Christian church, under the leadership of more than 500 bishops. To-day the blight of more than 1,500 years of Mohammedanism rests upon the people. Modern ideas and government and commercial development are advancing everywhere, and the church of Jesus Christ must move with them to victory.

To complete the rest of the twenty-five, who will be known as the founders of what is sure to be a great and historic mission—we need ten more men to give \$1,000 a year for five years.

Address, Funchal, Madeira Islands.
Rome, Italy, May 28, 1907.

Fifth Council of Presiding Elders and Pastors

Arrangements have been made with all the railroads east of the Mississippi river to return delegates at one cent per mile provided each has a certificate of regular form showing that full fare was paid going. Passengers from beyond the limit can purchase to the river and re-purchase on east side to Atlanta. To this Council belong all the college presidents, principals and also all our field men and secretaries. As this is a time of counsel and getting the heads of the leaders of our people together, it is very much desired that all these minds will come together. The Executive Committee, the officers of the Council should feel no more interested in the great church interests before us than the humblest pastor. Then why is it that all do not lay aside all excuses and plan in the face of any engagements and come to so important a meeting? Let the entire leadership of the race get together and put ourselves on record for the great interests of our common Methodism and for the race. Entirely too many ask that the Council be held to suit their convenience in time; but just the time some ask, that same time others ask that the Council does not convene. By looking at the District meetings in the SOUTHWESTERN, you will see that the Council runs ahead and cannot be later without conflicting with many of them. Moreover, we find it is the only time we can well meet and be entertained by Dr. Rush and his good people. Hence, we earnestly hope that all excuses may be laid aside for this great assembly which can do so much for giving direction to the mind of our common cause when that mind shall be called on to vote its sentiments as well as discharge its varied duties in the church of our choice. Respectfully,

J. C. HIBBLER, Pres. Council.
W. H. NELSON, Cor. Secretary.

A \$50,000 Collection in Rome for Africa

By Bishop Hartzell

A missionary collection in Rome of \$50,000 for the establishment of a Methodist mission in North Africa!

That is what came to pass during the recent World's Fifth Sunday School Convention. Surely this phenomenal event demonstrates that a marvelous outburst of missionary spirit and enterprise is abroad in the Christian church.

The events leading up to this result were, to me, quite as providential as the collection itself. Some months ago the officers of the World's Fifth Sunday School Convention, to meet at Rome, extended to myself and Mrs. Hartzell an invitation to be their guests on the steamer Romanic, which would call for us at Madeira Islands. Mrs. Hartzell could not go to Africa with me, and so remained in Southern Europe for the winter. Desiring to see North Africa, she went across to Algiers two months before the Romanic was to call there, and spent the time in studying the country and its people. The key note of the whole convention, from the time the two ships, bearing the nearly 500 delegates to Rome, left America, to the final session, was Christian missions. The motto of the convention was, "The Sunday School and the great Commission." Where-

ever the ships called, by previous arrangement, meetings were held with missionary workers.

At no place were the people so profoundly stirred, as to the call of God for greatly enlarged missionary efforts, as at Algiers, and, by a common impulse, regardless of denominational relations, the chief men and women on both ships felt, and so expressed themselves, that the Methodist Episcopal Church was divinely called to begin work in North Africa, and make Algiers the center of operations. There were over fifty Methodists on the Romanic, and these, practically in a body, came to me and emphasized the call, and the information given by Mrs. Hartzell, in an address, was of great value. My reply was that at least \$25,000 a year for five years would be needed to inaugurate the work on a scale commensurate with the field and its demands, and that this must be secured entirely independent of the missionary treasury. Two meetings among our people were held on the Romanic, and two more at Rome, in which the Methodists from the steamer Neckar also participated. There were several prominent Methodist laymen and women who led in the matter, among them Mr. and Mrs. French, of San Francisco, who gave \$10,000; Mr. and Mrs. Stoll,

THE CHRISTIAN LIFE

A Song of Hope

This world holds many a sorrow and many a thorn,
'tis true,
But not all of earth's fairest roses have faded or turned
into rue;
There are blessings and comforts and sunbeams,
though sometimes the heavy clouds lower,
And the losses and crosses and shadows, you'll find
will have lost half their power
When you've faced them and know them as only just
so many steps toward the light;
For sunshine must follow the shadows as surely as
day follows night.
The way may seem long, yet the turning will come
when you least can expect,
And perhaps even this moment you're standing close
by where the roads intersect.
Be brave. Trust the infinite goodness whose laws will
work out good for you,
For thus have His promises spoken, and, dear heart,
we know GOD IS TRUE.

Fannie Herron Wingate.

If We Knew

I believe if we could only see beforehand what
it is that our Heavenly Father means us to be—
the soul beauty and perfection and glory, the glorious
and lovely spiritual body that this soul is to
dwell in through all eternity—if we could have
a glimpse of this, we should not grudge all the
trouble and pains he is taking with us now to bring
us up to that ideal which is his thought of us. We
know that it is God's way to work slowly;
so we must not be surprised if he takes a great many
years of discipline to turn a mortal being into an
immortal, glorious angel.—Annie Keary.

Gipsy Smith's Epigrams

You don't feed your soul with a dictionary; you
feed your soul with the presence of a risen Christ.
If you want to get big fish, you must launch out
into deep water. The big fish live only in deep
water.

What is the use of religious profession, if Jesus
is out of it?

I wonder, if Jesus Christ came to some of our
churches where they are looking for a pastor, if he
would be invited to fill the vacant pulpit.

God can open the blind eye or unstop the deaf ear
or paint a lily bell or form a dewdrop or create the
trill of the bird song or open the gates of the morning
without a creak of their hinges or set an atom
swinging in the sunshine, with all its rhythm and
poetry, as much as control the movement of a constellation;
but he can save no man against his will.

St. Paul's Cathedral is nothing but a glorified
quarry if Christ be out of it, and my old gipsy tent
is a cathedral when Christ is in it. Christ makes
the temple.

Your soul is not a trinket that you can buy for
five cents and replace when you have lost it.

Wherever Jesus comes, somebody knows and
wants to be where he is; for the great, throbbing,
weary, weeping, sad, broken heart of the world
needs Jesus.

Sin builds your hospitals and sin builds the cities
of the dead; sin is the undertaker at every funeral,
and sin is the spade that digs every grave; and
if sin could climb the steps of gold and get through
the gates of life and take up its abode on God's
fair fields of light, they would have to build a graveyard
in glory.

We will have to fight the devil with the cradle,
and get ten minutes ahead of him by bringing the
children to Jesus in their early days.

Some of us have been trying to feed our souls
pettiness, confectionery, posies, poetry, pretty little
things, pink pills for pale people.

There is no such thing as changing the eternal
laws of saving grace.

You may have the streets of gold and the walls
of jasper, but that would not be heaven for me if
I hadn't Christ and those I loved.

The Cup of Cold Water

Christ valued very little things. Even a cup
of cold water he regarded as a gift worthy to be
noted and rewarded. Genuine goodness is so precious
a thing in this world that even the smallest
manifestation of it cannot be neglected. Yet a cup
of cold water is worthless if it goes to quench the
thirst of the world. You must find one helpless,
thirsty soul and bear to him the little but precious
gift. We can easily think of God as loving mankind
in hulk; but if we are to accept the teaching
of the Bible, he does not love them that way. He
loves the race because he loves each member of it.
To every man he says: "I have called thee by thy
name."

If Christ used figurative language when he said,
"The very hairs of your head are all numbered," he
meant at least as much as if he had said, "God fervently
loves and actively helps and guards each individual."
Such love is too wonderful for us, and yet we can comprehend
it and even possess it in a measure. We cannot send down
the rain upon the grass or the showers that water the earth,
but we can carry a cup of cold water. We cannot make
the sun rise upon the earth, but we can light a candle
that will drive out some of the darkness. It is more
Christlike to be a good neighbor than to love all the world
and yet do nobody any good. It is Christlike to love our
enemies, but it is not Christlike to waste sentiment on
imaginary enemies to the neglect of real friends. It is
Christlike to light a candle and put it on a candlestick,
so that it may give light to all that are in the house.
Do not set the candle out of doors. It cannot help the stars.
Their light is dim and faint, though they are great
suns; for they have all the universe to light. They are
the greatest things God has made, and the candle is the
smallest light man uses; but in a house a candle outshines
the stars. There is a little circle within which you may
outshine the first-born sons of God, and the walls that
shut you in are there only to reflect your light.

It is well when our little light is reflected, when
the good we do wakes a response in other hearts; but
the best of us cannot shine by reflected light alone.
We cannot do good merely by proxy. Our little cup of
cold water is a good gift, but we must bestow it directly.
It loses half its virtue if it is sent by the hand of another.
The friendly hand and the warm heart must go along with
such a gift. Even Christ did not merely send his blessings
down to us; he came and brought them. And he was more
to us than all his gifts. And still he comes, and still he
goes; and his gifts are not to the race at large, but to
each individual. He enters into each house that will
receive him, and lights a candle; he comes to bring to
each thirsting, fevered lip the cup of water, fresh from
the eternal fount.

The June Time

Oh, there's no breeze like the June breeze that has
swept the rosy clover,

That has blown across the meadows and the daisies'
drifted snow,

That has played among the tree-tops, that has strayed
the woodland over—

Oh, there's no breeze like the June breeze, sweet
though all the breezes blow.

There's no sunshine like the sunshine which the
month of June discovers,

With its golden gleam of brightness and its tender
warmth of tone,

Soft as kiss of little children, fair as bliss of happy
lovers—

There's no sunshine like the sunshine which this
month has made its own.

Oh, there's no time like the June-time, made of happiness
and honey;

Then it's sorrow to the background, and rejoicing
to the fore.

All the ways of June are gracious, all her days are
sweet and sunny—

Oh, there's no time like the June-time, best and blest
forevermore.

—Eleanor C. Hull in June Lippincott's.

New Life in Christ

New mercies, new blessings, new light on the way,
New courage, new hope, and new strength for each
day;

New notes of thanksgiving, new chords of delight;
New praise in the morning, new songs in the night;
New wine in the chalice, new altars to raise;
New fruit for thy Master, new garments of praise;
New gifts from His treasure, new smiles from His
face.

New streams from the fountain of infinite grace;
New stars for thy crown, and new tokens of love;
New gleams of the glory that waits thee above;
New light of His countenance, full and unpriced—
All these be the joy of the new life in Christ.

Frances Ridley Havergal.

Opportunity

The youth who says, "There is no opportunity in
my daily life for a noble deed," shows a distressing
lack of observation, but does not prove his case.
The records of heroism show that in every condition
of life and under every conceivable kind of circumstance,
the hero finds his opportunity and uses it. A noble
soul is all that is necessary—but no complainer
has that.

Our Crosses

The crosses which we make for ourselves by restless
anxiety as to the future are not the crosses that
come from God. We show want of faith in Him
by our false wisdom, wishing to forestall His arrangements,
and struggling to supplement His providence by our
own providence. The future is not yet ours; perhaps
it never will be. If it comes, it may come wholly
different from what we have foreseen. Let us shut
our eyes, then, to that which God hides from us,
and keeps in reserve in the treasures of His deep
counsels. Let us worship without seeing; let us be
silent; let us abide in peace.—Fenelon.

You Cannot Fail

Remember this: If that bit of work which you
have undertaken is for the love of God—and it must
be that—and for the glory of God, then it cannot
fail. There is no such thing as failure in real
Christian work. We may make mistakes, but it
cannot fail, for it is God's work; and if it is done
for God, when he have done our best, He will take
it and make use of it, perhaps so that we can see it;
if not, we shall see it in the light of the world to
come. He will take us as we are and our work as
it is, and in the time to come perhaps make use of
our very mistakes, and build upon the work which
we began in humble faith and quiet hope—the very
work we wanted to do, but we were too clumsy.
There never has been yet a work for Him that
failed.—Lord Bishop of Thetford.

An Atmosphere Needed

Man needs an atmosphere if he is to reveal his
greatness. The tree must have its atmosphere of
sunlight and air and water and food, else it cannot
live. God is the atmosphere of man. Only in the
presence of God, in closest intimacy with him, under
the warm touch of his breath, does he come into his
growth. And getting clear in his relation to God
simplifies a man's contact with his fellows, and
simplifies all of his thinking of life. Simplicity is
seeing clearly what is essential and what is detail—non-
essential, and being controlled accordingly. So man
rises up into the full mastery of himself through his
utter dependence upon God.

But simple does not mean crude nor rude, not
immature, nor lacking in culture. It means being
controlled by the essentials, which themselves are
always few and simple.

Here are found great traits of self-mastery. It
is quiet, and rhythmic; it is unhurried, and simple.
—Rev. S. D. Gordon.

Forceful and eloquent service for Christ does
more good than the most attractive preaching which
is only preaching.—Rev. Henry T. Hooper.

Commencement Reports

Bennett College

The commencement of Bennett College, May 5, 1907, goes down as one of the most successful and encouraging in the history of the institution. Sunday morning at 10 o'clock was the Annual Love Feast in the college chapel. At 3 p. m. the baccalaureate sermon was preached by the president, the Rev. S. A. Peeler. His subject was "A Call To Life." It was indeed a master sermon.

Many friends and visiting alumni were present during the commencement and made fruitful talks, yielding about \$350 for improvement in the young women's dormitory. We hope also to have a heating plant placed in their building very soon. The graduating class left \$50 for placing iron steps at the front entrance.

The school is, without question, getting on a firmer footing than has been witnessed in several years. Under the careful watchfulness of President Peeler it is rapidly winning greater confidence of the North Carolina Conference at large, and the citizens of our own city, both white and colored. Not only has the president met all bills coming up under his administration, but he has been able to pay several hundred dollars on some debts of old standing.

We could not forget to speak of the wonderful address delivered to the class of 1907 by Dr. R. E. Jones. It was one of the ablest addresses ever delivered in the college and we feel safe to say one of the most instructive. His subject was "The American Idea." We, Bennett College, and the people of Greensboro are indebted to Dr. Jones, our son, for the message he brought us.

A. E. FREEMAN, Class '09.

Sterling Industrial College

The eleventh commencement of Sterling Industrial College, Greenville, S. C., began May 19, 1907. At 3:30 p. m. the Rev. R. A. Cottingham, of Marion, S. C., preached the baccalaureate sermon to the graduating class, and at 8:30 p. m. the Rev. L. G. Gregg, of Easley, preached the annual sermon. Wednesday, May 22, at 3:30 the annual meeting of the Board of Trustees convened. Rev. J. B. Middleton, D. D., of Darlington, S. C., chairman of the board, presided. The minutes of the previous meeting were read and approved. The usual committees were appointed: Committee on auditing the president's account, committee on degrees and Diplomas, committee on vacancies. The prudential committee was also appointed. The following persons were elected trustees: Rev. R. A. Cottingham, Messrs. C. E. Graham, Butler General and T. E. Taylor. Revs. R. A. Cottingham, of Marion, S. C., and C. L. Logan were elected financial agents of Sterling Industrial College. Each agent is to raise \$500 by January, 1908. A white gentleman present gave \$100 on the \$1,000 to be raised. The following persons graduated from the International Normal Bible Lessons: Thomas J. Brown, Mollie Machen, Katie McWhorter, Prue N. Skelton, Jesse Mims, Ella Garrison, Evelena McDaniel. The following graduated with the degree of L. I.: Nellie S. Johnson, Ora Lee Sellars, Albert A. Blythe and Arthur C. Garrison. And the degree of Doctor of Divinity was conferred on the Revs. R. A. Cottingham, of Marion, S. C., and R. C. Campbell, of Greers, S. C. The degree of B. D. was conferred upon Rev. James F. Page, of Greenville, S. C.

The school was found to be in excellent condition: Enrollment, 185; teachers 6; number in cooking and general housekeeping, 68; cutting, fitting and sewing, 78; millinery and basketing, 48; agriculture and stock raising, 15; drawing and molding, 75; carpentry and painting, 18. Property worth \$15,000, with an indebtedness of \$3,500.

The college had just been recognized by the State Board of Education whose graduates are exempt from examinations. Also the John F. Slater Board has just made an appropriation to the college for the Normal and Industrial departments.

Tuskegee Institute

The twenty-sixth annual commencement exercises began at 2 p. m., on Sunday, the 26th of May, with the annual sermon by Bishop Warner A. Candler, of Atlanta, Ga. The text was from Philippians 2nd chapter 5th verse, "Let this mind be in you, which was also in Christ Jesus."

On Thursday night the graduating exercises of the Phelps Hall Bible Training School were held. This is the 14th anniversary. There were nine graduates, Benjamin Brown, Bartow, Ga.; Edward Blekie, Cape Colony, South Africa; James Donald, Philadelphia, Miss.; Elvol Hinesmon, Franklin, Ga.; Abraham Nettles, Carlton, Ala.; Jacob Nichols, Black Hawk, Miss.; Charles Rose, Alachua, Fla.; Elbert Stallworth, Tunnel Springs, Ala.; George Williams, Brunswick, Ga. Five of these gave most excellent addresses.

The singing by the entire Bible School, without an instrument, was especially interesting as was also their recitation of passages of Scripture in concert.

The annual contest for the Trinity Church, Boston, oratorical prizes of \$25 and \$15, was held Tuesday night. The chapel was crowded and great enthusiasm shown by the large audience. Three young men and two young women entered the contest. The first prize was won by James L. Douglass of the senior class, with "Lincoln's Place in History," as his subject; the second prize, by Gladys Baker of the A middle class, with "A Plea for the Plantation Melodies," for her subject. Melvin Judkins of the senior class received "honorable mention" for a most practical and well-written oration on "The Value of Rotation of Crops."

The electrical division made a beautiful display during the evening by forming '07 with nearly 100 most brilliant incandescent lights.

This year the electric light plant has been practically built in duplicate. Its service is more excellent.

A third Emory dormitory has been completed and fourth one well started. The beautiful Tatum Hall for girls has been finished and dedicated. The large dining hall and kitchens are being rapidly pushed, the hospital has been greatly enlarged and now has one of the most commodious and well furnished operating rooms in the state.

Wednesday night was graduate night and many who had come up from their various fields of work told of what they had done. They covered a period from 1889 to 1906, and a territory from South Carolina to Texas. Their stories were most enthusiastic and encouraging.

Thursday morning opened beautifully and a large number of people were early on the grounds. At 10 a. m. the students and friends, led by the band, marched to the chapel where the program was carried out.

The Salutatory, "How Negroes Have Built a Town," was delivered by Jerry Decature McCord, Eagleville, Tenn.

This year instead of having separate exercises for the literary and the industrial the two have been combined with most excellent results.

Dinner was served in the Hoven's Grove and promptly at 2 p. m., the chapel was again crowded to its utmost capacity. A program was rendered as part second of the exercises of the day.

The Valedictory being delivered on Frederick Douglass' Contribution to a Race, by Andrew Battle McKenzie, Tallassee, Ala.

The annual address by Rev. Dr. J. W. E. Bowen, president of Gammon Theological Seminary, of Atlanta, Ga., was next.

Dr. Washington delivered the diplomas and certificates and announced the prizes for the year.

The total enrollment of boarding students has reached 1,648 during the year, 1,111 young men, 537 young women. In the Tuskegee town night school, eighty-eight were enrolled and in the Tuskegee town cooking school, seventeen. Adding these to the number enrolled in the training school, or Children's House, the total reaches about 2,000. They represent thirty-six states and territories and twenty-one foreign countries.

The class graduated to-day number 109, 100

from the Normal Department and nine from the Phelps Hall. Of these sixty-two received certificates for the completion of some trade, and several of them for the completion of two, and quite a number three trades. Most of those in the senior class who did not receive certificates to-day received them in previous years, thirty-nine undergraduates received certificates and ten post-graduates, making a total of 158 individuals who received diplomas and certificates to-day.

Five young women and one young man graduated as nurses. The seniors represent twenty-two different states, Alabama leading with twenty-six. Georgia next with fourteen. South Carolina third with eight. Of foreign countries, Porto Rico has five; Central America, two; Jamaica, British West Indies, Africa, one. About one-half of the Alabama graduates will find work in their own state, the balance are widely scattered as they have received calls to work.

The graduates of other states return in part to their homes, some go to other states and quite a number remain in Alabama. All the Porto Ricans go home to take positions waiting for them. The same is true for the most of all from foreign countries. A son of Dr. Washington and a daughter of Treasurer Warren Logan graduated to-day.

After the delivery of the prizes an excellent address was given by Rabbi B. C. Ehrenreich of the Jewish Temple in Montgomery. And W. W. Campbell of Tuskegee, vice-president of the Board of Trustees spoke a brief word, followed by Hon. J. O. Thompson of Birmingham.

The Hallelujah Chorus and the Benediction closed Tuskegee's twenty-sixth and most memorable commencement.

Vorheese Industrial School

The Vorheese Industrial School for Colored Youth, located near Denmark, S. C., closed its annual session Wednesday night, May 16. The exercises began Thursday, May 10. Two graduates were awarded diplomas. The acting Principal, Mr. Minifield, address the graduates, telling them how they should use their talents for the benefit of humanity. The premonition was timely. The graduates were both young ladies, one from Midway, S. C., the other from Darlington, S. C.

The school lost an able friend in the death of Mrs. Elizabeth Wright Minifield, the founder of the school, who died one year ago this month. She was a broad minded person; and too much cannot be said of her excellent qualities.

The institution, though young, is wielding a great influence for good among our people. Rev. Dr. Bedford, of Lait, Wisconsin, one of its foremost trustees, has manifested considerable interest in the school since its establishment. We need to thank God for such genuine friends as Dr. Bedford and others. The trades building, which is a two-story structure, 184x44 feet, erected by Mr. Little, a graduate of Tuskegee Institute, and which would be a credit to any architect, was dedicated on May 16. Rev. J. H. Walker, of Bamberg, read the dedicatory lesson, then prayer was offered by Rev. T. H. Roberts, Florence, S. C., after which Dr. Bedford gave quite an instructive talk. The baccalaureate sermon was preached by the Rev. E. H. Roberts, D. D., Florence, S. C. The annual address by the Rev. J. C. White, D. D., Union, S. C., was filled with the best of counsels, such as will do our people good if put into practice. The Rev. D. D. Lawton and the writer were invited to speak, which we did.

This school owns about 600 acres of land, and is destined to be the most powerful agricultural school in the state for colored youth. We regret the death of Mr. Vorheese, an ardent supporter of the school, but God has others whom he will cause to take up the unfinished work and carry it forward to greater success.

Among our visitors were Prof. Lyons, of Tuskegee Institute; Revs. S. S. Lawton, E. H. Roberts, J. C. White, H. H. Matthews, G. W. Gantt, J. H. Walker, W. C. Faust and O. J. McPherson.

If you want to teach a child that heaven is his home, that God is his Father, that Christ is his brother, that the ties which bind the world are family ties, you must begin by purifying the original ideas. You must make the thought of home endearing, the name of father sacred, the sense of brotherhood protective, the relationship of the family divine.—George Matheson.

EPWORTH LEAGUE

Lesson Topic July 7,

Public Affairs a Divine Trust

(Rom. 13: 1-7.)

(Christian Citizenship.)

Passages for reference: Dan. 2: 20, 21; 1 Pet. 2: 13-17.

The Kernel. It is required in stewards that a man be found faithful. "Everyone of us shall give an account of himself to God" (Rom. 14: 12). Our talents must be accounted for at the end. We are our brother's keeper. "If meat make my brother to offend, I will eat no flesh while the world standeth." If drink does not tempt me but trips my neighbor it is not only my duty to leave it alone but to guard him. I am responsible for the use of my citizenship. If my organization ability, enthusiasm, or public standing promises to enable me to help banish bad officers or laws, or if I can aid in getting better officers or enforcement, then I must exert myself to the full. Since God is back of the Christian, he is never pessimistic nor satisfied with the bad. While he is orderly he yet pushes positively for the better. He is also patient, not expecting to reform things in a day. He sets a good example by paying honest taxes and obeying all the laws. Americans are weakening their government and sowing dangerous weed seeds by dodging taxes and public duties. As citizens we ought to be able to say, "Follow me as I follow Christ." Ministers, Sunday school teachers, and church officials should be respected. Order and reverence in the church will make it easier to honor civil laws and the officers selected to enforce them.

Practical Discussion. It is as necessary to render unto Caesar the things that are Caesar's as to render unto God the things that are God's. One of the worst rum holes in an otherwise temperance county in Colorado remains "wet" because most of the "good" citizens are members of the "Covenanter"

Church. This denomination refuses to vote because the name of Christ is not used in the national Constitution. The Anti-Saloon League, with a Methodist president and a Methodist general secretary, is a strong movement that promises to throttle the saloon. It knows no party, but works for men and laws. Largely through its plans, and its local option laws, 18,000,000 people of the 27,000,000 who live in the Southland have no saloons.

Go to the primaries and see that others go with you. Get acquainted with the precinct committeeman. Send a committee to him early with a request to hold the primary in a decent place. It will not hurt the church basement or League room to have a primary in it. The saloon man will get purple with rage, but his crowd will feel a bit cowed there. Get next to the leaders. The "bum" element do. Votes count. There are more good ones than bad. Talk with the candidates. Get them committed in writing, then the weak-kneed can be stiffened up at the proper time.

Be willing to sit in a convention. The clean, wholesome presence of a Christian man will cow the rascals and spoil their plans. If we did not have men willing to run for office, taking the consequent abuse, the nation's righteousness would be in a bad way. Who can compute Roosevelt's service to the world? At the start he said, "I mean to enter politics and show that a man can succeed and yet keep his hands clean."

Visit the officers of the city and county. The worst elements go often and insistently. Go to commend and not always to condemn. They are human and heart-tender. Everyone would rather do good than bad. Your bolstering up may be the one thing they need. Abuse of public officials is far too common.

Be wise, optimistic and faithful, and God will enable you to help make real the prayer, "Thy kingdom come."—From Notes on Epworth League Devotional Meeting Topics.

China Centennial Notes

A MODERN UNIVERSITY.

The Viceroy at Nanking, China, is arranging for the opening of a modern university in that city, with an entire foreign staff of professors.

HEROIC GIVING.

The Foochow District of the Foochow Conference will average over \$1.00 per member from the native Christians above what they gave last year. Most of this will be for new chapels and the rest for self-support. The Foochow District becomes self-supporting this year.

A CHINESE MOTHERS' LEAGUE.

The Christian Chinese women of Tientsin have organized a League which discusses such subjects as the following: children's Sundays, children's games, care of infants, teaching children to pray, etc. In connection with this mother's meeting, there is a children's meeting where the little folks sing and play games while their mothers in another room are discussing their welfare.

OPIUM REFORM.

Viceroy Yuan Shih Kai writes to Mr. Coolidge, Charge D'Affaires, American Legation, as follows: "As to the matter of the prohibition of the opium traffic, it is one of the most important reforms with which the Chinese government is engaged. During the eighth moon of the present year, an Imperial Edict was issued, directed at the entire removal of the evils of opium and directing the Council of State to draft and submit regulations for the prohibition both of its production and its use, that the same might be put in force."

PROTESTANT MISSIONS IN CHINA—A COMPARISON BETWEEN 1876 AND 1906.

(From Statistics Compiled by the Rev. W. Nelson Bitton for the China Centenary Missionary Conference.)

Native Church Workers—	1876.	1906.	Percent- age of increase.
Ordained preachers.....	73	345	372
Unordained preachers.....	511	5722	1020
Bible women.....	90	894	893
Total.....	674	6961	932

Membership—

Baptized Christians.....	178,251	....
Inquirers.....	78,528	....
Total communicants.....	13,035 256,779	1869
Contributions of Natives— (Silver dollars).....	\$9,271 \$301,263	3149

Home Missions and Church Extension

During the first and second weeks of June, Secretaries Forbes and Kynett continued their campaign in New England in behalf of the Board of Home Missions and Church Extension. They attended Church Extension Conferences on the Concord District of the New Hampshire Conference at Plymouth, Tilton and Whitefield. At these places various phases of the local work in New Hampshire were ably presented by the brethren on the ground. Rev. M. G. Curl, presiding elder of the district, added much to the interest of the occasion.

At Tilton, New Hampshire, Dr. Forbes lectured at the Conference Academy. Under the able leadership of Professor George Plimpton, this institution is in the most prosperous condition it has ever known. A fine endowment has been secured, new buildings erected and students attracted. It deserves and receives patronage which extends far beyond the Conference and State lines.

On Sunday, June 9th, and Monday, June 10th, the cause was presented at Manchester, New Hampshire, by Secretaries Forbes and Kynett. Under the guidance of Rev. E. Hitchcock, presiding elder, quite a number of preachers and people were present, and a mass meeting in St. Paul's Church, at night, was addressed by Dr. Forbes.

On Tuesday, June 11th, the preachers and people in the vicinity of Keene, New Hampshire, held a Home Missionary Conference, which was largely attended and addressed by Secretary Kynett.

On account of an important meeting of the Board, requiring the presence of the Secretaries, Rev. Dr. Edgar A. Blake, pastor of St. Paul's Church, Manchester, presented the cause to the brethren of the Dover District at Exeter, New Hampshire, in a most acceptable manner.

NOTICE

[The Sunday School Lesson for July 7, 1907, appears in the issue of June 20th.]

Secret Societies Again

Your article and the comments on same concerning secret societies, force from me an utterance. I am in a secret society town soul and body. In secret societies we, as a race, have made wonderful progress—numerically—but the rich get richer and the poor get poorer. We have squandered our thousands in parades, our tens of thousands in saloons and our millions in elopement and bad management. We have exalted beer bloats to the highest seat where Christians sit under the council of the ungodly, dishonored decency, disgusted Christianity, demoralized the home and led thousands of youths from the path of virtue, rectitude and sobriety. The tendency toward smoking, drinking, gambling and licentiousness which Christian education prohibits, these fraternities nourish. Licentiousness is stimulated by the dances which are held by these societies, and the custom of drinking, joined with the dancing makes the ruin of thousands sure. This is one of the perils of twentieth century civilization. It is the exaltation of ignorance and immorality and the dethroning of Christian education. Dr. Crosby says in regard to secret societies, "Out of darkness dark deeds grow." Wendell Phillips says, "Secret societies are needful for no good purpose, and may be used for any bad purpose whatever." I'll admit that it is not fashionable in these days nor popular in the upper circle to even speak of these things. It is easier to let the young people drift, to let them be destroyed. But Christian education, national perils, tendencies of the age, children unborn and growing up, as well as God's teaching tell us to sound the alarm, lift up your voices and warn my people. Tell them of their transgressions. Unless this great evil is remedied the next generation will be a very poor outfit.

Yours for the benefit of the next generation,

F. B. COFFIN.

Episcopal Plan of Visitation

Conference.	Place.	Date.	Bishop.
Kallispell Mission..	Columbia Pls.	Mon. Aug. 13.	Spellmeyer
Alaska Mission.....			Moore
Black Hills Mis.....	Hot Springs, S. D.	Aug. 16.	Warren
North Mont. Mis.....	Great Falls.	Aug. 16.	Spellmeyer
Idaho.....	Boise	Aug. 21.	Moore
Montana.....	Anaconda	Aug. 21.	Spellmeyer
Northwest Neb.....	Chadron	Aug. 22.	Warren
Wyoming Mission.....	Casper	Aug. 28.	Warren
Pacific German.....	Rosalia, Wash.	Aug. 28.	Moore
Northwest German.....	Le Mars, Ia.	Aug. 28.	Spellmeyer
Utah Mission.....	Salt Lake	Aug. 28.	Neely
West German.....	Kansas City, Kan.	Aug. 20.	McDowell
Colorado.....	Grand Junction	Sept. 4.	Warren
Iowa.....	Burlington	Sept. 4.	Cranston
Columbia River.....	Spokane	Sept. 4.	Moore
Erle.....	Erle, Pa.	Sept. 4.	Berry
Cincinnati.....	Oxford	Sept. 4.	Spellmeyer
Northwest Indiana.....	Greencastle	Sept. 4.	McDowell
Norwegian-Danish.....	Forest City, Ia.	Sept. 4.	Bashford
Northern Swedish.....	Duluth	Sept. 5.	Goodsell
Central Swedish.....	Chicago	Sept. 5.	Hamilton
Nevada Mission.....	Yerington	Sept. 5.	Neely
Detroit.....	Detroit	Sept. 10.	Berry
Michigan.....	Auburn	Sept. 10.	McDowell
Des Moines.....	Council Bluffs	Sept. 11.	Goodsell
East Ohio.....	Cleveland	Sept. 11.	Wilson
California.....	Pacific Grove	Sept. 11.	Neely
North Ohio.....	Cleveland	Sept. 11.	Spellmeyer
West Wisconsin.....	Ashland	Sept. 11.	Hamilton
Puget Sound.....	Seattle	Sept. 11.	Moore
Central Illinois.....	Rock Island	Sept. 11.	Cranston
Central German.....	Covington, Ky.	Sept. 18.	Spellmeyer
Chinese Mission.....	San Francisco	Sept. 18.	Neely
Illinois.....	Bloomington	Sept. 18.	McDowell
Indiana.....	Columbus	Sept. 18.	Bashford
Northwest Iowa.....	Siox City	Sept. 18.	Goodsell
Ohio.....	Columbus	Sept. 18.	Wilson
Southern Illinois.....	Mt. Carmel	Sept. 18.	Cranston
West Nebraska.....	McCook	Sept. 18.	Warren
West Nor. Danish.....	Seattle	Sept. 18.	Moore
California German.....	San Francisco	Sept. 19.	Neely
Chicago German.....	Milwaukee	Sept. 19.	Berry
Central Ohio.....	Toledo	Sept. 25.	Berry
Kentucky.....	Louisville	Sept. 25.	Spellmeyer
Minnesota.....	Marshall	Sept. 25.	Goodsell
Nebraska.....	Lincoln	Sept. 25.	McDowell
Oregon.....	Salem	Sept. 25.	Moore
St. Louis German.....	St. Louis	Sept. 25.	Cranston
Southern Calif.....	Long Beach	Sept. 25.	Neely
Tennessee.....	Memphis	Sept. 25.	Wilson
West Virginia.....	Huntington	Sept. 25.	Bashford
Wisconsin.....	Milwaukee	Sept. 25.	Hamilton
Western Swedish.....	Burlington	Sept. 26.	Warren
Central New York.....	Anbarn	Oct. 2.	Berry
Central Tennessee.....	McLemoresville	Oct. 2.	Wilson
Mission.....	Cameron	Oct. 2.	Cranston
North Nebraska.....	Omaha	Oct. 2.	McDowell
Northern Minn.....	Minneapolis	Oct. 2.	Goodsell
Pittsburg.....	Pittsburg	Oct. 2.	Bashford
Rock River.....	Chicago	Oct. 2.	Warren
Arizona Mission.....	Flagstaff	Oct. 8.	Neely
Genesee.....	Rufalo	Oct. 9.	Berry
Holston.....	Knoxville, Tenn.	Oct. 9.	Wilson
New Mex. Eng. Mis.	Albuquerque	Oct. 9.	Cranston
New Mexico Spanish			
Mission Conf.....	Albuquerque	Oct. 9.	Cranston
North Carolina.....	Winston	Oct. 9.	Bashford
Oklahoma.....	Oklahoma City	Oct. 9.	Cranston
Pac. Jannness Mis.	Freemont, Calif.	Oct. 9.	Neely
Upper Iowa.....	Cedar Falls	Oct. 9.	McDowell
Northern German.....	St. Paul, Minn.	Oct. 10.	Goodsell
North Dakota.....	Minot	Oct. 16.	Goodsell
Dakota.....	Vermillion	Oct. 16.	McDowell
Rine Ridge.....	Walkertown, N. C.	Oct. 17.	Bashford
East Oklahoma Mis.	Muskogee	Oct. 17.	Cranston
East Tennessee.....	Bristol	Oct. 17.	Wilson
Atlantic Mis. Conf.	Roanoke, Va.	Oct. 22.	Wilson
Anatolia.....	Dallas	Nov. 21.	Berry
South Carolina.....	Camden	Nov. 28.	Moore
West Texas.....	Marlin	Nov. 28.	Berry

JOHN M. WATSON,
Secretary Board of Bishops.

UNION MEMORIAL.
ST. LOUIS, MO.

Union Memorial has just closed a most successful rally. On Sunday, June 24th, the Trustees announced the total sum as a result of the last financial effort preceding their possession of the new church, of \$2,245. This amount was contributed without any apparent strain upon the members. The enthusiasm ran high and there were frequent demonstrations of satisfaction and harmony for a continued effort.

By this great success in finance the Methodists of St. Louis have placed themselves in the lead because the amount of \$2,245 was all clean cut cash, secured by legitimate means and represents money without a questionable characteristic about it.

Dr. R. E. Gillum, the pastor of Union Memorial is the man of the hour. He has labored without any lax of energy and with tireless application of those Christian principles of which he is a master exponent in this city. By his superior wisdom and government of the leading Methodist Church in the State he has given Methodism the high place in religious achievement in this city. Since his incumbency the membership has increased 350 per cent, that is to say when he was first appointed it was 400. Now it is about 1600 and still mounting higher. In the last revival held here there were added to the church upwards of two hundred persons thus giving Union Memorial the lead in spiritual work as well as in financial effort, two principal essentials in church work. The Sunday School under Lawyer Sherron and the Epworth League under W. D. McKoin are doing well and are proportionately as good as the church. In the Quarterly Conference held last Tuesday the salary of the pastor was raised to \$100.00 per month without a dissenting voice as all felt that it was well earned. Our church is at the highest point of enthusiasm and all are looking forward to July when we will march triumphantly in and take possession of the finest church in the West and the congregation will be equal to the church in point of intelligence, spirituality and dauntless, unconquerable energy. Dr. Abbott, our presiding elder stands out clear and strong as a giant oak for the general improvement and progress of the work along all lines and his ability and power has helped to make our church a power in the State.

E. W. NEWSOME.

FROM THE GUTHRIE DISTRICT.
W. F. SMITH, P. E.

I am now closing my first round on this District. Have been able to secure deeds for the church at Sewell, a growing town, and bought church lot two good lots for parsonage at this place. We also have plans on foot to purchase property at Sulphur and Ada. Our property at Oklahoma City was lost to us a few years ago, but we are now proud to say to the general church that this property has been redeemed by the earnest effort of the present pastor, Rev. A. G. Thompson, the presiding elder of the Oklahoma District, and myself. This church and property are worth \$5,000. We are now planning to build a new church in Chickasha and also Purcell. Rev. A. G. Gallion has organized a new circuit since the annual conference in Mary and writes me that he has secured deeds for three church sites and is now planning to build.

Rev. A. W. Talbert is having everything his own way and the church is growing.

Rev. B. F. Armstrong has repaired his church and put in it a new organ.

Brother Armstrong is a successful leader.

Rev. B. F. Wittaker has laid the foundation for his new church.

Rev. Wm. Dorsey, of Shawnee Circuit, is getting along nicely and securing subscribers for the *South-Western*.

Rev. J. C. Williams has Shawnee well in hand.

Guthrie and Luther say that they will not be behind in anything.

Rev. Seth Neal had conversions at the first first sermons preached on his circuit and it is still in a spirit of revival.

S. S. AND E. L. CONVENTION,
ROME DISTRICT.

From May 24-27, the Sunday School and Epworth League convention for the Rome District was held at Bremen, Ga. After the address of welcome and response, the president, S. S. Simmons, delivered the annual address. Among the visitors were: Dr. M. M. Alston, pastor at Newman; Dr. G. W. Arnold, secretary of Stewart Missionary Foundation for Africa; Prof. F. M. Gordan, principal of Deaf and Dumb School at Cave Springs; Dr. A. L. Samuel, of Rome; Prof. E. J. Price, South Atlanta, president of Lay and Epworth League convention, Atlanta conference. All these representatives delivered able speeches and helped the convention much by their presence. Dr. Arnold took a number of subscriptions for the *Quarterly Bulletin*, published at Gammon. Nearly all the pastors on the District were present, and some who were absent sent their reports. The delegates placed \$25 in treasury. At the suggestion of Presiding Elder C. W. Adams, all the public collections were given to the Rev. Mr. Allison, the pastor at Bremen, to help in finishing his church. During the session the following preached: Revs. H. W. B. Wilson, W. A. Neely, Dr. M. M. Alston. On Sunday Presiding Elder C. W. Adams, of the Rome District, the Rev. J. W. Swain, of Carrollton. The convention was a success in every way. The next session will be held at South Rome.

R. J. SIMMONS, Secty.

LAKE CHARLES DISTRICT
Preachers' Meeting.

At Jenerette, La., June 6th, 1907, the Rev. B. J. Reddix, president, with twelve members present.

The Rev. C. C. Landry, of the New Orleans District, addressed the meeting. Dr. B. M. Hubbard explained the Sunday School lesson, closing with an inspiring and enthusiastic address. The presence of these visitors and our presiding elder, P. W. Clark who responded to the address, have put more life in the work. We express our appreciation by inviting them to call again. Reports from each charge showed marked improvement. Appropriate resolutions were passed on the death of Bishop Fitzgerald and the son of the Rev. J. W. Turner. Resolutions were also drawn expressing the appreciation of this body for the courtesy of the Rev. D. S. Sloan and his band. Revs. B. J. Reddix and E. Hutchinson preached to large congregations. The next meeting will be held July 11 at Rayne, La.

A. J. SMITH, Sec.

FOR OVER SIXTY YEARS
Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1093.

June Magazines

The *Delineator*.—Mrs. Osborn's Letter to the woman who doesn't know what to wear; Smart Millinery for Summer Days; The Dress of Paris, by Edward La Fontaine; Dressing on Dimes; timely clear and convincing are these facts and instructions, which will show every girl and woman how to dress charmingly on very little money; The Baby's First Clothes, by Mary Bentley. Special articles: The Marital Unrest; I. Marriage as We Make It, by Caroline Duer; the first of a series of papers by leading writers and thinkers, on a subject of vital importance to our homes and our nation—the divorce evil. Green Acre: An American Ideal, by Lida A. Churchill. The Danger of Summer Separations, by William George Jordan; a heartfelt, sympathetic talk which will open the eyes of every wife who reads it.

New England Magazine.—"Galveston, an Epitome of American Pluck," by Frank Putnam, is the story of the indomitable energy of the citizens in rebuilding after the waste of the tidal wave of seven years ago. The city has not only been rebuilt but the level of the land on which it stands has been raised seven feet for an area of two and a half square miles. "A New England Architect and His Work," by Oscar Fay Adams, relates how a Boston Architect has made Christian Science famous through the designing and building of its unique and wonderful temple. "Men and Affairs at Washington." This installment of David S. Barry's Washington correspondence takes up the ever present tariff question and shows how, when and where tariff schedules are revised, and by whom. "Nineteenth Century Boston Journalism," by E. H. Clement. In this installment Mr. Clement takes up the personal relations of some of the great Bostonians of his early day, with the Boston Transcript. "New England College Presidents in the South," by George Frederic Mellen. Holman Day's exciting story of the battles of lumber barons in the wild lands of Maine is continued with an installment entitled "In the Barony of Stumpage John." "An Intervention of Providence," by Gilbert Coleman is a pretty story of a romantic chance meeting that ends in a love match. "The Unfinished Flag," by Kendrick Ferris, is a tale of pathos and devotion, and "Lamey Daisy M. D.," by Mary Agnes Griffin, and "Mrs. Blunt's Rebellion," by Harriet A. Nash, are at once humorous, quaint and appealing.

A military school cadet taking a hurdle while standing on four horses, looks out from the cover of the June *American Boy*. Readers will be sorry to say good-bye this month to the splendid serials of Judge Shute and Edward Stratmeyer, but the publishers promise that equally good matter will take their place. Off the Reservation; The Camp Fire of Mad Anthony, and Tad continue even more interestingly. Some of the other stories and larger articles are: A Flea's Essay, illustrated by the author; The Bird Charmer; An Episode of the Plains; Two years an Indian tells of the captivity of a white boy among the Indians in the time of the French and Indian war; The Kite Over the Steeple describes how a boy with his kite

saved a man from a terrible death; The Boy on His Muscie; How to Become Strong; How to Cruise with a Canoe; A Summer in the Saddle, and The Aquatic Tournament. When Daniel Webster Taught School is a fine story of how that great American worked in his youth to fit himself for his splendid life work. Keeping Tab on the World gives the boys much information in an interesting way. Chats with Big Americans; The Boy Mechanic and Electrician; Making Inexpensive Flower Boxes, and What to Do and Take in Camping Out. The regular departments are filled with interesting matter. A page is given to American Boy Day at the Jamestown Exposition, with pictures of some of the talented boys who will take part in the day's exercises. In addition there are over 75 illustrations. \$1.00 a year. The Sprague Publishing Co., Detroit, Mich.

The *Circle Magazine* is redolent with the breath of spring, and full of boundless life and energy. The original articles are more and more in evidence, and their strength and timeliness show that the plans laid out months ago are maturing nicely. In every one of the twenty-five departments are evidences of new life, new ideas, and a fitness of things that make the magazine an ideal one for every member of the home circle. The original articles include: "The Art of Conducting," by the renowned Russian leader of the New York Philharmonic Society, Wassily Safonoff; "How Pocahontas Has Come to Her Own," a novelette in one chapter of real life 300 years ago, by William Ordway Partridge. "Smoothing the Way of the Working-Girl," by Annette Austin, revealing the practical welfare-plans for employees in large stores and factories; "About Vines," by Eben E. Rexford; "The Ordinary Man's Confessions," by William Graut Greenwalt and Helen Church; "Whisperings from Flower-Land," a poem, by Adolphe Danziger; the short stories include: "Hindleh," by Edgar J. Banks; "Tweeter: The Story of an Oriole," by Ida Kennistont; "Wednesday, April Sixth," by Virginia M. Cornell; and "What Is It to Love Anybody?" by William S. Birge, M. D.

NEBRASKA.

Hastings, O. A. Brilly.—After a long season of trials new life, energy and spirit is being put into Hamilton Chapel, Methodist Episcopal Church, under our new pastor, the Rev. G. T. Wooten. Every department of the work is receiving special attention by our pastor. A bright future is before the church. "What will the harvest be?" Our first quarterly conference convened Tuesday night, May 14-15, our new presiding elder, J. J. Cabbell, in the chair. His presence brought new inspiration. Each officer had good report. Paid the elder in full. We have paid our pastor \$26.48. Have raised for all purposes this quarter \$50.

THE TIME HAS COME

For ordering Sunday School supplies for third quarter. Send to this office. Do not wait, but send to-day.

Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

A paragraph in the educational column of the *Christian Advocate* of Nashville, Tenn., reads: "As a result of the educational reform movement begun in North Carolina seven years ago, the people are now building schoolhouses at the rate of one a day—a truly remarkable record."

Don't forget we are offering tracts to all who will send postage for them. As much money as will be sent will be used in paying postage on tracts from this office to the point desired. Some of the very best tracts ever put out by the Tract Society are at the disposal of our brethren. Many are taking advantage of the proposition. We would be glad to have others do so.

Some very significant and interesting facts are brought out in a recent report by the superintendent of the public schools of Elizabeth, N. J. After a thorough examination of several thousand children it is stated that the number reported dull has increased yearly until it has been found that there has been an increase of 350 per cent of dull pupils as compared with the enrollment several years ago. The number of "nervous" has increased 100 per cent within the same time, while in five years the percentage of increase among those who were dull in arithmetic has been 400 per cent, and the increase of those having defective eyesight, 350 per cent in seven years. The increase of those reported unruly in four years is 400 per cent, and those reported as lazy show an increase in seven years of 1,000 per cent.

Among the Morrison memorabilia brought to light in connection with the China Centenary Conference in Shanghai is a bit of history of special interest to all American women engaged in mission work. Robert Morrison could not proceed directly from England to China because of the opposition of the East India Company to Christian missions. This led him to sail first to New York and thence to Canton, under the protection of the United States Government. His visit in New York in 1807 made a profound impression upon all who met him and especially upon the family who entertained him. In the little daughter of his host there was awakened a lifelong enthusiasm for missions that found adequate expression a half century later, when, widely known as Mrs. Doramus, she started the Woman's Union Missionary Society. This was the first missionary organization of women in the United States and the mother of the many denominational societies since formed. Is it not wonderful that the vast missionary movement on the part of the Christian womanhood of America should be directly traceable to the good seed dropped in the sensitive heart of a little girl by this pioneer missionary to China? It is also an illustration of the way in which God makes the wrath of man to praise Him; for the very hindrances put in the way of Morrison's mission became the providential means of raising up a host of helpers to aid in its accomplishment.

THE BIBLE AND THE QUARTERLIES

During a recent Sabbath we had an occasion to address a Sabbath school, and in the usual manner of catechising this question was propounded to the school, "What book do we study here?" A number of pupils responded, "The quarterlies." The question was said again: "There was one text book used in the school and what was it?" "The Quarterlies," was again the response. Upon inquiry it was found that there was not a single Bible in the school. While there were those no doubt who knew that the Sunday school lessons were taken from the Bible, and that the Quarterlies were simply aids for the study of the lesson, nevertheless it is clear many were not impressed with the fact that the Bible is the one book of the Sunday school. Above all else the child should be impressed with the fact that the Sunday school is for the study of the Bible and the Book should have a prominent place in our Sunday school. It is the custom in some well regulated Sunday schools to have the pupils to show their Bibles at a certain time in the opening exercises. Again in some schools, after the pupils have done their best, using the Sunday school periodicals in the preparation of the lesson, during the recitation only the Bible is used, periodicals and other helps being laid aside. It is really pitiful to note how ignorant people are of the Bible as a book. When it was suggested that we turn to the Psalms or one of the Epistles, there was a general fumbling of the pages, not knowing the exact position of the particular book in the Bible. This shows that while the Sunday school periodicals should be used, and there are none better than those put out by our own Book Concern and none near so good for our own people as our own, nevertheless no Sunday school should attempt the lesson without a Bible in the hand of all pupils who can read.

ORGANIC UNION

It is very clear that it is more in order to develop and promote the fraternal feeling between the two great Methodisms than to urge at the present definite organic union. The Rev. T. H. B. Anderson, of our church, delivered an address recently before the Missouri Conference, in which he made an appeal for organic union. This appeal doesn't take well with our neighbor, the New Orleans *Christian Advocate*. After discussing some features of the appeal for organic union, the New Orleans *Advocate* remarks:

"But Dr. Anderson said not a word about the Negro. He should know, if he does not, that the prominence of the Negro in the Methodist Episcopal Church—the petted child of the church—in the estimation of a vast number of Southern people, constitutes the greatest, if not the only real obstacle to organic union. Our people are not going into union with the Methodist Episcopal Church so long as it maintains its present relations with the colored race. Call it prejudice, or anything else, it makes no difference—we speak what we believe is the truth. The opposition now being manifested by Cumberland Presbyterians to union with the Northern Presbyterian Church would be as nothing to the cries of opposition of Southern Methodists to union with the North."

It is no new story for us to be told that the Negro in the Methodist Episcopal Church is a stumbling block to organic union—at least it is one of the stumbling blocks. However much we might regret it, and however much the Negro members of the Methodist Church would like to see the union of the great Methodisms; still there is no intention on their part to withdraw or to be persuaded to withdraw from the church that came to them when friends were few and offered Christian fellowship.

But the New Orleans *Christian Advocate* clearly

points out that there are other causes for the delay of organic union. The *Advocate* says:

"We are often told that sectionalism is dead. That is true in a great measure. The hearts of the people beat true to the country—to the one protecting flag—but certain things of a sectional character have anything but a cementing effect. The tenacity with which Northern Methodists hold on to the Negro membership in their church—the direct outgrowth of abolitionism—has much to do in keeping us apart. The veneration of John Brown as a holy martyr is another. Only two weeks since the leading *Advocate* of the great Northwest—the mouthpiece of perhaps more Methodists than any paper, save Dr. Buckley's—printed in full that long piece of doggerel about "John Brown's soul marching on," and another song, "Sherman's March Through Georgia"—better poetry, but breathing sentiments equally as offensive to Southern people.

"How can Southern Methodists think of uniting with a people who, by printing with approval such songs, impress their children with the idea that John Brown was right in his purpose to invade Virginia and kill men and women in order to set the Negroes free? and that Sherman was engaged in a holy crusade as he went through Georgia, burning, pillaging, and destroying everything on which his soldiers could put their hands?"

Nothing would so much help organic union as less talk about it by all concerned, and an old-fashioned revival in all our churches.

THE NEGRO AND CRIME

(Continued from Page 1.)

which often meant that he must go to the chain gang."

Mr. Baker after careful investigation is of the opinion that the market value of convict labor influences no little the criminal statistics of Georgia. On this point he says:

"One reason for the very large number of arrests—in Georgia particularly—lies in the fact that the state and the counties make a profit out of their prison system. No attempt is ever made to reform a criminal, either white or colored; convicts are hired out to private contractors or worked on the public roads. Last year the net profit to Georgia from its chain-gangs, to which the prison commission refers with pride, reached the great sum of \$354,853.55. Of course a very large proportion of the prisoners are Negroes. The demand for convicts by rich sawmill operators, owners of brick-yards, large farmers and others is far in advance of the supply. The natural tendency is to convict as many men as possible—it furnishes steady, cheap labor to the contractors and a profit to the state. Undoubtedly this explains in some degree the very large number of criminals, especially Negroes, in Georgia. One of the leading political forces in Atlanta is a very prominent banker who is a dominant member of the city police board. He is also the owner of extensive brick-yards near Atlanta, where many convicts are employed. Some of the large fortunes in Atlanta have come chiefly from the labor of chain-gangs of convicts leased from the state."

Here is food for thought for any one who wants to study the criminal Negro at the South. In many cases these green Negroes from the country are the victims of a conspiracy on the part of some shrewd Negro and some officer who are in cahoot to entice these Negroes from the country into some sort of game or misdemeanor which leads to their arrest. The Negro receives a small compensation and the officer has to his credit a large number of arrests. It is said that figures don't lie, but there are no complete statistics concerning Negro crime that cannot be proven upon the very basis submitted by Mr. Ray Stannard Baker to be false and therefore unjust to the Negro.

The Rev. J. C. Prince, A. B., of the North Carolina Conference, reports having raised \$225 cold cash on a recent Sunday, at Bullock's, one of the smaller appointments of that conference.

Personal and General

Bishop Spellmeyer will arrive in this country June 30.

A public reading room has been opened by our people at Ocala, Fla.

Dr. and Mrs. J. T. McFarland are spending the summer at Bad Sonder, in the Swiss Alps.

The Rev. Dr. W. F. Anderson delivered the commencement address at the Nebraska Wesleyan University, June 12.

Bishop McDowell and Bishop Berry participated in the dedication of the new church at Springfield, Illinois, on the first Sunday in May.

Bishop Neely has written a work on "Preaching" which he is about to have published in Spanish, for the use of ministers who speak in that language.

Baldwin University has conferred the degree of Doctor of Divinity upon the Rev. J. H. Fitzwater, Field Secretary of the Board of Home Mission.

Eugene Marshall, a Negro youth, is regarded as the most reliable and the best all-around debater in the University of Wisconsin, a school of more than three thousand students.

The Hon. W. T. Vernon, Register of the Treasury, delivered the dedicatory address at the opening of Union Hospital, Frederick, Ind. Dr. U. G. Bourne is superintendent.

Miss Charlotte Crogman, A. B., professor of Latin and Greek in Clark University, Atlanta, Ga., has entered the University of Chicago for post graduate work.

Rev. Dr. B. F. Woolfolk, of the Clarksdale District, Upper Mississippi Conference, is at home ill, and for this reason he has been forced to relinquish the work of his district temporarily.

Prof. Albert Harkness, Ph. D., Professor of Greek and Latin in Brown University, for fifty-two years, is dead. He was the author of the "Harkness Easy Latin Methods."

Dr. M. C. B. Mason is among the prominent men slated to address the National Afro-American Council, the tenth annual session of which opened Wednesday of this week in Baltimore, Md.

Dr. Homer Eaton, one of our publishers, was twice made Doctor of Laws recently. Syracuse University and Nebraska Wesleyan University conferred the degree upon Dr. Eaton at the same time.

We have received an attractive announcement of a summer school conducted by the A. and M. School, Greensboro, N. C., which begins June 24 and ends July 15. A strong faculty is announced.

Bishop Neely's mail should be sent in care of the Methodist Book Concern, 150 Fifth Avenue, New York, until further notice. From there it will be forwarded according to the Bishop's movements.

Noble Sissle, son of the Rev. Geo. A. Sissle, pastor of Cory Methodist Episcopal Church, Cleveland, Ohio, a junior in the Cleveland High School, is the only Negro boy in that school belonging to the Glee Club.

An exchange has it that the Philadelphia and New Jersey Conferences of the African Methodist Episcopal Church are planning an educational Congress to convene in August, over which Bishop W. J. Gaines will preside.

The baccalaureate sermon of recent commencement of Allegheny College was preached by President Crawford and the annual address before the Christian associations was delivered by the Rev. J. M. Buckley, D. D., LL. D.

St. Stephen, Yazoo City, Miss., raised on a recent Sunday fifteen hundred dollars. Dr. Hibbler reports 103 conversions and 85 accessions in a recent revival. From such a report it would appear that St. Stephen is very much alive.

The Training School of Domestic Science, at Washington, D. C., the founder and principal of which is Mrs. L. R. Clark, graduated this year nineteen young women. Dressmaking, millinery, drafting and cooking are especially taught.

The death of the Honorable John T. Morgan, senior Senator from the state of Alabama, was quite a shock to the nation. He was a conspicuous figure for more than thirty years, and attained a degree of strength seldom reached by a man from the South, in the upper House of Congress. He was a hard fighter, a strong debater and commanded the respect of all parties.

The Rev. C. F. Reisner, D. D., is the editor of the second series of the Notes on the Epworth League Devotional Meeting Topics, the price of

which is fifteen cents per copy. His book, "Workable Plans for Wide-Awake Churches," during April ranked first in sales of books at the depository in Boston, and third in New York City.

Our church at Reidsville, N. C., the Rev. R. W. Winchester, B. D., pastor, is pushing forward. The new church is completed, electric lights installed, and preparations are being made for the North Carolina Conference Woman's Home Missionary Society, which meets at this church August 29-September 1. In a recent rally this church raised \$262.33.

We clipped from The Cleveland Journal the following: "Mr. Daniel Murray, one of the assistant librarians of congress, is doing a great work for the race in the preparation of an Afro-American Bibliography. He finds that more than 5,000 different books have been written by colored men and that colored men have composed more than 3,000 pieces of music.

The Twilight Club with Mrs. I. W. Young as president and the Jolly Workers, with Mrs. L. A. Eckly as president, are doing splendid service in reducing the debt of Newman Memorial Church at Alexandria, La. Both of these clubs are to be commended for their zeal, tact and enterprise. The editor had the privilege recently to lecture under the auspices of the Twilight Club.

The Rev. Thomas S. Molesworth, of the Northwest India Conference, arrived in New York on the steamship Adriatic, Thursday, June 13, coming to the United States on sick leave. He went immediately to Evanston, Ill., to join Mrs. Molesworth and their daughter, who preceded him from India by a few weeks. Mr. Molesworth's address for a time will be 57 Washington St., Chicago, Ill.

Mrs. Frank W. Warne, wife of Missionary Bishop Warne, arrived in New York on the steamer Ansonia, Tuesday, June 18, over seven weeks after her departure from India. Mrs. Warne was met in New York by her daughter, Miss Edith, who is a student in Syracuse University, and with whom she will make her home next fall. During the summer Mrs. Warne will be at Milford Bay, Muskoka, Canada.

By commencement day of the Illinois Woman's College the \$50,000 necessary to secure Mr. Andrew Carnegie's gift of an additional \$50,000 was pledged, completing the \$100,000 endowment fund.

At its recent commencement the Upper Iowa University conferred the degree of Doctor of Laws upon the Rev. William F. Anderson, one of the secretaries of the Board of Education, Freedmen's Aid and Sunday Schools.

The following interesting paragraph appears in a recent issue of the Michigan Christian Advocate: "The First African Presbyterian church, Philadelphia, celebrated its centennial on May 26-28. It is the first distinctively colored Presbyterian church in this country, and Rev. Dr. Archibald Alexander was the promoter of it. The first pastor, Rev. John Gloucester, was a slave and his freedom was purchased by a Presbyterian preacher of Tennessee. Gloucester afterwards solicited the means to buy his wife and children from slavery, and was himself an evangelist of great power."

Some time ago we called attention to the opening in the Army for colored men as chief musicians, salary \$60 per month and allowances. We learn these is a vacancy in the Ninth Cavalry, enroute to the Philippines, and there will soon be one in the Tenth Cavalry, now in the islands. Colored musicians, married or single, below thirty-five years of age, should apply to Adjutant-General United States Army, War Department, Washington, D. C., stating ability to lead band, citing references, etc. If no applicants appear for the places, they will be filled by white men, claiming no competent colored men are to be found.

The Rev. and Mrs. Robert Shields, of the Methodist Mission in Angola, West Africa, with two of their children and a young Portuguese boy, arrived in New York on the steamer Carmania, Wednesday, June 12. Mr. Shields has spent twenty years in Angola as a missionary, first in Bishop Taylor's self-supporting work and later under the direct auspices of the Missionary Society. Mrs. Shields is a native of Chicago, but this is Mr. Shields' first visit to the United States, as he went to the Mission field from Ireland. Their address while on furlough in the United States will be 57 Washington street, Chicago, Ill.

One of the most successful physicians among our people is Dr. L. T. Miller, who is located at Yazoo City, Miss., where he not only enjoys a lucrative practice and the full confidence of the citizens of

both races, but owns besides a beautiful and well appointed home, a substantial brick structure, the upper stories of which are used for infirmary, operating room and office; in the lower story can be found a drug store, bank and other enterprises. Dr. Miller has been unusually successful in major operations. His success as a practicing physician should be an inspiration to all the young men of the race and especially those who may learn of his successful career.

The Rev. Albert G. Jenkins, A. B., B. D., a recent graduate of Gammon Theological Seminary, now pastor at Bessemer City, N. C., and Miss Ada Mitcham, B. Ped., a graduate of Clark University, and the Domestic Science Department of Thayer Home, were married June 12th, at the residence of Miss Mitcham's brother, Mr. A. B. Mitcham, Whitney, N. C. Immediately after the marriage they both sailed for Africa, under the Board of Foreign Missions of our Church, and they will be assigned work by Bishop Scott, in Liberia. Both Mr. Jenkins and Mrs. Mitcham received their inspiration to go to Africa through the Stewart Missionary Foundation for Africa of Gammon Theological Seminary.

An encouraging sign of the times in new China is the disposition on the part of the young college men to set the educated woman upon a pedestal and to brook no dishonor shown her. This was recently shown in a striking way in Kiukiang. The students in two government schools raised an agitation against a teacher employed in both, and secured his dismissal in disgrace from both institutions, because he proposed to take as a secondary wife a girl who had formerly been a pupil in the Methodist school in the city. The students declared in speech and poster that the mission school was doing a great work for the young women of that region, and that they would not permit such an indignity to be shown either to the girl or to the school.

The first annual meeting of the New Methodist Episcopal Mission, which Bishop Hart has established in France, was held at Geneva, Switzerland, Wednesday and Thursday, May 22 and 23. The pastoral appointments made by the Bishop are as follows: Marseilles and Toulon, A. H. Lambert; Lyons and St. Etienne, Charles Thiele; Chambéry and Moutiers, Ed. Vidouez; Grenoble and Vienne, Gustave Lieure. Mr. Lambert is a member of the New York Conference, and was formerly connected with the Porto Rico Mission. Mr. Thiele is a member of the Switzerland Conference. Messrs. Vidouez and Lieure were recommended to the Switzerland Conference to be admitted on probation. The former has been an evangelist in the French Wesleyan Church, and the latter was formerly working with the Reformed Church of France.

The plans of Bishop and Mrs. Henry Spellmeyer were changed upon their arrival in Bombay, April 21. While en route from Shanghai, Mrs. Spellmeyer was attacked by rheumatism and consequently was detained for some time at the Thoburn Deaconess Home in Bombay, where she received the best of care and medical attention. Concerning their change of plans, Bishop Frank W. Warne wrote from Bombay, under date of May 9, as follows: "Mrs. Spellmeyer is rapidly recovering and passage has been arranged on the Persia for Marseilles, sailing May 25. It is probable that the plans for which this journey was made, namely, to get a glimpse at least of the work of our church in India, Italy, Switzerland and Germany, will be broken, but it is the Lord's doing. Bishop Spellmeyer is and has been throughout his entire journey unusually well."

We have at Inhambane Mission, West Africa, a printing house, where Dr. and Mrs. Richards and their native helpers have issued, since the last conference, 216 volumes, big and small, aggregating one and one-half million pages of Christian literature, in native tongues. These consist of tracts, hymn books, sections of the Old Testament now being translated, two papers, one English and the other native, primary text books for the native schools, etc., etc. The printing house has been built in the past year and is 20x36 feet in size, a good, substantial building, and the printing equipment in presses, type, etc., and stock on hand is worth over \$3,000. The publishing house is furnishing literature for the people who speak the Sheetswa language in the Transvaal, and the Wesleyan Methodists of the Transvaal are proposing that this mission do their printing for the whole of that great work.

PERSONALS

Mr. George McGough is the chosen delegate from the Methodist Episcopal Church at Many, La., to the forthcoming annual conference.

The address of the Rev. B. T. McEwen has been changed from Valley Springs, Miss., to Aberdeen, Miss., where he has charge of the St. Paul Church.

A very successful meeting closed recently at St. Paul Church, Macon, Miss., with fourteen conversions and eleven accessions. The pastor at this point is the Rev. W. H. Whitlock.

The Rev. M. S. Goins has the work of his church at Napoleonville, La., in splendid shape. One hundred and eight dollars was collected on Sunday, June 16th. The church is now being painted.

After a hard struggle our church membership and Pastor H. M. Jordan, at Richardson, Miss., are reaping their reward, which comes in the completion of the new church on this work. Sunday, July 7th, will be entrance day.

The evening of June 13, the pastor and family on the Angle Circuit were highly favored. A host of members and friends stormed the parsonage, leaving a large supply of groceries. The committee was led by Sister L. Jefferson.

The work of our church at Reidsville, N. C., is in splendid shape under the administration of the Rev. R. W. Winchester. In a recent rally the sum of \$262.33 was realized. The church, which is now completed, is well lighted by electricity.

The Rev. C. L. Angram and family at Bastrop, La., were agreeably surprised by the visit and gifts of friends on a recent evening. The church is actively alive in its every department and under the present administration large results are expected this year.

The rally on the Belton (S. C.) Circuit, the Rev. W. F. Smith, pastor; Sunday, June 2, was a decided success. The stewards in the persons of C. C. Collier, M. R. Walker, W. D. Clark, and Prof. M. H. Gassaway, laid on the table the sum of \$75.36. Belton is a coming circuit.

Programs announce the session of the Orangeburg District Conference, Sunday School Institute and Epworth League Convention, in St. Michael Church, on the Pineville Circuit, July 17-21. The Rev. G. W. Cooper is presiding elder. The Rev. J. A. Brown has charge of the work at Pineville.

A program which promises to be of much interest is issued for the eighteenth session of the South New Orleans District Conference, to be held in Morgan City, La., July 24-28, under the presidency of the Rev. B. Mack Hubbard, presiding elder. Music will be rendered by the Crawford Jubilee Choir.

The Woman's Home Missionary Society of the North Carolina Conference will be in session from August 29-September 1, in our church at Reidsville, N. C. Pastor R. W. Winchester asks that all persons who expect to attend the convention will please notify him at once.

The friends as well as members are rallying in support of church and pastor at Welsh, La. The collection on Sunday, June 16th was \$27.00, and the membership here numbers but fifteen. Under direction of Mrs. Jane Harris a delightful surprise was tendered the Rev. Wm. Ector and family, the evening of June 14th.

The first session of the Lake Charles District, Louisiana Conference, will convene in St. James Methodist Episcopal Church, New Iberia, La., August 7-11, the Rev. P. C. Colton, pastor, and the Rev. P. Wellington Clark, presiding elder. During this session the Methodist Ministers' Relief Association is to be presented by the presiding elder.

At the Second Quarterly Conference held at Trinity Methodist Episcopal Church, June 8-10, the members and a few friends gave the superintendent of the Mission, the Rev. J. Grant, a very pleasant surprise and presented to him many useful articles, besides a purse of money. Superintendent Grant highly appreciates this manifestation of the loving kindness of the church at Fort Myers, Fla.

Sunday, June 9th, was rally day at Crowley, La., and on this occasion our people were favored with a sermon by the Rev. Van Volkenberg, pastor of the Methodist Episcopal Church at Crowley for whites. The sum of \$32.65 was collected. The Tuesday evening following a number of friends visited the parsonage, presenting the pastor and wife with many choice pounds and a fine umbrella. The recipients appreciate no little this manifestation on the part of their friends.

Miss C. C. Brooka reports that the rally for the painting of our church at Napoleonville, La., was successfully carried out Sunday, May 16th, 1907. The pastor, Rev. M. S. Goins, deserves credit for the way he marshalled his forces. The following are the captains and the amount raised by each company: Louise Welch, \$14.75; Mary Harris, \$10.50; A. C. Sims, \$17.00; Eva Sylvester, \$12.15; M. J. Southall, \$15.40; Olivia Sims, \$15.50; other collections, \$20.00; total collection, \$105.30.

From the pen of the Rev. A. J. Smith, Crowley, La.: "The summer Normal has been in operation here for two weeks. There is a large enrollment of students-teachers in attendance, and all seemed interested in their work. We all hope that when the session is over, they will go to their various fields more eager to do a better and more effective work among our people both in the school and in the church. The faculty is noted for its able instructors, such as Prof. W. A. Hunter, Jonas Henderson and Miss W. M. Carey. On last Wednesday evening Rev. H. E. Jones delivered an able address before the teachers and citizens of Crowley, at the Colored Methodist Episcopal Church. A unique reception was given in honor of the teach-

era at the Star Baptist Church. This reception was grand in every particular. The reception followed the address. Rev. H. C. Ross, the efficient teacher of the city school, is local manager of the Normal. He is working for the betterment of our people in the school as well as in the church. Our mission work is very encouraging here, under the pastorate of the Rev. A. J. Smith."

WOMAN'S HOME MISSIONARY SOCIETY—LITTLE ROCK DISTRICT.

Our district convention will be held in connection with the State Woman's Home Missionary Convention, which meets at Hot Springs, from July 11 to 14. Sisters, I expect a report from every church in the district. If you cannot come, be sure to send us your report and money. Please get your reports in on the first day.—Mrs. E. J. Sherrill, District President.

WOMAN'S HOME MISSIONARY SOCIETY—LOUISIANA CONFERENCE.

Mrs. B. M. Hubbard.

The Woman's Home Missionary Society of the Louisiana Conference convened in First Street Methodist Episcopal Church, New Orleans, La., May 28-29, Mrs. D. C. Mead presiding. The devotional exercises were conducted by the Rev. W. Scott Chinn. The Lord's Supper was administered by Presiding Elders B. Mack Hubbard and J. W. Turner, Revs. C. W. Reeves and J. McKee. Officers elected for the ensuing year: Mesdames D. C. Mead, president; F. A. Cooper, first vice-president; Margarette Johnson, second vice-president; C. Hayman, third vice-president; F. Green, fourth vice-president; B. Mack Hubbard, corresponding secretary; M. Phillips, recording secretary; S. E. Chinn, treasurer; L. J. Shallowhorne, State organizer; H. L. Payne, secretary of supplies; S. E. Johnson, secretary Children's Work. Delegates to the National Convention, Mrs. B. Mack Hubbard, Mrs. H. L. Payne, Mrs. L. J. Shallowhorne, alternate. A forceful and interesting program was rendered. The convention was truly beneficial and instructive, each one catching new inspiration. There were several strong and interesting papers on missionary work by prominent ladies from the various districts. Fitting and suitable hymns were sung. An address was made by the editor of the SOUTHWESTERN. There was quite a number of delegates present, representing the various districts of the Conference, each one telling of her efforts for good and expressing an earnest desire for the rebuilding of Peck's Memorial Home. We appreciate very highly the co-operation of our ministers and were greatly encouraged by their presence. Four presiding elders mingled their voices with ours. Every city pastor, with two exceptions, was present. All expressed a deep interest in our work and assured us of their support. The coming together of this body of Christian women of the Louisiana Conference, in said convention, having listened to so many strong and helpful papers, thoughtful and enthusiastic addresses, has sent a thrill of inspiration through the Conference Society. The upbuilding of Peck's Memorial Home seemed to have been the burden of every heart, both women and men. Knowing as we do the great need of the Home for the training of our young women, the following resolution was offered, and unanimously adopted: "With a fervent desire for better homes, better members in our churches and better citizens, and, whereas, believing that the home is the foundation of the church life and of good citizen-

THAT DROWSY FEELING

It Prevents You From Doing Your Work and Is Really a Sign of Disease.

CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work?

You have slept pretty well.

You don't feel sick. Just drowsy.

What's the cause of it?

Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all.

When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do?

Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25 cent and \$1 packages. Try it.

ship; and, whereas, Peck's Home did so much in this direction during the short period of its operations; and in view of the sad and lamentable loss of said Home caused by fire; Resolved That we this day, in regular annual meeting, do petition and urge the Patent Board to rebuild Peck's Memorial Home at New Orleans, La., at once.—(Signed) Mesdames D. C. Mead, F. A. Cooper, M. Phillips, T. J. Johnson, S. E. Chinn, L. J. Shallowhorne, B. Mack Hubbard.

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Doings of the Workmen

EPWORTH LEAGUE CONVENTION.

HOLLY SPRINGS DISTRICT.—Pastors, Epworth League Presidents, of the Holly Springs District, Greeting: Our convention convenes at Potts Camp, Miss., July 23 and it is our purpose to make this the greatest convention in the history of the District, to accomplish we must work as never before. Therefore I appeal to the pastors and League Presidents to push their work. We want a good live League in each charge and a great deal depends on the pastors to see that their League is kept alive. Every District in the Upper Mississippi Conference is clamoring for supremacy, and we must compete for equal honors. We can only do so by keeping our local League alive. Therefore let us come to the District Convention prepared to do a great work. Let each chapter be represented. But let us bring written reports. Let each President send to the District President a report of the local condition of their chapters not later than July 15th. Dr. N. R. Clay is very much interested in our success, which is a part of his success. This being his first year on this District and as presiding elder we must stand by him. We are arranging a very excellent program. We expect to have Drs. Logan and Penn with us and a large attendance. Further announcements will be made later. Let us look forward for a great meeting, trusting in God to aid us in obtaining the desired results.—C. H. OWEN, District President.

SHREVEPORT DISTRICT Preachers' Meeting.

Convened in Daniel's chapel June 5, at 12:30 p. m. The Rev. Hubbard Daniels, P. E. opened the meeting and conducted the devotional service. Officers elected as follows: Rev. Hubbard Daniels, pres.; F. L. Chinn, vice-pres.; W. R. Butler, treasurer; A. J. Procter, Secy, and J. R. Williams, reporter. Several important questions were discussed, including the Mansfield High School and its needs. Resolutions were adopted that each member of the Methodist Episcopal Church in this district pay 15 cents in 60 days to help build said school. A District Epworth League was organized with officers as follows: Thomas H. Wright, M. D., pres.; Frank Thomas, 1st vice-pres.; Mrs. Ida Harris, 2nd vice-pres.; Silvier Thomas, 3rd vice-pres.; George S. Cosey, 4th vice-pres.; Mrs. B. C. Murray, treasurer; Rev. H. B. F. Charles, secretary; Miss Estella Anderson, recording secretary. The meeting was full of enthusiasm and inspiration to all. The Rev. T. F. Robinson, the hustling pastor, together with Mrs. Robinson and his good people spared no pains in entertaining the body. The pastor, members and friends are rejoicing over the completion of their beautiful church edifice at a cost of more than \$2,000. Logansport is the next place of meeting. Dr. Wright, of St. Paul, Shreveport, made a good and strong speech after his election, thanking the pastors for the expression of their esteem shown by this election. J. R. Williams

INDIAN TERRITORY.

Purcell Charge, J. Jefferson, Pastor. The Rev. Pruett was with us May 15 in the Sunday school service and also at 11 o'clock, at which time he preached a sermon that impressed it

self upon all hearers. Although the weather was unpleasant—it had been raining all day—a goodly number was present to enjoy the sermon and to aid in the collection, which amounted to \$25.

Ardmore, A. W. Talbert, Pastor.—Our first quarter just closed. Rev. W. F. Smith, presiding elder, presided. The Lord was graciously present; 41 persons communed. The reports from the various departments of church work were in every way satisfactory. The presiding elder was paid in full for the quarter, \$15. The superintendent of Sunday school, Bro. C. G. Graham, reported \$10 for missions raised since the Annual Conference. Mrs. W. E. Grouner, Mrs. Emma Jones, Mrs. Mary Adams, May Johnson, representing the W. H. M. S., put the parsonage in order for the home-coming of Mrs. Talbert, who had been in Kansas visiting her mother and sister, Mrs. L. Hancock and Mrs. J. Miller. P. T. Drizzle, M. D., president, and Judge J. Clark, vice-president of Epworth League, are doing good work in the League. This first quarter marks the beginning of Dr. Smith's career as a presiding elder of Guthrie District, Lincoln Conference. He is impressing us with his fitness for the position and that the Bishop made no mistake in his appointment. I think it can be safely said that great things will be accomplished during his administration. Five persons have joined the church since Annual Conference.

KENTUCKY.

Louisville, Kate Delman.—The 35th Street Methodist Episcopal Church held its first quarterly meetings May 18-19. The Rev. Elder Tate was present. The Rev. Mr. Ross, of Coke Chapel, preached the sacramental sermon. It was full of truth and enthusiasm, and all present were filled with the inspiration of the Holy Spirit. The pastor, Rev. Statesman and his excellent choir, under the leadership of his wife, rendered excellent music. We are highly pleased with our new pastor, the Rev. J. S. Jones, also with our presiding elder. We believe that under the pastorate of Mr. Jones this will be a successful year, spiritually and financially. We raised in our quarterly meeting \$10.85.

Sharpsburg, F. G. Hinton, pastor.—We came to this work March 24 and found a loyal band of Christian people. We have a good Sunday School, Epworth League and a good church, generally. The first night we entered the parsonage the good sisters, led by Sister Lou Murphy, gave us a substantial pounding, the effects of which remained with us several weeks and then another band of sisters, led by Sister A. Smith, pounded us until our table was groaning with good things. May the Lord bless the good friends. Presiding Elder Y. W. Zelgler was with us Sunday, May 19 and held his first quarterly meeting. He preached two able sermons and administered sacrament to thirty-five happy souls. Collection for the day, \$26.00. Paid the elder \$12.00 and the pastor \$14.00. This work at Sharpsburg is on the up-grade.

LOUISIANA

Shreveport, Daniels Chapel, T. F. Robinson, pastor.—Our second quar-

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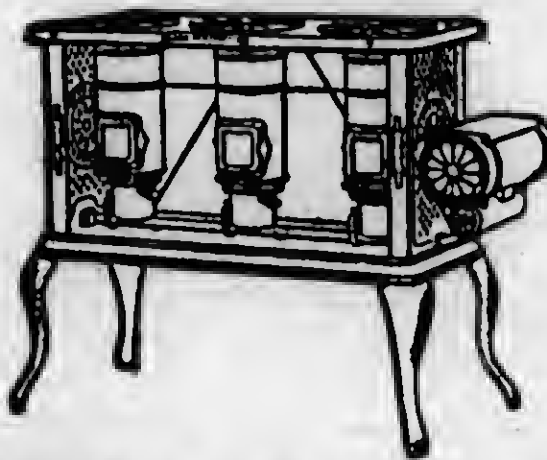
These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

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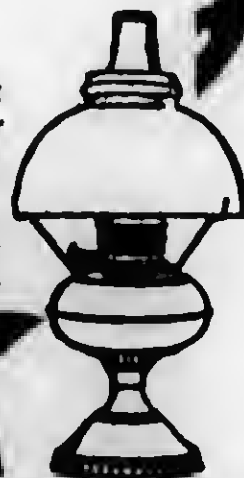
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is unequalled. It gives quick results because its heat is highly concentrated. Cuts fuel-expense in two. Made in three sizes. Every stove warranted. If not at your dealer's write to our nearest agency.

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terly conference was held May 24th with the Rev. H. Daniels presiding. Our first conference was held on February 28 in an old house with eight members; but May 24th our conference was held in our new church with an increase of membership to forty. We raised for all purposes this quarter \$378.88; paid pastor, \$99.35; paid \$10 on missions and have on hand \$7.00 for other benevolent collections. Paid over to trustees \$262.53. The presiding elder was much pleased with the work done this quarter. Our revival is on now and we hope by the District Conference to have one hundred members in this beautiful church. The Stewardesses, under the leadership of

Sister S. Thomas and Martha Bias, have bought a fine pulpit set. Sister Agnes Terry, president of the Kings' Daughters, has purchased a carpet. The auxiliaries are doing great work in this church. Paid presiding elder in full, \$8.00. Our rally on the third Sunday in May was a great success, both spiritually and financially. It was estimated that over one thousand people were on the ground. The Rev. F. T. Chinn and his good people of St. James, Shreveport, rendered good service. Pastor Chinn has been standing by me in this work. The Rev. W. R. Butler and his good people of St. Paul, Shreveport, open their hearts and pocket books and helped out. The

Rev. T. P. Norris, of Fairfield, came with a great army. He and his people made a good impression here. The Rev. P. H. Barher, of the Colored Methodist Episcopal Church, Shreveport, came with his good people and left their contributions. The Rev. E. B. Thomas of the Mt. Carmel Baptist Church left us feeling good and also the Rev. H. Hewett. Brethren, come again. I need your help in this good work. Total amount raised, \$164.85. This is our third church in Shreveport and we are gaining ground. I thank the ministers for their support and praise the Lord for this success.

Baton Rouge, T. B. Cooper, pastor.—The corner stone in the new St. Mark was laid by the Masonic Lodge—Mr. B. V. Baranco, W. M., H. Andrews, S. W., J. H. Piper, J. W. Introductory sermon, by Prof. Blundon. Rev. E. Wittenberg, of the African Methodist Episcopal Church, preached a strong sermon. The corner stone sermon was preached by the Rev. J. J. Obee, presiding elder Alexandria District, from II Chr. 2. Subject, "Christ the Chief." He handled it with force and dignity and the people of Baton Rouge hope to hear him again soon. The Rev. T. A. Brown, of Wesley, was present with great service. Dedication Day second Sunday in July.

Lake Arthur, T. B. Oville, pastor.—Sunday, May 26, was a high day, being the occasion of a corner stone laying and rally meeting. The spirit of the Lord was with us and the officers forgot the blue ribbon contest and gave the honor and glory to God. Officers, members and friends worked like Trojans. Fifty dollars was the amount raised and applied on the indebtedness of the church. The corner stone sermon was preached by the Rev. B. J. Reddix, who laid the stone, assisted by the Rev. T. Larkins, Rev. W. M. Johnson, of the Baptist Church, and the pastor. My second quarterly conference was held in the evening of the same day by the Rev. B. J. Reddix. Good reports and the presiding elder's full quarterage was the result. Lake Arthur and Shellbeach is on the steady march upward.

Marksville, A. Normand.—On May 16th the Rev. D. S. Smith held our second quarterly conference. As the Rev. J. J. Obee, presiding elder, could not be present. He found this charge in a prosperous condition. Reports show a general increase. Brother Smith preached a strong and able sermon. Thirteen souls came to the altar for prayer. The Rev. T. A. Jackson, our pastor here, is standing faithfully at his post. Collections, good.

MISSISSIPPI

Fayette, C. H. Rembert, pastor.—The Rev. R. P. Threlkeld, our worthy presiding elder, held our second quarterly conference May 18-19. Nearly all the conference members were present and made written reports which showed the work to be in a prosperous condition. Paid presiding elder \$22.00, pastor, for the quarter, \$112.60; benevolent money, \$35.00; total for all purposes, \$216. Conversion and accessions, 21. The elder preached two excellent sermons. Sunday, May 26th, was a day of rejoicing at Pine Grove Methodist Episcopal Church. The people of that little church paid the pastor, \$68.50 which amount was the best collection ever raised in the history of Pine Grove Church. We have a loyal little band of members at this place. They certainly love their pastor. We have good leaders and stewards at Pine Grove. Mrs. S. A. Rembert came in May 23rd from Washington, Ohio, where she had been almost three months on a visit to her daughter and son-in-law, the Rev. Mr. C. S. Williams, B. D.

ter and son-in-law, the Rev. Mr. C. S. Williams, B. D.

Minter City, L. Washington.—On May 18-19 we held our quarterly conference, the Rev. B. F. Woolfolk presiding. It was a glorious gathering. The Rev. B. F. Woolfolk preached a wonderful sermon on Sunday and administered the Lord's Supper to 100 souls. We raised \$33.60; paid our quarterly claims, and had a small balance. We had truly a soul-stirring meeting. Our church is being so greatly revived that all services are spiritual benedictions. Bro. W. H. Golden is without doubt the man for Minter City. Under his administration we will have a year of jubilee.

Houston, A. A. Wright, Pastor.—We held our second quarterly conference at Zion Springs with the Rev. W. C. Clay, D. D., in the chair. This was the best quarterly conference this circuit has ever enjoyed. It was well attended by the members with very good reports. Dr. Clay preached two able sermons. Collected during the conference session, \$25.30. Collected on Easter, \$18. Houston Circuit is coming to life.

Greenville, Rev. J. A. Slate, Pastor.—The pastor at Greenville, on Monday night, May 27, was suddenly aroused by the arrival of a host of singers around the door; in they walked singing, "Let a little Sunshine in." A large table was loaded with good things. The host was led by Sisters Pleasant Shaw, N. and E. J. Fullilove and Little Miss Ruth Pleasant. Bro. Perry Hughes Mosely and others. The speech of acceptance was made by the pastor, which ended by singing "Praise God from whom all blessings flow" and prayer by the pastor.

Pearlington, H. W. Woods, Pastor.—On Sunday, May 12, we witnessed a grand meeting. The United Order Odd Fellows had their annual sermon preached at Holmes Chapel Methodist Episcopal Church by the Rev. J. A. Patterson, pastor of Gulfport. We found it difficult to seat the congregation. The order gave the church \$15. Total raised during the day, \$53. Sister L. L. Wood wants to thank the good Baptist sisters and young sinner members for their aid on her list. The superintendent knows his business. Bro. W. A. Daniel wishes to say we have the best organist, Mrs. H. L. Vaultr, and choir in the state.

McNeil, H. J. Grant, Pastor.—Our second quarterly conference was held at Newton Chapel May 11-12, with the Rev. R. N. Jones in the chair. The work is in very good condition. Paid presiding elder in full. We raised for the quarter \$316.45; one subscriber for the SOUTHWESTERN; one conversion. This year has been a very good one. There have been 11 conversions since my return from conference. I have built one church this year and one last year. Benevolent money better than last year.

Union Church, D. C. Collins, Steward.—Our second quarterly conference convened May 11-12, under leadership of the Rev. R. P. Threlkeld. Paid the elder, \$21; pastor, \$85.55. Total amount raised this quarter, \$106.55. Union Church is on the look up.

Bowerton Circuit, J. J. Goodwin, Recording Steward.—The second quarterly conference convened May 11-12, the Rev. G. W. Smith presiding. All officers reported. Sister J. P. Mongumary, president of Ladies' Aid Society, Sister Della Williams, president Home Mission Society, Sister Liddy Wallace, president of Sunday School Union, had most excellent reports, showing an increase along all lines. At 11 o'clock Rev. G. W. Smith lectured to a large audience. Most of his discourse was

on Character and our relations to the church. Raised this quarter, \$114. Presiding elder, \$20. The elder was delighted with the success of the work. The Doctor preached to a large audience; the spirit of the people ran high. Sacrament was administered to 93 souls.

Abbeville, D. P. Shaw, Pastor.—My second quarterly conference convened at St. Peter Methodist Episcopal Church May 4, with Rev. N. R. Clay, presiding elder, in the chair. The reports showed that every interest of the church had been carefully looked after. Too much cannot be said of the hospitality of the members of the St. Peter Church. This is our second term on this charge and we will report the largest benevolent collection in the history of the church, because the assessment is larger and we will report in full. We say this because we have it well in hand at present, with Children's Day yet to come. Rev. M. H. Foster, of the Little Rock Conference, who was pastor of this charge 27 years ago, was with us and was truly glad to meet some old members that yet remain, but the most of them had gone to receive the reward of their labor. Collections for the day, \$37.81, and one subscriber for the SOUTHWESTERN.

Biloxi, R. L. Carpenter, Pastor.—Our second quarterly conference was held May 25. Our presiding elder, R. N. Jones, was not with us, so the pastor held the quarterly conference. Raised for presiding elder \$13.50. A good revival has been held and 17 precious souls united with the church. Revs. H. R. Hachers of the African Methodist Episcopal Church, S. H. Veil of the African Methodist Episcopal Zion Church and A. M. Trotter rendered splendid service in the meeting. May 5 was a high day for our church here. At 6:30 a. m. we baptized six by immersion and at 11 a. m. baptized four by sprinkling. The Lord's Supper our full quota of attendance at the per was administered at night to more than 50 members. The Ladies' Aid Society is doing a great work here. An Old Folks' concert and wedding was given May 20 by the Ladies' Aid, from which they realized \$25. The Aid has raised \$39 this quarter. Sister Ida Johnson of Union Chapel, Sisters M. Arington and C. Biggs of Wesley Chapel, New Orleans, rendered notable service to the Ladies' Aid in the concerts. We are glad to have these faithful sisters in our midst. They love the old church. Sister A. B. Pittard is president of the Ladies' Aid Society, Sister Anna Green is secretary and Sister House is treasurer.

McHenry, W. H. Williams, Steward.—McHenry is spiritually and financially alive. Our beloved pastor, Rev. J. Butler, is a wide-awake man. Our grand rally was a success. Among those who preached were Rev. J. W. James, Rev. W. H. Williams, Rev. H. J. Green, Rev. W. M. Arthur, and Rev. J. Butler. Total collection for the day was \$48.29.

Clinton, W. L. Mills, Pastor.—Our second quarter was held at Seven Spring Methodist Episcopal Church May 25-26, with the Rev. R. P. Threlkeld presiding. On account of the inclement weather a good number of the brethren were absent, but they sent up good reports that showed improvement along all lines. On Sunday the elder preached a good sermon that left its impression upon all that were present. Raised in the conference \$42.36; raised during the quarter, \$143.36. Paid the elder in full, \$15.

Monoy Circuit, E. M. Byrd.—This circuit is moving on nicely. Peace and harmony exist between pastor and

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1858, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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people. Every interest of the church is looked after. Presiding elder and pastor are paid up to present. Our motto this year is 20 subscribers for the SOUTHWESTERN, benevolence in full and 50 conversions. Several storms have struck the pastor's home, but left many good things. The storm party was led by William Ventrus and Joe Love, followed by Wildwood Church membership.

Marton, E. H. Langston, Pastor.—The second quarterly conference of the Morton Circuit was called to order May 21; with Rev. Wm. McMorris in the chair. The reports show marked improvement along all lines. The conference was well attended. Paid the presiding elder in full. Raised for missions, \$20. Total amount raised during the quarter, \$100.65. At night the elder preached.

Valden, C. E. Moody, Pastor.—Our second quarterly conference was held May 11-12. The Rev. S. H. Nevils, our most efficient presiding elder, being one of the grand jurors of the Federal Court at Jackson, was unable to reach us in time to hold the quarter, therefore at the request of the elder the conference was held by the pastor. Raised in the quarter, \$26. Paid the elder in full. Paid pastor this quarter, \$130. Raised for all purposes \$290. We have repaired the parsonage by putting in new window lights and doors, new sills, etc., which adds very much to its appearance and comfort. The sisters have put in the parsonage a splendid cook stove at the cost of \$15, which is paid for. At West Station we have put in new window lights and paid for the same. At Pilgrim's Rest the sisters led by Sister A. E. Everel, have purchased two nice pulpit chairs, and the brethren have raised about \$15 to help cell the church and are now preparing to cover the same. At Macedonia we have put in stove and done some other repairing on the church. The entire work is in good shape. It is alive, both spiritually and financially. The presiding elder was with us on Sunday and preached two able sermons. Fifty-six partook of the Lord's Supper. We have a splendid set of officers to deal with and harmony prevails throughout the entire work. We have four first-class Sunday schools in the charge of four splendid, wide-awake superintendents. We are now planning to raise \$150 on Children's Day.

Elliott, L. W. Moseley.—The good people of Green's Chapel on April 18 surprised the preacher and family by sending a forty pound box of groceries, led by Bro. Jordon Michel and wife. The steward sisters at Payne's Chapel May 13 presented to the preacher and family a sixty pound box of groceries. They know how to make the preacher and family happy. It was led by Sister Paterson, Sister Logan, Sister Hardman, Sister O'Neil and Sister Pernell. (Received May 22.—Ed.)

Shuqualak, G. W. Baker, Pastor.—We were pleased to have our own Dr. Logan with us here at Asbury May 5. It was an inspiration to us. His sermon at 11 o'clock will long be remembered by all who heard him. At 3 p. m. his lecture was grand indeed. It was like the oil poured upon Aaron's beard, that ran down to the skirts of his garments. The old and the young said that they never knew the Methodist Episcopal Church had such a man (colored) as Dr. Logan. Dr. Logan left no stone unturned in representing the different causes of the church. The SOUTHWESTERN was well represented. Fifteen dollars was given for the cause he represented in spite of the inclement weather. The pastor



WRANG TANG

Strong, powerful, penetrating—it goes through the skin, through the flesh and into the very bones—every drop. That's why its action is magical, that's why CHIEF ELKHORN'S INDIAN WRANG TANG LINIMENT kills aches and pains. All aches come from the bones, all pain comes from flesh, tissue and muscles. WRANG TANG LINIMENT has the strength, the power and penetration; therefore it not only kills aches and pains like Rheumatism, Neuralgia, Toothache, Headache, Earache, Backache, Pain in the Breast and Side, but Coughs and Colds, Sore Throat, Colic and Cramps, in Man or Beast; Swellings, Boils, Stiff Joints, Contracted Cords and Muscles—in fact, WRANG TANG LINIMENT is a Liniment for the home, for the factory, for the farm—a Liniment for the use of Man as well as Beast. It is so strong and powerful that it takes one-half glass of water to make five drops weak enough to take. No wonder it cures when all else fails. No wonder once used always used. If you are sick you want medicine—not bottles; bottles are cheap—medicine costs money. A bottle of WRANG TANG LINIMENT contains over 200 doses. Price 50c per bottle. Read agents' offer, under Indian cut and watch cut. No money is needed to accept the agency for our remedies. We trust to your honor to treat us right. Under watch offer we send you only the Liniment and Chief Elkhorn's Indian Black Root, the wonderful blood, liver, kidney and stomach medicine. Under the cash plan we send you a complete line of all our remedies. Fill out blank below. Cut out this entire advertisement and mail to us to-day. Be sure to state whether you want to work for the cash or the watch. Address WRANG TANG LINIMENT CO., 1706 Lucas Ave., St. Louis, Mo.

CASH PLAN—We send you a box containing a complete line of the following remedies: Chief Elkhorn's Indian Wrang Tang Liniment, Chief Elkhorn's Indian Black Root, Ponder's Female Oxi-dizer, Ponder's Man Ju-vi-na-tor, Ponder's Liver and Kidney Worker, Ponder's Headache and Neuralgia Cure, Ponder's Child Worm Killer and Ponder's Chill and Malaria Cap-i-ta-tor, the retail value of which is \$9.50. Your profit on the quantity of medicine will be \$4.75. This is a fine chance to engage in a good-paying business. We furnish plenty of advertising matter to help you make sales, and take back all medicine you cannot sell; therefore you have everything to gain and nothing to lose, so why not accept the agency? If you accept under the cash plan write the word "yes" here: ☐

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WATCH OFFER—To more widely introduce Chief Elkhorn's Indian Wrang Tang Liniment we will give free to the first 1,000 readers of this paper accepting this offer the handsome gold-filled Watch as illustrated above. The case of the watch is hunting and guaranteed by the manufacturer and ourselves to wear for ten years without turning brass. The works are of American make, jeweled, stem wind and stem set. It is not a cheap, trashy, fake watch, but a watch that retail jewelers usually charge from \$10 to \$18 for. We give you this watch free for selling only sixteen bottles of Liniment at 50c each. When sold send us the \$8 and the watch is yours. We ship all medicine by express and always add free enough extra medicine to cover the express charges on the box, whether you accept under watch offer or cash plan.

and people of the Shuqualak Circuit are praying that the Upper Mississippi Conference will now and forever stand by Dr. Logan.

MORE THAN QUININE.

Quinine is simply one of the products of the Cinchona Bark, and the drug which is used in GROVE'S TASTELESS CHILL TONIC contains more of the active principles of Cinchona Bark than ordinary Quinine. Every one knows that Whole Wheat and Graham Flour contain more nutriment than ordinary white flour, as part of the properties of the wheat are lost in rendering the flour white. This same thing is true of Quinine, and the drug used in this preparation is a special product which contains more valuable properties than ordinary Quinine. The Standard for thirty years. 50c.

TEXAS.

Fort Worth, D. A. Brown, pastor.—At Andrews Chapel, May 25-26, Presiding Elder Richardson held the second quarterly meeting with good results. He was at his best in sermon and lecture. Raised during the quarter \$350.00, the elder's assessment of 25.00, and a purse for the pastor. We are now in a \$500.00 rally for the erection of a church.

Kendleton, W. M. Jones, pastor.—My second quarterly conference was held May 19th and 20th, the Rev. J. M. Johnson, presiding elder, in the chair. The Sunday services were splendid. The elder preached to the delight of all. The sacrament was administered at the close of the evening service. At 2 p. m. ninety persons knelt at the Lord's table—Baptists, African Methodists and Methodists—all together. Paid the Presiding Elder in full, \$16.00. Raised during the quarter, \$40.00. The Ladies' Aid Society presented to the conference a nice center table. We have a movement on foot to improve the church by building a tower, and painting the church. The Home Missionary Sisters of the Baptist Church surprised the pastor with a pound party, for which he expresses his thanks. The pastor has handed us the list of those who so kindly aided in this affair, and we would gladly publish the same, but for the crowded condition of these columns.—(Ed.)

Yorktown, William Fields.—The second quarterly conference of Yorktown Circuit began at Karnes City. Presiding Elder Weakley sent Rev. John H. Napier to hold the conference. Rev. Napier preached at Karnes City on the 16th; at Runge the 17th. The business session was held at Yorktown on the 18th; preaching Sunday, the 19th. The reports of officers and pastor showed an increase of church work on all lines. It was the best quarterly conference ever held in the history of the charge. The pastor, the Rev. J. C.

Eusan, received on his salary this quarter nearly as much as he received on his salary last year. The presiding elder's claims were more than met and about \$10 was given the pastor on his salary. Every dollar assessed for benevolence was reported. The Rev. Mr. Napier preached and lectured to the great good of all who heard. Thirty-six partook of the Lord's Supper. There were 40 or more men, women and children at the mercy seat, but the service closed owing to a financial rally on to build a church at Runge. Our Runge members are in great need of a church. The spiritual tide was high all through the meeting and the Christian family greatly rejoiced. Bro. Weakley sent the proper man to hold the conference. Pastor Eusan is cheerful and always willing and ready to sacrifice for the advancement of the Master's kingdom.

Palestine, St. Paul Church.—Dr. Thomas' lecture on the topic, "Our Motto and Appeal," brought to the audience the great need of evangelizing America and so forcible and eloquent was his appeal that the meeting was attended with increasing numbers. The day sessions were mostly attended by the ladies who entered into the discussion with clear judgment and Christian fervor. On Friday night some of the little people electrified the audience with sweet singing. The ministers visiting from nearby charges were ever ready to add interest to the meeting. The query box conducted by Dr. Thomas was good. Many good questions were asked and answered to the satisfaction of all. On Sunday the people gathered for 11 o'clock services. Dr. Thomas preached from the 4, 5, 6 vs. of the 27 Psalms. The evening's sermon was from St. Matthew 4-18, in which he opened the declaration that "The greatest need of Christians today is to have a clear conception of what Christ would have them do." We have reasons to announce that much good was done, both financially and religiously. Dr. Thomas' religious influence has permeated the city and much favorable comment has been heard during and after the meeting. In appreciation of this fact a committee has submitted a few resolutions in substance expressing our highest gratitude to Dr. Thomas for holding his first convention in the state of Texas at Palestine St. Paul Methodist Episcopal Church, and commending him for focussing the interest of the Christians to their religious duty and obligations; 2nd, giving thanks to the visitors of the district who gave their presence to add grandeur to the convention.

Bonwiller, P. A. F. Desmuke, Pastor.—My work is moving along nicely on all lines. We are preparing to build

our church here and in this effort are having encouraging success. We hope by the annual conference to be able to hold service in our new church.

Richmond, James Jordan, pastor.—On May 15, 1907, a surprise party, led by Mrs. Martin, Davidson, Furgerson, Gaines, Misses Martin, Mrs. Thomas, J. W. Swinson, A. T. Thomas, and others, visited the parsonage of the Methodist Episcopal Church of this city bringing with them many good things for the comfort of the pastor, the Rev. James Jordan and family. We extend to them many thanks. The table and portions of the floor were covered with many serviceable things.

Cuero, A. Johnson, Pastor.—On the 27th of April at 3 p. m., our second quarterly conference convened with the Rev. J. W. Weakley presiding. Devotional exercises concluded, the roll was called by the secretary. A majority of officers were present with reports showing that they had spread no pains in doing their work, spiritual and financial. The financial reports showed a total of \$227.75. On the 28th the Rev. Weakley preached at 3 and 8:30 p. m. His sermons were delivered in an impressive and convincing manner. The Rev. A. Johnson, our much beloved pastor, is a splendid worker, both spiritual and financial, and we have our Brothers Chapel in better condition.



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DALLAS, TEXAS.

They Live in Our Memory

RICE.—Mr. Jeff Rice, of Boyce, La., fell asleep in Jesus May 30, 1907. He was 47 years old. The Silver Trowel Lodge had charge of the funeral service. Mr. Rice leaves a host of friends. S. M. HAYNES, Pastor.

SANDUS.—Ida Sandus, daughter of the Rev. J. L. Augustus, pastor of Hartzell Methodist Episcopal Church, Rosedale, La., entered the "Haven of Rest" June 10, 1907. She died as she lived, a faithful and true Christian. The funeral service was held in Hartzell Church. The Rev. A. B. Venable, pastor of St. Peter Methodist Episcopal Church at Musson, conducted the service, assisted by the Rev. E. Jackson, pastor of Shiloh Methodist Episcopal Church, and the Rev. Thomas Levy, pastor of Roso Hill Baptist Church. The remains were laid to rest in the cemetery of Hartzell Methodist Episcopal Church. Husband, mother, father, four brothers mourn their loss. "Servant of God, well done." R. P. Y. GREEN.

WILLSON.—Louisa Willson, age 42, died at Singer, La., June 1, 1907, without a hope in the first Resurrection. The deceased leaves husband, father, several brothers and sisters and several children. The remains were conveyed to Hawthorne and there interred in the Shady Grove Cemetery by the writer, R. E. WHITE.

BRACK.—Little Alfred Brack, son of Mr. and Mrs. Alfred Brack, of Boyce, La., fell asleep in Jesus May 20, 1907. S. M. HAYNES, Pastor.

GRIFFIN.—Little Virginia Griffin passed to her heavenly home from Boyce, La., May 20, 1907. S. M. HAYNES, Pastor.

PLUMER.—At Mason, Tenn., April 23, 1907, the summons came to Sister Martha A. Plumer. It found her waiting and ready. Sister Plumer was born in Keeling, Tenn., Haywood county, in the year of 1885. She was 22 years of age. She professed a hope in Christ at the age of 13 in Alexander Methodist Episcopal Church, and lived a consistent Christian thereafter. She was also a faithful member of the Sunday school and Epworth League and a student in Walden University. Her mother, father, two sisters, four brothers and a host of friends and relatives survive her. The funeral was largely attended. Sermon by the Rev. J. H. C. Means, pastor, assisted by the Rev. Mr. Peterson, of the Presbyterian Church.—J. R. ALEXANDER.

WILSON.—On May 30, 1907, Charles Wilson, a faithful member and friend of the Boonville (La.) Methodist Episcopal Church, after a few months' illness, laid down his earthly career and went home to rest, in the forty-second year of his life. He had been a class leader in the church for five years, always faithful and active in the discharge of his duty. Brother Wilson leaves wife, eight small children, mother, 3 sisters, brother, and a host of friends. The funeral was conducted by the Rev. M. P. Franklin, assisted by the Rev. W. Z. Amos and the Rev. Mr. Jones of the Colored Methodist Episcopal Church.—JAS. THOMPSON.

P. A. LEMON.

LIDDEL.—John Wesley Liddel, age 29 years, after a long and serious illness, succumbed to death May 11, 1907. One month before his death he made profession of a hope in Christ; he was baptized and joined the Baptist

Church. Funeral conducted by the writer, P. A. Lemon. New Augusta, Miss.

MICHELIE.—P. A. Michie, a resident of New Orleans, died June 7, 1907, after a brief illness. His remains were laid to rest in the Washington Cemetery by the Friendship Benevolent and Mutual Aid Association. The Rev. C. W. Reeves preached the funeral sermon.

PAGE.—William Page, a faithful Christian and a prominent citizen of Rosedale, Louisiana, departed this life May 31, 1907. He was born in 1862, the second child of Hon. William Page senior and Mrs. Patsie Page. He was amiable, industrious and was counted among the foremost planters. His love for his family and desire to see them live above want caused him to work hard. His parents were careful to give him the best of training during his early life. He was a regular attendant of the public and Sabbath school. He was converted during Rev. L. Green's administration and as president of the Church Trustee Board has accomplished much. He died with the full assurance of heaven. He was a kind husband and an honored father, was a promoter of education, as shown by his efforts to educate his children. He was a member of the K. of P. of Maringoulin, No. 47, which had charge of his body. The funeral services were conducted by Revs. J. L. Augustus and Samuel Green. Other appropriate eulogies on his Christian life were delivered by Revs. A. B. Venable and Edward W. Jackson.

HAYS.—Rev. R. B. Hays, a faithful member of Haven Chapel, Methodist Episcopal Church, Sterling, Ga., died June 1, 1907. The funeral was conducted by the Rev. F. L. Johnson, assisted by M. L. Linwood.

COMMUS.—Jack Commus died recently in full faith. He leaves five children and a number of friends. The funeral was conducted by the Rev. W. A. Holmes, assisted by the Rev. F. L. Johnson. The remains were interred in the Shearfield Chapel Cemetery, Everett City, Ga.

DOUGLAS.—Pearly Douglas, a member of Mt. Nebo Methodist Episcopal Church, died June 1, 1907, at Bastrop, La., in full triumph of the faith. She was born January 2, 1883, at Morehouse Parish. She leaves a father, one brother, a child, to mourn their loss. The funeral was conducted by the Rev. C. L. Angram.

THOMAS.—Jane Thomas was shot and instantly killed by her husband in Desarc, La., recently. She is survived by a mother, sister, brother, and five children.—C. C. Smith, Pastor.

THOMPSON.—Fred Thompson, born September 8, 1871, died June 2, 1907, at Milwaukee, Wisconsin. After three weeks' illness he confessed religion and was baptized by Rev. H. P. Jones, of the African Methodist Episcopal Church. He leaves a wife, daughter, mother, brothers, sisters and many friends to mourn his death. The funeral was conducted by the Rev. H. P. Jones.

ATKINS.—Elvice Atkins, a faithful member of Williams Methodist Episcopal Church, died recently in full triumph of the faith. She lived a consistent Christian. She leaves a daughter, a son and many friends to mourn. The funeral was conducted by the pastor, Rev. J. O. Richards, assisted by Revs. C. W. Reeves and Allen Luster.

HORSFORD'S ACID PHOSPHATE

Relieves Nervous Disorders
Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.

United for Life

BRYANT-SHADE.—On May 7, 1907, Mr. L. W. Bryant and Mrs. Nancy Shade, of Leesville, La., the Rev. R. E. White officiating.

WILLIAMS-FORD.—On May 28th, Mr. George Williams and Miss Fanny Ford, at Leesville, La., the Rev. R. E. White reading the ceremony.

SMITH-HICKS.—On June 2, 1907, by the Rev. R. E. White, Mr. John Smith and Miss Calena Hicks, at Leesville, La.

LABEAUX-JONES.—At the home of the bride's parents, in New Iberia, La., Mr. Jefferson Labeaux to Miss Jearsy Jones, June 6, 1907. Mr. and Mrs. Labeaux left immediately for Houston, Texas, where they will spend the summer. The Rev. P. C. Colton officiated.

BARTEN-RUSSEL.—On June 16, 1907, in the home of Mr. and Mrs. Lee R. Russel, their daughter, Miss Amanda Russel, to Mr. Roht. Barten. Both of Cary, Miss. The bride and parents are leading members of Clark's Methodist Episcopal Church here. The Rev. N. H. Latham, pastor, officiated.

HENDERSON-APPLEWHITE.—In the month of May, 1907, Mr. Frank Henderson to Miss Ella Applewhite, both of Stephenville, Miss.

STEPHENS-ESTERS.—At Stephenville, Miss., in June, 1907, Mr. R. C. Stephens to Miss Vallee Esters. Mr. Stephens is the son of Rev. Wm. Stephens, of the Baptist Church. Mrs. Stephens is a prominent worker in our church.

MELLION-LOMAX.—At the Baptist Church, in Crescent, La., June 6, 1907, Mr. Leonard Mellion to Miss Octavia Lomax. Little Miss Doretha Barrow was ring-bearer.

YOUNG-ERWIN.—At Waxahachie, Texas, June 6, 1907, Mr. Marion Young to Mrs. Georgia Erwin, at the home of the bride's cousin. The ceremony was performed by the Rev. R. D. Dennis.

LOVE-GAMMAN.—On June 6, 1907, at the home of the bride in Waxahachie, Tex., Mr. M. Love and Miss Eddie S. Gamman. They were the recipients of many beautiful and serviceable tokens. Rev. R. D. Dennis officiated.

McEWIN-ANDREWS.—Dr. M. C. McEwin to Mrs. M. Andrews, of Winona, in the home of the bride's mother. Mrs. McEwin has been matron and teacher in Z. & G. Baptist College for a number of years and is an intellectual and cultured woman of large service in the home and religious circles. Dr. McEwin is one of our leading preachers.

FLEMING-GRAHAM.—At the parsonage of Asbury Methodist Episcopal Church, Franklin, La., Mr. Walter Fleming and Miss Ida Graham, June 12, 1907, by the Rev. W. H. Jones.

ROBERTSON-MANWELL.—Mr. Alphonse Robertson and Miss Cecelia Manwell, of Baldwin, La., June 17, 1907, ceremony performed by the Rev. W. H. Jones in the parsonage of Asbury Methodist Episcopal Church.

INQUIRY.

I want to find my mother, Lucinda Hopkins, who belonged to Dr. Styles Hopkins. She was reared in Lexington, Ga., had a son, Albert, who was a refugee from home to Montgomery, Alabama, during the war. She has a brother named Spencer Hopkins, who was with her when I left home. An aunt named Charity, who belonged to Phillip Hansen. Jennie and Joana are the names of my sisters. My father's name was Anthony Gillum. My name

then was Albert Hopkins, now Albert Gillum.

My address is Itta Bena, Mississippi, in care of Rev. G. Orange.

Pastors of Georgia, please read this inquiry from your pulpits.

HIGHER WAGES TO NEGRO WORKMEN

Secured by This New Union Order—Grows By Leaps and Bounds—Started Five Years Ago with Nothing But a "Principle"—Now Has Over 400 Subordinate Lodges and 36,000 Members.

Over 30,000 homes of our people have been filled with joy, because of the Proclamation of a great and powerful Union Order, which is using its strength and influence to secure better conditions for our people. This is the first and only great Union Order in this country, holding an International Union Charter from the Courts, which gives full Protection and Benefits to our race.

There is no color, race or sex discrimination in this Order. The negro has an equal standing with the white members, and can be elected to hold any office. Every effort is made to advance the condition of the members, by securing equal opportunities to work with other workmen, to learn the trades and to have steady work at high wages and Union hours.

The Grand Lodge donates \$100.00 for the burial of each deceased member. A fine monthly Journal is published. A Membership Book of the Order is recognized by all Lodges everywhere. Distressed members are assisted. Each member and Subordinate Lodge has the privilege of buying stock in the Order, on low monthly payments, said stock paying 8 per cent interest, guaranteed.

A Leading Negro Deputy is wanted in each locality, AT ONCE, to form Lodges, sell Buttons, take Journal Subscriptions, sell Stock and act as DISTRICT DEPUTY ORGANIZER. This work can be done in spare hours, but many are devoting their whole time and attention to it. Big money is made by good hustlers.

Write at once. State name of this paper, and enclose 10 cents for full information and postage. Address

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NORFOLK, thence rail

A stopover of 10 days will be allowed at Norfolk for a visit to the Jamestown Exposition.

\$53.00 return limit 60 days
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Tickets on sale for each sailing.

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When change of address is desired, be sure to give the old as well as the new address. There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

You can buy a money order at your post office payable at the New Orleans post office. If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter if you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

Cash Remittances

Our recent appeal to pastors and presiding elders touching the things we hope to see accomplished for the SOUTHWESTERN at the coming District Conferences has met with a hearty response. The letters being received ring true and seem to indicate that the writers mean business. From Texas, Tennessee, Mississippi, Georgia, Alabama and Louisiana lists of prospective subscribers are being daily received.

We urge every pastor to send us in the names of those of his members whom he thinks would likely become subscribers and sample copies of the paper will be sent them. We hope in this way to have every pastor secure from three to five or more subscribers by time of his District Conference.

As to "SOUTHWESTERN DAY," the Rev. W. Ellison, of Lebanon, Tenn., writes us of his intention to observe this day, June 30. He hopes to secure 25 subscribers as a result. We hope to receive 1,000 such letters before Oct. 31.

SUBSCRIPTIONS RECEIVED.

July 17-22.

Atlanta and Savannah—By E. D. Giddens, J. W. Watkins, Rosa Williams, Mary E. Cooper; J. M. Kemp; by V. D. Jenkins, T. C. Terrell.

Central Alabama and Mobile—By J. W. Thomas, Susie Seymour; W. H. Crogman.

Central Missouri—Mary Scott.

Lexington—Mrs. S. S. Williams; G. W. Harris.

Little Rock—By W. S. Sherrill, T. Dillman, J. W. Saville.

Louisiana—Mrs. M. Johnson; by R. C. Worsham, Mrs. A. A. Dennis; by J. F. Marshall, John Wilson, Allen Johnson; by C. L. Angram, M. Moore; by J. W. Turner, M. J. Gross, Jesse Smith.

Mississippi and Upper—By W. S. Leake, J. C. Cooke; G. Cooke, J. C. Benjamin, Henrietta Young; by O. Gillespie, Shed Winston; by J. M. Shumpert, 12 annual subscribers; by C. W. Butler, R. M. J. Murrell, John M. Randolph, N. E. Whitehead; by A. E. Franklin, Ben Hollis, Aaron Danner; by P. W. Baldwin, Mina Robinson; by A. Reed, W. H. Nicholson; by J. W. Windush, Albert Gillum, Ida Studmyer; by S. H. Wallace, W. H. Handy.

South Carolina—W. L. Williford; by J. F. Greene, R. N. Brown; by W. G. Deas, G. W. Harris.

Tennessee and East—J. M. Strayhorn; by M. Williams, Peter Alston.

Texas and West—By J. H. Wyatt, F. Mooney, Rachael Kelso.

Washington—By Daniel W. Shaw, Scott Twigg; by C. W. Moore, A. J. Bonner; by W. M. S. Hubbard, John Sporel; by Mrs. E. F. Thompson, Mary Taylor.

Honor Roll—J. M. Shumpert, C. U. Butler, W. S. Leake, E. D. Giddens.

Crescent City Notes

The Crescent College, giving courses in hair dressing, manicuring and facial massage, issued certificates of graduation on June 22nd to Miss Lu Emma Ghee, of this city, and Miss Beulah Preston, of Summit, Miss. Mrs. M. J. Spots, instructor.

The generous pastor of First Street Church, the Rev. C. W. Reeves, sent to the office of the SOUTHWESTERN Friday of last week a gallon of delicious cream from Robinson's Ice Cream establishment on Dryades street, near Jackson. The office force greatly enjoyed and appreciated the treat.

WESLEY CHURCH.—Sunday, June 24, at 11 a. m., sermon by the Rev. Felix Castry. At 3 p. m., preaching, and at night the Rev. T. J. Johnson preached to a large congregation. The captains of the different companies reported: Collection for the day, \$103.10. Three accessions.

ST. MATTHEWS.—The fourth anniversary of the Masonic Lodge No. 102, the Pride of Algiers, was held in the above named church on last Sunday, opening with prayer by the Rev. E. F. Flemming. Address by Master Colier. E. F. James made the welcome address, to which the Worshipful Master responded. Address by Col. James Lewis. The history of the organization was given by F. E. McLoyd. Solos were rendered by Miss E. Thomas; Mrs. J. E. McLoyd and Dr. L. B. Landry. Duet, Mrs. Hawkins and Mrs. Norris. The annual sermon was delivered by the pastor, the Rev. Pierre Landry.

FIRST STREET CHURCH.—Sunday, June 23, 5 a. m., a great prayer service was held, led by Brother Thomas Smith. The Sunday school was well attended. At 11 o'clock Brother M. S. Davage preached an enjoyable sermon, full of thought. At 3 p. m. the Young Men's Christian Association rendered an excellent program. This association is earnestly striving to reach the young men. May God bless their efforts. At 6:30 p. m. the young people, under the care of Prof. F. B. Smith took charge. All the young people are invited to attend these services. At 7:30 the pastor preached and received 30 persons into full membership. The trustees are struggling hard to liquidate the church debt. Collection, \$53.12.

A mass meeting of vital interest to the colored people of this city will be held Tuesday, July 2nd at Second Baptist Church on Meipomeno, near S. Robinson. The meeting will be called to order at 2 o'clock. Each church is urged to send four representatives. Each pastor is also respectfully requested to attend.

MRS. FRANCES JOSEPH GAUDET,
State Pres. W. C. T. U.

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Doings of the Workmen

MISSISSIPPI.

Canton, D. F. Dudley, Pastor.—Our rally took place on May 12. A part of the membership turned out; others laid off, but in the face of that, with odds against us, we raised \$241.25. The rally will continue so as to include the fourth Sunday in this month. We have some loyal members that will stand by the church at all times. This is our second rally we have had. We raised in the first rally \$721.18 and the second rally, \$241.25. We called on the few members that were present one Sunday and they gave in a few minutes \$61. We have raised inside of twelve months, \$1,023.43 for the church alone. Well, Canton has gone dry for the first time in her history by 152 votes. God led the fight. Church men voted for whiskey. Others that were not church members killed their vote and the county is dry. I know you will join in with me and say Amen, Amen!

Kosciusko, D. A. Bragg.—The second quarterly conference for Kosciusko was held May 10-12, with good results. The presiding elder was unavoidably detained and couldn't get here. The pastor held the conference. The entire benevolent collection for this charge was reported in full. This charge was never in better condition.

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TENNESSEE.

Murfreesboro, J. L. Massey, Pastor.—The Ladies' Aid Society at this church is working as never before, some of whom are: Sister Hattie Codd, president; Sister Vituley Wetherley, treasurer; Sister Hattie Macknary, Sister Etta Thomas, Sister Callie Goodman and others. They make indeed a strong wheel in the church and have been and are still helping the pastor, who lost his home by fire in December. I wish to mention also that a fine lot of books were donated, in place of the books I lost, by the Rev. F. N. Collier of Tullahoma, Tenn. Many thanks to Bro. Collier. Easter was a success at Walker's Chapel. Sunday school led by Rev. C. A. Codd, who is our Sunday school superintendent. We raised \$5.

TEXAS.

Toxarkana, E. H. Holden, Pastor.—The Rev. I. L. Thomas, D. D.; Field Secretary of the Board of Home Missions and Church Extension, was with us Sunday, May 12, and preached to us at 11 a. m. to a large and appreciative audience. Though he was somewhat fatigued from a journey of 60 miles, yet he seemed to have been at his best, and his sermon was indeed a masterpiece. We are always glad to have Dr. Thomas with us, and we praise that the blessing of God may rest upon him in his effort to lift humanity to a higher plane of usefulness and Christian civilization. Dr. Thomas expressed himself as being highly pleased with the music rendered by the choir for the occasion.

Southwestern Christian Advocate

ROBERT E. JONES, Editor.
EATON & MAINS, Publishers.

NEW ORLEANS, JULY 4, 1907

Vol. 41 No. 27

The Afro-American Council held its annual meeting last week in the city of Baltimore, and a lively session it was. Many of the representative men of the race were present and discussed the race situation with a free hand.

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The Secretary of the Navy has signed contracts for the construction of two 20,000 tons battleships. One is to be built by the Newport News Ship Building Company, while the other is to be built by the Fore River Ship Building Company, at Quincy, Massachusetts. These vessels, when equipped for service, will cost the government about \$10,000,000 each. Perhaps it is well to make such large expenditures for fighting machines, but it seems to us that, with equal propriety, the government could make equal appropriations for national education, which would mean more in the long run for the defense and perpetuity of our national government than even these two magnificent ships.

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Governor Vardaman, of the state of Mississippi, is reported to have been converted recently at a "mourners' bench, and openly confessed and renounced his sins, saying, "I surrender all to Jesus for salvation and service." He either does not mean what he said or his Saviour is not Jesus, the Christ, and the Bible is not his guide, for he has not yet changed his position on the race question. Subsequently to his conversion it is said that Governor Vardaman in closing a speech remarked, "God bless the white women, God bless the white men, God damn the Negro." If he is really converted, then the doctrine we have been preaching of "Malice toward none and charity toward all" is unnecessary.

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The Bishops of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored Methodist Episcopal Church, held a meeting last week in Baltimore for the purpose of considering plans for closer union between the several denominations there represented. It is said the conference was harmonious throughout, very participant evincing a spirit to co-operate in a plan to federate. If the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church and the Colored Methodist Episcopal Church should unite it would have a membership of more than one and a half million, and would become at once a most formidable organization, and we trust an aggressive organization for the moral and spiritual uplift of our people. We are pleased to note the tendency toward co-operation on the part of these our brethren. We wish them well. The Conference adjourned to meet in September in Louisville, Kentucky, at which time efforts will be made looking toward a common hymnal and a uniform order of service. We could have wished that these bodies had been invited and had participated in the adoption of the common hymnal of our church and the Methodist Episcopal Church, South. If these three distinct and worthy organizations could agree on a common book of praise as well as an uniform order of service, it will be an advance step in the kingdom.

## THE NEGRO CONSCIOUSNESS

A story is going around in which President Roosevelt and Dr. Booker T. Washington are the principal characters. It is said that while the President was making his now famous Southern trip, in passing through one of the inviting cane fields of Louisiana the train was stopped at his request, and he proceeded to cut a few stalks of Louisiana's most profitable and at the same time most luxurious staple. Of course, this incident was of considerable interest to the party, and the news reporters gathered around, taking pen sketches of the President's attitude and a description of the President in the act of cutting cane. It is said that the President was approached by an old colored man who was on the plantation and who yelled to the President: "Get out of dis cane field! Get out of dis cane field!" The friends of the President remonstrated, asking that the distinguished intruder be not interrupted. Still the old Negro persisted in yelling, "Get out of dis cane field! Stop dat cutten dat cane!" The members of the party continued to protest, and one finally said: "Uncle, that man is the President of the United States, don't disturb him." Whereupon the old Negro replied: "I don't care if he is Booker T. Washington; he must get out of dis here cane field."

However far wrong the old Negro may have been in his estimate of the two men referred to, he at least did not discount "Booker T. Washington" because Dr. Washington is a Negro. This fact in the old man's mind may have had great weight. The American Negro more and more is awakening to a race consciousness; and as he is thus awakened to an appreciation of his existence, to a legitimate and necessary estimate of his capacity, to the recognition of the fact that race variety is a part of the divine plan, not only will the ocean level of the Negro's life be lifted, but he will become more and more contented, and seek the development of his powers along racial lines, which will be to the best interest of civilization, because his development is a necessary complement. This new consciousness of the Negro is found in this latter day in the business enterprises, ecclesiastical and social organizations, which not only bear in their name evidences of this race consciousness, but likewise their spirit and purpose seek the development of the Negro race as a race. This new race consciousness is coming, and that the prophecy of its full fruition is to be read in all points of the sky is well.

The individual or race is doomed at the outset that cannot in the loneliness of heart respect and revere himself. There is no salvation here nor hereafter to him who in his deepest consciousness does not find in himself something worthy of respect. If love is the fundamental law of the Divine government, and it is, it is based upon one's love for himself. That is to say, he who doesn't love himself cannot be awakened to the high sentiment of love for another. Likewise the race or individual that does not respect itself or himself, that does not, in his loneliness, find an appreciation of the something that makes him a distinct and worthy existence, fight a losing battle.

Not only will this race consciousness work to-

gether for good in an objective way but in a subjective way. The sting of all "Jim Crowism" and separation, while at once unjust, inconsiderate and without sufficient warrant, will be removed when the Negro rises to the point that he doesn't care. When he can find in his own racial life enough to satisfy him in social and in other ways. If the Negro were to "Jim Crow" the white man, the white man would feel it only in a very slight degree, if at all, and the reason for this is the development of that race consciousness that gives to the white man contentment in spite of any sort of discrimination that might come, for there is no discrimination when the party who is discriminated against cares not a fig for it. So that as this race consciousness is developed in the Negro race there will be an allaying of friction, all because we have gotten to the point that we find in our own social and ecclesiastical life enough to satisfy our highest development.

In no sense must this sentiment be so interpreted as to mean that we believe in race segregation. Certainly the Negro is not responsible for his present relations with the white man in this country, and he is most certainly not responsible for his existence in this world. As modern conveniences of travel and communication are developed, more and more will the barriers of race segregation be broken down, and there will come the realization that God made of one blood all the races of the earth, to dwell together. While we don't believe in racial segregation, we do thoroughly believe in racial co-operation, and this is entirely possible with the South and elsewhere; and he who preaches that it is not at all possible for races of two distinct types to live together defies at once the laws of God and the higher feelings of mankind. Some orators, in their effort to be eloquent, seek to appeal to history to prove that no two races have ever lived together harmoniously. There is nothing in history to justify any such assertion. Races may not have lived together as peacefully as they might have, but in the construction of the American Nation we are yet to teach the world many lessons in new things, and one of them is the adjustment of racial relations.

The "New Negro" oftentimes referred to is the direct evolution of the race. More and more is he coming to accept the term Negro, rather than "Afro-American," or any other qualifying term. This new Negro believes in his race and believes that Nature's claim has not been forfeited in giving to him characteristic physical formations, and hence he believes in racial integrity. It need not here be parenthetically stated that notwithstanding all that the white man says as to the racial integrity of the Anglo-Saxon race, and notwithstanding the many innocent lives that have been taken by the hands of the mob in protection of this doctrine of racial integrity, the Negro is not the great transgressor of the law of racial integrity. He who accuses stands convicted by his own act. But be this as it may, the Negro is coming upon a new life, a new realization of what his race means, the possibilities of his race, and hence a new love of and a new confidence in his race.

(Continued on Page 8.)



## Bishops for Work Among Particular Races and Languages

By the Rev. W. H. Brooks, D.D., Pastor of St. Mark's Methodist Episcopal Church, New York

The General Conference of 1904, by a vote of 517 to 27, recommended that the Third Restrictive Rule be amended to read:

"The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

Several objections have been made against the adoption of this measure, among which these three stand prominent:

1. That it is a sacrifice of principle.
2. That it is a step toward separation.
3. That it is a finality.

With regard to the first it may be asked, has not this same charge, "sacrifice of principle," been hurled against every progressive movement of the church since its organization? The recognition of local preachers, the admission of laymen and women and equal lay representation in the General Conference have all been prejudged guilty of the same violation.

As the great commercial world does not sacrifice principle because it adapts itself to new conditions, adjusting its methods to increasing demands, so the Christian Church in general, and Methodism in particular, shows wisdom and ability in adapting herself to existing needs, thus achieving the largest results with the least amount of friction. Whenever and wherever the church has failed in adapting itself to imperative conditions of reform or advancement the results have been disastrous both for humanity and the kingdom of our Lord.

Regarding the second objection—that the amendment is a step toward separation—it may be observed that the organization of Annual Conferences, the appointment of presiding elders, the election of editors of periodicals, presidents of colleges and seminaries, the employment of secretaries and field agents, all on the basis of race or language, have never been considered a step toward separation, but rather an additional bond of mutual respect and confidence.

And how long would the church tolerate any Bishop, restricted or otherwise, who attempted any step toward separation? The facility of retiring a Bishop is painfully known not to be an iridescent dream and may be depended upon to hold in proper check any undue enthusiasm.

The third objection, that it is a finality, that once adopted it settles forever the status of those peoples who furnished the occasion for its adoption, ignores the lessons of history and discredits the possibilities of the future. Under our present constitution the General Conference could elevate any or all of our missionary Bishops to general superintendents if the sentiment and the necessity warranted it. It could remove the limitations from the restricted Bishop with the same readiness as from the missionary Bishop; or, the amendment might remain and the General Conference could elect any man of any race or language to the general superintendency.

The provision is not preventive but permissive.

That the proposed amendment is ideal would not be claimed by its most enthusiastic supporters; we are not living in an ideal world nor under ideal conditions. We must learn the stubborn lesson that rational and permanent racial progress cannot be made by leaps and bounds, but by diligent and determined climbing. The march of nations has never been in straight lines, but rather like the zigzag pathway of the mountains. The stout-hearted sailor reaches the haven only by tacking this way and that. The amendment is a step forward, even though a tethered one, and we should take it without hesitation.

The episcopacy of to-day is marvelous in its power and responsibility and has back of it a hundred years of burnt-out brains, worn-out lives and exhausted hearts. At its foundation are sleeping heroes of whom the world was not worthy and the glory of to-day is the product of the hardship of yesterday.

It is not logical nor in accord with the spirit of

progress for any class of people to say, "If we cannot secure that which we desire in one supreme effort—which another has attained only after a hundred years of toil—we will not accept anything." Conferred privileges are weakening, but honors won by heroic struggling and beneficent service are praiseworthy and stimulating.

We should, despite the restrictions, limitations, humiliation and hardships, glory in the privilege of enlarged service, sacrificial suffering and, if need be, Christian martyrdom for the sake of those we love, for the cross we adore. He who is too great for this limited field is too small for the unrestricted. Morrison asked to be sent where the difficulties were the greatest. Taylor and Hartzell have made Africa, as well as themselves, famous. Paul made his mission to the Gentile world the most illustrious chapter in the history of all the ages. And our Lord has made the cross of shame a badge of honor, radiant with glory, and the insignia of victory.

"Let this mind be in you which was also in Christ Jesus."

Should this amendment pass and men, filled with the power of the Holy Spirit, of blameless lives, trained intellects and well-balanced judgments, free from the bias of personal friendships or antipathies, be elected to this high office, we may win in a few years the recognition which we now are vainly praying the church to confer. We need the opportunity to prove that there are men capable of getting in the midst and reaching the great heart of the people and, under God, doing for us what Asbury, Coke and Simpson did for mankind in their day. In the construction of our great buildings the way upward is first downward; so in our upbuilding of a race we must first dig down and make our foundation sure if we would rise high and stand after we have risen.

Our need to-day is not an imaginary one, and with the progress and development of a people there will be manifest new and higher needs which before were unknown. Forty years of training have revealed to us a social nature as real as the spiritual, which will not be satisfied with an occasional official touch, however delicately administered or gracious

ly bestowed. The higher this social life the more apparent the need.

The soul will not respond perfunctorily to authority, however great, or to dignity however commanding. There must be affinity and assimilation. The deepest needs, the holiest yearnings and the keenest sufferings, if breathed at all, can never be whispered in the ear of a busy official however kind his heart or sympathetic his nature. And it is not the fault of any of our bishops, but certainly our misfortune, that they cannot in themselves stimulate our children and young people to diligent study, laudable enterprises and great achievements, for our children soon learn that whatever they may do, that famous "door of hope" which swings wide for one is barred to the other.

But when the cultured and refined Bishop Scott enters our homes, it is not what he says so much as what he is in himself that stirs the heart's best blood and the soul's noblest impulses. For in him we see not simply a possibility but an actuality in our reach if, like him, we do our best.

Again, little of the real nature of our work or the personnel of our membership is known to the Bishops, except in the most general way. How our churches are related to the economic, political, educational, social, moral, as well as spiritual interests of the people, no man knows unless he comes in intimate contact with those concerned.

Conditions are not analogous in churches composed of Anglo-Saxon people; business relations, denominational activities and social functions give the chief pastors an opportunity to study men and measures and thus familiarize themselves with the environments of most of the leading appointments.

This intimate acquaintance with the churches composed of Afro-Americans is not possible for him to obtain either in the North or South.

The willingness and readiness of the Bishop to go to the utmost reasonable extent to meet this demand have not been surpassed in ecclesiastical history; and indeed form one of the brightest chapters in Methodism and yet he knows that there is a boundary across which he cannot pass.

But with the general superintendent and the restricted Bishop mutually co-operating in the same territory, they would swing this old world nearer to

That God, which ever lives and loves,

One God, one law, one element,

And one far-off divine event

To which the whole creation moves.

New York City. —In *The Christian Advocate*.

## That Fifty Thousand!

Bishop W. F. Mallalieu

The call has gone forth. It has been published far and wide. All the readers of the SOUTHWESTERN have seen it. All the editors of our church papers have read it. And surely our preachers in all our conferences which constitute the territory of the SOUTHWESTERN have both seen and read it.

It is not a call for money. Of course we are always in need of more money for all sorts of church work and for our mission fields. We need more money for our schools, and for new churches, and we will surely get the money.

The call—the call of greatest importance—is for fifty thousand converts. We ought to have them within the next six months. We could have them within the next four months if we were only willing to pay the price.

The sixteen patronizing conferences of the SOUTHWESTERN are for the most part in the South. The conditions in this section are altogether different from what they are in the North. The summer time is the time, above all others, in which to hope for and to expect wide spreading revivals of religion. Fifty thousand! That is not too great a number to pray for, and believe for, and work for. More than that might be gathered into the fold if all our members and preachers and presiding elders would set about the undertaking. Fifty thousand! How heaven and earth would rejoice together if this number of happy converts could in the next four months be brought to Christ. Fifty thousand! Yes, they are waiting by the fountains, and just need a helping hand and they will drink of the life-giving streams of salvation. They are perishing when they might live. They only need a friendly

word, a guiding hand, a loving invitation and they will come and be saved.

Fifty thousand! What help and strength this number of genuine converts would bring to our church. And if we could get these we might well expect others, and so the good work would go on and on until other fifty thousands should be converted and saved from sin and death.

Fifty thousand! This means that every community where the revival flame breaks out, and burns and blazes, joy will come to many a home, and peace and prosperity will abound; the desert places will bud and blossom as the rose, and springs of water, fed by the river of life that flows from under the throne of God, will refresh great multitudes who else would perish in their sins.

Brother presiding elder: Send out the call to the remotest corner of your district; repeat it in every sermon, and at every love feast, Sunday school and Epworth League convention, and especially at every quarterly conference. Let all the people know that your district proposes to bring up its full quota of the fifty thousand.

Brother preacher: Re-echo the call of the SOUTHWESTERN and of your presiding elder. Do this when you preach and when you pray; do it when you are in the prayer meeting and the class meeting; do it when you go from house to house making your pastoral calls; do it when you meet your people in the streets, or stores or shops or fields; do it by night and by day, Sundays and all the days.

If presiding elders and preachers will do this and each one let all minor issues and discussions and plans entirely alone the fifty thousand will be won for Christ. It can be done, it ought to be done, it must be done.



## A Call to Preach is a Call to Prepare

By the Rev. G. W. Smith, D. D.

A call to preach the gospel implies a call to get ready to preach, for he who takes up the duties of the Christian ministry, without having the necessary training for the work, cannot reasonably expect to fully measure up to the required duties of that sacred office.

For that a man should be first trained, before entering fully upon the work of the ministry, in order to preach the gospel more effectively, is closely set forth in the fact that under the old dispensation there were schools established in Israel especially for the training of prophets and the sons of prophets.

This fact is also further illustrated in the example of the Lord Jesus, who in view of the work of Christianity to be carried on during His absence, associated with Himself in the ministry twelve men that they might be with Him to study the nature and fundamental principles of the kingdom of grace which He came to set up on earth among men, before sending them forth to preach the gospel.

Thus we see that during the three years of the Saviour's public ministry on earth the twelve apostles were associated with Him, and studied the great doctrines of Christianity in the school under the special instruction of the Master Himself.

The profession of the Christian ministry, especially as it relates to the work of training, is in nature, very much like the secular professions.

No person in any profession of life whatever, without first having acquired the necessary training or knowledge of the nature and duties of his chosen profession, before entering upon the work, can reasonably expect to be very successful in the practice thereof.

A trained man, as a farmer, soldier or in any occupation of life, will operate with more effectiveness and with greater satisfaction to all concerned, than the raw and untrained.

Then if men in the various secular professions of life are required to make such proficient preparation before entering upon their work of a secular nature, because of the temporal interest in men, how much more should the minister of the gospel, upon whose knowledge and instruction the spiritual and eternal interest of souls largely depend.

That a man should be thoroughly trained before entering fully upon the work of the ministry, is the urgent demand of the times; and no one with a proper conception of the weighty responsibility that gather around the sacred office of the Christian ministry will disregard these demands.

The great number of people who assemble at the house of worship, Sabbath after Sabbath, and seat themselves before the minister to hear the word of God, have intellectual as well as a spiritual nature, and the minister, in order to be abreast with the demands of the time, must address himself to their intellect as well as to their passions.

And he who is able to thus do, to enter into the mind and heart of his hearers, to warm up and move the passions of the souls, through the door of intellect, is a successful and safe leader of the people.

When we consider the awful responsibility that gather around the pulpits of to-day in view of the relation which the ministry sustains to the salvation of the world, it should awake within the heart of every one, who feels inwardly moved to preach the gospel, a constant desire for every spiritual, moral, and intellectual qualification, essential to the life of a successful minister. The pulpits of to-day are the Sinais and Calvaries of the dispensation gospel and age around which the people gather Sabbath after Sabbath to hear the word of God. Around these pulpits multitudes assemble every week, to study the life and character of the Lord Jesus Christ, and to learn the lesson of eternal interest, the lesson too, that pertains to the mortal and immortal interest of man.

But if through ignorance or for the want of a proper training for the work of the ministry the minister of the gospel should sow the seed of falsehood in the mind and heart of his hearers, that

would result in their moral and spiritual damage, then terrible indeed will be the final reckoning of his accounts at the last day.

It is therefore incumbent upon every minister of the gospel, into whose hands the eternal interest of the souls of men is committed, and upon whose instruction their salvation largely depends, to have at least a clear and comprehensive knowledge of the methods of grace, and essential principles of Christianity. For since every act of faith must rest upon evidence, and upon that evidence which must necessarily proceed all acts of saving faith, the salvation, therefore, of a sinner is essentially bound up with his knowledge of the divine truth.

But before he passes into the new life to which the gospel invites, there must be an intelligent reception of the essential principles of the gospel, and a firm reliance upon the atoning sacrifice of the Lord Jesus, which it presents.

But a thorough and previous training of the ministry in the word of God, before entering upon the work of preaching the gospel, is indeed apparent,

when we consider the fact that this reception of the gospel and reliance upon the atonement of Christ, will be satisfying only in proportion to the clear and comprehensive manner in which the divine truth is presented to the intellect and affections of the hearers by the minister.

Thus, the urgent, repeated and constant demand of the times, for a trained ministry, should arouse the energy and remove the careless indifference every young man who feels called to preach the gospel, and turn his attention to some theological school for training before he knocks at the door of an annual conference for the work of an itinerant minister. The demand of the people for efficient ministerial service increases with the age and it should prove a solemn warning to every one who claims a divine call to the ministry to get ready.

And this demand for efficient ministerial service should not be less considerate by those who are already engaged in the work of the itinerant ministry, but in order to meet these demands there should be an incessant preparation on the part of every one whose duty it is to watch over the souls of men committed to his hands.

It is frequently the case that very often in the life of every true minister of the gospel, who has a proper appreciation of his relation and duties to the people committed to his care, that late hours of night, in order to meet the required demands, often becomes a necessary part of his day's labor.

## The Golden Gate Emergency

The California situation is still grave. Our pastors and churches there are making a brave fight against tremendous odds. The labor strike adds to the gravity of the situation. The awful revelations of graft and bribery only emphasize the need of a pure gospel preached among all classes. If ever there was a time when the forces of righteousness needed to be strong and alert that time is now; if ever a city needed the sympathy and prayers of God's people everywhere, that city is San Francisco. Its problem is the nation's problem. It might easily be that a spark dropped into the tinder there, by a careless hand, should kindle a conflagration to burn round the world. God forbid that it should be so; but it is a time when good men everywhere in America ought to ask themselves solemnly, "Am I my brother's keeper? What is my duty to my brother in San Francisco?"

Will Methodists hear one more word concerning their broken and discouraged brothers who stand at the "bloody angle" in the Armageddon of to-day? Believe me, it is a word they ought to hear; if they will not heed it now, they will hereafter hear what is worse. "He that hath ears to hear, let him hear."

Including the \$25,000 set apart by the Board of Church Extension a year ago for repairing and rebuilding the California churches, the treasury at No. 1026 Arch street, Philadelphia, has received in all a little more than \$100,000 for this purpose. Half of that has already been appropriated, mostly for repairing the injured churches. There remains, therefore, for aiding the broken and ruined churches about \$50,000.

Let no one imagine for a moment that our brethren out there are not profoundly thankful for what they have received; from their hearts they thank every one who has contributed—even down to that small boy who gave to the writer his shining dime to help! God bless him. But will our brethren in the strong centers not believe us when we assure them that we must have twice as much more, if we are to succeed at all? We are sorry to say it; it almost breaks our hearts; but it is true.

What more can be done—what more ought to be done? Only God knows—but we beg to suggest:

1. If every pastor or church treasurer having funds on hand for California will at once send the money to Samuel Shaw, Treasurer, No. 1026 Arch Street, Philadelphia, it will help. Do not wait until all subscriptions are paid in, but send on what you have now, and forward the balance later.

2. Will not every pastor who has not taken a special collection for California this year at once call his board together and arrange to take it before

he leaves on his summer vacation? Some of our workers had no vacation last year, and see little chance to get one this year. Subscription cards will be sent from Philadelphia to all who request it, without charge.

3. Will not the layman who reads this, and who has not yet given all he feels he ought to give to help his brethren in California, go to his pastor at once and put in his hands such a gift as he thinks meet? Or send it directly to the Treasurer, Samuel Shaw, No. 1026 Arch Street, Philadelphia.

4. "Brethren, pray for us." Pray that our disheartened people may be encouraged and strengthened by the Spirit of God, so that they may be able to bear these unusual burdens, and that God will prepare them for the duties before them—whatever they may be.

And now for myself, may I thank every brother for the aid given me in the arduous task laid upon me by my brethren when Bishop Hamilton's failing health would not permit him to lead? Bishops, editors, secretaries, pastors, laymen—everybody has been kind. The Lord reward you all in that day.

Signed on behalf of the California Rehabilitation Committee.

June 8, 1907.

W. S. MATTHEW.

### Opportunities in the Philippines

It required but a few days of inspection of conditions in the Philippine Islands in March, to impress upon Bishop W. F. Oldham several directions in which the investment of a few thousands of dollars would bring large and rapid returns. The two greatest moods of which he writes are for religious literature and for itinerant evangelists. In a letter dated March 23, he says:

"Gifts of \$50 to \$1,000 could be most profitably used in putting into the hands of this eager and awakened people suitable tracts and larger books. We do not give these, but sell them under cost.

"We need about six to ten evangelists—stirring men on horseback—to push our lines out everywhere. These men cost about \$200 a year, and each should have \$50 for a good pony.

"In property lines we greatly need churches at the Provincial capitals: San Fernando, Vigan, Tarlao, Malolos and Aparri. These should be built for \$1,500 each, besides what the people give.

"We should erect near each Provincial High School a hostel for students, to catch the bright man who will soon be the leaders of the people. These dormitories can be built at \$1,500 each, to accommodate from forty to sixty students, i. e., \$25 will provide permanent housing for one student. This land is wide open. Help us take it."



# THE CHRISTIAN LIFE

## Watchfulness

Shall we grow weary in our watch,  
And murmur at the long delay,  
Impatient at our Father's time,  
And his appointed way?

Alas! a deeper test of faith  
Than prison cell or martyr's stake,  
The self-abasing watchfulness  
Of silent prayer may make!

We gird us bravely to rebuke  
Our erring brother in the wrong;  
And in the ear of pride and power  
Our warning voice is strong.

O Thou, who in the garden's shade  
Didst wake thy weary ones again,  
Who slumbered at that fearful hour,  
Forgetful of thy pain—

Bend o'er us, as over them,  
And set our sleep-bound spirits free;  
Nor leave us slumbering in the watch  
Our souls should keep with Thee!  
—John G. Whittier.

## Rules for a Good Sunday

"Claim the early hours of the day for God.  
"Neglect not the assembling of yourselves together.  
"Find some time during the day for reading, and let that reading be for the soul only."

## Love Without Religion

Love without religion is the plucked rose. Religion without love—there is no such thing. Religion is the bush that bears all the roses; for religion is the natural condition of man in relation to eternal facts, that is the truths of his being. To live is to love! there is no life but love.—Dr. G. Macdonald.

## Complete Surrender Means Complete Happiness

Our whole course as Christians is one of progressive surrender. The Christianity of Christ begins, continues, and ends with trustful renunciation. As the years of our Christian career pass by, we taste, if we be faithful, more and more of the gladness of surrender. Christ becomes so increasingly precious that to give up to him all we have and all we are becomes an ever-deepening delight. And very wonderfully does Christ recompense us. Nor is abounding gladness the least of his recompenses. When we give up our time to him, what joy we have! And our strength. And our ambition. And our loves. And our money. And our reputation. Gladness strong and permanent comes of such surrender.

They have no real joy who live for self and selfish ends. Seeking gladness, they inevitably miss it. And such gladness as they happen on is coarse and thin and transient. Christ's own example is the eternal law. It was by the endurance of the Cross he reached "the joy set before him." Along that same road his people travel to their destiny of delight.

The dismal life some Christians lead has its explanation, it is to be feared, in their incomplete surrender. The gladdest saints have always been those gladness in our own lives. Do we all know the who made themselves a living sacrifice to their Saviour. To have nothing which we call our own, but to name all we have as Christ's—this is the secret of gladness. To realize that our very personality is not our own—this again is the fountain of gladness. Incomplete surrender is incomplete gladness. Absolute surrender is "joy unspeakable and full of glory."

These are the Christians the world calls for: men and women who are wholly their Lord's, and therefore rejoice to serve humanity. Such saints attest the divine reality of their religion. God and man believe in them and honor them. In this bright succession may we all be!—Rev. Dinsdale T. Young.

## As Thy Days

God's promises are all lamps to light up the dark places; and I know of no brighter one than this: "As thy days, so shall thy strength be."

But maybe you are already in the long, dark passageway. Or possibly the valley through which your steps are leading is a very dark and shadowed one. Then gladly I bid you look up and catch some of the light which God sends down from this blessed assurance:

"When the sun withdraws its light,  
Lo! the stars of God are there;  
Present host, unseen till night—  
Matchless, countless, silent, fair."

If we never had nights, we could never see the stars. And so if you and I never had any trouble, we could never enjoy such a promise as this of which we have written. We do not love nights, but we do love the stars. We do not love sorrow and trouble, but we do bless God for sustaining grace. We do not love weakness, but we rejoice in such promises of God as will uphold us when weakness comes.—G. B. F. Hallock.

## Our Strength is from God

Those that lean on their own strength, lean upon a broken reed. In God is our only safety, our only trust. He keeps us now. He helps us now. He saves us now. In all our sorrows, toils and tears, He stands by us and says, "I will never leave you nor forsake you." Let us serve Him to-day, trust Him to-day and rejoice in Him to-day. This service trust and rejoicing is our best promise for to-morrow. He is a present help for the present time.—Zion's Herald.

## Our Enemies

The highest achievement of charity is to love our enemies; but to bear cheerfully with our neighbor's failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging—what fly is not attracted by sugar and honey? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and to see how we would wish him to treat us if we had his defects.—Francis de Sales.

## God's Promises

Suppose that a poor ragged boy goes to the house of a rich farmer near you. The farmer has compassion on him, gives him a good dinner, and tells him that he will get him clothed as well. So he gives him a letter to a well-known clothes merchant in the town near at hand, asking the merchant to give this boy—the bearer—coat, waistcoat, trousers, shirt, cap, shoes, and stockings, for which he will be responsible, and signs his name. The boy goes to the shop. Perhaps as he walks along toward it, he begins to think with himself—I am ragged and poor, and have no money. The shopman does not know me. He will not give me the goods. It is all folly for me to go in and ask them. So he walks backward and forward in front of the shop for a time, sometimes thinking he will go in and try, and at other times thinking it would be utter folly. At last unbelief gets the victory. He walks away, and leaves the place, and so loses all the things for want of faith. If he had only gone in, and presented the letter, the merchant would have been glad to give him everything mentioned in it, even though he knew nothing about him personally, for the rich farmer's sake. It was the farmer who asked, and not merely the boy. Reader, do you understand this, that though you are poor and needy, when you ask in the name of Jesus for things he has promised, it is Jesus who asks, and God will give you everything he has promised, in his name?—William J. Patton.

## Comfort by the Way

I journey through a desert drear and wild,  
Yet is my heart by such sweet thoughts beguiled,  
Of Him on whom I lean—my strength and stay—  
I can forget the sorrows of the way.

Thoughts of His love! the root of every grace  
Which finds in this poor heart a dwelling place,  
The sunshine of my soul, than day more bright,  
And my calm pillow of repose by night.

Thoughts of His coming! For that joyful day  
In patient hope I watch, and wait, and pray;  
The dawn draws nigh, and midnight shadows flee,  
And what a sunrise will that advent be.

Thus while I journey on my Lord to meet,  
My thoughts and meditations are so sweet  
Of Him on whom I lean—my strength, my stay—  
I can forget the sorrows of the way.

—Author unknown

"God has revealed Himself, not in one, but in many ways; not only by inspiring the hearts of a few, but by vouchsafing His guidance to all who seek it. 'The spirit of man is the candle of the Lord,' and it is not religion but apostasy to deny the reality of any of God's revelations of truth to man, merely because they have not descended through a single channel. On the contrary, we ought to hail with gratitude, instead of viewing with suspicion, the enumeration by heathen writers of truths which we might at first sight have been disposed to regard as the special heritage of Christianity."

Above the surge and din of life,  
Above its sorrow and its strife,  
From out the blissful realms above,  
I feel the broodings of God's love.

Where'er I go, where'er to me  
Life opens its great destiny,  
Like soft, white wings of some sweet dove,  
I feel the broodings of God's love.

—Mary O. Page.

## This Blessed Life

CHARLES KINGSLEY.

Is not this mortal life compared with the life to come, as night compared with day? I do not mean to speak evil of it. God forbid that we should speak impiously to Him: "Why hast thou made me thus?" No. God made this mortal life, and therefore, like all things which he has made, it is very good. But there are good nights, and there are bad nights; and there are happy lives and unhappy ones. But what are they at best? What is the life of the happiest man without the Holy Spirit of God? A night full of pleasant dreams. What is the life of the wisest man? A night of darkness, through which he gropes his way by lantern-light, slowly, and with many mistakes and stumbles. When we compare man's vast capabilities with his small deeds; when we think how much he might know—how little he does know in this mortal life—can we wonder that the highest spirits in every age have looked on death as deliverance out of darkness and a dungeon? And if this is life at the best, what is life at the worst? To how many is life a night, not of peace and rest but of tossing and weariness, pain and sickness, anxiety and misery, till they are ready to cry: "When will it be over? When will kind death come and give me rest? When will the night of this life be spent, and the day of God arise?" "Out of the depths have I cried unto thee, O Lord. Lord, hear my voice. \* \* \* My soul doth wait for the Lord more than the sick man who watches for the morning."

Yes, think—for it is good at times, however happy one may be oneself, to think—of all the misery and sorrow that there is on earth, and how many there are who would be glad to hear that it was near over; glad to hear that the night was far spent, and the day was at hand.—From "Living Truths."



## Commencement Reports

### The Fourth of July

To the sages who spoke, to the heroes who fled,  
To the day and the deed, strike the harpstrings of  
glory!

Let the song of the ransomed remember the dead,  
And the tongue of the eloquent hallow, the story!  
O'er the bones of the hold

Be the story long told,

And on fame's golden tablets their triumphs enrolled  
Who on freedom's green hills freedom's banner unfurled,

And the beacon-fire raised that gave light to the  
world!

They are gone—mighty men!—and they sleep in their  
fame;

Shall we ever forget them? O, never! no, never!

Let our sons learn from us to embalm each great  
name,

And the anthem send down—"Independence for-  
ever!"

Wake, wake, heart and tongue!

Keep the theme ever young;

Let their deeds through the long line of ages be  
sung

Who on freedom's green hills freedom's banner unfurled,

And the beacon-fire raised that gave light to the  
world!

—Charles Sprague in "Day and Deeds."

### Every-Day Soldiers

BY HILDA RICHMOND.

On the way home from the old-fashioned Fourth of July picnic six boys and girls dropped in to tell Fred Lee all about it. Fred was laid up with a sprained ankle, so the best his friends could do was to save up all they could and tell the crippled lad about it afterward. They were all under fourteen years of age—just the age when eyes and ears and wits are very keen—so Fred heard almost as much as if he had been there. He sat on the porch with popcorn and peanuts and candy heaped on the little table beside him, but he was more anxious to hear about the fun and games than to eat.

"Well, I do hope there won't be a war in this country till I'm old enough to go," said Joe Smith with a little sigh. "Grandfather enlisted when he was sixteen, and I guess I could do as well. Mr. Lee, do you think there will be a war soon? I'll be sixteen in three years."

"I hope not," said Mr. Lee sincerely. "My boy, never wish for war."

"I don't wish for war," said dreamy Adeline, "but if it does come I'm going to be a nurse. Just think how fine it would be to save the lives of wounded soldiers."

"It don't seem fair that one set of boys should have all the chances and the rest not any," growled Ted. "Just look at the way they cheered General Haskins to-day. That is what makes life worth living. A fellow can't do anything wonderful in time of peace."

The talk ran along for some time, and every one agreed that the days of heroism were over. "Of course," said Fred gloomily, "once in a while some one saves a train from running into a river, or carries a child out of a burning house, but such opportunities are rare."

"There are just as great opportunities every day as there ever were," said Mr. Lee, laying aside his paper.

"You boys will have to resist temptations of a great many kinds—to smoke, to go in bad company, to tell untruths and to be unfair, or you will be worth very little to your country. It is true we are at peace with the whole world, but we need soldiers in time of peace just as well as in war. Where are we going to stand on the temperance questions? Ted says they cheered General Haskins to-day, and I am glad they paid that tribute to his bravery, but you heard the same people cheer just as loudly when Mr. Gainor spoke on temperance a week ago. And you girls will have to decide

whether you will touch the wine cup and offer it to young men when you go into society. I tell you the world needs soldiers now more than it ever did."

## CHILDREN'S DAY COLLECTIONS

At Greenville, Miss., J. A. Slate, pastor, under the auspices of Miss Nannie Fullalove, organist, the program was rendered and \$78.89 collected.

At Pickett Chapel, W. E. Ellison, pastor, Miss Laura Bostick conducting the program, \$6.01 was raised.

The Sunday School at Dahomey, Miss., raised \$10.00. Pastor R. L. Lee and Superintendent W. W. Smith were assisted by the Rev. J. Hancock.

On Sunday, June 9th, at Sanford, Miss., J. A. Jordan, pastor, \$4.28 was raised. G. W. Boone is superintendent.

Children's Day collection at Spring Hill church, Florence, Miss.; D. D. Dukes, pastor, \$4.00. A. T. Wells, superintendent.

At Bridgeport and Bellaire, Ohio, program in charge of Mrs. Edna Buffner and Miss Piccola Posey, respectively, the total collection was \$7.35. W. H. H. Renfro, pastor.

A good program was rendered in our church at Topeka, Kansas, and the sum of \$80.00 was cleared. W. McDonald, pastor.

At Clinton, La., J. D. Brightop, pastor, the collection was very good. Mr. D. Douglass, superintendent. Splendid exercises at Fayetteville, Ark., F. J. Jacobs, pastor. Collection, \$21.00.

Program well rendered at St. Martinville, La., E. Hutchinson, pastor. Amount raised, \$10.00.

Our Sunday School at Magnolia, La., A. Hilton, pastor, collected \$7.00. Mrs. D. V. Williams, superintendent.

Collection at Milford, Tex., \$9.00. Geo. Waters, pastor. S. H. Burgess, superintendent.

Exercises at Carthage, Miss., in charge of Superintendent Olie Langston. J. W. Dudley, pastor. Collection, over \$5.00.

Program at Summerville, Ga., carried out under management of Miss Georgia Knox. Total collection, \$43.27. W. C. Bryant, pastor.

Children's Day was successfully observed at Andrew Chapel, Fort Worth, Texas. Collection, \$8.00. N. B. Kirkpatrick, superintendent.

Cory Chapel Sunday School, Cleveland, Ohio, Geo. A. Sissle, pastor, presented a fine program, and collected \$7.07.

At Kosciusko, Miss., D. A. Bragg, pastor, and Mr. A. W. Wilkes, superintendent, collected \$25.00.

On the Navasota, (Tex.) Circuit, Mr. Geo. Feider, superintendent of school, \$3.10 was realized.

The Sunday School of New Mt. Zion Church, on the Barlow (Miss.) Circuit, under management of Superintendent Ed. Coaplin, collected \$8.30. A. Jackson, pastor.

At Clinton, La., J. D. Brightop, pastor, S. Garner, superintendent, the St. Peter Sunday School collected a neat sum.

C. A. Flowers, superintendent of Mt. Ridge school, Pelahatchie, Miss., and Jas. Durr, superintendent of Little Zion, raised good collections, but it was left to Superintendent I. R. McAllister of Mt. Pleasant School, to lead the van. A large collection was realized at this point. P. H. Davis, pastor.

The Howard's Hill and Rocky Point Schools at West, Miss., raised \$4.40. Superintendents, James Muff and H. P. Palmer.

At Forest, Miss., C. W. Williams, pastor, and Mr. J. W. Williams, superintendent was collected \$15.30. Dr. W. W. Lucas preached at night.

The Sabbath School at Rockport, Ind., P. Loving, superintendent, realized \$3.25.

At New Bethel, Heflin, Ala., H. H. Thompson, superintendent, the collection was \$18.21; total collection, \$18.21. J. A. Collie, pastor.

Program at Collinsville, Ala., best rendered for years. Jas. A. Curry, pastor. Collection, \$9.25.

Motts' Grove Sunday School, Sherrill's Ford, N. C., R. J. Shipp, pastor, collected more than \$11.00.

Good collection of \$8.00 and excellent program at Jacksonville, Texas.

"I have often wondered what St. Paul meant by saying he had fought a good fight when he never was in war," said Jessie thoughtfully. "Maybe he meant by that that he had fought it in the battle of life."

"He certainly did mean that very thing," said Mr. Lee, "and I hope you may all be able to say as much for yourselves when you come to the end of life, for then you will obtain a crown of righteousness like unto the one Paul knew was laid up for him in heaven."—*In Epworth Herald.*

On the Shellmound (Miss.) Circuit, Mrs. H. M. Holman and Mr. W. H. Murrell, superintendents at Nebo and St. Paul respectively, \$30.00 was the total collection, making the benevolent collection to date \$100.00. C. W. Butler, pastor.

Assisted by the scholars of Mt. Zion Baptist Church, Children's Day at Norwood, La., was very successful. Collection, good.

Under the superintendency of Mrs. Martha Howard, the Sunday School of our church at DeSoto, Miss., raised \$7.00. J. E. Wehh, pastor.

Creditable program at Armstrong, Mo., W. W. Grant, superintendent. Collected \$2.56.

At Talladega, Ala., G. W. Reeves, pastor, was rendered the best program in the history of the church. Collected \$25.00.

The children acquitted themselves creditably at New Albany, Miss., under the direction of Superintendent T. Doney. Collection, \$20.00. R. Sewell, pastor.

Pastor J. J. Hasken conducted the exercises at Benson, La., where the sum of \$15.05 was raised.

Collected \$400 at Waynesboro, Miss., on Children's Day. Baptized four adults and two infants. James Jordan, pastor.

At our church in Pleasant Ridge, Va., the sum of \$12.00 was raised. Wm. Chavis, pastor.

Berea Church, at Sturgis, Miss., raised \$10.47. This school is small in numbers, but under the splendid lead of Miss Mattie I. Quinn, and other interested workers it has a good growing chance. N. B. Blackman is pastor.

Children's Day was blessed at Camilla, Texas, by great spiritual manifestations. There were five conversions and some thirty or forty penitents bowed at the altar. Collection, good. A. Parham, pastor.

Sunday, June 9th, the Children's Day rally at Bullock's Chapel, Waterhole, Miss., G. W. Moody, pastor, netted a total collection of \$16.25. A. W. Bullock, superintendent.

The faithful efforts of Superintendent J. G. Kirkpatrick and his assistants on the Mooreville (Texas) Circuit resulted in a collection of \$14.00. Superintendent McGill raised \$11.50 at Chilton; total collection, \$25.70. B. J. Goff, pastor.

Collections on the Vaiden (Miss.) Charge, C. E. Moody, pastor, were as follows: Vaiden, Willie Harper, superintendent, \$104.27; West Station, E. G. McAderly, superintendent, \$40.00; Macadonia, Edd Campbell, superintendent, \$16.00; Pilgrim's Rest, D. E. Everett, superintendent, \$14.35; total amount raised for the day, \$174.62. Much credit is due the worthy superintendents.

Superintendent G. W. Vaughn and pupils of the Sandersville charge, rendered their program in connection with the Sunday School at Heidelberg, Miss., which is under the superintendency of S. L. Harrison. Collection, \$16.00.

At Bastrop, La., is to be found a wide-awake school. Collected, Sunday, June 9th, \$4.00. L. C. Anglum, pastor.

Union Circuit, Miss., A. Howze, pastor. Hickory, Brock, C. Brow, pastor. Collection \$10.45. Beahill, H. R. Johnson, superintendent, collection, \$9.00. McDonald's, \$0.80. Total collection, \$20.25.

The program at our church in West Asheville, N. C., was arranged and conducted by Mrs. J. Pope Lovell, and the hearty co-operation of the sister churches made the occasion one of large success. Seven persons contributed one dollar and more the largest contributor, May Hart, \$4.03, receiving a small token. Total amount collected, \$27.61. J. H. Lovell, pastor. Superintendent Justice is a zealous and untiring worker.

At Mansfield, La., Wesley Chapel, the Children's Day collection, June 16th, was \$23.57, under management of Supt. E. C. Howell.



## SUNDAY SCHOOL LESSON

Third Quarter—Lesson II. July 14, 1907. Title—"The Ten Commandments Duties Toward God." (Exodus 20:1-11). Golden Text—"Thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might." (Deut. 6:5). Hymn No. 14.

(Read Exodus 19: 1 to 20. 11).

BY REV. E. B. BURROUGHS, LL. B., A. M.

The Scriptures clearly teaches that God requires that love for Him, and for Him alone, shall control all of our powers and activities in life. And that this is not an arbitrary nor inconsistent requirement no one of sound mind will deny. Having created us in His own image, preserving us day by day, and having, when we had fallen, redeemed us by the blood of His only begotten Son, He has the right to demand full and complete control of our hearts. Love prompts to true service whether for God or our fellowman. Hence no man can serve God truly nor acceptably without love for Him. And this love must be supreme, and should express itself in every act, so that whatever we do we may be able to say, "I do this particular thing out of love for God; my supreme purpose is to please him." Attaining unto this point life becomes a pleasure rather than a burden. Loving God as required by Him "keeps life to the highest, the eternal. That and that alone brings the loftiest motive to bear on the most ordinary work or duty. It banishes common-places from life. He whose life is dominated and regulated by love for God goes on his way keeping step to celestial music. This renders all service sacramental, all thoughts inspirational, and all lower affections holy." Let us obey the Divine command.

Our lesson to-day is a study of the first half of the Decalogue. Having reached the base of Sinai, the Israelites were required to halt for awhile in order that they might receive the laws by which they were to be governed both as a nation and as individuals. Accordingly Moses was called into the immediate presence of God and given the law. He, in turn, was to give it unto the people. This he did. Studying it in all of its phases it must be admitted as being the most perfect code of laws existing. Neither the Roman nor the code of Napoleon can in any way be compared unto it. Clear, simple, comprehensive, ethically deep, it is universally admitted to be Divine. It stands out the admiration of all the world. Everything necessary to human development, human happiness, whether physical or spiritual, is incorporated therein. Obeying this law man cannot be otherwise than happy, cannot fail to grow unto the stature of a full and perfect man in Christ Jesus, and, when the end of his earthly career is reached, obtain an abundant entrance into the kingdom of grace and of glory. Mark the following:

1. God, as the Creator and preserver of all men, has the right to enact laws for their government. "I am the Lord thy God, which brought thee out of the land of Egypt, out of the house of bondage." Thus God would have the Israelites, and all men as well, understand that He is the source of all being and power, and, therefore, has an incontestible right to command. He that gives being, may also give law. Moreover He is able to reward obedience and to punish disobedience. He further calls to their remembrance the great things He had done for them with the intention of deepening their obligation to Him. Likewise has He done great things for us. He has redeemed us, and thus acquired a further right to rule us. Having created, preserved, and redeemed us, He has bound us to obey Him.

2. There is but one God, true and living, and He alone should receive our love and service. "Thou shalt have no other gods before me." The Israelites would soon come into contact with nations of idolatrous practice. This God knew, and to prevent them from adopting such practices gave them this law. But this law was not only intended to be obeyed by Israel, but must also be obeyed by all men. No man must have any other God before Him. No creature must rival Him in our affections, nor cause us to neglect His service. To love, desire, delight in, or to expect good from any forbidden indulgence,

is evidently a violation of this command. Let us have a care, then, that we have no other gods before Him.

3. The use of things indifferent in religion, without command from God, leads to false conceptions of Him, hence He forbids them. "Thou shalt not make unto thee any graven image, or any likeness of anything, that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them: nor serve them \* \* \* \* \*." God is a spirit, and they that worship Him must do so in spirit and in truth. To worship Him in any other conceivable form would be to degrade Him. This degradation God will not permit. Hence idolatry, image worship, and the like, is an insult to Him. Moreover to worship images, or idols is a degradation to man, for a man never rises any higher than is the god he serves. Besides God declares that He is "a jealous God," and will not suffer rivalry from any source. Let us, then, be afraid of offering any worship unto Him otherwise than He has appointed in His word.

4. Parents should have a care lest the punishment of their sins fall upon their children. "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." Here we see the effect of the law of transmission. To some it might seem arbitrary, and a contradiction of Ezekiel 18:17, where we read, "the son shall not die for the iniquity of his father." But it is neither. Every day we see children suffering because of the sins, vices, and follies of their

parents. We see this in hereditary diseases, bad education, sinful examples, intemperance, and many other parental sins, and disobedience to God's moral and spiritual laws. Seeing this to be incontrovertibly true, it is imperatively obligatory upon parents to so live, naturally and spiritually, that there will be no occasion for God to visit wrath upon their children.

5. God's name is sacred and as such must, when used, be used reverently. "Thou shalt not take the name of the Lord thy God in vain." This commandment forbids the use of the name of God reverently, profanely, fraudulently, or rashly. It appeals to God in common conversation, with such expressions as, "the Lord knows," "I declare before God it is so," when the matter attested is either not true, nor important, is a species of kind here forbidden. All cursing and swearing is a most horrid violation of this precept. Jesus said, "Swear not at all; \* \* \* but let your speech be, Yea, yea; Nay, nay; and whatsoever more than these is of the evil one."

6. The law of rest is as imperative as the law of labor. "Remember the sabbath day, to keep it holy." Having finished His work of creation God rested. Thus the institution of the Sabbath day goes back to the creation. But not only did God rest on the Sabbath day, He also hallowed it. Thus it becomes holy and as such should be duly honored and observed. And this should be done by all men. Sabbath desecration is one of the greatest sins of our boasted civilization. This should not be. Rather should we keep it holy. Many reasons might be given why it should be kept holy. One is that it is a memorial day—the day when creation being perfected, God rested. Again the Sabbath was instituted for humane and social reasons. "One supplants the other; and both are good and valid reasons, worthy of all enforcement in our material age." Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic, July 14:

**The Snare of Avarice**

(Luke 18, 18-25.)

Passages for reference: Exod. 23, 8; Prov. 11, 28; Luke 12, 15-21; Phil. 4, 11-13; 1 Tim. 6, 6-10.

**The Kernel.** Watch ambition. No young person is normal or genuine without an ambition. We ought to be the biggest possible wherever we work. "Be the best that you can with all your might." The loafer, the coarse empty laughter, the waiting-for-a-soft-snap lubber, the fat snoozing luminous, is a lonely exception. To forever remain young it is only necessary to allow nothing to kill ambition or to lessen faith in God and man. Paul said, "It is good to be zealously affected in a good thing." His ideal is here—"I press toward the mark for the prize of the high calling of God in Christ Jesus." Wesley said, "Make all the money you can." Garfield said, "I mean to be a gentleman. If I fail in that I will fail in everything." The Christian is not depressed and dispirited like an abused horse. Rev. George Jackson has a sermon on these three divisions: "1. Religion a program for the present life, not an insurance for the future. 2. Religion an inspiration, not a restraint. 3. Religion an experience, not a creed." Christ does not curb, but stimulates. We are to do our best to be rich, to be influential, to be learned, to have large power, but only so that it may be used to follow Christ and build up his kingdom. The most dangerous enemy in ambition's pathway is "greed for gold." Choke it. Thwart it. Defeat it. Bury it face downward. Do not let avarice lead you away from Christliness or you will lose everything.

**Practical Discussion.** Christ's manliness always attracts open-minded people. All ask questions, and some sincere ones go away sadly because following him seems too difficult. We may help win them back by living such a joyful, hopeful, attractive life that direful forebodings about discipleship will be banished. Professor Coe discovered that the average conversion age of 1,784 prominent Christian men questioned was 16.4 years. The young men are choosing the life pathway. We never again hear of this rich fellow though some vainly try to identify him with Lazarus. We must be posted and eager,

so that no mistake will be made in giving replies and in forming clear-cut warnings. The "word season" may save the young man from the apoplexy of avarice.

It is easy to envy people in fine houses, with competent servants, costly clothing, splendid jewels, long pleasure trips, and hundreds of other privileges. If we knew all the facts frequently we would prefer them instead. The hardening toil of the farm builds the muscle and brain brawn that has supported many of our great men. Our renowned President was a puny lad and got his health on a Western range. The protected hothouse life of wealth does not give sturdy bodies. Plenty of money opens doors of temptation, otherwise barred. Desires that cannot quickly be satisfied become satiated. The boy with a few toys has more fun out of them than the one with so many he doesn't know which to take first. The poor lad forced to make his own way discovers his capabilities and capacities when necessity did not drive them dry up. Mill was compelled by poverty and the needs of his dying wife to add to his income by painting at odd hours when not employed as a menial railway porter. In this way he completed the divine "Angelus." Jennie Lind never sang people to tears until her own heart was broken. "Il Trovatore" was composed to express the author's grief at the death of a loved friend, when tears would not come. Only fire freeds and purifies the gold.

Heaven's streets are paved with gold; if money is kept under foot it may lift, if made into a crown it crowds down the soul. Our hearts grow like our loves. If we love men we are tender; if we love money we are cold and unsympathetic. If we love manhood we are narrow, grasping, cruel, and selfish at the end; if we love Christ we are broad, brotherly, tender, helpful, and "like him" at the end. Money if secured may make us rulers over a part of this world. Christ by making us happy, useful, and friendly enables us to serve here and rule forever with him. If we follow him we will be as big as it is safe for us to be; we will work hard and no effort will ever be lost.—From Notes on the Epworth League Devotional Meeting To-day.



## The Preacher's Throne

A Sermon—By the Rev. W. A. C. Hughes, D. D.

## Theme—Christian Fruitfulness

Text—"And now also the ax is laid unto the root of the tree: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." Matthew 3:10.

This message was delivered by John at the threshold of the New Dispensation so soon to be ushered in by the appearance of Christ. The message is the last prophecy of the Old Dispensation, and is delivered by the last and one of the greatest prophets annointed by God for Israel.

### THE NATION.

Israel at this time had become a province of the great Roman Empire, had lost its prestige as a nation and religiously, had sunk into such heartlessness that the kingdom could scarcely be recognized as that through which God had cut a channel of divine favor and promise. At such a time, when the clouds of national and spiritual disruption had settled heavily over Israel, God showed to Zacharias and Elizabeth, two of his faithful servants who were devout of heart and blameless of life, rays of light and hope, by sending unto them an angel who announced that they had been chosen for the high honor of being the parents of a prophet who should be a second Elijah and whose message should bring hope to heart and home and ring out a welcome to the Son of Man.

### THE MESSENGER.

According to promise, this child of hope was born and his name by divine selection is John.

For twenty years he remained in the home of his parents, worshipped in the temple with his father and studied life at Jerusalem.

Twenty years have passed. His great mission impresses itself upon him. Retiring from the hollow life of Jerusalem, he goes to the wilderness which stretches westward from the Dead Sea and clothes himself in the mantle of Elijah, a loose dress of camel's hair, and in some mountain cave tasting only the coarse fare that nature afforded, locusts and wild honey, he begins the training necessary for his great work.

For ten years he is lost to sight. During this time Israel strikes the steep of her downward career and a funeral knell slowly sounds the death of the nation. Such is the time when God calls John forth from his solitary retreat to announce the presence of his Son.

And he comes. He comes with a message; his message is heard by priest, official and people: "Repent ye, for the kingdom of heaven is at hand." "Think not because ye have Abraham for your father that ye are prepared for this kingdom." "Ye can only enter by repentance. Repent: a crisis is on for 'Now also the ax is laid unto the root of the tree; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.'"

John lays down in our text one of the strongest of our Christian doctrines. The doctrine of the text is: Fruitfulness the Condition of Christian Life.

This is by no means a hard proposition to prove for we can say with as much force that *Fruitfulness* is the *Condition* of all *Civilized Life*, whether Christian or otherwise.

### THE PROPOSITION.

Where are the animals which roamed our forests and scampered over our hills a hundred years ago? Many of them were more shapely and beautiful than the milk maid's cow or the plowman's horse. But where are they? The early settlers of our country killed them out. They were a menace to life, while the horse and cow were contributors to our civilization—an unconscious application of the doctrine of our text. Why have the Botanists of North Carolina ordered the extinction of certain varieties of plant life, while they have encouraged the care and production of others far less beautiful? The one was a menace to the farmer, the other, though only the poorly shaped geranium, is healthful.—An application of the doctrine of our text.

### THE DOCTRINE APPLIED IN BUSINESS.

That which does not yield a profit is quickly abandoned. I have in mind a railroad which was built a distance of twelve to fifteen miles to a summer resort. The cost was tremendous. The track is



THE REV. W. A. C. HUGHES, D. D.  
Pastor Sharp Street Memorial Church  
Baltimore, Maryland.

true, the ties are well preserved and yet no train has gone over the road in several years. It has been abandoned. Why? The scheme did not pay.—An application of the doctrine of the text.

In the employment of men the question is invariably asked: What can you do? Are you prepared? Can you give us results? Fruitfulness the Condition of Civilized Life.

### THE DOCTRINE APPLIED TO CHRISTIAN LIFE.

The last prophecy of the Old Dispensation uttered at the doorway of the New is a call for results.

A few years later when our Lord had about finished his work among men, after having given his disciples an example of fruitbearing, He spoke thus to the twelve assembled about the last supper table: "Herein is my Father glorified, that ye bear much fruit."

### CONDITIONS FAVORABLE.

It is practically impossible to obtain results unless conditions are or can be made to some extent favorable to fruitbearing.

Under what conditions are "the trees of the Lord" to bear fruit? To get a good crop the gardener must fertilize the soil; the husbandmen must dig about and dung the roots of the trees. The more he improves the soil the greater the crop expected.

In what way have we, the trees of the Lord, been prepared for fruitage? Ah! God bestows sweet favors everywhere. The dew of grace gently falls upon us. Waters of salvation flow in a continuous stream. Gentle sunbeams of love are coaxing us into a living faith. Copious showers of blessings descend in abundance. The soil is enriched with the blood of the atonement. It is as the Psalmist writes: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

### OUR EXAMPLE.

The doctrine of our text finds its greatest expression in the Founder of our faith. Jesus Christ found the world a barren waste, yet in the three years of his ministry He cultivated these waste places, rooted up the stubble, weeded out erroneous ideas with which the world was sown and prepared the hearts of men for the nurturing of the seed which would bring forth abundantly in righteousness.

Having prepared the soil and sown the seed He expects a harvest.

### HE DEPENDS UPON YOU.

Have you thought seriously that He depends upon you for the harvest? Think of the extent of the kingdom where his labors were centered. Palestine, the entire land, is but one hundred and eighty miles north to south and but fifty, east to west. Not as large as the state of Virginia and our Lord did not go everywhere in this land. His labors were confined to a few important centers. Yet his kingdom is to spread throughout the world. If so, how? Here is the secret. "Ye are to bear much fruit." Are you bearing fruit? Hear the Master: "I am

the vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away, and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit."

### YOUTH THE TIME OF FRUIT-BEARING.

The husbandman depends upon his younger trees for his crop, not the youngest, but the trees of several years planting.

The world depends very largely upon those in the vigor of young life for its progress. Their vigor, daring and restlessness account for the dash, vim and strenuousness of our twentieth century civilization.

It is to be regretted that not more of this energy of youth is not directed toward the promotion of the kingdom of Christ.

O, ye of youth, ye make a mistake, for which there will be utter regret if ye put off the bearing of fruit "meet for repentance" until ye have become old!

John was but thirty years of age when he announced his Master's coming. Jesus was but thirty when he began to set up His kingdom in the hearts of men, and both would perhaps, have entered upon their ministry earlier but for Jewish customs. Our Lord's disciples were chosen in the vigor of robust manhood. Above all others, youth is the fruitbearing season.

"Father and Saviour: plant within his bosom  
The seeds of holiness, and bid them blossom  
In fragrance and in beauty bright and vernal,  
And Spring eternal."

### THE JUDGMENT.

"The ax is laid unto the root of the trees."

This is a reminder of stern, unyielding judgment. The Master passes through the garden and sees the trees which cumber the ground and unto such He brings judgment.

What have you done? will he the test when the Great Gardener passes through. What fruit have you? In what way can you account for your time? and the great care given to make you fruit bearing?

When you stand face to face, with him who hath made all things possible "to them that believe" and a call for results is made, what will you say when you hear the Master speaking, "I was an hungered. I was thirsty. I was a stranger. I was naked. I was sick. I was in prison?"

What will you do when the King shall say to them on His right hand, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world?"

In my pastoral work at a former charge, I had under my care an aged woman who lived in the almshouse. She was one of the saintliest persons I have ever met. During the days of her health and strength she was one of the most liberal supporters of our church. But health failed and age crept on and she found her refuge the poor house. She was the same happy soul there that she had been when possessed of health. O how graciously was I blessed when in her presence.

One Sabbath morning as I stepped into my pulpit a note was handed me announcing her death and stating that her body would be sent to a certain medical school for student practise if the church did not claim it. I presented the matter to the congregation and collected enough money to cover burial expenses. We found it necessary to inter the body the next morning, and that, direct from the poor house.

I stood the next day, at her grave, alone, save for the undertaker and gravediggers and committed the body to earth. Alone? Nay, not alone. The Lord was there. For He watches over our dust 'till he shall bid it rise." That was a precious hour, for I thought I would rather be borne to my grave, having done what I could, with no one to shed a tear and he buried in a "borrowed grave" following the example of our Lord who became poor for our sakes, than to have the world mark my death and a monumental shaft raised over my remains and go to my Maker empty handed.



# Southwestern Christian Advocate

1—All business letters should be addressed to Bates & Mains, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the Advocate does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

## THE NEGRO CONSCIOUSNESS

(Continued from Page 1.)

Perhaps the old Negro that figures in the story given at the opening of this article, whether real or fiction, did not realize the philosophy of his utterance when he said that he did not care if it were Booker T. Washington rather than the President. He must have had, however, a sort of pride, and, if you please, racial pride, in rebutting so successfully the members of the Presidential party, that is a distinct element of hope in the present race situation.

## SOUTHWESTERN DAY

A call is being made through our business office for the setting apart of a particular Sunday, which shall be known as Southwestern Day. During the services of this day it is desired that the preachers shall conduct a program setting forth the claims of good literature, urging upon the officials as well as the friends generally to subscribe for the SOUTHWESTERN. This plan was suggested to us by the spontaneous movement on the part of several pastors. A notable case is that of the Rev. W. H. Brooks, D. D., of New York City, who has, as a result of his Southwestern Day, sent us more than 80 cash subscribers. While Dr. Brooks was planning his Southwestern Day without any special leading, Southwestern days at the same time were planned by Dr. W. H. Logan, Trinity, Houston; the Rev. F. H. Butler, Mont Clair, N. J.; the Rev. R. L. Hickson, Spartanburg, S. C., and the Rev. C. W. Reeves, New Orleans, La. This seems a feasible plan for the yielding of at least five thousand new subscribers. What we desire is that the pastor shall set a day, any day between now and the 31st of October, notify us of the day set, and we will be glad to send receipt pads, sample copies in any bulk for the particular occasion, and sample copies for the individuals whose names and addresses the pastors may send us before hand. There is no doubt about it that the ensuing year will be one of intense interest for our Methodism and for our country. Notable contribution will appear in our columns discussing vital issues, and the people should be informed. The SOUTHWESTERN ought to have the same general circulation in the larger as well as the smaller churches, and, therefore, we appeal to the pastors and presiding elders to send us the dates of their Southwestern Day, however far advanced it may be. If the pastors will put their whole soul in this matter, we are quite sure we will be able to reap a liberal harvest.

The British Ambassador, the Hon. James Bryce, is said to have approved the Oklahoma constitution, and in so doing he has violated international ethics, setting himself in direct opposition in opinion to President Roosevelt, who, it is reported, will veto the constitution if approved as it now stands. If the facts in the case as reported are true, we may see so good and so strong a man, and a man so matured as the Hon. Mr. Bryce, given his passports because of a moment's indiscretion. Often in an unguarded moment the wisest may be guilty of indiscretions that cast reflection upon a heretofore successful life.

## EDITORIAL CORRESPONDENCE

I.

Columbus, Mississippi, holds sixth place as to population in the list of towns of Mississippi. But is in the forefront for culture and citizenship. A native of Columbus proudly boasts that the best blood of the South is to be found there; and on a recent occasion an orator in avowing this fact also added that the best Negroes of the country are to be found in Columbus. These Negroes are a representative set, to be sure. Here are located business enterprises that are worthy of note. There is a Penny Savings Bank, with W. I. Mitchell as president, J. H. Coleman cashier, and Mrs. G. A. Littlejohn as assistant cashier. This bank was opened last fall, and is doing a prosperous business. Besides a banking institution there are grocery stores and other business enterprises that indicate progress on the part of our people. The primary object of my visit to Columbus was to serve the congregation of St. James Methodist Episcopal Church, Rev. H. B. Hart, D. D., pastor, whose building burned some time ago. There is now in the course of construction a new building, well appointed, it is said, with conveniences, which, when completed, it is said, will be the best church among our people in the state of Mississippi. The congregation is worshipping now in Union Academy, a substantial and well appointed brick structure erected from the treasury of the city of Columbus, and maintained by the city. This school has enrolled over 1,000 students under the tutelage of eleven teachers, and is doing a splendid work. It is a magnificent building and shows with what interest the city of Columbus regards Negro education. St. James congregation stands first of the churches of the Upper Mississippi Conference. In a recent rally this congregation reported more than two thousand dollars on the new church. A rally on a recent Sunday netted something more than two hundred dollars. The corner-stone of the new church was laid with impressive ceremonies under the direction of the Grand Lodge of Free and Accepted Masons, with Mr. C. J. Evans as Grand Master. During the Sunday services Dr. N. L. Lackney, conference evangelist, was present and participated in the services. Dr. Hart, the pastor, is a man of unusual force and a financier of considerable ability. He is making a reputation as a church builder. On Monday, during the editor's stay, together with Doctors H. B. Hart and N. L. Lackney, he was entertained at the elegant home of Mrs. M. L. Davis, a sumptuous supper being served, under the direction of Mrs. Ellen White.

Tuesday night, June 25, found me at West Point, Mississippi, with the Rev. J. M. Marsh, pastor of our church there. Brother Marsh took charge of this church some two years ago, burdened with debt, every cent of which has been paid, and the church is now on the high seas to success. The church was comfortably filled, notwithstanding that it was announced that a lecture would be given. The presiding elder, the Rev. F. H. Henry, was present, together with a number of men of the district. Although Mr. Vardaman has been through this section of the country recently with his vile and ill-tempered language, still the people seem not the least discouraged. Mr. Vardaman, in one of his addresses, remarked, "God bless the white woman, God bless the white man, and God damn the Negro." It will appear that such language, coming from the mouth of a governor, would discourage any people; but not so; the Negroes of Mississippi are moving on.

Meridian did itself proud in entertaining the Mississippi Negro Business League, which took full possession of the metropolis of East Mississippi June 26, 27 and 28. There met also in connection with the Business League the Mississippi Negro Press Association, the Colored Women's Federation of Mississippi and the State Teachers' Association. With these several organizations in session, Meridian was favored with one of the most representative gatherings of Negroes that has ever assembled in the State of Mississippi. It is claimed that Mississippi has produced more prominent Negroes and has a better average of Negro citizenship than any other state in the South.

This meeting was in every way a representative one. These men met for business. To use the words of the President, "This is no organization of politicians and grumblers, but business men and women banded together for the purpose of showing to the world what the Negro is doing for himself; and complaints and wailing along political lines will not be welcomed in this meeting."

Throughout the assembly could be seen evidence of the work done by our schools in the South. Ru University had its prominent men in the assembly, as did the other schools of the State. Here were to be seen bankers, lawyers, doctors, farmers and merchants and men and women in various mercantile pursuits. As paradoxical as it may seem, there are eleven banks in the state of Mississippi in active business, these banks having a total paid up capital stock of \$225,000, with deposits aggregating almost one million of dollars. This is to say, the Negroes in the state of Mississippi have more than a million of dollars in clear cash in their banks, and banks are springing up every day. The eleven mentioned do not include the proposed two new banks at Meridian, another new one at Hattiesburg, still another at Gulfport, still another at Greenwood. Notwithstanding all this, Mr. Vardaman says about the "damnable Negro," he is making tremendous strides, even in the state of Mississippi.

The statistician of the Business League reported the following interesting figures:

"Banks, 11; capital stock, \$225,000; business \$1,240,000; colleges 14, valuation \$631,800, scholars 3,840; independent schools 20, value \$24,450; scholars 1,890; cotton gins 60, value \$177,000; business \$345,000; sawmills 17, farms 2,540, dry goods stores 60, groceries 123, residences 6,750; butcher shops 45, milk dairies 5; mules and horses 31,984; wagons 16,038, buggies 9,399; lawyers 11; doctors 25, dentists 4, undertakers 7, churches 1,780; drugstores 11, soda fountains 54, hotels 12, restaurants 8, contractors 114, carpenters 418, blacksmiths 198, shoemakers 71, barbers 314, milliners 48, dressmakers 467, painters 16; newspapers 20; printing presses 11."

The State Negro Business League is perhaps the healthiest state organization of that movement to be found in the nation, and it is due largely to the tact, personality, and the general affability of the President, Mr. Charles Banks, who has been president of the state organization from the beginning and third vice-president of the National League for some years. Mr. Banks is justly popular with all the men, and the organization grows in strength and usefulness each year. The corresponding secretary is the Hon. P. W. Howard, the talented young lawyer at Jackson, Mississippi.

Thursday morning the session was an occasion of inspiration as well as encouragement. The meeting was turned over to the Bankers' Association. This seems big, but this is actually what it was. Including the presidents and cashiers and directors of the banks who were there, the money men formed quite an element in the meeting. "The Utility of Banking to the Negro" was discussed by H. H. King, of the People's Savings Bank, Yazoo City, Mississippi; J. A. Martin, of the American Trust and Savings Bank, Jackson, pointed out "How to Secure and Retain Depositors." The Hon. W. A. Mollison, of the Lincoln Savings Bank, Vicksburg, discussed "Ancient Bankers," and Mr. W. W. Cox, of the Delta Penny Savings Bank, Indianola, talked on "How Banks May Promote Other Business," while Mr. W. I. Mitchell, of the Penny Savings Bank, Columbus, enlightened the audience on "How to Secure for the Banking Business the Confidence of the Negro." Indeed, this meeting was a remarkable one, and these men discussed the subjects as men entirely familiar with the financial problems of the country.

The principal address of the meeting was delivered on Wednesday evening by Mr. Roscoe Conkling Simmons, of New York, editor of the *National Review*, who came to bear the greetings of the National Negro Business League and to address the organization in the stead of Bishop A. Grant, who was unavoidably detained. Mr. Simmons is one of the brightest men of the race. By constant application and by association with the choice spirits of the country Mr. Simmons has accumulated wisdom, discretion and influence far beyond his number of years. His oratory is elegant, direct, thoughtful, witty and classic. That his address was enjoyed most heartily is to express it lightly. He was born in Mississippi, and still delights in claiming for himself citizenship in the state where Negroes are so much disfranchised. Thus being in the midst of his friends he was accorded a most enthusiastic welcome.

The entertaining of the Business League was under the general direction of Dr. E. E. Howard, president of the local League. Dr. Howard and his committees put the League under lasting obligations, and showed in what royal fashion Meridian



could entertain. Dr. and Mrs. W. W. Lucas entertained the League on Thursday evening in their villa in the most elegant style. Dr. and Mrs. Lucas have acquired forty acres lying on the very outskirts of the city, surrounded by a constantly and rapidly growing section. The house is located on a stream, surrounded by an abundant growth of tall oaks, and is a delightful place. Here the business League was most hospitably entertained, and with unanimous vote Dr. and Mrs. Lucas were voiced as ideal entertainers.

We only wish that more of our people could have had the privilege of attending this most successful meeting. R. E. J.

### THE OPENING OF UNION MEMORIAL

An elaborate program is announced for the opening of Union Memorial Church, St. Louis, Missouri, beginning July 28th and ending August 4th:

Sunday, July 28th—9 a. m. to 10 a. m., communion; 10:45 a. m., sermon by Rev. C. B. Spencer, D. D., editor *Central Christian Advocate*, Kansas City, Mo.; 2:30 p. m., platform meeting, Dr. A. W. Craddock presiding; addresses by Messrs. F. P. Hayes, George Warren Brown, Hansford Crawford, F. P. Cramer and Rev. N. L. Luccock, D. D.; 8 p. m., sermon by Rev. E. W. S. Hammond, D. D., Dean of Theological Department Walden University, Nashville, Tenn.

Monday, July 29th—8 p. m., Rev. R. H. Cole presiding. Historical sketch of the Church. Ten-minute talks each by Revs. F. H. Small and R. H. Smith. Address by Rev. E. B. Randle, D. D., pastor of Maple Avenue Methodist Episcopal Church.

Tuesday, July 30th—8 p. m., Rev. G. W. Gaines, D. D., pastor of Metropolitan African Methodist Episcopal Zion Church, presiding. Address by Rev. M. C. B. Mason, D. D., Corresponding Secretary of Freedmen's Aid and Southern Educational Society, Cincinnati, Ohio.

Wednesday, July 31st—8 p. m., Rev. W. D. Cook, pastor of St. Paul Chapel African Methodist Episcopal Church, presiding. Address, "Why in the Methodist Episcopal Church?" by Rev. I. L. Thomas, Field Secretary of Board of Home Missions and Church Extension, Baltimore, Maryland.

Thursday, August 1st—8 p. m., Rev. George E. Stevens, pastor of Central Baptist Church, presiding. Lecture by the Rev. J. W. T. Bowen, D. D., Ph. D., President of Gammon Theological Seminary, Atlanta, Georgia.

Friday, August 2nd—8 p. m., Rev. B. F. Abbott, presiding elder of St. Louis District, presiding. Addresses by J. Beverly F. Shaw, A. M., President of Meridian Academy, Meridian, Miss., "The Methodist Episcopal Church as a Factor in the Mental and Moral Development of the Negro," and Rev. E. M. Jones, of Montgomery, Alabama.

Saturday, August 3rd—8 p. m., Rev. E. P. Geiger, Ph. B., pastor of St. James Methodist Episcopal Church, presiding. Addresses by Revs. R. E. Jones, editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE*, New Orleans, La., "The Methodist Press and Race Prejudice," and Rev. G. G. Logan, D. D., Holly Springs, Miss.

Sunday, August 4th—9 a. m., love-feast, led by Rev. W. H. H. Brown, Butler, Mo.; 10:45 a. m., sermon by Rev. R. Davis, Sedalia, Mo.; 3 p. m., services by Rev. G. W. Reeves, of Marshall, Mo.; 8 p. m., sermon by Rev. C. A. Tindley, D. D., Philadelphia, Pa.

Dr. R. E. Gillum is pastor.

Principal Booker T. Washington of the Tuskegee Institute, has written for the *World's Work*, New York, two articles to appear respectively in the July and August numbers of that magazine, one "Mound Bayou: A Negro Business Community," and "Wilberforce: A Negro College Town." The articles deal with the pioneer spirit and accomplishments of the group of Negro men who are building the Negro town of Mound Bayou, in the heart of the Mississippi Delta, and with the older community, which began its life long before the War of the Rebellion, as a refuge for Negroes who sought freedom from slavery. Each article is designed to exhibit the spirit of progress which at present animates the Negro in his efforts to build a secure and safe civilization for himself and his children. The *World's Work* is one of the strongest of American magazines, and the articles will reach and influence public opinion of the most commanding kind.

The University of Michigan graduated at its recent commencement 836 young people.

## Personal and General

Dr. Abram Winegardner Harris was installed as President of Northwestern University last week.

The Rev. W. L. Mills, of Clinton, Mississippi, and the Rev. J. E. Holmes, of Bay St. Louis, were recent visitors to the city.

Dr. J. W. E. Bowen has been North to witness the graduation of his son, J. W. E. Bowen, Jr., from Phillips Exeter Academy.

The Rev. J. O. Spencer, Ph. D., president of Morgan College, will spend the summer in England in study in the University of Oxford.

The Illinois Central Railway has agreed upon a compromise of \$700 with Mrs. Minnie B. Brown, of Mississippi, in full settlement of claims on account of the accidental killing of her husband last February.

Howard R. Knight, son of Dr. F. H. Knight, president of New Orleans University, graduated on June 18 from Tilton Seminary, Tilton, New Hampshire. Mr. Knight was the winner of the Hadley English prize.

By mistake the date of the conference of the Meridian district of the Mississippi Conference appeared in our District Conference roster as August 6. The correct date is July 24-28, and the place is Haven Chapel, Meridian.

The Rev. A. L. Marin is serving his tenth year as pastor of our church at Cambridge, Maryland. As an earnest of the people's appreciation of his service, his salary has been increased. The new church built under his direction will be dedicated this fall.

Misses Irene, Theodosia and Ariel Juanita Bowen, daughters of Doctor and Mrs. J. W. E. Bowen, returned home for their vacation from Wesleyan Academy Wilbraham, Mass., where they are preparing for the New England Conservatory of Music and Wellesley College.

Dr. I. L. Thomas recently visited the coal fields of West Virginia. He spoke in the courthouse at Welch, W. Va., and was called to Bluefield at a needy time to cheer and inspire our people. He is now in North Carolina representing Home Missions and Church Extension at the district conferences.

Mr. Simon T. Butler is one of the substantial farmers of South Carolina and a member of our church at Pelion. Aside from his farming interests Brother Butler is a public school teacher and a leader among the people in that section of the country. He is a loyal and enthusiastic Methodist.

Bishop Hood, of the African Methodist Episcopal Zion Church, has so far recovered as to be able to hold the recent session of the New York Conference of his church. We are profoundly grateful that Bishop Hood is spared yet awhile to direct the affairs of his church and to assist in the larger development of his race.

The first biennial convention of the Allen Christian Endeavor League of the African Methodist Episcopal Church is holding its session this week in Nashville, Tennessee. Bishop M. B. Salter is chairman of the executive committee and the Rev. R. A. Adams, D. D., is secretary. A strong program is announced for the meeting.

The Rev. Hubbard Daniels, presiding elder of the Shreveport District, and Miss Lottie Grooms were united in marriage Wednesday night of last week, in Mt. Zion Methodist Episcopal Church, this city the Rev. J. A. Turcitt reading the ceremony, assisted by Dr. J. F. Marshall, the Rev. J. W. Turner and the Rev. J. J. Obee.

Leigh Street Methodist Episcopal Church, Richmond, Virginia, is at last free of debt. On last Sunday, under the leadership of the Rev. W. H. Dean, pastor, this church raised \$1,507, which covers the entire amount of indebtedness and puts the church squarely on its feet. We extend our sincere congratulations to Brother Dean for his splendid success.

The Methodist Episcopal Church, South, proposes to build a metropolitan church in Washington, D. C., to cost at least \$275,000. The local church of Washington is to raise \$75,000 of the amount and the remainder is to be provided for by the general church. The general committee consists of Bishops Chandler and Hoss and the Rev. Dr. W. F. Murray.

Dr. Ira C. Cartwright and family, of Leon, Mexico, arrived in New York on the steamer *Vigilancia*, June 23, after ten day's travel. There they were met by Dr. Cartwright's daughter, Pauline,

who is a student in the Woman's College of Baltimore. After a few days in New York City the family proceeded to Ocean Grove, N. J., where their address for a time will be 68 Heck avenue.

From the number of applications received at the register's office at Gammon Theological Seminary, Atlanta, Georgia, the enrollment of that school will be greatly increased during the next year, and will exceed the enrollment of any previous year. President Bowen has written all the presiding elders, asking them to urge young men who may desire to enter the Seminary to write him, and his requests are bearing fruit.

At the recent meeting of the Board of Foreign Missions, Dr. Homer Eaton, Dr. H. K. Carroll and Mr. E. B. Tuttle were appointed to represent the Board of Foreign Missions on a joint commission with three representatives of the Board of Home Missions and Church Extension, appointed for the purpose of supervising the administration of the annuity fund of the Missionary Society not designated for either Foreign Missions or Home Missions.

Judge Artman, of Indiana, who recently rendered the decision that saloon licenses are unconstitutional, will lecture in Kansas City, Mo., Sunday, July 7, on "The Unconstitutionality of Saloon Licenses." Of this lecture Dean Enoch G. Holgate, of the Indiana University Law School, before which body Judge Artman appeared a few weeks ago, says: "As an argument, it was the best wrought-out and most logical ever delivered on this question from a legal standpoint. It is masterly."

Mr. Dennis A. Bethea graduated June 28th from Jenner Medical College, Chicago, with high honors. He received his literary training at Princess Anne Academy, in Maryland, and Allegheny College, Meadville, Pa., carrying away honors from each school. While in Chicago he has compiled and published the "Colored People's Blue Book." Mr. Bethea has also found time for church work being a trustee and a Sunday school teacher in our St. Mark Methodist Episcopal Church. He has for the past two years been president of the Indiana District Epworth League. He is a native of Dillon, S. C.

John W. E. Bowen, Jr., graduated from the preparatory school, Phillips Exeter Academy, Exeter, N. H., June 19th, from the classical course. He had taken and passed the preliminary Harvard entrance examination, but preferring a smaller Christian college, where he can come into contact with the professors, he will enter Wesleyan University, Middletown, Conn., in the fall. He also received a local preacher's license from the quarterly conference of the Methodist Episcopal Church in Exeter, of which he is a member. Thus, like his father, he received license to preach at the age of seventeen.

Upon recent announcement that Dr. Booker T. Washington had been elected trustee of Howard University, the fire alarm at Boston (the *Guardian*) went off. These good friends were greatly disturbed lest the cause of higher education would suffer because Dr. Washington had thus been placed on the Board of Trustees of a school that has stood out so conspicuously for higher education as has Howard University. Dr. Washington of late years, if not in former years, has maintained that, while the majority of our people need industrial education there was a percentage that should be educated for leadership. While Dr. Washington has not announced himself as an enthusiastic advocate of higher education, he has not been its enemy. He has attested his confidence in and appreciation of higher education in the construction of his faculty, for there is not to be found anywhere else in the country so many well equipped young men and women of higher scholarly attainment as are to be found on the faculty at Tuskegee Institute. But whether the above statements are true or not, the cause of higher education would not suffer so long as Wilbur Patterson Thirkield remains president of Howard University. Dr. Thirkield, by sympathy and training, is committed to the best education for our people. While he was secretary of the Freedmen's Aid Society with forty-six institutions under his supervision, and notwithstanding some of these institutions are reputable industrial schools, upon the platform in addresses and sermons, and with his pen, Dr. Thirkield always laid emphasis on the education for leadership. Our good friends at Boston need not be alarmed, for he who holds the helm at Howard University will not lower the standard but raise it.



## PERSONALS

At Spring Hill Church, Florence, Miss., the second quarterly conference was held June 12-16. The pastor, the Rev. D. D. Dukes, spent the first week in June in Jackson, the guest of Mrs. C. Sandifer, who had also as her guests Misses Leana May Lewie and Ella Wee Brown, her nieces.

In the rally at Wesson, Miss., June 24, \$76.55 was realized. Messrs. N. McNeill and N. Maney leading in the collection with \$5 each. A party of stormers visited the parsonage on a recent evening, led by Mrs. J. P. Montgomery and others, leaving with Pastor J. I. Garrett and family substantial tokens of their presence.

On Wednesday night, June 5, the pastor at Leesville, the Rev. R. E. White, was agreeably surprised by a company, led by Sister Julia Gaskins, who left many pounds of choice groceries.

At Southland, La., the Rev. J. J. Woolridge, pastor, the services of Sunday, June 9, were greatly enjoyed. Two persons were baptized, one adult and one infant. The Lord's Supper was administered to a large number. Two were received into the church on probation.

Several of the young ladies of Waynesboro, Miss., agreeably surprised the Rev. J. Jordan and family the evening of June 13th, by presenting to them many serviceable tokens.

The Rev. P. H. Davis, our pastor at Pelahatchie, Miss., says that the Sunday Schools on his work are all doing exceedingly well. A series of meetings will be conducted this fall and a great revival of religion is expected in the Sunday Schools, the nursery of the church.

The Rev. M. H. Foster, of Little Rock, Arkansas, preached the missionary sermon at Bullock's Chapel, Waterhole, Miss., on Children's Day, and spoke also in the interest of Philander Smith College. The Rev. G. W. Moody is pastor.

Although the Rev. J. H. Lovell has had charge of the work at West Asheville, N. C., but several weeks, he is already highly gratified with the people. He says, "Altho they are few in number, yet they can and will do things." Commendable qualities, indeed.

A very neat program is at hand announcing the proceedings of the Montgomery District Conference, the Rev. P. G. Goins, presiding elder, Epworth League and Sunday School Convention, Dr. H. Roger Williams, president, which convenes at Evergreen, Ala., July 24-27.

The Epworth League of St. Luke Church, Magnolia, La., under the management of Mrs. P. Taylor and her cabinet is aglow with new life. Saturday night the Leaguers raised the neat sum of \$5.10, which goes toward the purchase of new furniture for the parsonage. The Sunday School, under Mrs. L. V. Williams is up on all lines. The Rev. E. V. Taylor has every department of his church in splendid trim.

From Oxford, Ga., J. G. Godfrey, the District Steward, reports the third quarterly conference "a sweeping success." The pastor had things in fine shape and the presiding elder was easily paid \$20.00. The outlook indicates a very successful year. Pastor Z. K. Gowen has won for himself in Oxford the unbounded confidence and esteem of its residents.

The Epworth League Convention of the Lincoln Conference will meet in St. Paul Methodist Episcopal Church, Cheyote, Kansas, July 18-21. Programs are out.

The United Circle of Camp No. 101 held its installation in our church at Prairie, Miss., June 15th. Installation by the Rev. Dr. W. C. Clay, of Holly Springs, who preached an able sermon on the 16th ult.

To the Rev. and Mrs. J. L. Augustus, of Opelousas, La., the following young ladies in words beautifully tender and appropriate, express their sympathy in the death of Ida, their only daughter: Julia Grinstead, Maria McPherson, Virginia Ferrand, Susan Griffin, Millie Lemons. A copy of the same is on our desk.

In Kidd Street Methodist Episcopal Church, Talladega, Ala., the Talladega Circuit will hold its Sunday School Convention, July 18-21. Committee: Revs. G. W. Reeves, pastor, J. W. Thomas, presiding elder, and B. J. Davis.

Mrs. Sissle, wife of the Rev. G. A. Sissle, pastor of Cory Church, Cleveland, Ohio, lectured before the auxiliary of the Woman's Home Missionary Society of Gunn's Chapel, Lexington, Ky., on June 17th. Mrs. Sissle is an interesting and instructive speaker.

On a recent Sabbath the members of New Hope Church, Wesson, Miss., held a "Pastor's Rally" and as a result the Rev. J. I. Garrett was given the sum of \$40.00. On this occasion Presiding Elder G. W. Smith preached two splendid sermons.

The Sunday School of Coke Chapel, at Louisville, Ky., has drafted resolutions expressive of the sympathy of its scholars and superintendent, Miss C. F. Woolfolk, for the dear ones he reaved in the death of the Rev. W. H. Vaughn, and in recognition of his spiritual influence and sacred relation to the school, and his Christian life that they have resolved to try in every way possible to emulate, especially by deeds of kindness to his widow and their children. The resolution bears also the signature of the present pastor, the Rev. J. H. Ross.

Miss Mary B. McCain, led a host of friends to the parsonage of our church at Greenwood, Miss., on a recent evening, leaving there numerous tokens of esteem for their pastor, the Rev. C. W. Walton and family.

The Literary Department of the Epworth League at Kynett Chapel, Brookhaven, Miss., known as the "I. B. Scott Literary Club," has a large number of seemingly inspired members. After the rendition of a very excellent pro-

gram by this club on the evening of June 13th, the pastor, the Rev. W. R. C. Morrison, returned to the parsonage and to his utter astonishment found that some one had preceeded him, leaving a large basket, containing many pounds of valuable things for the comfort of the family. It was discovered ere the night closed that Mr. W. B. Rembert led the welcome visitors.

The Rev. W. H. Gillam, pastor at Grenada, Miss., writes: "I take this opportunity to thank the people of this charge for the sum of \$55.40 given me on Children's Day. The leaders have labored earnestly. This is a good people and well do they sustain their reputation for generosity. They are doing many things to make us happy."

Presiding Elder J. B. Booth held with satisfactory results at Lebanon Station, Tenn., the third quarterly conference session. The following financial report indicated the good work accomplished during the quarter: Paid pastor \$77.85; presiding elder, \$15.00; raised for missions, \$20.00; trustees collected \$150.00, making the total \$262.83. The Rev. W. Ellison has charge of this work.

Warren Church, at Memphis, Tenn., the Rev. S. M. Strayhorne, pastor, is having large success along spiritual and financial lines, with increasing congregations.

The address of the Rev. J. C. Eusan, A. M., is Yorktown, Texas, instead of Runge, Texas.

Mrs. Colonel Chas. Springer, Centre Junction, Iowa, an executive member of Jesse Lee Home in Alaska, of the Woman's Home Missionary Society of the Methodist Episcopal Church, will attend the annual convention of the Woman's Home Missionary Society of the Little Rock Conference at Hot Springs, Ark., July 11-14. Her address, "Personal Observation in Alaska," will be delivered July 11, 7:30 p. m. "The Brighter Days," Mrs. Hilda M. Nasmith, Superintendent of Adeline Smith Home, Little Rock, Ark. The anniversary sermon, Sunday, 10:30 a. m., by the Rev. G. N. Johnson, Cotton Plant, Ark. Annual address, Sunday, 7:00 p. m., by the Rev. G. A. Hall, Texarkana, Ark. Many other noted addresses are on the programme.

THE NEW WEST TEXAS TOWN, CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

### LAURINBURG ITEMS.

Rev. G. W. Morehead, the bustling successor to the late Presiding Elder I. W. Wells, our lamented and venerated father of the North Carolina Conference, has with his gifted and amiable wife, moved here. They are a fine acquisition to Laurinburg society.

The people of Laurinburg and vicinity are awaiting with eager anticipation the convening of the District Conference here July 31st-August 4.

The Presbyterians will hold their Sunday School Convention at Chapel Hill, about July 23rd, closing about one week before our District Conference here.

The Sunday School Convention will convene at Zion Chapel African Methodist Episcopal Church about the mid-

dle of July, the Rev. J. E. Holt, pastor. Rev. R. W. S. Thomas, A. M., a distinguished member of the North Carolina conference and principal of Haven Academy, Waynesboro, Ga., was in the state June 16-28, attending the opening service of the New Simpson Chapel Methodist Episcopal Church at Charlotte, N. C., June 16. The professor preached a very able sermon. The writer being present by special invitation, preached at night. The pastor, trustees and people are to be congratulated upon the fine success that is theirs in being sheltered in one of the best and most beautiful brick church edifices of our connection in the state. The pastor and wife, and the good membership, including Bros. J. M. Good and Oliver Peeler vied with each other to make our stay comfortable and happy. Prof. Thomas was once our teacher in Science and language, and his presence, after a long absence, was cheering. He came down with us and preached three of the finest and most soul-stirring sermons it has been my privilege to listen to for a long while. He will be long remembered here for the sound advice which he gave. He is traveling in the interest of our school at Waynesboro, Ga., and any help rendered him in his effort will be for the upbuilding of Methodism very materially.

Drs. Bowen, Jacobs, Logan, Thomas, and the other presiding elders of our conference and Drs. Peeler, Morris, and others are invited and are expected to attend our District Conference.

The Woman's Home Missionary Society is at work here in earnest and has gotten in some very efficient work to which we say, Amen.

All pastors of the Wilmington District and visitors will notify me at once of their intention to visit our District Conference, giving also the names and numbers of their delegates. Please do this at the earliest date possible.

As was announced on our programs, there will be no reduced rates to the District Conference. Information can be had by writing the pastor at Laurinburg, N. C., Box 326.

G. B. McLEAN.

FOR OVER SIXTY YEARS Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1048.

### A GREAT DAY AT WILEY.

Last Sunday was a great day in Wiley Memorial Church. The new pipe-organ which cost \$2,300 was installed with appropriate ceremony. At the morning service, the pastor, Rev. J. W. Tate, reviewed the history of the church during his pastorate of five years. He told the conditions in which he found the church, the obstacles which the membership had encountered and the success which they finally had in paying off the debt of \$5,000. The Rev. Mr. Houston in a few remarks gave a brief history of the church since its organization. At the afternoon service the Rev. Mr. Freeman, pastor of the white Methodist Episcopal Church, gave a strong address, touching upon the importance of higher Christian living, the beauty of serving and doing something for the Master and making more beautiful the temple of God. He beautifully portrayed the prominent place that music and congregational singing holds in church service. Dr. Freeman congratulated them on the improvements they have made in beautifying the church.



and encouraged them to do more for the cause of Christianity in the community. Dr. Hughes, of Baltimore, preached a powerful sermon, subject, "The People Have a Mind to Work," taken from Jeremiah. Dr. Hughes is pastor of Sharp Memorial Church. He is a pulpit orator, a speaker and a preacher. Throughout the day the choir furnished most excellent music. Special numbers were rendered by Mr. C. H. Downs, the celebrated jubilee singer, Prof. Mason, Messrs. Ware and Williams, Mesdames S. E. Blunt, Leander Reynolds, Rosa Anderson and Miss Sadie B. Blunt. Dr. C. H. Trusty and his congregation, Rev. J. T. Walton and his congregation, came over in a body. Among the distinguished visitors were Dr. D. E. Johnson, Dr. C. H. Trusty, the Rev. Mr. Walton, Presiding Elder Cox, Messrs. C. H. Downs, Mason, Professors J. C. Wallace, W. H. Singleton, Riley and S. B. Carter, of Huntsville, and Drs. Mason, James, Stevens, Frierson, Macker, McBroom and Rogers, Misses I. Maude Brown and Nettie Olden, all of whom contributed generously in the collection. The collections during the day amounted to \$138.00. Too much praise can not be given Prof. W. A. Calhoun for the excellent manner in which the musical program was carried out.

#### DISTRICT PREACHERS' MEETING.

The Preachers' Meeting of the Monroe District met at Florence, La., June 19, the Rev. F. S. Brown president. The meeting was largely attended and many important subjects were discussed. Presiding Elder Brown was present and urged upon the brethren and friends to stand by the old SOUTHWESTERN. It was resolved that the district make the coming session a record breaker in the securing of subscriptions for the paper. Mrs. I. M. Evans, of Bastrop, district manager of the Woman's Home Missionary Society, met the ladies in the evening and organized an auxiliary. The Rev. S. McGruder, of Bastrop, preached a strong sermon at night. The meeting adjourned to meet at Bastrop July 24.

W. J. M. PRICE, Secretary.

The Preachers' Meeting of the South New Orleans District held its last session at Wesley Methodist Episcopal Church, Napoleonville, La., June 13, President Golins in the chair. Devotional exercises conducted by E. H. Clark and J. D. Wilson. The following were present: B. M. Hubbard, presid-

ing elder; President Golins, J. O. Richards, E. H. Clark, J. D. Wilson, Saunders Carroll, E. Baptiste, D. J. Price, Cbas. C. Landry, David Harrison, C. Spears and Prof. B. J. Reddix, of the Baton Rouge District. The pastors reported their work to be in good condition. The Sunday school lesson was read and discussed by Brothers J. D. Wilson and J. O. Richards. The presiding elder then addressed the body, giving many facts showing the work of the district to be far in advance of last year, with an increase in conversions against this time last year. Prof. Joseph Reddix, Prof. Dickerson and Miss Carrie Brooks addressed the meeting. Fraternal delegates to the various district conferences were appointed. Motion carried, if any brother absent for three consecutive meetings without a valid excuse, he shall lose his membership. By act of the body each pastor is asked to send to the presiding elder's address \$1.00 to help defray his expenses to the Presiding Elders' and Pastors' Council. Brothers C. Spears and S. Carroll preached excellent sermons. Rev. Golins with his esteemed wife and members spared no pains in making the stay of the preacher pleasant. Hahnville, the place of next meeting.

#### HELP YOUR HELPLESS BROTHER.

No doubt all of our superannuated ministers need assistance, but when they are sick and almost helpless they need it more. The Rev. Henry A. Henley needs some assistance from the ministry of the Central Missouri Conference. After having moved his family and household effects from Louisiana to Sedalla, a very long distance, repaired his property and set up for house-keeping, he finds his money all gone and he needs the assistance of his brethren. No story of his faithful and heroic service needs to be told here. It is too well known. He is worthy. If your alabaster box of sympathy and affection has been laid away for post-mortem service, bring it forth now to cheer and refresh the weary and troubled hours of this your faithful brother while in need. Send your remittances to him at 229 W. Johnson St., Sedalla, Mo. Nothing but tangible evidence of your love and sympathy will help a brother to care for a family and regain health in a case like this.

Yours faithfully,

B. F. ABBOTT, P. E.

## Doings of the Workmen

#### LOUISIANA

Franklin.—Our second quarterly conference was held June 17th, with Presiding Elder B. M. Hubbard in the chair. The reports showed advancement. Souls have been converted and reclaimers added to the church. We have one of the best pastors in the Louisiana Conference. He is wide awake to every interest of the church, and is loved by young and old. The Rev. Mr. Jones is an ideal workman, with such leadership Asbury is safe. We are planning great things, and mean to stand by our pastor. Dr. B. Mack Hubbard seemed pleased with the condition of the work. He preached an able sermon to a crowded house last Sunday night.

#### MISSISSIPPI.

NEW ALBANY, (Mrs.) F. F. Black-

well.—The closing of the Upper Mississippi Annual Conference held at Holly Springs, brought to us our new pastor in the person of the Rev. R. Sewell. I voice the sentiments of the church and the citizens of the town when I say that we are delighted to have him and his family with us. Mrs. Sewell is a lovely woman and model housekeeper. Their daughter, Mrs. Davidson, and little grandson "Sewell," add sunshine and happiness to the home. The pastor found the parsonage in a much dilapidated condition. He conferred with the Board of Trustees and presented a plan for its rebuilding which was accepted by them and now as a result we have a parsonage second to none in the Upper Mississippi Conference. The Rev. R. Sewell is a thoroughgoing man. Dr. W. C. Clay, presiding elder of the Tupelo District,

held his first quarter on the New Albany Charge, March 23. Rev. R. Sewell labored earnestly to make the first quarter a success. The collection was \$30.60. Dr. Clay made very encouraging remarks concerning the future work of the church under the leadership of Pastor Sewell. Sunday was a good day with us. The pastor filled the stand at 11 a. m. and the elder preached a very instructive sermon at 7:30 p. m. Collection, \$30. The pastor being busily engaged in helping to build the parsonage, our Easter was not as good as we had planned, though we raised \$30 missionary money.

Liberty Hill, W. H. H. Gallion.—This is my first year on this charge and it seems as if it is one of the best years of my ministerial life. Many souls are being led to Christ and a higher life. The church is alive, both spiritually and financially. The first and 2nd quarterly conferences of this charge have been held both by Dr. T. W. Davis in person, who expressed himself, saying, "I was born and raised on this charge, but I have never seen such improvement made on this charge as has been made by Dr. Gallion, your pastor. You have raised \$40 on Easter, paid presiding elder \$35, paid your pastor \$100." This charge is now planning to make the second Sunday in June, Children's Day, the best in the history of this charge. The people say the cause for such improvement will be found in the sermons preached by Dr. Gallion. Much of my success is due to the wise and Christ-like counsel of my presiding elder, the Rev. Dr. T. W. Davis. The future outlook for Liberty Hill charge never was so bright as it is to-day.

#### MISSOURI

Louisiana, S. P. Johnson, Pastor.—Rev. B. F. Abbott, presiding elder held our first quarterly meeting May 11-12. He preached three able sermons and administered the Sacrament of the Lord's Supper to a large number. A number of the members, led by Bro. Henry Holland, surprised the pastor and family Thursday evening, the 9th inst. They marched straight into the dining room, where they left the table groaning under a burden of good things. May the everlasting benedictions of God rest upon them.

## 2 THOUSAND DOLLARS WORTH OF FREE RELIGIOUS TRACTS

The Tract Society has sent to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE 5,000 pounds of Tracts VALUED BY THE PUBLISHING HOUSE AT \$2,000.

These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

Pastors, Sunday School Superintendents, Epworth League Presidents may secure these tracts in any amount desired by sending to this office and enclosing stamps or money to pay for postage. Write at once.

ADDRESS

Southwestern Christian Advocate,  
429 Carondelet St. New Orleans, La.

#### TENNESSEE.

McMinnville Circuit.—The class leaders of the Leesburg Methodist Episcopal Church held a rally on Sunday, May 26th. Services as follows: Sunday morning the Sunday School met at 10 o'clock with Jacob Patterson, superintendent, presiding. After devotional exercises the school was given in charge of F. A. Mosford, superintendent of Finger Chapel Sunday School, who made a gracious master of ceremonies. Remarks were made touching the interests of Sunday School work, by F. A. Mosford and Sister S. V. Smartt. Response by the pastor, H. W. Rucker, and others. At 11:30 a. m. sermon by one of the old veterans of the cross, the Rev. M. Smartt. At 3:30 p. m. the Rev. D. T. Burch of the McMinnville Station Methodist Episcopal Church preached an eloquent and convincing sermon. At 8 p. m. the pastor preached one of his best productions. Results of the rally: Class No. 1, Geo. Hill, \$2.71; No. 2, J. Patterson, 4.22; No. 3, Alex. Grayson, \$10.89; total, \$17.82.

Selmer.—The Rev. S. J. Jinkens, pastor, who has broke the record for all the past years since our church was organized, yet the last year's work was not published in the minutes of 1906. We paid our pastor \$325. Paid presiding elder \$48; paid on benevolence, \$14; conversions 60, additions 50. Adults baptized, 48; children baptized, 30. Bishop McCabe has gone home to rest, but evidence of his good judgment is seen in Selmer in the person of the Rev. Mr. Jinkens.

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Paris, S. J. Jenkins.—The Paris charge is in splendid shape under the administration of the Rev. J. F. Neal, who has won to this work many friends, both white and black. Pastor Neal ranks with the leading young men in Paris. The Ladies Aid Society, Epworth League, Sunday School and all departments are doing good work. It is the unanimous opinion of this people that the Rev. Mr. Neal, to us a time-worn expression, is the right man in the right place.

Union City, Lizzie Bell.—We had a high day Sunday, in beautiful Zion Church, May 12, it being the 18th anniversary of the Epworth League. We held sunrise morning watch services at 4:30 a. m. Our pastor, the Rev. Jesse P. Price, made a talk from 5 Psalms 3 vs. Sunday school at 9:30 a. m.; lesson very interesting. At 11 o'clock the pastor preached a wonderful sermon, subject, "The Bible Way to Heaven." Text, St. John 5th chapter, 39th verse. At 2:30 p. m., the 18th anniversary of the Epworth League program was rendered to the greatest satisfaction. Mrs. E. B. Anderson, interpreter; Miss Euma F. Roper, mentor; A Pilgrim Seeking Happiness, by S. Belle; A Pilgrim Seeking Helpfulness, L. Belle; A Pilgrim Seeking Personal Peace, Genie Fowlke; A Pilgrim Seeking World-wide Service, Miss Susie F. Douglas; The Guide to Happiness, Miss Addie L. Douglas; The Guide to Helpfulness, Mr. Leonard Fowlke; The Guide to Personal Peace, Miss Jennie Heggis; The Guide to World-wide Service, Miss Mary E. Davenport. Misses L. F. Bello and A. L. Douglas were graduated from the Junior to the Senior League. The following officers were installed: Mrs. Donia Adkins, president; Mr. H. Adkins, 1st vice-president; Mr. Henry Belle, 2nd vice; Mrs. Mary Belle, 3rd vice; Miss A. L. Douglas, secretary; Mrs. Adelaide Fowlke, treasurer. The Fraternal Delegates from the city churches were present and made addresses for the occasion. These services made wonderful impression on the people for their future good.

Dayton, W. R. Marbury, Pastor.—Productive of great joy and inspiration was our third quarter, ending May 12. Dr. E. J. Cox, presiding elder, arrived in the city at 8 o'clock p. m. Friday, May 10. On reaching the parsonage the Doctor was informed by a committeeman that he was wanted at the church, and as the elder and the writer walked in the church they soon found that instead of a quarterly conference they were to enjoy a reception in honor of Dr. E. J. Cox, presiding elder. A program prepared for the occasion was placed in the hands of this writer who was asked to proceed with the same. After which a menu was served to the elder and the invited guests, consisting of three courses. The committee spared no pains in making this a delightful surprise to the elder. The closing address was made by the honored Dr. E. J. Cox, presiding elder. It was potent. The reports showed marks of advancement this quarter. Amount raised for support of ministry, \$100. Applied to pastor, \$81. Applied to the presiding elder, \$19.

Carthage, F. Smith, Pastor.—The third quarterly meeting of New Bradon Chapel was held by our beloved presiding elder, the Rev. J. B. Booth, on May 11-12. All reports were good. We had the Rev. H. W. Key with us and he preached a powerful sermon at 11 a. m. and at 7:30 p. m. preached again. We have been trying to get into our church at Carthage for 20 years and this we have at last accomplished. Raised this quarter \$120. Raised Sun-

## Thousands Have Kidney Trouble and Never Suspect it.

### How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.



### What To Do.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes.

You may have a sample bottle and a book that tells all about it, both sent free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention this paper and don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y.



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day, the 11th, \$43.26. Paid presiding elder \$10.35; paid pastor, \$50; for trustees, \$1. Total raised this quarter, \$130.26.

Hillsboro Circuit, S. M. Carmichael, Pastor.—On May 11-12 our third quarterly conference was held at Turner's Chapel. The Rev. F. N. Collier of Tullahoma was with us. He looked after the conference business on Saturday night and preached before leaving; his words were encouraging and helpful. Elder Collier made a great impression for good in the Hillsboro Circuit. Paid the elder in full. Raised for all purposes, \$15.96.

### TEXAS.

Madisonville, R. B. Ried, Pastor.—On May 19 our third rally for the year 1907 was ended at Wilson Chapel Methodist Episcopal Church, Madisonville, Tex., and it was a grand success. The amount we raised for church building was \$23.70; raised for preacher, \$6; total raised, \$29.70. Three souls added to the church. We are bound to say under the leadership of our pastor, our church is better than it has ever been spiritually and financially. We had three sermons, morning, evening and night. At 4 p. m. Rev. J. C. Carr, pastor of the white Methodist Episcopal Church here, preached a soul-stirring sermon with a good number of our white visitors present. Our preacher believes in bringing things to pass. His wife being with us on the first Sunday, has caused the few women to do more church work than we have ever done. With their plans we few women expect for him to come up to the conference with every dollar of his assessment raised.

Bryan Circuit, Wesley Robinson, Pastor.—Our second quarterly conference was held April 27-28 at Owen Chapel, with Presiding Elder L. S. Blakeney in the chair. At roll call the officers responded promptly with fine reports, which showed unusual activity on the part of the brethren. The reports presented showed spiritual progress, as well as financial success

throughout the entire circuit. The presiding elder was paid off in the business session of the conference. On Sunday the day dawned bright and clear and the people began to assemble in large numbers. By the time the elder began his sermon, the building was packed to its utmost capacity. It was a great day at Owen's Chapel. The amount raised at this quarterly conference was \$18.55. Paid pastor during the quarter, \$43.90. Raised for missions, \$11.30. Total raised during the quarter, \$73.75. I shall report some subscribers to the SOUTHWESTERN at my next writing.

### OHIO.

COLUMBUS, E. L. Gilliam, Pastor.—Our Methodism in the capital city of Ohio grows at a very gratifying rate. Four years and three months ago, when the writer was appointed to a pastorate in this city, there was but one church with a membership of one hundred and seven, and a debt of nearly six thousand dollars. To-day we have the Eleventh Street Church, 224 members, Hawthorne Street, 175 members, Northside Mission and Seventh Street Mission. The Hawthorne Street Church was organized by the undersigned three years ago, with eleven members, and in eighteen months was turned over to the conference with a membership of 116, a Sunday School of 100 and property worth \$2,500, with an indebtedness of about \$600. Every cent of this indebtedness was paid by Rev. J. H. Payne within seven months. The present pastor, the Rev. E. W. Kinohen, receives a salary of \$700 and parsonage—pretty good for a church less than four years old! The Rev. J. H. Payne of the North Side Mission, has purchased a lot and expects to be able to hand over to the conference a good congregation with property, at our next session. Eleventh Street, of which the writer is pastor, is in splendid condition. The Sunday School is at the one hundred mark, Class meetings and Epworth League from 50 to

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75, and the Sunday congregations taxing the capacity of the audience room. Collection last Sunday at a rally, with six weeks preparation, was four hundred dollars. The spiritual life is growing, and we expect this, my fifth year, to far excel the other years along all lines. Might say that the first quarterly conference increased my salary and this church now pays the highest salary paid in the Lexington Conference.

#### LOUISIANA.

Magnolia, E. V. Taylor, Pastor.—St. Luke Methodist Episcopal Church held its second quarterly conference June 11-12, Rev. J. W. Turner presiding. Reports were good. We are planning to build. Rev. Turner delivered an able sermon. Raised during quarter, \$80.40. Our pastor is working hard to raise \$100.50 on the fourth Sunday. He is now living in the new parsonage.

Compti, W. M. Emmitt, Pastor.—Our second quarterly conference was held June 2-3, Rev. J. J. Ohee presiding. Reports were good. The elder preached to a crowded house Sunday night. Monday night was love-feast. Collections good. The pastor is exerting every effort to raise his mission money this year.

Lettsworth, J. J. Woolridge, Pastor.—Friday night, June 7, there was a meeting in the interest of our church work, the results of which were that \$10.35 were collected, being given as follows: Oscar Mills, \$1; D. Hartford, \$1; J. Bullock, \$1; J. W. Lacour, \$1; E. Fields, \$1; A. Bradford, \$1; G. Colbert, \$1; W. M. Chetham, \$1; A. Bradford, number 5, \$1; other collections, \$1.35. We mean to build a church. We thank Brothers Ben Fields, John Stugs and F. M. Miller for the able sermons they preached.

Zachary, F. D. Thomas, Pastor.—Presiding Elder J. W. Turner held our second quarterly conference June 14-16, at Jackson Chapel, Methodist Episcopal Church. The session was a splendid one and the reports showed that the work is actively alive. The parsonage, with five neat rooms, has been completed and is one of the best in the conference. The corner-stone of Jackson Chapel will be laid the third Sunday in July. The members and friends of Jackson Chapel gave the pastor an agreeable surprise recently, serving refreshments to him and his family and leaving a purse for his benefit. The concert given on June 15, under auspices of Mrs. F. D. Thomas, was a complete success; \$20.80 realized. Collection during quarter, \$194.40. Paid presiding elder, \$16; paid pastor, \$84.60.

Shady Grove, Lawrence Estavan, Pastor.—The 19th celebration and concert given by the Epworth League of Shady Grove Methodist Episcopal Church, of Spider, La., was quite a success. The president and committee spared no pains in making everything pleasant for the people. We realized from the door receipts and refreshment tables \$95.61. This amount breaks the record. The church is in good condition. We thank the committees for their faithful work.

ARMSTEAD CATO, President.

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Assisted by Miss Hattie Walker and Miss Maggie Evins.

Rapides, S. A. Mason, Pastor.—The members and friends of Regolet Church, on the 3rd of June, gave a pound party for the benefit of their pastor, which was agreeably surprising. The party was led by F. S. Tadey, a local preacher of our church, and a host of friends. The church is moving along nicely, although we are

surrounded by high water and can't get to our church at present. The pastor received 56 pounds and hopes the members and friends will repeat themselves.

Rapides, S. A. Mason, Pastor.—Macedonia Church is moving along nicely, both spiritually and financially. The second Sunday was a great day. One young convert. We had baptizing and the Lord's Supper was administered to 57, the largest number that has communed since the church was built. We have put glass windows in the above named church; too much cannot be said about these people, though few in number.

Clarence, F. M. Lashington, Pastor.—Our second quarterly conference convened June 1-2, Rev. J. J. Ohee presiding. Officers were all present with written reports and things were never in better condition. Everything bids fair for a good year's work. On Sunday at 11 o'clock the elder preached to the delight of all that were present and heard him. We are always glad to meet our presiding elder. Collection Sunday, \$34.90. Paid presiding elder in full, \$15; pastor, \$19.90; total raised during the quarter, \$169.90.

Baker, C. Anderson.—Our second quarterly conference was held Sunday and Monday, June 16-17, Rev. J. W. Turner, presiding elder, presiding. The officers presented written reports. Sunday night, the 16th, the presiding elder delivered an interesting discourse, which was inspiring to the large gathering. The Rev. Mrs. Turner was present and seemed to enjoy her stay. An invitation was extended her to return. We are meeting with much success here; the members and pastor have joined hands to bring this charge in class first. The presiding elder was paid in full. The Ladies' Aid, Conference Daughters and Sons were organized with Sisters Johnson and M. Stanley as presidents; also the Win One Club, with Sister C. Hays as president. The following are delegates to the District Conference: Nathan Williams, S. Johnson, M. Stanley, C. Hays. Every auxiliary will be represented at the District Conference. The Sunday school is increasing with Bro. Jas. Singleton, superintendent in the lead. Four members have been added to the church. This charge has excelled itself thus far. Our pastor, Rev. J. S. Weaver, deserves all credit for his able management. Everything moves smoothly. Success is inevitable.

Washington, D. G. Taylor, Pastor.—A grand class rally was given by the pastor. Collection by classes: No. 1, \$21; 2, \$18; 3, \$11.75; 4, \$7.70; 5, \$6.20; 6, \$6.60; 7, \$28; 8, \$8.30; 9, 1.10; 10, 10.25. Collections for missions, \$5. Total collection by classes and for missions, \$106.50. We take this method to thank our Baptist friends, Rev. Canham and the young men of Washington for their aid. One child baptized. Miss Lula White on June 9 was received into the church as a full member. She is one of the bright girls of this town. The SOUTHWESTERN is one of the watch words in this church.

Jackson, P. Bihhs, Pastor.—Our second quarterly conference was held June 1, Rev. J. W. Turner presiding. Rev. Mr. Turner preached a glorious sermon which will be long remembered by the people here. Raised this quarter, \$41.75. Paid presiding elder \$10; raised for benevolences, \$8.

Bastrop, C. L. Angram, Pastor.—Sunday, June 16, was a high day at Mt. Nebo Methodist Episcopal Church. Our second quarterly conference was held June 13-16. The Rev. J. O. Brown was present. All the officers were on

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hand with written reports, which showed improvement along all lines. The night of the 13th, the Stewardesses gave a grand surprise, led by Sister Jennie Matthews, president of the Stewardesses. After many words of encouragement they retired, being in-

vited to call again. Sunday the 16th, Presiding Elder J. O. Brown was at his best. At 11:30 he preached to a crowded house. Our souls were stirred. Many came forward for prayer. Collection for all causes this quarter, \$130.80.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                                  | Place. | Date.           |
|--------------------------------------------|--------|-----------------|
| Florence—Florence, S. C.                   |        | July 10-14      |
| Bristol—Wytheville, Va.                    |        | July 11         |
| Jackson—Canton, Miss.                      |        | July 11-14      |
| So. Florida Miss.—Lakeland, Fla.           |        | July 11-14      |
| Western—Statesville, N. C.                 |        | July 3-7        |
| Waynesboro—Blackshear, Ga.                 |        | July 17         |
| Savannah—Mt. Vernon, Ga.                   |        | July 18         |
| Opelika—Wetumpka, Ala.                     |        | July 17-21      |
| Orangeburg, Pineville (S. C.) Ct.          |        | July 17-21      |
| Huntsville—Conroe, Tex.                    |        | July 23         |
| Greenville—Itta Bena, Miss.                |        | July 23-28      |
| Greenwood—Goodman, Miss.                   |        | July 23-28      |
| Montgomery—Evergreen, Ala.                 |        | July 24         |
| Knoxville—Russellville, Tenn.              |        | July 24         |
| Waco—Gatesville, Texas.                    |        | July 24         |
| N. O. North—Slidell, La.                   |        | July 24-28      |
| S. N. Orleans—Morgan City, La.             |        | July 24-28      |
| Western—Gastonia, N. C.                    |        | July 24-28      |
| Greensboro—Raleigh's Cross Roads, N. C.    |        | July 24-28      |
| Greenville—Easley, S. C.                   |        | July 24-28      |
| Lexington—Clifton, Tenn.                   |        | July 24-29      |
| Meridian—Meridian, Miss.                   |        | July 24-29      |
| Muskogee—Eufaula, I. T.                    |        | July 25-28      |
| Waycross, Rocky Mt., Ga.                   |        | July 26-30      |
| Dallas—Ennis, Tex.                         |        | July 29         |
| Vicksburg, Fayette, Miss.                  |        | July 31-Aug. 4  |
| Aberdeen—Osborn, Miss.                     |        | July 31-Aug. 4  |
| Wilmington—Louringbury, N. C.              |        | July 31-Aug. 4  |
| Wilmington, Laurinburg, N. C.              |        | July 31, Aug. 4 |
| Maysville—Augusta, Ky.                     |        | July 31 Aug. 5  |
| Clarksdale—Sumner, Miss.                   |        | July 31-Aug. 4  |
| Marion—Clinton, Ala.                       |        | Aug. 1-4        |
| Holly Springs—Pott's Camp, Miss.           |        | Aug. 6          |
| San Antonio—Floresville, Tex.              |        | Aug. 6          |
| Shreveport—Shreveport, La.                 |        | Aug. 7          |
| Lake Charles—New Iberia, La.               |        | Aug. 7          |
| Opelika—Wetumpka, Ala.                     |        | Aug. 7          |
| Atlanta, Atlanta, Ga.                      |        | Aug. 7          |
| Palestine, Fairfield, Tex.                 |        | Aug. 6-11       |
| Rome—Douglasville, Ga.                     |        | Aug. 7-11       |
| Huntsville—Center Grove, Ala.              |        | Aug. 7-11       |
| Waycross, Valdosta, Ga.                    |        | Aug. 7-11       |
| Indiana—Princeton, Ind.                    |        | Aug. 7-12       |
| Gainesville, (Union Grove), Covington, Ga. |        | Aug. 13-18      |
| Monroe—Mt. Sinai, La.                      |        | Aug. 14         |
| Baton Rouge—Port Allen, La.                |        | Aug. 14         |
| Cumberland River—Alexandria, Tenn.         |        | Aug. 14-16      |
| West Tenn.—Alamo, Tenn.                    |        | Aug. 14-17      |
| Birmingham—N. Birmingham.                  |        | Aug. 14-18      |
| Ohio—Columbus, Ohio.                       |        | Aug. 14-18      |
| Paris—Honey Grove, Tex.                    |        | Aug. 14-19      |
| St. Louis—Popular Bluff, Mo.               |        | Aug. 15-18      |
| Louisville—Princeton, Ind.                 |        | Aug. 20         |
| Marshall—Texarkana, Tex.                   |        | Aug. 20         |
| Lexington—Shelbyville, Ky.                 |        | Aug. 20-24      |
| Anniston—Anniston, La.                     |        | Aug. 20-26      |
| Alexandria—Alexandria, La.                 |        | Aug. 21         |
| Brookhaven—Lampton, Miss.                  |        | Aug. 21-25      |
| Louisville—Hartford, Ky.                   |        | Aug. 21-25      |
| Sedalia—Warrensburg, Mo.                   |        | Aug. 21-25      |
| Austin, Austin, Tex.                       |        | Aug. 22         |
| Navasota—Hempstead, Tex.                   |        | Aug. 27         |
| Houston—Liberty, Tex.                      |        | Aug. 27-Sept. 2 |
| Little Rock, Arkansas.                     |        | Aug. 28-Sept. 1 |

Forrest City—Park Place, Ark. Aug. 29  
 Dallas—Ennis, Tex. Aug. 29—  
 Shubuta—Enterprise, Miss. Sept. 3-8  
 Topeka—Coffeyville, Kans. Sept. 4-7  
 Alexandria—Bedford City, Va. Sept. 4-8  
 Alexandria, Bedford City, Va. Sept. 4-8  
 Clow—Piney Grove, Ark. Sept. 5-8  
 Jacksonville—Jacksonville, Fla. Sept. 11-15  
 Ocala—Lawtey, Fla. Sept. 19-22  
 Pine Bluff—New Edinburg, Ark. Sept. 11-15  
 Clow, Canfield, Ark. Oct. 10-13

### CONVENTIONS.

Presiding Elders' and Pastors' Council, Atlanta, July 9-10.  
 Talladega—Talladega, Ark. July 18-20  
 Bennettsville—Hartsville, S. C. July 17-21  
 Lincoln Conference, Chetopa, Kansas. July 18-21  
 Staunton—Harrisburg, Va. Aug. 1-4  
 Nashville—Tullahoma, Tenn. Aug. 6-11  
 Pine Bluff—Marcho, Ark. Aug. 21-25  
 Pine Bluff—Marcho, Ark. Aug. 21-25  
 Clow—White Cliffs, Ark. Sept. 5-8

### Special Notices.

**SOUTH NEW ORLEANS DISTRICT.**—Let each pastor report at the District Conference the greatest number of conversions and accessions possible, and at least half of the benevolent apportionment. Let each District Steward report all back claims and as much in advance as possible. The Rev. J. D. Poole and his noble people are preparing for us a royal entertainment. Let us pray and hope for a great conference in every way.

B. MACK HUBBARD, P. E.

**THE BATON ROUGE DISTRICT PREACHERS' MEETING.**—Will convene at Smith Methodist Episcopal Church at Baton Rouge, La., July 11, at 3 p. m. All the pastors are very earnestly requested to be present; business of much importance, also the last meeting before District Conference.

T. A. BROWN, President.

CORNELIUS JOHNSON, Secretary.

J. W. TURNER, Presiding Elder.

**LINCOLN CONFERENCE EPWORTH CONVENTION** will convene in St. Paul Methodist Episcopal Church July 18-21, Chetopa, Kan. Brethren and Epworth Leaguers, the success of this convention depends upon you. We hope to have a representative from each pastoral charge. One and one-third fare has been arranged for over all railroads in Kansas, Oklahoma, Indian Territory and Nebraska. All delegates and pastors will please notify me at once of the number of persons from your charge that will attend the convention in order that we may arrange homes for all. H. T. CANARY.

**SHUBUTA DISTRICT EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION** will convene at Shubuta, Miss., Aug. 8. Let each League Chapter send delegates and let each pastor urge their attendance. We want to bring our league to the front. Dr. I. G. Penn and Dr. E. M. Jones are invited. Bro. G. W. Arnold and his good people are preparing to care for the convention. Let each pastor work the league up on his charge. Brethren, let us do something this year in league work. R. HOWZE, Dist. Pres.

### W. H. M. SOCIETY.

Paris District.

Pastors and Presidents—Circumstances and conditions prevent me from visiting some of the local auxiliaries, but I hope that on each charge

### Of Interest To Women.

To such women as are not seriously out of health but who have exacting duties to perform, either in the way of household cares or in social duties and functions which seriously tax their strength, as well as to nursing mothers, Dr. Pierce's Favorite Prescription has proved a most valuable supporting tonic and invigorating nerve. By its timely use, much serious sickness and suffering may be avoided. The operating table and the surgeons' knife, would, it is believed, seldom have to be employed if this most valuable woman's remedy were resorted to in good time. The "Favorite Prescription" has proven a great boon to expectant mothers by preparing the system for the coming of baby, thereby rendering childbirth safe, easy, and almost painless. Bear in mind, please that Dr. Pierce's Favorite Prescription is not a secret or patent medicine, against which the most intelligent people are quite naturally averse, because of the uncertainty as to their composition and harmless character, but is a MEDICINE OF KNOWN COMPOSITION, a full list of all its ingredients being printed, in plain English, on every bottle wrapper. An examination of this list of ingredients will disclose the fact that it is non-alcoholic in its composition, chemically pure, triple-refined glycerine taking the place of the commonly used alcohol, in its make-up. In this connection it may not be out of place to state that the "Favorite Prescription" of Dr. Pierce is the only medicine put up for the cure of woman's peculiar weaknesses and ailments, and sold through druggists, all the ingredients of which have the unanimous endorsement of all the leading medical writers and teachers of all the several schools of practice, and that too as remedies for the ailments for which "Favorite Prescription" is recommended. A little book of these endorsements will be sent to any address, post-paid, and absolutely free if you request same by postal card, or letter, of Dr. R. V. Pierce, Buffalo, N. Y. Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. Easy to take as candy.

you have been working faithfully to prosecute this worthy cause. Our own King Home must be propagated, our home fields must be protected and we must stand by the Missionary Cause. Let each station and circuit send representatives to Honey Grove, Texas, Aug. 14. Let each Auxiliary on the Paris District (and the pastor where there is not an auxiliary) report \$2.00 for King Home. Each pastor is expected to help us. We must do something for King Home, also the Woman's Home Missionary Society on the Paris District.

H. C. E. WOODS, Dist. Pres.

Wolfe City, Texas.

**STARKVILLE DISTRICT.**—Brethren: Our first District Conference will convene on the Kilmichael Circuit near Winona, Miss., August 14-18. Now, brethren, let every pastor be able to make a round report for all benevolences. It is very necessary that we make this the greatest jubilee year of our ministry for missions. Our mission fields are more promising now than ever. We must seize this opportunity. We must go or send our "substitute." We ask that a special collection be taken for the China Centennial Fund. We must have a hand in this great movement. Take this collection and forward it at once to the office in New York City to Dr. A. B. Leonard, Corresponding Secretary. We want 100 students to enter Rust University this fall. Let each pastor secure five new students. You can—will you do it? The General Conference meets next May. If our editor of the SOUTHWESTERN goes up to Baltimore and reports that the paper is self-supporting he will be given the right hand of fellowship by the entire church, and other honors will open up. We led the Conference last year in subscribers; we want to double our last year's report. Let us try ourselves this conference. Begin now; preach on the paper. Take this text:

"Give attention to reading." We must not forget the revivals. Sinners must be converted and the world brought to Christ or the Kingdom of God will delay its coming. T. W. DAVIS, P. E.

### SEDALIA DISTRICT.

SECOND ROUND.

Dresden, July 9-11; Sweet Springs 6-7; Blackburn, 6-7; Marshall, 13-14; Green Valley, 17-18; Hill's Chapel, 20-21; Lexington, 20-21; Holden, 20-21; Knob Noster, 23-24; Clinton, 27-28; Osceola and Hewmansville, 27-28; Springfield, Aug. 3-4; Mt. Vernon, 3-4; Ozark, 7-8; Newtonia, 10-11; Joplin, 10-11; Versailles, 10-11; Carthage, 17-18; Warrensburg, 24-25; California, 31-Sept. 1; Sedalia, Taylor, 7-8; Beaman, 7-8; Otterville, 11-13. The district conference will convene at Warrensburg in the Warren Street Church, Aug. 21-23. We extend kindly invitation to Drs. G. G. Logan, M. C. B. Mason, R. E. Jones, E. M. Jones, I. L. Thomas, I. Garland Penn, and all others who may have a desire to attend.

W. H. SMITH, P. E.

### LEXINGTON DISTRICT.

FOURTH ROUND.

Centerville Miss., July 17; Etna Miss., 18; Mann Miss., 20-24; Waycrossboro Cir., Aug. 1-6; Savannah Cir., 7-12; New Zeal Cir., 16-18; Clifton Sta., 17-20; Hohenwald Miss., 21-27; Lexington Miss., Aug. 30-Sept. 2; Perryville Cir., Aug. 31-Sept. 1; Linden Miss., Sept. 7; Mt. Pleasant Cir., 4-9; Jackson Miss., 3; Selmer Cir., 10-11; Oak Grove Cir., 6-8; Annesdale Miss., 21-22; Warren Chapel Sta., 15-16; East Miss. (Memphis), 15-16; Burdett's Chapel (Memphis), 18-23; Alabama City (Memphis), 24; Anna Hal (Memphis), 24. Brother pastors: I make this, my fourth and last appeal to you for the conference year ending Sept. 25, 1907. On the above date I hope you will be able to answer to the roll call with credit and honor. We are known by our works and will be judged accordingly, therefore we should labor incessantly. Plan well; pray much, put your trust alone in Jesus. Begin in time. Bring up a full report of conversions, additions, benevolence and 10 yearly subscriptions for the SOUTHWESTERN. Strive to put your charge in the first rank. Elect your delegate (lay) in time to give name to secretary at District Conference July 26. Send in all benevolences as fast as collected and bring voucher to annual conference. Let us strive to excel in all good things.

B. J. MEREDITH, P. E.

### ST. LOUIS DISTRICT.

SECOND ROUND.

Wellsville, July 6-7 (J. A. C. Wade); Montgomery City, 6-7 (A. R. Martin); Portland, 13-14; Foristell, 13-14 (F. H. Small); New Florence, 20-21; Troy, 20-21 (F. H. Small); Jonesburg, 20-21 (B. McCain); Springfield, 28-29 (T. L. Francis); Auburn, Aug. 3-4 (F. D. Avant); Hannibal, 3-4 (A. Hubbard); Jacksonville, 3-4 (T. W. Fulghen); Thompson Chapel, 4; Bowling Green, 4-5; Curryville, 7-8; Louislann, 10-11; Clarksville, 10-11 (A. Hubbard); Poplar Bluff, 17-18; St. Charles, 24-25; Union Memorial, 31-Sept. 1 (R. H. Smith); Ironton, 31-Sept. 1; Fredericktown, 7-8; Festus, 7-8 (J. C. Guyton); Farmington, 14-15 (A. A. Tolson); Kenlock Park, 14-15; Baden, 15-16; St. James, 21-22 (F. H. Small); Rolla, 21-22; Lebanon, 24-25. The District Conference and Epworth League Convention will be held Aug. 15-18, at Poplar Bluff, Mo. B. F. ANNOTT, P. E.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See



## They Live in Our Memory

REV. C. L. WALLS.

The Rev. C. L. Walls, pastor of Ackerman Charge, departed this life May 27, 1907. He was one of the leading preachers of the Starkeville District, beloved and respected by all. He leaves a wife and two daughters.—G. P. Childress, Pastor.

CHAFERS.—Sam Chafers, one of the oldest members of Shady Grove Methodist Episcopal Church, Spider, La., died in the full triumph of faith, Thursday, June 13, 1907. The funeral was conducted by the pastor, Rev. L. Estavan, assisted by Brother W. Magee. He leaves a wife and a host of relatives and friends. He was eighty-four years of age.

SANDERS.—On June 3, 1907, John Sanders, a faithful member and consistent Christian of St. Peters Methodist Episcopal Church, died. He was a member of the K. of P. Lodge Rising Sun, Branch No. 47, Maringouin, La. He had been a member of the church for about forty-five years and died believing that he was saved. His remains were interred in the Mat Geden Cemetery. The funeral was conducted by the pastor, Rev. A. B. Venahle, assisted by Rev. J. L. Augustus. He leaves a wife, four sons, three daughters and many grandchildren to mourn his death.

WILLIAMS.—On June 8, 1907, Lula Williams, an earnest member of St. Peter's Methodist Episcopal Church, passed to her final reward, after an illness of nearly thirteen months. She had faith that she was saved. She was a member of the Ladies' Courts, No. 25, Maringouin, La. She was buried in St. Peter's Cemetery, June 9th. The funeral was conducted by the pastor, assisted by the Rev. Mr. Benice. She is survived by a mother, four sisters, one brother, a husband and a host of other relatives.

SINGLETON.—Mary Jane Singleton was born in Walker County, Huntsville, Tex., May 27; died at Hempstead, Tex., June 4th, 1907, in full faith. She was the wife of Rev. C. M. Singleton, who died six months ago. A mother, two sisters, two brothers and four children survive her. Bethlehem Church has lost a faithful Christian worker.—Wm. Bartley, Pastor.

JOHNSON.—Matilda Johnson died June 11, 1907, at 11:30 p. m. She was a faithful member of Mt. Zion Methodist Church and Secretary of the Ladies' Aid Society. She leaves eight children to mourn her death. Funeral was conducted by the pastor, Rev. B. R. Jackson.

WILLIAMS.—Brother Ernest Williams departed this life June 5, 1907. He was born December 25, 1877. He has been a faithful member of the church since 1886. He is survived by a mother, wife and one child. Funeral was conducted by Rev. J. B. Wehh, pastor, assisted by Rev. E. D. Dongan, of the African Methodist Church.

OWENS.—William Owens, born in Green County, May 1st, 1834, died at his home in Letchfield, Kentucky, Thursday, June 6, 1907. He was a consistent Christian and faithful member of Taylor Methodist Episcopal Church for thirty-seven years, a member of the Grand United Order of Oddfellows for twenty-five, served for two years in the United States Army in the war of the Rebellion, was a good moral citizen, property owner and tax-payer. He married Polly Wortham more than forty years ago. He was much beloved by

all who knew him. He is survived by four daughters, two sons and a wife. He felt assured of heaven, therefore, had no hesitancy in dying. The funeral was conducted by the Rev. W. A. Hinton.

MITCHELL.—Jessie A. Mitchell died June 3, 1907, in full faith. She was seventeen years old. Her funeral was conducted by the pastor, the Rev. W. H. Whitlock.

ALEXANDER.—Mrs. Sallie Alexander, a faithful member of St. Paul Methodist Episcopal Church, Texarkana, Tex., after nine months' illness, passed to her reward, June 9, 1907. Funeral conducted by Dr. J. M. Harrill, of the Baptist Church.

ECTON.—Clifford Henry Ecton, born in Dallas, Texas, March 30, 1888, died in Guthrie, Oklahoma, June 11, 1907. He had spent two years in George R. Smith College, Sedalia, Missouri.

HILL.—George Hill, one of the oldest members of Mayes Grove Methodist Church, born 1802, died May 16, 1907. He leaves twelve children and a host of friends to mourn. Funeral conducted by the pastor, Rev. T. M. Moody.

COLEMAN.—Fannie A. Coleman, an earnest member of the Second Methodist Church, of Lorain, Ohio, for twenty-eight years, died June 10, 1907, in full faith. She leaves a husband and eight children to mourn her death. The funeral sermon was preached by the pastor, Rev. H. H. Hinton. Rev. W. H. Redmond and Rev. E. W. Kinchen eulogized upon her life.

BIRDGE.—Lucretia Birdge, a loyal member of Ebenezer Methodist Episcopal Church for thirty-two years, was called from labor to rest June 8, 1907. She is survived by three daughters and many grandchildren. Funeral conducted by the pastor, Rev. E. H. Langston, Revs. Mr. Garret and C. Williams, of Forest, Mississippi.

### Doings of the Workmen NORTH CAROLINA.

CHARLOTTE, S. F. B. Peace, Pastor.—On May 12 the friends of Charlotte did not respond to the cause as we had hoped; nor as they promised; but "we got there just the same." The following is the list of leaders of clubs and the moneys raised by same: Mrs. Julia Kelly, \$42.71; R. M. Munday, \$40.97; T. J. Grier, \$10.20; Henry Fink, \$19.80; J. W. Anderson, \$8.76; W. C. Cook, \$41.08; C. B. Gandy, \$3.65; Daniel Alner, \$11.51; Chas. Caldwell, \$30.55; William Horne, \$27.40; T. M. Morrison, \$22; J. T. Adams, \$13.26; Jas. Croshy, \$8; H. J. Frederick, \$10.75; Mrs. Watkins, \$10; Mrs. Maston, \$10; S. F. B. Peace, \$45.23; W. H. M. Society, \$10.85, making in all collected on that day, with \$8.02 from the public, \$374.74. Our church is now about completed on the inside, and we will have the grand opening on the 16th. We have a beautiful church here; indeed we have the best completed church that is in the conference thus far. We are thankful to all who have aided us in the work here, and those who may aid us in future, especially those who have promised and have thus far failed to come to our rescue.

### CALIFORNIA.

REDLANDS, R. H. Harbert.—Since the beginning of our services the first Sunday in November, 1906, we have regularly held all services in Fraternal Hall, East State street. There have been accessions regularly till the membership is about thirty, besides an attendance of outsiders, which is equally as large. Having selected a lot and taken an option upon it a rally was planned about two months ago among the membership to take place

## United for Life

BAOWN-CRAWFORD.—In June, 1907, at the Methodist Episcopal Church, Stepenville, Miss., Mr. Frank Brown to Miss Irene Crawford.

JONES-HUMPHRA.—Sunday evening, June 9, 1907, at the residence of Mr. Will Bradley, in Florence, Miss., his sister, Miss Hattie Humphra to Mr. R. J. Jones, by the Rev. D. D. Dukes. The bride is a member of Spring Hill Methodist Episcopal Church.

JEEMS-ELLIS.—At Bastrop, La., June 17, Mr. Edgar Jeems and Miss Susie Ellis, the Rev. S. McGruder reading the ceremony.

ROBINSON-SMITH.—Mr. Allen Robinson and Miss Mary Bell Smith, of Dennis Mills, La., were married June 20, 1907, Geo. Thomas officiating.

JACKSON-LANO.—Mr. George Jackson and Miss Fannie Easter Lang were united in holy marriage, June 20, 1907, at the home of the bride's parents, Rev. Lawrence Estavan officiating. Both are members of St. Matthew's Methodist Episcopal Church.

JOHNSON-BURTON.—On the evening of June 20, 1907, at the beautifully decorated home of the bride's aunt, Mr. Robert Neal Johnson was married to Miss Mary George Burton, amid a host of wellwishers. These two young people are of the best class of Atlanta. The bride is an alumnae of Clark University. The groom is a leader among his associates and is a ranking railway mail clerk. Both are loyal members of the church. The marriage ceremony was performed by Rev. L. H. King, their pastor. The many presents received attest the esteem of their many friends and express the good wishes of all that theirs may be a happy and useful married life unto the end.

PENN-ADAMS.—On June 12, at the home of the bride's parents, Mr. Nathan Penn and Miss Kate Adams were united in holy wedlock. Many persons witnessed the occasion, and many valuable presents were given. The young couple are among the very best of Waxahachie. They are both confessed Christians. Rev. R. D. Dennis, officiated.

KIRKPATRICK-HOLLIS.—Sunday night, June 16, 1907, at the Methodist Episcopal Church of Mooreville, Texas, Mr. J. G. Kirkpatrick and Miss L. E. Hollis, many relatives and friends witnessing the impressive ceremony, performed by the Rev. B. J. Goff.

Superior to Lemonade

### HORSFORD'S ACID PHOSPHATE

A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

April 21, 1907. On that day there was raised of the \$550 subscription \$479.55. One of the members subscribed and paid \$350, and the membership raised the other \$129.55. The money has been paid upon the lot on the corner of Sixth street and High avenue, a most beautiful location. There is a balance due before a clear title can be secured of \$199.45, which we hope to raise before Dr. Pitner comes to hold his next quarterly conference with us. Our purpose is to build a neat, attractive little church which will be a proper reflection of the people who worship there and a credit to our great mother church. Anyone who is inclined to help us in establishing this monument to Christ, wherein human souls are to be touched and their lives

made to contribute to the moral attractiveness of our beautiful city, can satisfy himself that this cause is worthy by consulting Dr. Love, pastor of the First Methodist Episcopal Church, or Dr. Pitner, presiding elder.

## HIGHER WAGES TO NEGRO WORKMEN

Secured by This New Union Order—Grows By Leaps and Bounds—Started Five Years Ago with Nothing But a "Principle"—Now Has Over 400 Subordinate Lodges and 36,000 Members.

Over 30,000 homes of our people have been filled with joy, because of the protection of a great and powerful Union Order, which is using its strength and influence to secure better conditions for our people. This is the first and only great Union Order in this country, holding an International Union Charter from the Courts, which gives full Protection and Benefits to our race.

There is no color, race or sex discrimination in this Order. The negro has an equal standing with the white members, and can be elected to hold any office. Every effort is made to advance the condition of the members, by securing equal opportunities to work with other workmen, to learn the trades and to have steady work at high wages and Union hours.

The Grand Lodge donates \$100.00 for the burial of each deceased member. A fine monthly Journal is published. A Membership Book of the Order is recognized by all Lodges everywhere. Distressed members are assisted. Each member and Subordinate Lodge has the privilege of buying stock in the Order, on low monthly payments, said stock paying 8 per cent interest, guaranteed.

A Leading Negro Deputy is wanted in each locality, AT ONCE, to form Lodges, sell Buttons, take Journal Subscriptions, sell Stock and act as DISTRICT DEPUTY ORGANIZER. This work can be done in spare hours, but many are devoting their whole time and attention to it. Big money is made by good hustlers.

Write at once. State name of this paper, and enclose 10 cents for full information and postage. Address

THE I. L. U. GRAND LODGE,  
34 to 40 Canby Building, Dayton, Ohio.

## THE WATER WAY TO JAMESTOWN



Commencing June 25, 1907,  
ROUND TRIP TICKETS WILL BE SOLD from  
NEW ORLEANS TO NEW YORK via  
SOUTHERN PACIFIC COMPANY  
Atlantic S. S. Lines  
New York-New Orleans Line  
Returning via  
OLD DOMINION S. S. LINE TO  
NORFOLK, thence rail

A stopover of 10 days will be allowed at Norfolk for a visit to the Jamestown Exposition.

\$53.00 return limit 60 days  
\$60.00 return limit Dec. 15, 1907.  
Tickets on sale for each sailing.

Inquire CITY TICKET OFFICE, 227 St. Charles St. Phone Main 4027.



## Southwestern Christian Advocate

U. S. 429 CARONDELET STREET.

### TERMS:

Per Year.....\$1.25  
Six Months......75  
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Invariably in advance, \$1 a year to pastors.  
Entered at the Post Office at New Orleans,  
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Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

### KEEP WATCH ON THE DATES.

When change of address is desired, be sure to give the old as well as the new address. There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

You can buy a money order at your post office payable at the New Orleans post office.

If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter if you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

### Cash Remittances

SUBSCRIPTIONS RECEIVED,  
July 24-29.

Atlanta and Savannah.—By D. M. McClendon, Oliver Pace; B. A. Johnson.

Central Alabama and Mobile.—By B. S. Kirk, A. C. Covington; H. Roger Williams.

Central Missouri.—By B. F. Abbot, A. M. Todd, Alice Douthitt, Albin Bridges.

Delaware.—By A. L. Martin, Sam Long, Jno. Driver.

Little Rock.—By W. J. S. Donaldson, M. Vanzant.

Lexington.—By P. T. Gorham, Julia Cabanis; Ernest Johnson.

Louisiana.—Madison Pryor; by E. H. Clark, Theophilus Pemilton; E. L. Simmons.

Mississippi and Upper.—By J. I. Garrett, C. L. Newson, Nancy Vincent, Fred Varden; by T. J. W. Allen, Jno. Hendrix; by J. T. Cannon, Charity Wall; A. C. Connelly; by H. J. Jordan, 20 annual subscribers.

North Carolina.—By A. W. McMaster, J. E. Reid.

Tennessee and East.—By W. R. Smith, Lee Marble; by D. Scott, B. W. McClellan.

Texas and West.—H. L. Billups.  
Miscellaneous.—J. L. Nichols, O. W. Ruland.

Honor Roll.—H. J. Jordan, B. F. Abbot, J. I. Garrett.

### Doings of the Workmen LOUISIANA.

Mansfield, J. A. Landry, Pastor.—Each auxiliary of Wesley Chapel has been assessed \$10 for benevolence. Sister Matilda Howard, president of King's Daughters, reported Sunday, June 16, observed as Children's Day, \$10.15. Sister Cynthia Gilbert, president of Stewardses, reported \$7.85. Thomas Chapel raised \$1.60. On June 19th a picnic was managed by the old and young folks of Wesley Chapel. W. C. Sharp and Nelson Gilbert, leaders of the Old Folks, raised \$8.60; E. C. Howell and Margaret Williams, leaders of the Young People, with Miss Adele Simpkins as treasurer and Miss Lillian Howell as secretary, raised \$10.65. Total raised \$39.05. Our work is moving on.

Shreveport, I. T. Chinn, Pastor.—At St. James Methodist Episcopal Church June 11 our second quarterly conference was held, with Rev. H. Daniels, chairman, who expects soon to enter the ranks of the benedicts and start on the hymneal road, accompanied by Miss Hayte Groom. The reports were

## Crescent City Notes

At a meeting of the South New Orleans Epworth League cabinet June 29, 1907, the district president was authorized to hold a Second Annual Epworth League Convention July 16-17, 1907, at Wesley Chapel Methodist Episcopal Church, New Orleans, Louisiana, at which time instructive sermons and papers will be heard. Also an excellent song service will be arranged for each day of the convention. The public is cordially invited to assist in making the convention a memorable occasion. Rev. T. J. Johnson, pastor; B. M. Hubbard, D. D., presiding elder; C. W. Daly, district president.

Henry M. Turner, son of the Rev. J. W. Turner, presiding elder of the Baton Rouge District, was called from his suffering on earth to a life of eternal health and happiness in that haven of rest prepared for those that love Him, on June 4, 1907. He was fully conscious of the approach of death. Henry had been ill for some months, but bore his suffering bravely and was full of hope until the end. The funeral took place at Simpson Memorial and the following ministers assisted in the service: Presiding Elders P. W. Clark, Dr. R. E. Jones, Revs. P. Landry, Rollax, McKee, Chinn, Richards, Chapman and Albert.

H. TAYLOR.

The Colored Young Men's Christian Association held its public services last Sunday in Wesley Methodist Episcopal Church, Liberty Street, near Perdido. The Rev. T. J. Johnson pastor. Mother Wesley stands in the forefront of our churches in this city; and in a most cordial and hearty manner did she receive the Young Men's Christian Association. The address of welcome was delivered by the Rev. T. J. Johnson, who in a frank and sincere manner assured the brethren that they were welcome. The principal address was delivered by the Rev. W. W. Holmes, pastor of Carrollton Methodist Episcopal Church South, this city. The address was along the general lines of preparation for service. The speaker was earnest in his delivery, and his appeals for service had a powerful effect upon his audience. The meeting was well attended. The total collection for the service was \$22. The young men were greatly pleased with their reception at Wesley. The meeting next Sunday will be held in Flint Medical College.

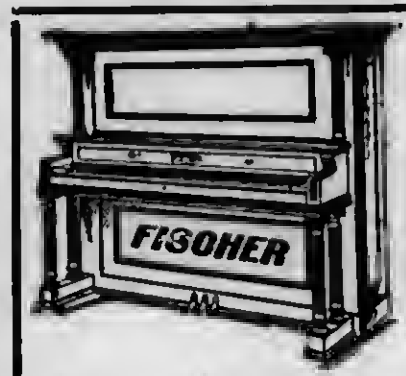
## \$2 to \$5 per Day

TAYLOR'S HAIR GROWER and DAN-DUFF CURE (pomade) 25 and 50 cents at all Drug Stores, or sent by mail to any address upon receipt of price. CURES, Dandruff, Scaliness, Dryness and every eruptive scalp affection. Stimulates the hair follicles, thereby causing harsh, short, thin hair to grow long, thick, beautiful, soft, glossy, and pliable. Stops FALLING HAIR, itches itching. AN IDEAL HAIR DRESSING. Also grows mustache, beard and whiskers. Improvement wonderful in a short time.

LADY or GENTLEMEN AGENTS can easily make \$2 to \$5 per day. First to write, first to get agency. Write to-day for our list of 108 useful and beautiful FREE articles, and proposition. It's a winner. Address—

TAYLOR REMEDY Co., Dept. I, Louisville, Ky. all good. A new sidewalk at a cost of \$228, all paid; over 25 accessions, 25 converts, only one death. Received for benevolences, \$75; received for all purposes during the quarter, \$572.56. The love-feast was graced with the

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Between Gravier St. and Tulane Avenue.

Now open for the accommodation of colored patrons. First-class service. Hot and cold baths. Meals at all hours. Short orders a specialty. Comfortable rooms for rent. Convenient to all railroads and street cars. Phone Main 3713-L. JOHN J. WINSTON, Prop. L. J. VAITON, Manager. N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

## THE MILLINERY ECONOMICAL STORE....

A colored establishment run by two colored ladies, has the latest styles and fads. All orders promptly attended to.

2250 Dryades, near Philip St.  
Mrs. C. P. BECK & Mrs. R. D. CLARK.

presence of Rev. J. J. Obee, of Alexandria District, who conducted the spiritual part, Rev. J. H. Martin, of St. Matthews African Methodist Episcopal Church, Rev. J. O. Abbott and Rev. W. R. Butler, of our church. St. James is still in the lead. She stands in the front ranks in missionary collections. We expect to make a good report at our coming District Conference. One marriage, Mr. Charles Smith to Miss Lillie Pearl Lewis, June 16, the pastor officiating. At 3 o'clock p. m. June 16 the following orders had their anniversary sermons preached by Rev. D. A. Anderson, of Alexandria, La.: Tabernacle Numbers 42 and 50 of the Knights of Tabor. Welcome address delivered by Mrs. Jessie P. Williams.

Crawford, H. J. Wright, Pastor.—On Saturday night, May 25, a goodly number of those the Rev. H. J. Wright received into the church during a recent revival, headed by Sister Lucinda White, Brother William Nelson and several others, arranged for a reception in the church. A committee of ladies and gentlemen came to the parsonage and informed the pastor that they awaited him at the church. Accompanied by them the pastor, his wife and daughter, Miss Olivia, met a hearty reception. Ice cream and cake and speech making were had. Mr. Colary had charge of the graphophone and rendered some excellent music. About 60 were present and they turned over to the pastor and his family quite 40 packages of provisions, which were carried to the parsonage by Sister Emma Bell, president of the Stewardess Board. Thus a very pleasant surprise and reception were enjoyed by the young folks, the pastor and his family.

Lake Providence, T. H. Monson, Pastor.—Our church here is still progressive, despite continued rains. Every part of her machinery is in motion. The Sunday school, under the efficient superintendency of Mrs. I. C. Arm-

strong, is increasing in number and interest. A grand rally for the cause of education is planned soon. The Epworth League, under the presidency of Mrs. M. J. Keller, is in growing condition. Each department is earnestly working to make the league what it should be. Our Junior League, supervised by Mrs. Kizzie Woods, is prospering. In a recent effort to raise money on the indebtedness of our church, \$38.60 were raised. May 22, 23 and 24 were the closing days of the Providence High School. On the 22nd and 23rd the annual concert at the K. of P. Hall was a grand affair; each student giving evidence of a thorough drill. Spacious as this hall is, standing room was at a premium. Attendants of both races expressed themselves as being highly pleased. Oral examinations were conducted each day, and exhibits of the industrial work were out. Both patrons and visitors were delighted to find the school in such good working order. Principal S. J. Green and his able faculty, Mrs. E. B. Spyker, Miss Joe Mair Waddell and Miss A. T. Lampton deserve much credit. Providence would do well to secure the services of this same corps of teachers for another year.

Larring, J. J. Haskings, Pastor.—Our third quarterly conference convened June 11-12, with Rev. H. Daniel in the chair. Reports showed improvement along all lines. Paid presiding elder in full, and also gave him \$2.20 on his traveling expenses. Our pastor came to this new field April 28th, 1907, because of his faithfulness, we think he will do a good work in this place.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
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The "unwritten law" should be written. It is a dangerous and non-justifiable precedent that men should shield themselves from the commission of crime by an appeal to law that exists only in undefined sentiment. If our laws do not cover in the main all exigencies then they should be revised or amended.

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Father Sherman, son of Gen. W. T. Sherman, is to retrace the famous march of his distinguished father from Fort Ogelthorpe to the Sea through Georgia. Father Sherman will be accompanied by thirty-four officers from the staff of the military college at Leavenworth, Kans. This trip was attempted last year but provoked so much opposition that it was discontinued.

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A braver, better Georgian never lived than Ex-Governor Northen who has become famous in his effort to adjust the differences between the races. In a recent address at Mont Clair, N. J., he said: "It is a great mistake to believe that there is no kind of harmony between the better elements of the races in Georgia and at the South. Quite the contrary is true. The good class of Negroes is intelligent, progressive and ~~capable~~. Its religion is not a sham. Its education has not spoiled it and its devotion to duty is not inspired by the 'loaves and fishes.' Its ideals are good, its social standards high and its life wholesome and elevating. If all American Negroes were of this class there would be no 'Negro problem.'"

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The average American is overdosed in the taking of medicine. The slightest complaint which would be rectified by nature in a short course of time demands a thorough course of medicine. In approaching a physician, who was robust, a few days since and remarking that he was evidently in good health and that his medicine had the desired effect, he said: "I take very little physic, I prescribe that for the other fellow, but as for me, I eat well and sleep well and take as little medicine as possible." There are some who fairly live in Medicine bottles, liniments, headache preparations, stomach powders and what not. All the time the system is being disarranged by this overdosing of medicine to keep well. An ounce of preventative, of course, is worth a pound of cure, but we multiply our ailments in ill-advisedly prescribing for our own ailments.

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In approaching a friend and asking as to his health he replied: "I hold ill feeling toward no one, and I am feeling quite well, thank you." There is, of course, an intimate and inseparable relation between the mind and body. A mind constantly harassed will produce weakness of body and finally ill-health. Our friend was much of a philosopher and at the same time a keen observer of the laws of health when he says the bearing of ill feeling and malice toward another has much to do with the state of one's health. When it is considered that our friend, here referred to, is seventy-four years old, in vigorous health, holding a Federal position of large responsibility his experience can not be discussed without serious reflection. Many of the ills to which we are heirs and which seem to burden our civilization are the direct result of mental condition. If you wish to keep well, keep a good conscience, and live peaceably as far as possible with all men.

## WHITHER?

That the Negro has his share of difficulties no one doubts. That in the main he is to be the largest factor in the solution of his problems is irrefutable. His present state of civilization and progress, while due in a large degree to his own native capacity, his cheerfulness under darkened skies, his implicit faith in God, has been, however, in a large measure the result of the helpfulness of his friends that have been legions. While the Negro has made remarkable advance, and as the average race orator not infrequently announces no race in all history has made such record in forty years as the Negro, there has never been on the other hand a race that has received so much brotherly feeling, such generous outpouring of wealth, such solicitude on the part of friends as has been in the case of the Negro. Literally men and women moved by the most unselfish motives have given not only of treasure without stint and without limit, but they have given of heart and of life to the development of that which is best in the Negro. In spite of all that may be said, the best ten millions of the Negroes of the earth are to be found on the American continent where they have been the recipients of unbounded and continued helpfulness. The indomitable will, the courage, and the sacrifice of the abolitionists form one of the most interesting chapters of our country's history. It was the recognition of the Negro as a brother man in dire necessity that moved men to action. No less noteworthy, however, have been the friends who of later days made the education and development of the Negro possible by the gifts of money and of life and of heart. From every standpoint these people have proven their friendship; and if the supreme test is that standard announced by the Master, that "Greater love hath no man shown than this that he lay down his life for his friend," then the Negroes' friends have attested repeatedly the genuineness of their friendship. The remarkable standard announced by the Master has found expression in the example of many. Whatever else may be said, the Negro has been abundant in friends.

Those who have been his friends and are to-day are not as zealous and as open in their effort to help the Negro as in former days, primarily for the reason that it is best for the Negro that he be helped less and that he be permitted to do more for himself. In the natural order of things, people will tire, and we must not despair if there are those who were once enthusiastically our friends who do not now exert themselves in our behalf as much as heretofore. The Negro is being put more and more on his own responsibility, to fight his own battles—political, social, religious and educational. If the Negro has not developed in these four decades a degree of self assertive and self constructive power, then the work of the friends has been in vain.

But to the point. There is much in the latter day expression of the Negro race to indicate that we may drive from us many friends by our judgment of the few. We have had no doubt friends (?) who are only time servers. For instance, when we had political power we had hosts of political friends, and we were besought on every hand. This country

is being commercialized and the North is putting large investments in the South; it may be for this reason that the North is silent more so now than ever before; but shall we in our effort to fight our own battles turn our hearts and heels upon those who have been loyal to us in days that tried men's souls? Shall we prove ourselves unworthy of past help by ingratitude? Shall we in our effort to help ourselves knife the few friends that we have, and thus cut off the supply? Rather we take it that instead of bitter denunciation, there ought to be a sort of an effort to nurse our friends, not to repel, but court their favor, for it will be a sad day for the Negro race in this country and for the country itself when the races are hopelessly divided and where hearts on both sides of the line be not in unison and harmony.

The truth is this: We must be manly and demand all that belongs to us, compromising not, and relentlessly guard our every interest. But we must be careful to preserve our good sense and hold the hearts of our friends and thereby strengthen our cause. We must not drift away from our friends North nor South. We need them in both sections, and never so much as now.

We must make friends rather than loose them. The disloyalty of a few white men must not make us suspect all white men. We have friends among the whites, and many of them. When we face opposition we must not at all times set up the cry of "race prejudice" and "race discrimination." Men must meet opposition and if we are men, and men we are, we must face our difficulties, asking not special favor, demanding only a fair chance. We must not cut loose from our friends on the slightest provocation. Resolutions denouncing men and movements heretofore known to be our friends will have a tendency to prevent others declaring in our favor fearing they may meet a similar fate at our hands.

A word of warning we trust is not untimely but may direct the attention of our people to the fact that we are drifting too far perhaps toward pessimism and becoming to regard any man insincere who professes to be our friend. Woe be unto us if we get to the point where we cannot look a white man straight into the face and believe in the sincerity of his heart as he proffers his hand as a friend and brother. Whither are we going on this line?

## AN AMERICAN'S ESTIMATE OF JAPAN

Further conflict with the Japanese is threatened on account of a refusal of the San Francisco authorities to grant five Japanese permits to keep intelligence offices in that city. These constant discriminations against the Japanese, which seem to be so popular in the city of San Francisco, are no doubt irritating to the rising Empire of the East. There may be nothing of this worthy of international consideration, but, nevertheless, we should heed a timely warning. The Rev. Henry C. Mabie, General Secretary of the American Baptist Missionary Union returned recently from a four months' tour of the Orient, where he made a careful study of the

(Continued on Page Eight.)



## Bishops for Work Among Particular Races and Languages

By the Rev. Daniel W. Shaw, D. D., Cumberland, Md.

With practically little or no opposition, the last General Conference voted to recommend the following amendment to the Third Restrictive Rule: "The General Conference shall not change nor alter any part or rule of our government so as to do away with Episcopacy nor destroy the plan of our itinerant General Superintendency: but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

In the discussion of this question I suggest that the term "bobtail" be eliminated, as unworthy of both the discussion and the columns of the SOUTHWESTERN. If we are to come to the holy of holies of the question, we must allow calmness, wisdom and prudence, shorn of prejudice and sentiment, to lead the way. The gravity of the question is evident and needs our best wisdom in trying to reach a conclusion which will be safe and practicable.

Judging from what took place at the last session of the Washington Conference, when a large element of the Conference wanted to force a vote on the question and be the first Negro Conference to vote No! on the amendment, I can almost safely say that the Negro Conferences, purely as a matter of sentiment, are against the amendment. But I feel equally certain that this sentiment will give way to cool reason, if the question can be discussed in the high light of wisdom.

### SENTIMENT MUST NOT RULE.

"Sentiment," says Webster, "is a thought prompted by passion." Certainly we must view the question in a better light than that. We must come to the study of the many phases of the question calmly and without passion and prejudice.

PROGRESS BY ANTAGONISM. It must ever be remembered that the world's progress has been by antagonism. No race or nation ever got all it wanted at once. But little by little Magna Charta and Emancipation Proclamations are written. The English barons who wanted Magna Charta took every advantage until they got it. So the Missouri Compromise and the underground railroad did good service until Emancipation came. The fundamental theory of progress is: *Take what you can get, until you can get what you want.*

If this theory has served other races it can and will serve us. The way to get big things is to take little things. The young preacher who refuses to take a small charge will never get a large one. If we refuse to take an advance step in the church because it is not all that we want, we will evidently chock the wheels of our own progress.

Nobody Objects. I have not heard a single objection to the election of Dr. I. B. Scott to be Bishop of Africa. I have heard no one object because Dr. R. E. Jones was elected Editor of the SOUTHWESTERN, a paper set apart for the Negro constituency of the church. I have heard nobody object to the election of Dr. Irvine G. Penn to look after the development of the Epworth League among the Negro Conferences. So with Dr. I. L.

Thomas, who is with the Home Mission and Church Extension Society, and the same with Dr. Jacobs with the Education, Freedmen's Aid and Sunday School department, and Dr. Logan, with the Foreign Missionary Society. None of these are general officers in the sense of traveling throughout the church. *They are limited to work among our people*, representing these several departments. Now I say I have never heard a word of objection raised. We have all felt to felicitate ourselves upon the new step upward taken by our brothers. We never once said, "Unless you give us a position equal to the heads in these departments we will not take any. Certainly not! and in that, we showed we had some wisdom."

Now, if the great church throughout her borders shall authorize the next General Conference to elect Bishops for Races and Languages, it would indeed be a backward step for the colored men to say they did not want such a Bishop. Further, if the Negro Conferences refuse to vote for the amendment they simply throw sand in their own eyes. If the church is willing to give us a trial in a limited sphere, let us take it and prove our worth, and other fields may open.

Now the fact is, we have but one general officer who has followed the Conferences of Methodism from the Penobscot to the Sacramento. That general officer is Dr. M. C. B. Mason. Did you ever stop to think how Dr. Mason got to be a general officer? Yes, you know; but let us recount it: Dr. Mason was taken up by Bishop Hartzell, who was then Secretary of the Freedmen's Aid, and put into a secondary place in his office. Secretary Hartzell took Dr. Mason with him throughout the Conferences and introduced him to black Conferences and white Conferences. The white Conferences got acquainted with Dr. Mason, saw his worth in the Freedmen's Aid work, and so when Dr. Hartzell was lifted to the Episcopacy there stood Dr. Mason, Dr. Hartzell's assistant, whom the white men and the black men felt to be the most available man for the General Secretaryship, and he was elected. If Dr. Mason had not been in the minor place, and so got his preparation, he would never have gained the election to his present high office in the church.

Now we have four other men in training in four different departments of the church: Drs. Penn, Thomas, Logan and Jacobs. These all have secondary places to-day—who can tell what position they will occupy to-morrow? If, like Dr. Mason, they prove their worth, the great church will see it and will not be slow to reward it.

This limited Episcopacy, if in the providence of God it shall come, will be but the training ground where men of our race may prepare for the larger work of General Superintendency.

Let us send the word along to all our Conferences white and black, and ask them to pass the amendment, as the best means of accomplishing a service of the highest importance to our race and church. This amendment is our Kadesh Barnea. It is now forward to the land of promise or back to the wilderness.

## The Secret of Success

By the Rev. R. L. Selle, D. D.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12 32.

The desire to succeed touches and influences every phase of secular and religious life. The farmer plows the soil, sows the seeds and cultivates the crop, hoping to reap an abundant harvest. The physician desires to relieve suffering humanity in his work to the extent that he may merit the reputation of a successful physician. Railroad men desire to perform the work committed to their charge in such a manner that they may be promoted in position and secure an increase in salary. What is true in this respect among the few classes named is as true among the many which are not named, and this desire among them all is legitimate. A man is un-

worthy of any position he does not desire and endeavor to occupy in such a manner as to succeed.

The desire to succeed is as much in evidence in the church as it is in temporal affairs. As Methodists we want to see our prayer and class meetings well attended, Epworth Leagues and Sunday schools growing in interest, altars crowded with penitents and mourners being converted to God, congregations large and increasing, with every service marked by the presence and prayer of the Holy Spirit, and all financial obligations met. Success: That's what we want.

In temporal affairs we sometimes fail and that by no fault of ours it may be, but in the church of God we may have, and we ought to have, a peren-

nial revival and an ever increasing degree of progress in every department of church work and life. The solution of this problem is simple and the conditions are easily met. "And I, if I be lifted up from the earth, will draw all men unto me." Jesus Christ is the Divine Magnet. Lift Him up and He will draw the world to Himself. But in order to draw the people, He must be lifted up "from the earth." On the farm He must be lifted higher than the sowing and seeds and gathering of crops; in the store he must be lifted higher than the weighing of groceries, measuring of dry goods and counting of monies; in the home He must be lifted higher than the sweeping of floors, cooking of meals and washing of clothes; in the school He must be lifted higher than the study and recitations of lessons; and in the church He must be lifted higher than the plane of social entertainment. Everywhere Jesus must be lifted up "from the earth," high and over all.

Once He was lifted up—that was by His enemies; now He must be lifted up by His friends. Once He was lifted up—then He died; now He must be lifted up, and He lives! We must lift Him up in our thoughts, in our desires, in our words, and in our actions; on Sunday and throughout the week; at home and abroad; in business and in the church, everywhere, all the time, Jesus Christ must be lifted up "from the earth."

It is not difficult to make a mistake here. It is an easy matter to emphasize in thought and in announcement the new church, the fine organ, the good choir; or the doctrine, the history, or the polity of the church; or in preaching or giving testimony one might unconsciously stress a theory or even an attainment of grace until the hearers lose sight of Jesus seeing something else. All the things mentioned above may have a tendency to draw, but they will draw to themselves and not to Jesus Christ. There is no other name under heaven given among men, whereby we must be saved, but the name of Jesus. Eliminate Him and the hope of heaven is blotted out, but lift Him up "from the earth" and He will draw all men unto Himself. The man who wants wealth may find an "inheritance, incorruptible and undefiled" in Jesus Christ. The man who wants the best and truest of associations may find the "friend that sticketh closer than a brother" in Jesus Christ. The man who wants to succeed in life may find that "whatsoever he doeth shall prosper in Jesus Christ. The man who wants knowledge may find "that wisdom which cometh from above" in Jesus Christ. The man who is severely tested and sorely tried under the hand of Satan may find "a way of escape" in Jesus Christ.

Jesus is the Saviour of the world. Jesus is the Saviour of all men: the rich and the poor; the young and the old; the well and the sick—all men. There is a deep and deepening hunger in the hearts of men for Jesus Christ. Let us hold Him up. Let us give Him and the world a chance. Here is the solution of the problem of reaching the masses. John the Baptist solved that problem out in the wilderness of Judea by holding Him "whose sandals he was not worthy to unloose." "All Jerusalem, all Judea, and all the regions round about Jordan" went to see Jesus. Peter solved the same problem on the day of Pentecost by holding Him up whom "they had taken and by wicked hands had crucified and slain." And seeing Him, thousands were converted to God in a single day. This is the way to have revivals. This is the way to get souls converted. This is the way to build up the church. "And I, if I be lifted up from the world, will draw all men unto me."

Great Bend, Kansas.

### Forebodings

I have learned, I hope, the uselessness of forecasting. I don't mean that one should be heedless and careless about the future—far from that; but merely that, having done whatever seems for the best to-day, we should simply and reverently leave the result in God's hands. I often long to give a simple receipt to anxious people; let them write out over night what they expect to have happen to them the next day, going as much into detail as they can, and then the next evening let them write what really did happen. I do not mean that it will necessarily be better or worse than their anticipations, but only that it will be so utterly different, nine times out of ten, as to prove the futility of forecasting—Margaret Vandegift.



## Heaven, Our Abiding Home

Bishop W. F. Mallalieu

"Forever with the Lord!"

Amen, so let it be!  
Life from the dead is in that word,  
'Tis immortality.

Here in the body pent,  
Absent from him I roam,  
Yet nightly pitch my moving tent  
A day's march nearer home.

"Forever with the Lord!"  
Father, if 'tis thy will,  
The promise of that faithful word,  
E'en here to me fulfill.

So when my latest breath  
Shall rend the veil in twain,  
By death I shall escape from death,  
And life eternal gain.

Knowing as I am known,  
How shall I love that word,  
And oft repeat before the throne,  
"Forever with the Lord!"

—James Montgomery.

For here have we no continuing city, but we seek one to come.

For I am now ready to be offered, and the time of my departure is at hand.

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

For he looked for a city which hath foundations, whose builder and maker is God.

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.

And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

But now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead.

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

—BIBLE.

How often we have heard it said, and how often we have all read that the sweetest and most precious words in the English language are Heaven, Mother, Home. What blessed memories are awakened by the last two, and what glorious expecta-

tions are inspired by the first. Home, for those who know what a real home is, means kindred, loved ones, peace, fellowship, rest, joy, and untold and multiplied blessings of inestimable value. Happy the child that has such a home. Happy the man or woman that can read from memory's pages the record of such a home.

In looking out beyond the confines of this mortal life it is a real joy to feel that there remains for all God's people a resting place, a heaven, a home that is eternal. In this world the ideal home is not confined to palaces nor the mansions of the rich. Many of these abodes shelter more of misery and wretchedness than can be found in the hovels of the poorest people of any land. While there may be exceptions it is still true that contentment with godliness will be found in many homes where there is the scantest supply of worldly goods.

But earthly homes, however happy they may be, are only temporary. Fathers and mothers die, and the children are scattered far and wide. If by chance one of them should return to revisit the home of childhood, no mother's face is seen looking out of the window to gladden the heart of the returning wanderer; no father's hand-clasp assures a cordial welcome to the old hearthstone; no brother or sister remains with whom sweet converse may be had concerning the vanished scenes and experiences of other days. Strangers have taken possession of the old Home. There is nothing but the recollection of what once was home, and with a sad heart the visitor turns away, but not until he has picked a bud from the white rosebush that his mother planted long, long years before, and which to his mind is as sacred as the bush that was ablaze with fire and yet not burned.

But the Heaven of our faith and hope is far different, though alike in some respects, from all our earthly homes. Even the best of these give but faint and few suggestions of the Home that the blessed Christ is preparing for those who love him. And why should it not be so, for,

"In the Christian's home in glory  
There remains a land of rest;  
Where my Saviour's gone before me,  
To fulfill my soul's request."

"He is fitting up my mansion  
Which eternally shall stand,  
For my stay shall not be transient  
In that holy happy land."

Permanence, everlastingness, is sure to be an essential quality of the heavenly mansion. Once inside the gates of pearl and we shall go no more out. The redeemed will not be tenants. Since they are joint heirs with Jesus Christ they can surely read their titles clear to mansions in the skies.

Here each pilgrim on his weary journey may sing

"I'm but a stranger here,  
Heaven is my home;  
Earth is a desert drear,  
Heaven is my home."

"Danger and sorrow stand,  
Round me on every hand;  
Heaven is my fatherland,  
Heaven is my home."

The holy scriptures leave no room for doubt in regard to the changeless home of the saints. Paul from out the dark depths of the prison where he spent the last days of his mortal life realized it when he wrote, "There is LAID up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

Abraham, while dwelling in tents and wandering from place to place, "Looked for a city which HATH FOUNDATIONS, whose builder and maker is God."

And of all who in olden times died in the faith it may be said that they desired "a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath PREPARED for them a city."

And Peter tells us of "An inheritance INCOR-

RUPTIBLE, UNDEFILED, and that FADETH not away, RESERVED in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Again it is said, "When the Chief Shepherd shall appear, ye shall receive a crown of glory that FADETH NOT AWAY."

And best of all, Jesus himself has declared that, at the last great day, the day of judgment, when all the nations are gathered before Him, He will say "Unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom PREPARED for you from the foundation of the world."

Passing from this world to the world beyond, from time to eternity, probation is ended and destiny is fixed. By our own choice we decide what shall be our eternal future. We are endowed with the regal quality of free will. God will not compel our decisions. To do so He would destroy the nature of man and make him a helpless machine. Why not with a full, intelligent and irrevocable determination turn away from all sin, and gladly consecrate ourselves to the service of God, choosing life rather than death, and by divine grace assisting, make sure of finding our eternal Home in Heaven?

Why not settle the question now? Why not settle it once for all? Why not make any and every sacrifice, not counting our lives dear to us if we may but reach the streets of gold and join the blood-washed company before the throne? Say to your own soul while you make the decision:

"My Lord is in the Homeland,  
With angels bright and fair;  
No sinful thing nor evil,  
Can ever enter there;  
The music of the ransomed  
Is ringing in my ears,  
And when I think of the Homeland  
My eyes are wet with tears."

"For loved ones in the Homeland  
Are waiting me to come  
Where neither death nor sorrow  
Invades their holy home:  
O, dear, dear native country!  
O, rest and peace above!  
Christ bring us all to the Homeland  
Of his eternal love."

Our thoughts are often worse than we are, just as they are often better than we are. And God sees us as we are altogether, not in separate feelings or actions, as our fellow men see us. We are always doing each other injustice, and thinking better or worse of each other than we deserve, because we only hear and see separate words and actions. We don't see each other's whole nature. —George Elliot.

I used to think it was great to disregard happiness, to press to a high goal, careless, disdainful of it. But now I see that there is nothing so great as to be capable of happiness—to pluck it out of each moment, and, whatever happens, to find that one can ride as gay and buoyant on an angry, menacing, tumultuous waves of life as on those that glide and glitter under a clear sky; that it is not defeat and wretchedness which come out of the storms of adversity, but strength and calmness. —Anne Gilchrist.

Life is beautiful. Life is welcome. The spring is welcome because it comes bringing life. The fields rejoice, the trees of the wood clap their hands, and all nature sings. Welcome spring! Welcome life! When children look into the nest of a little bird and see the shell broken and the young bird bursting its sepulcher and coming forth alive, they leap with joy. When one has been almost drowned is resuscitated and begins to breathe, there is joy and gladness. When the father takes his little child in his arms and realizes that she is his own living child, his heart throbs with joy. There is not gold enough in all the world to pay for the life of that little child.—Ex.

What is our life? It is a vapor which appeareth a little time, and then vanisheth away. It is a fragment. We sometimes wonder whether we are living or only dreaming that we live. Is this all there is of life for us? Nay, Jesus says: "Because I live, ye shall live also." —Selected.



# THE CHRISTIAN LIFE

## "Good Stewards of the Manifold Graces of God"

This is the true idea of human life. We are stewards—not principals, proprietors, masters, but trustees. We cannot regard the wealth of life as our own. Our gifts and powers must not be used for ends of personal indulgence. We must please our Lord. Let there be no mistakes—not without a tremendous penalty can we bury brain-wealth, or use it egotistically. God has given us gifts of imagination, knowledge, expression, music, song, that we may plant intellectual flowers in waste places, and make dull, sad lives bright with thoughts of truth and hope.—*Rev. W. L. Watkinson.*

## As Our Day, So Our Strength

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, He sends first one, then another, then removes both, and lays a third, heavier perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and all together they have a lesson which is beyond the power of any one to attack.—*H. E. Manning.*

## Here and Hereafter

If we do not enter the kingdom here, we shall not hereafter. If the good in us does not begin now, we have no reason to suppose that it ever will. If our mind does not begin to take on some resemblance, however faint, to the mind of Christ, we may suppose that it never will. While the kingdom of heaven is primarily a condition rather than a country, it is also a country, because there must be a place where those who have entered it live in the world to come as well as in this world, and the separation which begins now, in the next life is continued, intensified. That being so, the only way for us to enter it then is to enter it now. Let us take, then, to ourselves these solemn words of Jesus, looking into our souls, asking of ourselves the question, "Am I in the kingdom, or am I trusting to what I believe? Am I trying to do as the Master did? Do I love Him, and am I a subject of the kingdom of truth and of righteousness and of love?"—*The Rev. Wolcott Fay.*

## First the Love of Man

Have you bettered the poor man's narrow span?  
Have you brightened the way he trod?  
Perchance when he learns the love of man  
He may trust the love of God.—*Selected.*

## Christian Surrender is Christian Acquisition

The gladness of which we write is that of acquisition. Christianity deals much in paradox. The highest things can never be expressed in plain words. They have no exact equivalent in speech. Paradox therefore becomes indispensable in the representation of Christian truth and experience. Hence we must affirm that Christian surrender is Christian acquisition. In our most holy faith it is ever true that we get by giving, we possess by renunciation, we achieve by refraining. We receive of Christ's infinite fullness only when we surrender to him. "He that hath ears to hear, let him hear!" This is the golden key to wealth beyond the dreams of avarice. I win my soul when I give that soul to Emmanuel. With Christ I have all things. I inherit the earth when I am his forever. The world has new beauty and the sky has fresh splendor. My fellow men acquire a new and deeper significance. He is a freeman whom Christ takes captive. Who surrenders all to the Lord is thereby constituted heir of a glorious inheritance.—*Rev. Dinsdale T. Young.*

God was just as much with Wellington, Nelson, and Grant, and others, as he was with Joshua in all the great fights that were for liberty.—*Rev. C. H. Kelly.*

## The Master's Hand

BY HENRY ALEXANDER LAVELY.

It is the Master's touch alone  
Evolves a clear, angelic tone;

Sometimes 'tis by a touch of pain  
We sweeter, rarer visions gain;

Sometimes 'tis by a touch of joy  
The pen its noblest strains employ;

Sometimes 'tis by a touch of love  
We gain a view of things above;

Sometimes 'tis by His touch in dreams  
That wondrous beauty round us streams;

Sometimes in midnight, dark and drear,  
We feel His gentle touch of cheer;

Sometimes when sorrow lingers near  
We feel His hand so soft and dear;

Sometimes 'tis by a touch divine  
Our faces brightly glow and shine;

So, ever by the Master's hand,  
In ways we never dreamed or planned,

The soul is winged to grander heights,  
To richer, purer, fairer sights.

—*The Westminster.*

Enthusiasm for Christ, with surrender to Christ,  
is enthusiasm that will not die.—*Rev. F. H. Benson, B. A.*

Self-forgetfulness is essential to perfect sacrifice.  
Sacrifice which knows itself as such is not pure sacrifice.—*Boyd Carpenter.*

## Suffering and Doing

If it were given unto us to choose the way wherein we should walk, is there one of us would not prefer the way of doing to the way of suffering? What soldier would not rather charge on the most forlorn hope, with an almost certainty of dying in the breach, than stand on the deck of a sinking vessel till she made the last plunge, and the cold waters closed over his head? For he who charged had done something; putting heart into an army, showing the road to victory, giving his body for a bridge; but he who stood did nothing, striking no blow, advancing no cause, leaving no memorial. What mother is there whose heart is not light as she watches over her children and toils for their welfare unto the hours of the night, but who would fret and worry were she laid aside and commanded to rest? Any servant of Christ would ten times rather face a hostile world even unto death in the declaration and defense of the Evangel, than be silenced and hear from afar the sound of the battle. Ah! the multitude of victims who have ceased to labor or to rest, who carry the cross in silence and patience along the Sorrowful Way with the Lord.—*Rev. John Watson, M. A., D. D.*

## The Secret of the Lord

God sometimes shuts the door and shuts us in,  
That He may speak, perchance, through grief or pain,

And softly, heart to heart, above the din,  
May tell some precious thought to us again.

God sometimes shuts the door and keeps us still,  
That so our feverish haste, or deep unrest,  
Beneath His gentle touch may quiet, till  
He whispers what our weary hearts love best.

God sometimes shuts the door, and though shut in,  
If 'tis His hand shall we not wait and see?  
If worry lies without, and toil and sin,  
God's word may wait within for you and me.

*Selected.*

## The Need of a Master

HOWARD AGNEW JOHNSON.

Every man is a servant. Every life is a servant. The Christian, therefore, does not cease to be a servant. He only changes masters. Life is no longer negative, simply a struggle to overcome sin. It is henceforth positive, to be a growth in righteousness, to be a service for God and men. It is to achieve mastery over self and ministry for others. But here also the Christian needs a master. Paul states the case clearly in Phil. 3:12. This verb "apprehend" means to lay hold upon that for which Christ laid hold upon him. Now the noun of this verb is the word "apprentice," and what Paul has really said is that the Christian is an apprentice, with Christ for his master. Read Phil. 3:7-14.

Mark the force of this striking statement. A young man contemplating an apprenticeship does not hesitate to begin because of conscious weakness, or ignorance, or the fear of making mistakes. The liability to all this only emphasizes his need to begin. —*Ex.*

## A Consciousness of Christ

I want myself such a consciousness of Christ as shall make me unconsciousness of myself. I want such a consciousness of him as shall make me unconscious of temptation. There are certain habits of holiness which, when a man has once been set in them, deliver him from all antithetic temptations. Let a man once get set in the habit of purity, untruthfulness is no temptation to him. Let a man once get set in the habit of unselfishness, pride is no temptation to him. When once Jesus has once become Lord of all the consciousness of our lives, a thousand temptations find no response with us. I seek for myself such consciousness of Christ as shall make me a free man in Jesus Christ.

Such a consciousness of Christ as this is to be got, for one thing, by bringing every thought into captivity of Jesus Christ.—*Robert E. Speer.*

## Self-Forgetting in Service

Dwell deep! The little things that chafe and fret,  
O, waste not golden hours to give them heed!  
The slight, the thoughtless wrong do thou forget;  
Be self-forgot in serving other's need!  
Thou faith in God through love for man shalt keep  
Dwell deep, my soul, dwell deep!

## Tests of Faith

REV. AMBROSE SHEPHERD, D. D.

But to say the faithfulness of God cannot be fully measured now, is not to say that it cannot be measured at all.

Do justly, love mercy, and walk humbly with God, and our life will not only come out right at the end, it will come out right all the way. The lesson for us to learn is to labor and wait; to give God and ourselves space to work in. Whether God is in his heaven or not, of this I am sure, that, given time, right always comes to its own; and all wrong, sooner or later, is defeat and disaster. Time forgets nothing, it omits nothing that God requires at our hands. Then let us just go on doing the highest we know, and the best we can. The reward may not seem to be to-day, nor yet to-morrow; but we shall see that it was every day and all the way, when we look back upon it from the shores of the life eternal. Let us trust the faithful God, and we shall be taught to regard the troubles that test, and the limitations that perplex us, as the agents of his providence through the courses of time. And as we see in each new revelation of his goodness and mercy towards us, an added circle of splendor in his halo of light; we shall learn to say of ourselves, and the race of which we form a part:

"The God of Truth and Love,  
The ancient friend of man,  
Makes every age an onward stage  
And has, since time began;  
Sing ye praises, O, sing praises  
God has a glorious plan."

—*From "The Responsibilities of God."*



## Commencement Reports

### Knowing How

I've sometimes heard my grandpa tell  
That folks who know just how to smell  
Can get the summer from one rose,  
Or from a little breeze that blows.

And father says, no matter where  
You live, if you will just take care  
And make the best of your two eyes  
You'll see so much you'll grow real wise.

And then my mother's often heard  
One little pleasant spoken word  
That's made somebody smile and smile,  
And feel cheered up for quite a while.

They say it doesn't matter much  
Whether a child has such and such;  
It's how she'll learn to "make things do,"  
And p'raps it's so with grown folks, too.

—Elizabeth Lincoln Gould in the *Congregationalist*.

### A Knight of To-Day

BY MARY A. P. STANSBURY.

"Please, miss, I've brought the clothes."

Miss Margaret looked down from her graceful height with surprised interest upon the boy standing on her threshold. He was such a little fellow and the basket was so very big.

"So you are Mrs. Sullivan's boy," she said as she took his burden from him. "Come in and rest while I get the money for you. Your poor arms must be almost broken."

"Oh no, miss!" protested the little fellow sturdily. "I'm strong, I am! It's the good muscle I've got in my arms altogether. I can pitch a ball clear across the school yard. There ain't any other kid o' my size that kin beat that."

Miss Margaret took her cue.

"I should think not!" she said heartily, laying her white hand on his patched sleeve and feeling the arm stiffen proudly under her touch.

"I like a strong boy because—he is going to grow into a strong man!" and she gave him a smile so dazzling that—although the day was cold and his jacket thin—the brightness of it seemed to warm him through and through.

"It's right ye are, miss, and then—"

"Then—what?"

He colored, twisting his ragged cap between his hands.

"Nothin', only when I'm a man mother shan't work so hard any more."

A moisture glistened in Miss Margaret's blue eyes like the dew on violets. She wanted sadly to draw the boy upon her knee and make much of him, but she comprehended that such a thing would never, never do. So she only said quietly:

"That is quite right—you haven't told me your name."

"Micky, miss."

"Micky, no boy or man can use his strength better than in taking care of his mother."

She counted the money for the washing into his hand and would have added another coin for himself, but he waved it back, saying:

"Thank ye, miss, but I'm paid a' ready."

Miss Margaret wondered what he could mean, which is not strange since she had never thought of computing the value of a smile. But in that Micky was wiser than she.

After that Micky came twice a week—on Monday evenings for washing and on Friday evenings to bring it back. Miss Margaret learned to look for his coming with so much pleasure that only some particular engagement took her from home when she was expecting him. But if she herself were sorry to miss him, Micky's disappointment whenever he heard the heavy step of Bridget, the maid, at the door, instead of the soft, silken rustling of Miss Margaret's approach, was so much greater that he was forced to wink hard and swallow a lump in his throat.

They had the loveliest talks together—the beautiful young lady and the freckled-faced boy—although Micky could never stay very long.

"My mother 'll be worritin'," he would explain

But when two people come to know each other very well, indeed, a great deal can be said in a few minutes.

Micky knew by heart every detail of the exquisite room. Miss Margaret thought she had never had a sweeter compliment than when he once said to her:

"Seems as if it fitted you just like your dress!"

So, when she had hung some pictures which had been sent for her birthday, she could hardly wait to know what Micky would say.

The pictures were prints of two of Abbey's paintings in the Quest of the Grail on the walls of the Boston Library. One was of the vigil of the young Sir Galahad where he kneels all night praying alone before the altar in preparation for his mission. The other showed him all in shining armor beside the beautiful horse ready to mount and ride away in the world.

"How do you like them?" asked Margaret at length.

He turned his shining eyes upon her, saying very low:

"What does it mean?"

She pulled him down beside her on the sofa and put her arm about his shoulders.

First she explained to him what a man must be to become a true knight, how he must keep his hands and heart pure, be afraid of nothing but doing wrong, and ready to give his life, if need were, to defend the weak and comfort the suffering.

Then she told him all the beautiful story of Sir Galahad, from the time when, as a little babe, his nurse had held him up to see the vision of the sacred cup; through his fearless manhood, when he carried the shield of Evelake and the sword of King David which no other had been worthy to bear, and sat unafraid in the Siege Perilous; how he vanquished murderers, saved the knight Percivale from his enemies, and healed the wound of the king; how when he had been wickedly cast into prison, the Grail came of itself, staying with him and feeding all his wants; and how, when at last he lay dead on the steps of the altar, Sir Percivale and the other knights heard wonderful music—trumpets and harps and voices—and saw a vision of Sir Galahad standing among the angels holding the cup which shone with a radiance brighter than the sun, but more mellow than moon or starlight.

In the middle of the story, at the place where she told him how Sir Galahad's girdle, in which he wore his sword, was braided of the hair of Sir Percivale's sister, that wonderful lady who gave a basin of her own blood to cure another lady who was ill—a strange light had come into the boy's face.

"If I could only be a knight, too!" he said. "But I s'pose there aren't any now-a-days."

"Not of the old sort with armor and swords and horses," answered Miss Margaret, "but every man who always speaks the truth, who is brave and kind, forgetting himself and quick to help those who are weaker than he—every such one is as true a knight as ever Sir Galahad was."

Micky's breath came fast and he whispered:

"Miss Margaret!"

"What, dear?"

"Would you—would you—give me just a little hit of a braid of your hair?"

Miss Margaret bent over him and her lips touched his forehead.

"Yes, Micky," she answered very naturally, "you shall have it the next time you come."

When Micky came on Saturday a little box lay on the table with the name of a famous jeweler printed on the cover. Miss Margaret opened it and there upon the white velvet lining was a slender gold chain and a locket. On one side of the locket she showed Micky his own initials, "M. S." and on the other, beautifully engraved, the words, "My Knight." Then she touched a tiny spring and the locket flew open. There under the crystal was a braid of the same golden hair which waved in little curls about her forehead. She made Micky unbutton his little collar and she clasped the chain around his neck.

"Nobody can see it there," said she. "It is a secret between you and me. Always after this you

are to be my knight, but not mine only. Whose beside?"

"My mother's and—God's," answered the boy.

A few days afterward, as Miss Margaret sat reading, there came a loud ring at the telephone.

"Is this Miss Margaret Ainslee?" asked a voice at the other end of the line.

"Yes."

"I am Miss Snow, a nurse at Saint John's Hospital. A little boy was brought in last night badly burned. His name, he says, is Micky Sullivan, and he is constantly calling for you. It would be a kind act if you were to come and see him."

"Is he dangerously hurt?" gasped Miss Margaret.

"Fatally—he can scarcely last the day out."

"Tell him I am coming instantly."

Miss Margaret walked with the nurse down the children's ward between the long rows of small white cots.

"You must be very quiet," warned Miss Snow. "He cannot be excited."

He saw her coming. The cruel flame had spared the little freckled face and the soft, dark eyes. But the arms—of whose muscle he had been so proud—the brave breast, the once active legs and feet, all were a mass of white bandages. A woman in a shabby black gown knelt at the bedside with her face buried in her hands.

"Miss Margaret!" The weak voice was alive with rapture.

"My darling!" She stooped to kiss him.

"It was—Maggie Egan's baby—Miss Margaret," he said brokenly. "Maggie was away when—they found the fire and nobody knew—about the baby. Then—it cried and a man said, 'It's too late. Nobody can go in there!' But I remembered—a knight must help weak folks and—not think about himself. So I crept on the floor and—got the baby out. It would 'a' been all right but—a beam fell down. But the baby, Miss Margaret, it wasn't burned the littlest bit."

"Oh, Micky! My little, little knight!"

"Miss Margaret," his eyes sought the bowed black figure lovingly. "I can't ever work for her—now!"

"She shall never want, Micky. I will look after her for you."

"Will you?"—eagerly. "Then it's—all right."

Then, more faintly, with a vain motion as if to lift a maimed hand to his neck where something glistened—"Miss Margaret, you won't—let them—take it off?"

"No, no!"

A film crept over the brown eyes. Suddenly they brightened once more.

"Miss Margaret! Mother! See—it shines! Don't you hear—trumpets and harps and—voices?"

The beautiful girl put her arms around the woman's shaking form. On the white cot the little Galahad lay still.—*In the Christian Advocate*.

### What Will Make You Glad?

When the years have slipped by and the memory runs back over the path you have come, you will be glad you stopped to speak to every friend you met, and left them all with a warmer feeling in their hearts because you did so.

And you will be glad that you were happy when doing the small, everyday things of life, that you served the best you could in earth's lowly round.

You will be glad that men have said all along your way: "I know I can trust him, he is as true as steel."

You will be glad there have been some rainy days in your life. Clouds and storms are not the worst things in life. If there were no storms, the fountains would dry up, the sky would be filled with poisonous vapors and life would cease.

You will be glad that you stopped long enough every day to read carefully, and with a prayer in your heart some part of God's message to those he loves.

You will be glad that you shut your ears tight against all evil things men said about one another, and tried the best you could to stay the words, winged with poison.

You will be glad that you brought smiles to men, and not sorrow.

You will be glad that you have met all the hard things which have come to you with a hearty handshake, never dodging one of them, but turning all to the best possible account.—*In The Epworth Herald*.



## SUNDAY SCHOOL LESSON

Third Quarter—Lesson III. July 21, 1907. Title—"The Ten Commandments—Duties Toward Men." (Exodus 20:12-17). Golden Text—"Thou shalt love thy neighbor as thyself." (Lev. 19:18). Hymn No. 690

(Read Exodus 20-24)

BY REV. E. B. BURROUGHS, LL. B., D. D.

The way to life everlasting and peace unalloyed is manward as well as Godward. No man can truthfully say that he loves God and at the same time hate his fellow-man. The one is in order to the other. This is the teaching of Holy Writ, and must be observed by all who would enjoy the fullness of the benedictions of the Almighty. And it is reasonable and just. There is nothing arbitrary about it. Though divided, for convenience, into nations many and tribes not a few, humanity is, after all, a common brotherhood. God is the Creator and Father of all men and every man is, therefore, to every other man a brother. This relationship carries with it the idea of brother-love, and makes it imperative upon every man to respect all of the rights of his brother. Doing this all men become equal, not in the sense that they are equal in knowledge, experience, talents, or worldly goods, but that they are equal in their rights to a generous regard and fair treatment, equal in their rights to justice and equity. This is the only basis of human equality and "brings together in harmonious sympathy men of low and high degree, the weak and the strong, the wise and the ignorant." But this basis can only be brought about and maintained by love, love for ourselves and love for others. And the measure of our love for others is the measure of our love for ourselves. "Thou shalt love thy neighbor as thyself." Christ summed it up in the Golden Rule. He did it because He knew that love alone can lay a restraining hand upon all selfish purposes, and prevent the commission of any wrong. Love worketh no ill to his neighbor, seeketh not her own, and with gladness does good unto all men.

The law of God is divided into two parts: the duties we owe to God, and the duties we owe to men. The first has reference to our piety, and the second to our probity. We studied the first in our last lesson. Our lesson for to-day is a study of the second. In the study thereof we will find that while we are to render unto God the things that are God's, we are also to render unto Caesar the things that are Caesar's. Note the following suggestions:

1. Recognition of the authority, and reverence for parents is a divine requirement. "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." Parental authority in biblical legislation is next to God's. This is as it should be. Giving us birth, watching over and caring for us in infancy, preparing us in youth for the manifold duties of life, they have the right to demand obedience and reverence at our hands. Moreover such obedience and reverence are essential to the integrity of the family. The home is a divine institution, it is a social unit. What the home is, the nation will be. God knew this, hence this command. Paul's observation taught him the same, hence his injunction, "Children obey your parents." Heeding this command, motherhood will be honored and fatherhood revered.

2. Human life is sacred. "Thou shalt not kill." Man not being able to give life should not indiscriminately take it. Barring the right to take life in the defense of one's own life, we doubt very much the claims of man to take it in any other way. But not only does this command forbid the taking of life directly, but also otherwise. We are not to do or countenance anything that would result in our fellow-man's death. Whatever, by force or stratagem, deprives another of his life is strictly prohibited. Self-murder is likewise enjoined against in this command. We were not the authors, and are not the lords of our own lives, and have no right to rush without a summons into the presence of God any more than we may visit vengeance upon a fellow-man and send him to the bar of God.

3. The home, being a sacred institution, must be so regarded and respected. "Thou shalt not commit

adultery." Marriage is not merely a civil contract, but likewise an original institution of the Creator. Hence this law is in the interest of the purity of the home, the family, and society. At the time of its enactment adultery was prevalent among the Israelites, and continued for years thereafter. The violation of this command leads to untold misery. It mars domestic peace, and is inconsistent with that union of hearts and interests which it implies. All impure discourse, imaginations, or desires are likewise condemned by this law. Let us heed the lesson.

4. The right of property. "Thou shalt not steal." Every man has the right to acquire honestly whatever he can, and having acquired it has the right to its enjoyment. Nor can this right be abridged, except, perhaps, as a means of public safety. Hence to steal is to deny a man's right to that which is his own. This command aims at dishonesty in whatever shape or form it may arise. And let it be remembered that abuse of confidence, extortion, exorbitant gain, deceitful combinations to enhance the price of goods or labor, will all be condemned at the bar of God as violations of this command, though, perhaps, hardly censured at the bar of public opinion.

## EPWORTH LEAGUE

Lesson Topic July 21,

Poverty in Spirit

(Matt. 5: 3.)

Passages for reference: Psa. 51: 17; Prov. 16: 19; Matt 23: 12; Luke 18: 28-30; 1 Pet. 5: 5.

*The Kernel.* The rich man has so many interests and can command so many pleasures and comforts that he often neglects or forgets his spiritual life. The hunger is nevertheless there and will arouse at sight of God's manna. We too generally neglect him. There are plenty of wealthy Zacheuses who will as gladly welcome Jesus to their house and heart as the first one, if they are shown where they may find him. But the poor hear him gladly because they have so many deprivations and felt needs. The independent, self-sufficient spirit is, when people are poor, not so bolstered and fed by material things. Such ones feel their dependence—hence the word "poor," "needy," "destitute of wealth or influence," is used. So we must feel poor, be hungry of spirit, if God is enabled to supply us with that which will make us blessed. We must recognize and cultivate our spiritual hunger, which only God can satisfy, if we are to get heaven's blessings. Then, however, the promise, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," is ours. This filling makes possible and natural the fruits of the Spirit. "Love, joy, peace" are for personal satisfaction. "Long-suffering" and "gentleness" enable us to win, harmonize with, and help others. "Goodness, faith meekness, and temperance" are jewel-like traits that crown our character. Spiritual teachableness and searching bring us heaven's marks and joys.

*Practical Discussion.* The Pharisees lost their vision because of an over-emphasis on their own importance. Officers and church workers are necessary, but not sufficient. Plans and organization are too often neglected and in the right soil usually insure success—but we must not depend upon them. A good leader, rousing singing, prompt testimony, and cordial sociability are very important, but alone cannot lift people spiritually. The beautiful theories, and praiseworthy ideals, and earnest helpfulness of various new cults that reject the divine Christ cannot build God's kingdom on earth. It is not by workers, nor by plans, nor by human efforts—it is "not by might, nor by power, but by my Spirit, saith the Lord of Hosts"—that success comes. The basis of the church is spiritual—we dare never forget this fact. If we lose the presence of Christ we are no more a church than a body is a life when

Every man has a right to fair and honest treatment. "Thou shalt not bear false witness against thy neighbor." This is an abominable practice and should be decried against. We wonder not, then, that God should prohibit it. In all of the affairs of life we should attest nothing of which we have not the fullest assurance. We should be exact and truthful to a word in reporting what we have seen or heard. Our neighbor's reputation and good name should be as safe in our hands as in his own. This command requires sincerity, truth, fidelity, candor, and caution, in all our conversations and conduct. Likewise it forbids "perjury, slander, libel, injurious gossip, false detraction, mean and unkind insinuations, and cowardly depreciation of reputation and character."

6. Covetousness is an evil that should not be tolerated. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." This last commandment strikes at the very root of all evil. Remove covetousness from the human heart and peace and joy will reign supreme. One has no more right to covet his neighbor's property than he has to steal it. Covetousness leads to envy, jealousy, and kindred evils, for when a man begins to covet he will soon begin to lie, steal, bribe, and even murder. Therefore envy no man his riches or honors, or any other possessions, but rather rejoice in thy neighbor's prosperity and happiness, and bear him no ill-will.

Charleston, S. C.

it has lost its heart-beat. We must therefore cultivate that attitude and use those plans and aids that will freshen his face before us and keep his leadership clear. We dare not boast of our deeds. We must avoid bossing simply to have our way. It is our business to find God's way—even though suggested by the humblest—and walk in it.

Healthy youth so suddenly and easily acquire knowledge that nothing seems beyond them. It is then hard to remain teachable. When the head swells only on the inside it is so full that advice and wisdom find no room to enter. Another sort of "swelled head" is necessary and natural. It comes from gladly listening to and gathering knowledge everywhere. A real education will actually compel a boy to buy a bigger hat. The boastful, bragging know-all-Scripture and cocksure-experience Christian will never grow and constantly offends. Everyone is wrong who does not make religious claims like his. Bishop McCabe used to tell his Conference that if we were sanctified we would not need to advertise it. We are never sure we know all truth. Even a child may lead us into religious treasures. We are to grow to the end. Every day is to be better. An open-mindedness and an absorbing soul will alone keep us from the stiff-spiritedness of the scribes.

Poverty is not a blessing. Wesley advised people to make all the money they could, and then to give all they could. A certain liberal Iowa layman retired from business after accumulating a good fortune. God gave him orders to get back into the harness again. He did so and is now giving all he makes to the "kingdom's" causes. Colgate, the great soap manufacturer, gave one-tenth of his first earned dollar to Christian work. He kept increasing it until finally he gave all his tremendous income. Dr. J. F. Goucher, the princely president of our Woman's College at Baltimore, was enabled to give \$100,000 to start mission schools in India and in twenty years fifty thousand natives had passed through the doors of these schools. "Poor in spirit" does not necessitate our being "poor in purse." If God has given the money-making ability, use it for His glory.—From Notes on the Epworth League Devotional Meeting Topics.

Evangelism is the gospel of Calvary put into active operation.—Gipsy Smith.

Each day should be distinguished by at least one particular act of love.—Lavater.



## Washington Conference Letter

## REPORT OF COMMISSION ON SUPPORT OF SUPERANNUATE PREACHERS.

Your committee met and discussed the question of support for our superannuated preachers, coming to the following conclusions:

1. We recommend that a day be set apart to be known as "Veterans' Day," when collections shall be taken for the support of superannuated preachers. (These collections are not to be counted in with the regular offerings for conference claimants but shall be separate and distinct contributions.

2. These collections shall be reported under the head of "The Veterans' Fund," and applied directly to superannuated preachers.

3. It shall be the purpose of the conference to supplement the regular collections and dividends so as to provide not less than \$200 per year for each superannuated preacher.

4. Basing our calculations on last year's report we shall have \$975 to raise through this means, or \$162.50 from each presiding elder's district.

5. We recommend that each presiding elder apportion this amount to the several charges of his district.

6. We submit this as a temporary plan for immediate action and ask a continuance of your committee that a permanent plan may be submitted at the next session of our conference.

The above report, which was adopted by the Washington Conference at its forty-third session, held in Warren Methodist Episcopal Church, Pittsburgh, Pa., April 1, 1906. Under this plan \$220 was raised. The plan did not seem to help much, because at the session of 1906 when it was adopted the Conference Claimant collection was \$840, and at this session \$823 was raised, and nothing said about the Veterans' Fund money outside of the treasurer's and statistical reports. It does seem strange that an interest for superannuates is so very hard to work up. It was surely not due to a lack of interest and effort on the part of the presiding elders, judging the other elders by what the presiding elder of the Baltimore district did. He spared neither pains nor effort in trying to comply with the report. Under No. 6 of the above report the plan is merely temporary, looking toward a permanent plan, which in the forty-fourth session developed into what is known as the "Proposed Annuity and Endowment Fund," No. xii, page 45 of minutes of 1907. The temporary plan consists of 170 words, the permanent plans consist of 680 words. The temporary plan was of spontaneous development. The permanent plan is of one year's mature thought. If the results of this "permanent plan" be like the "temporary plan," we will raise \$68 less than we did in 1906, or \$772 instead of \$840. Resolutions, "temporary plan," nor "permanent plan" will raise the needed money for the superannuates unless effort is put behind these plans. And unless the present effectives, whether in the pastorate or other fields of labor, do more than they are doing for that cause, do more than the present superannuates did for the cause when they were effective, they will receive the like small sum the present superannuates are receiving with sadness, murmurs and complaint. Brethren, is it not possible that we can do more. Let us do more to make glad the hearts of those who have failed in the ministry, their divine calling, and are unable to pursue any other livelihood. Let us adopt fewer plans, but raise more money. Let us train the conference to

it now, and, when we superannuate, get paid for our trouble in dollars and cents. Let us pray for this cause. Let us work for this cause. Yours,  
S. H. NORWOOD.

## New York Letter

BY LUTHER H. SMITH.

Of the many weddings which have taken place this month in New York, none other perhaps was of such simple beauty or attracted such widespread interest as the marriage of Miss Mayme Virginia Brooks to the Rev. A. Angold Brown, which occurred on the 19th. The bride is the eldest child of the Rev. Dr. William H. Brooks, pastor of St. Mark's Methodist Episcopal Church, and the groom, Rev. Brown, a native of British Guiana, South America, was a graduate at Gammon Theological Seminary, class '07, and has his first charge at Mt. Zion Mission, Baltimore, Md. The ceremony took place at 3 o'clock in the afternoon in St. Mark's Church and the bride's father, Dr. Brooks, assisted by her grandfather, the Rev. Dr. N. N. Carroll, of Annapolis, Md., officiated. The altar was beautifully decorated with choicest flowers and the weather without was ideal. The church filled up with guests rapidly and by 3 o'clock all the seats were taken. Promptly at the hour the bridal procession entered the church to the strains of Lohengrin's Wedding March. First came twenty young women of the Silver Spray Circle, wearing white dresses, white hats with a large pink bow and carrying a bouquet of pink flowers. They were followed by the four ushers, Messrs. Kenneth Spottswood, Luther H. Smith, Ernest Knight and Daniel T. Clark. The two bridesmaids, wearing white dresses and hats with bouquets of pink roses, were Miss Maude Lee, of Philadelphia, and Miss Maude K. Griffin. Miss Adele Knowles was maid of honor; her costume was also white with white roses. Following her into the church came the bride on the arm of her brother, Mr. Arthur Brooks. The bride's dress was a creation of some soft cream-colored goods trimmed with many yards of lace. She wore the bridal veil and orange blossoms and was an unusually sweet, happy looking bride. She was met at the altar by the groom and his best man, the Rev. F. A. Cullen. A reception was held at the parsonage after the ceremony, and fully one thousand persons attended. At 5:30 o'clock Rev. Brown, his bride, Miss Lee and the Rev. Dr. Carroll left for their homes. The presents, mostly china, silverware and linen, were innumerable and costly. Miss Brooks was an active worker in the church, Sunday School and St. Mark's Lyceum, and will be greatly missed by a host of friends.

Another marriage of local interest was that of Miss Hattie Beattie and Dr. Charles H. Roberts, which occurred Thursday evening, June 27, at St. Mark's Methodist Episcopal Church. Dr. Roberts is a prominent dentist here and is a brother of Dr. E. P. Roberts, one of our leading physicians, whose wife is a sister of Miss Beattie.

Mr. John Henry Becks, treasurer of St. Mark's Church, and Mrs. Mary Belle Curtis Thomas, were married at the Hotel Maceo Tuesday evening, June 25. Mr. Becks is an agent of the Metropolitan Mercantile and Realty Company and is stationed for the present at Albany, N. Y.

June 28, 1907.

## Atlanta Conference Woman's Home Missionary Society

The Woman's Home Missionary Society of the Atlanta Conference has instituted a joint meeting, including all the auxiliaries of Atlanta and its suburbs. They meet once a month, often two of the auxiliaries unite in entertaining this meeting and the presidents of the entertaining auxiliaries preside and are hostesses on these occasions. After the opening program reports are called for from each auxiliary of work done since previous meeting, a talk is given on the subject designated for the month by the Home Mission Study Course, thus acquainting ourselves with work of the general field, after formal adjournment all stay for a social hour and light refreshments are passed; this is confined to two articles, as tea and wafers or chocolate and cake.

The work in this Conference suffered last year on account of physical conditions; many of our people

have gone to other parts of the country. The annual meeting that was scheduled for the second week in October was called off, and we have missed all the year the inspiration that comes from the gathering together of the women in these meetings.

Miss Garrison, one of the young women who graduated from the College course of Clark University last May, is visiting in the Conference in the interest of the Society, and we ask for her hearty co-operation of the pastors wherever she may go.

At the coming district conferences the work of the Society will be presented, and I urge that each auxiliary send a report to this meeting. The Atlanta district conference will be held at the Ariel Bowen Church on Friday afternoon, August 9. Dr. Haines, of Gammon Theological Seminary, will speak on some phase of the work; Mrs. J. A. Bush, secretary of the young woman's work in the Society, on the work of the young women of to-morrow and their relation to the Society. We ask that as large

a representation as possible will be present from the district. Bring or send your report. Make it a memorable meeting. I bespeak for you a cordial welcome by the women of Ariel Bowen Church.

At the Griffin District Conference the work of the Society will be represented by Mrs. Oliver, conference president, and Mrs. Mary Melton, conference organizer. At the Gainesville and Rome District Conferences the work will be presented by Miss Garrison. Programs for these meetings are not arranged.

FLORA MITCHELL,

Cor. Sec'y Atlanta Conference.

South Atlanta, Ga.

God makes the rims in which we are placed, but we ourselves can make our lives what we will within these rims.—Mrs. A. D. T. Whitney.

The greatest wealth comes from the personality of Jesus Christ.—Mr. Thomas Johnson, J. P.

There is a uniqueness about Jesus Christ. Everybody knows that, and he stands outside of all comparisons.—Rev. Henry Haigh.

The Lord's Day is observed as an appreciation of the Lord himself and of that kingdom which he came to establish. The day itself—the first of the week—was suggested by its great relation to the appearance of Christ after his resurrection, and so long as Christians acknowledge Jesus Christ, his day can never lose its significance.—Rev. Frank Ballard.

## Episcopal Plan of Visitation

| Conference.         | Place.             | Date.         | Bishop.    |
|---------------------|--------------------|---------------|------------|
| Kallapell Mission.  | Columbia Fla.      | Mon. Aug. 13. | Spillmeyer |
| Alaska Mission.     |                    |               | Moore      |
| Black Hills Mis.    | Hot Springs, S. D. | Aug. 16.      | Warren     |
| North Mont. Mis.    | Great Falls.       | Aug. 16.      | Spillmeyer |
| Idaho               | Boise              | Aug. 21.      | Moore      |
| Montana             | Anaconda           | Aug. 21.      | Spillmeyer |
| Northwest Neb.      | Chadron            | Aug. 22.      | Warren     |
| Wyoming Mission.    | Casper             | Aug. 28.      | Warren     |
| Pacific German.     | Rosalia, Wash.     | Aug. 28.      | Moore      |
| Northwest German.   | Le Mars, Ia.       | Aug. 28.      | Spillmeyer |
| Utah Mission.       | Salt Lake.         | Aug. 28.      | Neely      |
| West German.        | Kansas City, Kan.  | Aug. 29.      | McDowell   |
| Colorado            | Grand Junction.    | Sept. 4.      | Warren     |
| Iowa                | Burlington         | Sept. 4.      | Cranston   |
| Columbia River.     | Spokane.           | Sept. 4.      | Moore      |
| Idaho               | Idaho Falls.       | Sept. 4.      | Warren     |
| Cincinnati          | Oxford             | Sept. 4.      | Spillmeyer |
| Northwest Indiana.  | Greencastle        | Sept. 4.      | McDowell   |
| Norwegian-Danish.   | Forest City, Ia.   | Sept. 4.      | Bashford   |
| Northern Swedish.   | Duluth             | Sept. 5.      | Goodell    |
| Central Swedish.    | Chicago            | Sept. 5.      | Hamilton   |
| Nevada Mission.     | Yerington          | Sept. 5.      | Neely      |
| Detroit             | Detroit            | Sept. 10.     | Berry      |
| Michigan            | Athlon             | Sept. 10.     | McDowell   |
| Des Moines          | Council Bluffs     | Sept. 11.     | Goodell    |
| East Ohio           | Cleveland          | Sept. 11.     | Wilson     |
| California          | Pacific Grove      | Sept. 11.     | Neely      |
| North Ohio          | Cleveland          | Sept. 11.     | Spillmeyer |
| West Wisconsin.     | Ashland            | Sept. 11.     | Hamilton   |
| Puget Sound.        | Seattle            | Sept. 11.     | Moore      |
| Central Illinois.   | Rock Island        | Sept. 11.     | Cranston   |
| Central German.     | Covington, Ky.     | Sept. 18.     | Spillmeyer |
| Chinese Mission.    | San Francisco.     | Sept. 18.     | Neely      |
| Illinois            | Bloomington        | Sept. 18.     | McDowell   |
| Indiana             | Columbus           | Sept. 18.     | Bashford   |
| Northwest Iowa.     | Sioux City         | Sept. 18.     | Goodell    |
| Ohio                | Columbus           | Sept. 18.     | Wilson     |
| Southern Illinois.  | Mc. Carmel         | Sept. 18.     | Cranston   |
| West Nebraska.      | McCook             | Sept. 18.     | Warren     |
| West Nor.-Danish.   | Seattle            | Sept. 18.     | Moore      |
| California German.  | San Francisco      | Sept. 19.     | Neely      |
| Chicago German.     | Milwaukee          | Sept. 19.     | Berry      |
| Central Ohio        | Toledo             | Sept. 25.     | Berry      |
| Kentucky            | Louisville         | Sept. 25.     | Spillmeyer |
| Minnesota           | Marshall           | Sept. 25.     | Goodell    |
| Nebraska            | Lincoln            | Sept. 25.     | McDowell   |
| Oregon              | Salem              | Sept. 25.     | Moore      |
| St. Louis German.   | St. Louis          | Sept. 25.     | Cranston   |
| Southern Calif.     | Long Beach         | Sept. 25.     | Neely      |
| Tennessee           | Memphis            | Sept. 25.     | Wilson     |
| West Virginia.      | Huntington         | Sept. 25.     | Bashford   |
| Wisconsin           | Milwaukee          | Sept. 25.     | Hamilton   |
| Western Swedish.    | Burlington         | Sept. 26.     | Warren     |
| Central New York.   | Amherst            | Oct. 2.       | Berry      |
| Central Tennessee.  | McLemoresville     | Oct. 2.       | Wilson     |
| Missouri            | Cameron            | Oct. 2.       | Cranston   |
| North Nebraska.     | Omaha              | Oct. 2.       | McDowell   |
| Northern Minn.      | Minneapolis        | Oct. 2.       | Goodell    |
| Pittsburg           | Pittsburg          | Oct. 2.       | Bashford   |
| Rock River.         | Chicago            | Oct. 2.       | Warren     |
| Arizona Mission.    | Flagstaff          | Oct. 3.       | Neely      |
| Genesee             | Rochester          | Oct. 9.       | Berry      |
| Holston             | Knoxville, Tenn.   | Oct. 9.       | Wilson     |
| New Mex. Eng. Mis.  | Albuquerque        | Oct. 9.       | Cranston   |
| New Mexico Spanish  |                    |               |            |
| Mission Conf.       | Albuquerque        | Oct. 9.       | Cranston   |
| North Carolina.     | Winston            | Oct. 9.       | Bashford   |
| Oklahoma            | Oklahoma City      | Oct. 9.       | Cranston   |
| Doc. Januaria Mis.  | Frederick, Calif.  | Oct. 9.       | Neely      |
| Inner Iowa          | Cedar Falls        | Oct. 9.       | McDowell   |
| Northern German.    | St. Paul, Minn.    | Oct. 10.      | Goodell    |
| North Dakota.       | Minot              | Oct. 16.      | Goodell    |
| Dakota              | Vermillion         | Oct. 16.      | McDowell   |
| Rine Ridge.         | Walmartown, N. C.  | Oct. 17.      | Bashford   |
| East Oklahoma Mis.  | Muskogee           | Oct. 17.      | Cranston   |
| East Tennessee.     | Bristol            | Oct. 17.      | Wilson     |
| Atlantic Mis. Conf. | Parkersburg, Va.   | Oct. 22.      | Wilson     |
| Ariz.               | Tulsa              | Nov. 21.      | Berry      |
| South Carolina.     | Camden             | Nov. 28.      | Moore      |
| West Texas.         | Marlin             | Nov. 28.      | Berry      |
| Central Alabama.    | Attala             | Dec. 5.       | Wilson     |
| Savannah            | Waverne, Ga.       | Dec. 5.       | Moore      |
| Southern German.    | Platteville        | Dec. 5.       | Berry      |
| Alabama             | Boaz               | Dec. 12.      | Wilson     |
| Atlanta             | Rome               | Dec. 12.      | Moore      |
| Texas               | Galveston          | Dec. 12.      | Berry      |
| Georgia             | Atlanta            | Dec. 19.      | Moore      |
| Mobile              | Montgomery, Ala.   | Dec. 19.      | Wilson     |

JOHN M. WALDEN,  
Secretary Board of Bishops.



## Southwestern Christian Advocate

- 1.—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2.—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3.—When the Advocate does not arrive regularly, notify us promptly.
- 4.—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

### AN AMERICAN'S ESTIMATE OF JAPAN

(Continued from Page 1.)

Japanese question. In remarking upon the power and quality of the Japanese army, he said: "They have a standing army of a million men and their drill work is not the performance of perfunctory evolutions. They go at it in the greatest earnestness. Every day of their lives they are put through the jiu-jitsu exercises, and the result is a stocky, straight-set-up soldier, as square cut and trim as the English Tommy Atkins ever was. No nation can afford to hold the Japanese efficiency or valor in contempt. Japan is prepared, if need be, to defend her honor and dignity before the world, if a crisis comes. There is an increasing feeling beneath the surface of uneasiness and sensitiveness in regard to our immigration policy, and the treatment of Japanese subjects. It is not so manifest as reports would endeavor to convey. The thoughtful, substantial men are disposed to be patient and to trust to the good intentions of our country and our officials for an amicable adjustment of the difficulties with regard to their rights. But there is less of the bumptious and threatening in their attitude than one would expect. It was really surprising that they have not shown a more challenging disposition after their success in arms in the Russian war."

### FIFTY THOUSAND

The Commission on Aggressive Evangelism, headed by Bishop Mallalieu, issues an appeal to our conferences for at least fifty thousand conversions during the next few months. This is not a difficult task when we consider the forces at our command. Twenty conferences, with ninety-two presiding elders, eighteen hundred pastors and a membership of two hundred and eighty-seven thousand ought to be able to, if sufficiently aroused, would find within easy arm-reach fifty thousand souls who could be easily brought under the saving power of the Divine Christ. Yea, these are in our own homes, our children and our loved ones, those who are tied to us by blood and affection. These we are elbowing day by day, and it should not be a difficult task to reach them. What is the business of this vast organization of ours under the marching orders of the King if it isn't to seek recruits for the army of truth and righteousness? True the church is here to keep its educational institutions going and to lead in humanitarian movements, but the primary object of all our ministry is the ingathering of souls. Katherine Boothe, inscribed on the banner of the Salvation Army the practical motto: "Saved to serve," and this is our mission, our mission primarily. Immediately upon our being saved the question that should be uppermost in one's mind is, "Lord what will thou have me do?" And the answer is near at hand, "Lead thy brother into the mysteries of the faith." Fifty thousand souls converted within the next few months within our own conference would be such a spiritual uplift and quickening as would never be forgotten. Oh, that this mighty desire could lay itself heavily upon the hearts of our presiding elders, local preachers and laymen throughout the bounds of our conferences! And would that its awful responsibility would weigh upon us so that we could not sleep nor find peace nor rest until the realization of this much desired end.

### DR. KNIGHT RESIGNS

After six successful years as president of New Orleans University Dr. Frederic H. Knight has resigned to accept the superintendency of the "Home for Little Wanderers," in Boston, Mass. Dr. Knight leaves the University at the time when it had reached the highest point of influence under his administration. The enrollment of all departments showed a substantial increase, while the Medical College is fast becoming the Mecca in this section of the country for our young men who desire to study medicine and pharmacy.

All the courses of the University have been strengthened and the outlook for the next year is



DR. FREDERIC H. KNIGHT

exceedingly bright. Dr. Knight was greatly loved and honored in this section. His pulpit ministrations were always acceptable and productive of great good. In this particular he will be greatly missed. During the six years, Dr. Knight paid a debt of several thousand dollars on the annex and during the present year almost completed the annex and auditorium. While Dr. Knight was a careful administrator to Mrs. Knight, who served as dean of the University, is due largely the success of the educational ideas that pervade the University. Though frail in health Mrs. Knight gave herself to this work with a heroic devotion. Few women have come among us who have won such praise and love as Mrs. Knight. We regret that we must give up Dr. and Mrs. Knight. We wish them every blessing and success in their new field.

### CLARK UNIVERSITY

Our readers will be interested in an account of the splendid commencement of the Clark University, Atlanta, Ga., which appears elsewhere in this issue. It will be remembered under what embarrassing circumstances Clark University opened its past session, and that in spite of all this honored institution showed such a splendid record is gratifying to all. There is, however, no occasion for surprise when we note that the "Grand Old Man" President Croghan still directs the affairs of the institution with vigor and wisdom.

Dr. Croghan delivered the baccalaureate address during the recent commencement. Postmaster L. J. Price, of South Atlanta, Ga., an alumnus of Clark, in writing the doctor concerning the address, says: "Permit me to acknowledge my appreciation of your manly address this morning. Timely, practical, indeed the best I have ever heard along that line. My only regret is that you did not talk at least one hour longer, and that we did not have present some of the traducers of our race."

We have on our desk at this time two worthy products of the brain and mechanical skill of Clark University, the May Register and the Catalog. The Register is the best looking and most substantial college paper that is on our exchange list. The catalog, printed and bound by the students, is really an artistic job showing skill and rare talent.

### IN MEMORY OF MRS. GEORGE P. MAINS

Mary Amelia (Curtis) Mains was born in Mexico, N. Y., February 9, 1847. Her parents were pronounced and active Christians. She was educated in Mexico Academy and in the Oswego State Normal School; and taught for three years after being graduated. On August 4, 1870, she was married to the Reverend George P. Mains.

Till her death, as all their friends perceived, shared with the inspiring helpfulness his life. Pastor, Presiding Elder, Superintendent of Methodist Episcopal Hospital, and as Publishing Agent of the Church. Her religious life was deep and pervasive; her light chiefly shone through constant ministry of kindly deeds. While her husband was in the pastorate, the shadow of her passing fell as a blessing upon the couches of the sick and upon the scantily supplied tables of the poor.

Her absolute sincerity showed itself in every feature and was recognizable in every glance and tone, and very soon she formed the warmest and most abiding friendships. Poetry and music were her delight and few were the great poets with whose works she was not familiar. She had a trained and appreciative ear for song as voiced by the most gifted singers and not less so for the simple songs of the cradle, the home and the Church.

Without ostentation and without discontent because of anything desirable that she did not possess, her person and home alike were enveloped in an atmosphere of refinement and unselfishness which could only be caused by an effluence of the inner light. Of self she thought last and literally gave herself for her home and for the Church. Conjugal and parental love were sanctified, enlarged and sustained by her habit of connecting all her blessings with the beneficence of the God whom she worshiped.

For many months it had been noticed by her family that she was far from her usual buoyant health. Suddenly it became clear that an insidious enemy was attacking the very citadel of life. On the 10th of April she succumbed to weakness and pain and lay down upon her bed not to rise again till she reached to the heavenly rest, which took place on the 15th of June. From the first she was prepossessed with the conviction that she had entered upon her last sickness; but then, as always, while her mind was undisturbed, she was thinking not of herself but of others. In the closing weeks of her illness for the greater part of the time clouds of delirium hung darkly over her; but before the end they were lifted and there came what seemed to her a bright vision of friends who had preceded her to the world of spirits, and of the inexpressible glories of the life beyond.

Her funeral services, simple in character, were largely attended and many beautiful symbols of the friendships which had gathered about her life were visible. Tendered in the hope of giving comfort to her husband, her son and her two daughters these gifts were highly appreciated, but the chief reliance of the bereft was the faith which they shared with her that they should meet again.

We asked Dr. Mains to recount the scene which we have referred in the foregoing, and then as far as possible, we give in his own language: "About five days before her death I had been sitting with Mrs. Mains for two hours. For fully half that time she had been in an apparently profound sleep. On returning to consciousness she said to me, 'I have had a vision of heaven.' Interested to catch the utmost meaning of what was in her mind I said, 'It must have been very beautiful.' 'Yes,' she was beautiful, but its chief significance to me was the people I saw there.' 'Whom did you see?' She mentioned having met her father, her own little boy and her granddaughter. She affirmed that she had seen nearly all the friends she had ever known who had passed into the other life. At last she tried to tell me of some indescribable glory into which she had looked, but here she seemed baffled and her mind failed. During the entire recital her intellect seemed clear and her manner rational. About an hour after this she was in much pain, and when the nurse laid her head back in complete exhaustion upon the pillow, she said to me, 'It will matter little when I die I have had a glimpse of heaven and all fear of death is forever removed.'"

Some might suppose this to be a glance into the heavenly world vouchsafed to the buffeted soul just before she entered into the unknown, but whether that be so or whether the mind at such a time was



running free among the images most familiar, it is an illustration of the permanence of religious faith when fed upon the promises of Christ, and watered by love to God, and those whom he has given.—From the *Christian Advocate*.

### DEATH OF FRANCIS MURPHY

A remarkable career, rich in blessed results, has ceased. Francis Murphy, who for more than 30 years has advocated the cause of temperance, died at his home in Los Angeles, California, Sunday morning, June 30th, after a long illness. Last spring he gave up his work of addressing the public because of his eyesight, which failed completely. He was an orator of great force, a man of Christlike spirit. He was universally loved, and in many cities Murphy Leagues have been established in evidence of his great and effective work. The many thousands of drunkards rescued and helped to the better life by this great apostle of temperance, and those near and dear to them will read with sorrow of his passing. Mr. Murphy was born in Wexford, Ireland, on April 24, 1836. He came to this country in 1856. After serving in the Union Army he began the work of temperance reform, organizing reform clubs in Maine. He made his first public address in Portland in 1870. In 1876 he spoke for the first time in Pittsburg, afterward his home. There he persuaded 45,100 people to sign the pledge in the Old Home Church, in Fifth Avenue. The work spread until, it is said, ten million persons throughout the country had taken the pledge. He worked in England later, served as chaplain in the Spanish-American war, and had lately spent the greater part of his time in evangelistic work.

### THE COMMENCEMENT OF CLARK UNIVERSITY

Another commencement has passed, and the school year, begun under gloomy forebodings in the wake of the Atlanta riot and the erroneous reports circulated relative to the community and the school during those dark days, has by the wonderful goodness of Providence reached its culmination in the graduation of the largest class and the best commencement in the history of the school.

Several hours before time for the exercises, the interested patrons and friends began to gather upon the campus, and as the faculty entered the chapel and ascended the platform, they met a veritable sea of upturned faces. The gallery was also packed to its utmost capacity, and still there were many who could not be accommodated. But, despite the large audience, excellent order was preserved by the efficiency of the ushers.

The speakers selected to represent the class of twenty-one, acquitted themselves well, and the Northern friends present expressed themselves as highly delighted with the essays and orations.

The token of gratitude presented by the class to the school was a much appreciated set of Lord's "Beacon Lights of History."

Besides those who received diplomas from the different literary departments, there were four graduated from the dressmaking department and three from the printing department.

Among the college honors were the prizes awarded in connection with the Spencer Oratorical Contest—the first prize (\$6.00) to Mr. A. Joseph Allen, '10, the second (\$4.00) to Miss Bessie M. Garrison, '07.

Prizes were also awarded in the industrial department to the two young women of Thayer Home who had prepared the four best breakfasts within the year. The fortunate ones were Misses Mildred Jordan, '07, and Miss Mary Todd, '07.

Besides the members of the alumni and the trustees seated upon the platform, there were present as special guests of honor, Rev. G. W. Coon of New England and Dr. H. O. Dwight, representative of the American Bible Society. Dr. Dwight delivered a short but timely address after the presentation of the diplomas by President Crogman.

The music was a good feature of the program, and the selections by the University Band were very enthusiastically received by the large audience.

It might be well to note here that while the normal departments in our Southern schools, for reasons that are apparent, turn out larger classes than the collegiate departments, yet the interest in the latter is manifestly increasing. Within the past few years two or three of the largest college classes in

the history of the school have been graduated, and the present Junior class is by far the largest the school has ever known.—From the *University Register*.

### Personal and General

Dr. George P. Eckman and wife, of New York City, sailed for Europe July 6.

Bishop Earl Cranston and wife and Bishop M. C. Harris and wife were received by the Emperor of Japan June the 5th.

Presiding Elder Clark of the Lake Charles District, is spending his vacation in the city with Mrs. Clark and the children.

Rev. W. R. Butler, the popular pastor of St. Paul, Methodist Episcopal Church, Shreveport, La., was in the city last week.

Dartmouth College at its recent commencement conferred the degree of Master of Arts upon the Rev. Dr. Frederic H. Knight.

Mrs. E. H. McKissack, of Holly Springs, Miss., returned from Europe during the closing days of June. She reports a delightful trip.

Correspondents will note that the address of the Rev. H. L. Ashe, presiding elder of the Western District, North Carolina Conference, is 74 Hill Street, Asheville, N. C.

The Rev. J. C. Eusan, of the West Texas Conference, passed through the city this week enroute to Daisy, La., to visit his mother. His address is Yorktown, Texas, instead of Yokum.

Mr. Thomas Parks a well known citizen of Louisville, Ky., has been elected truant officer by the Louisville School Board. He is said to be the first Negro ever elected to a position of this kind.

A glorious revival season has just closed in our church at Anniston, Alabama, where the Rev. J. T. Martin is having great success in his pastorate. There were seventy-one accessions to the church.

Dr. and Mrs. C. B. Spencer have returned from their trip abroad. The doctor's articles published in the Central which were the result of his observations abroad, were illuminating and interesting.

Dr. B. P. Raymond for more than 18 years president of Wesleyan University at Middletown, Conn., has resigned. He will continue his relation with the University as professor of the English Bible.

Mr. Charles Banks, of Mound Bayou, Miss., president of the Mound Bayou Negro bank, has been elected lay delegate to the General Conference of the African Methodist Episcopal Church, which meets next year in Norfolk, Virginia.

The Rev. J. C. Carson, pastor of Land Avenue Methodist Episcopal Church, has been elected secretary of the Ministerial Alliance at Evansville, Indiana. Brother Carson graduated from Gammon Theological Seminary in the class of 1907.

On July 4th, America's celebration Day of the one hundred and thirty-first anniversary of the Declaration of Independence, the Italians commemorated the one hundredth anniversary of the birth of Garibaldi, one of the principal factors in their achievement of independence.

The Baptist Sunday School Congress was held in the First African Baptist Church, this city, recently. A host of delegates were present, representing twenty-six states. Among the prominent men who participated in the program were the Rev. R. H. Boyd, D. D., LL. D., of Nashville, Tennessee; the Rev. Dr. E. W. D. Isaacs, Dr. E. M. Griggs, and the Rev. H. A. Boyd. The meeting was largely attended and made a strong impression, especially upon the Baptist contingency of this city. There are eighty Baptist churches among the Negroes in this city, and, as might have been expected, a crowd attended each session.

On Saturday, June 13, at Mt. Vernon, New York, Mrs. Mary Amelia Curtis Mains, wife of the Rev. Dr. George P. Mains, one of the publishers of this paper, passed to her rest. It was thirty-seven years ago that Dr. and Mrs. Mains united their heart and life. In this sore affliction that comes to our brother his friends in this part of the country bear for him deepest sympathy. In referring to the funeral, the *Christian Advocate* says: "A simple funeral service was held at the family residence, 171 Park Avenue, Mount Vernon, N. Y., at three o'clock on Monday afternoon. The house was thronged with citizens of Mount Vernon, numerous friends from this city and vicinity, and ministers of the New York East Conference. The ser-

vices were in charge of the Rev. Harry H. Beattys, pastor of Chester Hill Church, of which Mrs. Mains was a most useful member. The Scripture selections from the ritual were read by the pastor and by Dr. Charles S. Wing, presiding elder of Brooklyn South District. Mrs. Brooks sang, "I heard the voice of Jesus say." Dr. William V. Kelley offered prayer, and Mrs. Brooks sang "Crossing the Bar." Dr. Homer Eaton read the prayer from the ritual. The pastor read the burial service. The interment was at Woodlawn."

Centennial is the name of our church at Kansas City, Missouri, which is the result of the union of Ashury and Burn's Chapel. The consolidation was effected at the last session of the Central Missouri Conference, and Dr. J. Will Jackson was appointed pastor. The new church has a membership of 700 and is destined to be one of the strongest churches among our people in the denomination. We believe it was under the leadership of Dr. Jackson that the two churches at St. Louis were united and which has proven such distinct blessing to our people in that great city. May the same prosperity be ours in Kansas City, under the leadership of Dr. Jackson. The *Central Advocate* in a recent number, after referring to Dr. Jackson as an able and honored representative of the race, says: "Under his direction the consolidation has occurred with perfect harmony. The name given to the united organization is Centennial Church. This church is now in a good working condition and results are already apparent under the new order. The large church is crowded Sunday evenings to its utmost capacity. The Sunday morning services are attended by good-sized audiences. The week-night and Epworth League devotional services are well maintained. On Monday evening of last week a musical and social evening was given. The features of the interesting program were the singing of Miss V. Willene Jackson and the piano solos by Miss M. Minniola Jackson, daughters of Dr. J. Will Jackson. These young ladies are masters in their professions as musical scholars and teachers. Miss V. Willene Jackson has a voice of great volume and richness. Miss M. Minniola is proficient in her work as a pianist. It is interesting to note also that while Dr. Jackson served as pastor in St. Louis, what is now the great Union Memorial Church in that city was the outcome of the consolidation of two churches, brought about largely by his agency and under his leadership."

We have learned with great satisfaction of the appointment of the Rev. Dr. Edward L. Parks as the Dean of the College of Arts and Sciences of Howard University, Washington, D. C. Dr. Parks fills the position made vacant by the resignation of Dr. Fairchild, who has been Dean of this department for twenty years and now retires with a liberal allowance from the Carnegie Foundation. Dr. Parks is pre-eminently fitted by training and sympathy for this most important work. He is an educator of distinction and of long experience. He is an honored graduate of the Northwestern University and was for seven years an instructor in that institution. He was called then to the presidency of Simpson College, where he enriched the treasury, increased the faculty and doubled the attendance in six years. From Simpson College he accepted a call to a professorship in Gammon Theological Seminary, where he remained fourteen years, building himself into the life and character of the men who have gone out from that institution. Dr. Parks was honored and admired by all his students as a man of scholarship, without the modern tinsel so often found in the men who are to the forefront, for Dr. Parks is not one-sided in his training, but is a strong, well equipped man in several departments of knowledge. But it is not his scholarship, however profound that may be, that commends him so largely to this responsible position. He is a man of profound sympathy for the work among and for the development of the Negroes. Thoroughly committed to the development of the Negro, believing in his capacity, he comes to a field where he may be of large service. We congratulate Howard University on being able to secure such an eminent scholar and brother as an addition to its faculty. President Thirkield justly pays the following tribute to Dr. Parks: "There is no man who has worked in the South who has won the entire confidence of the Negro race more thoroughly than Dr. Parks by his scholarship and his devotion to the larger interests of the people. As an educator he stands among the foremost of his age, and he will bring great strength to the university."



## PERSONALS

Correspondents of the Rev. L. W. Florer should address him in future at Smyrna, Tennessee.

In the Children's Day observance at Powel's Church, Lafayette, Ala., the Rev. R. M. Davis, pastor, raised \$30, the fourth Sunday in June.

Printed programs are out of the Western District, North Carolina Conference, which convenes in Gastonia, North Carolina, July 24-29, the Rev. H. L. Ashe, presiding elder.

The Rev. D. J. Price, D. D., and family, of Houma, Louisiana, spent fifteen days recently with the mother of Mrs. Price, returning to their work at Wesley Chapel greatly refreshed and strengthened.

Mrs. Nelson, wife of the Rev. O. Nelson, of Crystal Springs, Miss., accompanied by her daughter, Miss Anna, and her daughter-in-law, Mrs. W. G. Nelson, are spending some time in Marlon, with relatives and friends.

At Hickory Grove, Grenada (Miss.) circuit, W. M. Lester, pastor, the Children's Day program was carried out. W. B. Dalley, superintendent, spared no pains to make it the best in the history of the church. Collection, \$17.00.

Our Sunday School at Mabon, Miss., under direction of Miss Florence Russell and Mr. I. E. Russel, presented a very good Children's Day program, collecting \$10.00. The Rev. J. Everett is pastor.

There is now in course of erection in Swansea, S. C., a neat and substantial edifice that promises to be, when completed, one of the best churches on the Lexington charge. A rally on the third Sunday in June netted \$35.

Mrs. Slesle, wife of the Rev. G. A. Sissle, of Cleveland, Ohio, visited Paris, Kentucky, June 6-13. She addressed the Lily of the Valley Woman's Home Mission Society, of our church there, subject, "My Part in the Evangelization of the World."

Children's Day exercises on the Gillesville (Ga.) charge were carried out June 23. A nice program was conducted by Mr. J. M. Ellison, superintendent. Total collection, \$13.15. Mr. L. J. Price gave an interesting lecture. W. M. Stallworths, pastor.

Children's Day observance at Magnolia Methodist Episcopal Church, Beverly, Miss., was a decided success. The collection was \$20.00. The Rev. P. H. Jackson is an able pastor and preacher as well. Under his administration this church is having splendid results.

The Rev. L. W. Florer, appointed to the work at Smyrna, Tennessee, April 20, 1907, is planning already for the erection of a new church, toward which was raised in a May rally over \$35. Elder Chapel is doing good work along temporal as well as spiritual lines.

In the financial rally held on the Marietta (Ga.) charge, Sunday, June

30th, \$54.25 was realized for trustees. Drs. Wragg and Herbert, of South Atlanta, preached splendid sermons. Speeches were made by Messrs. J. N. Robinson and J. L. Taylor, of Marietta.

On the Bellfontoene (Miss.) Circuit Children's Day was successfully observed. Pleasant Ridge raised \$10.50; Jordan Chapel, \$25.00; Dumas Chapel, \$16.00. Total amount collected during the month, \$70.00. The Rev. D. W. Calvert is pastor.

At Wesley Chapel, Houma, Louisiana, the Rev. D. J. Price, pastor, a very pleasant and profitable session of the second quarterly conference was held by Presiding Elder B. M. Hubbard. Excellent reports were forthcoming and the elder's assessment was paid in full.

The following delegates to the Electoral Conference have been elected by the Woodland Church, Louisiana Conference: M. Play; reserve Wm. Gray, residents of Bertie, La., where the Rev. E. H. Clark is pastor. From Wiley Chapel, Fordoche, La., Joseph Governor; reserve, Henry Smith.

In St. Michael Church, on the Pineville (S. C.) circuit, will be held July 17-21, the District Conference, Sunday School Institute and Epworth League Convention of the Orangeburg District. The Rev. G. W. Cooper, presiding elder; the Rev. J. A. Brown, pastor. A printed program is issued.

Our church at Delaware, Ohio, of which the Rev. J. T. Leggett is pastor, has been thoroughly renovated and made a thing of beauty. Better still, every cent of cost of repairs is paid. This good work was a surprise to the presiding elder, who, of course, greatly approved such substantial evidence of progress.

The Rev. J. C. McGee held successfully the second quarterly conference at Corinth, Miss., June 28th, the Rev. J. M. Thompson, pastor, presiding in the stead of the Rev. W. C. Clay, presiding elder. At the administration of the Holy Sacrament seventy-five communicants knelt at the altar. The elder's claim was met in full.

On the Eastman (Ga.) charge there are two Sunday schools with an average attendance of 35. At Allen Chapel, on this work, the second quarterly conference meeting was held. The presiding elder preached a strong and effective sermon. The work here is improving generally, under the pastorate of the Rev. J. W. Watkins.

Children's Day exercises at the Spring Hill Church, on the Circuit, were better than ever in the history of the church. S. H. Edmond, superintendent, is leading the Sunday School to success, and the Epworth League is succeeding nicely. At Perry's Chapel there is a live Sunday School, Tommy Richardson, superintendent. Collection, \$5.55.

The Rev. E. J. W. Day, pastor at East End Station, Atlanta Conference, has just closed a glorious revival on this work, where a similar meeting has not been held for years. The result was

in but little more than two weeks, fifty additions to the membership of eight that he found there. The Rev. Mr. Day is a graduate of Gammon Theological Seminary, Class '07.

A very successful concert was given at Washington, La., June 22nd, by S. Strode and Miss Hattie Boles, assisted by the Sunday School and young ladies of St. Mark Methodist Episcopal Church. The principal feature was the address by Mr. J. Ford, subject, "Girls Returning From College." The sum of \$11.10 was realized. The Rev. D. G. Taylor is pastor at Washington.

Programs are out of the District Conference, Sunday School and Epworth League Convention of the Marion District, to be held at Clinton, Ala., August 1-4, the Rev. H. N. Brown, D. D., presiding elder. The following General Officers will speak: Drs. E. M. Jones, John P. Wragg, J. L. Thomas, I. G. Penn, Editor R. E. Jones, and Dr. G. G. Logan. Dr. Palmer will hold an educational mass meeting on the second day of the conference.

At Crawford, La., the corner stone was laid on the day appointed. The Rev. B. Mack Hubbard, D. D., presiding elder, who was master of ceremonies, preached a very acceptable sermon at eleven a. m., and at night, to appreciative congregations. The second quarterly conference was held by the presiding elder. All meetings were profitable and instructive. The elder was paid \$22; paid on old debts \$39.50; paid pastor, the Rev. H. J. Wright, on salary, \$116.

All work on the West Point (Miss.) circuit is having commendable success, under the administration of the Rev. F. J. Talbert. The membership at Oshorn is putting forth every effort to make pleasant the stay of ministers and delegates in their midst during the session of the District Conference, which convenes July 31st. This is a loyal and faithful people. Through the kindness of Miss Mary Johnson, Superintendent of the Sunday School, at Oshorn, who was assisted by friends, the pastor and family received about seventy choice pounds of groceries, a few days ago.

The marriage of Miss Mary Magdalene Braxton and Professor Garfield F. Tipton will be solemnized August 8th, 1907, at the African Methodist Episcopal Zion Church, Kingston, Tenn., at eight o'clock p. m. The Rev. J. T. Wilson will officiate. Other members of the wedding party will be Miss Cora Lee Braxton, sister to the bride, and Miss Eva Henry, of Knoxville, Tenn., bridesmaids; the Rev. J. Wesley Manning and Mr. Arthur Manning, of South Carolina, groomsmen. Miss Braxton is a social favorite in Kingston, and the pride of her home. Prof. Tipton is a model man. He has attended the best schools of this state, Georgia and Ohio. He is a fine teacher and an eloquent speaker. Mr. and Mrs. Tipton will reside at Kingston.

### OUR CHURCH IN TALLASSEE.

Rev. C. L. Dunn, Pastor.

We have only 23 members at our church in Tallassee, but they are willing workers. They pay their elder, their pastor and all church claims. We have friends all around us, both white and colored. There is a spirit of unity existing between the people of the town, and the denominational strife is put to flight. Therefore we are succeeding in Tallassee. This is my first year here and knowing what

opposition stood in front of the church and how well God has brought success to us, I thought to let others know of it. We have built a splendid church here from the ground up—a modern church that will compete in neatness, comfortableness and style with the churches of the town. Its elevated location with its beautiful tower situated in a lovely grove would make a passer-by ask, "What hath God wrought?" The fourth Sunday in May the cornerstone was laid by the Odd Fellows Fraternity. Nearly a thousand people were on the ground—white and colored. Brothers Hagady and Umphry, pastors of the First Baptist Churches, preached able sermons. The members responded well in the collection and our many friends assisted generously. Great credit is due the solicitors in asking and receiving aid for the church. We especially give due credit to Mr. A. A. Park, an esteemed gentleman and friend of our church, who raised on his list \$20. Mr. Park's family are members of our church and we hope to have him soon. We also appreciate the kindness that Brother Bowling Brown, of the Baptist Church took in assisting us raising funds to meet our claims. We thank the deacons of the Rev. Mr. Hagady's church for the assistance they gave us, and also the Rev. Mr. Umphry for bringing his congregation. The Odd Fellows are due great credit and high praise for the manner in which they laid the corner-stone. Well might I mention the acceptable donation of the Tallassee Falls Manufacturing Co., of Tallassee, for 10,000 shingles and a check for \$25 to help build our church. Our rally amounted to \$120. I think that did well for a handful of members. Our carpenter, R. L. Varner, saw that we had a mind to work and he pushed things to the front and gave us a specimen of his best workmanship. We succeeded because the people were willing to follow their leader. High Ridge, L. Owen.—Our second quarterly conference held in Brown Grove Methodist Episcopal Church, May 25-26, by the presiding elder, the Rev. P. G. Goins, was a great success. On Saturday the temporal affairs of the church were well looked into. Sunday at 11 o'clock the presiding elder preached an able sermon and also administered the Lord's Supper to many communicants. Paid the presiding elder in full, \$24; paid the pastor, \$96.91; raised for missions, \$56; making a total this quarter of \$176.91. Elder Goins and our pastor, the Rev. Mr. Usher, are indeed leaders and none better could be found for this work.

### FOR OVER SIXTY YEARS

Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1093.

### A GREAT RALLY.

S. H. SATES.

St. Paul M. E. Church, San Antonio, Texas is, no doubt, the strongest pillar of Methodism in the West Texas Conference. The effect of long and well trained service is reflected in this membership upon any calls of the church. Methodism is a part of their lives, and has been properly infused into their whole being. They are progressive, and aggressive Christian workers. This charge has one of the best and neatest edifices of any church in this conference. There is a band of noble Christian women workers in this church that will compare favorably



with the best. Under the auspices of the Ladies' Aid Society a highly successful rally was held the fourth Sunday in May. The sum of \$915.59 was raised. The following amounts were raised by the captains of the different clubs: Mesdames, R. A. Campbell, \$27.19; W. E. Thompson, \$80.25; M. Woods, \$170.85; M. Maverick, \$28.39; B. Moses, \$114.08; A. Lawrence, \$72.57; A. Cook, \$169.12; J. Baptiste, \$69.47; Mr. O. Powell, \$29.51; Rev. H. Swann, \$53.54. Mrs. E. S. Spriggs, president; Miss Fannie F. Ellis, secretary; Mrs. R. A. Campbell, treasurer. Too much credit cannot be given to these noble women who led in this

rally, but behind the whole affair stands the persuasive yet modest and positive leadership of the "noblest Roman" of Methodism in the West Texas Conference, the Rev. H. Swann. Modest and dignified in his manner, rich in experience, strong in the doctrine, convincing in his arguments, he sways his audience and leads them to think as he does. This membership has full confidence in this good man, and takes delight in rallying to his demands. The seating capacity of this great edifice is taxed to its utmost at almost every service. This congregation is alive in every particular. Long live St. Paul.

## Doings of the Workmen

### ARKANSAS.

Pine Bluff, L. R. Mangum.—We held our first quarterly conference at St. Mark Church, May 19-20, with the Rev. S. McDonald, presiding elder, in the chair and all officers present with good reports. The elder was at his best, and preached as usual a good sermon. He administered the sacrament to a goodly number. The Rev. W. H. Higgins was appointed pastor of this church at the last Annual Conference, but the Lord called him from labor to reward January 24, 1907. The Rev. J. A. Haward succeeded him on this work, coming from Birmingham, Ala. Bro. Haward was one of the students at the Central Alabama College. He is a strong preacher and an ideal pastor and has infused new life into this work. We did not forget the Southwestern, but are trying to put this good paper in every home. Collections good.

Newport, A. J. Thomas.—H. F. Thomas, Pastor.—Sunday was a great day without Methodism here. The presiding elder, the Rev. W. S. Sherrill, A. M., preached at 3 o'clock and at night to the delight of all present. Our last quarter was not rounded out but this quarter was paid in full and all obligations due besides a small sum was paid to pastor. Too much praise cannot be given this loyal hand of Methodists here at this point; \$100 was raised during the quarter. Altogether we made a first class report. Elder Sherrill told the pastor never in his experience as presiding elder had he seen such noble work done, and that, too, with so much ease. Brother Abram Jackson is one of the mighty heroes that stand so closely by the church and pastor. His class reported ten dollars this quarter—\$5.15 class dues, \$4.85 quarterly conference dues. As a class leader Brother Jackson has no superior, and as an heroic worker for the church there are none made better. We have at this point some of the best class leaders and members in this conference. Newport is taking on new life and new aspirations. We are going to conference with round reports—now watch and see if we don't. We are up so far, and we are going to stay up.

### FLORIDA

Cottonport, James Reece.—Wesley Chapel Methodist Episcopal Church, under the leadership of our pastor, the Rev. Z. D. Limbric, is coming to the front. Presiding elder J. P. Patterson was with us Sunday to hold his second quarterly conference. Every officer had written reports and the same showed advancement along all lines. Our pastor came to us February 1st.

Paid elder in full, \$25; paid pastor, \$130. Total for the quarter, \$250.28. We are hard at work and believe that we have "the right man in the right place."

Key West, J. F. Elliott, Pastor.—The distance of Key West from the mainland and the presence of strangers so rare increase the interest in the coming of our Superintendent, the Rev. J. Grant. Newman Church has been favored with two quarterly visits this year and both were exceptionally profitable to the spiritual and temporal prosperity of the church. The sermons were able productions of gospel truth and doctrine, and at each visit one person was gloriously converted. During the conference year eleven persons have joined the church, eight of whom were converts. Superintendent Grant is a worthy and experienced official and is held in the highest esteem by members and citizens. The church has been enabled to pay the full apportionment during each of his visits.

Ocala, L. C. Gill.—In Zion Church, May 24th, our first quarterly conference convened with the Rev. Mr. Paterson in the chair. The elder presided with care. Reports of officers were favorable, with but few exceptions. Collection, \$18.58. Paid elder in full, \$18.

Sunday, May 26th, was a high day. Elder Paterson was at his best at 11 o'clock, when he stood before his audience taking for his text the 42nd Psalm.

### GEORGIA.

Nashville, (Mrs.) Mary Barratt.—We, as a membership, called the Rev. Mr. Spencer to come over and help us and he came as requested and in his coming we made the grand old church and pastor our choice. We have a good membership. Bro. Spencer is a great leader among the people and all seem to love him for his broadhearted, Christlike spirit. Our church is five miles from Nashville, Ga., R. F. D. No. 3.

Orchard Hill, C. L. Barkley.—The first Sunday in June was a great day at the Pleasant Grove Methodist Episcopal Church on the Liberty Hill Circuit. The Rev. J. D. Jenkins, our pastor, had arranged the above date for a rally for the trustees, for the purpose of finishing up Pleasant Grove Church. Twenty-one clubs were arranged and at the time appointed for the rally they all met and the result was \$110.30. This is the largest amount of money ever collected at any one time in the history of this circuit. Prizes for faithful work were awarded Miss Eliza Ward and Mrs. Fannie Scandrick.

Grantville, E. V. Miller, Pastor.—

## 2 THOUSAND DOLLARS WORTH OF FREE RELIGIOUS TRACTS

The Tract Society has sent to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE 5,000 pounds of Tracts VALUED BY THE PUBLISHING HOUSE AT \$2,000.

These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

Pastors, Sunday School Superintendents, Epworth League Presidents may secure these tracts in any amount desired by sending to this office and enclosing stamps or money to pay for postage. Write at once.

ADDRESS

**Southwestern Christian Advocate,**  
429 Carondelet St., New Orleans, La.

The second quarterly conference of this charge convened at Clark Chapel, Lutherville, May 18-19. It was a great and successful conference. The Rev. G. W. Arnold, D. D., secretary of Stewart Missionary Foundation for Africa, and professor in Gammon Theological Seminary, held the conference, to the great delight of his many friends. It was like an old-time love-feast to have our old friend and ex-presiding elder, Dr. Arnold, with us again. Though he is engaged in another sphere of Christian work, he hasn't forgotten the old way. Therefore, he graced the chair with his usual dignity and expedited the business of the conference, in his usual business way. The conference was well attended despite the perpetual rain and inclement weather, which has greatly hindered the farmers in their work. Yet the cause of the Master has not been forgotten. Our people are wide-awake to every interest of the church, both spiritually and financially. The parsonage at Grantville has been completely renovated within and without. It has also been painted within and without, which makes it an exquisite edifice indeed. The parsonage at Lutherville has been covered. A choir-stand has been built in John Wesley Church at Grantville and seated with chairs. Cost of improvements, \$175. Sunday was a day of great rejoicing. Dr. Arnold was at his best and he brought to the great audience two powerful messages out of the treasury of God's word. He also addressed our people regarding his work and took several subscriptions for the *Quarterly Bulletin*. Collection for the day, \$40. Thus ends a great conference.

Dacula, M. W. Burch, Pastor.—Sunday, May 19, was one of the greatest days we have experienced in our lives. The pastor had painted our new church by himself. Dr. and Mrs. Hubbard, of Clark University and Gammon Theological Seminary, were with us on Sunday. The Doctor, assisted by the pastor, read a portion of the dedicatory service. He then preached a wonderful sermon on "Race Building." He said, "Except God helps us build this race our labors are in vain." After the sermon the trustees who had labored so faithfully, gave the church up to the service of the Lord. A very nice collection was raised. Dr. Hubbard greatly rejoiced over this beautiful

and neat edifice of ours. A few more men like the good Doctor and the Negro race would go on to assured success.

### INDIANA.

Shelbyville, Wm. H. Banks.—The members of Wiley Chapel gave a grand reception June 5 in honor of the Rev. Mrs. Sallie A. Ramsey, their evangelist, and the Rev. H. M. Carroll, the new pastor. About 80 responded to the invitations. Quite an interesting programme was rendered. Several remarks in commendation of Mrs. Ramsey's work and her splendid success, also the Rev. Mr. Carroll's work for the past three months. He proves so far to be a worthy man in the right place. He is loved by all and we are sure success is ours this year. After the rendition of the programme the church presented Mrs. Ramsey with a handsome solid gold pin, with her Christian name beautifully engraved. The church was nicely decorated. Refreshments in three courses were served.

New Castle, C. Jones, Pastor.—The first quarterly meeting for the year was held on the first and second of June. The Rev. D. E. Skelton was on hand and preached two excellent sermons. The Rev. Mr. Bridge of the First Methodist Episcopal Church, preached a splendid sermon in the afternoon. We are getting things in good shape on this charge. Collection, \$20.

### INDIAN TERRITORY

Purcell, Ella Taylor; I. Jefferson, Pastor.—Sunday, June 16, was a beautiful and happy day with this people. Sunday school was nicely attended. The pastor preached thrice. One member was added to the little band and the entire church is in prayer for God to give us more laborers. Whereas, the good book tells us God will bless the cheerful giver and whereas we are small in numbers and striving to build up a church house in which to worship, we are asking, in God's name, that every pastor in the Lincoln conference, will please aid us by sending in care of our pastor one dollar at least. God will bless you. The cornerstone of our church will be laid the fifth Sunday in June by the Masonic lodges of Oklahoma City and Ardmore, I. T. Believing in His word, "Ask



and it shall be given," we will expect aid from our friends all during the first of July and from our sister churches in the Lincoln Conference.

#### KENTUCKY.

Augusta, Charles Pyles, Pastor.—Being returned to this charge the second year I began to arrange with my people for a rally on repair of church. The same was held the third Sunday in May, at which time we raised \$96 and repaired our church, in which the Maysville District Conference will convene July 31-August 5, 1907.

**Malaria Makes Pale, Sickly Children.**  
The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

#### KANSAS

Manhattan.—Sunday, May 26, closed the first quarter for Manhattan charge held by the Rev. J. J. Cabbell, presiding elder. Reports rendered for the quarter were creditable. On mission \$5; for presiding elder, in full, \$8; for pastor, \$82.90. Conversions 3; spiritual and financial state of charge good. Elder Cabbell delivered three rousing and inspiring discourses on Sunday, administering the communion at three o'clock. The work of the district is in a most flourishing condition.

Topeka, D. Smith, Pastor.—The Rev. J. J. Cabbell held our first quarterly meeting April 26th. The service was largely attended. The Rev. Mr. McDonall preached the sacramental sermon. Collection for the day, \$42. Rev. D. Bruce, our conference evangelist, has just closed a ten days' meeting in this charge. It was quite helpful both spiritually and financially. The brethren will make no mistake in having Brother Bruce help them in their charges. The men of the church had their rally May 26th, raising \$48.75. God is blessing us here in our work.

#### LOUISIANA.

Natchitoches, R. E. P. Jones, Pastor.—Asbury Methodist Episcopal Church is again progressive and evokes comment from every section of the country. During the past month our energetic pastor let down his net and hauled in 33 wandering souls to the fold of God. Two came by letter from the African Methodist Episcopal Church and four backsliders renewed their relation. Brothers Ambrose Wallace and E. D. Griffin were tireless in their efforts and they deserve much credit. Brother Goins is a great preacher and his eloquent appeals for a high order of Christian living are quite inspiring. The happy young folks of our little Indian City, led by Miss Jenetta Burrell and Mesdames Griffin and LaPlace, paid the pastor a midnight visit which resulted in his financial and provisional strengthening. Our pastor has the good will of all, and we mean to exert every effort to have him lead the district.

St. Martinville, E. Hutchison, Pastor.—On Wednesday night, June 5, at Malalieu Chapel, while service was in progress, a portion of the members were on the outside plotting for the pastor and family. As soon as the service was over, they marched in and began to pound the reverend gentleman. When the fray was over his table was loaded with more than 125 pounds of valuable presents. This was the work of the Stewardesses, namely, Mrs. P. J. Charles, Mrs. Victoria Seymour, Mrs. Wesley Grant and many others. We extend our thanks with an invitation to call again.

Powhatan, Rev. F. R. Butler, Pastor.—The new church, Butler's Chapel, is completed. Rev. F. R. Butler was appointed pastor of this mission territory at the last Annual Conference held at Lake Charles, La. When he entered upon his work February 15, the outlook was somewhat discouraging, notwithstanding a \$500 church has been erected upon an acre of land donated by Mr. Caleb Sandle, of Powhatan. The second quarterly conference was held June 4, Dr. J. J. Obee presiding. Rev. Mr. Obee was highly pleased with the character of work done. Rev. Frank Butler, with but very little outside assistance, did the building work. Brother Burrell Brooks donated 125 lbs. of nails. As a local preacher and steward he is hard to excel. We are hoping to have a good report at the Annual Conference, which convenes at New Orleans next January. The very best relation exists between the two races here. Many of our white citizens were out to hear Dr. Obee preach his second quarterly sermon and expressed themselves as well pleased.

Lottle, J. W. Tutson, Pastor.—The Band of Stewardesses of Wiley Methodist Episcopal Church, in a recent rally, raised sufficient money to purchase a stone for the parsonage. Sister Mary Smith, the leader of the band, is a useful worker and knows how to bring things about. Sisters B. Pearl and L. Adamson desire to thank the pastor, members and friends for assistance in securing a pulpit lamp for the church. Our second quarterly conference was held June 7-8. Rev. J. J. Obee presided. The quarter was a successful one. Twenty members were added to the church. Rev. S. Green was with us and addressed the conference. He and the presiding elder preached able sermons. The church has been re-roofed. Paid presiding elder \$11.25.

Sicily Island, F. S. Brown, Pastor.—We thank the Sunday School of Donaphon Methodist Episcopal Church for the appreciable visit to the parsonage of the above church, at a late hour of the night of June 15. When matters became reconciled it was found that several pounds of choice groceries had been left, which made the hearts of the inmates to rejoice. The invaders were piloted by Brother and Sister C. C. Wilson, led by young Misses Florence Green and Josephine Shaw, Belles, Master Paton Johnson, Junior, and others.

Baldwin, O. J. Harvey, Pastor.—Our second quarterly conference was held June 9-11, Rev. B. Mack Hubbard at roll call. Reports from pastors and officers showed marked success. The parsonage completed and neatly finished. The stewardesses, with Mrs. E. Dright as president and Mrs. B. Johnson as secretary, are doing a great work here. Mrs. R. N. Overton and Miss Rebecca Evans matted the sitting room. Over \$200 raised during quarter. Presiding Elder Hubbard highly pleased with the work.

Union Methodist Episcopal Church, A. C. Mitchell, Pastor.—The second quarterly conference was held June 1-2, with Dr. B. M. Hubbard presiding. The pastor made his report, which showed an increase along all lines. Sunday, the presiding elder preached a great sermon. Paid the pastor this quarter, \$30; received into the church, seven new members; elected as delegate to the District Conference Brother Felix Jackson. The presiding elder was paid in full. He is pleased with the work being done at this point. The Trustees are buying a set of furniture for the parsonage.

#### MISSISSIPPI

Corinth, J. M. Thompson, Pastor.—Children's Day was celebrated with great interest. Dr. Griffin G. Logan, Secretary of Foreign Missions, was with us, and preached a soul-reaching sermon Sunday at 11 a. m. At 3 p. m. the program was rendered. At night Dr. Logan represented his cause before a large congregation. On Wednesday night, the 12th, Dr. I. L. Thomas spoke to a crowded house. This visit of these eminent representatives of the church will do untold good for our people here. We realized over \$100.

Union Church, (Mrs.) J. C. Howze.—We are planning for a good time on the fourth Sunday in July, on our anniversary occasion. We have the programmes already in hand, and the gleaners are out, for that day. We are going to raise \$100. We expect to make a full report at the District Conference. Mrs. B. L. Crump, President of the Woman's Home Missionary Society, will conduct the anniversary that day.

Verba, C. W. Ivy, Pastor.—Our quarterly conference was held June 1-2, Rev. June Williams acting chairman. The leaders and stewards made good reports, also Sunday School superintendents. The Epworth League and Ladies' Aid Society are striving to have good reports at District Conference in July. Paid presiding elder in full. On Friday night, May 31, while the pastor was being entertained in the home of Mrs. Page, a storm party visited his home. Many choice things were left for his disposal. The party was led by Sisters Franklin and Buchanan, of the African Methodist Episcopal Church, and Sisters Harris, Page, Griffin, Daniels and others of the Methodist Episcopal Church. This is the second storm during one week.

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1894. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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*Charles Ford Pres.*

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| Bayou Sara     | Acad. 4:15 p. m. | 9:40 a. m. |
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## Conference Notices

### DISTRICT CONFERENCES.

| District.                                  | Place.          | Date. |
|--------------------------------------------|-----------------|-------|
| Florence—Florence, S. C.                   | July 10-14      |       |
| Bristol—Wytheville, Va.                    | July 11         |       |
| Jackson—Canton, Miss.                      | July 11-14      |       |
| So. Florida Miss.—Lakeland, Fla.           | July 11-14      |       |
| Western—Statesville, N. C.                 | July 3-7        |       |
| Waynesboro—Blackshear, Ga.                 | July 17         |       |
| Savannah—Mt. Vernon, Ga.                   | July 18         |       |
| Opelika—Wetumpka, Ala.                     | July 17-21      |       |
| Orangeburg, Pineville (S. C.) Ct.          | July 17-21      |       |
| Huntsville—Conroe, Tex.                    | July 23         |       |
| Greenville—Itta Bena, Miss.                | July 23-28      |       |
| Greenwood—Goodman, Miss.                   | July 23-28      |       |
| Montgomery—Evergreen, Ala.                 | July 24         |       |
| Knoxville—Russellville, Tenn.              | July 24         |       |
| Waco—Gatesville, Texas.                    | July 24         |       |
| N. O. North—Sildell, La.                   | July 24-28      |       |
| S. N. Orleans—Morgan City, La.             | July 24-28      |       |
| Western—Gastonia, N. C.                    | July 24-28      |       |
| Greensboro—Raleigh's Cross. Roads, N. C.   | July 24-28      |       |
| Greenville—Easley, S. C.                   | July 24-28      |       |
| Lexington—Clifton, Tenn.                   | July 24-29      |       |
| Meridian—Meridian, Miss.                   | July 24-29      |       |
| Sumter, Lamar, S. C.                       | July 24-28      |       |
| Muskogee—Eufaula, I. T.                    | July 25-28      |       |
| Waycross, Rocky Mt., Ga.                   | July 26-30      |       |
| Dallas—Ennis, Tex.                         | July 29         |       |
| Vicksburg, Fayette, Miss.                  | July 31-Aug. 4  |       |
| Aberdeen—Osborn, Miss.                     | July 31-Aug. 4  |       |
| Wilmington, Laurinburg, N. C.              | July 31, Aug. 4 |       |
| Maysville—Augusta, Ky.                     | July 31 Aug. 5  |       |
| Clarksdale—Sumner, Miss.                   | July 31-Aug. 4  |       |
| Marion—Clinton, Ala.                       | Aug. 1-4        |       |
| Holly Springs—Pott's Camp, Miss.           | Aug. 6          |       |
| San Antonio—Floresville, Tex.              | Aug. 6          |       |
| Shreveport—Shreveport, La.                 | Aug. 7          |       |
| Lake Charles—New Iberia, La.               | Aug. 7          |       |
| Opelika—Wetumpka, Ala.                     | Aug. 7          |       |
| Atlanta, Atlanta, Ga.                      | Aug. 7          |       |
| Palestine, Fairfield, Tex.                 | Aug. 6-11       |       |
| Tupelo, Union Grove, Miss.                 | Aug. 6-11       |       |
| Rome—Douglasville, Ga.                     | Aug. 7-11       |       |
| Huntsville—Center Grove, Ala.              | Aug. 7-11       |       |
| Waycross, Valdosta, Ga.                    | Aug. 7-11       |       |
| Indiana—Princeton, Ind.                    | Aug. 7-12       |       |
| Columbus, La Grange, Texas.                | Aug. 13-15      |       |
| Gainesville, (Union Grove), Covington, Ga. | Aug. 13-18      |       |
| Monroe—Mt. Sinai, La.                      | Aug. 14         |       |
| Baton Rouge—Port Allen, La.                | Aug. 14         |       |
| Cumberland River—Alexandria, Tenn.         | Aug. 14-16      |       |
| West Tenn.—Alamo, Tenn.                    | Aug. 14-17      |       |
| Birmingham—N. Birmingham.                  | Aug. 14-18      |       |
| Ohio—Columbus, Ohio.                       | Aug. 14-18      |       |
| Starkville, Kilmlchael (Miss.) Ct.         | Aug. 14-18      |       |
| Paris—Honey Grove, Tex.                    | Aug. 14-19      |       |
| St. Louis—Popular Bluff, Mo.               | Aug. 15-18      |       |
| Louisville—Princeton, Ind.                 | Aug. 20         |       |
| Marshall—Texarkana, Tex.                   | Aug. 20         |       |
| Lexington—Shelbyville, Ky.                 | Aug. 20-22      |       |
| Anniston—Anniston, La.                     | Aug. 20-26      |       |
| Alexandria—Alexandria, La.                 | Aug. 21         |       |
| Brookhaven—Lampton, Miss.                  | Aug. 21-25      |       |
| Louisville—Hartford, Ky.                   | Aug. 21-25      |       |
| Sedalla—Warrensburg, Mo.                   | Aug. 21-25      |       |
| Austin, Austin, Tex.                       | Aug. 22         |       |
| Navasota—Hempstead, Tex.                   | Aug. 27         |       |
| Houston—Liberty, Tex.                      | Aug. 27-Sept. 2 |       |
| Little Rock, Hensley, Ark.                 | Aug. 28-Sept. 1 |       |
| Forrest City—Park Place, Ark.              | Aug. 29         |       |
| Dallas, Ennis, Tex.                        | Aug. 29—        |       |

## SALVATION ARMY WORKER

Wife of a Captain in Charge of Army Work at Jonesboro, Ark., Writes Interesting Letter.

### HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wndsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui, and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

Shubuta—Enterprise, Miss. Sept. 3-8  
Topeka—Coffeyville, Kans. Sept. 4-7  
Alexandria—Bedford City, Va. Sept. 4-8  
Jacksonville—Jacksonville, Fla. Sept. 11-15  
Ocala—Lawtey, Fla. Sept. 19-22  
Pine Bluff—New Edinburg, Ark. Sept. 11-15  
Clow, Canfield, Ark. Oct. 10-13

### CONVENTIONS.

Talladega—Talladega, Ark. July 18-20  
Bennettsville—Hartsville, S. C. July 17-21  
Lincoln Conference, Chetopa, Kansas. July 18-21  
Staunton—Harrisburg, Va. Aug. 1-4  
Nashville—Tullahoma, Tenn. Aug. 6-11  
Shubuta, Shubuta, Miss. Aug. 8  
Pine Bluff—Marche, Ark. Aug. 21-25  
Pine Bluff—Marville, Ark. Aug. 21-25  
Clow—White Cliffs, Ark. Sept. 5-8

### Special Notices.

The Montgomery District Conference convenes at Evergreen, Ala., July 24-28. Reduced rates on the certificate plan.—G. W. Lewis.

Pastors of Central Missouri Conference.—Please, at your earliest convenience, write me as to whether or not you have chartered Senior or Junior Epworth Leagues in your respective charges. This information is needed.—Yours, sincerely, Wm. H. Wheeler, Con. E. League Pres.

Friends of Methodism.—We are struggling at McGehee, Ark., on the Pine Bluff District, to buy and build at this place, with a small membership that is doing fairly well, but if some friends will come to our rescue, we will be saved from losing a splendid lot, upon which we have spent \$75. If every friend of the Conference will take an after collection in one year we will have a strong center for South Arkansas. Send all moneys to the Rev. A. H. Harris, pastor, McGehee, Ark., and we will acknowledge the same through the SOUTHWESTERN. This is a needy time for a little church, less than a year old. Friends, help us.—S. McDonald, P. E.

Baton Rouge District.—Brethren—The District Conference will soon be upon us. Let every brother see to it that every dollar is raised for Home Missions and Church Extension and report the same to the District Conference. You did well by Dr. Logan for Foreign Missions. Let us do our full duty by Dr. Thomas. We led the State last year in subscriptions to the SOUTHWESTERN. We can do the same this year; let each pastor bring at least five subscriptions. The roll will be called and each charge is expected to report at least five subscriptions. Now, brothers, don't fail.—J. W. Turner, P. E.

New Orleans North District.—Dear Pastors—The District Conference is near at hand. Let us lose no time in planning and working, to the end of making the best reports possible. Fix a time to raise the General Conference expenses and report it. Report all you can on the benevolent collections. Whatever is on hand report it to the General Officers and get vouchers. The rally for subscriptions to the SOUTHWESTERN is well on. Push it on and let us do all we promised and even more. Get all the renewals possible and five new subscribers from each pastor. The pastor and people at Sildell are planning for a big time; so let us give them an all-round good one July, 24-28.—J. T. Marshall, P. E.

Monroe District.—Brethren—The District Conference will convene at Sterlington, La. (Mt. Sinai), Aug. 14. The success of the conference depends largely upon the pastors. They are the plinon wheel of the great Methodist machinery. May I remind you, every department in operation on your charge must be reported. Will you see that every report is carefully prepared and urge every representative on your charge to attend. Don't slumber on any interest of the church and allow others to do so, if it is in your power to prevent. Sunday, July 28, is SOUTHWESTERN rally day. Begin the canvass to-day. Urge every quarterly conference member to subscribe and all others that you can. Don't slow up on your benevolence until the full apportionment is raised. Begin now the foundation of your summer revival.—J. O. Brown.

The FORREST CITY DISTRICT EPWORTH LEAGUE and SUNDAY-SCHOOL CONVENTION will convene at Park Place, Arkansas, August 29, at 2 o'clock p. m. Every local League and Sunday School will

elect their delegates and have delegate prepare a paper on some topic of his or her own selection. To reach the seat of the conference, delegates must be at Marianna, August 28. Each delegate must come prepared to represent his or her League or Sunday School. The representative fee is five cents from each member of the League and Sunday School. Let every League and Sunday School be represented. If any one should get to Marianna and find no one awaiting them, ask for Miss Mattie Jackson's restaurant.—L. G. Hodges, President; Mabel B. Person, Secretary.

### ROME DISTRICT CONFERENCE.

Delegates or members coming to the Rome District Conference at Douglasville, Ga., August 6-13, should secure certificate receipts from the railroad agents at starting point on payment of tariff rate to place of meeting. Tickets for return on one-third first-class fare. If through tickets to place of meeting cannot be procured at stations purchase to most convenient stations and get certificate receipts from agents. Return trip certificate receipts will not be honored for return tickets, unless signed in ink by your secretary of the meeting. All ministers who hold clergy permits are requested to buy tickets and secure certificate receipts. This will enable us to get our required number. You should not purchase your tickets three days before the meeting convenes nor two days after; if you do your certificate receipts will be of no good for return reduced rates. Please carry out these instructions and the secretary will have no trouble in arranging with the agents for your tickets. F. M. Gordon, Secty.

### FORREST CITY DISTRICT CONFERENCE.

The above named District Conference will convene at Park Place, Ark., August 29, at 9 a. m. Pastors and delegates will do Rev. Wm. Green a favor by being at Marianna on the 28th as conveyances will be there to carry the delegates to seat of conference by land or water. Pastors will come prepared to make a full report on benevolence. Motto of the conference, "One hundred souls saved to the church and Christ;" ten cents from each lay member, 25 cents from each local officer, 50 cents from each district officer, \$1.00 from each pastor and local preacher, and \$2.00 from the presiding elder. The local preachers must bring the one dollar as representative fees and come prepared to renew their subscription to the SOUTHWESTERN. Bro. pastors, I need your co-operation in making this a great conference and seeing to it that each local preacher helps to bear the burdens of the church. We are expecting to have with us Drs. J. M. Cox, G. G. Logan, R. E. Jones and I. Garland Penn. Each local preacher, exhorter and delegate will be ready to make reports the first day. Examination the second day. The passing of character the third day.

L. G. HODGES, P. E.

### LADIES' AID SOCIETIES.

#### Alexandria District.

Dear Co-Workers: As the time passes it brings us nearer our meeting, where we will be called upon to give account of the work done; therefore, I wish to urge each society to push the claims of the local church. Remember the date, October 9-10, 1907, in Natchitoches, La. Let us stand by our noble presiding elder, J. J. Obee, and our faithful pastors. We should



help the Sunday schools and the Epworth Leagues to rescue the lost and erring ones and bring them into the fold. Read 1 Cor., 3 chapter, 8-9 look forward to a glorious harvest in October. For any information please address Mrs. A. E. Young, Alexandria, Louisiana, La.

(Miss) ESTELLA NEWMAN, Cor. Sec.

#### PROGRAM MISSIONARY CONVENTION—JACKSON DISTRICT.

Which will convene August 15-18, at Greenhill, Craig, Miss.

Missionary Sermon, H. May.

"The Sunday School as a Missionary Factor," J. A. Robinson.

"The Epworth League as a Missionary Factor," Wm. Liassey, H. Wolfork.

"Our Foreign Mission Fields":

"Africa," J. M. Shumpert.

"China," D. F. Dudley.

"India," N. N. Sidney.

"Work of Home Missions," Mesdames L. P. May and R. B. Jamison.

"Relation of the Sunday School to the Missionary Society," P. H. Davis, H. Roundtree.

"Our Relation to the Whole Cause of Missions," J. C. Hibbler.

"Temperance," J. R. Walker.

"Obligation of the People to the Cause of Missions," J. E. Coleman, W. A. Oates.

"Relation of Pastors to the Cause of Missions," R. B. Davis, J. W. Dudley.

"Why Should Each Charge Raise Its Apportionment?" A. M. Quinn, C. H. Johnson.

"Growth of Missions in the Mississippi Conference," Dr. A. J. McNair, presiding elder.

"Growth of Missions on the Jackson District," H. Hendersen, P. W. Baldwin.

Each Sunday School and Epworth League is to send a delegate, and the presidents of the Home Mission and Ladies' Aid Societies are requested to be present. Each Sunday School, League Chapter, Home Mission and Ladies' Aid Society should send \$1.00 for representation and each member of the convention pay 50 cents. We hope that the Jackson District will wake up to the great cause of Missions.

A. J. McNair, P. E.

P. W. Baldwin, Pastor.

J. C. Hibbler, Dist. Sec.

#### MERIDIAN DISTRICT.

##### THIRD ROUND.

Scoobn, July 13-14; Chunkey, 16; Meridian (St. Paul), 19-21; Meridian (Rose Hill), 20-21; Hickory, 23; Meridian Circuit, 30; Lake, August 1; Morton, 3-4; Forest, 6; Lillian, 8; Lauderdale, 10-11; Garlandville, 15; Vale, 17-18; Spring Hill, 18-19; Collinsville, 24-25; Trenton, 24-25; Neshoba, August 31-September 1; Daleville, September 5; Fort Stevens, 7-8; Coy, 7-8; DeKalb, 10; Philadelphia, 14-15; Meridian (Haven Chapel), 14-15; Meehan, 21-22. Brethren—Our District Conference, as you know, meets July 24-28. If you have seen or heard anything to the contrary, it is a mistake. Each member of the conference should be present the first day. Drs. Penn, Logan, E. M. Jones and R. E. Jones, editor, and other representative men, will be present. If you have not sent your money for Foreign Missions, Freedmen's Aid and Sunday Schools, Drs. Logan and E. M. Jones will give you vouchers for same. Each pastor will bring at least five subscriptions for the SOUTHWESTERN and as many more as possible. Notify local preachers and exhorters as to SOUTHWESTERN. Bear in mind that your report of benevolent money collected to the District Conference will largely show what it

will be for the year. Send something to Natchez to help save our church there.—Wm. McMorris, P. E.

#### GULFPORT DISTRICT.

##### THIRD ROUND.

Beatley Chapel, July 6-7; Augusta (at Bolton), 13-14; Leaf, 16; Ragland, 18; Hattiesburg (St. Paul), 20-21; Bay Creek, 19; Donovan (F. L. Woods), 24-25; Sumrall, 27-28; Vernal (F. L. Woods), August 10-11; Poplarville, 10-11; Stewardtown, 13-14; Hintonville, 15; Wiggins and Bond, 17-18; McHenry (D. Ray), 17-18; Long Beach, 20-21; India (J. Butler), 22; Lyman, 23; Gulfport, 24-25; Sweet Water (D. Ray), 24-25; Bay St. Louis, 27-28; Pearlinton, 29-30; Pass Christian, August 31-September 1; Handsboro, September 7-8; Moss Point (I. L. Pratt), 7-8; Biloxi, 14-15; Scranton, 21-22; Escatawpa, 26; Three Rivers, 28-29. Brethren—The round just closed was a great success, yet you have not reached our call for the church. The following named leaders lead the collection: Peter Williams, Hattiesburg; M. Kennedy, Pass Christian; W. Lyman, Ocean Springs; H. Hyde, Moss Point; L. Moffit, Escatawpa. Let others fall in line and make this round a great success.—R. N. Jones.

#### CHATTANOOGA DISTRICT.

##### FOURTH ROUND.

Cleveland, July 13-14; Georgetown and Big Spring, 20-21; Rockwood, 27-29; Dayton, August 3-4; Coulterville, 10-11; Ooltewah, 17-18; Jasper, 24-25; Wylie Memorial, September 1-2; South Pittsburgh, 7-8; Hill City and Grace Memorial, 14-15; Tateville, 21-22; Daisy and Hixon, 28-29; Churchville, October 4-6; Athens, 12-13. Brethren—You are to be congratulated upon your work up to the present. This is the last round. Push every claim. Remember the second Sunday in September is SOUTHWESTERN Day. Preach a special sermon on our church literature and take subscribers. Brethren, do your best. I am with you.—E. J. Cox, P. E.

#### GREENVILLE DISTRICT.

##### THIRD ROUND.

Indianola, Aug. 3-4; Belzoni, 10-11; Bairds, 17-18; Heads and Holly Ridge, 3-4; Sheppardtown, 17-18; Stephensville, 24-25; Crede and Mattoon, 10-11; Dahomey and Winterville, 31-Sept. 1; Greenville, Sept. 7-8; Itta Bena, 14-15; Gunnison and Rosedale, 14-15; Shelby and Mound Bayou, 21-22; Doddsville and Blaine, Aug. 31-Sept. 1; Arnold and Bayles, Aug. 31-Sept. 1; Hollandale and Bourbon, Sept. 7-8. Dear Pastors: I am profoundly impressed with the pamphlet, "The Minister as a Soul Winner," which Bishop W. F. McDowell wrote and sent out to the men on the field. Buy it, read it, catch its spirit and enter at once into your revival meeting. Have your souls surcharged with the Holy Ghost; you will catch the Heavenly vision and sinners will be converted to God by scores. Brethren, pray as never before for the conversion of precious souls. The Master needs them as polished stones in his temple. The SOUTHWESTERN is our church organ; put it into the homes of our members, push its interest vigorously. You must stand by the benevolent cause and Rust University.

J. W. WINBUSH, P. E.

#### TUPELO DISTRICT.

##### THIRD ROUND.

Amory, 13-14; Cottonplant, 20-21; Bell Ct., 20-21; Houston, 27-28; Hous-

#### A Most Valuable Agent.

The glycerine employed in Dr. Pierce's medicines greatly enhances the medicinal properties which it extracts from native medicinal roots and holds in solution much better than alcohol would. It also possesses medicinal properties of its own, being a valuable demulcent, nutritive, antiseptic and antiferment. It adds greatly to the efficiency of the Black Cherrybark, Bloodroot, Golden Seal root, Stone root and Queen's root, contained in "Golden Medical Discovery" in subduing chronic, or lingering coughs, bronchial, throat and lung affections, for all of which these agents are recommended by standard medical authorities.

In all cases where there is a wasting away of flesh, loss of appetite, with weak stomach, as in the early stages of consumption, there can be no doubt that glycerine acts as a valuable nutritive and aids the Golden Seal root, Stone root, Queen's root and Black Cherrybark in promoting digestion and building up the flesh and strength, controlling the cough and bringing about a healthy condition of the whole system. Of course, it must not be expected to work miracles. It will not cure consumption except in its earlier stages. It will cure very severe, obstinate, hang-cough, chronic coughs, bronchial and lung troubles, and chronic sore throat with hoarseness. In acute coughs it is not so effective. It is in the lingering hang-on coughs, or those of long standing, even when accompanied by bleeding from lungs, that it has performed its most marvelous cures.

Prof. Finley Ellingwood, M. D., of Bennett Med. College, Chicago, says of glycerine:

"In dyspepsia it serves an excellent purpose. Holding a fixed quantity of the peroxide of hydrogen in solution, it is one of the best manufactured products of the present time. Its action upon enfeebled, disordered stomachs, especially if there is ulceration or catarrhal gastritis (catarrhal inflammation of stomach), it is a most efficient preparation. Glycerine will relieve many cases of pyrosis (heartburn) and excessive gastric (stomach) acidity."

"Golden Medical Discovery" enriches and purifies the blood curing blotches, pimples, eruptions, scapulous swellings and old sores, or ulcers.

Send to Dr. R. V. Pierce, of Buffalo, N. Y., for free booklet telling all about the native medicinal roots composing this wonderful medicine. There is no alcohol in it.

ton Ct., 27-28; Okolona, Aug. 2-4; Okolona Ct., 3-4; Union Grove, 10-11; Ripley, 17-18; Pototoc Ct., 17-18; Amory Ct., 24-25; Ripley Ct., 24-25; Corinth, Aug. 30-Sept. 1; Corinth Ct., 31-Sept. 1; Tupelo Ct., 31-Sept. 1; Pototoc, Sept. 7-8; New Albany, 14-15; Tupelo, 21-22. Pastors: Please take note of the above dates and have plans arranged accordingly. Our district conference will convene at Union Grove Aug. 6-11. Let us leave no stone unturned in trying to make this a profitable conference. We should gather spiritual strength for future work. I trust full benevolences will be reported from each charge. Pastors, see to it that a large number of young people attend the Epworth League Convention. If possible we want to have Dr. Penn with us. We want to make a full report for the Rust University Industrial Hall fund in the Epworth League Convention. Let us prove to the church that we appreciate what is being done for us by our work. We must do something to help in the educational work. Dr. Logan will be present looking after the interest of Foreign Missions as well as Dr. Thomas of the Home Mission and Church Extension. Let us send them away feeling good because of the interest we take in their part of the work. Remember Rally Day for the SOUTHWESTERN. Dr. R. E. Jones will be present to see after this. Each brother will please bring to the District Conference at least five subscriptions and as many more as possible. May God bless you. W. C. CLAY, P. E.

#### THE NEW WEST TEXAS TOWN,

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

#### WINSTON DISTRICT.

##### FOURTH ROUND.

Jefferson, July 14-15; Wilksboro North Wilksboro, 21-22; Jonesville, 27-28; Mayhew and More Aug. 3-4; Mt. Airy Sta., 10-11; Mt. Charge, 13-14; Kernersville, 17-18; way, 20-21; Asheboro and Randolph, 24-25; Mitchel and Fairview, Trinity and Liberty, 28-29; High Sept. 1-2; South High Point, 1-2; unnsville, 7-8; Salisbury and Sp 9; Statesville, 14-15; Mayhew, St. James and Advance, Oct. 5-6; ston Mission, 5-6; Winston, St. Sept. 28-29; Winston, Mt. Pleasant, 29. Dear Brothers: Let us close advance in all causes. Let each tor bring five new subscribers for SOUTHWESTERN. ROBT. SMITH, P.

#### Doings of the Workmen TEXAS.

Jacksonville.—The second quarterly conference was nicely attended. Reports good. The sermon on Sunday was preached at Mine Grove Church. The service was largely attended by the young people, who gave a Children's Day program Sunday. The collection was good. Presiding elder in full, \$12.00; Children's Day rally, \$8; raised during the quarter for benevolence, \$20; paid for tor during quarter, \$54.90; total, 40.

Yorktown, J. C. Eusan, Pastor. Sunday, June 2, was a red letter day in Runge. Despite the inclement weather and the recent hail storm, we were able to report 44 at the close of the meeting, to a church in Runge. We are all very happy. Delegates to the Epworth Conference, Mr. E. L. Washburn, Runge, Texas; alternate, Mrs. Cox, Yorktown, Texas.

Woodlawn Circuit, Geo. E. Beasly, Pastor.—In Owens Chapel, May 27, our second quarterly conference was held, the Rev. J. O. Williams presiding. The quarter was very well attended, several of the officials presenting very good reports. On Sunday, May 26, at 11:30, the presiding elder preached to the delight of a crowd. At 3:30 the Lord's Supper was administered. Collection for day, \$31.70.

East Mexia Circuit, G. W. Venable, Pastor.—Our second quarterly conference convened in Wilson's Chapel, 4-5, with our beloved presiding elder, L. S. Blakeney in the chair. We were from the various officers showed work to be in good condition both spiritually and financially. The presiding elder pressed himself as being highly pleased with the results. Notwithstanding the inclement weather on Sunday, a glorious time was had, and the full sermon which was delivered by the presiding elder will doubtless remain long in the hearts of these people. At the close of the sermon two joined church and not a few partook of the Lord's Supper. Paid the elder \$100 for all purposes during the quarter something over \$100. We have decided to use one Sunday in July for SOUTHWESTERN Day and great results are expected.

#### A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for cure of Leucorrhoea, Ulceration, Discharge, Falling of the Womb, Scarcity of Menstrual Periods, Tumors or Growths, Pains, Desire to Cry, Creeping on the Spine, Pain in the Back, Female Troubles, to all sending a To mothers of suffering daughters explain a Successful Home Treatment. You decide to continue it will cost about 12 cents a week to guarantee. Tell other sufferers of it, that is all. If you are interested write now at your suffering friends of it. Address M. Summers, Box 176, Notre Dame, Ind.



## They Live in Our Memory

**BROWN.**—Little Johnnie Brown, the four-year-old son of the late Lewis Brown and Mrs. Minnie Brown, died July 1st, 1907, at Hazlehurst, Miss.

**DORSEY.**—Ainos Dorsey, of Woodside, La., died June 29th, at the age of one hundred and five years. He leaves a wife and children to mourn his death.

**SCOTT.**—Richard Scott, born February 21, 1818, died recently, at Auvergne, Arkansas, at the age of eighty-seven. He had been a member of the Methodist Church for thirty-five years, during which time he lived a consistent Christian. He was in constant attendance at the Annual Conferences and always had some pleasant words of cheer to give.—S. M. Cain.

**JACKSON.**—Ella Sutton Jackson, aged 42 years, died June 19, 1907. Mrs. Jackson was a member of the Congregational Church at Thibodeaux, La. Her pastor, the Rev. H. A. Powell, assisted by the Rev. E. H. Clark, had charge of the funeral services.

**OWENS.**—Wallace Owens, born in Smith county, during 1800, died recently at the City Hospital at Nashville, Tenn.—L. W. Florer, Pastor.

**JACKSON.**—The Sunday School and church at Salem, Miss., are in deep sympathy with Miss Lillie D. Jackson, our Sunday School superintendent, and her people, whose dear mother passed to her reward on the night of June 20th. Sister Jackson was for eleven years a faithful Christian of Salem Methodist Episcopal Church. She leaves sons, daughters and a host of friends to mourn their loss. The funeral was attended by the Rev. W. H. Williams, D. D., and the pastor, W. T. Wright.

**SULLIVAN.**—Anna Sullivan was born in 1874 and died after an illness of eleven months, June 12, 1907. She was for nine years a faithful and loyal member of the Oneal Chapel Methodist Episcopal Church, Harris City, Ga. As a recognition of her church usefulness and liberality she was elected to the office of Ladies' Aid Board, which position she held for eight years. The burial services were conducted by Rev. M. P. Moore, and the Rev. W. C. Kimball, at the cemetery, at 12 o'clock, Thursday, June 13, 1907. She leaves a husband, eight children, father, mother, six sisters, three brothers, and a host of relatives and friends to mourn her death. The funeral will be preached in the future by the Rev. M. C. Clendon and the Rev. W. H. Kimball.

**PHILLIPS.**—On the 15th of May, 1907, the death angel entered the home of Brother J. H. Phillips, Sunday School superintendent at Grenada, Miss., and took his loving daughter, Mary E. Phillips. She died in the triumph of faith. She was sick for more than two years, but she bore her sickness with great patience, trusting in the good Master. She leaves a father and mother, and a host of friends and relatives to mourn her vacant place among them.—W. H. Gilliam, Pastor.

**WHITE.**—Emma White, the wife of B. E. White, of Grenada, Miss., passed from labor to her reward in heaven Monday night, May 10th, 1907. She was a loving mother and a devoted wife. Her place will be much missed among the many that knew her. She leaves husband, one child, and many relatives and friends to mourn her loss in our circle.—W. H. Gilliam, Pastor.

**WHEATLY.**—Little Margaret, daughter of Prof. and Mrs. D. S. Wheatly, died June the 18th, 1907. She was only one year and nine months old.

**BALDEN.**—On the 29th of March, Jack Balden, a member of the Methodist Church at Lihby, Miss., died at the age of sixty.

**THOMPSON.**—On May 11, Jack Thompson died at Asham, Miss.

**MINES.**—On May 23, Mollie Mines died. Her funeral was preached by the pastor and the Rev. D. Wilson, of the Baptist Church.

**SANDERS.**—Ida Sanders, daughter of the Rev. and Mrs. J. L. Augustus, born May 12, 1886, died June 10, 1907. She was reared in the Methodist Episcopal Church, to which she had at all times given her energies and influence in helping to advance the cause of the Lord. She professed the Saviour while a student at New Orleans University. She had previously attended Gilibert Academy. Being thus prepared for life, she always took an active part in the various auxiliaries of the churches in charge of her father. Being in poor health for the past four months, her mind was wholly absorbed in religious thought, and she resorted to the reading of the Holy Scripture for solace and consolation. The funeral services were conducted by the Rev. A. B. Venable, assisted by the Rev. Edward Jackson, of Shiloh, and the Rev. Thomas Levy, of the Baptist Church. She leaves father, mother, husband, brothers and a host of friends.—R. B. Green.

**WILKS.**—Jane Wilks, a member of Springhill Methodist Episcopal Church, died in full triumph of faith at the age of 110 years. She was born in 1797. She had been a member of Spring Hill since its organization. She leaves a host of friends and relatives to mourn her death, also many of our pastors and presiding elders who will remember this sister and servant of God.—Lewis S. Price.

**HENISON.**—On June 10th, Anna B. Henison, of West Point, Miss., died at the age of sixteen years. The funeral was conducted by the pastor, F. J. Talbert.

**BALL.**—Norma Ball, a young woman of admirable character, died June 4th, 1907, at Saints Rest, Miss. She is survived by a father, two grandmothers and many friends.—Emma Crawford.

**STRINGER.**—Mary Stringer died at Frisken, La., May 31st, 1907. The funeral was conducted by the Rev. J. J. Haskins.—L. J. Miller.

**TAUPES.**—Sister Taupes, the mother of the Rev. Mr. Priestly, died in New Orleans recently, after a few days' illness.

**MCNEAL.**—Edna McNeal, the devoted wife of Mr. Sam McNeal of New Orleans, died, in full triumph of faith, after a few days' illness. She was beloved by all who knew her. She leaves husband, mother, father and a host of friends to mourn her loss. Peace to her ashes.

**WILKINS.**—Brother John I. Wilkins, a member and class leader of Simpson Memorial, New Orleans, died June, 1907.

**RUFFIN.**—Vera Lee Ruffin died in Mason, Tipton County, Tennessee, June 4th, 1907. She was the only daughter of Rev. P. H. and Mrs. Fannie D. Ruffin and was born October 6th, 1883. At the age of ten years she professed a hope in Christ, joined the Methodist Episcopal Church, under the pastorate of Rev. J. S. Foster and was an active worker in the Sunday School and Epworth League. After preparation in the Primary School of Mason, Tennessee, she went to Walden University, where, May 12th, 1904, she

## United for Life

**JONES-CARTER.**—At the home of the bride's parents, in Belle Rose, La., June, 1907, Mr. Henry Jones and Mrs. Alice Carter, by the Rev. D. Harrison. The parents of the bride, Mr. and Mrs. Peran Phillips, are the aid founders of our church at Belle Rose.

**GREEN-JACOBS.**—June 17th, 1907, at Fairfield, La., Mr. James Green and Miss Anna Jacobs, a member of the Fairfield Methodist Episcopal Church, the Rev. T. P. Norris officiating.

**DAVIS-JOHNSON.**—On June 29, at the home of the bride, in Marthaville, La., Mr. David Davis and Miss Catherine Johnson, by the Rev. A. J. Proctor.

graduated in stenography. Here she was loved by all. Vera was a congenial companion. She was the soul of honor, ever hiding her own cares, lest they should burden some other soul.—A Friend.

**WASHINGTON.**—Miss Octavia Washington, a faithful and true worker of St. Peter Methodist Episcopal Church, died in full triumph of faith, June 14, 1907. St. Peter, at Clinton, La., has lost a soldier but heaven has gained a jewel.

**HINTON.**—Charles Henry Hinton, Jr., was born May 4th, 1874, died May 29th, 1907, aged 33 years, 25 days. He had been a constant sufferer for the past two years, but he bore his afflictions patiently and cheerfully and was ever ready for the Master's will to be done. He professed a hope in Christ 14 years ago, joined the Methodist Episcopal Church and was a loyal, faithful and devout Christian. He leaves a mother, three brothers and four sisters, and a host of friends. Our loss is heaven's gain.—S. S. Stone, Pastor.

**MCUTCHEEN.**—Effie McCutchen died May 31, 1907. She lived a consistent Christian and a dutiful member until death. She fully realized the shortness of life and was ready and willing to die. During her illness she would spend her restless nights and days rehearsing the 4th verse of the 27th Psalm, and singing in a weak tone the song she loved, "If ever I loved thee, my Jesus, 'tis now."

**BEAN.**—Mary Anna Bean, wife of Richard Bean, died June 16, 1907. She was a faithful member of Zion Springs Church. A father, a sister and four small children survive her to mourn her death.—A. A. Wright, Pastor.

**TURNER.**—On Sunday night, June 1, G. T. Turner died at Brooks, Ga. He was a member of Hartford Chapel for thirty years. The funeral was conducted by the Rev. P. H. Travis and the pastor.—Florence Bucks.

**HOWELL.**—Another old landmark has been removed from Duluth Methodist Episcopal Church, So. Atlanta, Ga., in the person of Sister Frances Howell. She departed this life June 4th, 1907. Her past life as a citizen was most exemplary. As a Christian she was a shining light in the church and to our town. She was loved by all who knew her. A host of friends mourn her going. Funeral conducted by the pastor and the Rev. C. H. Eusan.—J. W. Bowlin, Pastor.

### A Wonderful Tonic

#### HORSFORD'S ACID PHOSPHATE

Cooling, refreshing and invigorating. Dispels that dragged out feeling spring and summer.

made to contribute to the moral attractiveness of our beautiful city, can satisfy himself that this cause is worthy by consulting Dr. Love, pastor of the First Methodist Episcopal Church, or Dr. Pitner, presiding elder.

## HIGHER WAGES TO NEGRO WORKMEN

**Secured by This New Union Order—Grows By Leaps and Bounds—Started Five Years Ago with Nothing But a "Principle"—Now Has Over 400 Subordinate Lodges and 36,000 Members.**

Over 30,000 homes of our people have been filled with joy, because of the Protection of a great and powerful Union Order, which is using its strength and influence to secure better conditions for our people. This is the first and only great Union Order in this country, holding an International Union Charter from the Courts, which gives full Protection and Benefits to our race.

There is no color, race or sex discrimination in this Order. The negro has an equal standing with the white members, and can be elected to hold any office. Every effort is made to advance the condition of the members, by securing equal opportunities to work with other workmen, to learn the trades and to have steady work at high wages and Union hours.

The Grand Lodge donates \$100.00 for the burial of each deceased member. A fine monthly Journal is published. A Membership Book of the Order is recognized by all Lodges everywhere. Distressed members are assisted. Each member and Subordinate Lodge has the privilege of buying stock in the Order, on low monthly payments, said stock paying 8 per cent interest, guaranteed.

A Leading Negro Deputy is wanted in each locality, AT ONCE, to form Lodges, sell Buttons, take Journal Subscriptions, sell Stock and act as DISTRICT DEPUTY ORGANIZER. This work can be done in spare hours, but many are devoting their whole time and attention to it. Big money is made by good hustlers.

Write at once. State name of this paper, and enclose 10 cents for full information and postage. Address

THE I. L. U. GRAND LODGE,  
34 to 40 Canby Building, Dayton, Ohio.

## THE WATER WAY TO JAMESTOWN



Commencing June 25, 1907,  
ROUND TRIP TICKETS WILL BE SOLD from  
NEW ORLEANS TO NEW YORK via  
SOUTHERN PACIFIC COMPANY  
Atlantic S. S. Lines  
New York-New Orleans Line  
Returning via  
OLD DOMINION S. S. LINE TO  
NORFOLK, thence rail

A stopover of 10 days will be allowed at Norfolk for a visit to the Jamestown Exposition.

\$53.00 return limit 60 days  
\$60.00 return limit Dec. 15, 1907.  
Tickets on sale for each sailing.

Inquire CITY TICKET OFFICE, 227 St. Charles St. Phone Main 4027.



## Southwestern Christian Advocate

Ue. 429 CARONDELET STREET.

### TERMS:

Per Year.....\$1.25  
Six Months......75  
Three Months......50  
Invariably in advance, \$1 a year to pastors.  
Entered at the Post Office at New Orleans, La., as Second-Class Matter.

Subscribers will find opposite their names on the address label, when their subscription expires. Timely renewals will save missing any papers.

### KEEP WATCH ON THE DATES.

When change of address is desired, be sure to give the old as well as the new address. There are four ways by which money may be sent by mail at our risk—Post Office Money Order, by Bank Check or Draft, or an Express Money Order, and, when none of these can be procured, in a Registered Letter.

You can buy a money order at your post office payable at the New Orleans post office. If a Money Order post office or Express Office is not within your reach, your postmaster will register the letter if you wish to send us, on payment of eight cents. Then, if the letter is lost or stolen, it can be traced.

We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

### Cash Remittances

As evidence that the pastors and presiding elders are unitedly engaged in the work of turning the minds of the people this way, we have had requests during the past two weeks for quite five hundred sample copies of the paper.

We would cheerfully furnish several thousand copies, and hope that we may have occasion to do so.

Outlook for district conferences, fine, but we must not let interest lag. By keeping everlastingly at it, a successful fruition of our plans and hopes is assured.

The Rev. W. Ellison, Lebanon, Tenn., heads and constitutes the "Honor Roll" this week. As a result of the observance of "Southwestern" day, he sends in seven cash subscribers, and the promise of twice as many more. This is probably the largest number ever received from this charge at one time.

Our message to one thousand loyal, energetic pastors is, "Go ye and do likewise."

July 1-6.

Atlanta and Savannah.—A. C. Milner.

Central Alabama and Mobile.—By Israel Townsend, James Campbell.

Central Missouri.—Chas. S. Webster; A. C. Milner; By S. P. Johnson, C. V. Covington; By J. M. Smalley, Mrs. Wallace, Phoenix.

Delaware.—By Alfred T. Davis, Geo. Eggleston.

Little Rock.—By Rev. L. G. Hodges, H. M. Morris.

Louisiana.—By C. E. Bradford, Mary Bradford; By S. M. Seals, Matilda Coleman; by E. J. Harrison, Peter Field; Amand Davis; Albert Broussard; by J. J. Woolridge, Louisa Alexander.

Mississippi and Upper.—H. S. Miskell; by R. N. Jones, William A. Bruden.

Tennessee and East.—By W. T. Marley, Huston Lusk; by W. Ellison, Sallie Allen, Minnie Whorton, Hattie Sherrill, Johnnie Simmons, Ray Anderson, S. P. Ward, Emma Crowder.

Washington.—W. J. Tyler; by Wm. Brown, H. B. Brower.

Honor Roll.—W. Ellison.

### Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chill Tonic drives out malaria and builds up the system. For grown people and children. 50c.

## Crescent City Notes

Correspondents will note that the address of Mr. R. Hite, formerly 5906 Patton street, is now 4618 South Liberty, this city.

PLEASANT PLAINS CHURCH.—Excellent services were held during Sunday, June 31st. Sermon by Bro. A. W. Wilson at 11 o'clock. Pastor Wm. Harrell preached to the Dewey Social Club at 3 p. m. The choir, with Miss Christine Dauvondal as organist, rendered good music.

FIRST STREET CHURCH.—The usual services were held Sunday, July 7th, with good audiences. Nineteen persons were received into full membership; two joined the church; 280 partook of the sacrament. Bro. G. C. Haywood conducted the opening service at 11 a. m., and Bro. H. Williams at 7:30 p. m. Collection, \$212.27.

THOMPSON CHAPEL.—On Thursday night, July 4th, Thompson Chapel Improvement Club held its inaugural meeting, making ready for an aggressive future work. After a short sermon by the Rev. M. S. Davage, along the line of "Love for Others," the following officers were installed: Victoria Pessou, President; Mrs. M. B. Obee, Vice-President; Miss Frances Bronsen, Secretary; P. A. Goff, Treasurer. The meeting was well attended and every one seemed highly hopeful of the future of the club. Refreshments were served free to the attendants.

ST. MATTHEW—ALGIERS.—The growth of the Sunday-school in this church is one of the gratifying features of the work. The presence of the class of young people formed by the pastor for religious instruction has inspired the older people to enter hopefully into a season of consecration services, leading to a spiritual revival, beginning Tuesday, July 9th, at 8:30 p. m. At last Sunday morning's service, 80 per cent. of the membership was present in the general speaking meeting, and at 8:30 p. m. the same number partook of the Lord's Supper. The afternoon service was given over to the young people. The addresses of Prof. O. B. Gibson, Mrs. Maria Nix and Mr. G. A. Handis were well received. Appropriate selections were recited by Leonard Gibson, Mabel Watson, Beulah Standbury, Miss Rosette Moore, and others. At 3 p. m., Sunday, July 14th, Pastor Pierre Landry will hold a mass meeting in Amesville, where he has already founded a Sunday-school. The purpose of the meeting will be to establish a branch church to St. Matthew.

### NOTICE.

To all whom it may concern: This is to certify that rates have been granted over the Southern Pacific Railroad, on certificate plan, on account of the South New Orleans District Conference of the Louisiana Conference, July 24-28. Pastors, please urge your delegates to secure certificates from agent upon purchasing ticket at starting point. We must have fifty certificates in order to get the benefit of this rate.

C. W. REEVES.

GROOMS-DANIELS.—Among the many June weddings in the Crescent City,

# WE HAVE PIANOS AND ORGANS



From \$100 Up.

FOR YOU AND  
YOUR FRIENDS

On Easy Monthly Payments.

ALL KINDS OF MUSIC.

Piano  
Players

also Second-Hand

Simplex, Appollos  
and Pianolas.

Talking Machines

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Instruments

We take your old  
one in exchange

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NEW ORLEANS

## THE ASTORIA HOTEL AND RESTAURANT

235 S. RAMPART ST., NEW ORLEANS, LA.  
Between Gravier St. and Tulane Avenue.

Now open for the accommodation of colored patrons. First-class service. Hot and cold baths. Meals at all hours. Short orders a specialty. Comfortable rooms for rent. Convenient to all railroads and street cars. Phone Main 3713-L.  
JOHN J. WINSTON, Prop. L. J. VAITON, Manager.  
N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

none created more interest than that of Miss Lottie Cecelia Grooms and the Rev. Hubbard Daniels. In Mt. Zion Methodist Episcopal Church, where the bride's parents have been for years honored and loyal members, on Wednesday, June 26, under an arch of exquisite arrangement, with beautiful ferns and palms against the decorations of white, making the interior of this neat church a lovely setting for the bride, one among the rarest flowers of womanhood, the impressive and beautiful marriage ceremony was read by the Rev. J. A. Tircuit, pastor, assisted by Presiding Elders J. A. Marshall, J. W. Turner and Joshua J. Obee. At the close of the ceremony, while the bridal party stood at the altar, Miss Ora J. Wilson's beautiful soprano voice was heard in "Call Me Thine Own. The Rev. Hubbard Daniels is well known as a prominent member of the Louisiana Conference and presiding elder of the Shreveport District. He has filled several of the leading appointments of our Methodism in this city. Miss Grooms is loved and respected by the many who know her. She is a young woman of culture and a sweet and modest disposition. She was, during the past school year, instructor in music in Gilbert Academy, Baldwin, La. Under Mrs. Ophelia Gould's skilled touch the old and ever beautiful air of Mendelssohn's Wedding March pealed joyously out as the wedding party entered the church, led by the mother of the bride, Mrs. Belinda Grooms, whose costume was of gray and black silk. Following her came the daughters of the groom in dainty white dresses. The "Sunshine" gives the following minute account of the costumes: "Miss Hattie Davage, the maid of honor, was gowned in a lovely white organdy, beautifully trimmed with valenciennes lace and carried a large bunch of American beauty roses and ferns. Miss Williamena Robinson, the

## THE MILLINERY ECONOMICAL STORE...

A colored establishment run by two colored ladies, has the latest styles and fads. All orders promptly attended to.

2250 Dryades, near Philip St.  
Mrs. C. P. BECK & Mrs. R. D. CLARK.

bridesmaid, wore a dress of soft white organdy, with elaborate lace trimmings and held a lovely bouquet of white "bridesmaids." She was joined at the altar by the best man, the Rev. Wm. Harrell, pastor of Pleasant Plains Church. A pretty little flower girl added grace to the party. The bride immediately followed, supported on the arm of her father, looking lovely in a soft clinging gown of white grand mother's swiss, profusely trimmed with rich Parisian valenciennes, the front panel was of a beautiful and odd design. In the creation of this costume Mrs. Alice Dandridge deserved the compliments showered upon her as modiste and designer of rare taste.

The reception at the home of the bride was largely attended. The presents were numerous and valuable.

The Rev. and Mrs. H. Daniels left on the evening train for Shreveport where they will be for some time the guests of the Rev. and Mrs. W. F. Butler.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
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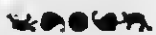
NEW ORLEANS, JULY 14, 1907

Vol. 41 No. 28

We commend to all our pastors the article of Bishop Mallalieu in the present number of the *SOUTHWESTERN*. We fear that too many of those in charge of our churches are inclined to wait for some outside help. Why not learn that God is always ready; that he will send revival grace and power to all who will faithfully cooperate with him?



At midnight on July 12, a number of new laws went into effect in the State of Texas. Among these laws was the prohibition of free passes or francs of any sort and a 50 per cent tax of the gross earnings on the sale of pistols. Notwithstanding some commendable legislating on the whiskey question, these law makers could not adjourn without passing a law abolishing Negro school trustees. It just would not do to close a legislature without some rap at the Negro.



That all the Negro applicants who appeared before the Medical Board of examiners of Mississippi and Arkansas should fail is rather remarkable. Out of thirty or more who appeared before the boards of these two states not a man passed. It is alleged, and it appears with some basis in fact, that these men were literally shut out for the reason that Negro Doctors are becoming too numerous and that white Doctors are losing practice because of them. This is manifestly unfair.



One of the abominations of our section of the country which is protected and screened by Legislative enactment is the convict system. Not only are the prisoners there largely the result of conspiracy and high handed injustice and invidious discriminations, but that their punishment seeks not their reformation but to make fat the coffers of the several states. The *Fitzgerald Leader*, of Georgia, makes the following arraignment of the convict system of that state. It says:

"Georgia should be shamed into a reform.

"When the state of Georgia hires convicts to contractors, whose profits depend upon the amount of work they can grind out of human beings, brutality is inevitable. Brutality begets brutality.

"Peonage sprung from the convict system in Georgia. Its course can be directly traced.

"Georgia is now speculating in her prisoners. Florida is doing the same thing.

"Citizens of Georgia, how long is this thing to go on?"

Notwithstanding such conditions exist what recourse have we? As a matter of fact the majority of the convicts of the South are Negroes, not that they are necessarily more criminal but that Negroes are arrested for offenses for which white men are not at all disturbed and hence this convict system becomes a phase of the race question. It is no trouble whatever to prove the abomination, injustice and the barbarity of this convict system. The states of the South are openly charged day by day by the press of the South, but the charge is unheeded. The *Leader* appropriately asks, "How long has this thing to go on?" Is there no sense of justice and of moral courage left in the bosoms of those who administer the laws in our section?

## THE SEPARATE CAR QUESTION TO THE FRONT

One of the most embarrassing features of discrimination against the Negro is to be found in the accommodation offered him for travel. The notorious poor accommodations for the Negro on public carriers have been a source of no little inconvenience and worry and of much discomfiture. The subject is brought forth for public consideration by a recent decision of the Interstate Commerce Commission in the case of Mrs. Georgia Edwards against the Nashville, Chattanooga and St. Louis Railroad Company. Mrs. Edwards, after having taken a seat in a car provided for white passengers and removed to the department set apart for colored people, alleged that she was discriminated against in the matter of accommodations and equipment, paying first class fare the only first class car on the train was that provided for white people. The Commission sustains the separate car law, holding that the several states have the right to separate passengers but that there must not be invidious distinction against colored passengers. Holding that while it is reasonable to regulate the interstate passenger traffic, "It by no means follows that carriers may discriminate against white and colored passengers in the accommodations for each. If a railroad provides certain facilities and accommodations for first-class passengers of the white race it is commanded by the law that like accommodations shall be provided for the colored passengers of the same class. The principle that must govern is that carriers must serve equally well all passengers, whether white or colored, paying the same fare. Failure to do this is discrimination and subjects the passenger to undue and unreasonable prejudice and disadvantage.

"In this case it is manifest from the facts as stated that the defendant has unduly and unjustly discriminated in some particulars against colored passengers, and it will be ordered, therefore, that where the defendant carrier carries a wash bowl and towels in coaches devoted to the use of white passengers and a separate smoking compartment for such passengers also that similar accommodations shall be provided for colored passengers paying first class fare."

Concerning this decision the *Picayune* observes, that the laws of the states expressly require that there must be similar accommodations "equal in quality for each race." "No fault can be found with this decision," says the *Picayune*. As a matter of fact, there are very few trains operated by the railroads in the South where the separate car law is in effect without there being open discriminations. In the first place there is no smoking car for the Negro passengers, and Negro smokers preempt the car provided, so that colored women and men to whom smoking may be objectionable have to endure the smoke of the Negro smokers. But more, the department set apart for colored people is usually half of a car, the other end being used as a smoker for white persons. The car is divided by a partition with swinging door, the door is usually open allowing the smoke to come in from the white department. But more still, there is usually only one toilet provided for colored men and women. We have seen

white men come in and use the same toilet. When there is a carpet for the aisle, soap, towel and water for other cars together with adequate lighting the Negro cars are usually minus of these things.

There are a few trains, it is true, where splendid accommodation is provided for colored passengers, but even on these there is some sort of discrimination. Even though the Negro pays the same fare as others they must not have just as good accommodations. The cars are not even as well kept; sometimes this is not the fault of the railroad officials. The porters and car cleaners have unconsciously imbibed the idea that the Negroes don't need and should not have equal accommodations, hence they do not put the car in proper condition.

In view of the decision given by the Interstate Commerce Commission and too, considering that every separate car law in the South openly states that there must be equal accommodations this is a psychological moment when our people should begin a movement that would result in giving to us at least a degree of comfort in travel. In some instances the railroad officials don't know of these invidious distinctions. Our duty in the premises is to promptly and politely protest to the General Passenger Agent or Superintendent giving the number of the train and the car and calling attention to the failure of the company to provide equal accommodations. Now that the Negro does not constitute the bulk of travel cuts no figure with the individuals. For reasons there must be separate cars, but there is no reason that can justify discriminations against any individual; hence if there were only one Negro passenger on the train, and it required a full coach to guarantee to him the same accommodation provided in the other part of the train for other passengers then a whole coach should be provided. It is sometimes alleged that the railroad company cannot allow so much space to so few passengers; that they cannot go to the extra expense of providing extra smokers; that the colored patronage will not warrant the expenditure. This is no fault of the Negro. He is not responsible for the separate car situation. What he wants and is entitled to is, just what an equal amount of money in his hands will purchase if in the hands of another. We were in a passenger coach a few days ago where the employees of the road came in and smoked, and the car was used as a utility car for the blacking of the conductor's shoes; for the making out of the reports; for the storing of the equipments and for any and every sort of convenience. Now, if our people really want better accommodations we should take the proper steps, and that in a quiet, manly, business like and conservative way and insist that we be provided with the accommodations accorded us by the law, namely: equal accommodations. We should also insist that if we are to have a separate car law it should be separate; that if Negro passengers are to remain out of white coaches then the company should see that the whites remain out of the Negro cars for when they are allowed to enter the Negro coach they feel it their privilege to smoke, drink or do whatever may be the desire at that particular time. If separation, then separation in fact. And on this we should insist and in every case where our rights are infringed upon we should respectfully enter a protest, not once but as many times as there are occasions for it. If the accommodations on trains for our people can be bettered and conveniences are provided for, life in the South will be less burdensome.



## JOHN STEWART

The First Home Missionary of the Methodist Episcopal Church

By the Rev. J. H. Fitzwater, D. D.

John Stewart was born in Powhatan county, Virginia, and was the son of free colored parents. He received his religious training from his parents, who were pious Baptist folk, and attended winter school; so by the time he reached the age of twenty-one he was honest, industrious and capable of making a good living.

He left his home at this time, however, to make his own way in the world, but after a time met with misfortunes, fell into bad company, became discouraged and finally, drunken and dissolute, drifted to Marietta, Ohio, in his wanderings. Stewart was "powerfully converted," and became as fervent in piety as he had hitherto been idle and wicked. He united with the Methodist Episcopal Church, his first class-leader being a grandfather of the late Bishop McCabe.

As was the custom with many of the devoutly religious of early days, he was in the habit of retiring to the fields or woods for meditation and prayer. On one of these occasions, while praying in a grove, he says, "I heard a voice like a woman's, singing and praising the Lord, while straight from the northwestern sky, which was filled with a great radiance, came a man's voice, saying, 'You must declare my counsel faithfully,' and I found myself standing on my feet speaking as to a congregation."

He was impressed that this was a call to go to the Northwest and preach the gospel to the hated, feared, despised Indian. He at first resisted the influence and resolved, Jonah-like, to flee—making preparations to go to Kentucky; being stayed from this, however, by a serious illness coming on at this time, he resolved as soon as able to obey what he firmly believed to be a call to a special field of labor.

When he recovered he again heard the voices, and overcoming his own fears and the persuasion of friends he "took his knapsack" and started upon his perilous journey. In his own words, "When I set off I was very happy and steered my course sometimes by the road and sometimes through the woods until I came to Goshen, where I found the Delaware Indians." He preached to them and sang hymns to their great delight, and thinking he had performed his duty prepared to return to Marietta. Again he "heard the voices" calling from the Northwest and again he took up his lonely pilgrimage.

Now he comes upon a small settlement of whites, who receive him gladly and hear his message with joy. The people gather together; there are conversions, and organizing a "class," he proceeds upon his way until he reaches Upper Sandusky, the home of the Wyandot Indians.

The Wyandots of the Iroquois family, called, by the French, Petun or Tobacco Indians, because they cultivated the plant so extensively, were a brave and warlike people. They had fought against Wayne during the war of 1812-13 for the preservation of their race and country. After the war they settled in northwestern Ohio, extending their hunting grounds and villages to Upper Sandusky. They had the pagan practices and vices of other heathen peoples, and, added to these, the white traders sold them liquor and there was much drunkenness among them. The Roman Catholics had tried unsuccessfully to Christianize them, but had only succeeded in implanting a prejudice against other religious teachers. This, then, suggests some of the difficulties John Stewart found awaiting him in his new field of labor.

He found the house of William Walker, the Government agent, who was inclined at first to treat him as a runaway slave, but upon hearing his story believed in him and directed him to the cabin of Jonathan Pointer, a Negro who was a fugitive slave from Kentucky, but had made his home among the Indians for many years. He had become familiar with their language and was quite able to act as Stewart's interpreter. Pointer, however, was thoroughly heathenized by his association with the Indians and strongly objected to interpreting for Stewart, but was prevailed upon by the persistent effort of the missionary, although unfaithful at first and adding to the words of Stewart his own, saying, "This is what he says, but I don't believe in nor care." Stewart was most anxious for the con-

version of his interpreter and labored earnestly to accomplish this end. Pointer could not long hold out against such earnest persuasion and prayer, but turning to the Lord himself became an eloquent and willing helper. The first congregation of our young missionary consisted of only one old squak. The next day this was increased a hundred per cent by the addition of an old man also. On Sunday he had the privilege of speaking to seven or eight persons. Soon after his arrival the Indians assembled together for a great war dance, and Stewart resolved to take advantage of this occasion to preach to them, and prevailed upon Jonathan to interpret for him. And so we may draw upon our imagination to picture this scene: the Indians in full war paint, with ferocious appearance and barbaric surroundings, listening to the young colored man as he stood in their midst declaring to them the gospel of peace and love which should finally conquer the world. At the conclusion of his sermon he asked all who had a kindly spirit toward him to come and shake hands. The request was enforced by an order from the Chief Bloody-Eyes, who himself set the example, all present following.

This favorable introduction was followed by regular services and much personal work, and in due time many of the leading men of the tribe had accepted the Truth and were ready to declare themselves Christians. As is usual, opposition was aroused among the irreligious; the white traders, who prospered by their degrading business of furnishing the Indians with liquor, objected to the teaching and influence of the Methodist preacher, and used every device to make his efforts of no effect. The Indians under Roman Catholic influence declared that Stewart was no priest and had not the right Bible. In this the Indian agent, Walker, came to his assistance, assuring them that the only difference between the Catholic and Protestant Bibles was that one was translated into Latin and the other into English; that any man had a right to persuade others to be religious if he cared to, and that the Methodist hymns were all right and good.

Mononcue, one of the most powerful chiefs, was most bitter in his opposition, reluctant to give up the faith of his ancestors. He declared that Stewart's religion was for the white man only, as God had given the Book to him, and the Indian's religion was given to him also by the Great Spirit. Very fervently Stewart labored to impress him with the divine commission of Christ to "go into all nations and preach to all people," finally succeeding in convincing him and having the joy of seeing not only Mononcue, but Hicks, Between-the-Logs, Sumnundewat, Scutash, Robert Armstrong (a white man stolen by the Indians when a boy and very influential among the tribe) and other chiefs and eminent men of the tribe among his first converts.

His success so enraged his opposers that they resolved upon a great Thanksgiving feast and dance as a national celebration. Stewart was invited and had the grief of seeing his late converts among those engaged in the heathenish festivities. He now felt thoroughly discouraged and resolved to return to Marietta. He preached his farewell sermon and parted from them, much to their sorrow.

After he left they returned to their drinking and wicked ways, only about twenty remaining true and faithful to their profession.

John Stewart, however, was not permitted to forsake entirely these children of the wilderness; his heart yearned after them, and after a few months' absence he returned to Upper Sandusky, to take up what proved to be his life work with the Wyandot Nation. He was received with joy, and again the Word as he delivered it was blessed and men turned to the Lord. His work was growing on his hands and he appealed to the Ohio Conference for helpers. The sessions of the Conference meeting in Urbana, March, 1819, granted him license to preach, a tardy recognition of the call God had given him years before. It also sent him a co-worker, Rev. Moses Henkle, a colored man. At that time the work was included in Lebanon District of the Ohio Conference.

In 1821 J. B. Finley was appointed to take up this work. He organized a class of twenty-three.

The work rapidly grew into shape, Finley laboring to promote their industrial training by erecting sawmill and securing a farm one mile square, where the Indians were taught agriculture. A log church was built, which was also used for school purposes. Naturally this work among the Indians began to attract the attention of Christian people elsewhere. Miss Harriet Stubbs, sister-in-law of Judge McClean, offered her services and was soon installed as teacher of the Indian women and girls. They called her their "little red-bird," and her efforts among them were received with great appreciation and joy. The school was continued while the Indians were in Ohio and was the beginning of Women's Home Missionary Work.

An appeal for help was sent out, which resulted in the organization of the Missionary Society of the Methodist Episcopal Church in 1819, in New York City. Juvenile Missionary Societies were organized, among which we find one of which William McKendree Bangs was president when a mere boy.

In 1822 Bishop McKendree visited the Wyandot Mission and found it in a prosperous condition. The church membership numbered two hundred natives, who had renounced heathenism and embraced the Christian religion and were showing by exemplary lives the sincerity of their profession. The religious services were well attended and the school doing good work. The industrial training proved success also.

At this time Stewart's health was failing; worn out by excessive labor and exposure he wasted away and was apparently near his end. He was comforted by the thought that the people whom he loved would be cared for by the Church, and to the last he was their beloved and trusted pastor and friend. He died on the 17th of December, 1823, his hands in the hand of his faithful wife, a pious mulatto woman, and his last words addressed to the sorrowing people about his bed, "Oh, be faithful." Thus after seven years of service the first Missionary of the Methodist Episcopal Church passed from labor to reward.

### That Identical Fifty Thousand

BISHOP W. F. MALLALIEU.

Not a day passes that my thoughts and prayers are not turned towards the Southland. Somewhere in my heart there is an unspeakable desire to see forward movement among our people. In whatever light the case may be considered, it seems that there ought to be, now, now, now, a movement commenced that shall bring a great harvest of souls.

It is so easy to frame excuses, to discover difficulties, and imagine all sorts of obstacles that we wonder sometimes that anything is ever accomplished, much less done by the pessimists of some occupations of the places of trust and responsibility in our church. The faith of God's people ought to claim a triumph at least fifty thousand accessions in the sixteenth Conference that care especially for the Southwestern. But faith without work is dead, and it is worse than folly to talk about faith in God for the salvation of fifty thousand souls unless preaching and people will unite in a supreme effort to win them. They can be won if all concerned will go to work. Commence in some way without a moment's hesitation.

Make the preaching evangelistic. Make our Sunday School, Epworth League and Missionary conventions evangelistic; make the quarterly conferences, official board meetings, class meetings, prayer meetings, camp meetings and all our religious gatherings of whatever sort and wherever held preeminently evangelistic in purpose and method. Remember, followers of the Lord Jesus Christ, that if you will be true and faithful to your vows you will be sure to gather the fifty thousand in the field of the Good Shepherd. Let no one excuse himself or herself. Let no one hesitate. Commence the work at once and press forward to completion until the fifty thousand are gloriously converted and saved.

How fond we are of thinking about what we have not, instead of about what we have! It has been well said that "some people's cast-off happiness, like their cast-off clothes, would make some other people very happy." The cheeriest lives are not those that have the most, but those that appreciate the most. Every one of us has a gold-mine of unworked joy close at hand. But gold needs searching for—you find yours?—*Western Christian Advocate*



### The Mississippi State Federation of Colored Women

The Mississippi State Federation of Colored Women's Clubs held its fourth annual convention at Meridian June 27th and 28th. This was the most successful meeting in its history. A large number of delegates from different parts of the State were present and much interest and enthusiasm were manifested. Mrs. S. S. Butler, Atlanta, Ga., editor of *The Woman's Advocate*, and former president of the Georgia Federation, was the Federation's guest of honor. She delivered a lecture on the evening previous to the formal opening of the Federation to a full house, speaking on the subject of "Woman's Work." Her words of wisdom were full of sound counsel to the women of the race, inspiring them to more earnest efforts in the work of elevating the home life of the masses.

The opening meeting was held in the St. Paul Methodist Episcopal Church. The president, Mrs. U. J. Wade, of Jackson, was very earnest in her opening remarks. She showed the work that was being done by the clubs of the Federation and urged them to greater future efforts. In part she said: "We believe that the clubs throughout the State have had a wholesome influence. Many instances have come under our notice of homes that have been made purer and better; of children that have been gathered off of the streets and placed in schools and Sabbath schools; instances of suffering have been relieved; through the literary and study clubs much attention has been given to self-culture; slowly but surely the moral atmosphere is clearing and home life is being elevated."

Welcome addresses were delivered by Mrs. T. J. Wilson, on behalf of the Woman's Era Club, which club entertained the Federation, and Miss M. L. Payne, on behalf of the Teachers. The addresses of welcome were responded to by Mrs. R. L. Johnson, of Brandon, chairman of the Executive Board. Mrs. Johnson has done much excellent club work during the past year, having organized a Mothers' Union out in the country, where she may come in contact with the home life of the masses and help to elevate it. The president's annual address was listened to with interest.

Mrs. R. L. Johnson, of Jackson, opened the discussion of "Evil Results of Child Labor." It was heartily entered into by many; parents were urged both in city and country to keep their children in school during school terms and to make extra effort not to hire their young children out to service during the formative period of their lives; when they need, more than at any other time, the care and protection of their homes.

"Some Possibilities Open to Club Workers" was discussed by Mrs. Lettie Cammack, of Jackson.

Mrs. F. D. Robinson opened the discussion on "Social Reforms." Other subjects for discussion were: "Evils Which Sap the Race Vitality: What Are They?" "What Improvements Are Necessary to the Home Life of the Masses?"

The music during the entire session was especially good. Misses Annie Frazier and Nora Robinson, of Jackson, acquitted themselves beautifully as soloists. Prof. G. A. Comfort, by invitation, rendered a splendid cornet solo, composed by himself. Attention was also called to "The Exposition Ode," a quartette, on program, the words and music of which were both composed by Mrs. M. F. Rowan, the Federation Treasurer.

A novel feature of the exercises was the presentation of a beautiful pearl and gold-handled umbrella to the President by the Federation. Mrs. S. S. Butler, of Atlanta, in a few well-chosen words, presented it and the President very touchingly responded. The delegates of the Federation with one voice declared that this was only a slight token of the love and esteem with which they hold their President and only slightly expressed the appreciation they have for the earnest efforts she has put forth for the elevation and development of woman and the home during the five years she has stood at the head of the Federation.

After being re-elected for the ensuing year, Mrs. U. J. Wade, the president, tendered her resignation, saying that while she felt very grateful for the honor they had again conferred on her, she felt that she could better serve the Federation in another capacity and was willing to sacrifice the personal honor to the interest of the Federation. With many objections and much regret the resignation was finally accepted, and Mrs. T. J. Wilson, who has done more than any other woman toward mak-

ing the meeting in Meridian a success, was elected as president.

The following are the officers for the ensuing year: Mrs. T. J. Wilson, president, Meridian; Mrs. R. L. Johnson, vice-president, Brandon; Mrs. Lettie Cammack, recording secretary, Brandon; Mrs. L. J. Rowan, treasurer, Alcorn; Miss Nora Robinson, corresponding secretary, Jackson; Mrs. R. L. Johnson, chairman executive committee, Jackson.

### Aggressive Evangelism

In response to a demand long expressed for some adequate representation of the plans of aggressive evangelistic work framed by the General Conference Commission on Aggressive Evangelism, the Rev. T. S. Henderson, Field Superintendent of the Commission, has visited since April 26th the following cities and centres, holding conferences, institutes, addressing ministerial unions and similar gatherings: Toledo, Ohio; Indianapolis and Fort Wayne, Indiana; St. Louis, Missouri; Omaha, Nebraska; Denver and Pueblo, Colorado; Los Angeles, Riverside and Oakland, California; Portland, Oregon. The institute which was planned for Puget Sound Conference at Tacoma was necessarily omitted on account of the inability of Superintendent Henderson to hold it at any other time than commencement week at Puget Sound University, which was impracticable. In every city and centre visited plans were initiated for definite aggressive work by the representatives of the Commission during the coming year. Presiding elders in every place were the leaders of the gatherings, and genuine enthusiasm prevails over the work presented. As a result of the institutes held on the Pacific coast, Superintendent Henderson has arranged to assign Rev. J. W. Mahood, recently elected a Field Secretary of the Commission, to California for five months during the coming year to conduct campaigns in San Bernardino, Los Angeles, Pasadena, Santa Barbara, Long Beach, Fresno and possibly other cities. One of the results of the institute at Los Angeles, Cal., held in the First Methodist Church, Robert McIntyre, pastor, was the professed conversion of more than fifty people in the three evening services. The four presiding elders of the Southern California Conference were all present at this institute and contributed largely to its success. Field Secretary Hugh E. Smith was associated with the Field Superintendent in Los Angeles, Riverside, Oakland and Portland.

In Portland, Bishop Moore was present and delivered a spirited and spiritual address on "The Mind of Christ."

During the summer months the Commission's representatives are busy in assemblies, institutes and camp meetings; the demands for assistance being far beyond their ability to supply. Field Superintendent Henderson is in charge of the Storm Lake, Iowa, Bible and Evangelistic Institute of the Northwest Iowa Conference, June 26-July 2, having associated with him Rev. F. W. Hannan, D. D., pastor of the Bushwick Avenue Methodist Episcopal Church, Brooklyn, and Prof. O. F. Pugh, the gospel soloist and musical editor. He is to have charge of the evangelistic services at Des Plaines, Chicago, camp meeting, July 18-28, having Field Secretary Hugh E. Smith associated with him; at Lincoln, Nebraska, at the Epworth League Assembly, he preaches daily from August 1st to 8th; and August 9-20 he is to be at Lakeside, Ohio, conducting an evangelistic institute in connection with the newly formed Bible Conference there, Aug. 11-22. Field Secretary Smith is to have charge of the evangelistic work at the Epworth League Institute at Lake Geneva, Mo., July 8-14; Field Secretary J. O. Randall has an itinerary of thirteen Epworth League Conventions in the interest of evangelism among the young people, and is to have charge of evangelistic work at the Epworth League Institute at Lakeside, Ohio, July 1-7; Field Secretary Mahood is engaged in evangelistic work at Laurium, Mich., until June 30, and takes charge of the evangelistic services at the Lakeside Bible Conference.

Already more than thirty Fall Annual Conferences have sought the services of the representatives of the Commission at their annual sessions in behalf of aggressive evangelism, and will have daily services to this end.

The work of the Commission prospers beyond expectation. Churches and Conferences desiring assistance should communicate with Rev. T. S. Henderson, 150 Fifth avenue, New York City.

### An Audience With the King of the Kroos

BY BISHOP SCOTT.

Grand Sess, Liberia, is one of the missions in Liberia begun by Bishop Taylor which for a time was practically abandoned. For the last two years it has made remarkable progress, our membership having gone up from one or two to about 500. "The Christians have been robbed and beaten, yet they are more determined now than ever. Miss Agnes McAllister went there two or three times last year and tried to stop the persecution but finally thought it best to take a large body of the Christians and leave the place, which she did.

When the matter was reported to the Annual Conference, I decided to go there myself, and the presiding elder, the Rev. J. C. Sherrill, and I arranged to make the trip. The Rev. Dr. Ernest Lyon, the American Minister, being in these parts on business, I invited him to go with us. He did so, and rendered most excellent service.

The people are Kroos, a strong but desperate people living on the sea coast fifty miles or more from the nearest civilized community. The king's town has about 8,000 or 10,000 inhabitants, and I need not tell you how I felt the first day we went to see the king. A great crowd elbowed us about, but still we pressed on. The king shook hands with us and accepted our presents, but would not consent to give us audience then. Neither did he, as is customary, offer us any food to eat or a place to spend the night. We returned to our quarters outside the town and had these things to think on till morning. He sent for us next morning and before him, his chiefs and hundreds of the people, I made my plea for the mission.

It took the better part of three days to settle the "palaver," and they tested our oratory, strategy and patience to their utmost, but we dared not break with them. Dr. Lyon and I made the pleas. The final adjustment and the pledge of friendship were very impressive indeed.

We held two great services with the people, both out of doors, because it was impossible to use the little church edifice put there twenty-odd years ago by the Taylor missionary. It has been repaired of late by the native Christians, but will seat only about 100 persons. We have 500 members here. On Friday night when I preached in the grove the people pledged themselves to begin at once raising money for a new church, but I must raise most of it. These are native Africans saved from heathenism and their pastor is a native.—In *World Wide Missions*.

It is said that a friend once asked the great composer, Haydn, why his church music was always so full of gladness. He answered: "I cannot make it otherwise. I write according to the thoughts I feel: when I think upon God, my heart is so full of joy that the notes dance and leap from my pen; and since God has given me a cheerful heart, it will be pardoned me that I serve Him with a cheerful spirit." Pardoned? Nay, it will be praised and rewarded. For God looks with approval, and man turns with gratitude, to every one who shows by a cheerful life that religion is a blessing for this world and the next.—*Henry Van Dyke*.

We should all be heroic if our trials were on a grand scale. Should we? Heroism in the least is only the pledge of heroism in the greatest. Unless we take the smallest trials as real tests of us, we give promise of going down under great ones. Dignify little troubles by the thought of the divine purpose in them, and great troubles will have dignified treatment. Let each small annoyance or disappointment be one degree of heat in the furnace, for the steel's sake, one gritty grain in the grindstone, for the knife's sake, and the making of heroism is here.—*Maltbie D. Babcock*.

"Criticism that loves is the only criticism that builds. And love can always find something to be pleasant about. Therefore, if you must criticise by the spoken word, try smiling as you do so. It is wonderful how a smile takes the sting out—but it must be a genuine smile, working out through the face from the very heart. And if we feel that we cannot smile in making a certain criticism, perhaps it is a fair question whether we have any business to make that criticism at all."



# THE CHRISTIAN LIFE

## Abide With Us

Abide with us; the day is spent,  
The dark, still night draws near;  
The radiant setting sun has lent  
A transient brightness here;  
It fades, it dies, the skies grow gray;  
Good Master, hasten not away.

If we have tried thy love to-day,  
Or striven 'gainst thy will,  
Remember not our sins, we pray,  
Be patient with us still.  
Forsake us not, O Lord, when we  
Turn, with repentant hearts, to thee.

Our lives are weary at the best,  
And full of care, our strivings fall;  
We labor and we have no rest;  
Though joys be many, fears prevail.  
Abide thou in our hearts, that we  
May bear our ills more patiently.

—F. L. Hildreth.

## Thinking of Others

Love bids us think of the other man. "Take heed lest by any means this liberty of yours become a stumbling block to the weak." There are some people who are not as strong as you are. They think it wrong to eat these dedicated meats. But if they see you eating them, they may be emboldened to partake themselves. Thus, through the influence of your example, they would violate their own conscience and thus sin. So, "Through thy knowledge he that is weak perisheth, the brother for whose sake Christ died." Paul knew he had liberty to eat these meats, yet he must think of the other man, and he must yield his liberty when there is the smallest danger that if he claimed it he must cause a weak brother to sin. So his conclusion was, "Wherefore, if meat maketh my brother to stumble, I will eat no flesh forever more, that I cause not my brother to stumble."

This principle St. Paul states in the words of our lesson: "All things are lawful; but not all things are expedient. All things are lawful; but not all things edify. Let no man seek his own, but each his neighbor's good." We are Christ's, but we are Christ's for love and service. Our Master does not want us to spend our time merely in praising him in words and songs. He wants us to go out into the world and do our work. He wants us to live to serve others. No matter how independent of others we may be in our earthly condition or circumstances, as Christians, we are under bondage to all, to every man, woman, and child. We are to love all, and love means readiness to deny ourselves in any necessary way in order to do good.

We are not to seek our own, but each one his neighbor's good. Elsewhere St. Paul says, "To the weak I become weak, that I might gain the weak." There are many weak people in this world. Some have narrow views or imperfect consciences, and are hard to get along with. Some are weak morally, unable to resist temptation. Some are weak in character—sensitive, touchy, easily offended. Some are weak in mind, unable to grasp the truth. Some are unreasonable, obstinately attached to certain views and uncharitable to those who do not think just as they do. A wise winner of souls must know how to deal with all these classes. To the weak he must become weak. That is, he must accommodate himself to their feelings, prejudices, frailties, even to their whims and caprices, to their narrowness, touchiness and sensitiveness. It requires great patience, gentleness, and tact, to do this. It is easy to get impatient and cross with people, with their unreasonableness or their narrowness and uncharitableness. It is easy to be offended by their whims and prejudices. But if we yield to this spirit we shall do little good in the world. We must condescend to people's weaknesses and never weary in trying to help them.

One of Coventry Patmore's poems teaches in a pathetic way a lesson which many of us need to learn. A father had punished his little son and put

him to bed. The boy's mother, who had been very patient, was now dead. Unhappy himself, after his lack of patience with the child, the father went to his room afterward and found him sleeping, with all the queer and trivial contents of a little boy's pocket set out beside him to comfort him—

"So when that night I prayed  
To God, I wept, and said:  
'Ah! when at last we lie with tranced breath,  
Not vexing thee in death,  
And thou rememberest of what toys  
We made our joys,  
How weakly understood  
Thy great commanded good—  
Then, Fatherly not less  
Than I whom thou hast molded from the clay,  
Thou'll leave thy wrath and say,  
'I will be sorry for this childishness.'"—*The Westminster Teacher.*

## Onward

Thank God! a man can grow;  
He is not bound

With earthward gaze to creep along the ground;  
Though his beginnings be but poor and low,  
Thank God! a man can grow.

The fire upon his altars may burn dim;  
The torch he lighted may in darkness fall,  
And nothing to rekindle it avail;  
But, high beyond his dull horizon's rim,  
Arcturus and the Pleiades beckon him!

—Florence E. Coats, in *The Atlantic*.

## True Religion

Religion is not something outside of us; it is something within us. It is not for God alone; it is for man and for man as much as for God. Indeed, we reach God only through our work for man. Religion has nothing mysterious about it; it did not drop from cloudland; it is perfectly natural phenomenon. It issues forth from within. It flows from the good heart; it is the giving hand, it is the righteous deed, the loving act, the good life showing itself in all conditions and circumstances of man's varied and varying existence. Religion does not mean worship alone. It means worship plus the desire to match the Being whose greatness and majesty instinctively draw from us the prayerful word, which should not return empty, but bless him who uttered it with the inspiration of that life to whom it is poured forth. Religion is not simply a matter of rite and ceremony, it is a matter of rite and conduct. Its whole content and intent can be summed up in the words, "Walk before Me (God) and become perfect." Man in his endeavor to match infinity is living out the true purpose of religion.—*The American Israelite.*

## The Mind of Christ

In the days of our grandfathers the ordinary religious man, the man who went to Church and read the Bible at stated intervals, thought very little about the character of Christ; he might even have thought that the phrase had a heterodox sound. If he were an evangelical, his faith rested upon the Atonement; if a High Churchman, upon the efficacy of the Sacraments. Nowadays, whatever denomination he may be long to, the ordinary man, if he thinks about his religion at all, thinks first about the mind of Christ, about the attitude towards life and towards death of the Founder of his faith. He reads his Gospels, not in order to confirm a catechism or illustrate a creed, or even in order to acquire merit. He reads that he may learn "the way of God more perfectly," that he may make for himself a conception of the Christian revelation. Such a change in the focus of religious thought can hardly be without far-reaching results. Even in the Roman Church we see the influence of the new spirit. Christ has become once more the center of Christianity, the Christ of the Gospels.—*The Spectator.*

## My Daily Prayer

To grow a little wiser day by day,  
To school my mind and body to obey,  
To keep my inner life both clean and strong,  
To free my life from guile, my hands from wrong,  
To shut the door on hate and scorn and pride,  
To shut the door on hate and smorn and pride,  
To open then to love the windows wide,  
To meet with cheerful heart what comes to me,  
To turn life's discords into harmony,  
To share some weary worker's heavy load,  
To point some straying comrade to the road,  
To know that what I have is not my own,  
To feel that I am never quite alone;  
This would I pray from day to day,  
For then I know my life will flow  
In peace until it be God's will I go.

## Christ Points the Way

Personally Christ could have been at only one place at a time, and with very few of his people, but spiritually he is constantly with all. This gives him infinite advantage in the work of salvation. He is near the worker, the strong man or woman actively engaged in doing his will. He encourages everyone. He points the way, influences the mind, cheers the heart, in fact does everything he can do in behalf of the good, except to destroy their free agency and makes of them mere machines. This he never does with any man. He will not do it even to save a soul. The soul that could be saved only by annihilation of its free agency would not be worth saving. Itself would be destroyed. God does not work in that way. He does all he can with and for free moral agents, and expects them to do all they can for themselves. He is ever near them and none need stumble or fall by reason of inadequate supernatural aid. Those who fall have only themselves to blame. "Who is he that shall harm you if ye be followers of that which is good?"

Christ is near the aged and weak. He upholds their trembling steps. David knew this. In his declining life his confidence was unshaken. "I will go," he said, "in the strength of the Lord God. Thou hast taught me from my youth. Now also when I am old and grayheaded, O God, forsake me not. Thou shalt increase my greatness and comfort me on every side."—*Michigan Christian Advocate*.

## Life Everlasting

If you come to seek His face, not in the empty sepulcher, but in the living power of His presence, as indeed realizing that He has finished His glorious work, and is alive for evermore, then your heart will be full of true Easter joy, and that joy will shed itself abroad in your homes. And let your joy not end with the hymns and the prayers and the communions in His house. Take with you the joy of Easter to the home, and make that home bright with more unselfish love, more hearty service; take it into your work, and do all in the name of the Lord Jesus; take it to your heart, and let that heart rise anew on Easter wings to a higher, a gladder, fuller life; take it to the dear grave-side and say there the two words, "Jesus lives!" and find in them the secret calm of expectation, the hope of eternal reunion.—*John Ellerton.*

O that our new-born piety every morning might match with our new-born "mercies!" O that we could perceive, each morning, all the dear faces that meet us—the familiar affections, and all that natural paints, and all the happiness which bestrew our path—and all God's forgiveness, and all God's favors, and promises, and God's presence—as "new things, to be taken, to be studied, to be admired, to be echoed back in praises and homage—just as a star new created! A creation! a creation for me! We shall best take our reflection of God, and be like Him, if we are always trying to go on, every day to some "new" thing; some "new" attainment in the divine life; some "new" work done and dedicated to Him; each "new" morning finding its echo in a "new" trait of holiness! And O what standard we should set! to what heights we should reach, before the year is over.&—*J. Vaughan.*



## YOUNG FRIENDS

### Her Sampler

To think Great-grandmother could be  
A little girl of eight,  
In pinafore of dimity,  
O sunbonnet, sedate.  
This sampler, faded now and worn,  
Her childish fingers made;  
Each stitch, of patient labor born,  
With careful touch was laid.

"Wrought in the eighth year of her age  
By Polly Stumms," I read.  
Ah, what a sober, little sage  
Our ancestor, indeed!  
"In 1700—March—fifth day—"  
These words she doth indite:  
"Children, your parents should obey,  
'Tis seemly in God's sight!"

The alphabet runs, row on row,  
In letters large and small;  
Tho numbers—"1, 2, 3,"—below  
"Etc.," ending all.  
And then, the border-stitch around,  
So neat and so precise,  
In faded crewels, on a ground  
Of cunning, quaint device.

Sometimes, I seem to see her there,  
With little, busy hands;  
Her pretty, smoothly parted hair  
Plaited in silky bands.  
Sitting sedately on a stool,  
Close to her mother's side,  
Sewing her "stent," by given rule,  
With watchful eye to guide.

O, did she ever romp and play,  
And get in mischief, too;  
Or did she walk in formal way,  
As she was taught to do!  
This little, Puritanic maid,  
Whom I can seem to see,  
Sorting her silks, of somber shade,  
Her sampler on her knee!

—Anna B. Patten in St. Nicholas.

### The Art of Being Charming

BY CARRIE ASHTON JOHNSON.

Many beautiful, brilliant, and brainy women lack this most important quality—charm—while others, who are in outward appearance plain and unattractive, possess it to a marked degree.

"What is charm?" some of my readers are asking. This question cannot be better answered than by quoting some verses by Mrs. J. A. Metcalfe Thomas, to whom was recently awarded the first prize in a contest as to what charm really is.

"Charm is the measure of attraction's power,  
To chain the fleeting fancy of an hour,  
And rival all the spell of beauty's dower.

"A subtle grace of heart and mind that flows  
With tactful sympathy; the sweetest rose,  
Is not the fairest that the garden knows.

"A quick responsiveness in word and deed,  
A dignity and stateliness at need,  
The will to follow or the act to lead.

"She to whom this most gracious gift is known,  
Has life's great potent factor for her own,  
And rules alike the cottage and the throne."

The winner of the consolation prize in the same contest, H. Holbrook Curtis, had the following to say:

"Charm may be approximately defined as the faculty of inducing an agreeable emotion without conscious effort, through the medium of inherent intensity of those attributes of mind and body to which we give names, imagination, suggestion, and grace. The person who possesses charm is sensitive, sympathetic, politic, and combines repose of manner with incisiveness of thought and speech."

True charm must react on all classes and pervade

all conditions; consequently, keenness of intuition is an indispensable component of charm. Charm is more subtle than so-called magnetism, for it suggests a more delicate texture and greater refinement of those qualities which make a man or woman magnetic. Though perhaps not ethically conceded, physical perfection is an augmentative factor of charm, for charm must always be associated with a certain relationship of individual to individual, as well as of mind to mind. Charm, however, subordinates the objective to the subjective, the physical to the psychical. Charm deals in suggestion; it is a telepathetic influence exerted upon the mental environments. It is synonymous of no other term; it cannot be analyzed. It is as complex and indefinable as love. It cannot be taught. It is an accidental constituent and must be acquired unconsciously; hence its delightful and seductive fascinations.

There is no better illustration of a woman possessing this rare quality—charm—which embodies so much, than the loved wife of ex-President Grover Cleveland, who, by her graciousness and tact endeared herself to the people of this country.

Elizabeth Harrison, who has accomplished so much as a writer, teacher, and speaker for the kindergarten system, once said:

"The strongest and most beautiful characters are those who see the good that is in each person, who think the best that is possible of everyone, who, as soon as they form a new acquaintance, see the finest characteristics."

If more of us practiced that principle, charm could and would be cultivated to a marked degree. The real charm of any person is the indefinable magnetism which permeates his being and which manifests itself in the kindly thoughtful acts of everyday life. Tactful, charming people are always comfortable to live with, who live on Cheerful Avenue instead of Grumble Street. They never fail to carry "the oil of kindness in the can of courtesy." They "cultivate the art of saying agreeable things, even to the extent of hunting them up and dragging them to the light when they happen to be obscure."

In a business way, charm or tact helps one through a great many trying places and often opens the door to position and profit. Is it not worth cultivating in boys as well as girls? Should not more attention be paid to it in the school as well as the home? While it is a God-given quality with many, it can be acquired by others.—*New York Observer*.

### Lucy Webb Hayes National Training School

Among the hundreds of institutions of various grades that shall send forth young men and women during this commencement season the National Training School for Missionaries and Deaconesses in Washington is not the least entitled to respect and honor, especially among Christian people and in the Methodist Church. Representing as do its graduates, preparation for Christian service to the lowly and destitute of our population, it takes a unique place among schools for young ladies. Like the Divine Master, these consecrated young women cherish the ambition to "go about doing good."

The commencement season which has just passed with the school has been one of unusual interest and success. All departments of the school, the Normal Kindergarten, the Nurse-training, the Domestic Science and Bible School, were represented in the commencement program. The kindergarten exhibition showed the proficiency of its pupils, as well as the excellence of the teaching, the Class Night with original theses illustrated the work in ability to treat a subject in a systematic manner and deliver it acceptably to an audience, and the Evening of Music gave an idea of the careful vocal training done in the school solo, duet and chorus singing.

The school always observes Hospital Night in the interest of Sibley Hospital and the splendid band of nurses who receive its training. Rev. Merrill E. Gates, D. D., formerly of Amherst College, Mass., gave the principal address. Mrs. W. P. Thirkield, one of the managers of the Woman's

Home Missionary Society, delivered the address on graduation evening. A class of forty-eight were graduated, a large majority of whom will enter the work of the Woman's Home Missionary Society as deaconesses, nurse-deaconesses, missionaries or kindergarteners.

The commencement was honored with the presence of many of the prominent ladies of the Home Missionary Society. Mrs. Clinton B. Fisk, its president, Mrs. Jane Bancroft Robinson, its vice-president, and chairman of the Training School Committee, Mrs. Delis L. Williams, corresponding secretary, Miss H. A. Bancroft, superintendent of deaconess work, Mrs. William Christie Herron, vice-president, Mrs. Boswell, Mrs. Neff and Mrs. Welden, members of the Training School Committee, added to the interest of the occasion.

Now that the commencement is over, a call is made for young women to come and take the training for service in place of those who have gone out. More nurses are needed in the hospital with Christian characters and experience. The very finest facilities are offered for training in all departments in one of the most beautiful and historic cities in the United States. With all the demands that are made in mission fields at home for trained workers, there ought to be no lack of those who will present themselves for the Master's service.

Information and a catalogue will be furnished to any one writing to the president, Rev. C. W. Gallagher, D. D., 1150 North Capitol Street, Washington, D. C.

### Mount Neigs Institute

The school was founded by a wealthy man from the North named Mr. Pearce, who gave six acres of land to the school. The colored people built the school house, which cost \$2,500. The school is maintained by the Pearce family, and it was founded seventeen years ago. They needed a principal and elected Miss Cornelia Bowen for the position. Miss Bowen is well prepared to do the work. She is a graduate from Tuskegee and is a woman of whom the race should be proud. She is now raising funds for a reformatory school for the juveniles of the State of Alabama. She has already purchased twenty acres of land and I have been informed that the State of Alabama will take charge of this school in the near future.

Miss Katie Bowen is a sister of Miss Cornelia Bowen and is matron of the school. She is an exceptional and an excellent woman and is to the school as the farmers are to the world. She is not only the matron of the school, but teaches the girls industries. She stands by the school in every particular.

There were seven teachers employed last year in Mount Neigs Institute. My son, William Gordon, has been connected with the school five years. Soon after graduating Miss Bowen employed him to assist in the school room work. The teachers are paid by the Pearce family. There were three hundred pupils enrolled last session. We preached and lectured to the people, who received it highly. Mrs. F. M. Gordon spoke to them on the line of home-training and how to prepare good and useful men and women.

F. M. GORDON.

Cave Spring, Ga.

### Corinth High School

The Corinth (Miss.) High School closed its fourth session May 6, 1907. The annual sermon was preached by Rev. Fred. H. Bunton, A. M., principal, Sunday, May 3. The Rev. Mr. Bunton was at his best. A thoughtful and enthusiastic sermon was delivered, which indeed edified the audience. Monday night the primary grades rendered a beautiful programme, to the delight of all. Tuesday night the advanced grades presented one of the most satisfactory concerts that has ever been witnessed in this city. It was on high order, holding the audience spell-bound almost from start to finish. The Rev. Dr. Bunton deserves much credit for his untiring service, rendered in the interest of the young people of this section.

Concern yourself as little as possible with your past. Unnecessary self-torture over what you have been will only cripple you in your noble battle to be better. Now is the only point of time of great moment to you. If you devote yourself to now, the past will be a dream, the future a present realization.—*Joseph Russell Clarkson*.



## SUNDAY SCHOOL LESSON

Third Quarter—Lesson IV. July 28, 1907. Title—"The Golden Calf," (Exodus 32:1-8, 30-35). Golden Text—"Little children, keep yourselves from idols" (1 John 5:21). Hymn No. 492

(Read Exodus 32-34.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

The Bible teaches that God is "a jealous God" and will not permit any rivalry. Having fashioned and made man in His own image, and having created the place of his habitation, He will not tolerate, in the least, the division of the affections of the human heart. He alone must reign supreme. Hence the command forbidding idolatry. But what is idolatry? Idolatry is the bowing down to and worshipping of false gods—gods or images of wood and stone, of silver and gold, the work of men's hands. And it is a custom that has been in vogue for centuries. It was in existence long before Israel went down into Egypt, and still has its votaries. Even after Christ had come and made known the Father men continued to make and bow down to false gods. Hence John, in writing to the churches in Ephesus and Asia Minor, found it necessary to warn them against such a pernicious and abominable practice. Surrounded as they were by those who were given to such methods of worship, it was needful that they should be cautioned.

The beautiful rays of the Sun of Righteousness have been shining throughout the earth for nineteen centuries; yet is idolatry practised by millions of human beings. It is because of this fact that we send missionaries to heathen and pagan lands with the hope that the inhabitants thereof might be brought to a knowledge and worship of the true and living God. But let it not be thought that idolatry prevails only in heathen countries. Nay, for right here in our own land may be found hundreds and thousands who pay homage at the shrine of false gods for while "we pour out no libations nor offer sacrifices on the shrine of any heathen god, yet with many men their counting houses, their banks, their chambers of commerce, are as essentially idolatrous as even the temples of Diana, of Venus, and of Apollo."

Our lesson to-day brings us to the study of an act that was wholly inexcusable on the part of the Israelites. Moses, having delivered the Ten Commandments unto the people, was called of God to ascend the mountain and receive such instruction as would be necessary for the permanent establishment and government of the Israelites. He stayed their forty days. The result was that the people becoming apprehensive lest his absence should be permanent and, therefore, disastrous, determined to do what appeared to them as the next best thing, create their own gods, worship, and follow them. Here our lesson begins. Note the following suggestions:

1. It is difficult for some people to walk by faith rather than by sight. "And when the people saw that Moses delayed to come down out of the mount." As long as Moses was with them they felt secure, but now that they could not see nor talk with him they became fearful. He was looked upon as the line between the invisible God and them, and as long as they could see him all was well. Thus they lived by sight instead of by faith. Many are doing the same now. But God is a spirit and cannot be seen by human vision. If men follow him, and all men should, they must do so by faith, for without faith it is impossible to please him. "We walk by faith and not by sight."

2. Forgetfulness of past acts of kindness and deeds of greatness is a common weakness of human nature. "For as for this Moses the man that brought us up out of the land of Egypt, we wot not what is become of him." Here they speak lightly of and show their ingratitude to him. His intercessions at the court of Pharaoh; the way in which he had led them through the Red Sea, together with everything else he had done for their good was forgotten. His absence at the time was sufficient cause, as it appeared unto them, for their condemnation. Human nature is the same now. It was thus in the days of Christ. One day they cried, "Hosana." The next

they cried, "Crucify him." Many good men have suffered in a similar manner since then. Wonder not, then, should it be yours to undergo a like experience.

3. Regardless of changed conditions the effect of former evil association will sometimes manifest itself in after life. "Up, make us gods which shall go before us." Despite the fact that God had manifested himself in their behalf and had given them His law, the Israelites, because of contact with the Egyptians, were easily constrained to fall into idolatry. The Egyptians believed in a visible form of a god. Hence, not being able to see Moses, Israel readily committed the same error. While they had not seen, they had, nevertheless, heard the voice of God. But this was not sufficient. Consequently their mistake due, though it was, to former association with an idolatrous people. There are many now who will admit the incontestability of our proposition. Parents should see to it that the early life of their children be as free as possible from evil association.

4. Leaders of the people should have a care lest, because of their clamoring, they be led astray. "And Aaron said unto the people." One would think that Aaron would have been the last man to have approved of, or even to have taken a part in such wickedness. But he is easily led and complies with their request. Thus he humors them. In this he did wrong. Magistrates, governors, ministers, and all who are in authority, should never give way to

expediency, for the voice of the people is not always the voice of God.

5. Forgetfulness of God invariably leads to sin. "And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings. How strange that they could thus act! Rather should they have been mindful of God's past dealings with them and have waited with patience for the return of their leader. But they forgot both God and Moses. Hence the commission of this evil. So we find that when God is not in the thought of men they go astray. Let us think much of God and avoid sin.

6. The acts of men are ever open unto the eyes of God. "And the Lord said unto Moses, 'Go, get thee down, for thy people \* \* \* have corrupted themselves.'" Moses knew nothing about what was going on in the camp but God did. All that was being said and done was unto Him as an open book. God sees what men cannot discover, nor is any of the wickedness of the world hid from Him. Doubtless the Israelites thought that God knew nothing about what they were doing. Many think so to-day. Let us have a care that in trying to deceive God we deceive ourselves.

7. The effectual, fervent prayer of the righteous will prevail. God was angry. Moses knew this and, despite the wickedness of the people, interceded in their behalf. He stands in the gap and turns away the wrath of God. And his prayer prevailed for "the Lord repented of the evil which he thought to do unto the people." Thus we learn that God will answer prayer. He did so in the case of Elijah on Mount Carmel and in many other instances too numerous to mention. Let us cultivate the habit of sincere, earnest, and faithful prayer for it is a mighty weapon in the hands of those who walk and talk with God.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic, July 28,

Enriching Others

(2 Cor. 8:9.)

Passages for reference: Mark 10:45; Phil. 2:9-11; Dan. 12:3; 1 Tim. 4:16.

*Scripture Suggestions.* A careful study of the chapter will show what a wise and tactful leader is speaking. Paul does not mention duty or give commands, he strikes at their good pride and love. He appeals to them to be liberal toward the impoverished and suffering mother church at Jerusalem. He refers first to the large liberality of the Macedonians even when "in deep poverty." It was actuated by a spirit of devotion, for they gave themselves "to the Lord" and then offered to do anything in their power to help. Paul next goes to the example of our Lord, who "for your sakes" "became poor." He did it to make us rich. He laid aside heaven's power and limited himself to the frailty and experiences of a real human body, and endured all limitations, sorrow and agony, so that, getting in touch with us, he might then lift us up. "He was tempted in all points" that he might be "touched with the feeling of our infirmities." We cannot explain how. It is the fact that fascinates us. Canon Gore says, "Paul is not so much concerned with the metaphysics of the Incarnation as with the ethics." Such love will show the way and arouse us to sacrifice to help another's need. Famine aid always will make it possible to win scores of heathen to the rich Christian life. Loving help will awaken gratitude, which in turn warms good seed to growth and fruitage. Remembrance of the effect of Christ's costly love for us will lead us even in expensive liberality to pour it out on others. The "Son of Man" illustrated the greatness of all full-fledged men by administering (Mark 10:45). Because of exhibited greatness in marvelous service to mankind, through becoming one of the humblest, all will spontaneously crown the person "Jesus" as "Lord" (Phil. 2:9-11).

*The Kernel.* Life's great purpose is to be of service to man. Things are only of value as they contribute to his uplift. The selfish steal away and starve for want of genuine joy. Earth's great ones have been its servants. Bloodsuckers are as despic-

able as snakes. They grow heavy, heartless and hateful. A money-rich man's death does not impoverish the world, for all his goods are left behind. The whole world is poorer when a life full of service moves out into the city of God. It is a glorious privilege to be one of God's co-workers. He pays well in joy's coin. It is an honor to serve with him. This sort of exercise creates a Christly character that the world and God will honor. It can come in no other way. We must then, follow his example and be willing at any sacrifice to benefit our fellows. Ease is tempting, but it also withers the heart. Self-needs are large, and will eagerly command all our time and resources. Vision of Christ's example, pointed purpose of will and a heart warmed by love to the point of sacrifice, will alone keep us mindful of our neighbors. Seeing the value of "enriching others," give yourselves earnestly to it. He will see it. "I was in prison and ye visited me, hungry and ye fed me," will then surely greet us. We may represent Christ to others, and they, beholding our wealth of friendship and heart coin, will follow the same path. To be rich, we must give, give, give, all the time and everywhere. Doing like our Master, we will soon become like him.

*Practical Discussion.* Paul is making a strong spiritual appeal for money. The church at Jerusalem is in dire need. He dares to appeal to Christ's incarnation to stir their liberality. We must raise money-giving to a spiritual plane. No church or Christian worker should allow the word "beg" to be used for any money gathered for Christ's cause. Once a man offered the writer money for his church, with the remark, "When I have some more to throw away I will give it to you."

S. D. Gordon, in "Quiet Talks About Jesus," opens: "Jesus is God spelling himself out in language that man can understand." The scripture says we see "the glory of God in the face of Jesus Christ" (2 Cor. 4:6). So the man who wore the name of Jesus was lifted. We are sent as he was—"As my Father hath sent me, even so I send you." We are "living epistles," known and read of men.—From Notes on the Epworth League Devotional Meeting Topics.



### South Carolina Conference Notes

The writer of these notes was sent to Columbia not long since as a special correspondent of *The News and Courier* to report the commencement exercises of Allen University—a school under the auspices of the African Methodist Episcopal Church—for that paper. It was a very pleasant trip, and made more so by the kindness of the brethren of the cloth, and many friends. It is always a pleasure to meet our brother ministers, and exchange greetings with them, and converse with them touching the important matters concerning our beloved Zion.

During this trip we met quite a number of the members of the South Carolina Conference. They were not at the commencement. Allen is not their school, therefore they did not have sufficient interest in it to bring them to Columbia. These boys were all at Clafin's commencement. But the African Methodist Episcopal preachers in South Carolina were there in large numbers, and the leading laymen also were very much in evidence. And the one thought than engaged their attention both at Clafin and Allen among the clergy and the laity was General Conference. This was, and is, the all-absorbing topic of the day. Indeed this might be styled, "The General Conference Campaign Year," for such it is. The boys in both churches can scarcely talk anything else. It is possible to carry this thing too far. We are afraid that political methods will be allowed to creep into the church. But some of the brethren are conducting their campaign on high ground. They are Christian gentlemen, and will not resort to questionable methods. The voters should mark this class of men, and select their candidates from among that class.

On our way up to Columbia, we had the pleasure of meeting on the train the following ministers of our conference: Rev. Washington Thomas, Rev. A. H. Harrison, Rev. J. S. Tyler, Rev. T. G. Robinson, and Rev. Morris Stewart. As far as we rode together the boys discussed General Conference matters. Not a word was said, or very little was said, about the momentous issues to come before that august body, which is to convene in Baltimore next May, but the delegation from the South Carolina Conference was the subject discussed.

This leads us to believe that there is a quiet, but effective, revolution going on in the South Carolina Conference. There are going to be some radical changes at the next session of our conference at Camden. It is said that this new movement was inaugurated at the last session of the conference at Florence. Strong young men planned it, and set it in motion, and they are fostering it. It will be brought to its designed consummation at Camden next November. We should look for it.

While in Columbia the writer was entertained at the Methodist Episcopal parsonage by the Rev. S. D. Williams and his very interesting family. Brother Williams has two excellent young ladies living with him: Misses Essie and Lulu Twiggs. These are sisters of Mrs. Williams, whom she raised from children after the death of their mother. In acting a mother's part, she acted it well: for these young ladies give every evidence of being well raised and well trained. But little Miss Samuella Williams, the daughter of Brother and Sister Williams, is the life of the family. She is bright intellectually, and is a very interesting little character. Brother Williams is a graduate both of Clafin and Gammon, and reflects credit on both of his alma maters. He is a success both as a preacher and pastor, and is much beloved by his people. His church is in good condition, and prospering. He and his good wife know how to entertain their friends. They certainly know how to make it pleasant for them. The writer certainly enjoyed his stay in this model Methodist ministers home. It was here that we met the Rev. J. W. Moultrie, the Rev. J. B. Middleton and the Rev. J. H. Fulton. All brave soldiers of the cross, and doing valiant service for the Master.

Before leaving the capital city, it was our pleasure to visit the beautiful home of Mr. Arthur Johnson, and take dinner with him and his family. The writer has known them from the days of their courtship, and is glad to number them among his warmest friends. Brother Johnson is a contractor and builder, and does a large business in Columbia. He has some attainments as an architect, and frequently makes his own plans and drawings for buildings. He is a live and progressive laymen of the Methodist Episcopal Church, and is the efficient su-

perintendent of our Sunday School at the capital. He says he has his face set toward Baltimore, and hopes to reach that historic city of Methodism about the first of next May. He hopes to go as a member, and not as a visitor to the General Conference. He is a strong and worthy young man. Says he expects to meet the boys at Camden and help them do business in the Laymen's Electoral College when it convenes in November.

On our way back to Charleston, we stopped over at Orangeburg, and spent two days and nights as the guest of the Rev. G. W. Cooper, the able and beloved presiding elder of the Orangeburg district. We also called to see the Rev. T. J. Clarke, the Rev. J. S. Thomas and Dr. and Mrs. Danton, all good people and much beloved on earth and in heaven.

Brother J. S. Thomas was busy issuing a call to the ministers of the South Carolina Conference to attend the Presiding Elders' and Pastors' Council, which convenes in Atlanta, Ga., in July. He was very anxious to have our conference well represented. Brother Thomas is one of our strong young men. We have not many like him. He has a clear head, a clean heart, and a man's backbone. He has an abundance of the elements that go into the warp and woof of manhood. Brother Thomas is all right. He is a Christian gentleman of a high type.

The Rev. G. W. Cooper is a strong and warm friend of the SOUTHWESTERN. We don't think it would be any reflection upon any other brother of the conference, when we say he leads all the others in securing subscribers for that paper. Brother Cooper is a hustler, and he keeps things moving around him. He carefully looks after the interests of all his preachers in and out of the cabioet, hence he has their affection and has won their support. He is not a college graduate, but he has made such good use of his time until he ranks as one of the most scholarly men in the conference. He is an exceptionally strong preacher, and is thoroughly conscientious in all things. The ministers hold him in high esteem. They believe in brother Cooper. His district, which is one of the largest and one of the leading districts in the conference, is in excellent condition. We cannot close these notes without saying that our stay in Orangeburg was very pleasant. Mrs. Cooper, the excellent wife of brother Cooper, contributed no little to our convenience and comfort. For all of which they have our thanks and appreciation.

I. E. LOWERY.

Charleston, S. C.

### Last Annual Report of the Missionary Society

The annual report of the Missionary Society of the Methodist Episcopal Church for the year 1906, which appeared early in June, is the final report of that Society. For the last time there are published in one document reports from all the foreign and domestic missions of the Methodist Episcopal Church. There is also a complete list of all the foreign missionaries of the Methodist Episcopal Church, the list of missionaries working under the Board of Foreign Missions appearing not only in alphabetical order but also arranged by countries.

The Acts amending the charters of the Missionary Society and of the Board of Church Extension resulting in the separation of the Home and Foreign Mission interests, are included, with a statement of the action of the General Conference of 1904, of the General Conference Commission, and of the General Missionary Committee of 1906, concerning the consolidation of the benevolent societies.

The statistical tables show that in 1906 there was received through the Missionary Society and the two Women's Societies of the Church over \$3,000,000 for foreign and domestic missions; that over \$1,800,000 was expended for foreign missions, and over \$1,000,000 for domestic missions. The total number of missionaries, including 255 representatives of the Woman's Foreign Missionary Society, was 827, seventeen more than in 1905, and the number of native Christian workers was 9,463, an increase of 937. The total number of members and probationers was 265,075, an increase of 16,697, while the addition of the other adherents brings the total size of the Methodist Christian community up to 379,331, an increase of 25,292. The number of pupils under instruction in Methodist schools increased in the one year more than ten per cent, the total being 70,589. The total number of Sunday

school scholars was 279,913, an increase of 19,361. Including the property of the Woman's Foreign Missionary Society, which was valued at \$1,328,056, the valuation of Methodist Episcopal property in mission lands was \$9,512,801, an increase of \$99,842 in one year. While the Missionary societies of the Methodist Episcopal Church expended in those fields themselves raised for religious purposes \$831,511, an increase in one year of \$162,387, or more than 19 per cent.

The statistics of domestic missions show that financial assistance was extended to 4,037 Methodist churches in the home field, the membership of these churches aggregating 312,121. While the Missionary Society appropriated for the aid of these charges \$549,058, the charges themselves raised \$1,253,955. This statement of expenditure of missionary money does not include the money expended for special work in cities and for general work among foreign-speaking peoples, except as it is given to regularly organized churches.

For the use of those who are specially interested in the mission work in foreign lands, the Board of Foreign Missions has bound together the portions of the annual report which refer to the foreign fields alone. This volume of more than 430 pages packed with information from all foreign fields in which the Methodist Episcopal Church is working, may be secured by sending name and address to the Missionary Secretaries, 150 Fifth avenue, New York city. It will be appreciated if those who wish the report will send ten cents for postage.

You are engraven on hands from which you cannot be taken off, because you are in the heart from which you cannot be turned out.—Rev. W. Marshall Johnson.

### Episcopal Plan of Visitation

| Conference.          | Place.             | Date.         | Bishop.    |
|----------------------|--------------------|---------------|------------|
| Katipell Mission...  | Columbia Fla.      | Mon. Aug. 18. | Spellmeyer |
| Alaska Mission...    |                    |               | Moore      |
| Black Hills Mis...   | Hot Springs, S. D. | Aug. 16.      | Warren     |
| North Mont. Mis...   | Great Falls...     | Aug. 16.      | Spellmeyer |
| Idaho...             | Boise...           | Aug. 21.      | Moore      |
| Montana...           | Anaconda...        | Aug. 21.      | Spellmeyer |
| Northwest Neb...     | Chadron...         | Aug. 21.      | Warren     |
| Wyoming Mission...   | Casper...          | Aug. 28.      | Warren     |
| Pacific German...    | Rosalia, Wash.     | Aug. 28.      | Moore      |
| Northwest German...  | LeMira, Ia.        | Aug. 28.      | Spellmeyer |
| Utah Mission...      | Salt Lake...       | Aug. 28.      | Neely      |
| West German...       | Kanana City, Kan.  | Aug. 28.      | McDowell   |
| Colorado...          | Grand Junction...  | Sept. 4.      | Warren     |
| Iowa...              | Burlington...      | Sept. 4.      | Cranston   |
| Columbia River...    | Spokane...         | Sept. 4.      | Moore      |
| Erie...              | Erie, Pa.          | Sept. 4.      | Berry      |
| Cincinnati...        | Oxford...          | Sept. 4.      | Spellmeyer |
| Northwest Indiana... | Greencastle...     | Sept. 4.      | McDowell   |
| Norwegian-Danish...  | Forest City, Ia.   | Sept. 4.      | Bashford   |
| Northern Swedish...  | Duluth...          | Sept. 5.      | Goodsell   |
| Central Swedish...   | Chicago...         | Sept. 5.      | Hamilton   |
| Nevada Mission...    | Yerington...       | Sept. 5.      | Neely      |
| Detroit...           | Detroit...         | Sept. 10.     | Berry      |
| Michigan...          | Athlon...          | Sept. 10.     | McDowell   |
| Des Moines...        | Council Bluffs...  | Sept. 11.     | Goodsell   |
| East Ohio...         | Cleveland...       | Sept. 11.     | Wilson     |
| California...        | Pacific Grove...   | Sept. 11.     | Neely      |
| North Ohio...        | Cleveland...       | Sept. 11.     | Spellmeyer |
| West Wisconsin...    | Ashland...         | Sept. 11.     | Hamilton   |
| Puget Sound...       | Seattle...         | Sept. 11.     | Moore      |
| Central Illinois...  | Rock Island...     | Sept. 11.     | Cranston   |
| Central German...    | Covington, Ky.     | Sept. 18.     | Spellmeyer |
| Chinese Mission...   | San Francisco...   | Sept. 18.     | Neely      |
| Illinois...          | Bloomington...     | Sept. 18.     | McDowell   |
| Iodiana...           | Columbus...        | Sept. 18.     | Bashford   |
| Northwest Iowa...    | Sioux City...      | Sept. 18.     | Goodsell   |
| Ohio...              | Columbus...        | Sept. 18.     | Wilson     |
| Southern Illinois... | Mt. Carmel...      | Sept. 18.     | Cranston   |
| West Nebraska...     | McCook...          | Sept. 18.     | Warren     |
| West Nor.-Danish...  | Seattle...         | Sept. 18.     | Moore      |
| California German... | San Francisco...   | Sept. 19.     | Neely      |
| Chicago German...    | Millwaukee...      | Sept. 19.     | Berry      |
| Central Ohio...      | Toledo...          | Sept. 25.     | Berry      |
| Kentucky...          | Louisville...      | Sept. 25.     | Spellmeyer |
| Minnesota...         | Marshall...        | Sept. 25.     | Goodsell   |
| Nebraska...          | Lincoln...         | Sept. 25.     | McDowell   |
| Oregon...            | Salem...           | Sept. 25.     | Moore      |
| St. Louis German...  | St. Louis...       | Sept. 25.     | Cranston   |
| Southern Calif...    | Long Beach...      | Sept. 25.     | Neely      |
| Tennessee...         | Memphis...         | Sept. 25.     | Wilson     |
| West Virginia...     | Huntington...      | Sept. 25.     | Bashford   |
| Wisconsin...         | Millwaukee...      | Sept. 25.     | Hamilton   |
| Western Swedish...   | Burlington...      | Sept. 26.     | Warren     |
| Central New York...  | Anhorn...          | Oct. 2.       | Berry      |
| Central Tennessee... | McMoresville...    | Oct. 2.       | Wilson     |
| Missouri...          | Cameron...         | Oct. 2.       | Cranston   |
| North Nebraska...    | Omaha...           | Oct. 2.       | McDowell   |
| Northern Minn...     | Winnepella...      | Oct. 2.       | Goodsell   |
| Pittsburg...         | Pittsburg...       | Oct. 2.       | Bashford   |
| Rock River...        | Chicago...         | Oct. 2.       | Warren     |
| Arizona Mission...   | Flagstaff...       | Oct. 8.       | Neely      |
| Genesee...           | Rochester...       | Oct. 9.       | Berry      |
| Holston...           | Knoxville, Tenn.   | Oct. 9.       | Wilson     |
| New Mex. Eng. Mis.   | Albuquerque...     | Oct. 9.       | Cranston   |
| New Mexico Spanish   |                    |               |            |
| Mission Conf...      | Albuquerque...     | Oct. 9.       | Cranston   |
| North Carolina...    | Winston...         | Oct. 9.       | Bashford   |
| Oklahoma...          | Oklahoma City...   | Oct. 9.       | Cranston   |
| Jap. Japanese Mis.   | Fresno, Calif.     | Oct. 9.       | Neely      |
| Upper Iowa...        | Cedar Falls...     | Oct. 9.       | McDowell   |
| Northern German...   | St. Paul, Minn.    | Oct. 10.      | Goodsell   |
| North Dakota...      | Minot...           | Oct. 16.      | Goodsell   |
| Dakota...            | Vermillion...      | Oct. 16.      | McDowell   |
| Blue Ridge...        | Waketown, N. C.    | Oct. 17.      | Bashford   |
| East Oklahoma Mis.   | Waskoe...          | Oct. 17.      | Cranston   |
| East Tennessee...    | Bristol...         | Oct. 17.      | Wilson     |
| Atlantic Mis. Conf.  | Petersburg, Va.    | Oct. 21.      | Wilson     |
| Austin...            | Dallas, Va.        | Nov. 21.      | Burt       |
| South Carolina...    | Camden...          | Nov. 28.      | Moore      |
| West Texas...        | Marlin...          | Nov. 28.      | Burt       |
| Central Alabama...   | Attala...          | Dec. 5.       | Wilson     |
| Savannah...          | Waycross, Ga.      | Dec. 5.       | Moore      |
| Southern German...   | Flahwell...        | Dec. 5.       | Burt       |
| Alabama...           | Dox...             | Dec. 12.      | Wilson     |
| Atlanta...           | Rome...            | Dec. 12.      | Moore      |
| Texas...             | Galveston...       | Dec. 12.      | Burt       |
| Georgia...           | Atlanta...         | Dec. 18.      | Wilson     |
| Mobile...            | Montgomery, Ala.   | Dec. 18.      | Wilson     |

JOHN M. WALDEN,  
Secretary Board of Bishops



# Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

## THE PLAN AT LAST

In a recent issue we called attention to the holding of Southwestern Day on each charge throughout the length and breadth of our patronizing conferences. We have attempted Southwestern Days before, but when a particular day is named for all the churches in all the conferences many difficulties arise so that the pastors cannot observe this particular day and hence, in many cases, no day is observed. To obviate this difficulty our business manager suggests, and wisely so, that each pastor fix his own Southwestern Day, only that it must be on some date between now and October 31. You fix the day and notify us and we will help you do the rest. The brother who sets apart his Southwestern Day in July, August, September or October and notifies this office will receive forthwith a number of practical suggestions as to the carrying out of the campaign, and this office will cooperate in every way possible, for the success of that day, by sending sample copies of the paper and whatever else that may be needed. If the preachers really want to help us, now is the time. Name your own Southwestern Day and notify this office the day of your selection, and the same will be announced in our columns and we will look forward with much pleasure to the result of your Southwestern Day. What day will you observe, brother? Tell us at once.

## A TIMELY WORD

The following paragraph is taken from the *Christian Advocate* published at Nashville, Tenn.:

"A form of social enjoyment common at this season of the year, especially in the South, which is peculiarly liable to abuse is buggy-riding. We do not go the length of saying that solitary drives by young couples are always and essentially wrong, but certainly it is little enough to say that indulgence in them is something that should be most carefully guarded. A few plain rules seem to us essential for Christian parents. In dealing with their daughters they should insist upon these prohibitions at least: No Sunday drives, no night drives, no drives alone with comparative strangers or with young men known to be of questionable character. Like the dance, this custom of driving is constantly abused by men of low thoughts who thus secure an intimacy of physical contact which would not otherwise be possible, and of which they are ever ready to take advantage."

Dr. J. Will Jackson, who is the president of the Kansas City and Inter-Urban Ministers' Alliance, was made the unanimous choice of that body as their delegate to the "Solemn Conclave," a convention of the leaders of the race in Missouri, called by Bishop Abram Grant, of the African Methodist Episcopal Church, and others, to take into consideration the moral, social and religious needs of the race. The conclave convened in St. Louis on the 10th inst., and continued in session two days. Dr. Jackson is the pastor of the Centennial Methodist Episcopal Church in Kansas City.

## EDITORIAL CORRESPONDENCE—II

The District Conferences in Mississippi were opened up with the session of the Gulfport district, held at Lumberton. The sessions were presided over by the Rev. R. N. Jones, presiding elder, and were fairly well attended. The welcome address delivered by the Rev. Mr. Huntley of the Methodist Episcopal Church South, was in every way cordial and helpful. The coming of these brethren among us with their words of sympathy and brotherly helpfulness lends no little encouragement and at the same time has a tendency to allay race feeling. It was a great pleasure to me to listen to the splendid address of Dr. Huntley. The morning hours of the session were taken up by the regular routine business, and the evenings and afternoons being devoted largely to the literary exercises. Among the visitors were: Dr. J. M. Shumpert, Dr. S. A. Cowan, Dr. E. M. Jones and Principal J. B. F. Shaw. Dr. Cowan made an effective plea for the Board of Foreign Missions. Principal Shaw went direct for the boys and girls of the community and made a good impression.

Greenwood, Mississippi is made famous because it is the home of Governor Vardaman, but perhaps there is no more persistent opponent of the Governor than the *Commonwealth* published at Greenwood, and which was formerly edited and owned by the Governor. The Governor's brother is the mayor of the town and is now candidate for the Sheriff of his native county. Here is located one of our best churches in the Upper Mississippi conference under the leadership of the Rev. C. W. Walton. Brother Walton is in the midst of his third year enjoying his usual success. He is not a man that makes a fuss and gives great notoriety to his doings, but he keeps steadily sawing wood, and bringing things to pass. Greenwood is to entertain the Annual conference at its forthcoming session, and things will be in readiness to receive the royal guests in royal fashion. I had the pleasure of lecturing and preaching to this audience and received a large list of subscribers. While the list is not quite as large as last year it is hoped that there will yet be a large number of renewals.

Drs. Williamson and Howard have opened a drug store at this place which is in every way worthy of the town and our people there. The enterprise finds liberal patronage at the hands of our people. Mr. E. D. Hubbard, the Sunday school superintendent, is a wide awake student of the word; the children all love him; he is constant in his devotion to his work and for this reason enjoys success. Dr. N. L. Lackney, the conference evangelist, is a resident of this place and is one of its most substantial citizens, being owner of considerable real estate, and while it is a secret, it will do no harm to say that the doctor is well provided for against a rainy day.

Greenwood is the leading appointment of the Greenwood district of which the Rev. S. H. Nevils is presiding elder. Elder Nevils is pushing things and is hopeful for a most successful district conference to be held at Goodman. Among the achievements slated for that session is the largest list of subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE in the history of the district.

Located at Huntsville, Alabama, is one of the best churches among our people in the entire South. It has a membership of unusual intelligence and there are perhaps very few churches among our people in the South that will average so well in wealth. I have seen few places where the homes among our people are of such substantial structures, so well furnished as is to be found here at Huntsville. There's a degree of culture and refinement to be found among our people here that is exceedingly encouraging and noteworthy. The Methodist Episcopalians of this community are under the leadership of the Rev. L. D. Williams, a strong and progressive preacher. He is a man of considerable force and is enjoying a splendid year's work with this historic church. It was a great pleasure for me to speak to this audience, or rather a part of an audience, for although this is the second time I visited Huntsville both times I was thoroughly rained out. Decatur, just 25 miles to the west of Huntsville, is the junction of the Louisville and Nashville and Southern railroads. At this point the Louisville & Nashville railroad shops are located in which work some six thousand persons. New Decatur and old Decatur are twin cities and are divided by a street. They are separate municipalities grown, it is said, out of contentions on the part of the two communities as to

certain public improvements. Both places are progressive and thrifty and show signs of genuine progress. While New Decatur is, of course, the more modern and progressive in its construction, here cannot be found any Negro enterprises and residences, not a single Negro church is to be found within the bounds of New Decatur. In Old Decatur the Negroes are accumulating at a very rapid rate. Literally a whole block, including substantial brick buildings, is owned by our people. At this point we have the second strongest church on the Huntsville district under the leadership of Brother L. H. Hundley. He has taken hold of the work with vigor and enthusiasm. On a recent Sabbath this congregation raised something over \$300; and the plan is to erect a substantial and modern brick structure. That Brother Hundley will succeed in his undertaking we have no doubt. One of the most loyal laymen that we have met anywhere is Mr. H. L. Murphy, who is a merchant and a large real estate owner, but he is never too busy to give attention to the details of our church work; and he has proven a loyal supporter to every pastor who has gone to Decatur. I am indebted to Brother Murphy for many kindnesses during my stay. Dr. W. F. Sturrs enjoys in a large degree the confidence of our people and receives from them a lucrative practice. He has been not only successful in the treating of diseases but successful in the accumulation of property, and stands high with all classes of the community. Brother T. J. Hunt, a man of seventy-seven years and works each day ten hours in his cabinet shop, is one of the most interesting characters I have met in my travel. His purchase of himself and family before the war indicates that he is a man of a manly spirit. In spite of the limitations thrown around him he has accumulated no little. He is a man of wonderfully clear memory and chucked full of reminiscences of by-gone days that are exceedingly interesting. The trip to Decatur in spite of the rain was very enjoyable. R. E. J.

## FREE FROM BITTERNESS

Dr. M. C. B. Mason has been delivering a series of lectures in connection with his work of representing the Freedmen's Aid Society in the Middle West, following in some instances in the wake of Senator Tillman and making direct reply to the Senator. It is perhaps no special compliment to Dr. Mason to say that he is the superior to the Senator both in oratory and in logical conclusions. The personality of Dr. Mason is an open, impeachable, and irrefutable answer to the charge made against the race by the senator.

Those who know the Doctor are confident that in his addresses both from point of oratory and literary finish the race did not suffer the least in comparison with the Senior Senator from South Carolina. But the most notable feature of Dr. Mason's reply to the imbibed, caustic, vulgar, blasphemous and almost treasonable addresses of the Senator was the spirit of the Doctor which is in direct opposition to that of the Senator. This feature of Dr. Mason's reply was observed by the *Copper Country Evening News*, published at Calumet, Michigan, where Dr. Mason delivered one of his addresses. In observing the Doctor's attitude the *Evening News* says:

"The address of Dr. Mason throughout, while reflecting the deep emotion felt by the speaker, himself born into slavery, was at all times free from bitterness toward those who are still striving to keep the negro from the privileges granted by the sovereign law. He referred rather caustically toward Senator Tillman on occasions, but withall in a kindly, humorous vein."

In spite of the Senator's claim for superiority he has been outwitted and outclassed by one whom he brands as inferior, outclassed in the point of oratory and reasoning, and better still further outclassed in the spirit in which the subject was discussed. So long as we can show up so well in contrast as Dr. Mason does in his attitude in replying to Senator Tillman, we need have no fear. It is a distinct blessing to the cause of Jesus Christ and a decided compliment to our Church to be able to furnish a man representing our work who is such a decided refutation of all the charges alleged by the distinguished Senator from South Carolina.



## Personal and General

Mark Twain has been honored by Oxford University with the degree of Doctor of Letters.

Dr. George P. Mains sailed for England Saturday, June 29th. He expects to return in August.

The Boys' Club of New York is reported the largest in the world. It has a membership of 10,000.

Northwestern University is said to stand sixth among the American Universities in point of attendance.

Bishop and Mrs. Foss reached San Francisco June 27 after eight months tour of our Oriental Mission fields.

Andrew Carnegie will erect for the Germans a library in Berlin. His first donation will be the sum of \$1,000,000.

The Colored Young Men's Christian Association at Louisville, Kentucky, has purchased a building, valued at \$9,000.

In Charlestown, Massachusetts, last month was celebrated the one hundred and thirty-second anniversary of Bunker Hill.

Bishop M. C. Harris, D. D., LL. D., is known to the Methodist Church of Japan as "Bishop Emeritus." A new term in our Methodist terminology.

Dr. J. M. May announces the removal of his office from Alcorn, Mississippi, to Natchez, Mississippi, where he has hung out his shingle and resumed his practice.

Grant University, at its recent commencement, conferred the degree of Doctor of Divinity upon the Rev. J. S. Petty, assistant editor of the *Methodist Advocate-Journal*.

The program of the National Association Negro Teachers announced for August 1st and 2nd, the session to be held at Hampton, Virginia, is an exceedingly strong one.

Ohio Wesleyan University at its recent commencement conferred the degree Doctor of Letters upon the Rev. Dr. Levi Gilbert, of the *Western Christian Advocate*.

The Rev. John D. Bateman, assistant editor of the *Central Christian Advocate*, has been honored with the degree of Doctor of Divinity by the Kansas Wesleyan University.

Dr. A. J. Nast, editor of the *Apologist*, Cincinnati, Ohio, is the fraternal delegate from the Methodist Episcopal Church to the General Conference of the Evangelical Association.

The Rev. Dan D. Brummit, assistant editor of the *Epworth Herald*, has been honored with the degree of Doctor of Divinity, conferred upon him by his alma mater, Baker University.

Bishop and Mrs. Spellmeyer reached New York July 6. The Bishop is in splendid health, but Mrs. Spellmeyer has not fully recovered from the attack from which she suffered while in India.

The Board of Trustees of Grant University at its recent commencement unanimously voted to take steps to change the name of the institution from that of Grant University to the University of Chattanooga.

The Wesleyan Church in Great Britain had a decrease in its membership during last year of 1,934; during the same period there was an increase of 29 members in Scotland, raising the number to 7,990.

An effort is being made by the Census Bureau to secure the census of Negro Baptists in the United States. The Rev. W. B. Johnson, of Washington, D. C., has been appointed by the Bureau to assist in this work.

During the recent commencement season the University of Oxford conferred its highest distinction, the degree of Doctor of Civil Laws, upon the Rev. Wm. Booth, general and commander-in-chief of the Salvation Army.

Professor S. J. Hunter made a recent visit to Greenwood, Mississippi, where he lectured and preached to the delight of all. Prof. Hunter is the principal of the Noxubee Industrial School, located near Macon, Miss.

We have received through the kindness of Secretary A. W. Talbert, of the Lincoln Conference, a splendid minute of the last session of that body. Secretary Talbert is our successful pastor at Ardmore, Indian Territory.

Miss Anna Mabel Vance, now a resident of Chicago, daughter of the Hon. J. Madison Vance, of New Orleans, and Mr. John J. Smith, a popular

tailor of Hyde Park, Chicago, were married in that city Sunday, June 23.

Mr. Henry Vanness, of Connecticut, after 45 years continuous service on the road, has been retired on a salary of two dollars per day. Mr. Vanness, the only regular Negro conductor in America, was known as "Our Model Conductor."

The Rev. C. W. Butler is having the most successful year of his ministry as pastor of Shellmond Circuit, Upper Mississippi Conference. The congregations are constantly on the increase. The benevolences in full have been raised and the pastor's salary paid in advance.

Ex-Mayor Eugene Schmitz, of San Francisco, charged with diversion and extortion in the handling of relief funds during the time of the California catastrophe, and with being engaged in other corrupt transactions, was sentenced on Monday of this week to five years in the Penitentiary.

Fifty thousand dollars has been recently distributed by William Waldorf Astor among four charitable institutions of London. The National Refuges for Homeless and Destitute Children, and the society maintaining training ships for poor boys of good character receive \$12,500 each.

Bishop Thomas Bowman passed his ninetieth birthday July 15, 1907, maintaining at this ripe old age his ruddy complexion his genial and courtly manner, open and frank countenance and his cordial greetings for the brethren. Methodism rejoices that this her senior Bishop is spared so long.

The Rev. J. C. Eusan, D. D., after a brief visit to his mother's home at Daisy, Louisiana, passed through the city the early part of this week en route to Texas where he will resume his work. Brother Eusan preached last Sunday night to the delight of all at First Street Methodist Episcopal Church, this city.

At the recent commencement at Wiley University the degree of Doctor of Divinity was conferred upon the Rev. Frank Gary, pastor of Mt. Vernon Methodist Episcopal Church, Houston, Texas; the Rev. J. W. Tate, pastor of Wiley Memorial Church, Chattanooga, Tennessee, and the Rev. W. G. Cocks, of Harvey, Illinois.

Our church at Bristol, Va.-Tenn., under the leadership of the Rev. E. H. Forrest, who was recently put in charge of that work, is rejoicing over the success of a recent rally which amounted to \$228, and resulted in clearing the church a debt of long standing. The East Tennessee Annual Conference will convene in this church in October.

Bishop Potter, of New York, has appointed a Chaplain of Strangers. The clergyman assigned to this work is without the obligations of church pastorate and is to devote his time, in a general way, to work among strangers in the city of New York. Bishop Potter says that the need of such a clergyman has been long felt and will prove of immense service.

The Texas State School of Methods opened in Austin with an enrollment of about fifty pupils, and, judging from the determined way they began work, there will be "something doing" this term. At the opening exercises addresses were delivered by several distinguished educators, among the number being President R. S. Lovinggood, of Samuel Huston College.

This is a remarkably successful year for Leigh Street Church, at Richmond, Virginia. Great was the result of the "Liquidation Rally" held Sunday, June 30th. One thousand five hundred and seven dollars and thirty cents was the amount realized and Leigh Street is clear of debt. We extend our heartiest congratulations to the pastor, the Rev. W. H. Dean and the loyal members.

Many friends in New Orleans will be interested in the announcement of the marriage of Miss Cora E. Stamps to Mr. Stephen Duncan, Jr., son of the late Rev. Stephen Duncan, of the Louisiana Conference. The marriage was celebrated at the home of the bride in this city Wednesday evening, June 26th. Mr. and Mrs. Duncan will make their home at 414 E. Sixth Street, Hattiesburg, Miss.

Bishop Harris, who was elected by the last General Conference Missionary Bishop for Japan and Korea, by the formation of the Methodist Church of Japan is now located in his jurisdiction of Korea. Bishop Harris would not consent to have his name presented for bishop before the General Conference of the Methodist Church of Japan but chose rather to labor in the great church that he has so signally served for so many years.

Mrs. Russell Sage has given \$25,000 to the

Lincoln Farm Association, which has been collecting a fund for the purpose of preserving the birthplace of Lincoln. The farm was purchased by Robert Collier and presented to the Association. Mrs. Sage's gift now makes possible the scheme of the association to encase the old cabin in glass and place it in the center of a memorial building, the cost of which is estimated at \$100,000.

According to the *Chicago Conservator*, the Rev. D. A. Graham, D. D., formerly pastor of Bethel African Methodist Episcopal Church, Chicago, is now a member of the Christian Catholic Apostolic Church in Zion. He is preaching a series of sermons on "Church Reform" at the Odd Fellow's Hall on State Street of that city. Every Sunday evening. Dr. Graham was at one time pastor of the leading African Methodist Episcopal Church in this city.

According to the press, the tacit conclusion of the Nashville Board of Education at its recent meeting was that "only Negroes born, bred and educated in the South need apply for election as teachers in the colored public schools of Nashville, Tenn." The reason given for this action is that Negroes from north of Mason and Dixon's line have a notion not familiar with Southern traditions and sentiment and are persona grata to the Nashville Board of Education.

President Roosevelt has notified Sir Chentung Liang Cheng, the Chinese minister at Washington, that the United States would, with the approval of Congress, voluntarily relinquish the differences between the total expenses and claims incurred by this nation in the suppression of the Boxer revolt of 1900, and the amount which China agreed to pay to this country in satisfaction thereof. It is estimated that the difference will amount to the enormous sum of \$27,000,000.

Dr. M. C. B. Mason delivered the Annual address at the recent commencement of the William Grant High School of Covington, Ky., held in the Carnegie Library Auditorium. In the graduating class were, Miss Melvena Velma Jones, Miss Della Vivian Fox and Mr. William Haskins; they are also members of the Ninth Street Methodist Episcopal choir. These young friends were tendered a reception by the choir recently at the home of Mrs. Emma Mud, Covington.

The Rev. J. W. Mahood, for many years a conference evangelist of the Northwest Iowa Conference, has recently been elected a Field Secretary of the General Conference Commission on Aggressive Evangelism, and will devote his time mainly to the co-operative evangelism plan of the commission for cities where there are several Methodist churches desirous of uniting in evangelistic work. Presiding elders and pastors desiring his services should communicate with Rev. Theodore S. Henderson, General Field Superintendent, 150 Fifth avenue, New York City.

A Government School is to be opened at Sinuk, Alaska, where the Woman's Home Missionary Society has opened a mission recently. Material has already been sent for the school house, and will contain an apartment for the teacher of the school. A sister of one of the missionaries in charge at Sinuk has been appointed government teacher, and this will leave Mr. and Mrs. Sellon free to devote their entire time to the mission. Mrs. R. H. Young is looking forward with hope and expectation to the rapid development of the work in this part of Alaska, owing to the fact that a herd of reindeer has been loaned by the government; and while the expense for the first two or three years will be considerable, it will probably after that be self-supporting.

In the examination for teachers in the city schools of New Orleans there were 69 applicants. 24 were successful; of these 10 were graduates from New Orleans University, namely, Miss Hattie N. Davage, Miss Emily Chapman, Miss Coralie Vinet, Miss Sadie Hilson, Miss Lydia Norton, Miss Estell White, Miss Rosa L. Carter, Miss Gertrude L. Evans and Arthur Cambell; of these the later two held eight grade certificates. Others who passed the examination were Mr. L. V. Alexis, Miss Viola Smith, Miss Estell Johnson, Miss P. S. Waterhouse, Miss Carrie L. Snowden, Miss Claudia Gates, Miss Eugenia MacArthur, of Bay St. Louis, Miss, Miss S. Baxter, of Bay St. Louis, Miss, Miss E. V. Alston, Miss Eugene C. Ganey, Miss Emily Bonny, Miss Bessie M. Bonner, Miss E. L. Stauz, Miss Charlotte Burleigh, and Miss E. Davis. We offer our congratulations to the young friends for the success attained in this examination.



## PERSONALS

The Rev. N. Toole and his people raised \$25.00 on Children's Day at Enterprise, Miss.

The work at Lutherville is in fine shape with a membership of 50. We raised \$525.58 for a new building.

The Haschton (Ga.) charge is still actively alive. In a recent rally for the pastor the Stewards raised \$21.00. There has been one new convert.

Mrs. Laura Toole, wife of Rev. N. Toole, of Enterprise, Miss., has been very ill for four weeks, but is improving at this writing.

Mrs. Martha Shepley is spending a few weeks with her daughter, Mrs. Emma E. Jones, wife of the Rev. W. H. Jones, our pastor at Franklin, La.

At Eola, La., the Rev. H. J. Robinson, pastor, Miss Carrie A. Jose, superintendent, the Children's Day program was well carried out. Collection good.

Clow Circuit, H. Bright, pastor.—The Children's Day exercises were had despite unfavorable conditions. A good time was had. Raised for the cause \$10.00.

On the Bonas Charge, Louisiana Conference, the Rev. W. M. Harvy, pastor, the Children's Day observance on the second Sunday in June was a splendid success. Collection, \$16.25.

The Rev. T. B. Blackman, pastor, at Carrie Ridge, Tenn.—On June the 9, the program in charge of Misses Maud Marchbanks and Lizzie March banks, was a splendid exercises. \$5.50 was raised.

On the fourth Sunday in June on the Liberty Hill Circuit, Savannah Conference, the Rev. J. D. Jenkins, pastor, there were 27 children baptized. The work of the charge is progressing as it has not done in years.

At Mount Vernon chapel, Battleville, La., a very pleasant session of the second quarterly conference was held by presiding elder B. M. Hubbard. Reports show all departments in good shape. The elder was paid in full.

June 30th was a high day at Maben, Miss., where in St. Stevens Church the Children's Day program was carried out under the direction of Misses Florence and M. V. Russell. Collection for the day, \$12.37. The Rev. J. E. Everett is pastor.

Sunday, June the 30th, at Village Methodist Episcopal Church, was Deht Paying Day. We raised \$162.40. Our people at Boyce are much encouraged. Sunday, October 20, 1907, will be Dedication Day of the said church. N. R. Randolph is pastor.

At Pickens, Mississippi, at Union Church, Children's Day was observed on the third Sunday in June. Dr. E. M. Jones was present and delivered a powerful sermon. At night a program was rendered and Dr. Jones gave a convincing address. Collection, \$21.00.

Fraternal delegates from the Lake Charles districts, to the several District Conferences: Alexandria, Emerson Hutcherson; Baton Rouge, B. J. Reddix; Shreveport, P. C. Colton; New Orleans, North, B. R. Jackson; New Orleans, South, D. S. Sloan; Monroe, T. B. Oville.

The first annual session of the District conference and Epworth League convention of the Guthrie District, Lincoln Conference will convene in the Methodist Episcopal Church at Purcell, I. T., August 8, 9 & 10, Dr. W. F. Smith presiding elder. A good program is arranged.

Children's Day was observed at Lawrence Methodist Episcopal Church, June 30th. The program was carried out. Collection, \$20.00. Three joined the church. R. D. Simmons, William Bufkin and H. L. Watkins are the prime workers for the uplift of the church at Lawrence, Miss.

At Donnis Mills, La., on Thursday night July fourth, a party of stormers entered the parsonage led by Brother John O. Robinson and others, leaving lots of good things which were highly appreciated by the pastor and family. After a few remarks by the pastor refreshments were served.

The pastor at Columbus, Ga., had the mishap of falling from an unsubstantial scaffold, and broke his shoulder bone. He is now under the care of Drs. Terry and Swan. Notwithstanding this accident as well as the inclemency of the weather the church is making progress. \$500 were raised recently.

During the third quarter of work our church at Anniston, Ala., the Rev. J. T. Martin, pastor, raised \$252.10. This people are yet rejoicing because of the harvest of souls brought to Christ during the recent revival and the seventy-one accessions to the church. The third quarterly meeting was held June 18th.

A host of friends entered Mt. Olive Methodist Episcopal Church at Bastrop, La., one evening recently. The pastor, the Rev. S. McGrude, and family were invited over to the church and J. S. Scott, on behalf of the company, presented them quite a hundred pounds and a little cash. The pastor responded in well chosen words.

The annual session of the Marshall District, Texas Conference, Sunday School, Epworth League and Woman's Home Missionary Conventions will meet at St. Paul Methodist Episcopal Church, Texarkana, Texas, August 20-25. Officers: J. O. Williams, B. D., presiding elder; Prof. S. S. Reid, A. M., president Sunday School; Prof. H. B. Pemberton, A. M., president Epworth League; Rev. M. Q. A. Fuller, Secretary; Mrs. M. A. Johnson, president Woman's Home Missionary Society.

Officers of the Mississippi State Federation of Colored Women's Clubs: President, Mrs. T. J. Wilson, Meridian; Vice President, Mrs. R. L. Johnson, Brandon; Recording Secretary, Mrs.

Lettie Cammack, Jackson; Corresponding Secretary, Miss Nora Robinson, Jackson; Treasurer, Mrs. L. J. Rowan, Alcorn; State organizer and editor of federation paper, Mrs. U. J. Wade, Jackson; Chairman Executive Board, Mrs. R. L. Johnson, Jackson.

The people of the Laurinsburg (N. C.) charge manifest a very jubilant spirit. Children's Day was observed June 30-July 7 respectively. Messrs. S. D. Douglas and L. E. McLeod evince good qualities of leadership as Sunday School superintendents. Their schools were thoroughly raffled. The choir and children rendered sweet music. All praise to the ladies for the stirring and untiring efforts advanced to make things succeed. Collection \$172.72. The Rev. G. B. McLean is pastor.

The Children's Day program, under the auspices of Miss Ethel Lambert, assisted by Mrs. Josie Carson was a great success at St. John's church, Evansville, Ind. The Rev. J. C. Carson, pastor, is highly pleased with the results of his labors of a few weeks. A lot has been purchased and efforts are being made to erect a new church. The members are to be congratulated in having such an able pastor. Three additions have been made to the membership and seven baptized. Children's Day collection, \$45.31.

At Powhattan, La., the Rev. F. R. Butler, pastor, the new Butler's Chapel has been completed. This pastor has push energy and stick-to-it-iveness and in the erection of this building with

the aid of a small membership, he has accomplished a good work indeed. It is a modern structure costing \$500 and has been built without a cent from the Missionary Society. Let it be known that this building is the handiwork of the pastor. Four months he gave to this work and it stands as a monument to his skill alone except the six days of help given him by friends. The presiding elder has proved himself the man for the place.

"There is now in charge of the church at Fairburn Ga., one of the best men in all the middle Georgia Conference, namely, the Rev. W. M. Willie, who, although given a poor charge, has faithfully and ably labored here for three years and has built up his church from almost nothing to the present state of high plane of usefulness and healthful wholesome influence in this entire community. He has succeeded in addition thereto in establishing and maintaining a good public school in which also the high school branches are taught. He has done this at great sacrifice of time and means and labor and they stand to day and will continue to stand as striking memorials to his sterling merit. It is a fact well worthy of note also that no other of our ministers have ever won and kept the confidence and respect of the entire population to the extent that the Rev. Wm. McWille has done. His devotion, fidelity, capacity and fine character fit him for a broader field of usefulness to which he will surely be called some of these days, if reward is rendered merit writes Mr. A. G. Huggins.

## Doings of the Workmen

### ALABAMA

Tensaw, P. B. Benjamin.—The Rev. P. G. Goins held our third quarterly conference in Fleming Chapel. Elder Goins was greatly pleased with the reports presented by the officials. He preached Sunday evening and his words touched deeply the hearts of many. His subject was "A New Song." This session was the best held here for some time. We paid Elder Goins in full and raised on Sunday \$23.20. We will raise something for Missions ere the convening of our District Conference.

Roanoke, W. L. Darius, Pastor.—Presiding Elder J. W. Thomas held our second quarterly conference June 15-16. He was indeed pleased to find the charge in such good condition. On Saturday at 11 o'clock a. m. the elder preached a good sermon, after which the sisters served an enjoyable repast. Two subscriptions to the SOUTHWESTERN were received. Five members have been added to the church during the quarter. Collections this quarter for presiding elder, \$15.50; pastor \$111.15, benevolence, \$8; trustees, \$17. On June 8 the sisters and friends presented the pastor with a \$15 suit of clothes. Many thanks to these generous friends.

Lafayette, B. M. Banks.—Our work here is infused with new life. Our second quarterly conference has just closed. J. A. Halliday, presiding elder, and the Rev. R. M. Davis, A. B., pastor. We raised this quarter \$200, despite the bad weather. Paid elder \$17.45; pastor, \$10; total, \$227.50. Received into full membership two. Our

Sunday School, under the administration of Miss Eliza Wash, has an enrollment of 180; Junior League from 50 to 60 attendants every meeting. Raised for Missions, \$7.31.

Decatur, L. H. Hunly, Pastor.—Sunday, June 16th, was a high day with us. Dr. I. L. Thomas preached two able sermons and lectured at 10 o'clock to the business men. Twelve Tribes of Israel raffled the new brick church, and raised under the following captains: Mrs. L. Hunly, \$43; Mrs. Lizzie Carpenter, \$43; Mrs. R. C. Smith, \$13; Mrs. M. Tilda Goley, \$12.14; Mrs. Eliza Jones, \$9.62; Jesse Martin, \$20.05; Frank Williams, \$30; H. L. Murphy, \$50.01; M. Fannie Rainey, \$28.84; Chas. Troun, \$46. At three o'clock a few of the business men were out and contributed as follows: S. D. Elliott, \$5; W. Crump, 25 cents; Dr. Steers, \$1; M. Battle, \$1; M. Boyd, \$1.50. The public contribution made the afternoon collection \$10.40. Total collection for the day, \$312.44. There is great rejoicing among the members, as this is the best rally in the history of the church.

Eclectic and Bethel, C. A. Brown.—Our third quarterly conference was held the fifth Saturday and Sunday, June, at Eclectic, the Rev. J. A. Dunn, presiding elder. Pastor C. Dunn had worked the quarterly conference up to the high water mark. Our success was better than any previous quarter. At eleven o'clock Sunday the elder preached to an immense audience. After the refreshments were served by the



dles. At two o'clock the presiding elder opened the conference with nearly every officer present and all had their reports in hand. Business was dispatched with wisdom and intelligently. There were improvements along all lines. The pastor had built a new modern church at Tallahassee and is building another one at Eclectic. Reports showed that Children's Day was observed and a healthy collection taken. Sunday was a great day with us. There were enough people on the ground to fill two churches. We paid the elder his quarterage, \$23.25, and left a handsome sum for pastor. The elder and pastor went to Bethel in the afternoon and preached there. Paid pastor this quarter \$101.72. Our benevolence and trustee collections are in advance of the previous quarter. Tallahassee, the smallest church, raised alone in one day \$120 for building purposes. Our Sunday School and League and Ladies' Aid Society are increasing in strength and interest.

#### ARKANSAS.

Anvergne, S. M. Cain, Pastor.—On June 8-9, the Rev. L. G. Hodges presided over the second session of our quarterly conference. All reports showed a live work. The presiding elder preached a glorious sermon and two joined the church and were baptized. There was rendered a beautiful program by the children on Sunday afternoon. Collection from this service, \$12.50. Presiding elder paid in full, \$6; total amount raised during second quarter, \$40.

#### GEORGIA.

Newnan, L. C. Stevenson.—We have just witnessed a grand union Sunday School picnic given by the various Sunday Schools of Newnan. Many of the children marched to the picnic ground, parents and relatives following, which lay some three-quarters of a mile distance south of the city, and affords a spring of cool water. The attendance was large. At one o'clock the tables were spread and everybody enjoyed a dainty meal. Completely carried away as we are by the arrangements under such leadership as Messrs. L. M. Alston, H. H. Anderson, Tom Wheat, L. C. Stevenson, John Amy and others, we do not forget the good white citizens, Mrs. Mary Bolton and J. P. Pittman, who showed great kindness in allowing us to occupy these grounds. For some we tender them our hearty thanks. The union and the good order that existed during the day are indeed open signs of that long-sought Christian civilization.

Riverton, P. L. Bryant.—Our quarterly conference was held June 15-16, at Jones Chapel. The presiding elder, Rev. C. W. Adams, could not be present and sent the Rev. S. B. Beauford, pastor of Cane Springs Church. Sermon on Saturday by M. Somlin, a local preacher. At 3 p. m. the business of the quarterly conference was dispatched with great rapidity. We are on the onward march on the Riverton charge. Raised this quarter for the elder, \$26.01. Sunday at 10:30 a. m., a glorious love-feast was conducted by Bro. M. Somlin and I. W. Bell. At 11:30 a. m., the Rev. S. B. Beauford filled the rostrum. He preached an eloquent and logical sermon from St. Matthew, 18, 1, 2, 3 and 4th verses. The Sacrament of the Lord's Supper was administered to more than one hundred communicants. We were glad to have the Rev. Mr. Beauford with us and extend to him an invitation to come again.

Waycross.—On June 21-23 was held our third quarterly conference, by the Rev. E. D. Giddens, presiding elder. This was indeed one of the best quarters that has been held in King Solomon. Members added this quarter, 21. Moneys raised: Trustee, \$215; paid pastor, \$95; Missions, \$20; paid the presiding elder, \$20; total, \$350. The presiding elder preached three sermons that will be long remembered here and one joined the church.

LaGrange, Ida Martiu.—At La Grange Station the third quarterly conference was held June 23, with the Rev. R. R. O'Neal, presiding elder, in the chair. The elder preached three great sermons to large congregations. The Stewards' reports showed \$142.29 raised for pastor this quarter and \$16.52 for presiding elder; total, \$158.71. Our church is alive. Great results are looked for in the near future. Our pastor, the Rev. F. R. Bridge, and the presiding elder, R. R. O'Neal, are highly esteemed by the people of La Grange.

Savannah, G. H. Lennon, Pastor.—On Tuesday night, June 25, a reception was tendered at the parsonage of Asbury Methodist Episcopal Church, in honor to the new pastor and his wife, the Rev. and Mrs. G. H. Lennon, who recently received the appointment to this charge by Bishop Joseph F. Berry. On arrival to this new field we received a most cordial welcome by the faithful and loyal members, who were found standing firmly at their post of duty. The reception was largely attended and the social features were of a high order. The proficient and painstaking committee in charge of the refreshments so elaborately served spared no pains to make the occasion a treat that was far above the ordinary. In this representative band are found the true and tried members who are always found with the interest of the church at heart. This delightful band retired leaving the dining table loaded with good things.

#### LOUISIANA.

Shreveport, T. P. Norris, Pastor.—On June 30th, a grand rally was held at Fairfield Methodist Episcopal Church. The seven clubs were inspired with new vigor. We are absolutely sure that the Great Leader was on our side. The clubs under captains named, reported: David D. Wimberly, \$11.70; James Hutchinson, \$7.60; Wm. Taylor, \$9.95; Simon McCoy, \$10.80; William Wilson, \$1.50; Willis Lathan, \$11.05; Thomas Adams, \$7.25; Other collections, \$3.55; total, \$60.60.

Willson, Ernestine Gair.—Our League at this report is enjoying a successful career. We have now a membership of 25 faithfuls, under the direction of Ernestine Gair, president. During the last week we have collected for Missions, \$2.50; also a purse to pastor, \$1.50. Friday evening, June 21st, the League tendered a "pound surprise party" to the pastor, presenting him with thirty pounds.

Shady Grove, L. Estavan, Pastor.—We organized the Ladies' Aid Society No. 2 a few days ago with Mesdames Edith Jackson, president; Lizzie Estavan, vice-president; Alice Lang, secretary; I. Johnson, assistant secretary; Lillian Brown, treasurer. Friday night, June 28, was given an ice cream supper, under the newly-made officers, with much success. They presented the pastor with \$4.10 toward the purchase of a suit of clothes. We thank them for the gift and loyal work. Shady Grove Church is at a high-tide of prosperity. At St. Matthew last week the brethren white-washed the exterior

## 2 THOUSAND DOLLARS WORTH OF FREE RELIGIOUS TRACTS

The Tract Society has sent to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE 5,000 pounds of Tracts VALUED BY THE PUBLISHING HOUSE AT \$2,000.

These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

Pastors, Sunday School Superintendents, Epworth League Presidents may secure these tracts in any amount desired by sending to this office and enclosing stamps or money to pay for postage. Write at once.

ADDRESS

**Southwestern Christian Advocate,**  
429 Carondelet St. New Orleans, La.

nicely, huilt a steeple, adjusted the new bell, which is paid for, cleaned out the well, put a new top on it, huilt a new altar in the church and painted it, and did other work. The sisters spread a long table of refreshments for the workmen free of charge. This treat was greatly appreciated, so it can be seen that the work at this place is moving on. Sunday School good at both places. We are working hard to break the record of this work at the next Annual Conference in our report.

#### FOR OVER SIXTY YEARS

Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1092.

#### MISSISSIPPI.

Strongs Circuit, L. F. Jones.—Children's Day collections: King's Chapel, \$10.83; Pain's Chapel, \$23.29; Oak Grove, \$24.70; total, \$58.82. This success I credit to the earnest work of the Sunday School Superintendent. To such men too much praise cannot be given such men as our superintendents at Pain's, Mr. S. H. Clay, Charlie Landon, at Oak Grove, and James Leather Wood, at King's.

Pickens, J. Burton, Pastor.—My second quarterly conference was held June 1 and 2. Elder Nevils was on time and nearly all of the members answered the roll call. Raised during the quarter \$150. Sunday was a high day. The elder preached two able sermons and spoke to us on all lines of church work.

GOODMAN, O. Gillespie, Pastor.—Our second quarterly conference convened May 18-19, Rev. S. H. Nevils presiding. Officers present rendered good reports. Paid the elder in full. The elder preached two able sermons which were very much enjoyed. A goodly number partook of the Lord's Supper.

AMOBY, J. J. Johnson, Pastor.—At 11 o'clock, Sunday, June 9th, the Rev. J. J. Johnson preached to a crowded house. At 3 o'clock the Children's Day program was carried out to the letter, and at 8 o'clock our hearts were made glad by the appearance of Dr.

Clay, our beloved presiding elder, who delivered a lecture that will not be forgotten soon. On Monday Dr. I. L. Thomas and Rev. R. Sewell made their appearance and on the 10th Dr. Thomas lectured on "Missions and Church Extension. Total collection for all purposes, \$56.27.

J. T. Tompkins, Pastor.—Our second quarterly conference convened June 1-2, Rev. P. E. Golins presiding. He preached three able sermons. We collected \$103.60 of which amount Sister Francis Sanders raised \$33, and Sister Carry Byrd \$12.

Hattiesburg, J. K. Comfort, Pastor.—Our grand rally was a success. We had Rev. R. E. Jones D. D., editor of the SOUTHWESTERN, with us, and he was at his best. He preached one of his very best sermons, and lectured to the people for their best good. We had a crowded house at every service. Dr. Jones is a powerful man. He is the right man in the right place. We gave him twenty subscribers for the paper. Rev. A. C. Lacy is a power in the pulpit and is loved by all of the people at this place. He also preached a great sermon in our rally. He raised the people to a high point. One joined the church in the rally. We raised \$150 in the rally. We expect to have our church at Hattiesburg looking fine in a short time. This looks as though it will be our best year at this place. The Lord is blessing us on all lines of our work.

Tupelo, M. J. Shannon.—Dr. I. L. Thomas came to St. Paul Church Tuesday evening, June 11, with a heart full of good things. The choir was present and Miss Irene Slack, organist, furnished good music for the occasion. The church was beautifully decorated. The Rev. W. C. Clay, presiding elder, of the Tupelo district, welcomed Dr. Thomas and explained the object of the meeting. Pastor J. M. Walton introduced Dr. Thomas and then the program prepared for the evening was rendered. Dr. Thomas' lecture was a splendid effort and at its close he was presented with a beautiful bouquet of flowers by Mrs. G. D. Shannon. Refreshments were served. The promoters of this pleasant affair were Mesdames Bettie McGaughy, Kissie Clifton and others. Dr. Thomas' visit greatly benefited all. Receipts of the evening, \$15.60.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                                  | Place. | Date.           |
|--------------------------------------------|--------|-----------------|
| Savannah—Mt. Vernon, Ga.                   |        | July 18         |
| Opelika—Wetumpka, Ala.                     |        | July 17-21      |
| Orangeburg, Pineville (S. C.) Ct.          |        | July 17-21      |
| Huntsville—Conroe, Tex.                    |        | July 23         |
| Greenville—Itta Bena, Miss.                |        | July 23-28      |
| Greenwood—Goodman, Miss.                   |        | July 23-28      |
| Montgomery—Evergreen, Ala.                 |        | July 24         |
| Knoxville—Russellville, Tenn.              |        | July 24         |
| Waco—Gatesville, Texas.                    |        | July 24         |
| N. O. North—Slidell, La.                   |        | July 24-28      |
| S. N. Orleans—Morgan City, La.             |        | July 24-28      |
| Western—Gastonia, N. C.                    |        | July 24-28      |
| Greensboro—Raleigh's Cross Roads, N. C.    |        | July 24-28      |
| Greenville—Easley, S. C.                   |        | July 24-28      |
| Lexington—Clifton, Tenn.                   |        | July 24-29      |
| Meridian—Meridian, Miss.                   |        | July 24-29      |
| Sumter, Lamar, S. C.                       |        | July 24-28      |
| Muskogee—Eufaula, I. T.                    |        | July 25-28      |
| Waycross, Rocky Mt., Ga.                   |        | July 26-30      |
| Dallas—Ennis, Tex.                         |        | July 29         |
| Vicksburg, Fayette, Miss.                  |        | July 31-Aug. 4  |
| Aherdeen—Osborn, Miss.                     |        | July 31-Aug. 4  |
| Maysville—Augusta, Ky.                     |        | July 31-Aug. 5  |
| Clarksdale—Sumner, Miss.                   |        | July 31-Aug. 4  |
| Marion—Clinton, Ala.                       |        | Aug. 1-4        |
| Holly Springs—Pott's Camp, Miss.           |        | Aug. 6          |
| San Antonio—Floresville, Tex.              |        | Aug. 6-11       |
| Palestine, Fairfield, Tex.                 |        | Aug. 6-11       |
| Tupelo, Union Grove, Miss.                 |        | Aug. 6-11       |
| Shreveport—Shreveport, La.                 |        | Aug. 7          |
| Lake Charles—New Iberia, La.               |        | Aug. 7          |
| Opelika—Wetumpka, Ala.                     |        | Aug. 7          |
| Atlanta, Atlanta, Ga.                      |        | Aug. 7          |
| Rome—Douglasville, Ga.                     |        | Aug. 7-11       |
| Huntsville—Center Grove, Ala.              |        | Aug. 7-11       |
| Waycross, Valdosta, Ga.                    |        | Aug. 7-11       |
| Indiana—Princeton, Ind.                    |        | Aug. 7-12       |
| Guthrie—Purcell, I. T.                     |        | Aug. 9-10       |
| Columbus, La Grange, Texas.                |        | Aug. 13-15      |
| Gainesville, (Union Grove), Covington, Ga. |        | Aug. 13-18      |
| Monroe—Mt. Sinai, La.                      |        | Aug. 14         |
| Baton Rouge—Port Allen, La.                |        | Aug. 14         |
| Cumberland River—Alexandria, Tenn.         |        | Aug. 14-16      |
| West Tenn.—Alamo, Tenn.                    |        | Aug. 14-17      |
| St. Joseph—St. Joseph, Mo.                 |        | Aug. 14-18      |
| Birmingham—N. Birmingham.                  |        | Aug. 14-18      |
| Ohio—Columbus, Ohio.                       |        | Aug. 14-18      |
| Starkville, Kilmichael (Miss.) Ct.         |        | Aug. 14-18      |
| Paris—Honey Grove, Tex.                    |        | Aug. 14-19      |
| St. Louis—Popular Bluff, Mo.               |        | Aug. 15-18      |
| Louisville—Princeton, Ind.                 |        | Aug. 27         |
| Marshall—Texarkana, Tex.                   |        | Aug. 20         |
| Lexington—Shelbyville, Ky.                 |        | Aug. 20-21      |
| Anniston—Anniston, La.                     |        | Aug. 20-23      |
| Alexandria—Alexandria, La.                 |        | Aug. 21         |
| Brookhaven—Lampton, Miss.                  |        | Aug. 21-25      |
| Louisville—Hartford, Ky.                   |        | Aug. 21-25      |
| Sedalia—Warrensburg, Mo.                   |        | Aug. 21-25      |
| Austin, Austin, Tex.                       |        | Aug. 22         |
| Navasota—Hempstead, Tex.                   |        | Aug. 27         |
| Houston—Liberty, Tex.                      |        | Sept. 9         |
| Little Rock, Hensley, Ark.                 |        | Aug. 28-Sept. 1 |
| Forrest City—Park Place, Ark.              |        | Aug. 29         |
| Shubuta—Enterprise, Miss.                  |        | Sept. 3-8       |
| Topeka—Coffeyville, Kans.                  |        | Sept. 4-7       |
| Jacksonville—Jacksonville, Fla.            |        | Sept. 11-15     |
| Ocala—Lawtey, Fla.                         |        | Sept. 19-22     |
| Pine Bluff—New Edinburg, Ark.              |        | Sept. 11-15     |
| Clow, Canfield, Ark.                       |        | Oct. 10-13      |

### CONVENTIONS.

Talladega—Talladega, Ark. July 18-20  
 Bennettsville—Hartsville, S. C. ....  
 ..... July 17-21  
 Lincoln Conference, Chetopa, Kansas...  
 ..... July 18-21  
 Staunton—Harrishburg, Va. .... Aug. 1-4  
 Nashville—Tullahoma, Tenn. Aug. 6-11  
 Shubuta, Shubuta, Miss. .... Aug. 8  
 Pine Bluff—Marhe, Ark. .... Aug. 21-25  
 Pine Bluff—Marville, Ark. .... Aug. 21-25  
 Clow—White Cliffs, Ark. .... Sept. 5-8

### ST. JOSEPH DISTRICT.

#### SECOND ROUND.

New Bloomfield Ct., July 13-14; Fulton, July 20, 21 (W. C. Ellis); Sturgeon and Yates, 27-28; Mexico, 20-21; Randolph Springs, Aug. 3-4; Higbee, Moherly, 3-4 (H. T. Reeves); Columbia, 10-11 (J. W. Thomas); Armstrong, 10-11 (T. H. Lockwood); Glasgow Ct., 10-11; District Conference convenes August 14; St. Joseph, 17-18; Glasgow, 24-25 (O. A. Johnson); Fayette, 24-25 (J. H. McAllister); Arkock and Gilliam, Sept. 1-2; New Franklin, 7-8; Independence, 7-8 (J. D. Evans); Richmond, 14-15; Kansas City, Clark 22 (M. T. Hooks); Kansas City, Centennial, 14-15 (D. J. Mitchell); Harrisonville, 21-22; Des Moines, Ia., 21-22 (W. L. Lee); Oskaloosa, Ia., 28-29; Slater, Mo., 28-29. Brethren: Imposing in you a high confidence in the interest of our church and district, I have assigned you to hold some of the quarterly meetings on this round in order that I may be able to give more attention, and some Sabbaths to the rural district. I shall appreciate very much your service in this work. In holding these meetings touch the people with the warm heart of your own lives. When a man has done his whole duty he can do nothing more. This being done you have my unqualified support.

A. H. HIGGS, P. E.

### RALEIGH DISTRICT.

#### FOURTH ROUND.

Madison Ct., July 20-21; Pleasant Ridge, Va., Aug. 10-11; Norfolk, Va., 15-16; Newport News, Va., 17-18; Rocky Mt., Va., 24-25; Oxford, Sept. 1-2; Townsville, 7-8; Raleigh, 14-15; Goldsboro, 21-22; Newbern, 24-25; Durham, 28-29. Brethren: I make this my fourth and last appeal to you for the conference year ending Oct. 9, 1907. Begin in time. Bring up a full report of conversions, additions, benevolence and five yearly subscriptions for the SOUTHWESTERN. Strive to put your charge in the first rank. Let us excel in all good things. Let us make this the greatest year in the history of the Raleigh District. On October 9th let every man answer to the roll call with credit and honor. We are known by our works and will be judged accordingly, therefore let us do our best.

M. M. JONES, P. E.

### Special Notices

NASHVILLE DISTRICT.—Reduced rates on the certificate plan have been secured for all persons attending the District Conference Epworth League and Sunday School Conventions of the Nashville District, Tennessee Annual Conference, at Tullahoma, Tenn., Aug. 6-11.

D. T. BURCH.

SEDALIA DISTRICT.—Members of the Sedalia District Conference Epworth League and Sunday School Convention: This meeting will convene at Warnshurg, Mo., Aug. 21-25, in Warnshurg street church. You are requested to be present. Please urge upon all members of the conference, Leagues and Sunday Schools in your charges to be present and bring reports with

them of the work accomplished in their several departments. Come praying that we may accomplish much good while in this place doing work for the Master. Brethren, arrange your affairs at home so as to be present at the convening of the meeting and remain until the close.

W. H. SMITH, P. E.

The Forrest City District Conference will convene Aug. 28th at Eleven Chapel Park Place, Ark. All persons attending this conference will please try to come on to Marianna on the nine o'clock train in the morning of August 27 or 29th. Conveyance from Marianna will be by the steamer Indiana and vehicles which will wait for the arrival of the morning train. We are now busy in the midst of our preparation for the conference. We want to make this the grandest session of the Forrest City district conference. Any general officer of the church who contemplates attending will please let me know the day you will arrive at Marianna so I can meet you.

W. M. GREENE.

### BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 176, Notre Dame, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

### SEDALIA DISTRICT.

Rev. W. H. Smith, P. E.

I have just finished the first round on the district and find the following charges which I did not report in my first letter are all doing very good work:

Joplin, where we held our last Annual conference, has been greatly helped by the conference session. The church has in some respect taken on new life. The pastor, Brother R. G. Smith, and his good wife are doing good service.

Neosho and Newtonia Circuit is moving on nicely in the work. The people here are very much encouraged because of the appointment of their new pastor, the Rev. A. D. Holden. Our work at Carthage is in splendid shape. Pastor Rev. R. H. Young is serving his third year and the outlook is very bright for a successful year's work.

Windsor, where Brother Baker is stationed, is beginning to show some signs of life and by careful management the church here will accomplish some good. The people here are very peculiar in regards to church work.

At Pilot Grove the church seems to drag, and the interest in some of the members towards the work of the church, seemingly, has been lost sight of. But Pastor J. W. Payne is doing heroic service. He is abundant in labors and untiring in his efforts in having the church do its work.

On the Smithton and Peterville Circuit, Bro. C. Webster is pastor. This is his first pastoral charge. He is a fine young man. He is a student in the Geo. R. Smith College. The work under his management is prospering.

Bro. G. W. Ball, the newly appointed pastor at California, is moving on with his work very nicely and the indications are indeed hopeful for a successful year's work.

Versailles Circuit, Bro. Dentis Payton, is pastor. He was appointed to this place at the last session of our annual conference. The work is succeeding. At the first quarterly meeting which was held June 29-30, reports showed that the benevolence was far in advance of that raised at this time last year.

## FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label "OZONIZED OX MARROW" was registered in the United States Patent Office, in 1894. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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## Yazoo and Mississippi Valley Railroad.

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| Memphis          | Leave.     | Arrive  |
| Express.....     | 3:15 p. m. | 8:10 a. |
| Vicksburg        |            |         |
| Express.....     | 7:00 a. m. | 5:30 p. |
| Bayou Sara Accl. | 4:15 p. m. | 9:40 a. |
| Sunday Ex.....   | 8:00 a. m. | 9:30 p. |

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## Recent District Conferences and Conventions

**GULFPORT DISTRICT.**—At 9 o'clock a. m., Wednesday morning June 20, the Gulfport District Conference convened in Dudley Chapel, Lumberton, Miss., with Rev. R. N. Jones, presiding elder, in the chair, and J. E. Holmes secretary. This conference was an ideal one. First, in point of attendance. All of the ministers, except two (sick) were present and made good reports. The report of the presiding elder showed spiritual and material growth all over the District. Second, it was an ideal one from an orderly point of view. The business of the conference moved on with the even swing of the pendulum. Third, from a representative point of view. This conference was graced with the presence of Drs. E. M. Jones, field agent Sunday School Union; J. B. F. Shaw, Principal Meridian Academy, and Editor R. E. Jones. Each of these gentlemen made able speeches in behalf of the cause they represented. In point of Presiding Elders: Dr. G. W. Smith, of the Brookhaven District, and J. B. Brooks, of the Shubuta District, were present. Dr. Smith preached one night during the conference, to the delight of all who heard him. Visiting ministers: Drs. J. M. Shumpert and S. A. Cowan. Dr. Cowan came as a representative of Dr. G. G. Logan and organized on the Gulfport District a Woman's Home Missionary Society. The welcome address was delivered on the morning of the second day by the Rev. Mr. Hutley, of the Methodist Episcopal Church South, who said in the beginning of his discourse, "that the good man, is the welcomed man in all the world to-day." This address was responded to by Dr. R. E. Jones. Presiding Elder Jones was at home in the chair, and presided over the conference with ease and dignity. This conference voted two district conferences during the conference year and Bonds, Miss., was fixed as the seat of the Fall conference. This conference also appointed a Ministerial Committee of five to work in connection with a conference committee of nine together with a local committee at Ocean Springs to take up the subject of the Camp ground at Ocean Springs and see to its being put in good shape. J. E. HOLMES.

The Chattanooga Epworth League and Sunday School Convention of the Methodist Episcopal Church convened at Stanley's Chapel, Chattanooga, Tenn., Wednesday, June 26. The convention was called to order by E. M. Billings at 2 o'clock. Devotional exercises conducted by the president and the convention went into organization. Music was furnished by the choir under the management of Mrs. Martha Faust. The convention opened on the second day at 2 o'clock, Prof. C. H. Powell presiding. Reports were made from the different Sunday Schools, after which excellent papers were read by Mrs. Martha Faust, Mrs. A. H. Humshery and Miss Nannie Hutcherson. Thursday night a grand reception was given for presiding elder, pastors and delegates of the convention. A special program was rendered by some of Unruhville's best talent. Friday afternoon the convention adjourned and went to Chickamauga Park on the outing. The trip was a most delightful one. There were about forty

in the party. The third day the devotional exercises were conducted by Rev. R. E. Kilby. The reports from the District officers and the various committees were heard. Officers elected and installed: Sunday School Pres., Prof. C. H. Powell; 1st Vice President, Mrs. Martha Foust; 2nd Vice President, Mrs. L. E. Stephens, 3rd Vice President, Miss Magele Helght; 4th Vice President, Mrs. Hamard. Miss Eva Bougs, secretary for the Epworth League; President, Prof. E. Billingsley; 1st Vice, Miss Lillie Stephens; 2nd Vice, Mrs. McGinty; 3rd Vice, Miss Nannie Hutcherson, 4th Vice, E. M. Prigmore. Mrs. J. G. Isabeli treasurer. Miss M. B. Scruggs secretary. The whole session of the convention was of great interest and delight. The next seat of the conference will be Grace Memorial, Chattanooga. Visitors, Savannah Peake, 1st assistant teacher of the Rockwood High School visited the conference; Dr. T. W. Johnson of Clarke Memorial, Nashville, Tenn. W. R. MARBURY.

The Chattanooga District Conference and Missionary Convention of the East Tennessee Conference convened Wednesday morning, June 26th in Stanley's Chapel, Chattanooga, Tenn. Reports showed much advance in each charge. The Elder, E. J. Cox, showed great ability as a presiding officer. His address was helpful. The welcome address was delivered by Prof. E. L. Gillam, of Chattanooga. The sermon preached by the Rev. R. M. Greene Wednesday morning at 11 o'clock, was full of thought, logic and reason. The paper by W. S. Helght, "Why our young men do not enter the ministry," was well prepared and full of thought. Those who participated in the discussion: Drs. Carter; J. W. Tate, Parks, and P. W. Smith; their addresses were good. The committee on reception too much praise cannot be given for their splendid manner of service. The outing to the Chickamauga Park was of great interest and pleasure. The program rendered Thursday evening was of the highest order. Dr. P. A. Stephens, master of ceremonies. Dr. G. G. Logan, field secretary of Foreign Missions, arrived Friday evening and delivered a timely address on the work he represents. The Missionary Anniversary was conducted Friday night, the Rev. J. W. Tate presiding. Dr. G. G. Logan was principal speaker. The chair made a lasting impression upon the conference and convention—their selections were of a high class, and rendered superbly, and for the same, Prof. John Bronnom deserves much credit. Too much cannot be said of the good people of Churchville for their kindness, hospitality and liberality. Raised in public collection, \$52.00.

W. R. MARBURY.

### SPARTANBURG DISTRICT.

The fourteenth session of the Spartanburg District Conference Sunday School Institute and Epworth League Convention was one of the best ever held in the district. Although the conference was held two months earlier than is usual, the attendance was good and the enthusiasm high. The session began Wednesday morn-

ing, June 19th, at Greenwood, S. C., the Rev. B. F. Witherspoon, A. M., D. D., presiding elder in the chair. A beautiful, yet solemn and inspiring devotional service was conducted by the presiding elder. Organization was effected by the election of your humble servant as secretary; Rev. R. C. Campbell, D. D., Rev. L. L. Thomas, Miss Mary D. Wilkins, Miss Viola Adams and Miss Florence B. Phair were chosen assistant secretaries. The usual committees were appointed. A vast amount of work was dispatched in a short time. Welcome address, delivered by Dr. Henderson, a prominent and successful physician, and a member of our church, Greenwood. The address was replete with sound advice, forceful logic and rare witicism. The response, brief and pointed by Miss Fannie Lindsay. The annual report of the presiding elder came fully up to his, as usual, high standard of literary excellence. It was indeed convincing that this presiding elder is wide-awake, full of plans on progressive and aggressive lines, which he is pushing with undaunted courage, matchless precision and wonderful success. Spartanburg, the "shoestring" district of the South Carolina Conference, is taking on new life, as was clearly shown by the reports of the pastors and delegates representing the several small charges and few stations of which it is composed. The session was indeed a glorious one. The sermons preached, papers read, addresses and speeches made were of a very high order, and I would be glad to pay, through the columns of the SOUTHWESTERN, to each of these worthy men and women, the encomiums they so justly deserve, if space permitted. Among our distinguished visitors were: Drs. C. C. Jacobs, G. G. Logan, C. C. Scott; Revs. F. L. Baxter, Jas. F. Page, B. D., B. S. A. Williams, W. S. Thompson, W. F. Smith; Prof. M. H. Gassaway. Other of our distinguished visitors of whose addresses more than passing mention should be made were: Dr. G. G. Logan, field secretary of Foreign Missionary Society, Dr. C. C. Jacobs, field agent of Board of Education, Church Extension and Sunday Schools; Dr. C. R. Brown, presiding elder Florence District; Rev. G. W. Cooper, presiding elder Orangeburg District; Rev. J. S. Thomas, A. B., presiding elder Bennettsville District; Rev. Jas. F. Page, B. D., presiding elder Greenville District; Mrs. T. J. Leggett, of Delaware, Ohio, president Lexington Conference W. H. M. Society; Rev. J. W. Moultrie, D. D., secretary Interdenominational Sunday School Union.

This was the last District Conference to be held in this district, as the vote to dissolve and institute in lieu thereof the "Preachers' Meeting Sunday School Institute and Epworth League Convention" was unanimous. Too much cannot be said in praise of the good people of the city of Greenwood for the royal entertainment they gave the conference. For several months the church there has been without a pastor, but let it be said to the credit of this noble people, and to the indefatigable efforts of Presiding Elder Witherspoon, that the entertainment given was all that could be desired. The Epworth League was represented ably by Rev. B. S. A. Williams, of Summerville, S. C. Truly, a great conference has passed into history and will certainly be far-reaching in its good and glorious results. The preachers' meeting will be held next year in Rock Hill, S. C.

D. H. Kearso.

### Doings of the Workmen LOUISIANA.

Belle Rose, Philip Hawkins.—In St. James church the 2nd quarterly conference was recently held, Presiding Elder Rev. B. M. Hubbard in the chair. He found the work in an encouraging condition and the outlook speaks well for a good year's work. Our pastor, D. Harrison, is serving his fifth year at this place with unusual success. The revival had just closed with grand results. Twelve precious souls were introduced to the presiding elder. He gave us one of his strong sermons and every heart was made glad. Mr. Joseph Baptist a sinner and well wisher of our church led the members and friends to the parsonage and greatly surprised the pastor and his amiable wife with a pound party. Our church is spiritually alive and the pastor and his wife deserve much credit for their good work at this place. May the Lord bless them.

Clarence, James E. Harrison.—We are still in the midst of a glorious time. The church is moving on nicely and every department is carefully looked after. The Sunday School is doing well, and every auxiliary is at work for round reports.

### WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

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### Doings of the Workmen

#### MISSISSIPPI.

Ocean Springs, S. Jossell.—On the fourth Sunday of June the congregation and friends gave a trihe rally for the pastor, and the following raised the amounts opposite their names: Sister Jossell, \$22.03; Sister B. Lyman, \$9.30; Francis Bradford, \$2.50; Sister Earher, \$5.55; B. Grayer, \$9.55; C. Stuart, \$11.15; Sister Leftic, \$5.95; Lillian Stuart, \$24.06; Rosa B. Ford, \$3.53; W. Lyman, \$5; Jennie Satcher, 60 cents; L. Smith, \$11.80. The Rev. J. Butler, the Rev. Mr. Alexander, of the Baptist Church, also the Rev. Mr. Martia, Ed. Smith, J. Seymour, and C. Satcher rendered valuable service in the meeting. Amount raised on pastor's salary, \$110. God bless this good people.

Florence, D. D. Dukes.—At Pierre Grove Church, June 15-16, our second quarterly conference was convened, the Rev. L. W. Marshall presiding instead of the presiding elder. We had a good conference. The Rev. Mr. Marshall preached Sunday an able sermon, subject, "Jesus Wept." Paid the elder \$15; pastor, \$40.38; for missions, \$6; total this quarter, \$61.38.

Pearlington, H. W. Woods, Pastor.—The Rev. J. E. Holmes, pastor at Bay St. Louis, held the quarter for Dr. R. N. Jones, on June 15-16, with 78 persons present. All departments of the church were well reported and the elder's salary paid. The Rev. Mr. Holmes understands how to control a quarterly conference. At the close of the conference Elder Holmes and the pastor found 40 converts at the parsonage, where a grand reception was held. This affair was conducted by Misses Bessie L. Burten, M. H. McCoy, chairman, Jestine Wiaston, L. E. Holmes, secretary, C. H. Williams, Mamie Cubat, treasurer, Posey E. Cornealus, all bright Christian girls. Brother Holmes preached two great sermons. The Rev. I. Mills and wife were with us, and the Rev. Mr. McCasky, of New Orleans. Four subscribers for the SOUTHWESTERN. Mrs. L. H. Vaultz is a proficient musician. Her playing charmed all. A great revival had just closed before the meeting of the quarter. We held an eight days' meeting and the Lord blessed us with 68 converts. We have added to the church this year 81 members. This is a loyal people. They have paid the pastor this year \$200, besides giving him many nice things.

Pass Christian, I. L. Pratt, Pastor.—Our second quarter at St. Paul was in every respect a splendid success. The Rev. R. N. Jones, presiding elder, was present to the delight of all. There were 32 souls added to the church as a result of our protracted meeting of two weeks. The Rev. I. A. Patterson assisted the pastor. One death—Sister Masoa, a faithful Christian. The Stewards paid pastor and presiding elder in full. The Trustees raised \$165 and are repairing the parsonage which when completed will stand in the front rank with similar buildings. Raised \$30 on Missions. Total raised this quarter, \$355.

Brassfield Chapel, R. D. Conoway.—The second quarterly conference which closed May 25-26 will be long remembered. Reports were good, Sunday School in excellent condition; the presiding elder said many good things for the uplift of scholars, teachers and parents. The Rev. W. C. Clay, presiding elder, and the Rev. J. T. Cannon, our stalwart pastor, administered the Holy Sacrament to 78. Collection \$25.06.

Gunnison.—On June 22-23, at Wesley Chapel, our second quarterly con-

ference conveyed, the Rev. J. W. Winbush presiding. The elder preached at 11 o'clock and a deep impressioa was made upon his hearers. At 8:30 p. m. the League opened the devotional service. The house was crowded until there was not standing room. Every department was carefully looked into. Reports show that there have been great improvements made on this charge along all lines. We have done more substantial work up to the present than we did all of last year. Our pastor and his wife are living on this charge and this is the first time in the history of our work that we have had the pleasure of having our pastor with us. His wife loyally co-operates in every good endeavor, and they are bringing things to pass. We now have a League—a good, active League that is doing good work. The Ladies' Aid Society also is on good footing. The Sunday School has taken on new life and is well supplied with literature. We love and respect our pastor and his wife, and are doing all we can to make them happy. We have plans on foot to raise our benevolence.

Mound Bayou, Wm. Bell, Pastor.—Our church was purchased here about ten years ago by Sister Margaret Arington and Sister Caroline Smith, who are now its trustees. They have been paying taxes on the church all these years. At the last Annual Conference, Bishop Berry allowed me to choose Shelby and Mound Bayou as my appointment. On March 1st the trustees received a notice that the church lot had been sold for taxes. I went to Cleveland and consulted with the Hon. Mr. Harrison, an attorney of that town. Looking into the matter, on my return, I found that Mr. I. T. Montgomery, the founder of Mound Bayou, took a mortgage on this property when first sold. The property was paid for, but the mortgage had never been satisfied, according to the hook, and so the tax was collected on this mortgage note. This was not the fault of the trustees as they knew nothing of the mortgage and claim they did not give it. But Mr. Montgomery has taken steps to have the matter cleared up and we hope to have our affairs settled soon.

Columbus Circuit, Leon Johnson.—Our second quarterly conference was held May 26-27, the Rev. F. H. Henry dispatched the business with ease. A goodly number of the officers were present with good reports. Sunday the elder preached a strong and inspiring sermon. Twenty-three partook of the Lord's Supper. Collection good. With Dr. Henry as elder and the Rev. W. M. Chappell as pastor and God our defender, victory is ours.

#### MISSOURI.

Louisiana, (Miss) Susie J. Harrington.—A three nights' entertainment was given by the ladies of Wesley Chapel, June 4, 5 and 6. The third evening the young ladies gave a reception in honor of the pastor and wife. An excellent program consisting of recitations, solos, readings and trios, was rendered. Excellent music was rendered by the Mandolin and Guitar Club and graphophone. Last but not least, an address was delivered by the Rev. S. P. Johnson, which was highly appreciated by all present. Amount of proceeds, \$25.27.

Wellington, M. L. Jackson, Pastor.—Wiley Chapel is meeting with great success this conference year in the payment of debts. Sunday, June 23, was our Basket Meeting and rally. We had two companies, A and B. Mrs. Abbie Miller and Mrs. Julia White, captains, raised \$45, through the earnest

### Bad Symptoms.

The woman who has periodical headaches, backache, sees imaginary dark spots or specks floating or dancing before her eyes, has gnawing distress or heavy full feeling in stomach, faint spells, dragging-down feeling in lower abdominal or pelvic region, easily startled or excited, irregular or painful periods, with or without pelvic catarrh, is suffering from weaknesses and derangements that should have early attention. Not all of above symptoms are likely to be present in any case at one time.

Neglected or badly treated and such cases often run into maladies which demand the surgeon's knife if they do not result fatally.

No medicine extant has such a long and numerous record of cures in such cases as Dr. Pierce's Favorite Prescription. No medicine has such a strong professional endorsement of each of its several ingredients—worth more than any number of ordinary non-professional testimonials. The very best ingredients known to medical science for the cure of woman's peculiar ailments enter into its composition. No alcohol, harmful, or habit-forming drug is to be found in the list of its ingredients printed on each bottle-wrapper and attested under oath.

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work of these faithful sisters. Rev. L. Woolrich, pastor of St. John Methodist Episcopal Church, Lexington, and his good people were with us all day. We are proud to say that the Lord was with us. Rev. Mr. Woolrich preached with power and the people were uplifted. Our Children's program was splendid. Collection, \$5. The church is alive and we are looking forward to the time when the revival spirit shall be kindled.

#### TEXAS.

San Augustine, Robt. D. Dennis.—C. C. Sapt, Pastor.—Our second quarterly conference convened here, held by the Rev. J. S. Blakeney, presiding elder. The official board was well represented. We raised the elder's assessment with ease. Elder Blakeney delivered several good lectures. He was glad of the many good things done on the charge and the evidences of improvement. Paid him \$12.50. Raised for pastor, \$80. We have bought Oakswood, F. R. Morton, Pastor.—Our second quarterly conference convened at Pine Top, May 25-26. Presiding Elder L. S. Blakeney, acting chairman. All reports showed marked improvements. Four were converted during the quarter. The spiritual work of the church is better than ever before. The presiding elder preached a wonderful sermon and the Lord's Supper was given to 106. Rev. M. Wilson also preached an able sermon. The circuit paid the elder in full, \$18.25. Collected during the quarter, \$105.13. The Sunday School and Epworth League are actively alive.

Brenham, W. E. Hutcherson, Pastor.—On May 23, that plucky little presiding elder of the Houston District was with us and preached to the delight of all who heard him. We always give him a hearty welcome. Also on May 26, Dr. W. H. Logan, the popular pastor of Trinity Church, Houston, was with us in our rally. He preached an able ser-

mon at 11 o'clock. His lecture at p. m. was well received. We raised this rally \$135. The Tribes rallied well. The two leading Tribes were under the management of Mrs. Bettie Hall and Mrs. Eliza Randle. The others did well, and we will later on give the totals. Old Mt. Zion seems to be moving along nicely thus far. We expect to begin our tent meeting shortly. Our beloved presiding elder will be with us soon and his presence and words of counsel will add much to our progress.

Hempstead Circuit.—Both churches on the circuit are in good working order. The church at Courtaey had a rally the third Sunday in May. Receipts \$12. This little church has taken a new life and is moving on nicely. The other church (Lawrence Key) is in good shape. We raised a purse of \$6 and sent to it Louisiana to some people that had suffered from the storm. Our church also observed Children's Day. Presiding Elder B. Taylor was with us and preached on subject, "The Value of Time." Total receipts for the day, \$14.35.

Ripley Circuit, F. T. Compton, Pastor.—At Kneelies Chapel, June 8-9, our second quarterly conference convened. The presiding elder, Rev. W. C. Claiborne, failed to appear but the Rev. H. Johanson presided. We had a good session, good collections and everything moved off nicely. The Rev. T. G. Gihson, of the Baptist Church, preached a good sermon on the 9th. Total collection, \$14.16.

Starkville, E. C. Troupe, Pastor.—Dr. I. L. Thomas, Field Agent of Home Missions and Church Extension, was with us recently and represented his work, which the people understand now as never before. We have caught new inspiration. Our second quarterly conference was held by the Rev. T. Davis, presiding elder. The elder was highly pleased with the progress of the work. Church and parsonage are nicely painted. Elder Davis preached two strong and instructive sermons. Paid him in full. Children's Day was a success. Raised \$150. Raised for all purposes this quarter \$383.76.

Sheppardtown, C. A. Jordan, Pastor.—My second quarterly conference was held on May 18-19, owing to the illness of the presiding elder's wife he did not arrive until late. The conference was held by the pastor. The written reports showed a decided increase along all lines of church work. Raised for all purposes this quarter \$95.31, paid our pastor \$59.36, and presiding elder \$14.75, benevolence \$2. Received in full membership, one, by accession five. Sunday, the Rev. J. W. Winbush was at his best and preached two great sermons. We had a glorious time. Raised \$12.75. We had a rally at Andrew's on May 5th, and raised for the pastor \$12.20. In the contest Mr. D. Smith carried off the prize. We have some good people on this charge who do all they can for the cause of the Master. The night of May 20th led by Bros. Jas. Williams, A. Daniel, Sisters S. Williams, Minnie Douglas and others, a pound party was tendered the pastor at the church. The same was highly appreciated. Also Polities Chapel Saturday night, May 17, the good people gave the pastor thirty-five pounds of choice groceries. We expect to raise our full apportionment for all purposes this year and to do so we can for the SOUTHWESTERN.

#### NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria at the build up the system. For grown people and children. 50c.



## They Live in Our Memory

**YARBOUGH.**—Ailee Yarbough, wife of Presly Yarbough, departed this life June 23rd at 1 p. m. She was the only daughter of Mrs. Silvy Watkins. She was born 41 years ago. She leaves four brothers, namely: Bauregard, Lee Matthew, Rev. William Harrell and John Harrell, and many friends to mourn. She was a member of St. Mark Methodist Episcopal Church, Baton Rouge, for a number of years. Recently she moved her membership to Natchez, Miss. She lived and died a Christian. Her funeral was conducted by Rev. I. R. Scott, assisted by Rev. H. C. Gair and Rev. John Myre.

**ELSON.**—The son of Mr. and Mrs. John Elson was killed at Bunkie, La., June, 1907. The funeral services were conducted by the pastor, the Rev. M. P. Franklin.

**COLLINS.**—After a severe illness of many months, Ollie Collins died April 23rd, 1907, at the age of twenty-six years. Mrs. Collins was a loyal member of Mt. Pleasant Methodist Episcopal Church of Five Point, Ala. She leaves a father, a mother, a sister and two brothers. The services were conducted by the Rev. E. L. Beasley.

**JACKSON.**—Carrie Jackson died suddenly at her home near West Point, Ga., June 23rd, 1907. Her death was probably caused by heart failure. Mrs. Jackson was the mother of three children; two survive her. She was a member of Mt. Pleasant Methodist Episcopal Church, where she did faithful Christian work.

**WALLACE.**—Marsvie Wallace died May 13th, 1907, at the age of seventeen. Miss Wallace was a member of Oak Grove Charge at Marion, Ala. She was loved by all who knew her. E. Frazier, P. C.

**BROWN.**—M. K. Brown, a local preacher of Oak Grove Charge, died suddenly June 23rd, 1907. Mr. Brown had been a member of the church for eight years and for six years was a local preacher. He leaves a wife and three children.

**WILLIAMSON.**—Caroline Williamson, born in the year 1842, died July 1st, 1907, at the home of her daughter, Mrs. Danersan, in Cedar Bluff, Ala. Mrs. Williamson has been a member of the Methodist Episcopal Church for forty years, her membership at her death being at Gayesville, Ala. Until the last her faith in God was firm. A son and four daughters survive her.

**WALKER.**—Sapp Walker, for forty years a member of Union Methodist Church at Marthaville, La., died July 2nd, 1907, at the home of Rev. E. P. Harris. The funeral was conducted by the pastor, the Rev. S. Hamilton, and the Rev. Franklin. Mr. Sapp Walker had held various offices in the Church, having been local preacher, class leader, district steward and trustee of the church. A. J. Proctor, Pastor.

**DUKES.**—Willie Dukes died June 29, 1907. Mrs. Dukes was a member of the Methodist Episcopal church at Gonzales, Texas. The funeral was conducted by the Rev. G. E. Tyler.

**STRAIT.**—Little Clara, daughter of Mr. C. H. Strait, died June 29th, 1907. The funeral services were conducted by the Rev. G. E. Tyler at Live Oaks, Texas.

**WALKER.**—William Walker, a mem-

ber of Powel Church at Lafayette, Ala., died June 26th, 1907. The funeral was conducted by the pastor, the Rev. R. M. Davis. Revs. C. L. Dunn and S. R. Sanders were present.

**STOKEL.**—Lucinda Stodgel died suddenly at her home at Lafayette, Ala., June 25th, 1907. She was a member of Powel Chapel Methodist Episcopal Church. Rev. R. M. Davis conducted the funeral.

**TURNER.**—On Sunday night, June 16, 1907, G. T. Turner died at Brooks, Ga. Mr. Turner had been a member of Hartford Chapel for thirty years and did much active work there. He was a prosperous farmer and was respected by the whole community. He was faithful to his God, his Church and his family. Florence E. Burks, reporter.

**MAYO.**—Mrs. Amanda Mayo, for more than thirty years a consistent Christian, died at her home in New Orleans, Friday morning, July 5, 1907. She was a model Christian, always abounding in the works of the Lord. She was willing and ready to go. Just before death came she was singing, "I will no longer doubt thee O Lord, I will forever trust in thy word." Her last Sunday on earth was spent in the church. She leaves two daughters, two sisters and several grand children. Her daughter, Florence, and grand daughter, Mrs. Daisy Mitchell, are faithful members of Williams Church and choir. The funeral was conducted at the church, Broadway and Ferdinand streets, by the Rev. John Marks, of the Sixth Baptist Church, assisted by Revs. Brown and Jno. J. Richards, pastor of Williams Church. Music was furnished by the choir of Williams Methodist Episcopal church. "She is not dead, but sleeping."

**PETTERS.**—The funeral service of Alonzo Petters took place June 23, 1907. Mr. Petters was a devoted Christian. He was well known as a vocalist, possessing a bass voice of remarkable timbre. The Rev. H. W. Wood officiated. Mr. Petters leaves a sister and two brothers. The Rev. H. W. Wood conducted the service.

### INQUIRY.

I wish to find my people. Their names are as follows: Mother, Juday Finch; her sister, Beckey Finch; her uncles, Jack and Riker; her grandmother, Beckey. We live one day's journey from Petersburg, Va. Our own name is William Finch. I was sold to Henry Jarret, a negro trader. Any one who knows of them please write me at Rowland, Ala. My name then was Preston Finch; Preston Orr now. Any information will be gladly received.

### FOR NERVOUS DISORDERS

**Take Horsford's Acid Phosphate**  
Restores strength and induces refreshing sleep without the use of dangerous drugs.

### OKLAHOMA

Cleveland, E. M. Madden, Pastor.—Our first quarterly conference convened June 15-16. Presiding Elder W. F. Smith being absent, the Rev. D. Coburn filled the chair. Reports showed an increase along all lines. Five accessions this quarter. Presiding Elder paid in full. Sunday was a day of great joy. At eleven o'clock the Rev. D. Coburn preached an eloquent and effective sermon. At four o'clock class meeting was held, and the outpouring of the Holy Ghost was greatly manifested.

## United for Life

**FEIR-LEWIS.**—In the Methodist Episcopal Church at Hahville, La., July 4, 1907, Mr. Theodore Feir and Miss Emma Lewis, by the Rev. J. D. Wilson.

**BOUTTE-WASHINGTON.**—At the home of the bride in New Orleans, June, 1907, Mr. Leoa Boutte and Miss Mary Washington. The bride is a faithful member of Williams Church, and a sister of our friend and schoolmate, Dr. A. T. Camphor. J. O. Richards officiated.

**DUNCAN-STAMPS.**—In New Orleans, June, 1907, at the home of the bride on Milan street, Mr. Stephen Duncan, Jr., and Miss Cora F. Stamps, faithful members of Simpson Memorial and of Williams churches respectively. The groom is a son of the late Stephen Duncan, who for many years was a leader of the Louisiana Annual Conference. The Revs. H. Taylor and J. O. Richards officiated.

**FOUCHE-THOMAS.**—At the Richland Place, near Crawford, La., July 4, 1907, Mr. George Fouche and Miss Selena Thomas, by the Rev. H. J. Wright, pastor at Crawford.

**CARTER-CANADY.**—Mr. Alex. Carter and Miss Nannie Canady, at Christiansburg, Virginia, April 29, 1907, by the Rev. A. W. Randolph.

**WATSON-PARKER.**—On May 16, 1907, at Christiansburg, Virginia, the Rev. A. W. Randolph reading the ceremony. Mr. George Watson and Miss Eliza Parker.

**SMITH-FLIGGINS.**—By the Rev. A. W. Fliggins, June 25, 1907, Mr. James Smith and Miss Mary Fliggins, at Christiansburg, Virginia.

**WALKER-CAMPBELL.**—Mr. Milton Walker and Miss Sadie Campbell, at Pass Christian, Miss., July 3, 1907. Mr. Walker, who is a resident of Louisville, Ky., left the following day with his bride for that city. The Rev. I. L. Pratt performed the ceremony.

**WILLIAMS-MCCOY.**—Miss Margaret McCoy, daughter of the Rev. and Mrs. Robert McCoy, one of the first families of Pearlinton, Miss., and the Rev. Mr. Williams, June 30, 1907. Pearlinton has lost one of her brightest and most highly esteemed young ladies.

**KELLY-DAY.**—On May 11, 1907, Mr. W. M. Kelly and Miss Mary L. Day, at the parsonage of the Methodist Episcopal church, Dayton, Tenn., the ceremony being performed by the Rev. W. R. Marbury.

**COTTON-JENNINGS.**—Mr. Joe Cotton, a local preacher of our church at Baird, Miss., and Miss Victoria Jennings, on June 27, 1907, the Rev. G. H. Horney reading the ceremony.

### SOUTH CAROLINA.

The second quarterly conference of the Lexington charge was held May 31st, in the Jerusalem Methodist Episcopal Church. The Rev. G. W. Cooper, our beloved presiding elder, was sick and did not reach us, but the Rev. S. D. Williams, A. M., our pastor at Columbia, held the conference and preached a logical sermon at night. Text, Luke, 12th chapter and 32nd verse; Acts 10th chapter, 34th verse.

**Seneca.**—The Rev. James E. C. Jenkins, A. B., from Claflin University, has entered his field of labor on the Mt. Pleasant charge. His third quarterly conference was held on the 30th of May, by the Rev. J. H. Page, presiding elder. The work is in fair condi-

tion and the people think a great deal of their pastor. The Seneca Conference was held the 3rd of June. The Rev. J. D. Mitchell is pastor, and the church paid the presiding elder \$15.

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### Cash Remittances

Interest in pushing the circulation of the SOUTHWESTERN is growing. The "Southwestern Day" plan is meeting with favor and our pastors are heartily entering into it. As an illustration of how widespread is the interest already manifested, in the Southwest, the Rev. W. H. Logan, Houston, Texas, and in the Northeast, the Rev. F. H. Butler, Montclair, N. J., have both sent in large lists as results of "Southwestern Day" efforts and are now at work still further adding to their lists before making final reports.

The Rev. W. A. Holmes, Brunswick, Ga., announces July 28 as "SOUTHWESTERN Day."

We plead for the co-operation of 1,000 loyal, progressive, energetic pastors. District Conferences have begun and results are now coming in. We are anticipating record breaking lists from the various conferences, not because of chance nor of the enthusiasm of the hour set apart for the SOUTHWESTERN, but on account of the good work now being done by presiding elders and pastors.

According to requests we are mailing out more than 700 sample copies this week.

### SUBSCRIPTIONS RECEIVED.

JULY 7-13.

Atlanta and Savannah—By E. A. Allison, W. A. Vellis, Josiah White.

Florida—L. C. Foster.

Lexington—Mrs. Fannie D. Austin.

Louisiana—By W. S. Chinn, Mrs. A. A. Edwards, Mrs. B. F. Ellison; by D. J. Price, W. L. Mann, Mrs. L. Murray; by J. L. Augustus, Lou Phillips; by H. Taylor, Jack Preston; by W. J. M. Price, Priscilla Bell; by D. G. Taylor, W. L. Young; by C. L. Angram, C. L. Williams; Clarke Goode; by R. B. D. Smedley, B. A. Shelton, W. G. Wilson.

Mississippi and Upper—By Sarah A. Taylor, W. D. Ross; by A. Reid, J. Horn, B. Potts; by H. L. Kennedy, H. Tillman; D. D. Bell; by I. L. Pratt, Effie Spencer; by J. R. Ross, Mrs. J. D. Ellis; by J. A. Tatum, Mrs. Sarah Foster.

North Carolina—Winston District Conference, Robt. Smith, P. E., M. M. Jones, Agent, 14 Annual Subscribers.

South Carolina—By R. L. Hickson, 5 annual subscribers.

Tennessee and East—By W. R. Marbury, J. B. See, Florence Southers.

Texas and West—By J. Bickham, Eli Davy, Isaac Titstone; by Wesley Robinson, A. J. Collier; by J. O. Williams, R. H. Blick; L. V. Harrison, Moses Jackson.

Washington—By L. Diggs, Mrs. G. C. George; by J. J. Cecil, Mrs. H. A. Halliburton, Mrs. Mary A. Yancy; by W. R.

Burge, Letitia Wagner, S. B. Hogans; Jno. Milton.

Miscellaneous—Mrs. Scott.

HONOR ROLL—R. L. Hickson, R. B. Smedley, Winston District Conference.

## Crescent City Notes

Miss V. M. Anderson, of Pointe Coupee, is spending some time with her sister-in-law, Mrs. Hattie Anderson, at Natchez, Miss.

Mr. S. McNeal, a prominent member of Simpson Memorial, is visiting his brother, the Rev. N. McNeal, our pastor at Norwood.

Misses Nellie V. and Lillian B. Landry, after spending a month's vacation with their brother in Little Rock, Ark., have returned to their home in this city.

FIRST STREET METHODIST EPISCOPAL CHURCH—At 11 a. m. Sunday Brother H. Williams preached. At 3 p. m. the New Members Association conducted the service. At 7:30 Rev. J. C. Eusan, B. D., of Texas, preached an able sermon, which was enjoyed by all. One joined the church. Collection, \$47.85. C. W. Reeves, Pastor.

TO WHOM IT MAY CONCERN: You are respectfully invited to attend memorial services at Mt. Zion Methodist Episcopal Church, Jackson Avenue, between Magnolia and S. Robertson Sts., the third Sunday, July 21, 1907, at 3 o'clock p. m., in memory of our beloved brother, Athos Claude, who departed this life April 28, 1907, at his late residence, Slidell, La. Several organizations to which he belonged during life will be present and participate in the services. J. A. TIRCUIT, pastor.

An enjoyable event of June 28th was the linen shower given Miss Lilly Humphrey at her home by the Misses Louisa and Mabel Stewart, Miss Ellenora Ellis, and others. The large number of invited guests came laden with pretty and appropriate pieces of linen, which the recipient greatly appreciated. In view of the marriage of Miss Humphrey to Mr. Amos Smith, of Houma, which will occur some time during the present month, the gifts were timely as well as useful. Many were the congratulations and good wishes offered Miss Humphrey, although her large circle of friends regret that she goes from among us to make her home in Los Angeles, Cal. Dainty refreshments were served, and for all participants the evening passed pleasantly.

SIMPSON MEMORIAL METHODIST EPISCOPAL CHURCH—The Sunday School is still increasing in attendance. The 11 o'clock service Sunday, the 14th inst., was well attended; preaching by Brother C. Stanley, whose sermon was an enjoyable one. At 6:30 p. m. the young folks rendered an interesting program in their League meeting, which was largely attended; 7:30 p. m. services were devoted to the installation of newly elected officers of Pride Lodge, No. 3, K. of P., of Louisiana, under the direction of Hon. F. B. Smith, acting Grand Chancellor. Collections for the day were good. The Trustee Board and members of Simpson Memorial are very thankful to the old and young folks for the aid they rendered as a

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result of a concert given by them; also thank the Junior Class of the Sunday School for the sum donated by them. This class is under the direction of Mrs. I. E. Mullon.

The STORM CONCERT given at First Street Methodist Episcopal Church by a committee representing the various auxiliaries of the church was a grand success financially. It ended in a presentation of presents to the pastor, Rev. C. W. Reeves, Mrs. Reeves and the Board of Trustees. To Rev. Reeves was given a beautiful roller top desk and chair, also a fine suit of clothes; Sister Reeves, a handsome wicker chair and a pair of china slippers; the trustees for the use of the parsonage, a hat rack and a refrigerator. Addresses were delivered by Mrs. E. Boyd, Mr. T. M. J. Clark, J. A. Moton and others; responses by Rev. W. R. Butler, Profs. M. S. Davage, F. B. Smith, Presiding Elder B. M. Hubbard and the pastor. The committee were: J. A. Moton, chairman; N. J. Dennis, trustee; S. Davis and Kate Clark, Stewardess Board; V. Duncan, New Members' Association; L. Moses, Board of Stewards; E. S. Boyd, Conference Daughters and Sons; Sister Harris, King's Daughters and Sons. E. S. Boro, Secty, to the Committee.

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## Doings of the Workmen LOUISIANA.

Eola, H. J. Robinson, Pastor.—Our second quarterly conference was held June 24-25, with Rev. S. Green presiding. The session was a splendid one, and the reports showed that the work is actively alive. The Rev. S. Green preached two spirited sermons. At the close of the conference the table was spread and the ladies, both Methodists and Baptists, came forward with their baskets, and a great feast was served in honor of the Presiding Elder and the new pastor. The Rev. Mr. Robinson is well loved and honored by both white and black. We are standing by the church and the SOUTHWESTERN.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
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The Methodist Episcopal Church of Japan has a membership of 11,435 which is five-sixths of all the Methodists in Japan, and 135 preachers which is four-fifths of all the Methodist preachers. This membership is one-fifth of the protestant membership of the entire empire. Bishop Harris is of the opinion that this new daughter of Methodism will be a source of joy to the mother church, and remarks that "if the new Japanese Methodist Church shall increase then it is a small matter that we decrease." Bishop Harris will sustain the position an advisor to the new church.

Now, rumor has it, and rumor has found its way through the Associated Press and reputable journals of the country that the Senate Committee's report on the Brownsville affair is to be in the nature of a compromise; that no specific charge will be made against the soldiers, individually or collectively, but that the people are to draw their own conclusion from the testimonies taken in the case and which will be printed as if part of the report. It is understood that it will be further agreed that these soldiers shall reenlist "without prejudice," and that their status is to be fixed as it was before they were discharged, provided, however, that each soldier who desires to reenlist shall make a statement that he did not participate in the shooting. This seems almost too good to be true and if true, then there is no reason why the soldiers should not be exonerated completely.

It was announced sometime ago that the Carnegie Foundation Fund for the Advancement of Teaching, which provides retiring allowances for teachers who have been in the profession for a stated number of years, would bar State Universities. Subsequent application was made and a petition was filed for the reopening of the case, and Dr. Henry S. Prichet, president of the Foundation has made a formal reply. The principal objection it seems, is the low standard required by State Universities in academic preparation. These State schools considered compete with private schools and have a tendency to lower the standard. Also the State schools have larger revenue and even larger allowances from the State treasuries than heretofore provided for by the State the higher education of its citizens. Referring to the point of low standards Dr. Prichet points out that only three State schools in the South come up to the requirements, and these are to be found among the new States of Oklahoma, New Mexico and Arizona. That the western and southern State universities are taking on new life and that the States are making serious effort to assume their full share in the education of citizenship can be seen in the fact that the Western universities from 1896 to 1906 show increase in their income of 171 per cent, while for the same time in seven States in the South the income shows an increase of 117 per cent.

At present the Carnegie Foundation Fund provides for 129 Literary College instructors, the aggregated allowance being about \$200,000 a year. Of the 129, New York has 15, Massachusetts 14. The largest number in the Southern states is to be found in Louisiana, 5.

## SHALL WE REDUCE THE SIZE OF THE GENERAL CONFERENCE?

Three propositions will be submitted to the Annual Conferences proposing a change in the ratio of the representatives to the General Conference. This would be reducing the size of the General Conference. The propositions submitted by the Iowa Conference proposes to change the ratio from 14 to 45 to 25 to 90. The Wisconsin Conference proposes to change the ratio from 14 to 45 to 14 to 60; the Illinois Conference proposes to change from 14 to 45 to 14 to 75. Each of these propositions will be submitted to the forthcoming fall and spring conferences to be voted upon. In view of the fact that three propositions are submitted and a two-third vote is required to change the law it isn't probable that either of these will receive the required vote necessary to submit the propositions to the General Conference, and the reduction of the General Conference in all probability will be deferred eight years, and that is well.

The General Conference as it now stands is thoroughly representative and is not at all unwieldy. It is much more representative than a small body could possibly be. Take the matter of the General Committees. The smaller conferences with such a change would have practically no representation on some of the committees, for a single ministerial delegate could not attend all of the committees and hence must choose the most important, neglecting of course, others and his conference is thus barred from representation, although his name may appear upon the roll of all the committees, while the larger conferences will in some cases have an active member upon each committee. This is by no means unimportant for much of the work is done in the committees, at least a detail discussion is gone through there and the propositions thoroughly sifted. The majority of the conferences of Methodism are the smaller conference and hence the larger conferences would practically control the legislation of the Church. The smaller the ratio, the better the chance therefore of the smaller conferences of having a reasonable representation. If either of the propositions submitted pass then many of the conferences which now have a representation of two ministerial delegates would have only one, and one man to consider in the committee rooms all the propositions submitted to the General Conference is out of the question, and hence as has been previously stated the conference will not have representation in many of the actions of the conference. It is true that every conference will be represented when it comes to the final vote; but when a man is probably in dire ignorance of the propositions or has not been in a position to reach a conclusion he is just as likely to vote wrong as to vote right.

While the body as it now stands is thoroughly representative the Church pays the bill, and as yet we have heard no complaint on the part of the Church of the bills presented. On the contrary notwithstanding the General Conference assumes several items of expense that were heretofore met by other sources, the treasurer, Mr. Oscar P. Miller, of Rock Rapids, Iowa, has reported all the debts

of the previous General Conference have been paid. So long as there is no deficit and the Church shows a willingness to meet the expense of the General Conference however large it may be, then we can at least afford to let the General Conference remain at its present size.

The *Christian Advocate*, published at New York, in its issue under date of July 18 contains an exceedingly illuminating article on the subject. Among other things in discussing the proposition the *Christian Advocate* says:

"1. The present ratio admits of the constant carrying on of an education of the ministry and the laity in the full comprehension of Methodism, past and present. A certain proportion of the ministry elected to the General Conference go to that body with much less clear views of the magnitude of the Church, its work and its methods of government than they have at the close of the session.

The lay members of the last two Conferences, unless they were members before or had visited a General Conference, went away with a much clearer estimate of the Church, of its vast enterprises, its peculiar methods, and the relations of its laws to the different parts of its economy than they had before. Many such declared this in the committees and in conversation. If they never attend another General Conference there is, or may be, in the churches to which they belong and wherever they go, a Methodist competent to give a reasonable account of his denomination, and one more enthusiastic in its enterprises than before.

"2. The present ratio admits of all parts of a large Conference being represented. Most of them include cities, but nearly all have in addition many towns, villages and rural appointments. Under equal representation each of these sections can be represented, if not in every General Conference, with satisfactory frequency. There is great need both of urban and rural representation in the General Conference—not merely that there should be men from cities and men from the country, but also men from the cities and men from the country from each of the great Conferences.

"3. Educational interests and all the various general institutions of the Church can be represented under the present ratio without infringing on the rights of the pastor. There is no reason why anyone should be elected mere or chiefly because he is the President of a University, an Editor, a Connectional Secretary, or a Publishing Agent. But there is great reason why men understanding all about the institutions and various offices and their duties should be members of the General Conference. There are others in the Church, lay and clerical, who know as much as "officers" and they can be sent. But if an officer is otherwise qualified and is approved by the votes of his brethren, his being an "officer" does not disqualify him. Although it is common prudence for listeners to the debates of the General Conference and the committees to consider whether it is the "officer" or the representative of the Church that is speaking.

"4. This admits of electing various types of Laymen and Ministers. Some laymen are preeminently qualified for the business part of the work of a representative. At home they are looked up to as wise managers and promoters of the "temporalities." A General Conference without many such would often be without necessary knowledge. But to have only such would be a miserable one-sided condition. There should be some laymen who include enthusiastic piety with attention to affairs, and some who are honorable or venerable chiefly for their piety.

"Similar varieties exist among Ministers. Some  
(Continued on Page Eight.)



## Should We Favor the Proposed Amendment to the Constitution?

By the Rev. J. C. Houston, D. D.

The proposed amendment to the Constitution reads: Strike out all that follows the disjunctive "but" and insert the words "May elect a Bishop or Bishops for work among particular races and languages, or for any of our foreign missions, limiting their Episcopal jurisdictions to the same respectively." The proposition to amend the Constitution of the Methodist Episcopal Church is a question of far-reaching consequences, seeking as it does to change in a measured and yet very important degree its Episcopal relation to its racial constituency. Such a question demands more than a casual thought. It should be weighed with the most careful deliberation and sifted with scrutinizing observation, so as to discover as near as possible its resultant bearing upon the future condition of the Negro membership of the Methodist Episcopal Church. There are a few brethren among us evidently pessimistic by nature who favor the amendment. I have noticed, however, that they or at least the most of them, base their arguments upon a false view of the proposition. Take as an example a claim advanced in a recent article by my friend, Dr. A. J. McNair, of Yazoo City, Miss. He says, "Under this amendment a white man can be elected and restricted to the Negro work as well as a Negro." The fact stands out upon the surface of the amendment that it seeks to provide for race Bishops and only race Bishops. We have provisions for other Bishops not only General Superintendents, but Bishops whose Episcopal jurisdiction is limited to foreign lands. The amendment therefore does not seek to give us what we have but what we have not—Race Bishops. The amendment reads, "May elect a Bishop or Bishops" and then plainly limits these Bishops to be elected to their "particular races and languages." The word "languages" implying races of foreign lands. Therefore a white man is not eligible to election under the provision, nor would a General Superintendent have legal jurisdiction among us, as the position is to be filled by *election* not *appointment*. The word "may" as embraced in the proposition does not imply that a white man may be elected but that the conference may or may not elect under the provision, but if it does elect the man must be of a "particular race." It is further stated that "Negro ministers are sent to Negro congregations and Negro presiding elders to Negro Districts." But we should remember that our ministers and presiding elders are not constitutionally limited. The Constitutional law as it now stands bears equally upon all of our ministry whether white or black. Under the present system our ministerial machinery grows out of the law but the operation of that machinery has been largely left to the godly judgment of the Bishops who have sought with phenomenal success to suit the case to the demand. There are many obvious reasons why we should oppose the passage of the proposed amendment as a dangerous procedure. The amendment would *take from us more than it would give* in that it seeks to rob us of the magnificent service of the *whole Board of Bishops* and limit us to the comparative meager service of one, possibly two, as if two could in some mysterious way equal the incalculable service of twenty or twenty-five Bishops with unlimited supervision, jurisdiction and world-wide powers. The possibility of such a thing is not within the province of sound reasoning or logical judgment. This *Episcopal isolation* permanently setting off the whole Board of Bishops away and from the race without the possibility of their official touch and universal influence at least now and then is a question of serious import, in that the church itself must inevitably be isolated from its Negro constituency in proportion to its Board of Bishops, and that with all the serious effects to which such a result would naturally give birth.

*Too Exclusive.* Again the amendment seeks to elect an exclusive Bishop for the exclusive purpose of presiding over an exclusive body of members. This is limitation run mad, it forms a body within a body, but little less than a denomination within a denomination; officially black from bottom to top, virtually constituting a Colored Methodist Episcopal Church within the Methodist Episcopal Church; officially the same as any of the distinctively Colored Bodies;

a sort of an ecclesiastical diocese with a permanent Diocesan. Some writer of note has recently called attention to the fact that the "most harmful thing in the whole history of the Negro race in all the centuries of his varied existence has been exclusion." And whether that exclusion has come to him by prejudicial coercion or by racial choice the detrimental effect has been the same. Reciprocity is no less essential to prosperity in the moral world than in the commercial. "No man liveth alone" is as true of races as of individuals.

*Constitutional Discrimination.* Our argument takes higher ground and offers an appeal to the higher nature of humanity when I declare that the passage of such an amendment would be obviously adverse to the main principles of Christianity in that it commits the fundamental law of the church to the encouragement of racial discrimination in the body Christ, and thus tends to destroy the most sacred fact in the history of the Methodist Episcopal Church, its biblical consistency in seeking to bring all the races of the earth under the impartial administration of one Bible and one Constitution, the Constitution being as free from racial discrimination as the Bible, the book of its birth and the criterion of its unbiased administration. The amendment seeks to establish the first Constitutional race line ever marked through the sacred fold of the Methodist Episcopal Church and that line under the new order of things with all of their isolating tendencies will inevitably broaden into a field of careless indifference, the church and its Negro element each losing interest in the other, ultimately cutting all the ties of mutuality and reciprocal contact. The United States contains a heterogeneous population, having a people varied in language, habits and racial peculiarities and yet in the eyes of her fundamental law her citizenship is one. State Constitutions here and yonder may have their pages defiled with odious discriminations and unjust segregations but when we come to the Constitution, the fundamental law of the nation all are equal. The church cannot offer less, nor permit anything to enter into its organic law that offers less.

*Color Not a Bar.* The colored constituency of the church should not, I think, as yet commit themselves to any act that will show a distrust in the famous General Conference declaration that "Color is no bar to election to the Episcopacy in our church." A declaration so manifestly impartial in its claims must have been real and should have full time to develop into actual fruit. The church therefore must not be hastily robbed of its opportunity to vindicate the integrity of its previous claims

by the righteousness of its deeds, nor should we as a race ask the church by vote or otherwise to wobble its Constitutional stability or mar the grandeur of the historic consistency of that Constitution by apparent effort to show that Color is not a bar to the Episcopacy and that too by an act that will prove the contrary nor affirm the evident principle of its previous claims.

*A Full Made Bishop.* If the Negro member needs a Bishop of its race it needs a full made Bishop. It should be noted with strong emphasis that there would be a marked difference in the visible good effects upon the race and church as between a full made and limited Bishop. First: the case of the full made Bishop the service of the whole Board of Bishops would still be open to territory, thus continuing the opportunity of white Bishops to keep in official touch with the Negro for mutual study and helpfulness. Second: With a full made Negro Bishop would be limited to people by appointment yet his unlimited Episcopal functions would afford a broader and therefore more effectual opportunity for mutual cooperation with the church enabling him to bring larger benefits to his people and through them to the church. Third: Nothing less than a full made Bishop could be expected to meet with equal force the demands created by a long line of full Bishops. Fourth: A full made Bishop could be elected without any disruption of the Constitution. In fact it is clear to my mind that the church could elect Bishops of any race under the present system of those of foreign lands and if preferred, appoint them among their "particular races and languages" respectively. As native Christians, ministers and presiding elders in foreign lands are created under the missionary system a native Bishop could be elected under the same system. The membership of the church in America however always been operated by a full Bishop and under it can be shown that the needs of the whole are less the continuation of the same system of Bishops is necessary and is therefore the logical conclusion of wisdom. A whole Bishop in white skin is more creditable to the race than one-half or one-sixth of a Bishop in black skin. It has been supposed by some that the apparent insatiable ambition on the part of the Negro for a Negro Bishop has provoked the church into an effort to try to do something in order to appease that ambition. If that something meant something less than a full Bishop. But the Negro in the church has not intended to demonstrate a spirit of restlessness in the matter beyond that which is common to men in similar cases. Nor has he at any time intended to push his cause to the point of creating a repulsive irritation in the bosom of the church. But under wise advice as he thought he has put a competent man forward and thus at least created an opportunity to patiently work towards a hopeful future from a splendid beginning.

Crystal Springs, Miss.

## Address to the Country

Adopted by the Afro-American Council

The Afro-American Council in its tenth annual session in the city of Baltimore congratulates the nations of the world in their effort to promote universal peace through their representatives now assembled at The Hague.

We rejoice in the aroused humane sentiment in behalf of the natives of the Congo Free State, who have been so cruelly treated by the Belgian government. We rejoice in the general progress of the American people, and in the marvelous manifestation of industrial and material expansion which innures to the educational, moral and spiritual betterment of the people. We wish to express our profound gratitude to Miss Jeanes of Philadelphia, for the gift of a million dollars for the education of colored children in rural districts, who represent the most needy element of the race. We congratulate the Afro-American people on the splendid progress which they are making, and urge our people everywhere to approach the grave problems which confront them with a brave, optimistic spirit.

The story for the year for the colored people in America has been but a repetition of the old

story of their struggles and wrongs. Unexamined has been their oppressions and unexamined been their successes also. Denied nearly everywhere in the South the rights of American citizens: equality at the ballot box, equality in the courts, equality in the railroads, equality in the schools, equality of opportunity and equality of protection from violence, the race has gone on doing the labor of the South and piling up for it its vast and increasing wealth, and lifting the level of its own life in many lines at one and the same time.

At the North the race has been knocking at the door of opportunity open to all other races in the Republic but closed to it alone—closed to it not because it is bad, worse than other races, solely because it is black, darker than other races. It is counselled everywhere to be industrious and decent while it is denied equal opportunities to obtain employment and the sort of contact in churches, in labor clubs and unions and in residential neighborhoods which may raise it to the scale of industrial efficiency, of moral, mental and material worth and value to itself and to the nation.



at the same time. Many of the white people say to the colored people, you are weaker than we are, you are inferior to us. But when the colored seek as they are doing, along industrial, educational and political lines, to strengthen themselves, where they are weak, the white people of the nation, in spite of their boasted freedom, Christianity and civilization, put themselves in the way of the race's progress from its weakness in the thing and qualities, the power which the whites proclaim it has not, but which they also proclaim through their race prejudice it shall not have in America.

Injustice toward us as a race is everywhere increasing, race prejudice is growing in the Republic, North and South alike. We are here in the midst of our country, here where we have given our love, our best blood and our most devoted services in peace and in many wars. Gratitude to us seems to be dying in the heart of the nation and a bitter and relentless race hatred and contempt are growing to monstrous strength in the souls of the American people. Our faithfulness to the women, and children of the South during the war of the Rebellion, our heroism and self-sacrifice in defense of the Union during that same war, are almost forgotten, forgotten by the South, forgotten by the North in this period of reaction, commercial glorification and criticism of the race.

We approve the stand of President Roosevelt, in behalf of fair play and a square deal for all American citizens, as exemplified in the appointment of Dr. Crum and the Indianola post office affair. We regret his discharge of 167 soldiers of the Twenty-fifth United States Infantry without any competent legal evidence of guilt, as subversive of fundamental right. We trust that he will yet see the injustice done those patriotic soldiers who have devoted their best years to make the nation glorious, and will exercise his characteristic courage in correcting this great wrong. We also regret that the president in his annual message, by implication at least, holds the whole Negro race responsible for crimes committed by the few, a pernicious principle which is applied to no other.

We advocate all modes of education for colored youths applicable to other classes in like condition of needs, but we are unalterably opposed to any special educational brand as a badge of racial inferiority.

We as a race suffer great wrongs at the hands of the South, at the hands of the nation, and we are counselled by those in high places in and out of office to be silent and patient, in which counsel there are some colored men base enough to join. But as colored men we declare now and here that we will not be silent or patient at the bidding of such unworthy counsellors, regardless of their high official position or their race or color. We will cry aloud against injustice and oppression, and we will spare neither those who wrong us nor yet those who abet our enemies. We will cry aloud on the platform, from the pulpit, in the press against our enemies and oppressors, and whenever we can we will indicate our position at the polls—smite them in municipal elections, State elections, and next year at the national election. Let us show no quarter to our foes, high or low, who in obedience to American colorphobia preach to the colored people patience and submission to intolerable conditions and wrongs.

At great peril—at the peril of his political life, Senator Foraker has championed the cause of the black battalion against the enormous and unexampled injustice and wanton abuse of executive authority. To the great senator of Ohio, the colored people owe undying love and gratitude. Let them repay him a part of this debt by standing as bravely by him in his fight for political life as he stood by the black battalion on the floor of the Senate, in the Senate Committee on Military Affairs, and on the platform and in the press.

We also record our deep sense of gratitude to the Constitution League of the United States for its brave and effective defense of the black battalion, and other organizations who have assisted in their defense, and to such individuals as ex-Governor Northern, ex-Congressman Fleming and Rev. Q. A. Ewing.

In politics we must learn to love our friends and serve them at whatever cost of personal or party sacrifice and loss, and at the same time to punish our enemies and seek their destruction at the polls regardless of any ill consequence to party or self. With a free ballot in our hands in the

North did we have the manly independence and the will to yield it as a weapon of defense and offense we can punish our enemies and reward our friends, and advance at the same time unselfishly the interests and the rights of the race North and South alike. We can make this vote a terror even to so powerful and autocratic ruler as the present occupant of the White House and to Secretary Taft, and to Senator Lodge of Massachusetts, and Senator Warner of Missouri, who have vied with each other to do the bidding of President Roosevelt in relation to the black battalion. Let colored men unite, organize, concentrate everywhere in the North to defeat at the polls those same enemies of the race, and in the South to defeat those same enemies. Justice, liberty, equality before the law, we desire for ourselves and posterity above all things and nothing less. God helping us, will we be content as free men and American citizens.

Officers for the ensuing year were elected as

follows: Bishop Alexander Walters, Jersey City, president; Rev. L. G. Jordan, Louisville, Ky., corresponding secretary and organizer; Rev. Dr. A. L. Gaines, Baltimore, Md., secretary; Mrs. Fannie Barrier Williams, Chicago, Ill., assisting secretary; J. W. Thompson, Albany, N. Y., treasurer; Rev. J. W. Robinson, chaplain; W. H. Steward, Louisville, Ky., chairman Executive Committee, and Prof. Kelly Miller, Washington, D. C., secretary.

Chairmen of Bureaus: Legal, W. H. H. Hart, Washington, D. C.; Educational, Archibald H. Grimke, Boston, Mass.; Educational, J. E. McGirt, Philadelphia; Ecclesiastical, Bishop G. W. Clinton, Charlotte, N. C.; Newspaper, L. N. Hershaw, Washington, D. C.; Anti-Lynching, Mrs. Mary Church Terrell, Washington, D. C.; Emigration, S. Joe Brown, Iowa; Vital Statistics, Dr. John R. Francis, Washington, D. C., and Business, H. W. Barrett, New York.

## Which Has the Greater Claim

By the Rev. I. L. Thomas, D. D., Field Agent, Board of Home Mission and Church Extension

Now is the time for discriminating judgment and common sense. The consolidation of the benevolences has brought before the pastors, presiding elders and laymen of the Colored Conferences a peculiar situation, especially in regards to their duty toward the Board of Foreign Missions and the Board of Home Missions and Church Extensions. Our pastors, presiding elders and laymen have always been loyal to the discipline and official direction and shall be as far as practical when it comes to the consideration of the two Boards in question, which has the greater claim upon our people for support. This question grows out of the fact that our people are being urged upon to give one dollar and a quarter for Foreign Missions and only one dollar for Home Missions and Church Extension. We should not misunderstand the proportionate division suggested by the secretaries of both Boards. We claim that the recommendation is not practical when it comes to the colored work. The condition of the work within the bounds of the colored conferences would not justify us in raising a dollar and a quarter for Foreign Missions and only a dollar for Home Missions and Church Extension when we are among the beneficiary conferences in the United States. The situation among our people is as serious as in many Foreign Missions. This is a fact that cannot be denied. Our life and development in a measure at present depend upon the aid received from the Board of Home Missions and Church Extension. When we consider the other benevolent claims upon our people is it reasonable to expect that they can raise \$70,000 for the Board of Foreign Missions and the Board of Home Missions and Church Extension in a single year?

Our increase in the benevolences from year to year, has been gradual and not spasmodic. In no single year have we raised half of \$70,000 for missions and Church Extension. To neglect the Home Field in its serious condition would be a vital mistake. The church would not commend us in making a larger offering for Foreign Missions at the sacrifice of the Home field. The benevolent conferences can afford to equalize their offering for the two Boards but the beneficiary conferences home nor abroad cannot afford to do so. Their support must be largely in the direction from which they receive aid. The Board of Home Missions is the spring which keeps our Domestic Missions alive. Shut it up and we have no flow. We all know what the consequence would be. The colored conferences are asked to raise \$34,300 for Home Missions and Church Extension. Since we shall receive every penny back and thousands of dollars besides we should see to it that every dollar of the apportionment is raised. We should weigh very seriously the situation and should make every effort to keep corn in the crib from which we are receiving and expecting supply. Then after becoming self-supporting we should do our full duty toward the cause that did so much for us. We can then help with all our might and main to send the Gospel to the ends of the earth.

Within the bounds of all our colored conferences a goodly number of men are sent annually to mission fields; their support is meagre and their suffer-

ing indescribable. Have not they the greater claim upon us for help?

Who could reasonably claim that our first duty is not to the Board of Home Missions and Church Extension? For many years we have received aid from this source. Now we should be prompted to make every effort toward self-support; and while we are beneficiaries of the Board we are duty bound to put back in the treasury every dollar possible, thus showing gratitude for appropriations, donations and all other considerations from the Board of Home Missions and Church Extension. Who would deny that we are depending upon this department of our benevolences to aid us in sustaining much of our work and helping us to develop new work? Men in poor fields must be aided and churches erected. Whence cometh our help? Let us look calmly at the situation as it is and decide which Board has the greater claim upon our people for support.

### The Presiding Elders and Pastors

Dear Brethren: Will you be so kind as to remit all General Conference collections, as soon as taken, to Oscar P. Miller, treasurer, Rock Rapids, Iowa? There are several reasons for this request.

The last General Conference made it the duty of the General Conference Commission to apportion and raise funds not simply to meet General Conference expenses, but also the expenses of the General Conference Commissions, of fraternal delegates, judicial conference. This was done in protection of the Superannuate Fund. As these collateral expenses are continually occurring, the General Conference directed annual collections that the bills might be paid as directed. Some of the brethren complaining of our haste, have overlooked both the General Conference action and the necessity for it.

It is also important that the Commission understand, especially from this time forward, the status of this fund, that it may know where deficiencies if any, are liable to occur, and thus be more fully prepared to meet emergencies.

W. F. WHITLOCK, Chairman.  
General Conference Commission.

God is with me in my troubles, to be an infinitely greater joy. He is with me in my losses, to be a gain beyond all calculation. He is with me in my longings for good and for peace, for large measures of truth and love, to answer them; for he has inspired me with these longings. He is with us when we go wrong to show us the error of our ways, when we go right to give us the satisfaction and the reward, to visit with encouragement and to show still larger openings in the same direction. \* \* \*

God is with his own when they sleep, to be ready in due time to stir in them their waking, working powers. Nothing can happen to man so bad, come to him when he wakes or when he sleeps, in a way to leave him otherwise than on the bosom of the Father.—W. M. Bicknell. . . . .



# THE CHRISTIAN LIFE

## The Way Out

When the day is dark and dreary,  
And your heart is sad and weary,  
And your burden seems to fill it to the brim,  
Break your doleful occupation  
With a moment's meditation:  
Think awhile of all you're grateful for to Him.

Then as heaven's God-giv'n gladness  
Balances a bit your sadness,  
And a glint of sunshine glorifies your cloud,  
If you'd see your burden shrinking,  
Do not stop with merely thinking:  
Open up your lips and thank him right out loud.

And when thought has been engendered,  
And the lips their praise have rendered,  
And the cloud is giving way before the flame,  
Just complete your soul's salvation  
From its darkest desolation  
By a deed of kindness rendered in his name.  
—C. F. Kittredge in "The Sunday School Times".

## The Presence of God

The mightiest offset to the atheistic assumptions of materialism is that all-pervasive feeling, common to all the tribes and races of mankind, of some mystic, transcendent, indefinable presence, which is ever pressing itself upon our noblest thoughts and yet ever eluding our grasp, but still leaving on our consciousness a deep sense of our human limitations and of vast infinitude beyond us. It is what the poet Wordsworth describes as—

"A presence that disturbs me with the joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and is the mind of man;  
A motion and a spirit that impels  
All thinking things, all objects of all thought,  
And rolls through all things."

When we attempt an analysis of this peculiar feeling and ask after the real significance of the rational and spiritual nature of man, we find no solution of the mystic "sense sublime" to simple and so comprehensive as the belief that it is verily our consciousness of the presence of God and of our essential relation to him as his offspring.

It may be urged that our sense of limitation logically implies and involves an ideal of infinitude; so, too, our consciousness of imperfection points by necessary logical inference to some standard of absolute perfection beyond us. And it is a most significant fact that how far soever one of us may advance in knowledge or in excellence of any kind, the more deeply does the sense of the Infinite beyond us impress the conscious soul. In the study of facts like these we perceive the remarkable powers and possibilities of the spiritual nature of man. His very consciousness of limitation becomes a convincing proof of his natural relation to the unlimited. He finds in himself a capacity for transcending his own individual self and for coming into conscious contact with some illimitable Self beyond him. The more persistently and reverently he continues this line of meditation, the more deeply does the conviction of the real existence and presence of a supreme, perfect, all-embracing Spirit root itself within him. This profound conviction appears in varying degrees and in sundry forms among the thoughtful of mankind, and it must be reckoned with as constituting the true basis of religion. For, as Principal Caird has so well written, "All religion starts from a sense of the insufficiency, vanity, unreality of the finite; and this would be an impossible experience, if in the very feeling of our finitude there were not contained a latent consciousness of that which denies and contradicts it. And when religion has reached its highest and purest form, that of the conscious self-surrender of the human spirit to the divine, its deepest explanation is to be found only in the combined affirmation and denial by the finite of its own finitude, in the consciousness of a nature which finds itself only in losing itself, and

which can express its experience only in such language as this, 'I live, yet not I, but God liveth in me.'"

How strikingly in accord with this is the thought of the biblical writers! They give repeated expression to the consciousness of the all-pervasive presence of God, who speaks in the thunder, rides on the wings of the wind, and is at the same time cognizant of the inmost thoughts of man. "I am a God at hand," saith Jehovah, "and not a God afar off. Can any hide himself in secret places that I shall not see him? Do not I fill heaven and earth?" The greater part of the 139th psalm is a confession and adoration of the omnipresence of God. "Thou art acquainted with all my ways. There is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in Sheol, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me."

Still more striking is the assurance, given by Jesus to his disciples, of a loving and abiding personal fellowship of God with them that love him and keep his commandments. "Ye shall know that I am in my Father, and ye in me, and I in you." Through the mission and the ministry of the Comforter, the Spirit of truth, the Father, the Son and the Holy Spirit become a threefold presence with the child of God. Wherever two or three of them "are gathered together in my name, there am I in the midst of them." In such a presence there must be fullness of joy for them that love God.

The saints of all ages have been keenly alive of the universal presence of God. There is no more comforting experience in Christian life than to this truth of God's universal presence. There is no doctrine of divine revelation and no conviction of human experience that hears more immediate and incontrovertible witness to the reality of our supersensual spiritual personality than this truth the inner assurance given by the Spirit of God when he "beareth witness with our spirit that we are children of God." The mystics of all ages, who have held closest communion with God, have been distinguished above others in their positive consciousness of "knowing God face to face," and the true mystics have always been the highest style of saints. Such was Moses whom the Lord knew face to face. Such was Isaiah who heard the seraphs cry one to another, "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." Such was John who lived and moved and had his conscious being in the spirit of his Lord. Such was Paul who felt himself "risen with Christ," and knew that his life was "hid with Christ in God."—*Northwestern Christian Advocate.*

## God Everywhere in Nature

How desolate were nature, and how void  
Of every charm, how like a naked waste  
Of Africa, were not a present God  
Beheld employing in its various scenes,  
His active might to animate and adorn!  
What life and beauty, when, in all that breathes,  
Or moves, or grows, his hand is viewed at work!  
When it is viewed unfolding every bud,  
Each blossom tingling, shaping every leaf,  
Wafting each cloud that passes o'er the sky,  
Rolling each billow, moving every wing  
That fans the air, and every warbling throat  
Heard in the tuneful woodlands! In the least  
As well as in the great, of his works  
Is ever manifest his presence kind.

—Carlos Wilcox.

It is good to multiply experiences. It is good to do many things and to have manifold experiences with the world. It is good to touch many people, and to see many sights, but it is good, it is necessary, to be content with no experience which remains simply as experience and does not pass on and into character.—*Phillips Brooks.*

## I Know the Hand

Oh, I know the Hand that is guiding me,  
Through the shadow to the light;  
And I know that all betiding me  
Is meted out aright.  
I know that the thorny path I tread  
Is ruled with a golden line;  
And I know that the darker life's tangled thread,  
The brighter the rich design.

When faints and falls each wilderness hope,  
And the lamp of faith burns dim,  
Oh, I know where to find the honey-drop  
On the bitter chalice brim.  
For I see, though veiled from my mortal sight,  
God's plan is all complete,  
Though the darkness, at present, be not light,  
And the bitter be not sweet.

I can wait till the day-spring shall o'erflow  
The night of pain and care;  
For I know there's a blessing for every woe,  
A promise for every prayer.  
Yes; I feel that the Hand which is holding  
Will ever hold me fast;  
And the strength of the Arm that is folding  
Will keep me to the last.

—Select

## Our Best

The world has a right to ask men for their best. If men fail to give their best the wheels of progress move more slowly; and if a nation has once learned to work in a slipshod way, retrogression has already begun.

Our heroes, our great men, our saints, have simply been men who have given us their best; every such man has been a national blessing. One hero makes a thousand. It is impossible to measure the influence of a Miltiades or a Leonidas on the martial spirit of Greece; and it is just as impossible to gauge the effect of a Fenelon or a Wesley on the spiritual life of their day. Every man who gives his best in pulpit, or worship, or field, is stimulating others to do the same; and every man who is content with doing inferior work is helping to demoralize his fellow-workers.

We cannot always do equally well. The plan sometimes, because of cloudy weather, may disappoint the florist by their scanty bloom; the orchard that last year gave an abundant crop may this year be almost barren; the grain fields that yielded bounteously last year may present a sorry spectacle to their owner's eyes this year; and the man who last Sabbath held you spell-bound by his marvelous oratorical effort may seem limp and lifeless in utterance today. The question is not, "How well did he do?" but "Did he do his best?"

The Lord of Life, whose verdict alone is final, never fails to consider the circumstances; and the great judgment it may appear that some magnificent deeds fell short of being the best; and so very inferior performances were in deed and truth the very best possible to the agent at that time. The world can criticize, and will criticize, because it does not know; but fuller knowledge will reverse many verdicts.

It is not wise for a man to waste too much time comparing his several performance. There will naturally be some better than others; but the inferior work is not always a proof of carelessness, or of a sign of deterioration, but simply one of the many incidents common to our earth and our human nature. Let us not fret if the day finds our strength weakened or our hands less skillful, but simply try each day the fear of God to do the best we can with our strength and the tools that the day has brought. Only careful of this, that we never offer our God our race slipshod or half-hearted work.—*The Christian Guardian.*

If we could understand God's ways, and cram into our finite God's infinitude, he would be no greater than ourselves, and have no claim upon our worship.—*Rev. J. G. Beauchamp.*



# YOUNG FRIENDS

## The Girl Who Smiles

The wind was east, and the chimney smoked,  
And the old brown house seemed dreary,  
For nobody smiled and nobody joked,  
The young folks grumbled, the old folks croaked,  
They had come home chilled and weary.

Then opened the door and a girl came in;  
Oh, she was homely—very;  
Her nose was pug, and her cheek was thin,  
There wasn't a dimple from brow to chin,  
But her smile was bright and cheery.

She spoke not a word of the cold or damp,  
Nor yet of the gloom about her;  
But she mended the fire and lighted the lamp,  
And she put on the place a different stamp  
From that it had without her.

They forgot that the house was a chill old place,  
And smoky from base to rafter,  
And gloom departed from every face  
As they felt the charm of her mirthful grace  
And the cheer of her happy laughter.

Oh, give me the girl that will smile and sing,  
And make all glad together!  
To be plain or fair is a lesser thing,  
But a kind, unselfish heart can bring  
Good cheer in the darkest weather.

—Woman's Life.

## A New Game

BY JOSHUA F. CROWELL.

It was Saturday morning, and the twins stood  
hand in hand, looking sorrowfully out of the win-  
dow.

"It's going to rain!" with a sob, said Sue.

"It's raining now!" with a wail, said Lou.

Then together they said, "What shall we do?"

Now big Brother Hugh was home from college  
on a vacation, and when he saw how disappointed  
his little sisters were at staying in for the rain,  
he said, "Come here, girls! I've a brand-new  
game for you. Here are some paper and pencils.  
Who lives next door?"

"Mr. Brown," answered the girls in unison.

"You are right. What kind of a complexion  
has Mr. Brown? Is it brown?"

"No," said Sue, "he is pale."

"He's very pale," said Lou.

"Then write on your papers Mr. Brown is very  
white. Now we'll sit round this table and put  
on our thinking caps, and in imagination we'll go  
all round this town and pick out all the people  
that have colors for names, and we'll see how many  
come right."

"Oh, I know how!" cried Sue. "The colored  
man that saws our wood is named Mr. White.  
I'll put it down. Mr. White is very black."

"Oh," cried Lou, "I know another man who  
is just as black, and his name is Snow!"

"Write it down this way," said Brother George,  
with a twinkle in his eye: "Mr. White is black  
as Snow," taking her paper from her.

The girls squealed in unison. "Oh, how fun-  
ny!"

"You need not confine yourself to colors. There  
are other qualities quite as amusing and quite as  
true. You both know Mr. Savage; there never  
was a gentler, kinder man. Now I am going  
to leave you. In an hour come up to my room,  
and show me what you have written."

The two girls had an exciting time. In imag-  
ination they travelled all over town, and visited  
every one they knew. Then they consulted the  
papers and the dictionary as reminders. Their  
mother saw them and wondered what made them  
so industrious. Best of all, they were happy, and  
never once thought of the rain outside.

At the end of the hour Sue produced and read  
the following paper:

"This is a strange town, for most of the people  
in it are named wrong, but I am very glad that  
most of them are better than their names.

"The three nicest people I know of are wrongly  
named.

"My day teacher, Miss Stearn, is always gentle.  
My Sunday school teacher, Miss Bangs, is quiet,  
and Mr. Savage is the tamest man in town. I  
know a whole family of Bachelors, and they are  
all married.

"Mr. Beach lives in the woods, and Mr. Woods  
lives near the beach. Mr. Elder is about twenty  
years old, and Mr. Young is seventy-five. Mr.  
Day works at night. Mr. Long is short, and Mr.  
Lowe is six feet tall.

"I have heard of Bartlett pears and Baldwin ap-  
ples, but in this town Mr. Bartlett grows apples  
and Mr. Baldwin pears. Mr. Carpenter is a  
mason, and Mr. Mason is a carpenter. The But-  
lers and Carters and Millers and Potters don't do  
anything for a living, and the Kings have to work  
like slaves. Mrs. Walker has a carriage, and Mrs.  
Ryder never has had a carriage, but has to walk.

"If all these people had their names changed,  
we shouldn't know them any better, for we know  
them now in spite of their names, because names  
do not count, after all."

When Brother Hugh read that last sentence,  
he said, "Sue, you are quite a little philosopher,  
and you have quite a long list, too."

"It's true, anyway," said Sue.

Then Hugh smiled at the twelve-year-old girl  
in his superior wisdom of twenty years, and pro-  
ceeded to read Lou's paper:

"There's a man in our town,

His face is white, his name is Brown.

Mr. Grey is saffron and yellow,

And Mr. Green's a rosy fellow.

Mr. Taylor is a baker,

Mr. Cook, a carriage-maker;

Mr. Gardner catches fish,

Mr. Fisher—raises vegetables."

"I couldn't make this one rime, but it's the  
truth."

When Hugh had finished his reading, he said;  
"I see that my little game has produced a philoso-  
pher and a poet in the family."

The twins were silent for a moment, then they  
said together:

"Why, it has stopped raining!"—*Youth's Com-  
panion.*

## A New Society

We've formed a new society—

"The Order of the Smiling Face";

An honored member you may be,

For every one may have a place.

The rules say you must never let

The corners of your mouth drop down;

For by this method you may get

The habit of a sulky frown.

If playmates tease you, let your eyes

A brave and merry twinkle show;

For if the angry tears arise

They're very apt to overflow.

If you must practice for an hour.

And it seems a long, long while,

Remember not to pout and glower,

But wear a bright and cheerful smile.

The rules are simple, as you see;

Make up your mind to join to-day.

Put on a smile, and you will be

An active member right away.

—St. Nicholas.

Christian nations grow out of Christian families.  
There can not be a great nation where God is not  
in the home.—*Dr. Sheldon.*

## Lives That Are Poems

BY HOPE DARING.

"I believe—yes, I am sure," and as his eyes swept  
over the faces of the members of his Bible class,

Judge Smith's own countenance glowed, "that each  
true life, no matter how lowly, is a poem."

Just then a bell gave a signal for the return  
of the class to the main room. So the judge was  
obliged to leave the thought with no farther ex-  
planation.

I nodded my head as I walked homeward. He  
was right. His own life is an epic—the story of  
a hero, to be known and loved of all men. Then  
I turned my eyes inward. Well, if my life is a  
poem, it must be a nursery jingle to which only  
the children love to listen.

I began to look about. With all my love for  
the poetic, I had never before understood that I  
was surrounded by living poems of various kinds.

There is old Deacon Wise—a calm, slow-mov-  
ing, but stately psalm. His life has been one of  
hard work and of responsibility, but it is and always  
has been one of glad thanks-giving to God for bene-  
fits received and opportunities for service.

Ellen Graham's life is a ballad, a little old-fash-  
ioned, as if she belonged to a past generation. Yet  
the strains tell of honor and truth, of battles fought  
for the right, and of simple, wholesome pleasures.  
It is a quiet, uneventful existence, a song of the  
hearthstone, yet the world would be better were  
there more like it.

Her young niece, Lillian, is a song. It is one  
as sweet and pure and with the same glad lilt as  
that of the meadow-lark. She lives as the wild bird  
sings, for pure joy, and in her life are expressed  
the trust and dependence of the bird's melody. May  
God bless the glad girl whose life is a song!

Then there is Mr. Long—a tragedy. Sorrow  
and disaster have come to him, and he has borne  
them with a grim dignity. His face, even the cad-  
ences of his voice are grave. He is not sad and  
sorrowful, but tragical, and the notes of his life  
ring out, low and deep.

Mrs. Summers is a sonnet. She is beautiful, and  
has the grace of high polish. In all things she  
conforms to fashion's law; when she shakes your  
hand it is done according to the last rule in society.  
You may call her somewhat artificial, but there  
are people who apply that term to the sonnet, at  
the same time admiring its beauty.

The life of the statesman, Martin Gray, is an  
ode. It may be a little stilted, but it is exalted in  
motive and stately in measure. You listen, and  
your pulses beat more steadily, and your heart grows  
stronger. Odes are rare, in this work-a-day world,  
but their music gives us new power for life's greater  
conflicts.

John Carson is an elegy. Gloom sits upon his  
brow, and he dwells in the shadow. Many years  
ago the grave closed over his heart, and it is only  
the exceptionally strong who can go on in the old  
way when the heart is gone. This elegy tells of  
the sweetness of a lost love, but in its message  
are no strains of the joy of victory over self.

It is said that hymns are sung more than any  
form of musical expression. So you will not smile  
when I tell you that my mother's life was a hymn,  
and that its memory comes to me, laden with the  
hymn's sweetness and power of consolation. "Nearer  
my God to Thee"—that was her life's message.  
Through days of trial and nights of pain the strains  
kept on, sometimes trembling a little but never  
breaking. And now it rings in my ears, faint be-  
cause of the width of the River of Time on the  
farther side of which she waits for me.—*In Ep-  
worth Herald.*

Hastings, Mich.

## Whineyboy and Smileyboy

Little Mr. Whineyboy came to town one day,  
Riding on a Growleygrub, screeching all the way,  
Howlyberries in his hat,  
Screecher leaves a-top o' that,  
Round his neck a ring o' squeals.  
Whineywhiners on his heels.  
What do you think—that awful day  
Everybody ran away!

Little Mr. Smileyboy came to town one day,  
Riding on a Grinnergrif, laughing all the way,  
Chuckleberries in his hat,  
Jolly leaves a-top o' that,  
Round his neck a ring o' smiles,  
All of the "very latest styles."  
What do you think—that happy day  
Not a body ran away!

—Charles I. Junkin in St. Nicholas.



## SUNDAY SCHOOL LESSON

Third Quarter—Lesson V. August 4, 1907. Title—"The Tabernacle." (Exodus 40:1-34-38). Golden Text—"Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle." (Exodus 40:35). Hymn No. 6.

(Read Exodus 35-40).

BY REV. E. B. BURROUGHS, LL.B., A. M.

In the development of a race, as in the development of an individual, the process must necessarily be slow. Starting with Abraham as the head the progress of the Israelites was not made by leaps and bounds, but by well-defined gradations. And as was their physical growth, so was their spiritual. God did not reveal Himself unto them except to the extent that they were able to understand and appreciate Him. His marvelous interventions in their behalf as manifested in the miracles wrought while they were in Egypt; His deliverance of them from the hands of Pharaoh at the Red Sea; His supplying them with manna while in the desert, were simply intended to prepare them to receive the law at Sinai, and to bring them to the realization of the fact that He alone is God. Having brought them to this point in their spiritual development, He now manifests Himself unto them in a way hitherto unknown, and in a way that they could understand and appreciate. Hence, "the cloud and the splendor that enveloped their tabernacle, and the Shekinah that filled the Holy of Holies." But those days and manifestations have passed away. God does not now appeal to the physical senses of men, for they have come to realize that God is a Spirit and that they that worship Him must do so in spirit and in truth. This change was brought about through Christ, who declared that He had come that men might have life, and have it more abundantly. Now it is possible for all men to draw nigh unto God, for where two or three meet to worship Him in the name of Christ there will He be to manifest His power and to reveal His glory.

Our lesson today deals with the erection of the tabernacle and the consecration of its priesthood. A full and concise description of the order to build the tabernacle, together with the manner in which the same was carried out, will be found in Exodus 25-31 and 35-40. A careful reading of these chapters will amply repay the student and prepare him for the profitable study of the present lesson. Mark the following points:

1. The tabernacle was, and is still, a symbol of the divine presence. "On the first day of the first month shalt thou set up the tabernacle of the tent of the congregation." Man is a creature of sight rather than of faith. It is easy for him to believe in what he sees, but difficult for him to believe in what he does not see. The gods of the Egyptians were visible. The Israelites were impressed with the same idea. Hence the accommodation God gave them in the pillar of cloud by day and the pillar of fire by night. But that symbol of the divine presence was to be taken away and another given. That other was the erection of the tabernacle. This would be to them a constant reminder and evidence that God was still in their midst. And what was true then is true now. The Church that stands on yonder hill, or the little chapel that snugly rests in yonder valley, is an evidence of the divine presence and protection.

2. The fullness of the glory of God has never been revealed to men. "Thou shalt put therein the ark of the luminary, and cover the ark with the veil." This veil hung between the Holy of Holies and the Holy Place. Here, once a year, the High Priest alone entered and made offerings for the sins of the people. It was but right and proper, then, that it should not be left open to public gaze. Man must be kept within proper bounds. To do this he must be left in darkness concerning some things. Moses wanted to see God's glory, but his petition was denied. So it is now, but God wisely keeps man in his place. The time will come, however, when the veil, having been taken away, we shall see face to face and know even as we are known.

3. Due preparation should be made before entering into the temple in order to worship God. "Thou shalt set the laver between the tent of meeting and the altar, and shalt put water therein." Reading Exodus 30:17-21, we find that the water in the laver was to be used by the priests in their ablutions. The lesson is clear. No one should attempt to worship God who has not properly prepared himself. Mere attendance upon the service of the Church is not sufficient. As the priests prepared themselves before entering the tabernacle to perform their duties, so should all Christians see to it that they are in a proper condition in heart and mind before attempting to worship God.

4. The tabernacle being sacred should be so

regarded and accordingly respected. "And thou shalt take the anointing oil, and anoint the tabernacle, and all that is therein, and shalt hallow it. Thus was the tabernacle and all of its furniture and utensils set apart and consecrated to the divine service. It was holy. The Israelites so regarded it. Likewise is God's house now. It is a sacred place and should not be turned into a hall of festivity or place of amusement of any kind.

5. The ministry of today, like the priesthood of that day, is a divine calling. "Thou shalt put upon Aaron the holy garments, and anoint him, and sanctify him, that he may minister unto men in the priest's office." Thus was Aaron set apart for the priesthood. He did not assume it as a profession, but entered upon it in direct obedience to the call of God. Likewise the true minister of today. Men may voluntarily enter upon the profession of the law or medicine, but not into the ministry. Professions may be chosen, but to the ministry God calls. Let us have a care, lest, having entered upon this work, we have done so without divine authority. Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic August 11.

Enduring Persecution

Matt. 5:10).

Passages for reference: Rom. 5:3; 8:17, 18; 2 Cor. 12:10; Phil. 1:29; Rev. 7:13-17.

*Scriptural Suggestions.* We are still among the "blesseds" of the Sermon on the Mount. We are just closing the consideration of the citizen's attitude toward others. They are not too hard on people's mistakes and wrongdoings (verse 7). They are high aimed in their dealings (verse 8), and by word, example, and even presence make for peace (verse 9). Even when mistreated persistently, and that, too, because of high principles and positive righteousness, they can have the peace of the "blessed" since the future goal is sure. The persecutor must be impressed; his very activity is evidence of gifts and zeal in your life that are valuable in the kingdom's interests. "Persecute" means "follow up." It is used in Rom. 9:30 to say "follow after" righteousness. It can also mean to "run for a goal." The energetic persecutor Saul becomes the kingdom builder, Christian enthusiast, and martyr, Paul. The persecution may not be a lash, a prison sentence, a burning stake, but may be the steady "following up" of little torments and provocations, often fathered by persons, but frequently the product of occasions. To "walk and not faint" is often more difficult than to "run and not be weary." The persecutions from our lower or ugly natures must also be endured victoriously. Only Matthew uses "kingdom of heaven" (he employs it thirty-three times). Matthew was written for the Jews. That is the reason there are so many Old Testament quotations in it. The term "kingdom of heaven" suggested the exalted, glorified place where the Messiah rules. Hence it brings the promise not of a kingdom here but of a future and glorified state we are to enter when we are fitted for it and have finished our earth tasks. It is the "perfect order" into which Christians are ushered at death. It is the homeland of the victorious army. Enduring tribulation gives us steadfast traits (Rom. 5:3). Christ's joint heirs mentally weighing earth's sufferings discover that they are weightless (Rom. 8:17-18). Weakness drives one to Christ for strength (2 Cor. 12:10). Our hope may shine forth in quiet endurance (Phil. 1:29). Tribulation brings out the white, heaven-like qualities (Rev. 7:13-17). Christ's example and promise assures us in every trying experience.

*The Kernel.* The man of ease is as tender as a hothouse plant. Life's storms are as necessary for sturdiness in character as for the steel ribbing of giant oaks. President Cassatt, of the great Pennsylvania Railroad system, recently deceased, though wealthy, began as a surveying rodman and worked to the top. Because of this experience he became the finest railroad manager in the country. One of the Vanderbilts on graduating from Yale began as an apprentice in the machine shop and toiled on through every department so that he might un-

derstand railroading. We learn dangers by experience. Burned fingers scare babies away from fires. Values are alone appreciated when hungers or cold comes as a result of waste. "Hard times in the land always teach people how to save." The shining goal puts men on their mettle. Many a student learns the joy and enrichment of study working for a medal. The baseball player practices until all latent powers are awake so that he may get on the team that represents the college. Mother dig and slave so that the son can glow with pride and power on graduation day. We shall at the end, when we have "fought a good fight" and have "kept the faith," receive a "crown of life" at God's right hand. What matter about the storms and trials if these all contribute to our upbuilding and we reach the glorious goal at the end?

*Practical Discussion.* The persecution specifically is for righteousness' sake. Otherwise we can never be sure of the "blessed." Self-righteousness does not count. It is easy to wrap home-woven garments about us and ignore others. Many criticisms are fair and wise. We would be bigger if we noticed them and made corrections in our lives. Other times our crude personalities, stubborn unteachableness, self-will, and ugly tempers make us enemies who retaliate by mistreatment. We need to inspect ourselves closely. Motives, spirit, and deeds must be scrutinized. Be sure the heart and hand are good. Persecutions will then be Satan's recognition of our Christliness.

The "blessed" is present. Persecution is a recognition of goodness. We ought to be proud of such tribute. It is silly to desire to be called a "sport" or a "society pet." When people are in trouble, or want reliable help or friends, they avoid this sort. The solid inner-lighted characters attract them. Better be called "old," a "Sunday school boy," a "goody goody," than to copy the bad habits of the "swell crowd," the "high-toned people," the "corner grang." No person on earth has more friends, better opportunities, or even surer health than the genuinely good person.

The kingdom of heaven is open only to those ready for its tasks and glory. Christ developed his human sympathy by suffering and by contact with it. Earth's experiences must bring out the finest in our character. The spirit does not have a chance when the physical is all-sufficient. When the body is weak, then the spirit shines through and sustains. George Matheson, losing nature's sight, caught the heavenly visions pictured in "Times of Retirement" and kindred books. We must, letting "none of these things" (persecutions and losses—see Acts 19:20) move us, show that we spiritual rules. The storms help us to test, strengthen, and build our faith. We need by realization of self-insufficiency to be conscious of the nearness of the Elder Brother who is with us "the days" and never "leaves or forsakes."—*From Notes on the Epworth League Devotional Meetings.*



### A Frank Word for the Veterans

The Veteran Ministers' Relief Association was a child of Providence. It was born of enthusiasm and conviction. A few generous laymen furnished the sinews of war and over one hundred Annual Conferences and over fifteen hundred Churches were visited by the Secretary. When the campaign ended with the adoption of the law now in the Discipline, more invitations to present the cause were on file than could be filled in ten years. The Association has been revived. The Secretary is supporting himself and giving his service as a labor of love. As campaigning to any extent is impossible at present, it is proposed to work in each Conference through local representatives. Those who are in the leadership of the work in the Annual Conferences, as members of the Advisory Board, can provide the central office with facts about local conditions, needs and experiences. These will be forwarded to all by a monthly communication. This will put in touch with each other all men in the denomination who have this cause on their hands and hearts. The Advisory Board already includes representatives from a large proportion of the strong and important Conferences. We trust in a short time every Conference will be represented. This is a poor makeshift for a general organization, but seems to be the best thing now that can be done. Every great cause in Methodism, but the greatest of all, has its official machinery and organized efforts to advance its interests and advocate its claims. The cause of the Veterans, undoubtedly, never will have a place among the general benevolences of the denomination. The wide-spread objection to any further increase of officialism will make that impossible. This Association invites denominational co-operation with no financial responsibility or obligation. No plan or scheme will be advocated, but increase of interest in the cause of the Veterans everywhere, and more generous giving for his maintenance will be urged. His right to be Pastor Emeritus of the whole connection no one will have the hardihood to deny.

Hundreds of eminent and representative ministers and laymen have been urged to unite in a concerted plan for the education of the church in this interest. The responses without exception have been favorable and deeply gratifying. Among the many already received, three are of special interest.

Vice President Fairbanks wrote: "Your work is entitled to all possible encouragement."

Senator Dolliver wrote: "I am in hearty sympathy with your work and know of no other which is so worthy."

Senator Beveridge wrote: "This is undoubtedly a very worthy cause and I commend your efforts."

An appeal to the Annual Conference, accompanied by a memorial to the General Conference, was published in the New York *Christian Advocate* July 4, 1907. A leaflet containing both will be sent to any person upon application to the secretary, enclosing a stamp. A letter is being sent to every Presiding Elder soliciting aid and co-operation. A letter of suggestion will be sent to all ministers who will aid in securing signatures on their Conferences to the memorial.

It is believed that if each Annual Conference will send this memorial to the General Conference, not adopted, but signed by every member and probationer of the body, 1908 will see the end of the days of distress and despair of the veterans. Three great questions must be settled at the next General Conference. They will absorb interest, evoke discussion and occupy time, largely to the exclusion of all else. The cause of the veterans will have little chance for a hearing or probability of special attention or care unless its friends will begin at once a vigorous campaign. If they will begin today to arouse sentiment, stir enthusiasm and create conviction, as they would want done if they were the veterans, success will be insured. Every delegate should be made to feel that of the great questions worthy of his considerations, the greatest of all is the care of those who have made us rich and great, while they have been left to grinding want in helpless old age. It is heart-rending to remember that for over a century they have been pleading for justice, and still the wrong of neglect is not righted. Since this Association began its work one generation of veterans has passed away and a new one has taken up the cry of the one gone before. Would it be strange if they should add to their cry, "How long, O Lord, how long!"

Executive Committee: M. B. Chapman, president; J. Wesley Johnston, vice president; E. S. Osborn, C. R. Barnes, H. D. Weston, Jay Benson Hamilton, secretary.

Address all communications to the Secretary, enclosing stamp for reply, 3 and 5 Harrison Street, New York.

### Home Mission Notes

At the June meeting of the Board, Secretary Iliff, of the Northwesters Division, reported an interesting trip taken west of the Missouri river, into a region now being rapidly settled by Americans. He says:

"Both the Milwaukee and Northwest Railroads are hurrying from the river to the Black Hills, one from Chamberlain, and the other from Pierre, both purposing to reach the Hills by Christmas. Thousands of people are taking up land along and between these two through lines. Methodism should immediately occupy a score of places, and by the completion of these roads a new district with fifty preaching places should be formed, connecting the river with the Black Hills. Money and the right sort of missionaries could capture a vast rich section that would develop into a Conference in a quarter of a century or less."

During the month of May he travelled over 5,000 miles and gave forty addresses and sermons.

Dr. C. M. Boswell, Additional Assistant Corresponding Secretary, in charge of the Atlantic Division, has been busily engaged in presenting the cause of Home Missions and Church Extension. Among other places, he spoke at the Fourth General Conference District Epworth League Convention held at Tabernacle Church, Philadelphia. He assisted Dr. Kynett in the New England campaign, and held a Home Missionary and Church Extension Institute in Reading, Pennsylvania, and presented the cause at the Harrisburg District Epworth League Convention, held at York, Pennsylvania, recently.

Dr. Ward Platt, Field Secretary in charge of the Eastern Division, has been engaged in the output of *The Christian Republic*. The July-August issue is to be combined and a special information and campaign number is in preparation for September.

Field Secretary J. H. Fitzwater, of the Central Division, in addition to holding two large Home Missionary and Church Extension Conventions, one at Berea, Ohio, and the other at Cincinnati, Ohio, has travelled over 3,500 miles, and made over twenty addresses and lectures during May.

Dr. George Elliott, of the Chicago Division, in accordance with the action of the Board, urges that the Sunday preceding Thanksgiving be made a National Day, "the whole day to be given to patriotism and Home Missions, including services in the Epworth League and Sunday school. The Church should be ablaze with the national colors, the cross and flag being blended into a decorative scheme."

Recording Secretary A. G. Kynett, in charge of the Northeastern Division, has just completed a six weeks' campaign in New England. In this campaign he had the assistance of Secretaries King, Forbes and Boswell at the various points, and of Drs. Bickerton and Adamson of Philadelphia. During the campaign over eighty addresses were delivered and the cause presented to many of the preachers and people of that section. By the incoming tide of foreign immigration, New England is now on the very frontier of American civilization, and New England Methodism has a great task to maintain itself and hold the field until the incoming strangers become Americanized. It is quite as important to strengthen things which remain as to take up new fields, and, if our Church meets the crisis with faith, courage and patience, the children now being Americanized in the public schools will be open to the influence of Protestantism and Americanism.

Dr. I. L. Thomas, Field Agent in charge of the Colored Conference, during the month of May has met over twenty of the Presiding Elders, has dedicated churches and addressed College Commencements. He believes that while the needs of the work in the Colored Conferences are increasing, there should be a re-adjustment of the funds and appropriations to secure the best results. In the

new South, new towns are springing up everywhere and in many communities are people are asking that the preachers of our Church be sent among them.

They are the long stretches that weary us. To every man and woman who lives, the hours come when it seems, even though we are glad to do our best, that we cannot carry for a whole lifetime the burdens and the duties laid upon us. Well, we do not have to. Sleep comes in between, and the family intercourse and the greetings of friends, and at the most it is only "day by day." Too often we try to live three days at a time, and therein is where we make our mistake. We seek to carry yesterday and tomorrow and today, too.—George T. Dowling.

It is, perhaps, natural that we should love very deeply those who have had the power to release us momentarily from the airless prison of our own egotism. How often it is a child's hand which first opens that iron door and draws us forth into the sunshine!—Mary Cholmondeley.

Life's burdens are surely heavy enough without any addition of worry. If we persistently refrain from fretting over small things, we have all the more strength of patience and fortitude to bear the really great troubles. If we do not let little things disturb our equanimity, we shall be the less moved by the real misfortunes.—W. R. Rutherford.

The saint loves truth because it is true, and loves right because it is right, and loves God because he is God.—Rev. J. Ossian Davies.

### Episcopal Plan of Visitation

| Conference.          | Place.             | Date.         | Bishop.    |
|----------------------|--------------------|---------------|------------|
| Kalspell Mission..   | Columbia Fla.      | Mon. Aug. 13. | Moore      |
| Alaska Mission....   | (No Meeting)       |               | Moore      |
| Black Hills Mis....  | Hot Springs, S. D. | Aug. 16.      | Warren     |
| North Mont. Mis....  | Great Falls.       | Aug. 16.      | Moore      |
| Montana .....        | Anchorage.         | Aug. 21.      | Spillmeyer |
| Northwest Neb....    | Chadron.           | Aug. 25.      | Warren     |
| Wyoming Mission..    | Casper.            | Aug. 25.      | Warren     |
| Pacific German....   | Rosalia, Wash.     | Aug. 28.      | Moore      |
| Utah Mission.....    | Salt Lake.         | Aug. 28.      | Neely      |
| Idaho .....          | Boise.             | Aug. 29.      | Cranston   |
| Northwest German..   | Le Mars, Ia.       | Aug. 29.      | Berry      |
| Norwegian-Danish..   | Forest City, In.   | Aug. 29.      | Goodsell   |
| West German.....     | Kansas City, Knn.  | Aug. 29.      | McDowell   |
| Colorado.....        | Grand Junction.    | Sept. 4.      | Warren     |
| Iowa .....           | Burlington.        | Sept. 4.      | Cranston   |
| Columbia River....   | Spokane.           | Sept. 4.      | Moore      |
| Erle .....           | Erle, Pa.          | Sept. 4.      | Berry      |
| Glennville.....      | Oxford.            | Sept. 4.      | Spillmeyer |
| Northwest Indiana..  | Greencastle.       | Sept. 4.      | McDowell   |
| Northern Swedish..   | Duluth.            | Sept. 5.      | Goodsell   |
| Central Swedish....  | Chicago.           | Sept. 5.      | Hamilton   |
| Nevada Mission....   | Yerington.         | Sept. 5.      | Neely      |
| Detroit .....        | Detroit.           | Sept. 10.     | Berry      |
| Michigan.....        | Albion.            | Sept. 10.     | McDowell   |
| Des Moines.....      | Council Bluffs.    | Sept. 11.     | Goodsell   |
| East Ohio.....       | Cleveland.         | Sept. 11.     | Willson    |
| California.....      | Pacific Grove.     | Sept. 11.     | Neely      |
| North Ohio.....      | Cleveland.         | Sept. 11.     | Spillmeyer |
| West Wisconsin....   | LaCrosse.          | Sept. 11.     | Hamilton   |
| Puget Sound.....     | Seattle.           | Sept. 11.     | Moore      |
| Central Illinois.... | Rock Island.       | Sept. 11.     | Cranston   |
| Western Swedish..    | Burlington.        | Sept. 12.     | Warren     |
| Central German....   | Covington, Ky.     | Sept. 18.     | Spillmeyer |
| Chinese Mission....  | San Francisco.     | Sept. 18.     | Neely      |
| Illinois.....        | Bloomington.       | Sept. 18.     | McDowell   |
| Northwest Iowa....   | Sioux City.        | Sept. 18.     | Goodsell   |
| Ohio .....           | Columbus.          | Sept. 18.     | Willson    |
| Southern Illinois..  | Mt. Carmel.        | Sept. 18.     | Cranston   |
| West Nebraska.....   | McCook.            | Sept. 18.     | Warren     |
| West Nor.-Danish..   | Seattle.           | Sept. 18.     | Moore      |
| California German..  | San Francisco.     | Sept. 19.     | Neely      |
| Chicago German....   | Milwaukee.         | Sept. 19.     | Berry      |
| Idaho.....           | Columbus.          | Sept. 25.     | Warren     |
| Central Ohio.....    | Toledo.            | Sept. 25.     | Berry      |
| Kentucky.....        | Louisville.        | Sept. 25.     | Spillmeyer |
| Minnesota.....       | Marshall.          | Sept. 25.     | Goodsell   |
| Nebraska.....        | Lincoln.           | Sept. 25.     | McDowell   |
| Oregon .....         | Salmon.            | Sept. 25.     | Moore      |
| St. Louis German..   | St. Louis.         | Sept. 25.     | Cranston   |
| Southern Calif....   | Long Beach.        | Sept. 25.     | Neely      |
| Tennessee.....       | Memphis.           | Sept. 25.     | Willson    |
| Wisconsin.....       | Milwaukee.         | Sept. 25.     | Hamilton   |
| Central New York..   | Anchorage.         | Oct. 2.       | Berry      |
| Central Tennessee..  | McLemoresville.    | Oct. 2.       | Willson    |
| Missouri.....        | Cameron.           | Oct. 2.       | Cranston   |
| North Nebraska....   | Omaha.             | Oct. 2.       | McDowell   |
| Northern Minn....    | Minneapolis.       | Oct. 2.       | Goodsell   |
| Pittsburg.....       | Pittsburg.         | Oct. 2.       | Spillmeyer |
| Rock River.....      | Chicago.           | Oct. 2.       | Warren     |
| Arizona Mission....  | Flagstaff.         | Oct. 9.       | Neely      |
| Genesee .....        | Buffalo.           | Oct. 9.       | Berry      |
| Holston .....        | Knoxville, Tenn.   | Oct. 9.       | Willson    |
| New Mex. Eng. Mis.   | Albuquerque.       | Oct. 9.       | Cranston   |
| West Virginia....    | Huntington.        | Oct. 9.       | Spillmeyer |
| Oklahoma.....        | Oklahoma City.     | Oct. 9.       | Cranston   |
| Pac. Japanese Mis.   | Fresno, Calif.     | Oct. 9.       | Neely      |
| Inner Iowa.....      | Cedar Falls.       | Oct. 9.       | McDowell   |
| Northern German..    | St. Paul, Minn.    | Oct. 10.      | Goodsell   |
| North Dakota.....    | Minot.             | Oct. 16.      | Goodsell   |
| Dakota.....          | Vermillion.        | Oct. 16.      | McDowell   |
| North Carolina....   | Winston.           | Oct. 17.      | Spillmeyer |
| East Oklahoma Mis.   | Muskogee.          | Oct. 17.      | Cranston   |
| East Tennessee....   | Bristol.           | Oct. 17.      | Willson    |
| Atlantic Mis. Conf.  | Parkersburg, Va.   | Oct. 22.      | Willson    |
| New Mexico Spanish   |                    |               |            |
| Mission Conf....     | Albuquerque.       | Oct. 23.      | Cranston   |
| Rine Ridge.....      | Winkertown, N. C.  | Oct. 23.      | Spillmeyer |
| Anglo .....          | Dallas.            | Nov. 21.      | Burt       |
| South Carolina....   | Camden.            | Nov. 28.      | Moore      |
| West Texas.....      | Marlin.            | Nov. 28.      | Burt       |
| Central Alabama....  | Attala.            | Dec. 5.       | Willson    |
| Savannah.....        | Waverly, Ga.       | Dec. 5.       | Moore      |
| Southern German..    | Pleasantville.     | Dec. 5.       | Burt       |
| Alabama.....         | Ponox.             | Dec. 12.      | Willson    |
| Atlanta.....         | Rome.              | Dec. 12.      | Moore      |
| Texas.....           | Albany.            | Dec. 12.      | Burt       |
| Georgia.....         | Atlanta.           | Dec. 19.      | Moore      |
| Mobile.....          | Montgomery, Ala.   | Dec. 19.      | Willson    |

JOHN M. WATSON,  
Secretary Board of Bishops.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mulna, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

### IT IS UP TO YOU

To meet as far as possible all the difficulties involved in holding a SOUTHWESTERN Day, we have decided to permit the pastors to name their own day just so the day comes between now and October 31, 1907. It strikes us that any man who is anxious to conduct a canvass for the SOUTHWESTERN will be able to do so under this proposition; the office agreeing to supply sample copies and other helps for the canvass. We have received from the Rev. J. H. Blake, of the Delaware Conference, and the Rev. W. P. Holmes, of the Savannah Conference, notices that they would conduct SOUTHWESTERN Days. Why not let us have responses at once from a thousand loyal pastors indicating that in August or September or October they will hold SOUTHWESTERN Days? The matter of making the SOUTHWESTERN pay all of its bills and increasing the circulation to twenty thousand is within easy reach of our brethren. We ought to be tired of constantly hearing about the deficiency in the receipts of the SOUTHWESTERN. The people will take the paper if we will go at them in direct and positive fashion. They have the money. We will deliver the paper if the subscriptions are sent in. It is up to the pastors and presiding elders to say whether or not in this particular rally we shall reach the desired end—the end so long sought, namely: a subscription list of sufficient strength to pay all our bills. Brethren, it is up to you; will you help us?

### CHANGE OF DATES

The presence of Bishop Bashford in China at this time being urgent the fall conferences of this country which had been assigned to him have been transferred to the others. Bishop Warren will hold the Indiana Conference at Columbus, Indiana, September 25; Bishop Goodsell will preside at the Norwegian-Danish August 29; Bishop Spellmeyer takes the following conferences and announces change of dates: Pittsburg, Pennsylvania, October 2; West Virginia, Huntington, West Va., October 9; North Carolina, Winston, October 17; Blue-ridge, Walkertown, N. C., October 23.

### SHALL WE REDUCE THE SIZE OF THE GENERAL CONFERENCE?

[Continued from Page One.]

are more valuable in Committee work, others in the debates of the Conference. Some are such examples of pastoral fidelity that though silent they exert an influence, not only by their votes, but by their reputation for doing the work of a pastoral evangelist. A Conference so large as to have 4, 5, 6 or 7 delegates can consider all these things in choosing its representatives. Even a Conference with three ministerial representatives has with the laymen six representatives. Those having but two ministerial and two lay, by the very fact of it have fewer local things to consider, but they have much more opportunity than if they had but one delegate of each order."

### RE-ENFORCING THE EPISCOPACY

There's no doubt but that in the interest of the Church and out of the consideration of our brethren who have been chosen to the high order of the Episcopacy that the next General Conference will greatly increase the number of Bishops, and this is well. The General Superintendency of the Methodist Episcopal Church calls for incessant hard work of splendid men who have been chosen to this position and if the church is to have their service for any considerable number of years they must have some let up. Methodism honors a man by electing him to the General Superintendency and then works him to death because of the honor. It will be no financial burden to our Church to elect at least ten or twelve new bishops at the forthcoming General Conference. These together with our present effective bishops would be kept steadily employed. The editor of the *Northwestern Christian Advocate*, Dr. D. D. Thompson, contributes a considerably illuminating article on the "reenforcing of the Episcopacy" to the *Nashville Christian Advocate*. From this article we take the following significant paragraph:

"At no time in the history of the Church has the number of bishops in proportion to the membership and the number of Conferences been so small as it is at the present time. It was felt by many at the close of the last General Conference that the then number of effective bishops was scarcely sufficient to do the work required. Since then Bishops McCabe, Joyce, and Fitzgerald have died; and Bishop Fowler's health is such that it will be some time before he is able to do full work. We have now six superannuated bishops (Bowman, Andrews, Foss, Walden, Malkalieu, and Vincent, thirteen effective general superintendents (Warren, Fowler, Goodsell, Cranston, Moore, Hamilton, Berry, Spellmeyer, McDowell, Bashford, Burt, Wilson and Neely), and seven missionary bishops (Thoburn, Hartzell, Warne, Scott, Oldham, Robinson, and Harris). When the Church was formed, in 1784, we had two bishops and 14,988 members, or one bishop to about 7,500 members. In 1832 we had six bishops and 548,593 members, or one bishop to about 92,000 members. In 1872 we had thirteen bishops and 1,458,441 members, or one bishop to about 101,000 members. In 1907 we had twenty-one effective bishops (including seven missionary bishops) and 3,236,661 members, or one bishop to about 154,000 members. Deducting the seven missionary bishops, we have fourteen general superintendents and a membership in the United States alone of 2,889,259, or one bishop to about every 206,000 members. In 1892 we had sixteen general superintendents and two missionary bishops and 2,292,614 members. In 1907 we have nearly 1,000,000 more members than in 1892, two less general superintendents, and five more missionary bishops."

Ten thousand delegates attended the Christian Endeavor Convention at Seattle, Washington, and the Rev. Dr. Francis E. Clark was unanimously elected president.

### WHAT THEN?

The London, Liverpool and Globe Insurance Company was called up last week over the 'phone and asked to cover by insurance a building just then purchased by the Colored Young Men's Christian Association. When the party who was negotiating the insurance called, giving his name, the representative of the Insurance Company courteously replied, but as soon as it was stated that the property was that of the Colored Young Men's Christian Association the reply was instantaneous that the London, Liverpool and Globe didn't handle colored risks. As a matter of fact, this property until the very recent transfer was in the hands of white persons, located on one of the best thoroughfares in the city of New Orleans within the easy reach of water, and located for that matter, in what might be known as a white district. Five minutes

before its transfer it was eligible to insurance in any of the companies, but immediately upon its transfer without change of tenants, for the young men did not intend to occupy it for some months yet it was immediately put under the ban.

What then? In the first place no company should be given the right to do business in this country and especially a foreign company that discriminates against a certain class of citizens with justifiable reasons. But be that as it may, what should be the attitude of the Negro in this case? To put an end to whining, and begging the white man to cover such risks? The answer is at hand. The Negro should organize upon careful and conservative basis a National Negro Fire Insurance Company. The first year this company ought to write risks to the amount of seventy-five or one hundred millions of dollars; and if this be done it would be a financial enterprise that would command respect at once. This company need not take extreme risks. There are enough Negro homes, business enterprises located throughout the length and breadth of the country that are just as well protected against fire, where care is taken in the construction of the building, and located within easy reach of water and fire fighting facilities as ordinary property. As a matter of fact, if such a company were organized we should not have to be humiliated by proposing business to men who deliberately, without any investigation refuse upon the general principle that since it is in the hands of colored people and that that is a sufficient reason for refusing the risk. For, mark you, the company referred to did not for a moment investigate the property to find whether it was a suitable risk or not. That it was owned by Negro people was the objection. Self respect would dictate that we should have some company that would cover our risks and do so without embarrassment to us. We might say, however, that while in the one case the young men were refused another company gladly accepted the business.

The effrontery of Ex-Mayor Schmitz of California is monumental. Notwithstanding he has been convicted and sentenced to five years in penitentiary and that Dr. Edward R. Taylor has been appointed by the Board of Supervisors Mayor of San Francisco, Schmitz still claims to be in power pending an appeal for a new trial; and has a following too. The chief of police announces that he will recognize no one but Schmitz as Mayor; and so it appears that San Francisco has a dual government.

Vice-president Fairbanks has perhaps won a Carnegie hero medal. While recently visiting Yellowstone Park Miss Lela Wallace, of Seattle, in attempting to get her hat which had fallen in Yellowstone lake, the boat overturned and she was plunged in the water. Mr. Fairbanks saw the accident and went immediately to her rescue and saved the young lady after she had disappeared twice. That he is Vice-president of the greatest nation on the earth didn't prevent Mr. Fairbanks from doing a heroic and manly act in saving the life of the lady.

In the last issue of the *Christian Advocate* published at Nashville, Tennessee, a number of Methodist editors discussed some issues of the Methodist Episcopal Church for the readers of that paper. The Rev. Dr. Charles W. Smith, of the Pittsburg *Advocate* contributes an article on "Methodist Episcopal Church Book Concern Matters"; Dr. L. Gilbert writes upon the "Consolidation of Benevolences"; Rev. Stephen J. Herben, D. D., of the Epworth Herald discusses the "Church and Epworth League," while the Rev. J. J. Manly, of the *Methodist Advocate-Journal*, gives an informing article on the "Support of Preachers and Conference Claimants"; Dr. D. D. Thompson writes on the "Re-enforcing of the Episcopacy" while the Rev. Freeman D. Bovard, of the *California Christian Advocate* discusses "Bishops, Races and Languages," and concludes his splendid article by saying: "This change in the fundamental law of the Church changes the administrative powers of the whole church." "I hope," says Bovard, "that the amendment will not prevail. We shall publish Dr. Bovard's article in full in a later issue."



## Personal and General

The Mississippi Conference has an undergrowth of young men of which it ought to be, and is justly proud. For the most part these young men are natives of the State, having been educated in the schools of that State and some few of them have attended Gammon Theological Seminary. Among this number is the Rev. W. P. C. Morrison, our pastor at Kynett Methodist Episcopal Church, Brookhaven. Brother Morrison is a man of considerable push, having been educated at Rust University and Gammon Theological Seminary. He is easily forging to the front as one of the strong men of his conference.



He has been pastor acceptably of Bay St. Louis, Natchez and Brookhaven. Brother Morrison secured through the SOUTHWESTERN a communion set upon the basis of thirty-five annual subscriptions. In writing concerning this Communion set he says: "My people are delighted with the Communion set; it is beautiful and substantial; more than we could have expected for the return of our energy and money invested; and besides you are sending to our church each week thirty-five SOUTHWESTERNS." We are delighted that Brother Morrison and his people are pleased. The proposition stands open for others who may desire a Communion set.

Professor Wm. Porter, principal of Franklin Institute, honored us with a call at the office this week.

The Rev. L. W. Price, our pastor at Vicksburg, Mississippi, is confined to his bed with the rheumatism.

Mrs. J. O. Richards, wife of the Rev. J. O. Richards, pastor Williams' Chapel, this city, is visiting her people in Georgia.

We have just received a report of the Presiding Elders' Council which was recently held in Atlanta. This report will appear next week.

Bishop W. F. McDowell has changed Dr. G. W. Thomas of the Lexington Conference from Washington, Ky., to Portsmouth, O.

Mr. Paul T. Gilbert, son of Dr. Levy Gilbert of the *Western Christian Advocate*, accepts an editorial position on the *Cincinnati Times-Star*.

The Switzerland Conference in voting on the proposition for Bishops for races and languages cast six in the affirmative and 44 in the negative.

Rev. A. S. Jackson, D. D., has rebuilt at Dallas, Texas, the New Hope Baptist church of which we should all be proud. It is a well appointed brick structure.

The North Carolina Conferences will be held Oct. 17 instead of Oct. 9 as previously announced, and Bishop Spellmeyer will preside instead of Bishop Bashford.

A new church is being erected at Handsboro, Mississippi, the Rev. A. M. Trotter leading the Methodist forces there. We wish the enterprise every success.

The Rev. Dr. F. H. Sheets of Chicago, assistant Secretary of the Board of Foreign Missions, was united in marriage to Miss Emily Charlotte Thompson on June 11.

Bishop Scott is now a full fledged African. He, in company with United States Minister Lyons, has just made an extensive trip on foot into the interior of Liberia, about 250 miles.

Miss Hildred Williams, principal of the Children's House, Tuskegee Institute is instructor of primary methods at the summer school of Florida State Normal at Tallahassee, Florida.

Miss Annie E. Hall is meeting with the most remarkable success at Krootown in Liberia, in her work among the native Africans. She is standing the climate admirably, having had only one slight attack of fever.

Dr. and Mrs. Charles B. Mitchell, of Cleveland, Ohio, celebrated their twenty-fifth anniversary of their marriage July 6. A public reception was given in their honor and many tokens of love and appreciation were presented.

Bishop Thomas Bowman is the only Bishop of the Methodist Episcopal Church and Methodist Episcopal Church, South, that has ever lived to

reach the age of 90 years. Bishop Bowman was retired in his 78th year.

Missionary teachers (women) are wanted for our colleges in South America as follows: Two physical culture teachers, one art teacher, one kindergarten teacher, one recitation teacher. Address Dr. H. K. Carroll, Mission Rooms, 150 Fifth Avenue, New York City.

The Rev. Albert G. Jenkins, of Bessemer City, N. C., and Mrs. Jenkins, formerly Miss Ada O. Mitcham, sailed from New York on the steamer Campania, Saturday, July 15, enroute for Liberia, where they will be connected with the Methodist Mission in Monrovia.

A Negro preacher in Montgomery, Ala., offers to take the place of his brother who has been convicted of murder and sentenced to be hanged. The preacher says his brother is not prepared to die but that he is ready and thus offers himself as vicarious sacrifice; but this the law will not allow.

The name of Vice President Fairbanks, who is a member of the Methodist Episcopal Church at Meridian Street, Indianapolis, Indiana, will be presented at the forthcoming Lay Electoral Conference of the Indiana Conference, at Columbus, Indiana, as a delegate to the General Conference in Baltimore.

On account of the vacancy made by the death of the Rev. John T. Tutson, of Louisiana Conference, the Rev. W. S. Harris has been changed from Eola to Leconte and Rev. H. J. Robinson from Leconte to Eola; the Rev. Thomas Hampton takes charge of Wiley, the charge last held by Brother Tutson.

Through the *Western Christian Advocate* we learn that the Rev. Wesley W. Graham, who has just died, near Duncan, Ky., at the age of ninety-six, had been preaching the Gospel more than sixty years at Grapevine Church, near his home. This he did without one penny of pay for services during all the threescore years.

Mrs. I. L. Thomas, wife of Dr. Thomas, of Baltimore, met with a serious accident July 6th. She made a misstep and plunged headlong down the stairway into the kitchen, breaking her nose and receiving several other injuries. The physician has hope of her recovery. Mrs. Thomas and the Doctor have our deepest sympathy.

In Stockholm, Sweden, will be held from July 28 to August 3, the eleventh international congress against alcoholism. Among the speakers, representing at least eleven different countries, will be the Rev. Edwin C. Dinwiddie, who will take as his subject "Is the Consumption of Alcohol in the United States of America Increasing or Diminishing?"

Cards are out announcing the marriage of Miss Charlotte Evangeline, daughter of Mr. and Mrs. Louis V. Winston, of Natchez, Mississippi, to Dr. Elmer E. Haywood, of Meridian, Mississippi, which took place July 17 at the home of Miss Winston's sister, Mrs. Dr. W. F. Howard, of Hattiesburg, Mississippi. We offer our heartiest congratulations to Dr. and Mrs. Howard.

Bishop Hortsman, of the Cleveland, Ohio, Diocese of the Roman Catholic Church, has issued the edict that hereafter no dancing is to be held in connection with any Church affair, and no intoxicating liquors are to be sold at any picnic or other occasion held under direction of the Church. No Church society is permitted to make public appeal for funds to be used for its own benefit.

The Rev. A. B. Leonard, Corresponding Secretary of the Board of Foreign Missions, after an eight months' tour of inspection of the mission fields in Southern and Eastern Asia arrived in San Francisco, Monday, July 15. Dr. Leonard spent last Sunday with his son, the Rev. A. W. Leonard, in Springfield, Ohio, and was expected to arrive at the Mission Rooms in New York City, Wednesday, July 24.

The Grand Jury in the case of Dr. S. C. Swallow vs. Charles Emory Smith, of the Philadelphia Press, found a true bill on the morning of June 28th. There are two indictments and five counts on the general charge of malicious libel and defamation of character. They grew out of last fall's campaign in which Dr. Swallow was much opposed to the election of Lewis Emory, Jr., and Mr. Smith as warmly advocated his election.

The Rev. John Tutson, late pastor of Wiley Chapel, Louisiana Conference died July 3rd. He had been only six and a half years in the traveling connection, and was a young man, just entering with force into the work of the ministry. He was a

faithful and devoted pastor. His remains were laid to rest near the church by the Rev. A. B. Venable and A. Vincent. He is survived by a wife and one daughter, who have the sympathy of all.

Liberia College which is fostered by the Liberian Republic at its recent commencement conferred the degree of Doctor of Laws upon the Rev. Dr. Ernest Lyons, United States Minister to Liberia. Dr. Lyons during his stay in Liberia has been active in educational and evangelical work, and has been seeking by every legitimate means the development of the Republic of Liberia. His scholarship and usefulness make the conferring of this degree quite appropriate.

The Colored Young Men's Christian Association of this city consummated the negotiations for the purchase of a piece of property last week, which have been on for several months, and they are now in possession of a valuable two-story frame building located at 2220 Dryades street. These young men have paid more than one-third of the purchase price and are now making an effort to raise five thousand dollars for the remodeling and equipping of the building. A full account of this movement will appear later.

Professor J. R. Ross, for sometime a teacher in the public schools of Natchez, Mississippi, and of recent years cashier of the Bluff City Savings Bank at Natchez, has been elected Professor of English of Alcorn A. and M. College, Alcorn, Mississippi. Professor Ross is an earnest and loyal member of our church at Natchez, and his election to the chair of English at Alcorn is very much appreciated. Professor Ross represented the Mississippi conference as one of its lay delegates in the General conference of 1904, held in Los Angeles, Cal.

Having been selected by Rev. J. F. McKenzie, County Examiner of Union County, and Hon. J. J. Doyme, Superintendent of Public Instruction of Arkansas, Prof. A. M. Salone, A. B., recently conducted at El Dorado, Ark., one of the most successful Teacher's Training Schools ever held in that section of the State. Having demonstrated it, Mr. Salone is readily recognized as one of the most scholarly young men of the state, and as a progressive citizen he is a most worthy example for the people of his community. He contemplates entering the Law department of Michigan State University soon.

In spite of ourselves we make impressions upon the communities in which we may live, but only upon the people whom it may be our chance to serve, but upon the whole citizenship of the community. This was the case of the late Dr. B. H. S. Ferguson whose earthly career ended at Aberdeen, Mississippi, where he literally died at his post, a faithful servant of the Church. In remarking upon the death of Brother Ferguson a paper published among the white people there editorially says: "He was one of the ablest and best men of his race, a man of spotless integrity, courteous demeanor, fine education and with every instinct and tendency well directed. His labor and ambition was for the purification of his people and to lead them into ways of honor, industry, thrift, sobriety, morality and strict observances of the law, and in these quests he had made notable headway. He was the designer of handsome St. Paul's Church, and in all things a model for his people to pattern after. Such a death is a distinct loss to both races in any community."

The Central Conference of China, consisting of representatives from all the five missions in China, which held its sessions in Shanghai, May 8th to 13th, inclusive, adopted the following resolutions: "In view of the urgent need and pressing obligation to redouble our forces in China at this critical period, and in view of the unprecedented opportunity to place the claims of China before the people at home during this China Centenary year, therefore, be it Resolved, That we request Bishops Foss and Spellmeyer, Secretaries Leonard and Smyth, and Doctors Goucher, Vaughan and Brown, and all China missionaries, who may be in the United States, to use their best influence in advancing the interests of the Centennial Commission for China. Resolved, further, That in view of the wonderful Providential openings for the extension of Evangelistic work in China, and the vital importance of the relation of the Centennial Thank-Offering to this extension as it affects Methodist Missions, we earnestly request the Bishops, Presiding Elders, and Pastors to use their best efforts to bring this matter to the attention of, and to endeavor to secure a collection from, every church in the homeland during this year."



## PERSONALS

One of the most interesting reports of the Children's Day services comes from Pontotoc, Mississippi the Rev. J. C. McGee pastor. The school was divided into two clubs, red rose and white rose clubs. The contestants were: Catherine Newals and Ora

of Shepardstown, W. Va., were present and helped to make the occasion more cheerful. Mr. Turner's Orchestra of Martinsburg, assisted by Miss Louise Scroggins, of Cumberland, Md., furnished inspiring music. The audience was large, composed of the best citizens of Martinsburg. The commit-

tee that got up the reception deserve great credit. The substantial and delicacies of the season were served to satisfy the inner man. Hence, everybody went away delighted. The presiding elder's prayer is, "God save Martinsburg."

Rev. and Mrs. Wilson, of Hahnville, La., were stormed recently by a band of the members of the church. The friends left many good things for the pastor and wife. Presentation speech was made by Joseph Combre and A. C. Merrell.

cers for the ensuing year. The convention will meet next year at Armstrong, Mo. P. M. Cason.

### FORSYTH END, WAYCROSS DISTRICT.

This Conference convened in Rocky Mount Methodist Episcopal Church, half-way between Forsyth and Barnesville, Ga., June 26-30. The Central Railway Company of Georgia was kind enough to make a flag station for us, which was very convenient and a splendid recognition. The writer occupied the chair. The Rev. C. W. Prothro, of Macon, was elected Secretary. Dr. G. G. Logan was present, representing Foreign Missions. Dr. Logan was at his best. He excelled himself. We raised \$60 for his cause. Dr. N. C. Coggins filled Dr. Dennis' place, as the Doctor was detained at home on account of sickness. Dr. Coggins' addresses and sermon were masterly

## A DOCTOR'S PRAISE

**What a Conscientious Physician Has to Say About a Great Female Medicine.**

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Thedford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit.

"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

For Free Medical Advice on your case, send a description of your symptoms, with age, to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., who will reply in plain sealed envelope. Do it today.

## Recent District Conferences and Conventions

### ST. JOSEPH DISTRICT.

THE EPWORTH LEAGUE AND SUNDAY SCHOOL CONVENTION, at Fulton, Mo., June 26-30, was one of the most interesting, intellectual, financial and spiritual conventions so far held.

On Tuesday evening before the opening of the convention about thirty delegates entered the beautiful city of Fulton, and there found awaiting their arrival one of the most prompt and attentive committees that it has been our privilege to meet. Within twenty-five minutes after our arrival each delegate was comfortably located in his home. The convention met at the church at 8 o'clock and heard sounded the keynote of the convention by Rev. O. A. Johnson, of Independence, Mo. He selected as a theme, "Salt as a Savior."

On Wednesday morning after devotional services the convention was called to order by the president, Mrs. E. W. Whaley, of Kansas City, Mo. The committee on credentials reported thirty-three present at the first morning's session. At eleven o'clock, sermon preached by the Rev. H. T. Reeves, of Armstrong, Mo. The Rev. Mr. Reeves is a graduate of Geo. R. Smith College, and is a scholar and a thinker. A query box in the afternoon attracted a great deal of attention, and much intellectual benefit was derived therefrom. At 8 o'clock the welcome addresses were delivered. Every day was conspicuous for its brightness, but Thursday morning from its early dawn, seemed to be a day especially set apart to lift and cheer the heart of mankind. At the devotional on this particular morning, the music was sweeter, the prayers were loftier and the hearts of the convention seemed drawn nearer to God. We found that the heart of one had been touched; an invitation was ex-

tended by the Rev. O. A. Johnson, a young man delegate from Moberly, Mo., came to the throne of grace and found peace. This indeed stirred every heart, and the old time revival fire was kindled, and as a consequence on this same day, five persons found a hope in Christ. At night our very worthy presiding elder, Dr. A. H. Higgs, took as his theme, "Do," from which he preached an able and soul-stirring sermon. We cannot give all the details of the evangelistic work, but suffice it to say, that fifteen persons professed a hope in Christ, nine of whom were persons between the ages of twenty-three and sixty.

Friday night a musical and literary program was rendered by the convention and local talent. Each number rendered was a choice one. The convention is composed of some of the best talent of the State. Sunday was a great day for the church. Ministers of the convention filled every pulpit of city churches, and the writer is informed that the various pulpits have never been better supplied. Much credit is due the ministers of the St. Joseph District; also special mention is due the worthy presiding elders for their deep interest in the young people in the district. It is the foremost district along this line in the Central Missouri Conference, and it is attracting more young people fresh from college and school work than any other district. The Fulton church and people gave the convention throughout its session one of the greatest receptions that has been given in the thirteen years of its existence, and the results have been greater in literary, financial and spiritual work.

Total amount raised, \$114.79; amount left Fulton church, \$76.

We failed to receive names of offi-



A CHILD SHALL LEAD THEM.

Bradford for the white rose club, and Henrietta Tyler and Memory Austin for the red rose club. Little Memory Austin, whose picture accompanies this article, and who is only four years old, reported \$45.64. We are quite sure our readers will be glad to see the picture of a child so devoted to the cause of the church. The total collection of that church for Children's Day was \$160.10.

A full account of the dedication and freeing of debt of the Wesley Tabernacle Methodist Episcopal Church at



Rev. W. Hartley Jackson, D. D.

Galveston, Texas, appeared in our columns some weeks ago. We are pleased to present herewith a picture of the Rev. W. Hartley Jackson and his church.

The reception which was tendered Presiding Elder Hughes, of the Staunton District, Washington Conference, and the pastor, the Rev. T. B. Snowden, of Mt. Zion Church of Martinsburg, W. Va., was an enjoyable occasion. Revs. W. A. C. Hughes, of Baltimore, Md., George Curry, of Winchester, Va., and C. C. Young,



WESLEY TABERNACLE METHODIST EPISCOPAL CHURCH, GALVESTON, TEXAS



productions. The Rev. E. W. Moore, of Zebulon, Ga., preached and lectured with great effectiveness. The Rev. P. B. Gibson, of Barnesville, Ga., made a great impression on the Conference in his sermons and addresses. The Rev. R. R. O'Neal, presiding elder of the La Grange District, who once served a term of four years here as pastor, building three large churches and taking many persons into the membership, was also present, and as he had entered the Conference from Monroe County twenty-two years ago, the people said that he was one of their boys. His talks were to the point and his sermons effective. Our laymen delivered some of the finest talks that I have listened to, namely, Col. C. J. Johnson, of Macon; Thirkield Giddens, Prof. W. M. Hubbard. Other speakers: C. W. Prothro, Macon; B. J. Jordan, Rev. S. H. Wood, and Prof. D. A. Wood, each of the African Methodist Episcopal Church, and Misses Hattie and Valley Smith, Miss Willie C. Jones, Miss Mary L. Floyd, Miss Lucinda Thomas, Mrs. Mattie Davis and Willie M. Thrash. Brothers recommended to the Annual Conference for admission on trial: J. W. Watkins, R. D. Davis, David Jones. Local deacons' orders: Revs. J. W. Watkins, David Jones, David Heickelley, R. D. Davis. The presiding elder's report brought the following facts: Last year we more than doubled our moneys for benevolence, pastoral support, presiding elder's support and Church Improvements. We began with fourteen preaching places, and now have forty; nine Sunday Schools, and now have thirty-four; six Epworth League Chapters, and now have twenty-three. We had then no Junior League Chapters—we now have seven. The Sunday School Union and Tract Society aided us in distributing 5,000 tracts and \$300 worth of literature. We have sold over \$300 worth of our literature, have received two entire congregations, coming to us from other denominations, with church property and all. An increase of five to every one SOUTHWESTERN is our cry for the SOUTHWESTERN CHRISTIAN ADVOCATE. We have made over \$2,000 worth of improvements on churches since Conference. The Waycross District is 300 miles long and 200 miles wide. We cover more territory than the other three districts combined, also we have more colored people living within our bounds than the other districts combined. There are more new railroads and improvements and people coming to this district from afar than to the other districts combined. In fact, this is the best missionary field in our Southern Methodism. We need men and money. If we can get this and prayers we soon will be the strongest district in Georgia. We invite all of our General Conference officers to visit us at Valdosta, Ga., August 7-11, in our regular District Conference. The pastor, Rev. C. P. Cannon, and people cared for the Conference sumptuously.—E. D. Giddens, Presiding Elder.

#### GREENSBORO DISTRICT.

The Epworth League Convention opened Thursday evening, June 13, with a short educational service. The house was called to order by President J. M. Moffitt. Programme: Scripture lesson, by Rev. A. W. McMaster, pastor High Street Methodist Episcopal Church, this city, the choir of High Street Church furnishing music; Invocation, by Presiding Elder M. J. Bullock; Welcome address, Mrs. Robert Robinson; Response, Miss Cora

M. Sugg; Sermon, Rev. E. H. McArthur, subject "Perseverance;" Instrumental solo, Miss Marietta Caldwell; Remarks by Rev. J. A. Laughlin, pastor Rhode Island Church. Collection \$4.00. The Friday morning session opened with devotional services conducted by President J. M. Moffitt. The Delegates' reports were heard: St. Peter's Chapter, Central Randolph, W. T. Lomax, pastor, members 31, active 18, amount raised this year \$20.70, donated to church \$12.70, other charitable causes \$3.00, total \$15.70; balance in treasurer's hands \$4.30; W. M. Hooker, president; Miss Mary L. Cable, secretary; Miss Emma Allen, delegate. SOUTH GREENSBORO CHARGE. Goshen Church—Members 35, amount raised for year \$15.00, donated to church \$15.00, on pastor's salary; balance in treasurer's hands, \$7.00. P. H. Shaffner, president; Miss Della McMurray, delegate. A very helpful talk was made by the pastor of St. Paul Church, Winston-Salem, the Rev. N. D. Shambarguer, subject, "Not Quantity but Quality." The following ministers were present: Revs. A. W. McMaster, M. C. Laughlin, J. A. Laughlin, R. P. Hairston, D. Camell, S. McCorkie, Presiding Elder Bullock. Rhode Island Chapter: Rev. J. A. Laughlin, delegate, reported \$15.00 raised this year donated to the church towards painting. He reported one convert. Jonesboro, East Greensboro Charge: Rev. M. C. Laughlin, pastor and delegate. He says the League is not doing an active work. High Street Chapter: A. W. McMaster, pastor; J. M. Moffitt, president; Lena A. Rowland, secretary; Mr. P. J. Wells, delegate; meetings held, 50. Two converts. Amount raised for year \$128.00; donated to the church, \$70.00; \$17.00 on an organ that this League is buying; cost of instrument \$110.00. To the poor, sick and deceased \$26.00. Members on roll, 80; active, 50. We are planning for a revival soon. Paid sexton and for fuel, \$13.00; balance in treasury, \$2.00. Raised for the district this year at High Street, \$4.71, and \$5.00 towards the expenses of the convention. No reports from St. Matthews, Reidsville, Reidsville Circuit, or Leaksville, Ramseur, Empire Charge, Guilford College. Devotions conducted Friday evening by the Rev. M. L. Baldwin, pastor First Congregational Church, this city, and the Rev. J. A. Laughlin. Paper by Wm. E. Kainer. Address by the Rev. R. P. Hairston, subject, "The Need of Epworth League Revivals." Paper, "The Place of the Epworth League in the Church," Mr. G. H. Caldwell. Address, by the Rev. Dr. S. A. Peeler, president Bennett College, "subject, "Home Training." Collection, \$3.00. Saturday a short educational service at 10:30 a. m. Amount of money raised this year on the district \$17.31; paid out, \$16.31; balance in treasury, \$1.00. Next was the election of officers. J. M. Moffitt was re-elected president for this district. He is chairman of the Board of Trustees of the High Street Methodist Episcopal Church. Address No. 529 High Street, Greensboro; C. D. H. Caldwell first vice-president; C. D. Wilkins, second vice president; Miss Cattle Craven, third vice-president. For fourth vice-president, Miss Louisa Sapp, Guilford College; corresponding secretary, Miss Emma Morris, Reidsville. Total amount of money raised this year by the League, \$186.00. Sunday morning, 9:30, Sunday School; 11:00 o'clock, Rev. A. W. McMaster; at 3:00 p. m. Dr. J. P. Morris preached; at 8:00 p. m. the pastor preached. Rev. E. M. Callet, evangelist, was at the meeting on Sunday morning.

## Doings of the Workmen

#### ALABAMA.

The fifth Sunday in June was a great day in Zion, at Lomax, for our rally. People were there from thirteen miles away. Each preacher was allowed thirty minutes to preach and ten minutes to take up his collection. Rev. J. Williams, of Verbeia, delivered the morning sermon, and was followed by Rev. S. B. Stubb, pastor of the African Methodist Episcopal church at Clanton. In the evening, sermons were delivered by the Rev. L. Love, pastor of the Baptist church at Clanton, and the writer. The good people at Lomax provided plenty of dinner to feed the people at the church, of whom there were more than two hundred. The Rev. Mr. Harrison, the pastor, is a man of good and effective plans. The cash collections for the day were \$25.99.

#### FLORIDA.

The Rally at the Mount Moriah Methodist Episcopal church in South Jacksonville, June 23, was a surprising success. Every member and friend was in the best of spirits, and all made liberal contributions. The Rev. S. Jackson preached at 11 a. m., assisted by the Rev. S. P. Pratt. Nineteen souls came forward for prayer. The Rev. G. W. Covington preached at 3 p. m., and the Rev. H. W. Bartley, pastor, preached at 8 p. m. The membership of this church numbers thirty, which the pastor divided into three clubs, and the captains reported as follows: Mrs. Ida Malachi, Mr. C. M. Malachi, \$63.00; Mrs. Ellen Pearson, Mr. Anderson Stubbs, \$67.00; Mrs. M. J. Hayward, Mrs. M. A. Wells, \$45.00; total amount raised, \$175.00. This is the largest amount ever raised by this church. All the members are working eagerly to build a new church, which they will begin in a few days. Some of the most liberal contributors were: Mesdames M. A. Wells, \$12.00; Ida Malachi, \$11.00; Ellen Pearson, \$11.00; Messrs. C. M. Malachi, \$11.00; A. Stuhls, \$10.00; Miss A. J. Duval, \$10; Mesdames M. J. Hayward, \$6.00; Lucy

Stubbs, \$6.00; Carrie L. Bartley, \$5.00; J. A. Pegues, \$5.00; S. E. Bartley, \$4.50; Miss Lucy Bartley, \$4.30; M. B. Malachi, \$3.50; Dr. and Mrs. J. T. Docking, \$3.00; M. G. Pegues, \$3.50; Mr. and Mrs. J. P. Pegues, \$4.50. The following gave from \$2.00 to \$2.75 each: Messrs. Jonas Gibson, A. Gibson, Mrs. I. Tatton, Mr. and Mrs. W. M. Stubbs, Mrs. Agnes Matthews, Miss Maselia Prince, and Mrs. Lucy Tucker. In addition to these, Mr. George Presley and Paul Farmer will give lumber and nails when work on the building begins. The Rev. H. H. Bartley is an earnest worker and a successful pastor, and is much loved by all.

#### LOUISIANA.

Fouche, Henry Williams.—The second quarterly conference of Casper's Chapel was held on June 8th. The Rev. J. O. Brown, our beloved and influential elder, as usual captivated the audience with his pathetic and instructive sermons. He found the church in a very fine spiritual condition. The pastor and members are rejoicing at the outlook of the church and anticipate a bright future.

Logansport, H. B. F. Charles, pastor.

On Sunday, June 30th, was a success, both spiritually and financially. We tender thanks to the Rev. J. D. Brightop and Rev. J. R. Williams and Rev. Mr. Oglvie for their strong sermons. The companies reported as follows: No. 1, Mrs. Alexander, captain, \$4.10; No. 2, K. C. Mack, captain, \$7.10; No. 3, Carrie Roberts, captain, \$5.65; No. 4, Ella Rogers, captain, \$5.15; No. 5, Eliza Jones, captain, \$55.85; public collection, \$3.00; making a total of \$30.65. Our church will be painted soon. The pastor thanks these good sisters for their work. Our second quarterly conference convened at Mt. Zion church, Thursday, July 4th. The Rev. Hubbard Daniels presided. The report showed that \$65 had been raised for all purposes. The sermon by the elder was a great one. There was a grand repast tendered Elder Daniels and his new companion, Mrs. Lottie Daniels.

## 2 THOUSAND DOLLARS WORTH OF FREE RELIGIOUS TRACTS

The Tract Society has sent to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE 5,000 pounds of Tracts VALUED BY THE PUBLISHING HOUSE AT \$2,000.

These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

Pastors, Sunday School Superintendents, Epworth League Presidents may secure these tracts in any amount desired by sending to this office and enclosing stamps or money to pay for postage. Write at once.

ADDRESS

**Southwestern Christian Advocate,**  
429 Carondelet St. New Orleans, La.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                                            | Place.          | Date. |
|------------------------------------------------------|-----------------|-------|
| Muskogee—Eufaula, I. T....                           | July 25-28      |       |
| Waycross, Rocky Mt., Ga....                          | July 26-30      |       |
| Dallas—Ennis, Tex.....                               | July 29         |       |
| West Nashville, Cumberland Furnace,<br>Tenn. ....    | July 30-Aug. 2  |       |
| Vicksburg, Fayette, Miss.....                        | July 31-Aug. 4  |       |
| Aberdeen—Osborn, Miss.....                           | July 31-Aug. 4  |       |
| Maysville—Angusta, Ky.....                           | July 31 Aug. 5  |       |
| Clarksdale—Sumner, Miss.....                         | July 31-Aug. 4  |       |
| Marion—Clinton, Ala.....                             | Aug. 1-4        |       |
| Holly Springs—Pott's Camp, Miss....                  | Aug. 6          |       |
| Nashville—Tulahoma, Tenn....                         | Aug. 6          |       |
| San Antonio—Floresville, Tex.....                    | Aug. 6          |       |
| Palestine, Fairfield, Tex....                        | Aug. 6-11       |       |
| Tupelo, Union Grove, Miss.....                       | Aug. 6-11       |       |
| Shreveport—Shreveport, La....                        | Aug. 7          |       |
| Lake Charles—New Iberia, La.....                     | Aug. 7          |       |
| Opelika—Wetumpka, Ala.....                           | Aug. 7          |       |
| Atlanta, Atlanta, Ga.....                            | Aug. 7          |       |
| Rome—Douglasville, Ga.....                           | Aug. 7-11       |       |
| Huntsville—Center Grove, Ala.....                    | Aug. 7-11       |       |
| Waycross, Valdosta, Ga., ....                        | Aug. 7-11       |       |
| Indiana—Princeton, Ind.....                          | Aug. 7-12       |       |
| Guthrie—Purcell, I. T....                            | Aug. 9-10       |       |
| Columbus, La Grange, Texas.....                      | Aug. 13-15      |       |
| Gainesville, (Union Grove), Covington,<br>Ga., ..... | Aug. 13-18      |       |
| Monroe—Mt. Sinai, La.....                            | Aug. 14         |       |
| Baton Rouge—Port Allen, La..                         | Aug. 14         |       |
| Cumberland River—Alexandria, Tenn..                  | Aug. 14-16      |       |
| West Tenn.—Alamo, Tenn.....                          | Aug. 14-17      |       |
| St. Joseph—St. Joseph, Mo.....                       | Aug. 14-18      |       |
| Birmingham—N. Birmingham.....                        | Aug. 14-18      |       |
| Ohio—Columbus, Ohio.....                             | Aug. 14-18      |       |
| Starkville, Kilmichael (Miss.) Ct.....               | Aug. 14-18      |       |
| Paris—Honey Grove, Tex.....                          | Aug. 14-19      |       |
| St. Louis—Popular Bluff, Mo.....                     | Aug. 15-18      |       |
| Louisville—Princeton, Ind.....                       | Aug. 27         |       |
| Marshall—Texarkana, Tex....                          | Aug. 20         |       |
| Lexington—Sbelbyville, Ky.....                       | Aug. 20-21      |       |
| Anniston—Anniston, La....                            | Aug. 20-25      |       |
| Alexandria—Alexandria, La.....                       | Aug. 21         |       |
| Brookhaven—Lampton, Miss.....                        | Aug. 21-25      |       |
| Louisville—Hartford, Ky....                          | Aug. 21-25      |       |
| Sedalia—Warrensburg, Mo.....                         | Aug. 21-25      |       |
| Austin, Austin, Tex.....                             | Aug. 22         |       |
| Navasota—Hempstead, Tex....                          | Aug. 27         |       |
| Houston—Liberty, Tex.....                            | Sept. 9         |       |
| Little Rock, Hensley, Ark.....                       | Aug. 28-Sept. 1 |       |
| Forrest City—Park Place, Ark.....                    | Aug. 29         |       |
| Shubuta—Enterprise, Miss..                           | Sept. 3-8       |       |
| Topeka—Coffeyville, Kans..                           | Sept. 4-7       |       |
| Jacksonville—Jacksonville, Fla.....                  | Sept. 11-15     |       |
| Ocala—Lawtey, Fla.....                               | Sept. 19-22     |       |
| Pine Bluff—New Edinburg, Ark.....                    | Sept. 11-16     |       |
| Clow, Canfield, Ark.....                             | Oct. 10-13      |       |

### CONVENTIONS.

|                                      |            |
|--------------------------------------|------------|
| Talladega—Talladega, Ark.            | July 18-20 |
| Bennettsville—Hartsville, S. C.      | July 17-21 |
| Lincoln Conference, Chetopa, Kansas. | July 18-21 |
| Staunton—Harrisburg, Va.             | Aug. 1-4   |
| Nashville—Tulahoma, Tenn.            | Aug. 6-11  |
| Shubuta, Shubuta, Miss.              | Aug. 8     |
| Pine Bluff—Marche, Ark.              | Aug. 21-25 |
| Pine Bluff—Marville, Ark.            | Aug. 21-25 |
| Clow—White Cliffs, Ark.              | Sept. 5-8  |

### SOUTH NEW ORLEANS DISTRICT.

#### THIRD ROUND.

|                                                                                                                                                 |
|-------------------------------------------------------------------------------------------------------------------------------------------------|
| Plaquemine, August 10-11; Bayou Goula, 12-13; Virlon, 14-15; Donaldsonville, 16-18; St. John, 19; Holmville, 20-21; Union, 23; Crawford, 24-25; |
|-------------------------------------------------------------------------------------------------------------------------------------------------|

Winsted, 26-27; Godman, 28-29; Franklin, August 30-September 1; Centerville, Aug. 31-Sept. 1; Patterson, September 2; Berwick, 6-8; Morgan City, 7-8; Dulac, 9-10; Beattievillie, 11-12; Lockport, 13; Houma, 14-15; Schriever, 21-22; Thibodaux, 22-23; Napoleonville, 28-29; Woodlawn, 29-30; First Street, October 1-6; Williams, 3-13; Wesley, 6-10. Brethren—The year is half gone, as you know. All things considered, you have done well. May I now urge you to renew your energy for the very best possible results along all lines? The eye of the General Church is upon us. Keep the revival fire burning. Let no cause of the church suffer in your hands. Let the glorious banner of victory ever be given to the breeze. Your yoke-fellow, B. Mack Hubbard, Presiding Elder.

### NASHVILLE DISTRICT.

#### FOURTH ROUND.

Bon Air, Miss., June 27-28; Sparta Cir., 29-30; McMinnville Cir., 29-30; Manchester Cir., July 6-7; Hillsboro Cir., 6-7; Sparta Sta., 13-14; McMinnville Sta., 20-21; Shelbyville Sta., 27-28; Eagleville, Miss., 29-30; Murfreesboro Cir., Aug. 3-4; Christiansburg Cir., 3-4; Tulahoma Sta., 10-11; Snayrna Cir., 17-18; Hubbard Chapel, 18-19; Murfreesboro Sta., 24-25; Hahnville Cir., Aug. 31, September 1; Cainville Cir., September 7-8; Clarke Memorial, 14-15; Thompson Chapel, 15-16; Murfreesboro, Miss., 21-22; Mt. Pleasant, Miss., 23; Grison's School House, Miss., 24. Dear Brother Pastors—The District Conference convenes at 2:30 a. m., August 6th, at Tulahoma, Tenn. Let each pastor and delegate please be on hand at roll call and remain at the seat of the conference until after Sunday night services. Let each pastor be ready to fill out his statistical blanks at the District Conference, as they will be on hand and will be distributed to the pastors at that time. I will also have on hand blanks for reports from every department of the church that is to make reports to a District Conference.—W. R. Smith, P. E.

### OCALA DISTRICT.

#### THIRD ROUND.

New River, August 3-4; Santos, 10-11; Cotton Plant, 17-18; Martel, 19; Ocala, 23-25; Saint John's, Aug. 31, September 1; Reddick, September 7-8; Starke, 14-15; Lawtey, 21-22; Mcanopy, 28-29; Hawthorne, October 5-6; Fairfield, 11-13; Waldo, 19-20; Lochlossa, 22; Citra, 26-27; Williston, 29; Mount Brook, 31. Dear Brethren—You are to be commended for the progress made the quarters passed. Let me exhort you to do more earnest work on all lines during the present, and bring up well rounded reports to the district conference, which will convene at Lawtey, Florida, September 18-22, 1907. You must not forget your duty and promise as regards the SOUTHWESTERN CHRISTIAN ADVOCATE. You must try and have the SOUTHWESTERN Day, and bring up the cash subscribers. Make an earnest effort to report at the district conference all benevolence moneys raised.—I am sincerely yours, J. P. Patterson, P. E.

### A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, South Bend, Ind.



A VIEW OF RUST UNIVERSITY CAMPUS.

College Courses, College Preparatory and Normal Courses, Music, Industrial work, Sewing and Dressmaking, Machinery Hall, New Industrial Hall. All Departments enlarged. Large Faculty. Opens October 1, 1907.

### Special Notices

#### ST. LOUIS DISTRICT.

The St. Louis District Conference, Sunday School and Epworth League Convention will convene with the McCabe Temple, Methodist Episcopal Church, Poplar Bluff, Mo., August 15-18. The pastors are urged to bring a full delegation. We are struggling to make the entertainment a pleasant one without charges. Our work here is entirely new. Therefore it concerns all to come prepared to assist. The corner stone of the new church will be laid on Sunday, August 18, by the Odd Fellows of this city. The friends, preachers and delegates are asked to be prepared to contribute one dollar at the corner stone services. A. J. Williams, pastor.

#### LAKE CHARLES DISTRICT.

Reduced rates have been granted on all branches of the Southern Pacific railroad to all attending the Lake Charles District Conference, at New Iberia, August 7-12. On purchasing your ticket be sure to get a certificate which will be signed by me at seat of conference. B. J. Reddix, Authorized Agent.

#### NOTICE: PALESTINE DISTRICT.

Brethren: Let me again urge upon you to raise your apportionment for general conference expenses and send the amount to Oscar P. Miller, Rock Rapids, Iowa. Those who did not raise their apportionment for 1906 must raise that also and send along with this year's apportionment. By order of the general conference. L. S. Blakeney, P. E.

#### NOTICE.

This is to certify that rates have been granted on the convention basis over the S. A. & A. P. and Southern Pacific railroads for the San Antonio District Conference, E. L. and S. S. Conventions of the West Texas Conference to be held at Floresville, Texas, August 6-12. Pastors will please serve notice on their delegates. J. C. Eusan, Sect.

#### ALEXANDRIA DISTRICT.

The Alexandria District Conference will convene in Newman Memorial Methodist Episcopal Church, August 21, 1907. As you have always done so well up to this date please come prepared to report at least two-thirds of your benevolent monies and let each pastor bring in five subscribers for the SOUTHWESTERN and have your Ladies' Aid Society ready to report the first day of the session. Please bring a collection to assist in the building of the second church in the city of



### A FEW OF OUR SUMMER TOURS

|               |          |
|---------------|----------|
| Monteagle     | .....\$2 |
| Asheville     | .....\$2 |
| Cincinnati    | .....\$3 |
| St. Louis     | .....\$2 |
| Louisville    | .....\$2 |
| Niagara Falls | .....\$4 |
| Detroit       | .....\$4 |
| Washington    | .....\$4 |

Tickets on Sale Daily, Good Return Until October 31st.

### JAMESTOWN EXPOSITION—NORFOLK

Tickets bearing limit Dec. 15...\$4  
Tickets bearing limit 60 days...3  
Tickets bearing limit 15 days...2  
Coach excursion tickets bearing limit 10 days sold Tuesday and Friday, not good in sleeping cars

For Details Apply

### TICKET OFFICE, 211 ST. CHARLES ST. PHONE MAIN 4482.

Alexandria; any amount will be fully received. Self-help is our motto. Joshua J. Obee, P.

### THE BEST TIME OF THE YEAR

The summer time is the best of the year for all sick and ailing people to treat for their various ailments. The weather conditions are the most favorable; the out-door exercise is ideal for assisting in the cure of all manner of troubles. To our readers who are not entirely well, who have Rheumatism, Kidney Stomach and Blood Troubles, should use every means to get rid of their ailments before the coming of winter, when a cure will certainly be more difficult.

Vitae-Ore, which is advertised in this paper, is an ideal summer remedy. It is a mineral spring, condensed and concentrated and is a cooling, refreshing drink, pleasant to take as a beverage during the hot weather and cures difficult diseases in a way that surprises the patient. It is offered on trial, the user to be judge. A full sized \$1.00 package enough to last for one month, will be sent to every reader of this paper who requests it, mentioning this paper. Read the large Vitae-Ore advertisement on the last page of this issue. The Theo. Noel Company, proprietors of the remedy, have advertised in this paper for years; they are entirely reliable and will do as they please.

### THE NEW WEST TEXAS TOUR

CHAUTAUQUA (formerly VIGO) is the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas. E. P. Turner, G. P. A., Dallas, Texas, for particulars.



## Southwestern Christian Advocate

U. S. 429 CARONDELET STREET.

### TERMS:

Per Year.....\$1.25  
Six Months......75  
Three Months......50  
Invariably in advance, \$1 a year to pastors.  
Entered at the Post Office at New Orleans,  
La., as Second-Class Matter.

Subscribers will find opposite their names  
on the address label, when their subscription  
expires. Timely renewals will save missing  
any papers.

### KEEP WATCH ON THE DATES.

When change of address is desired, be sure  
to give the old as well as the new address.

There are four ways by which money may  
be sent by mail at our risk—Post Office  
Money Order, by Bank Check or Draft, or  
an Express Money Order, and, when none  
of these can be procured, in a Registered  
Letter.

Office is not within your reach, your post-  
master will register the letter if you wish.  
You can buy a money order at your post  
office payable at the New Orleans post office.

If a Money Order post office or Express  
to send us, on payment of eight cents.  
Then, if this letter is lost or stolen, it can  
be traced.

### Cash Remittances

#### DISTRICT CONFERENCES.

The several District Conferences  
will now constitute our field of action.  
Our banners will there be unfurled,  
our pennons will be flying, and we are  
expecting that our comrades will rally  
to our standards as never before. In  
the little time that may intervene,  
make still another effort before the  
meeting of your conference.

It's glorious work to place a Chris-  
tian paper within the homes of our  
people. Therefore let us all have a  
hand in it.

### SUBSCRIPTIONS RECEIVED.

July 15-20.

Atlanta and Savannah—J. W. Terrell;  
by J. W. Tharpe, E. H. Lee, W. H.  
Banks.

Central Alabama and Mobile—By  
A. L. Boyd, Eddie Johnson; by R. J.  
Buckner, W. S. Rice; by L. H. Hunter,  
W. L. Riley, A. G. Pelty, Addie Dou-  
glass.

Central Missouri—Geo. Grady.

Delaware—By Lincoln M. Smith, J.  
H. Blackiston, C. C. L. Binney, Ariel  
Harris.

Florida—T. B. Jarvis.

Lexington—By L. M. Hagood, Char-  
ity Black.

Little Rock—By S. McDonald, A. C.  
A. C. Cabean.

Lincoln—R. B. Smith.

Louisiana—By T. A. Brown, J. W.  
Salone, L. F. Carter.

North Carolina—By G. F. Hill, Thos.  
R. Adams.

New York—J. W. Brown.

South Carolina—T. McG. Carr; by  
J. C. Martin, B. J. Russell.

Tennessee and East—By J. T. Wil-  
son, W. R. Martin; by W. T. Marley,  
Rhoda Woods; Josie Crawford.

Texas and West—By Aaron Taylor,  
F. F. Gibson; by A. Brown, J. C.  
J. C. Johnson; W. A. Smith.

Washington—By E. E. Kogle, M. G.  
Grady; Alex Hemsley; by Elijah  
Ayres, M. C. Carter.

Miscellaneous—H. G. Tilton.

### HONOR ROLL.

Jackson District Conference.

C. W. Walton.

J. E. Holmes.

L. H. Hunley.

D. T. Dudley.

J. C. Hiddler.

P. H. Davis.

A. J. McNair.

Lincoln M. Smith.

### WHEN SLEEP FAILS

Take Horsford's Acid Phosphate  
Half a teaspoonful in half a glass of  
water just before retiring brings re-  
freshing sleep.

## Crescent City Notes

MALLALIEU CHURCH—All of our ser-  
vices continue to be well attended, and  
the interest never lags. The dedica-  
tory services were all that could be ex-  
pected, and the church is now enjoy-  
ing unusual prosperity. We are ready  
for District Conference, and will carry  
up an excellent report, having raised  
for all purposes over \$900 since Feb-  
ruary. Sunday services were good.  
Rev. F. T. Chinn preached at 5 a. m.,  
to the delight of all present. The  
local rally at 3 p. m. was a success.  
The pastor preached at 7:30 p. m. The  
Sunday school concert Monday night,  
under the direction of Miss Loretta  
Jackson and others, was splendid.  
The Y. M. C. A. will hold their meeting  
with us August 4, at 3 p. m. All are  
welcome and cordially invited to be  
with us. Collection good. One acces-  
sion.

WATSON—Mrs. Amanda Watson, a  
member of the First Street church,  
New Orleans, for several years an in-  
valid, died July 16, 1907, at the resi-  
dence of her sister-in-law, Mrs. S.  
Jackson.

FIRST STREET METHODIST EPISCOPAL  
CHURCH—At 5 a. m., prayer service;  
at 11 a. m., pastor preached; 3 p. m.,  
stewardesses and King's Daughters  
had charge; 6:30, song service; 7:30,  
presiding elder preached a commend-  
able sermon. One joined church. Col-  
lection \$150.85. C. W. REEVES, pastor.

Mrs. C. Vinet announces the mar-  
riage of her daughter, Alyce Clarice,  
to Mr. John H. Grace, of Detroit,  
Mich., Friday, July 19, 1907.

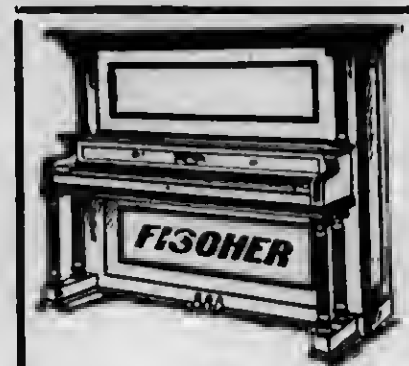
THE ANNUAL OUTING of the Sunday  
school of First Street Methodist Epis-  
copal Church will take place July 30,  
1907. The train will leave the North-  
Eastern depot at 7:30 a. m. for a sixty-  
mile run around the lake shore, reach-  
ing there at 9:30 a. m. Will leave  
the picnic grounds at 5:30 p. m.,  
and will reach the city at 7:30 p. m.  
Round trip, 50c. for adults, 25c. for  
children from 6 to 12 years. F. B.  
Smith, superintendent. C. W. Reeves,  
pastor.

ST. JOHNSON MEMORIAL METHODIST EPIS-  
COPAL CHURCH—Presiding Elder P. W.  
Clarke and our ex-pastor, Rev. F. T.  
Chinn, both of whom gave entertain-  
ing addresses, were present at our  
Sunday school. The Rev. P. W. Clarke  
preached a very interesting sermon at  
the 11 o'clock service. The Epworth  
League had its usual meeting at 5:30  
o'clock. Among the most interesting  
pieces rendered were the address to  
the League by Mr. Scott, of New Or-  
leans University, and the piano solo by  
Miss Viola Taylor; also the duet by  
little Elenora Narcisse and Florence  
Sampson. At 7:30 o'clock the presid-  
ing elder, Rev. J. J. Obee, preached a  
spiritual sermon. Collection, excellent.

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S  
TASTELESS CHILL TONIC. You  
know what you are taking. The for-  
mula is plainly printed on every bot-  
tle, showing it is simply Quinine and  
Iron in a tasteless form, and the most  
effective form. For grown people and  
children. 50c.

## WE HAVE PIANOS AND ORGANS



From \$100 Up.

FOR YOU AND  
YOUR FRIENDS

On Easy Monthly Payments.

ALL KINDS OF MUSIC.

### Piano Players

also Second-Hand

Simplex, Appollos  
and Pianolas.

Talking Machines

### Band Instruments

We take your old  
one in exchange

L. GRUNEWALD CO. 735 Canal  
NEW ORLEANS

## THE ASTORIA HOTEL AND RESTAURANT

235 S. RAMPART ST., NEW ORLEANS, LA.

Between Gravier St. and Tulane Avenue.

Now open for the accommodation of colored patrons. First-class service.  
Hot and cold baths. Meals at all hours. Short orders a specialty. Comfortable  
rooms for rent. Convenient to all railroads and street cars. Phone Main 2712-L.  
JOHN J. WINSTON, Prop. L. J. VAITON, Manager.  
N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

### Doings of the Workmen

#### LOUISIANA.

Shreveport, Willis Johnson.—Our  
second quarterly conference was held  
recently at St. Paul Methodist church.  
Reports showed an increase on all  
lines. The presiding elder was happy  
over the onward march of the church.  
Fifty-four have been added to the  
church since the annual conference.  
Ten have been admitted to full con-  
nection during this quarter. We have  
paid the pastor \$314, the presiding el-  
der \$30, the trustees \$232, and have  
raised \$134 for benevolence; making  
a total of \$710, excluding the current  
expenses. The Sunday school is in-  
creasing steadily under Supt. Walker  
and his corps of able teachers. Dr.  
Wright is still pushing the Epworth  
League. The secretary, Mrs. Butler,  
paid the pastor \$14 for the League.  
Mrs. Cain gave him a check for \$1  
for the Willing Workers. Mrs. Barnes,  
president of the Ladies' Aid; Mrs.  
Wilson, president of the Conference  
Sons and Daughters, and Miss Lind-  
say, president of the Sunshine Circle,  
will be ready to pay their assessments  
at the next district conference, which  
convenes in St. Paul church, August  
7th, 1907. These auxiliaries are doing  
a great work. The good people of  
St. Paul are expecting a great time  
at the district conference, and they  
will spare no pains in trying to enter-  
tain the visitors. Our presiding elder  
is better able to do his work on ac-  
count of his helpmate, Mrs. Lottie  
Daniels. Our pastor, the Rev. W. K.  
Butler, is leading the church on to  
success, and the people are standing  
by him nobly.

Bastrop, S. McGruder, pastor.—At  
Mt. Olive Methodist Episcopal church,  
June 21st-23rd, our second quarterly  
conference was held, with the Rev.  
C. L. Angram in the chair. Reports  
showed a decided increase on all lines.

## B. T. HATTER,

First - Class Restaurant  
and Ice Cream Parlor,

2250-52 Dryades St., New Orleans

Morgan College, Baltimore, Md.  
Founded 1867.

Two College Preparatory Courses. Nor-  
mal Course. Two College Courses and  
more to be added. Degrees conferred on  
completion. College work done in great  
educational city. Many libraries. Young  
men and women received on equal terms.  
Rev. C. E. Young, M. A., Dean.

Princess Anne Academy,  
Princess Anne, Md.

ACADEMIC AND NORMAL COURSES.  
Courses in Agriculture, Animal Industry,  
Dairying, Carpentry, Joinery, Blacksmith-  
ing, Wheelwrighting, Painting, Printing,  
Domestic Science, Cooking, Sewing, Dress-  
making, Laundrying, Housekeeping, Home-  
gardening. Frank Trigg, M. A., Principal.

Virginia Collegiate and Industrial  
Institute.

ACADEMIC AND NORMAL COURSES.  
Courses in Domestic Economy, Cooking,  
Sewing, Dressmaking, Laundrying, House-  
keeping, Home-gardening. Rev. Geo. L.  
Stephens, Principal, Lynchburg, Va.  
TERMS VERY MODERATE.  
J. O. SPENCER, Ph. D., President.  
any address upon receipt of price.

## IF YOU HAVE Rheumatism

when drugs and doctors fail to cure you,  
write to me, and I will send you free a  
trial package of a simple remedy which  
cured me and thousands of others, among  
them cases of over 30 years' standing. This  
is no humbug or deception but an honest  
remedy, which enabled many a person to  
abandon crutch and cane. Address: JOHN  
A. SMITH, 4789 Gloria Building, Milwau-  
kee, Wis.

Five members have been added; two  
souls converted, and \$126.70 raised for  
all purposes. The presiding elder was  
paid in full. Rev. Angram preached  
to the delight of all. We have raised  
\$26 this year for benevolence.



## TEXAS.

## NOTES FROM DICKINSON.

The Rev. L. V. Harrison, the young pastor of Dickinson, carried a delegation from Trinity church, of Houston, Tex., down to his rally last Sunday. An old time class meeting was conducted by Bro. Peter Miller. Then the delegation sat down to a basket dinner prepared by the Ladies' Aid Society. The young pastor is striving to raise the wherewithal to furnish ceiling for the church. The result was \$25.35. At this issue of the SOUTHWESTERN two thousand three hundred feet of lumber is on the church grounds. The Rev. Mr. Harrison graduated from Gammon Theological Seminary this year.

Mrs. Eliza Blow, of Dickinson, was called to Brazoria last week to attend her husband's funeral.

Miss Moses Jackson, one of Wiley's students is at his home with parents in Dickinson.

Miss Nancy Jackson, superintendent of Dickinson Sunday school, visited Mrs. Gertrude Harrison last week.

Marshall, J. E. Bryant, pastor.—The revival conducted at Ebenezer Church, Marshall, Texas, by the brilliant evangelist, Rev. Wm. Burtley, of Hempstead, Texas was a success. Many souls have been converted and added to the church. His sermons, lectures and manner of conducting his revivals as well as the sweetness of his disposition will live long in the hearts and memory of our people here. The faithful and zealous officials and loyal and true members are laboring hard to make their church equal to any in our great Methodism. The presiding elder, the Rev. J. O. Williams and his faithful wife are interested in every movement that tends to bring success to our church as well as to the Marshall District. The president of Wiley University, Dr. M. W. Dogan, his co-laborers and students are with us, and are always ready to help in money or otherwise to advance our cause. Our aim this year is to liquidate every cent of the eleven hundred dollars we found charged against our church.

San Augustine, Roht. D. Dennis.—C. C. Sapp, Pastor.—Our second quarterly conference convened here, held by the Rev. J. S. Blakeney, presiding elder. The official board was well represented. We raised the older's assessment with ease. Elder Blakeney delivered several good lectures. He was glad of the many good things done on the charge and the evidences of improvement. Paid him \$12.50. Raised for pastor, \$80. We have bought a church bell, had the three Sunday Schools well supplied with literature, paid on church improvement \$20, and raised every dollar assessed this charge by the conference. Added to the church, nine. We raised for all causes in cash this quarter \$199.10. Nearly the we announce with pleasure we have same amount was raised by the first quarter. We have raised probably some four hundred dollars on this charge this year through the many good plans that this great and good preacher and pastor presents. We are raising money as never before. We have never before raised all of our Missionary apportionment, but the sum of \$64 assessed us we had raised by June 23. The Rev. C. C. Sapp is one of the twentieth century pastors. June 9th we observed Children's Day. More than seven hundred people were present to hear the sermon at 11 o'clock by our pastor, who is also a revival preacher. Three persons joined the church. Mr. Sapp, after teaching some years, entered the ministry in

1898, served as an exhorter and local preacher for three years and in 1900 was ordained deacon by Bishop Isaac W. Joyce, at Marshall, Texas. He completed his five years' courses of conference study and in 1904 was ordained an elder by Bishop Luther B. Wilson, December 4, at Navasota, Texas. It is our opinion that if life lasts he will make for himself an enviable record in the great Methodist Church.

Runge, John Marshall.—J. C. Eusan, Pastor.—At Runge Methodist Episcopal Church, June 7, 8 and 9, a grand rally was pulled off. Amount raised and subscribed \$175. Each member was taxed \$5 and many paid the amount. Three services were held during the day, the Rev. J. C. Eusan conducting two and the Rev. B. F. White, the Congregational pastor, the third. This was the best rally ever held in the history of the charge. We are in great need of a church and trust before many Sundays shall have passed we will be enjoying services under own own "fig-tree." The Rev. J. C. Eusan, our much-beloved pastor, is a splendid worker, both spiritually and financially, and we hope to achieve great things under his pastorate.

## TENNESSEE.

Mason, J. R. Alexander.—J. H. C. Means, Pastor.—The Ladies' Aid Society gave a concert, under the direction of Sister Lucy Sydnor, and raised \$19. This society put a new fence around the church and parsonage. Sunday, May 19th, the Stewardess Sisters held a rally and raised on pastor's salary \$29. Saturday, the 25th, the Rev. M. Williams, presiding elder, held his third quarterly conference. All officers had written reports which showed an increase along all lines. The Ladies' Aid Society raised this quarter, \$21; Stewardess Sisters, \$29.04; Epworth League, \$1.37; Stewards on pastor's salary, \$77.69; Trustees, \$13; for Missions, \$17.38; paid presiding elder this quarter, \$12.65. Grand total, \$172.13. The presiding elder preached two excellent sermons Sunday. His wife was with us. With this estimable lady at his side, interested and in hearty accord with all his planning, the West Tennessee District cannot fall this year. With our present pastor, Rev. J. H. C. Means, our work here cannot fail. His watchword is "Move forward to the front."

Springfield, Geo. Johnson.—Sunday, June 16, the services good. The rally was a success; raised \$18.05. Three infants baptized, two conversions and two reclamations. The Children's Day was quite a new feature. All persons present were truly inspired to do more for the cause of Christ and His church than before. Under the leadership of our pastor, Rev. B. F. Branch, the church has taken on new life and the members are rallying as never before. The pastor is now planning a rally for the SOUTHWESTERN. Our revival continues.

## TO DRIVE OUT MALARIA

Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chili Tonics, drives out malaria and builds up the system. For grown people and children. 50c.

## FOR OVER SIXTY YEARS

Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1993.

## COMMON SENSE

Leads most intelligent people to use only medicines of known composition. Therefore it is that Dr. Pierce's medicines, the makers of which print every ingredient entering into them upon the bottle wrappers and attest its correctness under oath, are daily growing in favor. The composition of Dr. Pierce's medicines is open to everybody. Dr. Pierce takes no pains of having the search light of investigation turned fully upon his formulae, being confident that the better the composition of these medicines is known the more will their great curative merits be recognized. Being wholly made of the active medicinal principles extracted from native forest roots, by exact processes original with Dr. Pierce, and without the use of a drop of alcohol, triple-refined and chemically pure glycerine being used instead in extracting and preserving the curative virtues residing in the roots employed, these medicines are entirely free from the objection of doing harm by creating an appetite for either alcoholic beverages or habit-forming drugs. Examine the formula on their bottle wrappers—the same as sworn to by Dr. Pierce, and you will find that his "Golden Medical Discovery," the great, blood-purifier, stomach tonic and bowel regulator—the medicine which, while not recommended to cure consumption in its advanced stages (no medicine will do that) yet does cure all those catarrhal conditions of head and throat, weak stomach, torpid liver and bronchial troubles, weak lungs and hang-on-coughs, which, if neglected or badly treated lead up to and finally terminate in consumption.

Take the "Golden Medical Discovery" in time and it is not likely to disappoint you if only you give it a thorough and fair trial. Don't expect miracles. It won't do supernatural things. You must exercise your patience and persevere in its use for a reasonable length of time to get its full benefits. The ingredients of which Dr. Pierce's medicines are composed have the unqualified endorsement of scores of medical leaders—better than any amount of lay, or non-professional, testimonials. They are not given away to be experimented with but are sold by all dealers in medicines at reasonable prices.



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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment: 3 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1883, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 500 size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Press, on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us \$0.00 for one bottle, postpaid, or \$1.40 for three bottles or \$2.00 for six bottles, express paid. We pay postage and express charges to all points in U.S.A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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## They Live in Our Memory

**SIMPKINS.**—Sam Simpkins is gone to meet his God. He lived all of his life (30 years) in sin but one week before his death he professed a hope in Christ and was received into the church. He leaves a little boy, grandmother, relatives and friends to mourn. His funeral was attended on Sunday July 7th, 1907, at Wesley Chapel by the Rev. W. V. Meek, pastor of the African Methodist Episcopal Church, and J. A. Landry, pastor.

**ANTHONY.**—Sister Viney Anthony, a member of Sand Hill Methodist Episcopal Church departed this life in full triumph of faith, June 21, 1907, at Vaiden, Miss. She leaves a husband and mother and six children.

**PICKENS.**—Sister Cora Pickens departed this life July 3, 1907. She died as she lived a consistent Christian. The funeral was conducted by W. S. Leake.

**MCNEAL.**—On April 22, 1907, Mrs. Edna McNeal, a consistent member of Simpson Memorial Methodist Episcopal church of this city and a faithful Christian passed from labor to reward. She was united in the holy bonds of wedlock to Mr. Samuel McNeal, of New Orleans, who is a prominent member of the same church, on the 26th of October, 1905, by the Rev. Henry Taylor. The funeral services were well attended by the members of Simpson Memorial and the many friends they had won by their Christian deportment. The pastor the Rev. Mr. Taylor conducted the funeral services, assisted by the Rev. J. E. Rolas, and the Rev. John McKee. She leaves a loving husband and a faithful mother and father, also two sisters and two brothers to mourn her loss. The typhoid fever and the death of her brother was too severe for her to endure. She only survived him about ten days. The Master saw she had reached the end of her journey and called her away to the land of Paradise, "where the wicked cease from troubling and the weary are at rest."—N. McNeal, Reporter.

**HILL.**—Bro. B. H. Hill met death accidentally while working in Arkansas. He was a faithful member of Lewis Chapel Methodist Episcopal Church at Dahomey, and had been for twenty years. He leaves a dear devoted wife, and three children.

**STYLES.**—Sister Dedla Styles, another member of Lewis Chapel at Dahomey, passed to the beyond on April 13. She leaves a husband and five children.

**FOWLER.**—On the 30th day of June the grim monster again came into our folds at old Lewis Chapel. This time he seized Sister Josephine Fowler as his victim. She had been lingering nearly a year. She expired in full triumph in about one hour after the pastor had administered the Sacrament to her. Funerals of these dear sisters were conducted by the pastor, R. L. Lee.—Rev. B. J. Hudson, Reporter.

(Editorial Note.—The above communication was received July 10.)

**SANDERS.**—Sister Elmira Sanders, a member of Wesley Methodist Episcopal Church, Mansfield, La., departed this life on July 9th.—J. A. Landry, pastor.

**DONR.**—Bro. Sumpter Doby, once used as a supply in the Mississippi Conference during Rev. M. Adam's term as Presiding Elder, departed this life June 25, 1907. He died in peace

with God and man. He was a good preacher and a faithful servant of the Lord. He leaves a wife and five children to mourn his loss. Pence to his ashes. Rev. L. L. Shumpert, of Ellisville, preached his funeral.—N. Toole, pastor.

**GORDON.**—The Rev. Gilbert G. Gordon, a member of the Tennessee Conference, fell asleep in the arms of Jesus, March 8, 1907. He joined the Tennessee Conference in the year of 1899 and filled during his ministry several prominent charges with much credit to himself and to the church. He leaves a good wife and ten children to mourn. He was beloved by all who knew him best. He was a strong preacher. He was sick for more than three months. He said in his dying words he wanted to meet the conference, which is to meet in Memphis, Tenn. But he says the good Lord knows best. His remains were carried from Springfield, Tenn., to Gordonsville, Tenn., and interred. His funeral was attended by the Rev. Wm. Dentern and the Rev. T. B. Blackman.—P. R. Woodson.

(Editorial Note.—The above communication received July 11.)

**ROBERSON.**—Michael Roberson, a faithful and true member of McDouald Methodist Episcopal Church, Hernando, Miss., died Monday morning, June 17, 1907, at the age of 70 years. He was converted and joined the church when 17 years of age and lived a faithful member of his church for 53 years and was for a number of years a local Deacon. He did all he could to forward the cause of the Master until the day of his death and then passed away in peace with God and all men. He stood well among all the citizens of DeSoto county and was held in the highest esteem. He was a good and wise counselor at home and abroad and always a friend to God's ministers. He was a congenial husband and a loving father. His influence in the home was a blessing to the family. Brother Roberson is survived by a wife, a son, other relations and a host of friends, a large concourse of whom turned out to pay the last tribute to the deceased.—H. N. York, pastor.

**GILLASPIE.**—Rev. H. F. Gillaspie was born in McNairy county, Tennessee, near Bethel Springs, on the Mobile & Ohio railroad; professed a hope in Christ and joined the Wesleyan Methodist Church when young, died June 28, 1907. He felt the divine call to the ministry. Some four or more years ago he came to Arkansas and settled near Haynes and joined the Methodist Episcopal Church in which he lived till death. He had two girls to die about 14 and 16 years old at that time.—R. F. Montague, C. leader.

**KING.**—Miss Kelline King, a daughter of Sister M. King, a member of Mt. Zion Methodist Episcopal Church, died at Montrose, La., July 11. Miss Kelline confessed Christ on her bed. She died happy. She leaves a mother and sisters and brother.—Jarrett Green, pastor.

**WILLIAMS.**—Washington Williams was born a slave in Howard county, Missouri, on what is known as the old Quinney Place, about seventy-six years ago. His age is not exactly known. He died July 6, 1907 in the full triumph of a Christian faith. He always lived a Christian before his family, and about eleven years ago joined the Methodist Episcopal church, under the pastorate of Father Payne. In his last hours he told his family not to worry about him, for if the Lord should call for him he would be ready to go. He always manifested great

## United for Life

**LIPSCOMB-JONES.**—Mr. Wm. L. Lipscomb to Miss Sarah Jones, at Fayette, Miss., July 14. Mr. Lipscomb is a son of the Rev. W. N. G. Lipscomb. Miss Jones is one of the excellent young ladies of our town. P. H. Rembert officiated.

**LAUCELIN-FLEMMING.**—Mr. Reue Launcelin and Mrs. Marcellin Flemming, July 1, 1907, at Franklin, La., in the home of Mrs. Emma Gandener, the Rev. W. H. Jones officiating.

**BOHANNON-MARCHBANKS.**—At the home of the bride's parents on June 16, 1907, at Algood, Tenn., Mr. Bohannou and Miss Lizzie Marchbanks, the Rev. T. B. Blackman officiating.

confidence in Rev. Dr. R. E. Gillum and Rev. J. W. Patton, his former pastor. He always considered them religious ideals. He leaves a wife, six children, three sons and three daughters, also a host of relatives and friends to mourn his loss. The example of Brother Williams along the line of providing for his family need to be emulated. Though born a slave, after freedom he saw the necessity of acquiring property and educating his children. He owned a farm of 160 acres near Yates, Missouri, which remains for the benefit of his wife and children. One of his sons graduated at George R. Smith College and is now preparing to take a course in law.—J. W. Patton.

**McGEE.**—Sister Ann McGee fell asleep in Jesus July 1, 1907, at Christiansburg, Va. She was a member of the church 47 years and lived to the age of 83 years. She was the mother of 11 children. The funeral was conducted by the pastor, A. W. Randolph.

**PHILLIPS.**—Bro. Edward Phillips, a young man of 24 years and a faithful member of the Methodist Episcopal church at Pelahatchie, Miss., also a member of our Sunday school and choir, departed this life at his home on Thursday, June 27th of what was supposed to be heart failure. Bro. Phillips was a most excellent and prosperous young man, truthful and reliable. He had just about finished a comfortable home for himself and loving wife. Having had no children his death leaves Mrs. Phillips quite lonely.—P. H. Davis, pastor.

**YOUNG.**—The memorial exercises of Fannie Young were held June 28, 1907. The exercise was very appropriate and well gotten up. Among those who spoke were Revs. J. B. Beoth and J. A. W. Moore.

**PHILLIPS.**—Mary E. Phillips, daughter of Mr. and Mrs. J. H. Phillips, a loyal Christian, was summoned home on June 15, 1907. She was for many years a faithful worker for the Master's cause; was a member of Vincent Chapel Methodist Episcopal church and a dutiful worker for the uplifting of the Epworth League. She leaves a father, mother, brothers, sisters, relatives and many friends to mourn. The funeral was conducted by the pastor, the Rev. W. H. Gilliam.

**JENKINS.**—Joshua Jenkins, a member of Shiloh Church at Rosedale, La., died July 3rd, 1907. Revs. Thomas Levi, O. B. Venerable and J. L. Augustus, assisted in the funeral services. The closing remarks were made by Rev. E. W. Jackson. His wife and son survive him.

**MILLER.**—Rose Miller departed this life June 17, 1907. She seemed to think little of dying until the last ten days. Before she died she wanted to see her son and her daughters.

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Commencing June 25, 1907,  
ROUND TRIP TICKETS WILL BE SOLD from  
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A stopover of 10 days will be allowed at Norfolk for a visit to the Jamestown Exposition.

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when thousands are becoming free men and women. Why suffer in chains and bondage when FREEDOM is calling to you, waiting for you to take the FIRST STEP toward it—glorious, happy freedom. Why sit back and hesitate, why question, delay and refuse, when one blow, one action right now may mean LIFE, everything to you. A blow that costs you nothing to strike, an action in which you take no risk. Freedom's messenger is here, right now, on this page, waiting for you to answer the call that offers freedom—freedom from Kidney Tyranny, from Stomach Torture, from Heart Fear, from Rheumatic Clutches, from Bowel Enslavement, from Catarrh Oppression, from Nerve Decay, freedom to enjoy life and its duties. How can you ignore it? How can you remain in slavery? How can you continue to suffer?

## The Man Who Will Not Try For Freedom Deserves to Be a Slave

## Here is a Remedy

waiting for you to send for it, waiting for you to use it, that you can use without paying a penny, that offers to free you from disease and ASKS NO PAY unless it does its work. It marches through the system like a conquering army, along the routes of the veins and arteries, sending fighting elements into every nook and corner of the body to meet, conquer and destroy the disease-demons that linger there, and leaves the body free, with glowing health, to enjoy life and its duties. No one need be without it, for all can get it without a penny. No one should continue to suffer day after day, when here is A CHANCE to be free. We send it to you and TRUST YOU to pay when you are satisfied, when you are getting the health we offer. Otherwise you don't pay us a single penny. We take your word—you are to be the judge. Read our 30-day-trial offer.

# You cannot Lose--you run no risk

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ATLANTA, GA.—I hardly know how to say what I want to in behalf of Vitae-Ore, which cured me after I had given up all hopes of ever getting around again. More than thirty-eight years ago, while in the war between the States, I contracted the Diarrhoea, which became chronic, and also Piles, from which I suffered for twenty years. Later I was stricken with Indigestion and had to give up work. I tried many skilled physicians, colleges and sanitariums and most every known treatment, but all seemed only to add fuel to the fire. I grew worse from day to day and my physicians advised me that my only hope was in traveling. I traveled for about a year by private conveyance, but at the end of the year I was worse and more emaciated and finally had to give up. My trouble at this time was aggravated by Kidney Disease, Rheumatism and Nervous Prostration, the doctor also telling me that I had Appendicitis and that nothing could save me but an operation. The Piles became internal and a Fistula made its appearance. By this time I was given up by all as positively incurable. I heard of Vitae-Ore and purchased a package, but had it in the house for over a month before I could take it, as I was so low that those around me were afraid to have me use it. I told my daughter, who had been a trained nurse, that I wanted to use the Vitae-Ore and she answered: "When you give up a good physician for a remedy you know nothing about, you are going to die." I told her that death would be preferable to the torture I was then suffering and commenced to take Vitae-Ore that Thursday. By Saturday I could sit up a little and soon began to walk about.

I now weigh seventy pounds more than I did and feel better than I have for thirty-eight years.

It seems surprising that so much good and such a cure could be accomplished in so short time with one medicine. I wish that I could see every sufferer with Indigestion, Rheumatism, or Bladder trouble, or any of the ailments I had, so I could tell them of this medicine. J. D. Dodd, 345 W. 3d St.



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Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way. Only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral-substance, mixed with a quart of water, equals in medicinal strength and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

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## RHEUMATISM FOR 40 YEARS

TARBROOK MINES, N. S., CAN. I am over seventy years of age and have been troubled with Rheumatism for about forty years, more than half of my lifetime. For years also my Liver has been torpid and sluggish and my Digestion bad. During all this time I tried many so-called remedies, but with no relief. I saw an advertisement of Vitae-Ore on thirty days' trial and sent for a package. It gave me such beneficial results that I concluded to give it a thorough trial, to see if it would not entirely cure me. After taking three more packages, or four altogether, I now feel strong and hearty, with every pain removed. It is a year since I first tried V.-O., so I have had ample time to judge the permanent value of my cure. KEZIA RAND.



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# Southwestern Christian Advocate



ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 1, 1907

Vol. 41 No. 31

One of Bishop Turner's chief characteristics is that he thinks freely and speaks frankly. It appears that in the New England Conference recently held by the Bishop money was offered as an inducement in the making of appointments, which, Bishop Turner says in his paper, *The Voice of the People*, "was indignantly spurned, as any Bishop who would financially traffic with appointments is neither fit for his office nor for the Christian ministry." This is also true of any preacher. Any preacher who would offer a bribe to a Bishop in the making of appointments should be dismissed at once from the Conference or given the hardest appointment within the jurisdiction of the Bishop presiding.



Mr. John Henry Adams, a young Negro, is showing exceptional ability as a cartoonist. Specimens of his work appear monthly in the *Voice*. We should not take every suggestion seriously that appears in a cartoon, but in the recent one of Mr. Adams found in the *Voice* of July which he names the Modern Cyrenian's Cross or the Black Man's Burden, is food for thought. In the center of the cross are large eyes and prominent teeth, representing President Roosevelt; on the right are faces of Thomas Dixon and John Temple Graves; on the left faces of Governor Vardaman and Senator Tillman; the bottom of the cross is made up of Hoke Smith, Thomas Watson, a head of a donkey representing the Democratic Party. Mr. Roosevelt is here classed with the arch enemies of the Negro race and occupies a place among them. He is put down as the most important figure in the cross that constitutes the "Black Man's Burden." We believe the cartoon misrepresents the race. It is certainly unfair to President Roosevelt to class him with characters who are pronounced, open and uncompromising enemies of the race. We believe at the same time and we have no reason for changing our opinion that Mr. Roosevelt made a serious blunder in the dismissal of the soldiers of the 25th regiment. He was acting upon evidence submitted to him by General Garlington and Major Blockson. That he has not seen fit to change his mind is to be regretted; but the Negroes have out Herod Herod in the vituperious and persistent criticism of Mr. Roosevelt, giving him no credit whatever for his former services to the race and for his pronounced efforts concerning the Square Deal and equality of the Black man which he has never directly rescinded. If Mr. Roosevelt is to be classed among the arch enemies of the race on the basis of one mistake which was not with malice but on the misdirection of his subordinates then where would we land in the measurement of our friends? If the Negro persists in this uncompromising warfare against men everywhere we will soon find ourselves cut loose from our moorings and in sore need of friends. We cannot see by what sentiment, reason or prejudice Mr. Adams could construct such idea as placing Mr. Roosevelt in the same category with Vardaman and Tillman, nor however artful the cartoon may be we do not see the *Voice's* justification for publishing it.

## THE CALL OF AWAKENED CHINA

The centennial celebration of the establishment of missions in China, and the recent stirring events clustered around China's millions that have been in seclusion within its ancient walls and its time-worn traditions, indicate that China is to have a new life. Bishop Spellmeyer has just returned from a trip around the world and places the emphasis of his observations upon the new tide that is arising in China. The Bishop's plea contains this very significant sentence:

"When this old Giant who has been asleep for ages strides forth awakened to a sense of her power and possibilities among the nations, the Church of God must be held largely responsible for the direction in which she shall go. I believe the time is at hand. The church universal has now the greatest opportunities ever presented, and opportunity means importunity for money, for men and for methods that awakened China may be led to Calvary."

At the same time that this statesmanlike and stirring article is given the church by Bishop Spellmeyer, Bishop Bashford whose heart is astir to the needs and the opportunities awaiting us in China declines to return to this country and accept his assignments in the Episcopal Plan, as was announced, Bishop Bashford contending that China urgently demands his entire services. That one of the best products of Methodism in brain and in heart; a man of ripe scholarship, of sound judgment; a man of action; sees enough in China and has sufficient hope to link his life and fortune for the time being for the development of that nation is most significant. This consecration of Bishop Bashford, so unselfishly and with such soulfulness to the uplift of China's millions, to which his heart and the church have called him, ought to force home impressively to the church the opportunities that await our endeavors in the great Empire of the East.

Bishop Spellmeyer calls our attention to the growing discontent, the significant thirst and the exultant hope of the awakened China. Her walls of seclusion are crumbling. The night of superstition is being dispelled by the sunrise of modern civilization. The thirst for knowledge is akin to the thirst for Jesus Christ. These two passions go hand in hand. The persistent seeking of one will ultimately lead to the other. "China wants Western methods with Western results and she is seeking light upon all subjects," says the Bishop, "as never before." A Chinese scholar recently exclaimed, "Oh, the Book, the Book! It is our nation's only hope." This Christian scholar is a professor in a Christian college. In an address to his class he is reported to have said:

"For centuries the students of our country have taken their themes from the Classics, and thus have learned their hidden meaning. Henceforth you Christian boys must learn the Book of Books as the scholars of the ages past never learned the Masters, for it contains the secret of the new China." He gave for a theme, "The Difference Between the Bountiful Love of Christ and the Love Explained by Mo-Tzu." The essays came in. To the senior boys he said, "Ah, you must do better than this. You have not begun to touch upon the

love of Christ. Have you not studied your Bibles? Have you not read history? Have you not seen how the love of Christ has transformed the world? Search until you know its fullness, and let your country know what you have found. Read your Bibles, boys!"

Our country occupies a strategic position when it comes to the redemption of China. We have evidenced our belief in the Open Door. Our conduct of affairs in connection with the Boxer uprising and the events subsequent thereto opened a warm place in the heart of the Chinese Empire for America and American ideals. We have no land grabbing inclinations and this China knows. A hundred years of missionary endeavor convinces the most ardent Chinaman that whatever may be our religious tenets, that our motives are pure. We are in China for the good we can do. Our trade with China is an indication of the growth of our strength there. The imports into China in 1896 from this country amounted to 11,989,853 taels, while the United Kingdom of Great Britain counted total imports into China during the same year of 44,571,387 taels. In ten years our imports into China had increased to 44,436,290 taels and Great Britain's had increased to 78,738,292, or as compared, we had a net gain of 272.5 per cent in our imports while Great Britain had only 76 per cent. This shows what commanding influence is ours in our relation to this awakened and to-be new China.

The call comes imperatively. Bishop Spellmeyer points out the fact that there are a number of towns with from 20,000 to 90,000 inhabitants where our church is the only church conducting Christian missions. Imperatively does China call for the complete equipment of the Chintu Hospital; for the equipment of the Hopkins Memorial Medical College. A number of inviting fields with most promising possibilities call us. The Bishop says that \$5,000 would accomplish marvelous results immediate and abiding. It will be a crucifixion of the enthusiasm and the culture and the soul-life of good Bishop Bashford and of the heroic missionaries who have stood the test during these trying years if the Church does not heed this imperative call and give to these eager soldiers of the cross in China a full equipment and a re-enforcement and re-echo the command of the Master, "Forward, March!"

Our section of the Church must have a hand in the redemption of China. In no better way could the Negro establish his claim for equality of manhood with the nations of the earth than by a pronounced sympathy and helpfulness for peoples everywhere. China calls to the world and therefore she calls to our part of the Church. That we are poor is no argument for indifference. That there are other needy fields is no reason why we should turn a deaf ear to this great call. Let us reaffirm our claims for a place among the nations of the earth by a response however small, our gifts. If only a widow's mite let it be given in the true Christian spirit. Some movement ought to be set on foot so that our conferences should do something tangible for the hastening of the day of the NEW CHINA.



## China and Methodism

By Bishop Henry Spellmeyer, D. D., LL. D.

We left New York August 17, 1906; Vancouver, B. C., Sept. 4, arriving at Yokohama, Japan, Sept. 16 at noon; Nagasaki, Sept. 18; Shanghai, China, Sept. 20, having been fifteen days and four hours on the sea. Official duty called me to Peking from Oct. 2 to Oct. 8; to Chinkiang from Oct. 16 to 22; to Foochow from Oct. 31 to Nov. 3; to Hinghua from Nov. 7 to 13; and to Chentu, West China, from Jan. 23 to 28, 1907. The intervening time was spent in rapid travel between the cities named, giving me opportunity to visit, however, in passing, Yokohama and Nagasaki, Japan, Tientsin, Hankow, Kiukiang, Nanking, Ngu-cheng and Chungking, China. Shanghai being the central point in our itinerary, we were there for some time and also at Foochow. In all these journeyings of more than 16,000 miles, before leaving Shanghai on April 2, my wife accompanied me, both of us being unusually well, and every hour of every day being filled with pleasures rare and delightful. I value greatly the opportunity of seeing so much of the work the church is doing in China so soon after my entering the general superintendency.

### NEW LIFE.

In China there is a growing discontent, a significant thirst and an exultant hope. The Chinese have been seclusive and exclusive, perniciously contented for centuries. The geographical position of this great empire is a partial explanation. The Mongol is on the North, Korea on the Northeast, Kashgar and Samarcand on the West, Thibet and the Himalayan mountains on the Southwest, Burma and Siam on the South, and the great measureless sea on the East. To all the peoples of these lands, China has been the central orb, their queen, their patron saint. In government they have borrowed her system, in art and religion they have imitated her, to her they have appealed in their disputes. Books and pictures can be found in stores in Peking showing a man whose ears reach to the ground, and another with the legs of a pigmy. These represent the aboriginal ideas of the Chinese as to all outsiders. China has always been supremely contented with her vast area, her rich possessions, her throne of power in the oriental world which naturally superinduced an intense selfish seclusiveness and an almost pardonable conceit. A most hopeful sign, therefore, is the dawning of discontent.

The thirst for education, for a knowledge of methods and results of western civilization, the increasing interest in the Bible and in the gospel messages of the missionaries are very significant. If the greatest obstacles in the past have been agnosticism and commercialism, a tendency to mendacity and reverence for ancestors, there has come a strong reaction. The Chinaman is seeking light on all subjects as never before. He is no longer satisfied with the sayings of the sacred books. He wants something more than rice. He wants to know what men are saying and doing in God's great outside world, beyond the walls. It is said there are 15,000 Chinese students in Tokio. Ancient temples are being transformed into industrial schools. Idols are sometimes cast into the streets to be crushed by the wheels of commerce. In Foochow I saw idols great and ugly stored away in a shed, or rather imprisoned for life. I saw many idle priests but I saw no idol worshippers. Our crew on the houseboat cried to the river gods to send favoring winds but derided them when they came not. They had lost faith in their gods and said so. Government schools are rapidly being established everywhere, and splendid modern buildings are being erected in the place of the antiquated examination halls, said to have originated about A. D. 600. I have the names of villages and small cities where the entire population is at least nominally Christian. In one of these a temple was torn down, in another it was converted into a church. This thirst for truth and practical knowledge and religious light is profoundly significant. The remarkable advance in self support in all our mission fields is most encouraging. Six members of the Annual Meeting of the West China Mission amid much demonstrative enthusiasm volunteered to go to distant Thibet and brave unusual

hardships to take the gospel message and two were selected to go. The keynote among the natives was "others came to tell us about Christ, let us go and tell others."

There is a loud note of exultant hope in China and a rising protest against foot binding, the wearing of the queue, the vices of bribery and official squeeze. The Throne has been memorialized to make the education of children compulsory on lines of graded instruction similar to that in the United States. The edict of Sept. 20, aiming to abolish the cultivation, sale and use of opium, while undervalued by some, I believe is a sincere effort to exterminate a curse, and must finally succeed. The publication of the book "China's Only Hope," by the Viceroy of Hupeh and Honan urging his countrymen to adopt western methods, telling them that China is in danger of perishing has alarmed some, but has created exultant hope in others. The old cry "China for the Chinese" has been expanded into this: "Modern Chinese shall make a Modern China." Under such conditions it is not surpris-



**BISHOP HENRY SPELLMEYER, D. D., LL. D.**

Who has just returned from a trip around the World

ing that the missionaries in China are the most exultant and hopeful of all. I did not meet a pessimist anywhere on our journeyings of over 6,000 miles in China.

### OPPORTUNITIES FOR MISSIONARY ADVANCE.

When this old Giant who has been asleep for ages strides forth awakened to a sense of her power and possibilities among the nations, the Church of God must be held largely responsible for the direction in which she shall go. I believe the time is at hand. The church universal has now the greatest opportunities ever presented, and opportunity means importunity for money, for men and for methods that awakened China may be led to Calvary. Nations will soon vie with each other in an effort to win China's confidence and mould her destiny. God grant that the nation that has that privilege may be truly and unselfishly a Christian nation! But why may not all Christian nations so sustain the Church of Jesus Christ in China that He Himself through His apostles in that great empire shall mould the destiny of China? The church can do for China more than any nation is likely to do in these days of awakening and transformation. The Chinese may not yet fully understand the disinterestedness of missionary labor but they have universal confidence in the missionaries and are ready to accept their leadership. Wars have humbled China. She has shown the world that her armies

have been untrained, and that her people are better farmers than fighters. She has "lost her heart" which may be God's way of saving her heart. The dismemberment of China so far accomplished has been the result of conquest and has been greatly humiliating to a proud nation. In this mission we have had no hand. So far as I know the future among them is that the autonomy of China be preserved and that the salvation of her millions can be and must be accomplished through the work of God and the labors of the people of God from all parts of the world. This is no time for the church to hesitate, merely to equal its past tribulations and be content. Money should flow in steady streams into all parts of the empire. A day spent to-day will be worth five to-morrow. To treat anywhere would be a crime.

But the right kind of men and women must be sent also that the money may be wisely used. These are apostolic times in China, and there is a demand for the apostolic spirit. No weak man can lead the Chinese. The church must send men and women of great natural mental strength, in robust health, pre-eminent gifts for sane leadership. They must be free from narrowness, with no arbitrary standards, far sighted and broadminded. They should have great tact in influencing others, great ingenuity in solving hard problems, and great skill in practical forms of handiwork. They should have a gift for sound financial methods, and superlative common sense in all things. They should be strong enough through grace to withstand the harmful influence of a new environment, to exercise great authority with discretion and without abuse, sacredly to use their time, to remain natural, unbiased, free from envy, jealousy and the spirit of dissension. Nothing less than consecration of the noblest kind in the mission field is desecration. If this standard is high, let it be known that there are such men and women in China to-day. The imperative demand is for more of the same kind.

### SPECIAL NEEDS.

I have no sympathy with the analysis of our needs as educational, medical and evangelical. All that the church is doing in a mission field should be evangelical. All phases of missionary work in China appear to flourish. If some are weaker than others, it may be due to local conditions, defective means or to lack of funds. Every phase of our work is needed, and all are abundantly blessed of God. But I pray that the evangelical work may be far more marked, constant, and universal. We are in China for no other end than to evangelize. I have the conviction, however, that an evangelical education surrounded by a Christian environment for boys and girls of China is the wide-open door to the salvation of China. Our great anchor of hope is in the youth of that great empire being held to the cross. This work is being well done in many places by the Board of Foreign Missions as well as by the Woman's Foreign Missionary Society. The church should be greatly strengthened and should be more universal. Let there be no fewer hospitals, schools and colleges, but let us never neglect childhood in any land. Christ did not. No church can long and prosper that does. As to special needs, let those who read remember that in my judgment the force of workers should be largely increased, once, everywhere. The harvest is ripe but the laborers are lamentably few.

The Hopkins Memorial Medical College at Peking, (North China Conference), should have better equipment. An Anglo-Chinese school should be permanently established at Tientsin, (North China Conference). At Kiukiang and Nanking (Central China Mission) more money can be wisely spent in completing plans now in progress and strengthening weak places. The Central China Mission has a vast territory but needs an increased number of trained, wise, consecrated missionaries and a sighted leadership. At Foochow, the college and theological school deserve financial help and favor from the church. At Hinghua far greater successes are in sight if the church will supply money and the workers.

West China is an attractive, responsive field for labor. Here is a great territory for which the church by agreement is largely responsible. Presiding Elder's district comprises about 100 square miles with a population of nearly two millions. In the region influenced by the West China Mission are two cities with probably a half million



population in each and 16 cities each of which has from 20,000 to 50,000 inhabitants. Our church is alone in Hocheo (population 90,000), Uinchuan (population 50,000), in Uinchang (population 35,000), Lung Chang (population 30,000), Lui-Giang (population 50,000), Tsicheo (population 35,000), Tsiyang (population 20,000), Chiencheo (population 40,000), Lotsi (population 20,000), An Ioh (population 20,000), Bisan (population 25,000), and Diuyuan (population 20,000). I know no other field in China where the harvest is so great and the laborers are comparatively so few. The new property of the Woman's Foreign Missionary Society at Tsicheo is greatly needed and the work full of possibilities. I dedicated a church at Jiencheo on January 20, admirable for its purposes, four of the chief dignitaries of the district being present at the preparatory services to show official respect. But I must say the church buildings along the Great Road from Chungking to Chentu, a distance of about 300 miles and for which our church is practically responsible are generally altogether inadequate and many of them shabbily poor, and the native preachers are also below the demands of the hour in their mental calibre. West China needs some more strong men and women to lift the standards higher and to bring others up to the standards.

The Chentu General Hospital should have a completed equipment. Five thousand dollars are needed there. The building is an honor to our denomination and its sphere of usefulness unlimited. At Suiling a new school house should be erected, and the work placed on a substantial basis. This city is a neglected and promising field with underestimated possibilities. Five thousand dollars would accomplish marvelous results, immediate and abiding. The Biblical Institute at Chungkiang needs more teachers, more buildings and more apparatus. The hospital of the Woman's Foreign Missionary Society at Chungkiang ought to have a third story addition and adjoining land should be purchased

soon. These are matters of personal judgment after personal examination in every instance but one. West China is bright with hope. The Methodist Church of Canada recently sent at one time 19 very promising missionaries to their work here. On one of our districts the increase in membership was 70 per cent during the year. Every missionary in West China has a right to be an enthusiast, and every one who investigates that distant field will covet it for Christ.

#### LANGUAGE STUDY.

In my opinion too much time goes to waste in the struggle that new missionaries have as solitary students on the field seeking to master some things they should know before leaving home. I hope the time is near at hand when in some of our theological schools opportunity will be given to all candidates to learn much about missionary life and labor, the peculiar difficulties in the various fields, the customs and prejudices of the people and even certain fundamentals in the languages they are compelled to learn. In short, whatever can be taught at home should be so taught, and in this teaching missionaries on furlough should be used to the greatest advantage.

Further, I believe that some plan should be formed by which students of the Chinese language should study together on the foreign field, so far as practicable, and not in solitariness, often with incompetent teachers, and without the inspiration that comes from sympathy and fellowship. Admitting the difficulty because of divers dialects, one or more central schools might be established where at least the mandarin dialect might be studied, and at the same time lectures might be given on subjects of value to a missionary in any part of the Empire. Progress would be more rapid and there would be less discouragement. The solitariness of the missionary during the two years of language study did not impress me favorably. There ought to be a better way.

Thomas, B. M. Hubbard, R. J. Buckner, and Presiding Elder A. S. Williams were worthy of great commendation and were rich in thought.

Secretary Penn of the Epworth League was as ever watchful looking after his work, and representing it in "What the Presiding Elders and Pastors Can Do to Make the League Succeed." Secretary Logan was active enough to get over seven hundred dollars subscribed for special use in sending out new missionaries to the foreign fields.

After a most interesting and profitable session which closed late on the last night, the Council adjourned to meet next year as the guest of Walden University in the city of Nashville, Tenn.

A Declaration of the Council will be read later as soon as it can be placed into my hands.

W. H. NELSON, Cor. Sec.

#### A Fifty Thousand Catechism

BISHOP W. F. MALLALIEU.

More than seventy-five District Conferences and Conventions will be held in the next few weeks!

*Where will they be held?* Within the bounds of the territory of the SOUTHWESTERN. *Where are these meetings advertised?* In the columns of the SOUTHWESTERN. *Who will preside at these meetings?* For the most part the Presiding Elders within whose Districts the meetings are held.

*What business will be transacted in these meetings?*

All sorts of business relating to Church and State. Every interest of our own great Church will receive more or less attention. We are a live people and all things that concern the welfare of other people concern us.

*What will be the most important topic that will be considered?*

The salvation of redeemed souls. Or, to put it in another form, to secure the salvation of FIFTY THOUSAND converts before the first day of May, 1908.

*How can this be done?*

By much prayer and fasting, and downright holy living on the part of preachers and people. Also by plain, practical, persuasive preaching, and by persistent personal effort on the part of both preachers and people.

*What will happen if we win the FIFTY THOUSAND?*

There will be constant rejoicing among the angels in glory; there will be heaven begun in many thousands of homes and hearts on earth; the collections will all be taken and the apportionments met; every church interest will thrive and grow; and, best of all, we will just be in good trim to win a HUNDRED THOUSAND next year.

Cry out to God in all the Conferences and Conventions for the FIFTY THOUSAND CONVERTS!!

The gospel of the atonement is not a gospel of law and order, it is a gospel of free gifts and cannot be explained by science.—Rev. William Bradford.

Favoritism in the home is always dangerous, creating a sense of injustice in the mind of those not favored, and tending to a certain enervation of character in the object selected.—Rev. Trevor H. Davis.

A man once stopped a preacher in a street of London, and said: "I once heard you preach in Paris, and you said something which I have never forgotten, and which has, through God, been the means of my conversion." "What was that?" asked the preacher. "It was that the latch was on our side of the door. I had always thought that God was a hard God, and that we must do something to propitiate Him. It was a new thought to me that Christ was waiting for me to open to Him."—Moody.

"The most glittering and dazzling thing in all nature is a tree coated to its topmost twig with ice and standing in the sunshine. But it is also the worst thing that can happen to a tree to be so coated, glitter though it may. The weight of its icy coat of diamond mail breaks its branches and its buds are often blighted and destroyed. In the same way, a life that is cased in cold, glittering indifference to others, and which stands shining in the sunlight of prosperity, is usually a most endangered and unfruitful life, never one to be envied."

## Fifth Council of Presiding Elders and Pastors

Pursuant to the call, the above body of our church met in the city of Atlanta, Ga., July 9th, and in the Central Avenue Methodist Episcopal Church. It is useless to say the Rev. Dr. Rush and his good people who received the Council gave it a very warm reception and most cordial entertainment. In connection with the hospitable reception, a most enjoyable social was given the guest on the first evening at which time the Rev. C. L. Johnson, D. D., Presiding Elder of the District, delivered the address of welcome in well chosen words and witticisms which made all the guests feel that they were indeed welcome and benefitted besides by an intellectual treat flowing from his mouth. The most excellent ladies vied with one another during the evening in attempts to have each visitor feel happy, and they succeeded admirably.

Dr. Rush, the affable pastor, and very strong leader of this church, is an object of beneficent study. He has stood in the pastorate of the Central Avenue Church since 1899, and has had charge of it during its greatest crisis; yet he has most thoroughly mastered every embarrassment, particularly those of financial nature and generated the great debt of several thousand, till within a few days of the Council, he cancelled all claims of any embarrassing nature. But while he has proven his great ability as a financier, he has done so also as a great pastor and pulpit orator. Indeed, I was reliably informed that no man of the race stands higher in the estimation of all races in Georgia than he.

The Council was organized by the election of Dr. L. M. Hagood of the Lexington Conference, as President; with Dr. J. S. Thomas, of the South Carolina Conference as secretary for the session, and of Rev. Dr. J. A. Rush, of the Atlanta Conference, as permanent secretary; and with the writer as Corresponding Secretary. Dr. Witherspoon, of the South Carolina Conference, was chosen Treasurer and one brother whose name will appear later as Conference Secretary for the interest of the Council. The session was most largely attended of any of our

Councils, and there was more interest manifest than ever. Indeed, the brethren, Presiding Elders and Pastors declare that the Council shall never die for lack of attendance and patronage. More Conferences were represented than ever in over sixty-eight delegates who claimed membership, to say nothing about the crowds which attended the day and evening sessions.

The Council was noted for much business which resulted in placing the Council upon a better basis for life and results of great good to our membership in the future. In fact, the Council promises to be the recognized expression of our Negro Methodism. It is well established, and there is no other medium in the church for reference. It has been declared and it is true, that the Council is not to estrange our people, but to unify them and to plan for their duties to carry out in more system the various duties they owe to the church; yet, it is realized that the Negro membership can not well exist and be in a state of preparation for its duties as well as emergencies, without some means of utterance after deliberation; hence, we herein, find the place and mission of the Council. The present Council lamented that we have so many great minds in the church and recognized leaders who take absolutely no stock in the affairs of the Council any more than to write a letter of expressed good will.

As was expected, the question of the late Amendment, regarding the election of Bishops for races and languages came up. Perhaps it is not prudent to say here which way the weight of evidence was tending in the discussions. The Council only had what we might call a primary vote; but since it is not a legal body it decided not to give any advice or attempt to even counsel the members of the race in a matter to be voted on by each Conference before the next General Conference.

The Council was more than blessed by many great papers read by distinguished men of the body. It would be gratifying to the writer to comment on each, but let it suffice to say that the papers read by Drs. E. W. S. Hammond, L. M. Hagood, J. S.



# THE CHRISTIAN LIFE

## Between the Days

Between the days—the weary days—  
He drops the darkness and the dews;  
Over tired eyes his hands he lays,  
And strength, and hope, and life renews.  
Thank God for rest between the days!

Else who could bear the battle's stress,  
Or who withstand the tempest's shock;  
Who thread the dreary wilderness  
Among the pitfalls and the rocks,  
Came not the night with folded flocks?

The white light scorches and the plain,  
Stretches before us, parched with heat;  
But, by and by, the fierce beams wane;  
And lo! the nightfall, cool and sweet,  
With dews to bathe the aching feet!

For he remembereth our frame!  
Even for this I render praise.  
O, tender Master, slow to blame  
The falterer on life's stormy ways,  
Abide with us,—between the days!

—The British Weekly.

If to be true in heart and just in act are the first qualities necessary for the elevation of humanity, if without them all else is worthless, intellectual culture can not give what intellectual culture does not require or imply. You cultivate the plant which has already life. You will waste your labor in cultivating a stone. The moral life is the counterpart of the natural—alike mysterious in its origin, and alike visible only in its effects.—J. A. Froude.

## Let the Sunshine Around Us

Surely in all nature, even if we look no farther, God has shown us that he desires our happiness. The God who flings the yellow rainbow across his storms, and bids the sunset rim his very thunderclouds with golden light—that God who gives its splendor to the flower and its pearly luster to the shell upon the shore—that God who makes the summer air sing with the hum of insects and the careless melody of happy birds—surely he did not wrap round this world with sweet air and bathe it in happy sunshine that we should regard gloom as the normal aspect of our lives!—Canon Farrar.

## Just as Color and Fragrance

The growth of grace in men is progressive. The children of the kingdom are good seed. So is the vocation of the church: it has learned to war in succession against slavery, torture, ignorance, and not only to defend but first to discern the full rights of women and of the poor; and it is almost half awake to its duty toward the heathen. The doctrine of development was recognized earlier in religion than in physics. More than this, the faith of Christ is itself a development. The new covenant is not entirely new; it is the unfolding and spiritualizing of principles which lay implicit in the old, as color and fragrance lurk in an unopened bud.—Selected.

## Nothing Back of It

"I don't see why that man didn't have more influence on his class of boys," said one, speaking of a teacher. "He used to give them such beautiful talks; I have been in his room and heard them." The answer came with a little laugh from one who felt no need of questioning on the subject. "The talks were well enough, but they were about as valuable as postage stamps without mucilage—nothing back of them to make them stick." The careless reply held volumes of meaning. No amount of advice, teaching, or "beautiful talk," will have much effect in influencing others unless there is something back of it in the life of the giver—something in the personality to inspire his hearers to emulate his earnest devotion to his Master's service. Epworth Herald.

## The Forgiveness of Sin

God has been, and is here upon the earth, striving against the wickedness of the world, and seeking to set up his kingdom of grace and righteousness. He has spared nothing, not even the incarnation and death of his Son, to accomplish this, his redemptive purpose. Men on the earth are, in their deepest life, either with or against God in his great strife for righteousness. If we withhold from God our trust, we take sides with the ungodliness of the world; we take a place in and with the evil host who are fighting against God; we are with them, hindering the march of God and the good to the establishment of righteousness and peace the world over. We therefore, by our ungodliness, join ourselves to, adopt and support, the sin of all sinners; we stand with Judas and all traitors; with Nero and all cruel rulers; with the leaders of all vile interests and bad causes. We have, therefore, guilt with them; we shall, if we repent not, be overwhelmed in the penal fires which will consume them. O verily, our sin is great! We have much to be forgiven.

Jesus Christ, in a very sad spirit, spoke of the wrath to come, of weeping and gnashing of teeth, of outer darkness for the ungodly; and is not this, his language, according to the truth of things? He spoke of our sinfulness with a tone of infinite seriousness and pity; he manifested for our salvation an intense solicitude; he was ready to suffer for our salvation any cross; and in all this was he not perfectly true, entirely warranted by the fact of the greatness of our sin? Of a truth the sinful state is a very grave matter. The debt is very great. We have to be forgiven.

Are we forgiven? One evidence of our forgiveness is that we have some sense of the greatness of the forgiveness, and have some love to him who has forgiven much. If we are not sure of our forgiveness, make sure of it at once. There is forgiveness with God that he may be feared. God himself, in the gift and death of his dear Son, has made the path adown which he comes to you, offering free forgiveness. Go, meet him in that path with penitence and faith. Great as thy sin is, to the vastness of the divine mercy it is but as a pebble on the shore of the vastness of the ocean. Believe, and God takes up thy sin, that pebble, and casts it into that ocean of his mercy. I know that forgiveness can not undo the deeds that are done, they remain historical facts, but God can cease to hold you responsible for them. I know that even divine forgiveness does not cancel the secondary consequences of sin, but God's forgiveness changes their character; makes them chastisements, yielding righteousness. But what is the supreme penalty of sin, the only thing the really penitent soul dreads? It is this: Separation from God—his wrath. To be God forsaken—that is the hell, the condemnation. Here that is terrible; but in the spirit world, where there are no carnal delights and worldly excitements to interest the abandoned soul, to be forsaken of God must be unspeakable loss and punishment. Now it is this supreme penalty of sin that the divine penalty can and does completely cancel, entirely put away. To the penitent and believing soul God can and does draw nigh; he comes to it; he dwells with it; he loves it; he assures it of his love, breathes into it his peace, inspires it with his spirit, keeps it by his providence unto life eternal. "Her sins, which are many, are forgotten." "And he said unto the woman, thy faith hath saved thee; go in peace."—From "The Parables of Jesus."

## Children Always

We are children still,  
Wayward and wistful; with one hand we cling  
To the familiar things we call our own,  
And with the other, resolute of will,  
Grove in the dark for what the day will bring.

—Longfellow.

An uneasy conscience is a vexatious companion.—  
Rev. David Smith.

## The Way of Joy

Am I wrong to be always so happy? This world  
full of grief;  
Yet there is laughter of sunshine, to see the  
green in the leaf.  
Daylight is ringing with song-birds, and brooks  
are crooning by night,  
And why should I make a shadow where God makes  
all so bright?  
Earth may be wicked and weary, yet cannot I  
be glad;  
There is sunshine without and within me, and  
should I moan or be sad?  
God would not flood me with blessings, meaning  
only to pine  
Amid all the bounties and beauties he pours up  
me and mine;  
Therefore will I be grateful, and therefore will  
rejoice;  
My heart is singing within me! sing on! O heart  
and voice!

—Walter Smith in Northwestern Advocate.

## Our Mission in Life

Life is not mere living. It is worship—it is the surrender of the soul to God; and the power to see the face of God; and it is service—it is to feel when we die, whether praised or blamed, whether appreciated or misinterpreted, whether honored or ignored, whether wealthy or destitute—we have done something to make the world a better and happier place—we have tried to cast upon the waters some seeds which, long after we are dead, may still bring forth their flowers in Paradise. The seed dies, but the harvest lives. Sacrifice is always fruitful, and there is nothing fruitful else.—Canon Farrar.

## Happiness is not the Chief Thing

"Happiness is a desirable thing, but it is not the chief end of man. The young man or woman who starts out in life with personal happiness as a goal will never get there, and will be craving and miserable all along the fruitless way. "The only happiness a brave man ever troubled himself about much," says rugged old Thomas Carlyle, "was happiness enough to get his work done." When we set up a purpose beyond our own happiness and follow it, happiness will follow us in its turn."

## The Laws of His Kingdom

The Lord has secrets with his trustful ones. "Commit thy ways unto the Lord, trust also in him and he shall bring it to pass." Bring what thou wilt to pass. It—that which you are longing for, else some great happiness that God's love is planning for you.

Here are promises made to love. Pillow your heart upon this: "All things work together for good to them that love God." This is one of the laws of his kingdom.

"Delight thyself also in the Lord, and he shall give thee the desires of thine heart."

When we love God with enthusiasm and joyous spontaneity so as to find delight in him, we may be trusted to have our heart's desire. The governing purpose is right. When the rudder is straight the ship may go blithely on its way.

How shall you learn so to love God? The exercise of trust gradually grows to be love. Obedience—the kind that makes us live and work as though God were at our side—increases love, so does answered prayer and all God's goodness to us, but most of all does the contemplation of God's love for us win our own. Say over and over to yourself "God loves me," until it sinks into your heart. Was no impression by repeating the words mechanically, unaccompanied by your concentrated thought. We might doubt it in spite of his gracious assurance of affection, but we can not doubt the love that expressed itself in Christ's self-sacrifice. That is a language that can not mislead or deceive.—Ladies Home Journal.



# YOUNG FRIENDS

## A Garden Party

The Cabbages—their heads together—planned this summer fete;  
The Parsley and the Watercresses helped to decorate  
The Onions are so strong that they could carry things around;  
The Brussels Sprouts laid carpets on rough places on the ground.

The Pumpkins' jack-o'-lanterns lighted up the scene with ease;  
The first guests to arrive were Lettuce, Radishes, and Peas.

The Tomato shunned the Beet—she said: "Her red just spoils my gown!"  
The Potato's brand-new eyeglasses were always tumbling down!

At little vegetable tea was poured for every guest;  
And fair young Peas ran round with cups, fulfilling each request.

The Celery and Lettuce served a most delicious salad,  
The Corn, though somewhat husky, sang a plaintive little ballad

(Her ancestors, you know, were colonels all along the line);  
Professor Bean's string orchestra, accompanying was so fine

That the Turnips, Beets and Carrots seemed just rooted to the spot;  
And the Muskmelon for once her melancholy mood forgot.

But all things end, so when the Moon rose in heaven's blue dome,  
The Pumpkins blew their lanterns out, and every one went home.

—Camilla J. Knight, in *New Idea Magazine*.

## A Riddle

The following physical puns, called the "Bishop of Oxford's riddle," have furnished much entertainment:

1. I have a trunk—my body.
2. I have two lids—eye lids.
3. And two caps—knee caps.
4. Two musical instruments—drums.
5. Two established measures—feet.
6. A great number of articles carpenters can't do without—nails.
7. I always have about me a couple of good fish—soles.
8. A great number of small shell fish—muscles.
9. Two lofty trees—palms.
10. Some fine flowers—tulips.
11. Two playful domestic animals—calves.
12. A great number of small wild animals—hairs.
13. A fine stag—heart.
14. A number of whips without handles—lashes.
15. Some weapons of warfare—arms.
16. A number of weathercocks—veins.
17. An entrance to a hotel—insteps.
18. At a political meeting on the verse of a divination—eyes and nose.
19. Two students—pupils.
20. A number of Spanish grandees—tendons.
21. A big wooden box—a chest.
22. Two fine buildings—temples.
23. Product of camphor tree—gums.
24. A piece of English money—a crown.
25. An article used by artists—palate.
26. Boat used in racing—skull.
27. Used in crossing a river—bridge (of nose).
28. Pair of blades without handles—shoulders.
29. Twelfth letter of alphabet finished with bows—elbows.
30. Instruments used in church music—organs.

—Michigan Christian Advocate.

## Puzzles

Hands have they, but they handle not—clocks.  
Ears have they, but they hear not—cornstalks.  
Tongues have they, but they talk not—wagons.  
I strengthen the wear, I cross the wide sea;  
I frighten the thief, and I grow on a tree.  
—Bark.

## Advice by Men Who Know

An opportunity lost is the greatest misfortune.—Andrew Carnegie.

Work, work, work for success.—William H. Newman, President New York Central Railroad.  
Work hard and save something each week.—Randolph Guggenheimer, prominent New York lawyer.

Avoid bad associates and work constantly.—Henry Siegel, one of the greatest merchants in America.

Be honorable, reliant, prompt and truthful.—Leroy B. Crane, New York magistrate.

Think all the time how you can better yourself.—O. Hammerstein, great theatrical manager.

## "Forever," the Child of Now

In a walled garden grew a poppy, to whom the eager month of May brought courage, so that its pale green leaves untwisted and leaned out upon the air contentedly.

It gained in grace and stature with the days, as they increased in length, and on its stem a treasure-bud of promise, armed with a hundred spikes, pressed upward.

Every hour, in sight of one who proudly loved it, it added to its strength, and when the coverings of its flowers began to open, the splendid crimson of its life gleamed forth in glimpses through its outer sheath.

At hand were clever fingers ready with love, but they were human only, and just love enough to hold themselves back from their impatience, knowing that the fingers of the light alone were skilled enough for such a task.

Thus it came that through the summer days the poppy fought its battle by itself, with the sun's aid only. Slowly the outer foldings of the flower curled back and its crumpled petals, drawn up within it until now, like thoughts in a heart which could not utter them, silently struggled as in agony to come forth smooth and perfect. And with no blemish upon any petal, in the end it all unfurled, spreading itself with joy on the warm air, perfected as if through suffering.

Then was rich praise given to the great flower, whose petals' tint was of a heart's living blood sprinkled with the purple of dark dreaming nights, and the bees scrambled playfully among its folds.

The eyes of such as seek the outer meanings of the earth saw now the poppy's highest hour, nor in their thoughts could any lovelier vision rise.

Howbeit, he whose love sought deeper meanings watched patiently and waited for a still more holy sight, and soon it was revealed, for the petals dropped and withered one by one, till they all lay dead and faded on the soil, and the poppy let fall everything except its very self.

Now were love's eyes content in what they saw. Upright on its stem was held the center of its life, its very self, for which its leaves had breathed the air, and its roots had fed among the soil, and for the sake of which the gracious flower had lived, to cherish into power this store of fruitfulness. This was the golden casket filled with seeds, its promise to the days unborn, the harvest of its life, riches for another garden.

Thus was great love with its long ambitions made content.

Flowers in the beds of Time, the outer grace of beauty which you hold, may catch the praise of many, but the Eye of Love is waiting to discern your very self, that which is treasured to make glad another garden.—Rev. J. M. Blake.

## Prudent Peter

Said prudent Peter, as he peered  
With caution past the door,  
"It really is as I have feared,  
I dare go out no more.  
The sky is full of stars, and I  
Can very plainly see  
That if they should begin to shoot  
One of them might shoot me."

## The Magnetic Woman

Have you ever met a magnetic woman? Scattered about in the world are a few women of this sort with whom it is a positive pleasure to come in contact. The magnetic woman is enthusiastic, and her enthusiasm is infectious. If you meet her on a wet day you soon find yourself wondering why other people say wet weather is so dispiriting.

Light-hearted she always is, with a voice that thrills one, and always good company. A day in her company is invigorating, and when you part you wish she had been a sister or a relative that you could keep her with you always. She is as popular with the men as with the women, ceaselessly energetic, witty, refined, and resourceful. She is a born lady, and nobody grudges her one whit of her social success.

It may be inbred, but as often as not it is a matter of cultivation and restraint. We are all magnetic in a degree. Some are attracted by a woman's ways, others are repelled, but it is very largely the question of "knowing how" whereon depends the position which a woman holds in her circle of friends and acquaintances.—Selected.

## Episcopal Plan of Visitation

| Conference.                      | Place.             | Date.         | Bishop.    |
|----------------------------------|--------------------|---------------|------------|
| Kalspell Mission.                | Columbia Fla.      | Mon. Aug. 13. | Moore      |
| Alaska Mission.                  | (No Meeting)       |               | Moore      |
| Black Hills Mis.                 | Hot Springs, S. D. | Aug. 16.      | Warren     |
| North Mont. Mis.                 | Great Falls.       | Aug. 16.      | Moore      |
| Montana.                         | Anaconda.          | Aug. 21.      | Spellmeyer |
| Northwest Neb.                   | Chadron.           | Aug. 22.      | Warren     |
| Wyoming Mission.                 | Casper.            | Aug. 24.      | Warren     |
| Pacific German.                  | Rosalia, Wash.     | Aug. 28.      | Moore      |
| Utah Mission.                    | Salt Lake.         | Aug. 28.      | Neely      |
| Idaho.                           | Boise.             | Aug. 29.      | Cranston   |
| Northwest German.                | Le Mars, Ia.       | Aug. 29.      | Berry      |
| Norwegian-Danish.                | Forest City, Ia.   | Aug. 29.      | Goodsell   |
| West German.                     | Kansas City, Kan.  | Aug. 29.      | McDowell   |
| Colorado.                        | Grand Junction.    | Sept. 4.      | Warren     |
| Iowa.                            | Burlington.        | Sept. 4.      | Cranston   |
| Columbia River.                  | Spokane.           | Sept. 4.      | Moore      |
| Idaho.                           | Idaho Falls.       | Sept. 4.      | Berry      |
| Cincinnati.                      | Oxford.            | Sept. 4.      | Spellmeyer |
| Northwest Indiana.               | Greencastle.       | Sept. 4.      | McDowell   |
| Northern Swedish.                | Duluth.            | Sept. 5.      | Goodsell   |
| Central Swedish.                 | Chicago.           | Sept. 5.      | Hamilton   |
| Nevada Mission.                  | Yerington.         | Sept. 5.      | Neely      |
| Detroit.                         | Detroit.           | Sept. 10.     | Berry      |
| Michigan.                        | Albion.            | Sept. 10.     | McDowell   |
| Des Moines.                      | Connell Bluffs.    | Sept. 11.     | Goodsell   |
| East Ohio.                       | Cleveland.         | Sept. 11.     | Wilson     |
| California.                      | Pacific Grove.     | Sept. 11.     | Neely      |
| North Ohio.                      | Cleveland.         | Sept. 11.     | Spellmeyer |
| West Wisconsin.                  | LaCrosse.          | Sept. 11.     | Hamilton   |
| Puget Sound.                     | Seattle.           | Sept. 11.     | Moore      |
| Central Illinois.                | Rock Island.       | Sept. 11.     | Cranston   |
| Western Swedish.                 | Burlington.        | Sept. 12.     | Warren     |
| Central German.                  | Covington, Ky.     | Sept. 18.     | Spellmeyer |
| Chinese Mission.                 | San Francisco.     | Sept. 18.     | Neely      |
| Illinois.                        | Bloomington.       | Sept. 18.     | McDowell   |
| Northwest Iowa.                  | Sioux City.        | Sept. 18.     | Goodsell   |
| Ohio.                            | Columbus.          | Sept. 18.     | Wilson     |
| Southern Illinois.               | Mt. Carmel.        | Sept. 18.     | Cranston   |
| West Nebraska.                   | McCook.            | Sept. 18.     | Warren     |
| West Nor.-Danish.                | Seattle.           | Sept. 18.     | Moore      |
| California German.               | San Francisco.     | Sept. 19.     | Neely      |
| Chicago German.                  | Milwaukee.         | Sept. 19.     | Berry      |
| Indiana.                         | Columbus.          | Sept. 25.     | Warren     |
| Central Ohio.                    | Toledo.            | Sept. 25.     | Berry      |
| Kentucky.                        | Louisville.        | Sept. 25.     | Spellmeyer |
| Minnesota.                       | Marshall.          | Sept. 25.     | Goodsell   |
| Nebraska.                        | Lincoln.           | Sept. 25.     | McDowell   |
| Oregon.                          | Salem.             | Sept. 25.     | Moore      |
| St. Louis German.                | St. Louis.         | Sept. 25.     | Cranston   |
| Southern Calif.                  | Long Beach.        | Sept. 25.     | Neely      |
| Tennessee.                       | Memphis.           | Sept. 25.     | Wilson     |
| Wisconsin.                       | Milwaukee.         | Sept. 25.     | Hamilton   |
| Central New York.                | Anbura.            | Oct. 2.       | Berry      |
| Central Tennessee.               | McLemoreville.     | Oct. 2.       | Wilson     |
| Missouri.                        | Cameron.           | Oct. 2.       | Cranston   |
| North Nebraska.                  | Omaha.             | Oct. 2.       | McDowell   |
| Northern Minn.                   | Minneapolis.       | Oct. 2.       | Goodsell   |
| Pittsburg.                       | Pittsburg.         | Oct. 2.       | Spellmeyer |
| Rock River.                      | Chicago.           | Oct. 2.       | Warren     |
| Arizona Mission.                 | Flagstaff.         | Oct. 8.       | Neely      |
| Genesee.                         | Buffalo.           | Oct. 9.       | Berry      |
| Holston.                         | Knoxville, Tenn.   | Oct. 9.       | Wilson     |
| New Mex. Eng. Mis.               | Albuquerque.       | Oct. 9.       | Cranston   |
| West Virginia.                   | Huntington.        | Oct. 9.       | Spellmeyer |
| Oklahoma.                        | Oklahoma City.     | Oct. 9.       | Cranston   |
| Pac. Japanese Mis.               | Fresno, Calif.     | Oct. 9.       | Neely      |
| Upper Iowa.                      | Cedar Falls.       | Oct. 9.       | McDowell   |
| Northern German.                 | St. Paul, Minn.    | Oct. 10.      | Goodsell   |
| North Dakota.                    | Minot.             | Oct. 16.      | Goodsell   |
| Dakota.                          | Vermillion.        | Oct. 16.      | McDowell   |
| North Carolina.                  | Winston.           | Oct. 17.      | Spellmeyer |
| East Oklahoma Mis.               | Muskogee.          | Oct. 17.      | Cranston   |
| East Tennessee.                  | Bristol.           | Oct. 17.      | Wilson     |
| Atlantic Mis. Conf.              | Parkersburg, Va.   | Oct. 22.      | Wilson     |
| New Mexico Spanish Mission Conf. | Albuquerque.       | Oct. 23.      | Cranston   |
| Blue Ridge.                      | Wakertown, N. C.   | Oct. 23.      | Spellmeyer |
| Anstin.                          | Dallas.            | Nov. 21.      | Burt       |
| South Carolina.                  | Camden.            | Nov. 28.      | Moore      |
| West Texas.                      | Marlin.            | Nov. 28.      | Burt       |
| Central Alabama.                 | Attala.            | Dec. 5.       | Wilson     |
| Savannah.                        | Waycross, Ga.      | Dec. 5.       | Moore      |
| Southern German.                 | Plehwerville.      | Dec. 5.       | Burt       |
| Alabama.                         | Boaz.              | Dec. 12.      | Wilson     |
| Atlanta.                         | Rome.              | Dec. 12.      | Moore      |
| Texas.                           | Galveston.         | Dec. 12.      | Burt       |
| Georgia.                         | Atlanta.           | Dec. 19.      | Moore      |
| Mobile.                          | Montgomery, Ala.   | Dec. 19.      | Wilson     |

JOHN M. WALDEN,  
Secretary Board of Bishops.



## SUNDAY SCHOOL LESSON

Third Quarter—Lesson VI. August 11, 1907. Title—*The Sin of Nadab and Abihu.* (Lev. 10: 1-11). Golden Text—*Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.* (Pro. 20: 1). Hymn No. 184.

(Read Lev. 8-10.)

BY REV. E. B. BURROUGHS, LL. D., A. M.

The evil effects of strong drink have ever been the same. It matters not whether it be Noah drinking wine of his own manufacture in the early ages of the world, or the gay and polished gentleman of society quaffing the sparkling beverage that inebriates in this our day and time the results are the same. And these effects are baneful and destructive. Few men beginning a life of pleasure and taking "a friendly drink," now and then, think of the possibility of their ultimately becoming confirmed drunkards. Taking an occasional glass of beer or wine does not impress them with the fact that they are treading on dangerous ground. Trusting in their own strength and flattering themselves that they will always possess sufficient will power to "man the brakes," and lay aside the habit of drink whenever they so desire, they go on day by day in the indulgence thereof. But there will come a time when they will awaken to a realization of the fact that they are in the iron clasp of the great monster, and that the wise man was right when he said, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." And with this conclusion the civilization of the present age agrees as is evidenced by the restrictive laws annually being enacted, the purpose of which is, in some instances, to govern, and in others, to wholly suppress the sale of all intoxicants. Let us who are of the household of God "touch not; taste not; handle not" the unclean thing.

Our lesson to-day brings us to the study of one of the saddest and most calamitous events that occurred in the history of the Israelites, and shows how slow men are to learn from and profit by the experience of those who have preceded them. The temple having been erected, the priesthood having been ordained, and the forms of worship having been made known, there was nothing left for priest or people to do but to walk in the ways and keep the laws of the Lord. But this was not done, and we have brought to our attention the awful results that follow the violation of the commands of the Almighty. Note the following suggestions:

1. God must be worshipped in the way in which He has appointed or not at all. "And Nadab and Abihu, the sons of Aaron, took either of them his censor, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not." Thus they acted presumptuously, for it does not appear that they had any orders to burn incense at all at this time. Besides they had been forbidden to offer "strange fire," or strange incense before the Lord. (Exodus 30: 9). How strange it is then, that in the face of this warning, men in our day and time, are doing the same thing. And some of them are ministers of the Gospel. They, of all men, should not depart from the old way. Says one: "There is nothing more dangerous than what is called 'sincere doubt,' 'sincere error.' It is all 'strange fire,' and he who uses it finds himself fighting divine fire, fighting truth."

2. The judgments of God are sometimes immediate. "And there went out fire from the Lord and devoured them, and they died before the Lord." Thus they died suddenly, in the very act of their sin. And this was necessary for God was now teaching his people obedience. Likewise did God act in the case of Ananias and Sapphira. Let not men, therefore, think that because sentence is sometimes delayed that they may go on in their ways of sin with impunity for, though God is long-suffering towards them, yet sentence is sometimes exacted speedily.

3. God is jealous of his honor and glory. "I will be sanctified in them that come nigh me, and before all the people I will be glorified." In the death of Nadab and Abihu God vindicates his holiness and

honor. By offering "strange fire" before the Lord they failed to honor and glorify him. The ritual law then in use has passed away, but our worship of God must be in spirit and in truth. Thus doing God will be honored and glorified among the children of men.

4. We should willingly submit unto the will of the Lord. "And Aaron held his peace." Doubtless it was hard for him to do so but he sensibly laid his hands upon his mouth, and suppressed the thoughts of his heart. Eli did the same thing saying, "It is the Lord, let Him do what seemeth him good." Thus Aaron and Eli became to us examples of patience and resignation and show us how, without murmuring or complaining, we should submit unto the will of the Lord.

5. There is a great difference between priest and people. "Neither rend your clothes . . . but let your brethren, the whole house of Israel, bewail the burning which Jehovah hath kindled . . . for the anointing of oil of Jehovah is upon you." It was a common practice for the people to rend their clothes in order to demonstrate their sorrow. This Israel could do even now, but neither Aaron nor his sons could take part therein. The reason

given them was because "the anointing oil of God is upon you." Nature makes no difference between men it is true, but when God calls a man to the priesthood or ministry a difference is at once brought about. There are some things the priest may do but which he must not do. Let the minister of God remember that he "must subordinate his private life, his manners, his all, to the fact that he is consecrated to a holy and responsible office."

6. Strong drink should be avoided by all. "Do not drink wine, nor strong drink, thou, nor thy sons with thee." They were especially forbidden to indulge in wine or strong drink when they went to the tabernacle of the congregation because of the possibility of their minds becoming confused thus rendering them incapable of discharging their duties properly. The same law was given at Ezekiel's time, (Ezek. 44: 21), and this for the reason as Hosea puts it, "Wine and new wine have away the understanding," (Hos. 4: 11). But there is no respecter of persons. Its effects are the same whether its victims be priest or laymen. Balaam said, "There is death in the cup." It proved so in the case of Nadab and Abihu. It has proved so in the case of millions. "Strong drink" leads to disease, accidents, suicide, crimes of all kinds. Yea, it turns men away from God. A drunkard cannot worship God aright because "strange fire" muddles his brain, unbalances his judgment, and corrupts his heart. More than this it leads to the bestializing of the physical system and the everlasting loss of the soul here and hereafter. Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—August 18.

God's Care for the Young.

(Psalm 78. 1-8.)

Passages for reference: Deut. 11. 19-21; Ps. 103. 17, 18; Prov. 3. 1-10; Isa. 54. 13; Matt. 18. 5, 6; Acts 2. 39.

*Scripture Suggestions.*—Josephus, a Jew, in speaking of his own day said: "If any of us should be questioned concerning the laws he would more easily repeat all than his own name." Philo corroborates this fact. The little orthodox Jewish street urchin can chant the first books of the Bible with ease. Timothy was commended because "from a child" he had known the Scriptures (2 Tim. 3. 15). Jesus forgot about the home-going of his parents because of his close interest in the Sunday school of his day ("hearing them and asking them questions," Luke 2. 46). So many things command our time and fill our minds that only by the willful "inclining of the ear," in a quiet time and place, will we bring out the meaning of the "dark sayings." Study alone lights up secular history. Sacred is not different. The mind's light will be strengthened by the Spirit's illumination, but will never be supplanted. All knowledge is to be secured so that we may teach, may pass it on to others. The Universalists declared that while all will eventually be saved it is dangerous to publicly preach the fact. We need never hide truth. H. Clay Trumbull insisted that the Greek word for "instruction in" (2 Tim. 3. 16) means "an education begun in childhood." Christ's first charge to Peter was, "Feed my lambs" (John 21. 15). The "testimony" (verse 5) was established so that future generations might recognize that prosperity alone came from obedience to God. If parents taught God's truth to the children they would "set their hope" in him, and this would be followed by a remembrance of "the works of God" and an effort "to keep his commandments" so that his favor might remain upon them. If children are thus started early, truth will so deeply root that there will be no old "roots of stubbornness," but glad obedience as they work toward their "hope." Home religion must be cultivated by teaching and precept (Deut. 11. 19-21). Blessings follow the whole family when it steadily obeys God (Ps. 103. 17, 18). Finest health and prosperity are insured to children who love good and depart from evil (Prov. 3. 1-10). Peace, not worry, comes from religiously taught children (Isa. 54. 13). Little ones are precious to and protected by the

Master (Matt. 18. 5, 6), so that if they appropriate the offered blessings God's good promises become theirs (Acts 2. 38, 39).

*The Kernel.*—All religious systems that begin with the children. It is constantly enforced in the Bible. Methuselah was a teacher of the Mishna (a collection of traditions and interpretations of Scripture) before the flood. Shem and Noah opened a "house of instruction" for the study of the Torah after the deluge. Abraham was a student of the Torah at three years of age. Jacob, a boy, went to Bible school, while Esau, a bad boy, did not. Dinah got into trouble by remaining at home from Bible school, while her brothers were there. Samuel started Bible schools which continued the days of Elisha. Joshua was made Moses' successor because zealous and apt in Moses' training. Ahaz closed the Bible schools in order to exterminate the religion. The chief purpose of the synagogue was to instruct in and discuss the Scriptures. There was no surprise at the boy Jesus talking with the religious doctors. He, a layman, stood up to explain the Scriptures at Nazareth without occasioning any surprise, though they looked on him as a carpenter. The Pharisees permitted no portion of the Law to be copied, except where it was used for the instruction of children. The rabbis said, "At nine or ten years of age the child should be habituated (practiced) to perform his religious duties (in order) to make habit (the habit of duty) the second nature." Plato said, "He would be good in anything must practice that from his youth up." The Scriptures say, "Train a child in the way he should go, and when he is old he will not depart from it." Saint Francis Xavier (a Roman Catholic) said, "Give me a child until he is seven years old and you can have him for the rest of the time." Since these things are so, Sunday school must be given first-class support and advocacy. Eighty-three per cent of the church membership, says Lawrence, eighty-seven per cent of the membership, says the Methodist Year Book (1906) come from the Sunday school.

*Practical Discussion.*—H. Clay Trumbull's definition of a Sunday school is as follows: "A Sunday school is an agency of the church, by which the Word of God is taught interlocutorily, or catechetically, to children and other learners clustered in groups or classes under separate teachers; all classes being associated under a common head." From *Notes on Epworth League Devotional Training*.



## The Preacher's Throne

A Sermon by The Rev. J. W. Robinson

THEME—The King of Love My Shepherd Is

TEXT—My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone.—The Song of Solomon 2:10, 11.



THE REV. J. W. ROBINSON,  
Pastor Ninth Street Methodist Episcopal Church,  
Covington, Ky.

The passage of Scripture which we have chosen for our text is one of those delightful poetic strains so often discovered in the Book of God. A careless reading may only suggest its poetic beauty to us, while we miss entirely the strength of that magnificent truth which it was designed to breathe. The seasons are interesting and the changes which they occasion have fired the soul of both poet and philosopher in all the world's history. The ancient or modern poet sings his lay to the Springtime; the artist sketches the landscape as it awakens from its long wintry slumbers. The philosopher finds in the awakened sap, the budding trees, blooming flowers and the purlings of the rippling rills the marvellous conception of the immortal life—the promise of a life after death, the hope of a resurrection. It surely must have been Solomon who sung this Springtime love-song. His love of the beautiful was a controlling motive force in his character. That massive aggregation of beauty—Solomon's Temple—standing in faultless design and marvellous completeness; the majestic ritual and sublime appointments of his royal palace and temple have given immortal renown to high rank of Solomon's aesthetic taste. The centuries which intervene and advance of moral conscience will help us to forgive the enormous vice of Solomon in his love for beautiful women. We cannot realize in our conception what passion it was which prompted Solomon to surround himself with three hundred wives and six hundred concubines. Some say that he married the daughters of other kings for prudential reasons. That he courted peace with other nations about him by choosing a wife from their midst. This Solomon with such a wonderful love for the beautiful is describing the passionate love of God for his Church; the longing eagerness of God to come unto his own and "carry them in His bosom like a shepherd."

We shall appreciate more highly the testimony of Solomon as we reflect upon the worthy elements of his life and character. He is the young man who stood before God choosing "understanding that I may lead my people" when the Father of all providences asked of him, "What shall I give thee." He is the young man whose utter lack of selfishness, greed of filthy lucre, or any other worldly ambition, prompted the petition which evidenced a knowledge of his own weakness, helplessness and unworthiness; "Give me understanding that I may lead my people." God granted the request for wisdom and further endowed him with riches, honor and length of days. He became understanding in all things. His composition of the Proverbs and possible authorship of Ecclesiastes reveal his keen vision of things and the bitter ends toward which sin is destined, as well as the reward and joy of goodness and real virtue or truth. These maxims of the wise Solomon should be written and conned by every young person who would order his or her life aright. Society may approve of these as rules of conduct to its great profit, and in consequence of these maxims of Solomon commend or condemn without much danger of making an error in its policies. Solomon speaks out of a varied experience and from a marvellous understanding. He who has tasted of every sinful sweet, drank of the world's cup of nonsenseal whims and extravagances, cries out a warning to those who will but heed: "Vanity is vanity! All is vanity." May we wisely give attention and yield to these wise admonitions and instructions.

The world parades the boast of rapid progress, the present generation pronounces the twentieth century the acme of achievement in civilization but have we made progress at all. Have we not yet to equal the civilization of Greece; have we not yet to appreciate the Jewish millenium under Solomon. Or is it true that Solomon, Socrates, Plato and that most matchless and incomparable Galilean, are just now getting a hearing in the world. Progress because we heed a wise man's advice; because we note that "one man's fault is another man's lesson."

The Songs of Solomon breathe a most delightful rhythm and majestic power; they exhale a most glorious fragrance of love and devotion. How delightful are the sweet and pleasing address of this song.

"My Beloved" is so tender, comforting and inspiring that the awe-inspired are immediately reassured. This symposium on love is written in a style that commands those in whose soul the muse of poetry hath breathed; appeal to those whose passion for love has been kindled at the eternal altars of our God and now burns in every breast.

It is springtime when Solomon addresses this love's Idyl. The winter is passed with its ice and snow; the rain is over and gone. It was perhaps the month of April. Mr. Harmon has identified the time as the month of April; and in Judea we may say of April as in England has been said of May, that, "April is the mother of Love." It will be remembered that winter at that stage of the world's history was attended by many more hardships and privations than it is now. There were no highways of travel with monster locomotives and snow-plows and many other devices to make and keep open the highway of commerce, trade and travel; no palace cars, sleeping and dining cars in which the luxuries of the season are served and the comforts of the best home are furnished at reasonable rates. Winter then meant hardships and privations. Distant lands could not be visited, mountains could not be scaled, streams and valleys could not be traversed. Solomon sat in his palace surrounded by the ice-king, completely at his mercy until the winter should be gone. In ardent attentions to the daughter of the king of some distant nation he could only muse and plan. No courier came to bring him a message nor could he dispatch any to bear an ardent message of love. It is this privation which prompts the bright and cheery message of love dispatched by the fleetest and bravest messenger when the first note of springtime has been struck. He has longed for the winter to pass. He will speed on his errand of love and woo his beloved to come away and be with him. He has longed for the winter to pass. He would be free to sing the song of love in the enchanted ears of his beloved. What is his joy when the noise of the turtle dove is heard, and the grapes put forth their tender branch, and lo the winter is past. What is his uncontrollable anticipation as he goes leaping upon the hills, standing behind the walls, looking forth at the windows and showing himself through the lattice. What eager tenderness as he calls to his beloved, "Rise up, my love; my fair one, and come away."

Let us heed the lesson in this beautiful picture. "For God so loved the world He gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." God's own Son came as the lover of men into the world of sin. This world of sin, in which death flaunts his dark pall in the face of the living, is the winter of our existence. As in winter the trees stand shorn of leaves, without beauty and apparent life, so we stand with our barren lives while the storms of sin rage and the ice and frost of death fall all about us. Our lover is not let hitherto because of the prolonged day of union. When he visited this realm he poured forth a most delightful song into our ears, enchanted our souls with comforting protesta-

tion of love, entreated our confident anticipation and buoyant faith by some marvellous promises which he avowed should not fail though all heaven and earth should pass away. I linger yet upon his delightful farewell words; they are the strongest ever heard but more comforting than human tongue hath ever been able to frame. They tell me of hope, of joy, of riches and honor. He pressed a loving caress upon my cheek and ravished mine ears with his sweet consolation, "Let not your heart be troubled; you believe in God, believe also in me. In my Father's house are many mansions. I go to prepare a place for you that where I am there you may be also. Where I go there ye shall go also. If I go I'll come again and receive you unto myself."

It is these beautiful farewell words which make my heart tingle and burn. With the shadow of the Roman Cross upon his soul; with a keen sense of pain and solicitude for my wellbeing; with the rapturous vision of his Father's home and the marvellous mansions he must go to prepare for me; the lowly Nazarene, Jesus Christ, Son of God and Son of man uttered those unparalleled words indicative of his ardent affection for me—he promised, "If I go I'll come again and receive you unto myself; that where I am there ye shall be also." Oh, how my soul abides through the winter of this earthly career! How my soul muses in rhapsody and comforting assurance that when the chill of the wintry life of sin shall finally be unclasped by the warm breezes of the Springtime of eternity my lover from the realms above, attended by a convoy of his angels shall speed with the inspiration of love to receive me unto himself forever. In his mansion yonder he is thinking of me. He is musing about me. He is longing for me. He knows the winter will soon be over and gone. The last snow will soon fall; the last lock of hair soon silver for the grave. Soon the last rain will fall, the last storm of temptation and passion sweep across my peaceful breast; the last flood descend causing the house in which I have sojourned to crumble to decay. The sands in the hour-glass will soon go down to ebb no more. The springtime of eternity will soon burst upon my soul. My storm-tossed life amid the chilly blast of this life of sin, want and woe was barren and uncomely; its hope of resurrection was hidden from the conception of mortal eye. It was shorn of all fragrance or beauty. It sighed and moaned amid the chilly blasts of death that bent it now to the right and then to the left. It bore its burden of snow and ice though its limbs be bent almost to the ground. But what marvels shall be wrought in my life when the first rays of the spring-tide sunshine shall unclasp the icy grasp of the winter of death. When the voice of my beloved is heard in my ears, saying: "Rise up, my love, my fair one, and come away; for lo! the winter is past!"

Oh he must own me as one of his beloved. I must be a beloved of the Lord. His beloved are those who do his will. Only those whose lives are pure; only those who love God, His Cause, and people; only those whom he shall find watching and waiting for his coming shall he call, "my beloved."

I love him because he first loved me. When I was in the wretchedness of sin, unconscious of my own need

He saw me plunged in deep despair

And flew to my relief.

For me he died an ignominious death, the shameful death on the cross. Was ever love so great! Was love ever so wonderful! As I contemplate his death—as I realize why he died on the cross,—as I view him dying for me I am moved and melted to tears of sympathy—it appeals to me. Its on my account, in anguish I cry, "It was all for me he suffered." He bears that pain and indignity just for me. What great love must have inspired so great a sacrifice for me. Shall I not love him who died for me?

Were the whole realm of Nature mine,

That were a present far too small;

Love so amazing, so divine

Demands my soul, my life, my all.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The African Methodist Episcopal Zion Church is discussing the advisability of a Missionary Bishop for their work in foreign fields. The *Star of Zion* is of the opinion that it would be better to elect a resident Bishop rather than to introduce another class. "A Bishop," says the *Star*, "co-equal and co-ordinate with every other Bishop but fixing his home in Africa for the period of four years."

The trial of William D. Haywood, Secretary-treasurer of the Western Federation of Miners accused of conspiracy in the murder of Ex-Governor Steuenburg of Idaho attracted national attention, not only because of the sensational confession of the star witness but because, as it was alleged, certain operations of Labor Union officials were on trial. The citizens of Idaho have borne themselves with remarkable fortitude granting to the defendants evidently a fair and impartial trial, and the jury after having been out for some considerable time awarded a verdict of not guilty.

New Orleans is the greatest cotton market of the world. Literally hundreds of thousands of bales pass through this port yearly to the East. Notwithstanding we furnish cotton to the world from this port, the most remarkable thing happened last week when two thousand bales came from Liverpool on the steamship Custodian and dumped on our wharf having been consigned to a local firm here. In all probability this is cotton that was raised in some Southern state, shipped through this port to Liverpool and now has been returned. The advance in prices makes this double trip possible.

The much-talked-of journey of the Atlantic Fleet of our navy to the Pacific Coast will cost, it is estimated, something more than \$15,000,000. The regular cost for the maintenance of our navy each year is \$17,107,677; but this experimental trip which will cover quite eight months and a distance of many thousand miles, with a fleet aggregating 40 ships of all sizes and description is to be one of the striking naval demonstrations of the year. While this is a practice cruise it is said that the fleet will go prepared for war upon a moment's notice. And the President is right when he says that there is no need of having a navy that cannot be put in fighting trim on short notice.

The SOUTHWESTERN, in a number of its last week's edition, through mistake of the printer, credited the article which appear on page two, under the subject "Should We Favor the Proposed Amendment to the Constitution?" to the Rev. J. H. Fitzwater, D. D. The article was written by the Rev. J. C. Houston, D. D., of the Mississippi Conference, an author of note and a writer of great force. Dr. Houston wants full credit and full responsibility for his article and he deserves it. In a part of the edition Dr. Houston was given credit. We make this statement for the benefit of those who may have received a paper giving Dr. Fitzwater credit for the article.

### EDITORIAL CORRESPONDENCE—III

Whatever may be the force of the District Conference in other parts of the Church, in our section it holds a very important place in the church life and in the development of our people. That the District Conference is capable of much good, affording inspiration to the various departments of the church, directing the educational life of our local preachers and in giving tone and dignity to the leadership of the district was much in evidence at the recent session of the Meridian District Conference, which was held in Haven Chapel, Meridian, Mississippi, last week. The president of this District, the Rev. William McMorris, comes as near being the ideal presiding elder, as is to be commonly seen. Intelligent, progressive, patient, brotherly, wise in judgment, impartial in administration, he has provoked the love and confidence of all the brethren of his District. They honor him as their leader. Although the Conference was held in one of the larger towns, contrary to the usual custom, large crowds attended all the sessions. They were there from all sections of the District. Only one pastor was absent and his absence was all the more conspicuous because he was the only one who failed to answer the roll call.

The session was most helpful. It afforded an opportunity for the local preacher to exercise his gifts and graces in debate and in parliamentary procedure. Really, this is the local preacher's conference, and a good set of local preachers are those who are found on the Meridian District. The reports showed that the District was alert to every cause of the church, and already the benevolences total an increase over the sum reported at the last annual conference for the entire year. The year is only practically half gone and yet the Meridian District has raised to date more than it raised last year, and at this lick it will double its benevolences.

The sessions were held in New Haven Chapel, one of the most beautiful and substantial frame structures of the Mississippi Conference. This building replaces the one burned about one year ago, and its enthusiastic pastor, the Rev. N. W. Ross, has shown remarkable leadership. His people have been loyal and faithful in the erection of this structure, and though it is larger than the church burned and is in every way a better building, only \$400,000 indebtedness remains. We know that our readers would like to see the face of Pastor Ross and the picture of his brand new church, and this will be their pleasure, we trust, in a very short while.

But the sessions were held in Meridian. Well, Meridian is the metropolis of Eastern Mississippi and is bidding for the first place among the towns of that state in population and in business. The railway passenger station here, occupied jointly by the Southern, Alabama Great Southern, New Orleans & Northeastern, Alabama & Vicksburg, and the Mobile & Ohio, is one of the most beautiful structures in the South and in every way adequate to the business of that railroad center. The accommodations offered the races are about as nearly equal as one could hope for. In fact, after a thorough examination, with the possible exception that the waiting room for the colored is a few feet shorter than that for the whites, the only difference in the two rooms that we could detect is that in the markings of the doors in two rooms; in the one it is "White Ladies" and "White Gentlemen," and in the other it is "Colored Men" and "Colored Women." It must not be thought that these waiting rooms are of the ordinary sort—not at all. They are expensive and well furnished as to lighting and general decoration. But what seemed to us ridiculous and a waste of money was the operation of the gates for the entrance and exit of passengers. There are two gates side by side for the entrance of white and colored passengers, each gate guarded by a gate-keeper. Mark you, as soon as the passengers are through the gates, which are two or three feet wide, they are elbowing each other—white and colored—in the rush for trains. And this is true of the exits. They rush for their respective cars along the same walk, side by side, elbowing each other, but when they get to the exit there are the two gates, side by side, one for white and one for colored. These gates each have a separate keeper. Now just the reason of this I have never been able to ferret out. They are separated in their respective waiting rooms, but why they should have separate gates without separate walks, I could never learn. Perhaps railroads have money to burn.

I left on the early train over the Alabama Vicksburg, by the way of Jackson, for the Greenwood District Conference. Except in some minor details this road would pass muster as to accommodations of passengers before the Interstate Commerce Commission. Here an entire car is set apart for the colored passengers, with, say, one-third the smoker. The toilets for the men and women come in the center of the car—that for the men being on the inside of the smoker and that for the women in the other end. And in the ladies department these words form a conspicuous sign: "PASSENGERS ARE REQUESTED NOT TO USE TOBACCO IN ANY FORM IN THIS END OF THE CAR." If all railroads were to adopt this method of handling their colored passengers they would add largely to their comfort and allay much of the objection Negroes have to travel. In the first place it provides against intrusion of white men who usually occupy one end of the coach set apart for colored people as a smoker. In the next place it provides a smoker for Negroes and gives the Negro woman and those who do not care to smoke, a comfortable car. This conspicuous sign may have much to do with in providing comfort for Negro passengers. We wish it might be placed in other cars operated by the Queen and Crescent system.

A few hours lay-over in Jackson gave me the privilege of visiting the office of Attorneys Beal and Howard. These gentlemen are doing a legitimate law business, without diverting their strength to shark business and other things that have little or no connection with the practice of law. These are attorneys of law in fact and their services are demanded in all parts of the state. They are really "making good." The Hon. Perry W. Howard usually does the pleading at the bar for the firm, and is an eloquent and forceful speaker he is. He is one of the brightest young men of the race. He has only won, in connection with his brilliant partner, Judge Beadle, many cases, but rumor has it that he has convinced one of the most charming and one of the most intelligent young women of Mississippi that her life would be miserable and a failure without sharing his glories and his defeats. They have she has consented and that we will hear definitely soon.

I was headed for the Greenwood District Conference of the Upper Mississippi Conference, which held its session some six miles out from Goodman, Miss. I was put under obligation to Brother W. Jordan, whose buggy was at my disposal both going and coming. The people were so thick at the sessions of the conference that not only the church could not hold them, but it would have been hard to stir them with a stick. Literally many hundreds of people were on the ground night and day. Presiding Elder Nevils, who is leading the forces of the Greenwood District, presided at these sessions and was accorded all the honors due him by his brethren. He is a man pushing the interests of the church with all his strength. His pastors were there in full force and two-thirds of the total benevolence apportionment of the district is already in hand and the presiding elder is happy, as he should be. The sessions were held in the Georgeville church of the Goodman charge, which is situated in the heart of the great farming district where most of our people own and operate their own farms. I arrived there in the wake of the General Conference candidates and the trees and birds were echoing their pleasure and preferment at the hands of their brethren. If I could go who have a good claim the Upper Mississippi delegation would be trebled or quadrupled its usual size of its delegation, but, alas, some of our good brethren must stay at home and tarry by their stuff; who they are no prophet can tell.

The pastor of the Goodman charge, the host of the Greenwood District Conference, is the Rev. Obidiah Gillispie. Though a man of considerable years he does not show it. He has learned how to take life easy and with a good heart, a good conscience, good habits and a firm claim on eternal life he preserves his youth remarkably. He is a preacher of considerable force; epigrammatic and forceful in illustration and possessing wit of a rare and high order. That he is one of the most remarkable old men of his Conference is not to be wondered at, but that he is loved by all is as natural as the sparks to go upward.

These two Conferences afforded inspiration and encouragement not only for the SOUTHWESTERN but as well for the great work that our church is doing for our people in the Southland. R. E. J.



## Personal and General

A hospital and nurse-training school was established in Charleston, South Carolina, some ten years



ago under the general direction of Dr. J. A. McClellan, who is also surgeon in charge. Besides graduating a number of trained nurses who have proven their efficiency in several states in the Union the institution has done a large service for our people, particularly in the city of Charleston. The faculty of this institution headed by Dr. McClellan has also upon it Dr. William D. Crum, Collector

of Revenues for the port of Charleston, and has recently been strengthened by the appointment of Dr. Charles D. Wickham of this city. Dr. Wickham is a graduate of Meharry Medical College of the class of 1907, and passed recently the Louisiana Board with great credit to himself and alma mater and winning distinction for his race. The Doctor takes up his work in Charleston in connection with the hospital and we wish for him the largest possible success. He is a young man of brain and push; congenial and easy of approach, and we have no doubt but that he will make many friends in the chief city of the Palmetto State. It is our pleasure to commend him to our host of friends there and present in connection with this a striking picture of the Doctor.

The Rev. J. C. Houston, D. D., of Crystal Springs, Mississippi, whose illness was reported in these columns some weeks ago, is regaining his health.

The address of Dr. R. E. Gillum, pastor of Union Memorial Church, St. Louis, Missouri, is changed from 2701 Wash street to 208 N. Leflingwell avenue.

The Rev. Dr. J. O. Spencer, of Morgan College, Baltimore Md., is now in England where he will spend the summer in studying social economics in Oxford University.

Wiley University issues from its publishing rooms a most attractive catalogue. This school registered last year 620 students, of this number 148 were in the musical department.

Miss Angella Turpeau, A. B., a graduate of New Orleans University, has been appointed perceptress and teacher of English in Princess Anne Academy, Princess Anne, Maryland.

The Rev. William Harrell, pastor of Pleasant Plain Methodist Episcopal Church, this city, was united in marriage on July 31st to Miss Pearl Arceneaux, niece of Mrs. Octavia Young.

A second Negro killed within 90 days is the record made by one S. L. Crouch, a Methodist preacher in Chattanooga, Tenn. Evidently his gospel of peace is found only in precept—he knows nothing of it when it comes to example.

Cards are out announcing the marriage of Miss Lillie, the talented and charming daughter of Mr. and Mrs. S. H. D. Sheffy, of Huntsville, Alabama, to Mr. Harry Crindlon Buster, of Chicago, the ceremony to take place Thursday morning, August 8th.

West Asheville, N. C., has an assistant pastor. He was born in the parsonage on the afternoon of July 25th. The Rev. J. H. Lovell, B. D., pastor in charge, and Mrs. Lovell accorded a most hearty welcome, as does the charge also, to the new assistant pastor.

The Rev. Dr. E. A. White lectured recently in Cory Methodist Episcopal Church, Cleveland, Ohio, on "The Yellowstone Park." The *Cleveland Journal* in remarking upon the lecture says "It was instructive and delivered with splendid enthusiasm." The attendance was large.

The annual general convention of the Wesley Brotherhood will be held at Trinity Church, Louisville, Ky., Tuesday, Wednesday and Thursday, November 19, 20 and 21. Mr. W. B. Patterson, the corresponding secretary, 150 Fifth avenue, New York, will furnish information regarding the same.

Prof. and Mrs. J. B. Humphrey announce the marriage of their daughter, Miss Lilly to Mr. Amos Smith, the ceremony having taken place July 18th in the home of the bride's parents. Mr. and

Mrs. Smith will make their home at 55 Second street and Holmes Avenue, Los Angeles, California.

The Gulfcoast Bank of Mississippi is another banking institution located at Gulfport, with an authorized capital stock of \$20,000. Among its promoters are: J. W. Woodson, A. B. Mautlibly, W. H. Forshee, G. W. Peckett, I. L. Pratt, R. N. Jones, J. L. Reilly, T. I. Keys, N. Rhodes and A. H. Webster.

Delegates and visitors to the annual meeting of the Woman's Home Missionary Society to be held in St. Mark's Church, Brookline, Mass., October 23-30, are asked to send names and addresses as soon as possible to the chairman of the Entertainment Committee, Mrs. C. A. Jacobs, 45 Auburn Street, Brookline, Mass.

The Rev. and Mrs. Harry B. Mansell, of the Pittsburg Conference, sailed from Vancouver on the steamer Empress of Japan, Monday July 8, enroute for Singapore, Straits Settlements. Mr. Mansell is a graduate of Allegheny College, 1904, and was granted the degree of Bachelor of Sacred Theology at Boston University School of Theology this year.

The Rev. Arthur E. Chenoweth, of Manila, Philippine Islands, with his wife and infant son, arrived in New York on the steamer Kaiser Wilhelm der Grosse, Wednesday, June 26, after a two months' trip westward from his field of labor. Mr. and Mrs. Chenoweth went to the Philippines late in 1901 as missionaries supported by Ohio Wesleyan University.

It is our delight to know that the eyesight of Rev. Dr. J. Will Jackson, of the Central Missouri Conference, is improving and that he will be able to resume shortly, with his old time vigor, his correspondence to the church press. Dr. Jackson is one of the most vigorous writers among us and that his pen has been silent so long has been a source of much regret.

Mr. and Mrs. Ernest N. Bauman, sailed for Buenos Ayres, Argentine Republic, on the steamer Lowther Castle, leaving New York Friday, July 12. Mr. Bauman, after two years in Oberlin College Academy, entered the German Wallace College at Berea, Ohio, from which he was graduated in 1903. This spring he was graduated from Drew Theological Seminary and received the degree of Master of Arts from German Wallace College.

Mr. and Mrs. W. E. Holly, of Greensboro, N. C., announce the marriage of their daughter, Miss Mary Ethel to Dr. Henry Percy Kennedy, the ceremony to take place at the residence of the bride's parents on the evening of August 7th. Dr. and Mrs. Kennedy will be at home after September 15th at 108 Georgia street, Newbern, N. C. Miss Holly comes from one of the wealthiest and most highly respected families of the Old North State.

Alabama was recently afflicted with the death of its Senior Senator, the Honorable John T. Morgan, now it is called upon to mourn the death of its Junior Senator, Honorable Edwards M. Pettus, who like his colleague that preceded him to that land that knows no returning, he lived more than 4 score years. Senator Pettus represented his state in the Senate for 12 years. It is reported that he will be succeeded by the Ex-governor Joseph H. Johnston.

We shall have soon from the press a book by Bishop Mallalieu, entitled "Words of Cheer and Comfort." The book for the most part has already appeared in the SOUTHWESTERN CHRISTIAN ADVOCATE. The Bishop donates the royalties accruing from the sales of this book to help our work in Africa. Whatever funds are thus realized are to go to our educational work in Liberia, to be administered by Bishop Scott or his successor. Ten thousand copies of this book ought to find ready sale among our people.

The Rev. J. A. Rush, D. D., who has been pastor of Loyd Street Church, Atlanta, for nine years has cleared up the last cent of indebtedness that has stood against this church for many years. When Dr. Rush took hold of this church the indebtedness was something like eight or ten thousand dollars. At a recent rally which was held on June 23, when \$1,000 was wanted, this church raised \$1,152.22 making \$1,652 on the indebtedness since conference. Dr. Rush deserves the thanks of the entire denomination for this magnificent achievement.

Rev. W. A. Revis, Secretary of the Bishop Thoburn Fund, Lucknow, India, calls attention to the fact that quite a number of special gifts from in-

dividuals in this country are sent direct to the Rev. N. L. Rockey, probably under the impression that he is still secretary of the Bishop Thoburn Fund and that the gifts should be sent direct to him. Brother Revis says it is preferable that all special gifts for India should come first to the Mission Rooms in New York, 150 Fifth Avenue, and be sent to him from the Mission Rooms.

The Rev. Peter C. Jackson, a superannuated preacher of the Florida Conference, went to his reward June 29th. Brother Jackson was one of the successful preachers of his conference, filling acceptably some of the leading charges of the Ocala District, having served in all twenty-six years as pastor. His funeral was largely attended by the members of his conference and his friends. The same was held in Mount Zion Methodist Episcopal Church, Ocala, the funeral sermon being preached by the Rev. Jos. M. Deas, pastor. He is survived by a devoted wife, who had been his companion for forty years and unto this couple eight children were born, six of whom are living.

President Charles Banks of the Mississippi Negro Business League, acting upon a recommendation by that body at Meridian last month appointed the following named persons as the members of the Ways and Means Committee, to arrange for charter and arrange for raising funds for an oil mill to be built by Negroes at the famous Negro town of Mound Bayou, Mississippi: I. T. Montgomery, Mound Bayou; H. H. King, Yazoo City; John W. Strauther, Greenville; T. J. Wilson, Meridian; W. F. Howard, Hattiesburg; T. G. Ewing, Vicksburg; W. W. Cox, Indianola; Chas. Gilliam, Okolona; J. A. Martin, Jackson; J. H. D. Robinson, Durant; G. C. Washington, Greenwood; M. E. Davis, Natchez; C. A. Green, Holly Springs.

The Odd Fellows Benefit Association of Mississippi was established in 1880, but was not chartered until 1900. The total capital handled in 1888 was \$247.66; the total capital handled in 1906, with Prof. E. H. McKissack, A. M., of Holly Springs, as secretary and treasurer, amounted to \$149,928.03. This organization had in force at the end of last year 11,110 certificates, carrying a risk of \$7,734,000. Amount of dues collected last year \$129,385.00; amount of losses paid, \$115,397.29. Secretary McKissack's office at Holly Springs is one of the best equipped that it has been our pleasure to see. It is fully equipped with the latest filing cases, counting machines, typewriters and other modern facilities for the transaction of his large business.

Two Inter-denominational Conferences of Home Missionary women have been held during this season. The first in June, at Winona Lake, Indiana, was held in connection with the Woman's Foreign Missionary Conference, and was a great success both as to attendance and interest. The second was held in July at Silver Bay, N. Y., in connection with the Conference on Sunday Schools and Missions held by the Young People's Missionary Movement. At the last named nine Boards of Home Mission women were represented, and the gathering was one of intense interest and profit. It is proposed to make these conferences a feature of the work in the future, and the initial meetings have certainly been a great success. In each instance, the inter-denominational textbook for 1908, "Citizens of To-Morrow," has been taught and has met with a cordial reception. Mrs. George W. Coleman, of Boston, is the chairman of the Eastern Committee on Inter-denominational meetings.

The following committees on the Dunbar monument have been announced: Local Committee—The Hon. Charles W. Dustin, Dayton, Ohio, chairman (In Judge Dustin's court Dunbar was page in his boyhood. He wrote some of his poems in the courtroom); Mrs. Charlotte Reeve Conover, Mrs. W. P. Callahan, The Rev. Dr. A. P. Funkhauser, Mrs. Joseph R. Gebhart, Prof. J. W. Carr, Mrs. Sallie Stutsman, Mr. Ezra Kuhns, Mrs. Ada Dodd Pounce, The Rev. Elmer Willis Serl, Mrs. J. B. Sides, Mr. Charles D. Higgins, Prof. C. B. Nettleton, Mr. Edward W. Deaton, Prof. Edward J. Brown, Mr. Moses H. Jones, all of Dayton, O. Advisory Committee.—The Rev. Dr. Davis Waggett Clark, Cincinnati, O., chairman; Col. Thomas Wentworth Higginson, Cambridge, Mass.; Dr. Booker T. Washington, Tuskegee, Ala.; The Hon. J. W. Lyons, Washington, D. C.; The Rev. Dr. M. C. B. Mason, Cincinnati, O.; Mrs. Mary T. Higginson, Cambridge, Mass.; The Rev. Dr. Wm. E. Huntington, Boston, Mass.; Captain Charles Young, U. S. A., Wilberforce, Ohio.



## PERSONALS

At Welsh, Louisiana, in a recent rally, the Stewardesses of John Chapel raised \$27.29.

The camp meeting at the Bridgeville church will begin the first Sunday in August.

Rev. D. S. Kilbourne of Monroe, La., wishes to thank the Stewardesses for their valuable gift.

Rev. N. McNeal, of Norwood, La., thanks his friends for gift made him and his family recently.

Children's Day was observed at Kenola, Mississippi, the Rev. I. S. Thomas, pastor. Collection, \$12.20.

Children's Day, under the direction of Miss M. E. Hunt, was observed at Lavonia, Ga., Rev. M. Bailey, pastor.

Miss Mary Sweet, of Fayette, Miss., is now in Waterproof, La., where she will spend an extended visit with her sister, Mrs. A. E. Mitchell.

The Rev. L. Estavan received an enthusiastic welcome to his church, and his people hold that he is one of the best workers on the district.

Mr. Spencer Strode, of St. Mark's Methodist Episcopal Church, Washington, La., was elected delegate to the District and Annual Conferences, and Mr. Phillip Nash alternate.

Our church at Warrior, of which Rev. N. H. Redrick is pastor, enjoyed a spiritual feast Sunday, July 14. A glorious sermon by the pastor; 56 communed at the Lord's table.

Brother George C. Haywood and wife are rejoicing over the birth of their son. Brother Haywood was recently called to the ministry, and he is preparing himself at Atlanta.

Children's Day was observed at Winona, Mississippi, and an excellent program was had under the direction of Miss Nancy Waddington, who is a graduate of Rust University. Music was furnished by Mrs. Dr. McEwen. Collection was good.

Huntsville, Texas, has just closed a glorious revival with forty-three conversions. The whole community has had a spiritual awakening. The pastor, Rev. G. A. Des Landes, was assisted in the meeting by the Rev. A. W. Carr of Navasota.

Miss Lucy Walker, of Cloverport, Kentucky, who has been visiting Rev. and Mrs. W. H. Pope, of Smithland,

ky., was agreeably surprised by her friends on Monday night, July 22. She returned home Tuesday July 23, after two weeks' pleasant stay.

Reports show that the people who assembled in St. Peter's church, Louisiana Conference, on the first Sunday in July, enjoyed a spiritual feast. Sixty-three communed at the Lord's table. The name of the new cemetery at that place is Mt. Gideon.

Rev. C. P. Watson, pastor of Payne's Chapel at Murfreesboro, Tenn., says "the Rev. J. B. Booth, presiding elder of the Cumberland district of the Tennessee Conference may not have a record as a great preacher, but he is an ideal thinker, and he is making things on the district ideal."

Dr. I. L. Thomas visited Welsh, West Virginia, on June 23, and made a deep impression on the people there, preaching in the court house in the morning and at the church in the afternoon. Collection during the day amounted to \$53.24, with a collection of \$25 for Home Missions. The Rev. L. Diggs is the pastor.

The Rev. R. H. Patton, of the Mississippi Conference, has been on the sick list for some time. He has been faithfully attended by his wife, and Mrs. Nancy Flemming, of Alcorn, Mississippi. Besides, other friends were solicitous for his recovery and did everything to make him comfortable. He hopes to be at his work soon.

The Ministers' Union of Anniston, Alabama, at its recent session adopted suitable resolutions on the death of the late Rev. L. W. Goodson, characterizing him as a Christian worker, preacher and friend, and expressing their deep sympathy for the church and the family. The resolutions were offered by a committee composed of Rev. James Griffin and the Rev. J. T. Martin. The Rev. James Brown, president of the Union.

Rev. A. Becks, our pastor at Roncerverte, West Virginia, reports that they have organized a League on that charge, with twenty-five members, and exactly twenty-five members have joined the church since conference. Dr. I. L. Thomas, in company with Dr. S. R. Hughes and Brother Becks, visited White Sulphur Springs, Roncerverte and Anderson, and made great impressions. Dr. Penn was to have been on hand, but the Rev. Moses Lake, district president, filled his place and participated in the organizing of the League referred to.

The programme rendered was on a high order. The welcome address was delivered by Mrs. Ida Woods, on behalf of the church, and Dr. Stowe, pastor of the Methodist Episcopal Church South, of Gallatin, who spoke in behalf of the city. He said he was representing the best people of Gallatin of his race, and those of the convention to whom he spoke represented the best people of our race. The Doctor remarked that the best people of the two races would have to solve the race problem, taking Jesus Christ as their leader. The Rev. T. W. Johnson made a satisfactory response. The following are among the distinguished visitors who gave addresses: The Rev. Peter Vertrees, of Gallatin; Rev. C. E. Watkins, S. M. Martin, A. C. Banks, editor of Major, Gallatin; Dr. J. C. Lyte, of Hopkinsville, Ky., and brother to Rev. J. M. Lyte, of our conference. Dr. I. G. Penn could not be with us on account of the illness in his family, but he sent us a worthy substitute in the person of Dr. J. N. C. Coggins, of Atlanta, Ga. Dr. Coggins was well received by the convention. Dr. G. G. Logan, Field Secretary of Foreign Missions, was a distinguished visitor. The doctor took an active part in the discussion of the various subjects on the program.

All of the local Chapters of our Conference were made members to the convention, including the City Union League at Nashville, Tenn. The City Union Epworth League was represented by Prof. T. B. Hardiman, of Nashville, superintendent of Sunday School at Clarke Memorial Church, who was made reporter to the daily papers.

The musical program was directed by Rev. J. M. Lyte, fourth vice-president, assisted by Miss Hattie Moores, of Clarke Memorial, and Mrs. E. W. S. Hammonds, of Walden University. This was of the highest order. The Methodist Hymnal was used throughout the convention. The following subjects are a few which brought about lively discussion: "How to Select a Model Epworth League President," "How to Make the League Go," "How We Made our League a Power for Good," by Mrs. Minerva Perry, of Braden Chapel, Nashville; "How to Have a Successful League Chapter in Every Charge in the Conference," "How to Make the Department of Mercy and Help More Practical," by Mrs. J. B. McClellan, of Murfreesboro; "What Effect Does the Saloon Have Upon Our Home Life?" "The League versus the Saloon," "The Place of Amusements in the Development of the Child," by Mrs. E. W. S. Hammond; "Epworth League Helps," by Miss Hattie Moores; "How Can We Induce Young Men to Enter the Christian Ministry?" Dr. G. G. Logan was asked to give his opinion on this subject, which he did, and it was timely and instructive.

Twenty of the pastors were present at this convention and four presiding elders, viz., Rev. J. B. Booth, Rev. S. M. Utley, Rev. W. R. Smart, Rev. M. Williams. Rev. B. J. Meredith, presiding elder of the Lexington District, was not present. The Junior Department was represented by a little boy of Springfield Charge, who read a paper on "How to Increase our League Finances." The convention was one of the best that ever had been held in the history of the conference. The following officers were elected: President, J. B. Price; first vice-president, the Rev. S. Knight; second vice-president, the Rev. S. M. Strayhorne; third vice-president, the Rev. Dr. J. M.

Moores; fourth vice-president, the Rev. J. M. Lyte; secretary, the Rev. J. Guthrie; treasurer, P. R. Woodson; recording secretary, A. L. Nelson; Board of Control, the Revs. R. A. Dowell, J. A. W. Moore, J. A. Swift, B. F. Anderson, and Frank Smith. Resolutions of thanks to the pastor and the good people of Gallatin and the presiding elder, the Rev. J. B. Booth, who made such elaborate preparation and who gave such a warm reception, to the delight of all, were passed. A vote of thanks to the president, who presided with dignity and fatherly care, and the secretaries for their faithful work, were also passed.

E. J. Guthrie, Reporter.

### BRISTOL DISTRICT.

The Bristol District Conference of the East Tennessee Annual Conference convened in the Franklin Street Methodist Episcopal Church, of Wytheville, Va., July 11 to 14, 1907, with Presiding Elder I. R. Hill presiding. The Rev. T. W. Russell of Glade Spring was elected secretary. The report of the presiding elder and pastors showed the district to be in a splendid condition both financially and spiritually. Conversions and benevolence are in advance of last year. Though in his second year, Elder Hill presides with the ease, grace and ability of a veteran. Each of the sessions of the conference was attended with the presence of the Holy Spirit, which rendered them restful and refreshing to the over-worked pastors. The literary program dealt with questions of practical and vital importance to the pastors and laity, and the lucid and thorough way in which they were discussed made them doubly interesting and helpful to all present. One of the most conspicuous and characteristic members of this conference is the Rev. P. P. Brooks. After having labored incessantly for twenty-four years in the East Tennessee Conference, he is still a fresh, active, vigorous and exceedingly strong preacher. As we listened to his clear and vigorous presentation of truth, we thought of him as Holy Writ speaks of Moses, "his eye was not dim, nor his natural force abated." The session of the conference was greatly enlivened and helped by the presence and speeches of Presiding Elder J. A. Pickett, of the Pulaski District, and Rev. R. D. Washington, of Pulaski. The sermon by the Revs. T. W. Russell, T. H. Austin, J. H. Gardner, P. P. Brooks, R. A. Swan, A. Davis and P. A. Wood were strong, clear and logical presentations of Gospel truth. The Rev. J. G. Headrick and his good people know how to make it pleasant for their guests. Brother Headrick is doing a commendable work at that place. Under his wise and progressive management the church is being steadily lifted from under the cloud of debt which has so long overshadowed it. E. H. Forrest, Reporter.

### WELCH DISTRICT.

The Welch Mission District Conference, Epworth League and Sunday School Convention, East Tennessee Annual Conference Methodist Episcopal Church, was held in Mt. Lovelock Church, at Berwind, W. Va., June 23 to 30, 1907, the Rev. J. P. Hamilton, pastor. The conference was in every way a success. Administration of the Lord's Supper by the presiding elder assisted by the Rev. I. L. Johnson, occupied the better part of the first session. The Rev. I. L. Johnson was elected secretary, with the Rev. N. L. Black as his assistant. On the roll call

## Recent District Conferences and Conventions

### TENNESSEE CONFERENCE EPWORTH LEAGUE.

The ninth session of the Tennessee Conference of the Epworth League convened in Key Methodist Episcopal Church, Gallatin, Tenn., June 12-14, 1907, with Rev. J. P. Price, president,

presiding. The report of the president showed that a stone was not left unturned on his part that the Epworth League of this conference might be an ideal one, and since the organization nine years ago the local Chapters are feeling the effect of the work.



fifteen members answered to their names. The reports of the brethren showed that the work on the district was advancing. The following items are taken from the statistics: Full members, 178; probationers, 48; Sunday Schools, 6; Sunday School scholars, 178; Ladies Aid Societies, 4; members Ladies Aid Societies, 30; benevolence collections, \$88.00. Mrs. Ella Christopher and Mrs. J. C. Tamm read papers on the subject, "Have Our Women Done Their Part in the World's Evangelization?" Services were held daily at eleven o'clock a. m. and at 8:30 p. m. Revs. N. M. Black, W. M. Glenn, W. W. Beard, J. W. Crider, and J. D. Storr preached acceptably. Sunday was a great day at Berwind, W. Va. The collection was \$103.00. Rev. J. J. Hamilton has built one of the best churches that is among our people in the coal fields of West Virginia, and he is happy. He has achieved a great victory. We thank God for the Welch Mission District of the East Tennessee Conference. —L. Diggs, P. E.

#### MERIDIAN DISTRICT CONVENTION.

The Meridian District Woman's Home Mission Society, Sunday School and Epworth League Convention convened in Wesley Chapel, Hickory, Miss., in joint session, June 13-17, 1907. The first day was devoted entirely to the Woman's Home Missionary Society. Mrs. C. L. Magnet, the president, not being present on account of sickness, Mrs. G. McKee, first vice-president, took the chair. After the devotional exercises, the program as announced was rendered. A motion offered by Mrs. E. L. Smith to raise \$50 to assist in building a laundry at Meridian Academy was carried. The second day was devoted to the Sunday School workers and Rev. Dr. E. M. Jones was introduced to the convention and spoke to the delight of all. One important event in the history of the convention was the organization of the Sunday School Union, with the following officers: J. Issohell, president; Jas. A. Lagrone, first vice-president; Miss Virginia Berry, second vice-president; Moses Gaddis, third vice-president; D. H. Flowers, fourth vice-president; Miss Inez Chapman, recording secretary; Miss Mammie Emerson, corresponding secretary; Miss E. L. Smith, treasurer. Seat of next convention is fixed at Rosehill, Meridian. —C. H. Gavin.

[Editorial note—The above received July 18.]

#### ALEXANDRIA DISTRICT.

The preachers of the Alexandria District Louisiana Conference, pursuant to the call of the president, met at Boyce, La., July 10. The Rev. E. C. Goins, vice-president, presided. Devotional exercises were conducted by Rev. E. C. Goins; after which the object of the meeting was stated.

The Presiding Elder, J. J. Obee, was present and filled his place well. All the pastors were active in the session and a good spirit prevailed. Able sermons were preached by the Revs. F. M. Lashington, H. J. Robinson and J. H. Thompson. Eight persons were converted and received into the church, two backsliders were reclaimed, and there were many at the altar for prayer. Rev. M. P. Franklin came in and resumed his station and the meeting was well conducted. The committee on the literary program for the District Con-

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ference was assisted by the preachers, and a neat program was prepared for the occasion. The committee on resolutions presented a resolution touching the death of the Rev. John Tutson. The next prayer meeting will be held at Eolia, La., September 4 and 5. The following delegates were appointed to bear fraternal greetings to the New Orleans South District Conference: M. P. Franklin, R. C. Worsham and Presiding Elder; North New Orleans District—R. C. Worsham, M. P. Franklin and Presiding Elder; Monroe District—F. M. Lashington and M. L. Baldwin; Shreveport District—E. C. Goins and Wm. Emmitt; Baton Rouge District—J. H. Thompson and J. W. Pierce; Lake Charles District—M. P. Franklin, J. C. Brown and Presiding Elder. Rev. M. P. Franklin, president; W. L. Amos, secretary.

#### PREACHERS' MEETING OF SHREVEPORT DISTRICT.

A meeting was held at St. Paul Methodist Episcopal Church, Shreveport, La., on July 11th, for the purpose of electing fraternal delegates to the different District Conferences. The meeting was called to order and devotional exercises by the Rev. H. Daniels, presiding elder, after which the presiding elder stated the object of the meeting. J. Alexander was elected secretary, and the following elected fraternal delegates: W. L. Dyas, to the Alexandria District Conference; T. P. Norris, to the Baton Rouge; W. H. Lang, to the Monroe; R. E. White, to the Lake Charles; H. Daniels, to the North New Orleans; and W. R. Butler, to South New Orleans. Among the visitors present were Dr. T. H. Wright, who spoke with interest concerning the work of the church; and Rev. Samuel Armstead, better known as Pa Sam. H. Daniels, W. R. Butler, F. F. Chinn, T. F. Robertson, W. L. Dyas, T. P. Norris, C. D. C. Bryant, W. L. Lang and D. G. Taylor, also made addresses.

J. A. Landry, Secretary.

## Doings of the Workmen

#### ALABAMA.

Selfville, J. R. Eastman, pastor.—Our rally was splendid. We raised for our assessment \$19.15. Our membership is small, but determined.

Cedar Bluff, Wm. Perry, pastor.—Our third Quarterly Conference was held July 6 and 7, at St. Stephen's church, Rev. J. W. Thomas, presiding elder, conductor. The written reports of the several officers present showed progress. The presiding elder urged the officers to bring up the work assigned them. The report of the recording steward showed the following amounts raised: for pastor, \$32.50; presiding elder, \$13.01; benevolence, \$6.00; trustees, \$16.00; sick, \$2.50. Sunday was a refreshing day. The presiding elder preached the word in its fullness. Sacrament was administered to about forty. Two were received into the church. We are preparing for the District Conference.

Suyreton, A. L. Boyd, pastor.—Our third Quarterly Conference convened July 6 and 7, at Mt. Pleasant Methodist Episcopal church, with the Rev. W. H. Nelson, D. D., presiding elder, in the chair. Reports were very good and showed improvement on last quarter. The elder lectured the Sunday-school at 10 a. m. on Sunday and preached two instructive sermons at 11 a. m. and 8 p. m. The love feast was served at 3 p. m., and quite a number of Christian testimonies were given. At night the Lord's Supper was administered to about forty. The elder was paid in full. In an effort of fifteen days, two were converted and one reclaimed, making a total of ten that have joined the church this quarter. Through the heroic efforts of Sisters Moriwether and Green, the pulpit and aisles have been carpeted and a nice pulpit set installed. Under the leadership of Miss Francis Brown, the Children's Day program was a success. At this opportune time, the writer made an earnest plea to the young people to take advantage of the splendid opportunity given them

through our Mason City College to get a Christian education, under the magnificent leadership of our beloved Dr. Palmer and faculty. Our motto this year is, "Success on all lines."

#### GEORGIA.

Waynesville, Rev. W. Gambles, pastor.—Our third Quarterly Conference was held in Pleasant Grove Methodist church, June 29 and 30. The Rev. J. W. Fisher, our much beloved presiding elder, officiated as chairman and Miss Leathla Wright was elected secretary. After a few brief remarks by the presiding elder, a number of encouraging reports were read. We raised in the Quarterly Conference, \$22.16; in all this quarter, \$108.12. On Sunday the elder delivered an excellent sermon on the theme, "Take up Your Cross," which was enjoyed and appreciated by all who heard him.

Brunswick, M. E. Dent, pastor.—Sunday, July 7, was a day of great joy at Grace Methodist Episcopal church. At 11 o'clock the monthly love feast was partaken of by a host of members, who by their testimonies showed great earnestness in their desire to live up to the standard of true Christianity. A most excellent sermon was delivered by the pastor at the evening service, after which the sacrament of the Lord's supper was administered to quite a number. The steward's collection for that day was \$66.00. The work here still shows signs of success along all lines. Every department of the church is being carefully looked after. Every plan put forth by the pastor has received the co-operation of the entire church. During the present year the church has put on new life, and the financial reports show that we are pressing forward.

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## Conference Notices

### DISTRICT CONFERENCES.

| District.                                     | Place.          | Date. |
|-----------------------------------------------|-----------------|-------|
| Muskogee—Eufaula, I. T.                       | July 25-28      |       |
| Waycross, Rocky Mt., Ga.                      | July 26-30      |       |
| Dallas—Ennis, Tex.                            | July 29         |       |
| West Nashville, Cumberland Furnace,<br>Tenn.  | July 30-Aug. 2  |       |
| Vicksburg, Fayette, Miss.                     | July 31-Aug. 4  |       |
| Aberdeen—Osborn, Miss.                        | July 31-Aug. 4  |       |
| Maysville—Augusta, Ky.                        | July 31 Aug. 5  |       |
| Clarksdale—Sumner, Miss.                      | July 31-Aug. 4  |       |
| Marion—Clinton, Ala.                          | Aug. 1-4        |       |
| Holly Springs—Pott's Camp, Miss.              | Aug. 6          |       |
| Nashville—Tullahoma, Tenn.                    | Aug. 6          |       |
| San Antonio—Floresville, Tex.                 | Aug. 6          |       |
| Palestine, Fairfield, Tex.                    | Aug. 6-11       |       |
| Tupelo, Union Grove, Miss.                    | Aug. 6-11       |       |
| Shreveport—Shreveport, La.                    | Aug. 7          |       |
| Lake Charles—New Iberla, La.                  | Aug. 7          |       |
| Opelika—Wetumpka, Ala.                        | Aug. 7          |       |
| Atlanta, Atlanta, Ga.                         | Aug. 7          |       |
| Rome—Douglasville, Ga.                        | Aug. 7-11       |       |
| Waycross, Valdosta, Ga.                       | Aug. 7-11       |       |
| Indiana—Princeton, Ind.                       | Aug. 7-12       |       |
| Guthrie—Purcell, I. T.                        | Aug. 9-10       |       |
| Columbus, La Grange, Texas.                   | Aug. 13-15      |       |
| Galnesville, (Union Grove), Covington,<br>Ga. | Aug. 13-18      |       |
| Monroe—Mt. Sinai, La.                         | Aug. 14         |       |
| Baton Rouge—Port Allen, La.                   | Aug. 14         |       |
| Cumberland River—Alexandria, Tenn.            | Aug. 14-16      |       |
| West Tenn.—Alamo, Tenn.                       | Aug. 14-17      |       |
| St. Joseph—St. Joseph, Mo.                    | Aug. 14-18      |       |
| Birmingham—N. Birmingham.                     | Aug. 14-18      |       |
| Ohio—Columbus, Ohio.                          | Aug. 14-18      |       |
| Starkville, Kilmichael (Miss.) Ct.            | Aug. 14-18      |       |
| Paris—Honey Grove, Tex.                       | Aug. 14-19      |       |
| Louisville—Princeton, Ind.                    | Aug. 27         |       |
| Marshall—Texarkana, Tex.                      | Aug. 20         |       |
| Lexington—Shelbyville, Ky.                    | Aug. 20-26      |       |
| Anniston—Anniston, La.                        | Aug. 20-23      |       |
| Huntsville—Center Grove, Ala.                 | Aug. 21-25      |       |
| Alexandria—Alexandria, La.                    | Aug. 21         |       |
| Brookhaven—Lampton, Miss.                     | Aug. 21-25      |       |
| Louisville—Hartford, Ky.                      | Aug. 21-25      |       |
| Sedalia—Warrensburg, Mo.                      | Aug. 21-26      |       |
| Austin, Austin, Tex.                          | Aug. 22         |       |
| Navasota—Hempstead, Tex.                      | Aug. 27         |       |
| Houston—Liberty, Tex.                         | Sept. 9         |       |
| Little Rock, Hensley, Ark.                    | Aug. 28-Sept. 1 |       |
| Forrest City—Park Place, Ark.                 | Aug. 29         |       |
| Shubuta—Enterprise, Miss.                     | Sept. 3-8       |       |
| Topeka—Coffeyville, Kans.                     | Sept. 4-7       |       |
| Jacksonville—Jacksonville, Fla.               | Sept. 11-15     |       |
| Ocala—Lawtey, Fla.                            | Sept. 19-22     |       |
| Pine Bluff—New Edinburg, Ark.                 | Sept. 11-15     |       |
| Clow, Canfield, Ark.                          | Oct. 10-13      |       |
| CONVENTIONS.                                  |                 |       |
| Talladega—Talladega, Ark.                     | July 18-20      |       |
| Bennettsville—Hartsville, S. C.               | July 17-21      |       |
| Lincoln Conference, Chetopa, Kansas.          | July 18-21      |       |
| Staunton—Harrisburg, Va.                      | Aug. 1-4        |       |
| Nashville—Tullahoma, Tenn.                    | Aug. 6-11       |       |
| Shubuta, Shubuta, Miss.                       | Aug. 8          |       |
| St. Louis—Popular Bluff, Mo.                  | Aug. 15-18      |       |
| Pino Bluff—Marehe, Ark.                       | Aug. 21-25      |       |
| Pine Bluff—Marvelle, Ark.                     | Aug. 21-25      |       |
| Clow—White Cliffs, Ark.                       | Sept. 5-8       |       |

### PINE BLUFF DISTRICT.

#### THIRD ROUND.

Marville Circuit, August 24-25; Helena Circuit, 28; Helena, Aug. 31, Sept. 1; Clarendon, September 7-8; New Ed-

inburgh, 14-15; Daman, 18-19; Dumas and McElmee, 21-22; Luna and Eudora 28-29; McGehee, October 2-3; Wilmot and Sunshine, 5-6; Morrell and Crossett, 5-6; Dermatt, 7-8; Warren and Johnsonville, 12-13; Princeton, 16-17; Fordyce and Little Bay, 19-20; Ladd, 19-20; Tamo and Star City, 22; Nabbasicka, 23; Altheimer, 24-25; St. Mark, 26-27; St. James, 27-28; Humphries, 30. Dear Brethren—Permit me to call your attention to the Sunday School and Epworth League Convention. This is to meet at Marvel, August 21-25. Let each pastor collect from the different departments the per capita as follows: Sunday Schools, five cents per member; Epworth Leagues, five cents per member the church, ten cents per member; officers, twenty-five cents; local preachers, fifty cents; exhorters, fifty cents; pastors, one dollar; presiding Elders, two dollars. Be on hand the first day with your money and delegates. The district conference meets at New Edinburg September 11-15, at which meeting we shall expect each pastor to report all of his benevolent collections in full. Let us come prepared to report at least five yearly subscribers for the SOUTHWESTERN. Let us have co-operation. Brethren, pray for a revival.—S. McDonald, Presiding Elder.

### LITTLE ROCK DISTRICT.

#### THIRD ROUND.

Batesville Circuit, August 3-4; Batesville Station, 11-12; Jacksonport, 17-18; Newport, 23-25; District Conference, Epworth League and Sunday School Convention, August 28 to September 1, at Hensley, Ark.; Lonoke, September 7-8; Sweet Home, 15-16; Little Rock Circuit, September 21-22; White Chapel, 26-29; Rock Street and N. Little Rock, October 3-6; Hot Springs, 13-14; Wesley Chapel, 20-21; Hazen, 26-27. Dear Brethren—I trust you will come up to the district conference with a full report. Let each District Steward and District Class Leader, exhorter, local preacher, Sunday School superintendent and Epworth League president come prepared to pay 75 cents apiece for the Boy's Dormitory at Philander Smith College, Little Rock. Let each pastor come prepared to pay \$1 for the same. We also expect every Epworth League and Sunday School to send in the same amounts you were assessed last year. Let each pastor bring not less than ten subscribers for the SOUTHWESTERN.—W. S. Sherrill (Presiding Elder).

### SOUTH FLORIDA MISSION.

#### THIRD ROUND.

Bradentown and Palmetto, Aug. 8; St. Petersburg, 9-11; Clear Water, 12; Tarpon Spring, 13; Hernando and Floral City, 14-15; Tampa, 17-19; Key West, 23-26; Miami, 27-Sept. 1; Ft. Lauderdale, Sept. 2; Melbourne, 3-4; West Palm Beach, 5; New Smyrna, 6-8; Ormond, 8; Daytona, 9-10; Lake Hellen, 11; Ft. Myers and Punta Gorda, 14-15; Homeland, 16; Lakeland and Plant City, 21-22; Sanford and DeLand, 26; Smithville, 29; Orlando, 29-30.

### SAVANNAH DISTRICT.

#### FOURTH ROUND.

St. Mary's, Aug. 10-17; Satilla Bluff, 17-18; Camden Mission, 24-25; Tarboro, Aug. 31-Sept. 1; Waynesville, 7-8; Brunswick Cir., 14-15; Brunswick, Grace, 22-23; Jessup, 28-29; Clio, Oct. 5-6; Savannah, Palen, 13-14; Savannah Ct., 20-21; Savannah, Asbury, 27-28; Baxley, Nov. 2-3; Reidsville, 9-10; Vidalia and Sapherton, 12; English Eddy, 16-17; Montgomery, 22-24; Mt.

## STRAIGHT UNIVERSITY,

### New Orleans, La.

Established in 1869 for the education of Negro students, this has become one of the leading schools of its kind in the country. It is supported by the American Missionary Association and is a Christian school for all denominations. Its reputation for thorough teaching and careful training is high.

The buildings are large and well-equipped. An excellent boarding department is maintained for students from other places.

All grades are taught from Kindergarten to College, and in connection with these are departments of Music and Manual Training.

Enrollment last session, 659. Officers and Instructors, 27. Write for Catalogue. Address

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### A VIEW OF RUST UNIVERSITY CAMPUS.

College Courses, College Preparatory and Normal Courses, Music, Industrial work, Sewing and Dressmaking, Machinery Hall, New Industrial Hall. All Departments enlarged. Large Faculty. Opens October 1, 1907.

Vernon, 23-24. Dear Brethren: The fourth quarterly conference will bring us up to the Annual Conference, let us watch, pray, work and be careful and see to it that we hold our place in the front rank. At the last conference we broke the record in the Savannah District in benevolences. We made it possible for the business manager, Prof. Davage, to take away from the Savannah Conference more than a hundred cash subscribers. This and other things have gone down to our credit, but we can even do better and we will do better. I want that we give fifty cash subscribers for our district alone, and put our benevolence fifty per cent in the advance of last year and don't forget to keep up the revival fire. I am yours for success,

J. WESLEY FISHER, P. E.

### Special Notices

To the Pastors and Delegates of the Clarksdale District, Upper Mississippi Conference—All who will attend the District Conference which will convene in Providence Methodist Episcopal Church, five miles east of Sumner, please arrange to come Tuesday or Wednesday, July 30-31. Conveyances will be at Sumner each day to take you to the seat of conference. No train at night will be met by the committee.—G. J. Dobson.

### ROME DISTRICT.

Dear Pastors—We are in sight of the district conference which will be held at Douglasville, Ga., August 7 to 11, 1907. Let every pastor bring his local board money or send it to Rev. S. A. Stripling, Rome, Ga., Broad Street. If we pastors will bring our local money to the district conference, it will relieve the Presiding Elder of sending all over the district for the money.—Rev. W. C. Bryant, President; Rev. S. A. Stripling, Treasurer.

### A FEW OF OUR SUMMER TOURS

|               |         |
|---------------|---------|
| Monteagle     | \$25.60 |
| Asheville     | \$27.80 |
| Cincinnati    | \$30.00 |
| St. Louis     | \$26.00 |
| Louisville    | \$27.25 |
| Niagara Falls | \$46.55 |
| Detroit       | \$40.90 |
| Washington    | \$46.50 |

Tickets on Sale Daily, Good Returning Until October 31st.

### JAMESTOWN EXPOSITION—NORFOLK.

Tickets bearing limit Dec. 15..\$42.65  
Tickets bearing limit 60 days.. 35.60  
Tickets bearing limit 15 days.. 28.75  
Coach excursion tickets bearing limit 10 days sold Tuesday and Friday, not good in sleeping cars .. 22.10

For Details Apply

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PHONE MAIN 4482-R

**Help the Horse**  
No article is more useful about the stable than Mica Axle Grease. Put a little on the spindles before you "hook up"—it will help the horse, and bring the load home quicker.

**MICA AXLE GREASE**  
wears well—better than any other grease. Coats the axle with a hard, smooth surface of powdered mica which reduces friction. Ask the dealer for Mica Axle Grease.  
STANDARD OIL COMPANY  
Incorporated



To the Preachers of the Lake Charles District, a final word: Brethren—Your district conference meets August 7, at New Iberia, Louisiana. Let us go in to make it a great session. Come down on the rates and bring a full delegation and good reports. Fifty subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE is the watchword. Come praying for a Pentecost. Try to get in on Tuesday. Professor Davage sent you all a proposition some time ago. I hope you didn't forget it.—Yours for success, P. W. Clarke, Presiding Elder.

#### STARKVILLE DISTRICT.

Members, delegates and visitors who expect to attend the Starkville District Conference, which will convene at Columbian Church, on the Kil-michael Circuit, Aug. 14, 1907, will come to Winona, Miss., Aug. 13-14. We will meet the day trains on the days mentioned. Come, for all things are now ready. M. C. McEWEN, Pastor.

#### CUMBERLAND RIVER DISTRICT.

Cumberland River District Conference meets at Alexandria, Tenn., Aug. 14-17. All of the brothers that are coming on the east bound train will get off at Watertown, Tenn., and all that are coming on the west bound train will get off at Brush Creek, Tenn., and I will have some one to carry you from Watertown; fare 50 cents the round trip. F. SMITH.

#### WOODBIDGE AND WINTER PARK, SPRING LAKE.

Brethren—Remember our motto is to double our membership on every charge during this conference year. Remember your promise given at the convention. Every pastor is an agent for the SOUTHWESTERN CHRISTIAN ADVOCATE. Begin at once and make a house to house canvass. I trust Dr. Jones will be with us in our annual conference at St. Petersburg. I hereby offer a prize to the pastor who will then report the largest number of annual subscribers to the SOUTHWESTERN, and Dr. Jones will present the same.—Yours for success, Jeffrey Grant, Superintendent.

#### NOTICE.

There will be a SOUTHWESTERN CHRISTIAN ADVOCATE representative at our District Conference at Poplar Bluff, August 15-18, and our district must not fail to make a good showing in subscriptions. Let every charge on the district be represented in this canvass. Make your canvass now. Send names to office at once and let the paper be coming to your people. If impossible to collect at once, get the money by district conference. Look after the renewal of those subscriptions that have expired. Be sure to get some subscribers. We expect every member of the district conference to be present. Yours faithfully,

B. F. Abbott, Presiding Elder.

#### ST. LOUIS DISTRICT.

Dear Brethren of the St. Louis District—Without pains we are striving to make this session the greatest in the history of the district. Remember our work here is altogether new, this being the first year. The concrete foundation of our stone church is now ready. The work will commence in a few days, so you are asked to come prepared to do your whole duty to push our cause. Sunday, August 18, the corner stone of the McCahe Temple will be laid by the Odd Fellows of Poplar Bluff, Mo. A. J. Williams, Pastor.

#### REDUCED RATES.

Shreveport, La., July 18, 1907.—On account of the Shreveport District Conference, to be held in Shreveport, August 7-12, round trip tickets will be sold at one and one-third fare on the K. C. S. R. R. at all points from Leesville to Shreveport, and on the Texas Pacific on the certificate plan. From Cypress, La., on the main line, and on the branch line, and to Shreveport, and on the Louisiana Railway & Navigation Company, from Campiti, La., to Shreveport, La., at all stations. All tickets good for return August 12, 1907.—Yours, J. R. Williams.

#### Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

#### Doings of the Workmen MISSISSIPPI

Orange, H. J. Brown, Pastor.—The fifth Sunday in June proved to be an ideal day for performing our dedication service. There were nearly one thousand people on the ground. The Rev. B. W. Robinson, pastor of Paulding Circuit, preached the morning sermon, after which a good collection was lifted. In the afternoon Rev. R. Hawze, pastor of the Heidelberg work, preached. We then raised a collection and afterwards dedicated the building to the Lord. The night service at which time Rev. Mr. Robinson preached again, was also very good. We have now on the Mt. Jordan Circuit three good churches free of debt. The building dedicated on the fifth Sunday is 30x50 feet. The ceiling is arched shape inside; it has two doors and eleven windows. We were certainly glad to have with us the Revs. Mr. Robinson and House. Everything including the preaching dedication and the raising of collections was executed in order. We have a loyal set of people at this place and they do everything in their power to keep Methodism moving onward. This makes our second church built in two years and four months time. One costing \$1,400 and the other \$1,000. It is our intention to buy a lot for parsonage in Enterprise. Our benevolent money is far in excess of last year. Total raised on fifth Sunday, \$30.00.

Handsboro, A. M. Trotter, pastor.—The laying of the corner stone on July 5th was the closing of the first chapter of rebuilding Handsboro Methodist Episcopal Church. In this our people are in perfect accord with the days of Nehemiah, "So built we the

#### FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.  
I am a woman.  
I know women's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address  
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wall for the people had a mind to work." Three months ago the brothers in an earnest financial struggle realized \$193. A month later the sisters brought in \$127. About June 1st the Baptists, Methodists, and non-church members from a combined har-buue effort made the church a free will offering of \$50. The cornerstone celebration was not only a source of wholesome information and pleasure but also netted the trustees the handsome sum of \$249. Thus in three months we raised for this enterprise \$619. We have raised prior to this \$126 for the same cause. The second chapter opens to-day. A league of young men and women start out in a spirited campaign to end August 17th in a great har-buue. Mr. George Coffey, our architect and builder, is now fifty feet high on the steeple. He hopes to finish the building in five or six weeks.

Meridian, M. J. Tbrash.—A twelve tribe rally, which was in every way a success, was closed June 23rd at Rose Hill Church. Following is the list of the leaders of the different tribes and sums raised by same: Gazetta Nelson, \$13.28; Mrs. Lula Larkins, \$13.58; Miss Ophelia Parks, \$13.78; Miss Hattie Nelson, \$5.35; Mrs. Cenn Jackson, \$5.39; Mary J. Thrash, \$11.05; Miss Jennie Hill, \$5.01; Mrs. Lena Wallace, \$3.60; Miss Mayme A. Emerson, \$7.50; Mrs. Mary B. Alhit, \$4.41; Miss Mary Edwards, \$20.02; Mrs. Lizzie E. Hill, \$7.26; total, \$11.95. Our pastor, Rev. D. L. Morgan, is a wide awake man and from the outlook, the success of the church for this

year is inevitable. We have a splendid Sunday school.

Marion, St. Peter, J. T. Rush.—Children's Day was a triumph along all lines at this point. Under the effectuate work of our never-tiring and worthy superintendent, Sister A. V. Jack, we have succeeded. The following young ladies contributed one dollar or more to the cause of benevolence: Misses A. Virginia Scarbrough, Mamie Lowry, Lillie Radford, Jenetta Cole, Jessie Cole, also Mrs. Erhy, wife of our worthy pastor, the Rev. R. H. S. Erhy. The program was carried out verbatim with the spirit of the author.

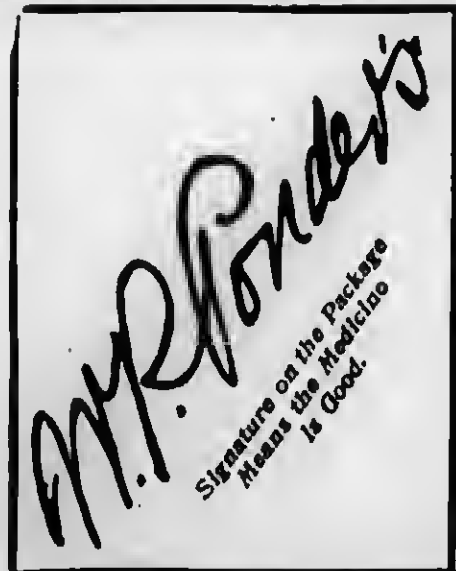
Yazoo City, M. J. Tucker.—Our second quarterly conference convened June 28 in St. Stephens Methodist Episcopal Church. Rev. A. J. McNair, D. D., presiding elder, officiated. During the first three months the Rev. J. E. Hibbler was with us and in our rally, held on the first Sunday in June we raised \$1,500: ministerial support, \$162.10; benevolence, \$90.00. We had a one week's revival ending the third Sunday in June which resulted in 103 conversions and 86 accessions. Our church is spiritually and financially alive.

#### THE NEW WEST TEXAS TOWN.

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

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Strong, powerful, penetrating—it goes through the skin, through the flesh and onto the very bones—every drop. That's why it's action is magical, that's why W. R. PONDER'S WRANG TANG LINIMENT kills aches and pains. Aches come from the bones, pain comes from flesh, tissue and muscles. WRANG TANG LINIMENT has the strength, the power and penetration; therefore, it not only kills aches and pains like Rheumatism, Neuralgia, Tooth-ache, Headache, Earache, Backache, Pain in the Breast and Side, but Coughs and Colds, Sore Throat, Colic and Cramps in Man or Beast; Swellings, Boils, Stiff Joints, Contracted Cords and Muscles—in fact, WRANG TANG LINIMENT is a Liniment for the home, for the factory, for the farm—a Liniment for the use of Man as well as Beast. It is so strong and powerful that it takes one-half glass of water to make five drops weak enough to take. No wonder it cures when others fail. No wonder once used always used. If you are sick you want medicine—not bottles; bottles are cheap—medicine costs money. A bottle of WRANG TANG LINIMENT contains over 200 doses. Price 50c. per bottle. Read agents' offer, shown herewith. No money is needed to accept the agency for our remedies. We trust to your honor to treat us right.



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**CASH PLAN** We send you a box containing a complete line of the following remedies: W. R. Ponder's Wrang Tang Liniment, Ponder's Black Root, Ponder's Female Ox-lid-zer, Ponder's Man-in-vi-na-tor, Ponder's Liver and Kidney Worker, Ponder's Headache and Neuralgia Medicine, Ponder's Child Worm Killer and Ponder's Chilli and Malaria Cap-l-ta-tor, the retail value of which is \$10.50. Your profit on the quantity of medicine will be \$5.25. This is a fine chance to engage in a good-paying business. We furnish plenty of advertising matter to help you make sales, and take back all medicine you cannot sell; therefore you have everything to gain and nothing to lose, so why not accept the agency?



## Doings of the Workmen

## LOUISIANA.

Shreveport, Daniels Chapel, T. F. Robinson, pastor.—The corner stone of this church was laid under the auspices of the M. W. Eureka grand lodge, by Mt. Lebanon, of Shreveport, assisted by Lilly and St. Thomas Lodges of Shreveport. B. Lugerdy, district deputy, laid the stone, assisted by W. M. C. H. Trustlar, of Mt. Lebanon. The masons rendered good service. Mrs. Kate T. Stits unveiled the stone. Sister Stits is one among the leading women of Shreveport. Her speech is one that will be long remembered. The Rev. H. Daniels was master of ceremonies. He preached as never before. Eight hundred people were on the church grounds. The corner stone sermon was preached by the pastor T. F. Robinson. Our three weeks' revival has closed and the results are seven-teen converts.

Norwood, the Rev. McNeal, pastor.—We were agreeably surprised by a crowd of friends led by Sister Laura Wright and her loyal lieutenants. The result of the visit was a table loaded with nice groceries, and other things much needed and appreciated. Mrs. McNeal sincerely thanked the friends for their kindness.

Gahagan, D. H. Young, pastor.—The Rev. H. Daniels, presiding elder, held our second quarterly conference June 23rd at Mt. Carmel church. Reports were good. There has been improvement on all lines. The pastor has been pushing. Since my marriage my people have been doing their best to make Mrs. Young feel happy and at home. She has succeeded in winning the confidence of the members and of the entire community as well. The Lord has blessed us this year. We hope to gain many souls for Christ.

Washington, D. G. Taylor, pastor.—The presiding elder, the Rev. J. J. Obee, held our second quarterly conference. All reports are good. Every department is on the up grade. The elders' lectures and sermon were helpful. Total collection this quarter, \$284.50. Seventeen members have been added to the church. The Steward Sisters presented to the presiding elder, thro' Mrs. Catherine Taylor, \$5.00. This same band presented to the pastor, at the same time a purse of \$21. The grandson of the Rev. S. Greene and son of Mr. and Mrs. Hammond Hicks was baptized by Elder Obee. A grand Old Folks' concert was given on the 29th of June by Mrs. Catharine Taylor and Mrs. Lizzie Ellis, assisted by the Steward Sisters and the brothers. Collection that night \$34.35, with Miss Hattie Boles at the organ. The drill and all the other numbers were good.

Franklin, W. H. Jones, pastor.—The trustee rally June 30 was an enjoyable day. Raised under the following captains: A. Phillips Turner, \$22.85; Frank Jackson, \$11.30; Anna Young, \$35.45; Emma Ranbo, \$9.85; public collection, \$3.35; total, \$88.15. We are preparing to complete a new building that will bring a fine revelation to the church. We are hard at work trying to do the Master's bidding and our officers are standing loyally by the pastor.

Cottonport, Prof. A. D. Augustine.—Sunday was a grand day at Union Chapel. The pastor preached at 11, Text, "Beware of false prophets." At 7:30 the sacramental sermon by the pastor; 52 persons communed. Collection for the day, good. The members rejoice over their new church. We thank the Bishop and presiding elder for sending us such a man and

pastor. The SOUTHWESTERN is not forgotten.

Monroe, W. J. M. Price, Pastor.—The second quarterly conference for St. James Church was held June 28-30, with the Rev. J. O. Brown, Presiding Elder, in the chair. The attendance was good and the session refreshing. The presiding elder preached an able sermon Sunday night. Stewards' report showed \$55 paid for missions; \$22 paid to the Freedmen's Aid Society and \$25 paid on the Annex. The following presidents, Miss E. Bowman, King's Daughters; Mrs. F. B. Thomas, Conference Daughters; Mrs. O. Wiggins, Women's Home Missions; Mrs. Ann McNeal, Ladies' Aid, and Mrs. A. H. Clay, Mission Study Class, have done excellent work. The parsonage has been very nicely fitted up with a suite of furniture at a cost of \$85, by the good women, and they are still working hard to do more for the church. We have caught the inspiration and are making a house to house canvass of the SOUTHWESTERN.

Central, M. C. Harrison.—A grand surprise was given me by the good people of this place, led by Sisters Peggie Williams, Louisa Ester, C. Williams, O. Dimes, Brothers Geo. Dimes, L. Vaughn and a host of young people. They left many pounds for which we thank them kindly. Our quarterly conference showed good standing, as all the members had good reports. Our rally on the fifth Sunday in last month was splendid in results. Collection, good. We thank our Baptist friends for their aid. They are ever welcome among us.

Washington.—Sunday was a great day. The Sunday School has taken on new life, with Bro. Howard Strode as our new superintendent, and Miss Hattie Bates organist and one of the teachers. The Lord's Supper was given to 92. One child baptized. Four probationers received into the church. Collection, \$24.10. The work of this charge is going right along. Rev. Spencer Strode assisted the pastor, D. G. Taylor.

Boonville.—Friday night, June the 25 a large number of members and friends visited the home of the Rev. M. P. Franklin to his surprise with 39 pounds of groceries and a fine pair of shoes the joint gift of Jas. Thompson, Sarah Jackson, Climon Galaes, Jas. Gaines, Elizes Thompson and V. G. Jackson.

Cottonport, D. S. Smith, pastor.—At Union Chapel was held a grand ADVO—12—BUR (p3. 1fSocIT kig .. company meeting. Collection: Company A, Slater S. Williams, Captain, \$11.45; Sister S. A. Gaines, Captain Company B, \$7.65; May Cotton, Captain Company C, \$1.00; Sister F. Young, Captain Company D, \$2.00. Mrs. A. W. Williams, the friend at Monroe-ville, gave \$5.00 on the new church.

Rosedale, E. W. Jackson, pastor.—Our third Quarterly Conference convened July 9-10, with the Rev. S. S. Green in the chair, as the Rev. J. J. Obee, presiding elder, could not be present. The Rev. A. B. Venerbale was present and spoke words of encouragement. On Wednesday night the Rev. S. Green preached an able sermon. Rev. Mr. Green is a strong and able pastor.

## FOR OVER SIXTY YEARS

Mrs. Winslow's Soothing Syrup has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1092.

## Words of Praise

For the several ingredients of which Dr. Pierce's medicines are composed, as given by leaders in all the several schools of medicine, should have far more weight than any amount of non-professional testimonials. Dr. Pierce's Favorite Prescription has THE BADGE OF HONESTY on every bottle-wrapper, in a full list of all its ingredients printed in plain English.

If you are an invalid woman and suffer from frequent headache, backache, gnawing distress in stomach, periodical pains, disagreeable, catarrhal, pelvic drain, dragging down distress in lower abdomen or pelvis, perhaps dark spots or specks dancing before the eyes, faint spells and kindred symptoms caused by female weakness, or other derangement of the feminine organs, you can not do better than take Dr. Pierce's Favorite Prescription.

The hospital, surgeon's knife and operating table may be avoided by the timely use of "Favorite Prescription" in such cases. Thereby the obnoxious examinations and local treatments of the family physician can be avoided and a thorough course of successful treatment carried out in the privacy of the home. "Favorite Prescription" is composed of the very best native medicinal roots known to medical science for the cure of woman's peculiar ailments, contains no alcohol and no harmful or habit-forming drugs.

Do not expect too much from "Favorite Prescription"; it will not perform miracles; it will not dissolve or cure tumors. No medicine will. It will do as much to establish vigorous health in most weaknesses and ailments peculiarly incident to women as any medicine can. It must be given a fair chance by perseverance in its use for a reasonable length of time.

You can't afford to accept a secret nostrum as a substitute for this remedy of known composition.

Sick women are invited to consult Dr. Pierce, by letter, free. All correspondence is guarded as sacredly secret and womanly confidences are protected by professional privacy. Address Dr. R. V. Pierce, Buffalo, N. Y.

Dr. Pierce's Pleasant Pellets the best laxative and regulator of the bowels. They invigorate stomach, liver and bowels. One a laxative; two or three a cathartic. Easy to take as candy.



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TAYLOR'S HAIR GROWER and DAN-DRUFF REMEDY (pomade) 25 and 50 cents at all Drug Stores, or sent by mail to any address upon receipt of price. REMOVES Dandruff, Scaliness, Dryness and every eruptive scalp affection. Stimulates the hair follicles, thereby causing harsh, short, thin hair to grow long, thick, beautiful, soft, glossy, and pliable. Stops FALLING HAIR, allays itching. AN IDEAL HAIR DRESSING. Also grows mustache, beard and whiskers. Improvement wonderful in a short time.

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor.

Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1883, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50c. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50c. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U.S.A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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| Express.....     | 7:00 a.m. | 5:30 p.m. |
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## They Live in Our Memory

### A BEAUTIFUL LIFE.

The Adeline Smith Industrial Home, Little Rock, Arkansas, sustained an irreparable loss, when, on July 3, Miss Delilah C. Lemons closed her eyes upon earth and its earth-cares to open them in the land of delight, beyond the smiling and weeping of earth. She came to us when eighteen years of age, and because of her sterling qualities and beautiful pious spirit, we felt it would be a good investment to educate and do our best for her, so the Queen Esther Circle of Broadway Church, Cleveland, Ohio, through Mrs. F. A. Arter, became interested in her, and for nine years she stayed in school, thus completing her classical course, this Circle helped her each year. She being an orphan, with no one to help her, of course the superintendent supplemented all the Circle could not do, and when she graduated she at once entered upon her work as assistant here, a position she so well knew how to fill, having been so long in training for it, in fact, during most of her school years she carried the responsibility of an assistant in the absence of the superintendent, and to know that she looked after things meant an almost care-free mind for the superintendent when she had to leave the Institution in the interest of the work.

She had succeeded in gaining the confidence of the young women in the State or wherever she chanced to be known in a very unusual manner, and her sweet consecration to God and her fidelity to the work in the most humble and obscure corners of the Home made her a very valuable fellow-worker. She was never a very strong girl. Hereditary consumption being in her family had taken away four of her brothers and sisters in earlier years, and it was with the best of care that she lived over that period in her life when we thought that dread disease would settle upon her.

A year ago this month she took her vacation away from us and came home a sick girl. She tried to rally and get well, but to no avail, and was a confirmed invalid for nearly a year. All that doctor's skill and loving service could give her was done gladly. A few weeks before school closed she felt it would be best for her to go to the country, so upon advice of the physician we sent her. In the meantime we had to go North to fill some engagements in the interest of our work, upon arrival here we went directly to her sick bed and found death had chosen her as an offering for the tomb. We at first contemplated taking her right home, where we could care for her more personally, as we had done for nearly eleven years, but she was too weak to undertake the journey, and so she lingered until July 3, when she "was not," for God took her unto Himself.

It is but natural that we miss her very greatly, and yet we do not wish her back, for she rests with Him whom she so devotedly loved and piously served through her beautiful young womanhood. If we, as a Society, had done no more for Arkansas than give just one such a young woman to the race whom we serve, we should then have done well, but we have succeeded beyond that, for just

as soon as Miss Lemons took sick, another very capable young girl came to me and said: "Mrs. Nasymth, Miss Delilah can not work; you have helped me and my race; it is time for me to sacrifice now, and take her place," so we look with great faith and more hope into the future, and feel that the influence of the life of our beautiful girl that was laid to rest on July 4 may permeate and enrich the lives of scores of other girls and thus make earth more beautiful and the peoples upon it more like God.

H. M. NASMYTH.

YOUNG.—Mrs. Fannie Young was born in the state of Virginia. Sold and brought to Tennessee when a year old. She was reared by Mr. and Mrs. Halley Young at Lafayette, Macon county, Tennessee. She was the wife of the late William Young. When freed from slavery she became a resident of Gallatin, Tenn., forty two years ago. She departed this life June 27, 1907, at the age of 70 years. She leaves two sons, four daughters, seven grandchildren, three great grandchildren and two nieces to mourn. Mrs. Young has been a member of this church for nearly forty years. Professed a hope in Christ fifty-five years ago. She has lived a consistent Christian life, was a devoted, loving wife and a model mother.

ELLIOT.—Ollie Elliot, born 1832, died May 30, 1907. She had been in the fold nearly sixty years. She leaves six children.

THREATS.—Mrs. Threats, from July 25, 1855, a member of Union Chapel at Hoganville, Ga., died July 11, 1907. She was a faithful member of the church. A husband and several children survive her. The funeral services were conducted by the pastor, the Rev. W. A. Hill, the Rev. F. R. Bridges assisting.

NELSON.—H. B. Nelson, of Little Maumelle, Ark., born Feb. 12, 1859; died June 28, 1907. He was a member of the St. Paul Methodist Episcopal Church.

STEWART.—Brother George Stewart, of Patterson, La., a member of our church, who lived a consistent Christian for twenty-one years, departed this life July 7, 1907. He is survived by seven children. His funeral was conducted by the Rev. J. B. Wedd, of the African Methodist Episcopal Church.

BLOCK.—Brother John Block, member of the Baptist Church, died July 22. His funeral was conducted by the pastor at Clarke's Chapel, assisted by Rev. A. H. Lathan. He leaves a daughter, a brother, two sisters and a host of friends to mourn.

CARR.—Judge James Ausbury Carr, of Hot Springs, Arkansas, born at Covington, Ga., November 17, 1857, died July 17, 1907, in Texas, where he had gone for his health. He was a member of the Methodist Episcopal Church, which he served as an officer for many years. Once Judge of Police Court of Hot Springs, afterwards principal of High School, which position he held till the time of his death. He leaves a wife and daughter and a host of friends. The funeral was conducted by the pastor, assisted by several others at Haven Chapel.

TERAENTINE.—Mr. Albert Terrintine, of Greenville, Ga., died July 16. He was a member and trustee of Rust Chapel. His funeral was conducted by Revs. S. L. Deas and Tharp. He leaves a wife, mother, sisters, brothers and a host of friends.

FORD.—Little Mary Monroe Ford

## United for Life

GOFF-YOUNG.—Rev. Ward W. Goff, of Jacksonville, Illinois, and Miss Anna Belle Young, of St. Louis, Mo., were united in marriage at Hannibal, Mo., at the home of Rev. Quinctus E. Whaley. From there they immediately left for their new home in Jacksonville, Ill., where Rev. W. W. Goff is stationed. Rev. Q. E. Whaley officiated. The groom is a graduate of the Academy of George R. Smith College. The bride is from one of the best families of St. Louis, Mo.

died recently, which brings inexpressible grief to the family.

HOUGH.—Sister Ellen Hough, a member of St. Paul Methodist Episcopal Church, aged 79 years, 4 months, 21 days, died July 11. She lived a consistent Christian for more than 40 years. Funeral conducted by Rev. I. L. Turner, assisted by Rev. W. J. M. Price.

SPANN.—Brother E. L. Spann, of Bonita, La., died July 20. Funeral conducted by the pastor, assisted by Rev. H. Johnson, of the African Methodist Episcopal Church.

CUMBUS.—Brother Flen Cumbus, of Vale, Mississippi, aged sixty-five, a member of the church for twenty-five years, died April 7, 1907. He is survived by a wife, children and a host of friends. Revs. M. White and R. B. Anderson preached the funeral.

RODGERS.—Sister Nancy Rodgers, of Oxford, Miss., aged sixty years, who devoted thirty-five years of her life to work in the Methodist Episcopal Church, died July 18, 1907.

JENKINS.—Brother Hugh M. Jenkins, aged sixty-five years, of Pulaski, died July 16, of pneumonia. He had been a member of the church for many years. He leaves a wife, four sisters, two brothers and several children, many kindred and a host of friends. His funeral was conducted by the Elder assisted by the pastor and neighboring ministers.

GIPSON.—Brother R. J. Gipson, of Corinth, Miss., a faithful member of Mt. Moriah Church, died July 12, 1907.

BOOTH.—Sister Mary Booth, of Corinth, Miss., died July 21. She was a member of Mt. Moriah Church.

DANIEL.—Hattie Rosetta Daniel, the little daughter of Brother W. A. Daniel, of Pearlinton, Miss., died July 14. Her funeral was largely attended.

SOUTHALL.—Sister Causla Southall, a faithful member and Steward Sister of Wesley Chapel, Napoleonville, La., died July 18. She was a devoted mother. She leaves ten children. Her funeral was conducted by the pastor, Rev. M. S. Goins, assisted by the Revs. Mr. Clarke, of Bertie, Mr. Murrell, of Plantersville, and Walker Harper, of Napoleonville.

MILLER.—On the 13th of July, 1907, death entered the home of Mr. and Mrs. B. J. Miller, and took their son Walter, who had been sick seven or eight months. He told his father and mother the day before death came that he was ready and willing to go. He leaves a father and mother, three sisters and two brothers to mourn his loss. The funeral was conducted by the pastor, Rev. E. J. Knight.

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### Cash Remittances

JULY 22-27.

Central Alabama-Mobile—J. A. HOLLIDAY, 10 annual subscribers.

Central Missouri—Jesse Estelle; by J. M. HARRIS; by W. H. SMITH, Ella Mason; C. W. Wright.

Florida—By G. W. LEWIS, L. H. Williams.

Lexington—By W. SINGLETON, W. H. Mason.

Little Rock—By N. J. S. DONALDSON, V. E. Rannels.

Louisiana—By D. A. LANDRY, A. M. Williams.

Mississippi—W. H. WHITLOCK; by W. A. OATES, A. J. Myers; R. Anderson; by L. L. SHUMPERT, Albert W. Eazell; by H. W. WOODS, Rosie Huger; Ed HARRISON.

South Carolina—S. P. BUTLER.

Tennessee and East—J. B. BOOTH, Almira Kirkpatrick, Lee Reasonover.

Texas and West—H. C. WATSON.

Washington—By ELIJAH AYRES, M. C. Carter; by E. C. BROWN, Collier Brown; C. W. HILL.

Honor Roll—J. S. HOLLIDAY, J. M. HARRIS.

### Doings of the Workmen

#### LOUISIANA.

Sicily Island, F. S. Brown, pastor.—Conference convened July 10-14, Presiding Elder J. O. Brown in the chair. The reports showed improvements in church work and life. Our program of exercises for Children's Day was carried out to the delight and satisfaction of all. At night the presiding elder preached a strong, spiritual sermon. The collection for the children's Day exercise was \$4.40. The Quarterly Conference also appointed at a committee on Southwestern, Mesdames Wilson, Brown and Phillipp, to be prepared to report at the District Conference, August 14th.

St. Matthew, L. Estavan, pastor.—The Fourth of July celebration at our church proved quite a success. The program took place at three o'clock and was well attended. Rev. Major Cato, Rev. Armstead Cato and the pastor delivered addresses. At night the Sunday-school rendered a program which the superintendent had prepared. The committee on refreshments broke the record by raising \$36.50. We thank the committee for their faithfulness. Committee on refreshments comprised the following: Mr. Isam Santifer, chairman; Messrs. James Thomas, William Walker, Richard Gant, Thomas Jackson and Sisters Nellie Walker, Iona Johnson, Sudie Johnson and Charlotte Lang.

## Crescent City Notes

### A CORRECTION.

In the announcement last week of the various auxiliaries of First Street Methodist Episcopal Church that took part in the presentation of presents to the pastor and trustees, a mistake was made in that the name of the Missionary Sisters, led by Sister Luster, was omitted; these faithful sisters should have been included.

SIMPSON MEMORIAL.—Sunday, the 28th ult., the Sunday School devoted its usual hour to the study of the lesson. This department is still making rapid headway in its line of religious work. Owing to the absence of the pastor, Bro. Smith filled the stand at 11 a. m. The League rendered an interesting program at 6:30 before a large gathering of young people. Addresses by Messrs. Geo. Love, R. M. Williams and Brother Smith. Solos by Miss Kate Young and Mr. Milton Gray. Reading by Miss Carrie Joseph. The young folks seem determined to make this League a potent influence in the Master's service. The Rev. T. A. Roberson, of Shreveport, preached at night a sermon of great strength. Collection good.

### TO WHAT SCHOOL SHALL I SEND THE BOY?

You would like to send your boy off to a school this year, but you don't see how you can pay all his board. Why not send him to a school where he can work out a part of his own expenses and go to school at the same time? Write to E. A. Long, Principal, Christiansburg Industrial Institute, Cambria, Va. He will send you all necessary information.

### INQUIRY.

I earnestly ask all pastors to read this to their congregations. I desire to find my children, who, when last heard from, were at Fort Sill, Indian Territory. Their names are as follows:

Lillie White.

Selena White.

Willie White.

Their mother's name is Ann White, father's name William White. Address all information to Rev. T. W. Williams, Box 145, Sildell, La.

### Literary Notes

David Homer Bate's memories of Lincoln in the telegraph office during the writer's war service will deal in the Midsummer Holiday Number of *The Century* with Lincoln's forebodings of defeat at the polls, giving intimate and interesting details of Lincoln and Stanton during these troubled times, why Lincoln did not favor Johnson for vice-president, of Lincoln's autographic estimate of the electoral vote, and other incidents of this critical period.

The July 6 number of *The Living Age* is a brilliant one. It opens with an article on the Hague Conference and the question of immunity for belligerent merchant shipping, by Captain Mahan, who takes issue sharply with the extreme peace advocates. Next comes a striking travel sketch "To Khartoum" which describes vividly the present aspect of the place which will always be associated with

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the memory of Gordon. Other taking features of the number are a slashing criticism of George Bernard Shaw, entitled "Sham and Supersham" from Blackwood's; a delightful article "Concerning Garden-Books" and a discussion of "Harmless Beverages in Relation to Health" which will form a subject of talk at scores of summer hotels, where the discussion of symptoms is the chief diversion.

The August number of the *Woman's Home Companion* is primarily an all-story number—except, of course, for the twelve indispensable departments that appear in each issue. The second instalment of Anthony Hope's new love story "Helena's Path," appears in this number, and all the other fiction comes up to the excellent standard of Mr. Hope's novel. Among the contributors are Anne Hamilton Donnell, author of "Rebecca Mary," May Isabel Fisk, in one of her inimitable monologues, Zona Gale, Clinton Dangerfield, Mary Wilhelmina Hastings and Jean-

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nette Cooper. Considerable space is devoted to the vacation problem, and Dr. Edward Everett Hale, Margaret E. Sangster, Anna Steese Richardson and the Editor all give some admirable vacation suggestions. The number is elaborate pictorially with a double page of photographs of children of royalty and of other prominent people with their pet ponies—and illustrations by such well-known illustrators as E. Dalton Stevens, Blanche Green and Herman Pfeifer.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 8, 1907

Vol. 41 No. 32

The South is in the midst of an unprecedented industrial prosperity. The demand for labor is far in excess of the supply, and this labor shortage is not due, necessarily, to the indifference, idleness or thriftlessness of any particular class of people, but is due largely to the multiplied industries. The lumber industry is one of the most profitable industries of the South at present, and has called from the farm an unusually large number of laborers largely because better wages are offered. The Negro is enjoying this prosperity or should do so. At present he has practically the monopoly of the common labor of the South. This he should hold on to with tenacity and yield not his grip upon the industries of the South which means his political, religious, social and educational salvation. The helpers to the plasterers of this city went on a strike last week demanding \$2.60 per day. Think of it! Common labor in any industry receiving \$2.50 per day and wanting \$2.60! It used to be when a man could earn \$2.00 per day he was doing exceedingly well, and now this is the wages offered the common laborer. Does the Negro really appreciate the advantages that are his? Does he see the force that there is in his maintaining his hold upon the industries? If he does and awakens in time he will not be superseded by the foreigners who are coming in large numbers into the South.



The country has been no little interested in the recent Senatorial contest of the State of Mississippi. The contestants, the Honorable John Sharp Williams and Governor James K. Vardaman, are of national reputation: Mr. Williams because of his minority leadership of the Lower House of Congress and Mr. Vardaman largely because of his sensational speeches on the Negro which won for him the Governorship of his state. As we go to press the result is in doubt, although the election is claimed by Mr. Williams, it would appear that he has won by a small majority. Whoever wins is of little consequence to the Negro. If Mr. Vardaman should go to the Senate he would do us less harm than Mr. Williams. As it is now he has received a sufficiently large vote to warrant the statement that a very large per cent of the white citizens of Mississippi approve his radical and extreme views on the Negro question. Were he to go to the Senate, however, he would do our cause good. His effort to repeal the Fourteenth and Fifteenth Amendments would make him the laughing stock of the Upper House. His radical and extreme views on the Negro question would very much mar his usefulness. Whereas if Mr. Williams goes to the Senate, with his somewhat conservative views, he will be able to do the Negro far more harm, and administer far more effective blows from a Southern standpoint than would Mr. Vardaman. There would be a half sort of victory for us from a local standpoint if Mr. Williams triumphs. This Senatorial contest has been one of the famous contests of the Republic and will be noted for its long, strenuous campaign.

## GEORGIA'S EXALTATION

The cause of temperance throughout the country received a mighty impetus last week when the Georgia Legislature passed a prohibition bill by a vote of 139 to 39. This is one of the strongest prohibition laws that has yet been passed by any state and the supporters of the bill were sure of their victory being mindful from the outset of their almost unanimous strength. At no time did it appear that the measure was in doubt. The "antis" were at the mercy of the "pros," and well might the church bells of Atlanta give forth the news in mellow tones and ring out in glad acclaim that the cause of temperance had triumphed and that mightily. Perhaps nowhere in the country has such a signal victory been won as this victory in Georgia.

The bill provides that from and after the first day of January next, it shall not be lawful for any person within the limits of the state to sell or barter for valuable consideration, either directly or indirectly, or give away to induce trade at any place of business, or keep or furnish at any other places, or manufacture or keep on hand at their place of business any alcoholic, spirituous, malt or intoxicating liquors, or intoxicating bitters, or other drinks, which, if drunk to excess, will produce intoxication, and any person so offending shall be guilty of a misdemeanor. Nor shall it be lawful in the limits of said state for intoxicating liquors to be sold in dispensaries, and the sale of intoxicating liquors in said state shall be prohibited to private persons and to the state, its officers and agents.

The bill further provides that the licensed druggist may furnish and sell pure alcohol for medicinal purposes only upon the written prescription of a regular practicing physician of the state of Georgia. But this prescription is to be given under the most exacting circumstances. The physician must make out a certificate stating that he practices according to the laws of the state and prescribes for a particular patient whose name is to be given, naming the date of the examination and certify upon his honor and integrity as a physician that pure alcohol is necessary for the alleviation or cure of the illness of the said patient. The prescription must be filled on the day written or not later than the day following and within ten days the physician must file with the ordinary of the state a certified copy upon which there is to be a fee of five cents. The prescription shall not be refilled nor shall more than one pint be furnished at any one time, and the said pure alcohol shall be delivered only to the person for whom the prescription is written or the physician prescribing except in the case of a minor; in this case to his parent or guardian or in the case of a married woman to her husband.

The anti-prohibitionists fought desperately and as many as nineteen amendments were offered only three of which were permitted to pass. Overwhelmingly were the amendments voted down providing that the physician and druggist might keep on hand a stock of intoxicants for professional uses. A like defeat also met the amendments to postpone and to admit the sale of domestic wine. It said that the strictures of this law will ultimately mean

its repeal, but he that as it may the temperance forces of Georgia have won a mighty battle and the cause of God moves on. This is, perhaps, the most important act in the history of that state, and, as Judge Covington remarks, "economically considered it is more important than the introduction of a hundred thousand desirable laborers."

There are a number of observations that perhaps are timely growing out of this remarkable action. One of the advocates of the bill said that "the South must cease to sell liquor to the Negroes. This is the first step in the solution of the great problem that confronts us. It is, therefore, a life and death case with the Southern people." If the supporters of this enactment were moved by the motive to prohibit the sale of whisky to Negroes this is well, and meets with our hearty and unqualified approval. If the enactment means nothing else than that the Negroes of Georgia are to be barred from the purchase and use of intoxicants as a heverage it will mean much for our people. If the Negroes can be prohibited effectively from the use of intoxicants then you will see him rise at such a rapid rate within the state of Georgia that the nations will take notice. The Atlanta riot is charged directly to the saloon. Bad whisky sold to the bad Negroes and to the bad white men furnishes a situation that cannot be controlled. And the *New York Evening Post* is correct when it observes that the Negro not only has "to fear the effects of drink upon himself, but the insults and attacks of the poor whites as well. Many a lynching has had its birth in the whisky bottle." There is no doubt but that prohibition is a distinct and great blessing to the Negro not only from a moral standpoint, but from an economical standpoint as well and we welcome with delight the passage of this bill in Georgia. The *Atlanta Georgian* in assigning its reason for supporting this bill said:

"We believe it is best because it would do more to regulate the Negro who commits his greatest crime because of liquor, and whose most venal appetites are fired by it. This alone is of sufficient importance to try the experiment if all experience in other States where there is no Negro population had been absolute failures."

But again, the enactment of such a bill is not possible in a Northern state where the foreign population is large. Our civic and moral reforms are very much retarded because of the foreigners who come to our country and who do not assimilate our ideals that are especially fostered by Protestant forces. There is no doubt but that the church figures very conspicuously in the victory in Georgia and particularly the Methodist and Baptist denominations. The foreigner, in a large measure, is a disturbing element in the success of moral reforms in our country and the wave in favor of the temperance movement sweeping the South is due largely to the fact that we are free from the foreigner who is not easily controlled by moral sentiment.

There is also a phase of this question that ought to come straight home to the hearts of the temperance people and especially to the party prohibitionists. Is there not here food for thought in this Georgia movement? Is there not reason to believe

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## "Race" and "Tongue" Bishops

By the Rev. L. M. Hagood, D. D., M. D.

Whatever motives may actuate others, whatever narrow and prejudiced views others may take in discussing the unprecedented action of the General Conference in the effort to change the Third Restrictive Rule, to prevent a qualified colored man from being elected to the general superintendency in our church, the colored members must, in their discussion of this question, manifest competency and broad views. This is a momentous question. It is not simply a question of the proper adjustment of the church relation of the colored members in the Methodist Episcopal Church, but will affect every human being on the globe who is not classed "white." It touches the vital interests of all Methodisms and all religions of the world, since our Methodism is world-wide and influential. It is so far-reaching in its intension, comprehends so many and varied phases of sociology and will be so potent, if not disastrous, in its results that anything less than wise, calm, logical, far-seeing, godly and untimidated consideration by the colored members in the church would properly be accepted as evidence of our unpreparedness for what we contend, if not criminal to our constituency. Shall it continue to be said that "they whom the gods would destroy they first make mad?" "You may do what you will with the black man if first you appeal to his race prejudices, or tickle his aspirations for authority, power, influence or flatter encouragingly his vanity?" Let us hope this is a thing of the past with us. Ecclesiastical statesmanship of the first water is required. It may be true that the persistent petitioning and speech-making by the colored brother and his white allies to the General Conference for further recognition by the election to the Episcopacy of a properly qualified colored man, and the brotherly but continuous failure to concede his wishes may have so disheartened his allies and frustrated the others that they are now willing to accept most anything as "a last chance." Their enemies may have spiked their guns until in desperation they have concluded that a "Race" and "Tongue" Bishop is their only hope. If so, the more is the pity! If so, it will be as unfortunate as disastrous to their cause. "A half loaf is better than no loaf" is the chestnutty conclusion of incompetent timidity, but not of true manliness and worthy competency. An aged colored man was picked from the streets in an unconscious condition and carried into a white hospital. The nurse placed the glass thermometer under his tongue. When the physician came and asked him if they had given him any nourishment, he replied: "Yes, boss, dat white lady, gimme a piece of glass to suck."

Probably, nothing in the church has given a certain class of whites in our communion more concern and unrest than the fact that the old church recognizes the three hundred thousands colored constituency as it does the others who unfortunately are white. These have been the apologizers for this position of the church, and have tried to explain it away by declaring, sotto voce, that the church will never give the colored brother further recognition. Quietly but persistently this element has done all possible to create an unfavorable sentiment against the colored people, and has carried up its sleeve a scheme of some kind to humiliate or discourage the colored brother and his white friends. It has dropped down at each General Conference whenever this question is up: either by trying to keep him off important committees or getting him to say by his own people for fear of talk of "social equality." A correspondent to *Zion's Herald*, signing himself "Newman," recently wrote: "Will a race Bishop be elected in 1908? I doubt it. The Washington Conference at its late session seemed to be strongly opposed to a Bishop for the colored conferences, and I am greatly mistaken if at their next session they will not overwhelmingly vote against it. What do they want? A colored Bishop who shall preside equally with others over all the conferences, white and colored? They may want it, but they will never get it. This I give as a matter of prophecy, without expressing

any views of my own whatever." Just why he should refuse to express his views and at the same time expressed his prejudices, is a conundrum to me. He may be grooming some colored friend for the Episcopacy in the "Race" and "Tongue" line, but there will be two disappointed. No self-respecting Bishop—white or colored—would desire to preside where his presence would hinder his work, and culture is the same the world over, so that it will be found that an intelligent colored Bishop would be no more anxious to preside over "white folks" than a white Bishop would be to preside over the "colored folks." Culture seems to be forgotten when race prejudice is in the saddle. It is still true that some fool colored folks hate some fool white folks. The others get along amicably. In this discussion neither class of these fools ought to be allowed to swerve one from the path of righteous duty. We must keep the even tenor of our way and demonstrate to the church our ability to fight "a fair fist fight," honorably, bravely, and intelligently, "till the last armed foe expire." It is not manly to capitulate at the command of the enemy and it is foolhardy to let our enemies spike our guns while we sleep, because they flatter our vanity and appeal to our race prejudices, falsely calling them "race pride." What if we do find that our enemies are in the grass at our feet or sharpshooters in the trees above our heads; if anon our progress is impeded by the barb-wire entanglements, or the pitfalls they have dug for our feet, shall we falter? "To doubt would be disloyalty, to falter would be sin," but let us with our eye in that of our Captain go up the hill shouting: "Where Jesus leads we will follow." Let us do this and the world and the church will understand that there are yet "a few names in Sardis who have not defiled their garments." We have a right to and will face this issue as Spartans worthy of our constituency. If the members have not been properly represented in the General Conference the remedy is with them. The unprecedented action of voting on this measure by the General Conference before submitting it to the conferences will be readily understood by those who are to elect future delegates. The fact that this measure was called up at the last moment, when debate would be necessarily limited by time, was a mistake, if its supporters were willing for a fair and free discussion, since many had been excused or were not prepared to vote on so important a measure. It is not stated how many of the 517 votes for this measure were counted because some one did not vote against it. No matter if that General Conference had voted unanimously for the measure it must first be sent down to the conferences, and this has *usually been done first*. Should the Annual Conferences reverse this decision it will not be the first time.

### MISTAKES.

(1) That it would be discourteous for the Annual Conferences to vote against this measure. Wait until the votes are counted.

(2) That because many of our white friends did not make speeches against it in the open conference; and that some of the colored delegates had worked to get this measure passed that therefore everybody favors it. Our German brethren are opposed to it, and their conferences will vote against it. A prominent white layman of our church said to me last week:

"I hope every man of you will vote against that amendment for a race Bishop or a 'tongue' Bishop, Episcopacy or otherwise on linguistic lines. Shades of the fathers! Think of an itinerant general superintendency that can't itinerate and can't generate! Let's go into diocesan Episcopacy at once—why not on race lines as well as on geographic or territorial lines? I hope that pernicious amendment will perish off the face of the earth. Some day a man may 'be a man for a' that and a' that, but neither you nor I may live to see it."

(3) That we must take a "race" or "tongue" Bishop or none. If we have any interest in the

welfare of posterity and the Christianity of future generations; if far-sighted enough to see that all such measures are but tributaries to the stream of race prejudice; and that these measures are but to hedge up the possibilities of opportunity of our great-grandchildren, then ought to be too wise to accept for ourselves which not only compromises principle, stamps a mark of inferiority upon us and our children, but will build a Chinese wall of hindrance about posterity which will make them cry out in their agony of heart: "O, why was I born to such parents who would thus humiliate me!"

(4) That the election to the Episcopacy in the church of a properly qualified colored man may cause some to leave the church. This may be true, but will sink into utter insignificance when compared with the thousands of religious intelligent colored people who would leave our communion not that of Christianity; who would either form a church of their own or join the Congregational or the Roman Catholic Church.

(5) That in view of the fact that the amendment came by way of the Rock River Conference is evidence that a majority of our white members favor the measure. This is fallacious for "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy." At the General Conference at Chicago, when the colored Bishop question was at 212 degrees Fahrenheit, at a conference held in the Sherman House, it was promised that the late Bishop Merrill would draw up a plan which would be satisfactory to all, and that the *New York Advocate* would publish the same before the next General Conference. If it was ever done, I do not remember having seen it. So that, in all probability the measure came by way of that Conference of respect to the Bishop and not because that Conference objects to the election of a full-fledged colored Bishop. Again. Because only 27 votes against the measure were counted in the 544 votes, there is no valid reason why we should conclude that everybody is in favor of that amendment. The Germans oppose this measure. Were there 27 Germans in that Conference? If so, where were they and how did the colored delegates vote? Does any one know who of those delegates favored and who opposed to carry this measure? There is no use whining if we are caught napping, but the thing to do is to wake up!

### THAT PROPOSITION.

(1) Is undoubtedly class legislation. In a recent issue of the *Michigan Christian Advocate* the following appeared:

"So far as we know, the foregoing measure was designed simply and solely to make possible the election of a Bishop of African descent, there being no occasion for the election of a Bishop on the score of 'language.'"

"Quite likely the election of a colored Bishop under such conditions would not at first satisfy our colored preachers and members, as the incumbent would not be a general superintendent, and could not preside in the General Conference, over white Annual Conferences, nevertheless, it might render an immense service in connection with our colored work, and in the end justify the wisdom of the movement. His status would at least be equal to that of Isaiah B. Scott, Bishop of Africa, and we have not heard of any colored brother objecting to Bishop Scott's election."

"Personally, we would have rejoiced if a colored man had long ago appeared on the scene so masterful and commanding as to be able to reach the general superintendency, but at present the prospect of such an outcome is not very bright."

The concessions in this article are frank: (a) simply and solely to make possible the election of a Bishop of African descent. (b) the thing would not please, for a time, all the colored members, but on the score that we can get use to most anything, he thinks it would eventuate all right. This is, by that time so few self-respecting colored members would be left that they would cut no figure in Episcopal or General Conference office elections, and hence would be perfectly welcome to remain. If his status would equal that of our beloved and honored Bishop Isaiah B. Scott, we don't need the amendment, do we? The colored man "so masterful and commanding as to be able to reach the general superintendency" is a conundrum. Does he mean moral character? Learning such as is acknowledged by the degree of Ph.D. from Boston University?



Does he mean ability to preach or teach theology? Does he mean in oratory? Does he mean executive ability? No matter what he means he concedes the damaging inference that the "Race" or "Tongue" Bishop does not have to possess these qualifications to be a "pseudo" Bishop for colored people. The superiority of the average white man is proverbial!

Going back to the proposition we have found to be class legislation we have but to add that more than one of the courts of the land have declared class legislation *unconstitutional*.

Now the amendment Bishop is not to be allowed to "travel at large through the connection," nor to preside in the General Conference, and would be a Bishop only in his allotted territory when no full-fledged Bishop was present to preside over him. All his rulings, etc., must first receive the "O. K." of some one of the general superintendents. So he would not be the equal of a "Missionary Bishop," because there would be no time when he would not be under the eye of another Bishop. The measure to district the Bishops is but another preparation for that which *might* happen. Those who are instructing my people that the amendment Bishop is all we will ever get; they are sure of it, but would give a hundred dollars to be certain of it, and are keeping things in shape so that if it should happen they will be ready. Now if those who are in favor of diocesan Episcopacy will help us defeat this amendment and will assist us in electing to the general superintendency one of our properly qualified men, we will be willing to help them. See? We do not care where you send our Bishop, whether to the western Indians or to the Philippines.

(3) It is a contravention to the past glorious history of our Methodism. From the beginning the Methodist Church has been recognized as the foe to caste prejudice and has more than once so declared by General Conference action. Ever since the declaration of Mr. Wesley that slavery was the sum of all villainies to this period every race and tongue has been invited to her altars with the understanding that since God made of one blood all nations to dwell on the face of the earth, the great church would not draw the color line. In 1872 the General Conference made this declaration: "There is nothing in race, color, or former condition of servitude that is a bar to an election to the episcopacy. The claims of our numerous and noble-hearted membership of African descent to a perfect equality of relations with all others in our communion are fully recognized by the Discipline, and amply demonstrated in the administration of the Methodist Episcopal Church. Election to the office of Bishop from among candidates who are mutually equal can not be determined on the ground of color or any other special consideration." At the General Conference of 1876, the committee on Episcopacy, after declaring there is no necessity for additional Bishops, declared: "We reiterate the declaration of the General Conference of 1872, touching the relation of a man of African descent to our episcopal office," then added to that this, "nor to any other elective office filled by the General Conference."

At the General Conference of 1880 the committee on Episcopacy adopted the following report, 39 to 8, viz.: "That the best interests of our church in general, and of our colored people in particular, require that one or more of our general superintendents should be of African descent. (2) That we recommend that this General Conference elect one Bishop of African descent." It was at this Conference that Dr. E. W. S. Hammond made his great speech in which he declared that the plea being made was not for a colored Bishop simply for the colored people, but a Bishop for the Methodist Episcopal Church. Now, we may see where we are, and that any measure out of keeping with these declarations is a contravention of the history and prestige of our grand old church. Should this amendment carry by the action of the several Annual Conferences it will be an acknowledgment:

(1) That the church, as our enemies have always said, was wrong in its declarations, or else they were not given in good faith.

(2) That the church was mistaken when it declared that a general superintendent from among our colored brethren was necessary.

(3) That since all these years our colored brethren have declared that such election was what they desired and needed and now are willing and ready, some of them to accept less than they demanded, is

evidence of the fact that they did not know what they needed and we were right in not granting their requests.

(4) Or else that the delegates who have heretofore been sent to the General Conference and asked for a regular Bishop did not know or properly represent the wishes of their constituency. We do not believe that the grand old church will even now turn her back on the illustrious past record she has made. The next General Conference and the next after it may not come to our view on this subject but we can afford to wait since nothing is ever settled until it is settled right.

But do not the foregoing statements and facts condemn the church? Not at all. The heart of the church has been shown in the right place, but, unawares "the Evil one" has, in the darkness, planted tares. If the church is but given time she will yet

demonstrate to the world that her declarations concerning the doctrine of the Fatherhood of God and the brotherhood of man were not only made in good faith, but will be so demonstrated to the world that there shall be no gainsaying her faith nor doubting her integrity.

We also utter a prophecy: The present intelligence, moral stamina and efficiency of the colored Annual Conferences will demonstrate to the harping enemies of the race, that flattery, promises of promotion, etc., will not deter them from voting solidly against a measure whose esoteric motive is to turn back the hand on the dial plate of the clock of progress, discourage the weak, dishearten and drive our hitherto friends from us, and offer an excuse for the attempt to humiliate the 350,000 colored members in our church.

Covington, Ky.

## Bishops for Work Among Particular Races and Languages

By the Rev. W. H. Nelson, Ph. D., D. D.

The proposed amendment need not be restated here, since all the readers know what it is. As a rule, there is entirely too much circumlocution concerning the amendment, and too little conciseness. I favor the amendment and congratulate myself that it places me, in an open circular letter, fourteen years ahead of my great church. That is to say, fourteen years ago I wrote a circular letter to the entire Negro ministry that they would wisely ask, in substance, the very same amendment. I saw then as I now see, that it is the inevitable. Of course, because I was then in advance and the only open advocate of such an amendment, I was looked upon as a kind of novice, pronounced unstable, and an unsafe leader in the capacities of the church. I do not make this personal reference to, in any way, aggrandize myself, but only to demonstrate that I am sincere and not writing under new impressions.

Now, I favor the amendment for the following reasons: First, because of the character of our church. It is made up of all Christian races and is world-wide. Being thus in character, it can not, if it would, establish legislation for one country and make it equally satisfactory for all other countries; but the church must in process of time, as it is now proposing, legislate on a cosmopolitan basis and accommodate her laws and polity to suit the various necessities and conditions of the different races and nationalities if it would hold them in its communion. This fact was greatly discovered back in the seventies when it permitted the Southern conferences to divide, and it has kept up this discovery in practice in all its actions in appointing Negroes and white men to all the fields of service. Every Negro appointed during his history in the Methodist Episcopal Church, has been appointed only to do service for and among his particular race. This is as it should have been, since his own race needed his service more than any race he could have served. The great fact does not only hold in church, but also in state. No great empire or kingdom can make its home laws satisfactory to or adequate to the demands of all its colonial possessions. The general laws may be in force, but there must be many modifications. The Methodist Episcopal Church is doing on a great scale what no other church on earth is attempting to do, in that it is carrying all races on the same level floor. Hence it has seen that it must, in order to satisfy all these, modify its laws without destroying their cardinal nature. Therefore, we have proposed in this great proposition, an effort on the part of the church, to adapt itself to the universal needs of mankind, most especially in this, our own country. The church should not be misinterpreted because it is trying to gratify the needs of its many children, and that without rupturing its essential character. I verily believe with all my heart that God is in the plan. I am not willing to believe that in a General Conference of nearly a thousand picked men there would be so much unanimity in this proposition, unless God was leading the measure. About all the objections brought by the Negro ministers as far as I have been able to hear, is that the church is only offering the amendment to restrict the Negro

and thus humiliate him and make his condition worse than now. But when this objection is examined it is, to say the least, more imaginary than real, and is really groundless; for the fact, in the first place, if the amendment carries, the Negroes are not compelled to ask nor accept a Bishop of their race under it; and certainly there is no one who can force it. It does not by any means prevent them from still asking for a general superintendent as they have been asking, and some of the church will still vote for Negroes as general superintendents just as has been done, whether any one gets the coveted number of votes or not. The church is trying to do for the Negro work what is an evident necessity now; since it can not govern men's votes, and it is trying to do what will make the matter possible and if desired, certain. And there is not the scintilla of humiliation proposed; but the Negroes humiliate themselves when they, as no other race, jump in to fight a measure proposed to affect other races in the church as well as themselves. Why are not the other races opposing the measure as well as the Negro? They are to be affected in process of time as well as the Negro; yet no kick comes except from the Negro. This amendment, or something similar, would come about in any cosmopolitan church if the Negroes were not in a million miles of it. Then let not the Negro be over sensitive and so quick to assert his importance. Let him realize that he is in a world-wide church not based on sectional lines, nor that of races; a church in which no law is especially made for him, nor against him. The claim of many is that if we get a Bishop under this amendment, he will only be a "Jim Crow," "Bobtail," or "Kitchen" Bishop. This jargon is all nonsense and absurd. For so far as the status or authority of such a Bishop or Bishops will extend, depends entirely upon the General Conference. And no one should be so rash as to say what the General Conference will or will not do, in so grave a matter as this. But it is safe to say that if the General Conference create such a Bishop it will certainly give him all necessary power. There is nothing derogatory to the office of Bishop any way because it is limited; for there are Bishops the world over who in some, and others, in many ways, are limited; notwithstanding they are Bishops. But so far as the proposed Bishop presiding over the General Conference or anywhere else is concerned, depends upon the status given him, as said above, by the body that makes him; and no man can say what that status will be before it is given. So far as the Negro is concerned there is no demand for him to preside over white people anywhere; for already the white people in the church have twenty white Bishops, and several white Missionary Bishops; but the necessity comes from his own race. His own race needs Episcopal supervision and is suffering because it is not given to that race. Some say that if the Negro is restricted to his own race, the enemy will laugh. Let me ask only a few questions of such whimsical talk. Does any Negro in any church preside over white people? Is it any advantage to such whiners to laugh at the Negro in the Methodist Episcopal Church

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# THE CHRISTIAN LIFE

## "A Little While"

Only think, too, how much may be achieved in a little while. The atonement for a world of perishing sinners was accomplished between the sixth hour and the ninth hour on darkened Calvary. That flash of divine electricity from the Holy Spirit which struck Saul of Tarsus to the ground was the work of an instant, but the great electric-burner of the converted Paul has blazed all over the world for centuries. A half-hour's faithful preaching of Jesus brought the boy Spurgeon to a decision and launched the mightiest ministry of modern times. Every Christian can testify that the best decisions and deeds of his or her life turned on the pivot of a few minutes. We ought to be misers of our minutes! If on a dying bed they are so precious, why not in the fuller days of our healthful energies? Our whole eternity will hinge on the "little while" of probation here. As a convert exclaimed in a prayer-meeting: "It was only a moment's work when I was in earnest." May God help us all to be faithful for a little while; and then comes the unfading crown.—*Dr. Cuyler.*

Hopefulness, laughter, and cheer! Scatter them wherever you go like roses on your path. Give them in place of grudges and throw them out instead of hints. Exchange them for insinuations, and substitute them for complaints. Take them to your shop-mates in the morning, and bring them back to your loved ones at noon. Furnish them in the office, and put them in the mail. Carry them to the sick, and leave them with the unconsolated. Everywhere and always with your Christian geniality, warm up the cold streets and hearthstones of the world.—*Rev. J. L. Tyron.*

## This Day

Christ, in the home of Zacchaeus, said, "This day is salvation come to this house." Note, "this day." Why? How? Because the owner of the house had improved an opportunity. Zacchaeus had heard of the Nazarene before. He was a business man, and busy; but he desired to see Him of whom he had heard so much. The opportunity came, and he improved it. That tells it all. As a result of what Zacchaeus did, Jesus saw him, called him, and thus afforded to him a still greater opportunity—namely: that of receiving Him gladly into his own home, thereby bringing salvation to him and his. All this came of watching for and improving an opportunity. What a lesson for all of us!

The difference between indifference and seeing and seizing opportunities, in a material sense, largely marks the difference between poverty and "bad luck" on the one hand, and thrift and good fortune on the other. Dreaming and rifting, wakefulness and alertness—these are the dividing lines in the earth-life of the masses.

But it is about the same, also, in the moral, spiritual realm. Men do not have to be outbreakingly profane and desperately wicked to be lost. All they need to that end is simply to be indifferent, dreamy, careless. Opportunities for seeing and believing and following Christ are coming and going all the time. Some, like Zacchaeus, are improving them, and securing salvation; others are permitting them to slip by, and they remain unsaved, and finally wake up in hell!

Opportunity! Opportunity! Daily some are saved by improving opportunity; daily some are lost by permitting opportunity to slip by unimproved!

"One watched; he seized, clung to, and won;  
The Saviour called, the work is done.  
Another dreamed; he heeded not the call;  
The day slipped by, and he lost all."

This day salvation came to or passed by this house, because he improved or neglected his opportunity.—*Religious Telescope.*

The man who has no inner life is the slave of his surroundings.—*Amiel.*

## "My Lord and I"

BY MES. L. SHOREY.

I have a friend so precious,  
So very dear to me,  
He loves me with such tender love,  
He loves so faithfully:  
I could not live apart from Him,  
I love to feel Him nigh,  
And so we dwell together,  
My Lord and I.

Sometimes I'm faint and weary,  
He knows that I am weak,  
And as He bids me lean on Him,  
His help I gladly seek;  
He leads me in paths of light  
Beneath a sunny sky,  
And so we walk together,  
My Lord and I.

He knows how much I love Him,  
He knows I love Him well;  
But with what love He loveth me  
My tongue can never tell;  
It is an everlasting love  
In ever rich supply,  
And so we love each other,  
My Lord and I.

I tell Him all my sorrows,  
I tell Him all my joys,  
I tell Him all that pleases me,  
I tell Him what annoys;  
He tells me what I ought to do,  
He tells me what to try,  
And so we talk together,  
My Lord and I.

He knows how I am longing  
Some weary soul to win,  
And so He bids me go, and speak  
The loving word for Him;  
He bids me tell His wondrous love,  
And why He came to die,  
And so we work together,  
My Lord and I.

I have His yoke upon me,  
And easy 'tis to bear;  
In the burdens which He carries  
I gladly take a share;  
For then it is my happiness  
To have Him always nigh:  
We bear the yoke together,  
My Lord and I.

So up into the mountains  
Of heaven's cloudless light,  
Or away into the valleys  
Of darkness or of night,  
Though round us tempests gather  
And storms are raging high,  
We'll travel on together,  
My Lord and I.

And when the journey's ended  
In rest and peace at last,  
When every thought of danger  
And weariness is past,  
In the kingdom of the future,  
In the glory by-and-by,  
We'll live and reign together,  
My Lord and I.

—In *The Christian Advocate.*

It is the eternal food the Christian lives upon. In springtime it is never sown, and in summer drought it cannot fail. In harvest it is not reaped, yet the storehouse is ever full.—*Drummond.*

Why should we burden ourselves with superfluous cares, and fatigue and worry ourselves in the multiplicity of our ways? Let us rest in peace. God invites us to cast our anxieties on Him.—*Madame Guyon.*

## The Presiding Elders and the Fifty Thousand

BISHOP W. F. MALLALIEU.

If our twenty Conferences shall win the THOUSAND it will be for the reason that the Presiding Elders take the lead. The Presiding Elders are the Brigadier Generals of the great Methodist Episcopal Church. They are on the firing line. They are wrapped in the smoke of battle. They are brave and true the Captains and men of the Brigades will do valiant service.

Will our Presiding Elders to the last say, "By the grace of God we will do our part, day or night, through wet and dry, through cold and heat, we will do all God expects of us to win the THOUSAND."

If each Presiding Elder will do that (and is the one that would hesitate to make this vow) then the victory is already won. Brethren, plead with you to lay aside every ambition, side issue, and while you care for the college and the schools, throw yourselves into the evangelistic work, and with an uttermost consecration of time and talents of soul and body to this important work go on to preach and pray, encourage Christians, and plead with sinners to accept Christ, and the God of the harvest will bless you. Sow the seed; go forth to do it with tears and joy; make every Quarterly Conference, a revival, and Heaven and Earth will celebrate the speedy ingathering of the FIFTY THOUSAND.

## What Kind of Religion We Want

We want religion that softens the step and fills the voice to melody, and fills the eye with sunshine and checks the impatient exclamation; and has no pride; a religion that is polite, deferential to all; considerate to friends; a religion that goes to the family, and keeps the husband from being late when the dinner is late, and keeps the wife from fretting when the husband tracks the newly-laid floor with his boots and makes the husband mope of the scraper and the door-mat; keeps the mother patient when the baby is cross, and amuses the children as well as instructs them; cares for the servants, besides paying them promptly; projects the honeymoon into the harvest-moon, and makes a happy home like the Eastern fig-tree, bearing its bosom at once the tender blossom and the full of the ripening fruit. We want a religion that interpose between the ruts and gullies and the highway and the sensitive souls who are trampled over them.—*Helpful Thought.*

## Enlisting the Battle

The man of shallow nature makes a great deal at first. He is all enthusiasm. He lacks depth of character, for he has nothing but rock beneath the surface. He seems to have much feeling, but his religion is all emotional; but, in reality, he has no proper feeling. It is all superficial. That which is only feeling will not be even long. For, as Robertson has profoundly remarked, "the superficial character is connected with the heart." . . . The shallow hearer enlisted on the review, and not for the battle; and so, at the first alarm of war, he disappears from the ranks. He did not stop to consider all that the enlistment involved; he was allured by the uniform and the accessories of military life; but when it came to the real fighting, he deserted. Ah! but when the Christian to bear his cross, and he who understands what it means, when he takes his place among Christ's disciples, is a disciple until death. . . . See to it that you count the cost when you commit yourself to Christ. Be not content with mere sincerity, but count the depth along with it. Let intelligent conviction be the root of impulse, for unless it be so root will wither away.—*William M. Taylor.*

Come, take that task of yours which you have been hesitating before, and shirking, and wading around, and on this very day lift it up and do it.—*Phillips Brooks.*



# YOUNG FRIENDS

## What the Clock Says

What does the clock say,  
Marking the hours  
That fado each day like  
Twelve sweet flowers?  
It seems to say, when  
It strikes at one,  
"Love God, little child,  
As you love the sun."

And striking twice at  
The hour of two,  
It says, "Be truthful;  
God loves the true";  
And when it rings with  
Its one, two, three,  
It bids us be faithful,  
For time will flee.

Sounding its note at  
The hour of four,  
It says, "Love your Master  
More and more."  
And when it rings for  
Three, four and five,  
It says, "Be busy,  
As bees in a hive."

It says, "God is love,"  
When it strikes at six,  
And angels are near  
When at seven it clicks;  
And pealing its note  
At the hour of eight,  
It tells of stars  
Hung at heaven's gate;

And when in the dark  
It echoes at nine,  
It tells little children  
To let their lights shine.  
It bids us remember  
When'er it strikes ten,  
That God all the night  
Keeps watch over men.

And sweetly, O sweetly,  
It whispers eleven,  
Reminding us all  
It is bright in heaven;  
Grandly at twelve  
It rings, and would say,  
"Dear child, walk with God  
All your life's way."

—Selected.

## The King and the Shepherd Boy

A certain shepherd boy was keeping his sheep in a flowery meadow, and because his heart was happy, he sang so loudly that the surrounding hills echoed back the song. One morning the king, who was out hunting, spoke to him and said: "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is no richer than I."

"Indeed," said the king, "pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand dollars for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king with a smile, "but your greatest treasure is your contented heart. Keep it so, and you will always be happy."—*In The Christian Advocate.*

It is thy duty oftentimes to do what thou wouldst not; thy duty, too, to leave undone what thou wouldst do.—*Thomas a Kempis.*

## "Jerkily Good"

"Yes, Julia is good—usually," said a young girl who was running over a list of acquaintances in search of one who might be willing to help in some work she had undertaken. "If it happened to appeal to her in just the right way, and just the right mood, she would be the best of help, but that is what one never can be sure of with Julia. She is so—jerkily good."

She laughed a little over the phrase that came to her lips, but it was an apt description. There is a great deal of goodness—real goodness in its way—that goes by fits, starts and jerks, and cannot be depended upon to run steadily and smoothly. Its possessors sometimes wonder why others do not confide in them more, why their aid is not oftener invoked in causes they are willing to help. They know themselves to be kind-hearted and well-meaning, but their prejudices and unreasonableness like their better impulses, are jerky, and no one can be quite sure which will be uppermost.—*Exchange.*

## If I Were a Girl Again

First of all, I should study self-control—the control of body, of speech, of temper; a power best learned in youth, before the current of habit has deepened the channel of self-will and impetuosity that seems to be cut in every human heart.

If I were a girl again, I should be more careful about my conversation. I should beware of slang and gossip and a tendency to drop into silence. I should avoid sarcasm like the plague, remembering that the person who uses it shows her sense of her own inferiority.

I should practice the art of such gay repartee as is free from satire and unkindness, learning to tell a story well, and to dwell upon what is kindly and happy. I should be more ready to express my appreciation and thanks for services rendered, be quicker with my praise and tardier with my criticism.

These things I should do if I were a girl again.—*Herald and Presbyterian.*

## Careless Ears

In an old-time novel a young lady is described who, although wealthy enough to outdress all the other girls of her set, did not enjoy going into company because she not only did not care to talk, but had no great talent for listening. In the former respect she was not like other girls, but as regards listening it is to be feared there are only too many girls quite as devoid of such talent as herself. For instance, we have heard of a polite young hostess who, having asked a guest for music, reproved her younger sisters for keeping up their chatter when there was such a performer at the piano—and then embarrassed that performer by asking for a piece she had just finished playing.

Maud, who prides herself on always being respectful to her elders, listens with an expression of courteous attention on her pretty face to Mrs. Smith's detailed account of the suffering she endured during a recent attack of the grip, and then betrays the fact that her thoughts have been far away by remarking: "I trust that you are now quite recovered from your rheumatism."

Kate, who has been seemingly listening to Belle's grievance in not having been invited to sing at a concert in which she had been given to understand that she would be expected to take part, quite exasperates that insulted young person by remarking: "And so your throat was sore at the wrong time as usual? I never saw such a girl for sore throat!" Belle does not know that, while she was talking, Kate was wondering what Emma and Sue were so eagerly discussing at the other end of the room. Kate did not mean to be rude, but although she is fully seventeen, she does not seem to have learned that to be a lady one must make the proper use of one's ears.—*In "The Classmate."*

Christianity is of all religions the religion which condemns moral laziness.—*Dr. Waddy Moss.*

## A Farm School at Clark University

The following article is taken from the *Atlanta Constitution*:

"Clark University, the well known Negro school, located south of the city, is to take up practical agricultural work with the idea of teaching Negro boys how to make successful farmers. The school has four hundred acres of land on which the work is to be done under the direction of Perry C. Parks, a Negro, who has resigned the place of farm superintendent at the Tuskegee institute to take up this work in Atlanta.

"The work to be undertaken by this new department of Clark University is one which will doubtless be of real benefit to the Negroes, and which will play a useful part in the development of Georgia. Of the man who will have it in charge Judge S. L. Brewer, of the Fifth Alabama circuit, who lives at Tuskegee, speaks in the highest terms, declaring him to be a Negro who is well fitted not only to be a factor in the upbuilding of his race, but a man whose work is sure to bring better industrial conditions and better feelings between the races.

"Parks is a graduate of Claflin University and Iowa State Agricultural College. He is anxious to make the farm at Clark a model for the Negro farmers of Georgia, and to this end he hopes to secure the support of the successful white business men of the state. In speaking of his plans, he says:

"What the Negro needs to increase his efficiency is, first, to want better homes, and, second, to learn how to work more intelligently in order to get them. His wants will make him more diligent.

"Our country schools are doing something to increase the Negro children's wants, but farm schools are needed to teach them how to farm better. The Negro farmers (with few exceptions) have not learned how to care for live stock. The boys should be taught how to care for poultry, cows, horses, and swine. By inspiring them with a love for farming, by making them see in it more than mere drudgery, by training them to the best methods, by having them realize that farming can pay well, we shall be working in the right direction.

"The country is in need of all that can be produced on our farms. The way to produce more crops is to produce more manure, hence the necessity of raising live stock. Our school will train boys, who will go back to the communities from which they came, to show others, by example, how to succeed.

"The future beef supplies will come from small farms. The day of great ranches is already passing. In the raising of cattle and production of dairy products, the southeast has superior advantages over the northwest. First, because the growing season lasts longer; and, second because of the availability, at our doors, of the by-products of our oil mills, meal and hulls.

"Negro farmers produce about a quarter of a bale of cotton per acre. With diversified farming and plenty of barn-yard manure, they can raise one bale per acre. The Negro farmer could then grow cotton on one-quarter of the number of acres now devoted to it and on the remainder of the farm carry general purpose cows and some hogs, thus having for sale dairy products, beef and pork, and still produce the same amount of cotton.

"A proof that the country Negro boys can be trained successfully to care for live stock is afforded at Tuskegee institute. There 150 boys are in charge of 30 breeding mares, 300 breeding cows, 500 hogs, 500 head of poultry, besides 98 working mules, 3 stallions, and 11 bulls.

"In Atlanta we have a rare opportunity, a 400-acre farm, with the great city market. We can sell advantageously all our garden stuff, dairy products, beef, and cotton.

"I particularly wish to solicit the sympathy and secure the advice of the white planters and business men of our section in order that our work may be brought close to the real needs of the Negro farmers."

"Let us not ask to do great deeds for the world's applause,  
But only just to live each day for some true, noble cause;  
It may be some obscure place will claim us for its own,  
The world pass by with scornful smile and leave us there alone."



## SUNDAY SCHOOL LESSON

Third Quarter.—Lesson VII. August 18, 1907. Title: "The Day of Atonement."—(Lev. 16: 5-22). Golden Text: "Wherefore he is able also to save them to the utmost that come unto God by him;"—(Heb. 7: 25). Hymn No. 287.

(Read Lev. 16 and 17; Heb. 9.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

In reading the Bible one cannot help but be impressed with the fact that though man has violated God's law, there has never been any disposition on the part of God to cast him away from his presence. From the moment of the fateful fall in Eden unto the completion of the plan of salvation upon Calvary, the one purpose of the Father has been to restore man to all the rights and privileges of sonship. This was foreshadowed in the promise made to Adam in the garden, and made clearer in the establishment and perpetuation of the priesthood it being the duty of the priests to receive from and offer unto God the sacrifices of the people. But the priests were human and as such subject unto the law of death. Moreover the extent of the sacrifices they offered was limited. This sufficed for the Israelites, but not for the human race. Mankind everywhere needed a High Priest that would abide forever. Christ became our High Priest and has entered the Holy of Holies once for all, and is able to save to the uttermost, not the Jew only, but all men "that come unto God by him." Sinful though we are we now have an Advocate with the Father, and through Him we may now draw near to God and be saved from our sins. Thus we see the love of God for man, and because He first loved us, and provided a way by which we might escape the penalty of the law we should turn unto Him and live.

Our lesson to-day is the study of the most solemn festal day known to the Jew. It was to him the day of all days, and was celebrated on the tenth day of the seventh month. On this day the people were to abstain from all work, food and drink, and to keep themselves in a proper attitude before the Lord. On other days the priests made offerings for individuals, but on this day, the Day of the Atonement, the High Priest offered unto God the sacrifices of the whole nation. For a better understanding of the general character of the day, let the earnest student read Numbers 29: 7-11 and Leviticus 23: 26-32. Mark the following thoughts:

1. Like the Atonement the plan of Redemption is of Divine origin. Having transgressed the law man was in no way competent to conceive of nor provide a way of escape from sin. True it is that efforts had been humanly made along this line as it evidenced in the religions invented by man but all to no effect. Man could not save himself. Reconciliation with God could not be made by man alone. A perfect and sinless sacrifice must be offered. This man could not do for in himself he is sinful. God knew this, and, through the boundlessness of His love for the human race, conceived and executed the Atonement for Israel and the great plan of salvation for the human race.

2. Unlike Aaron our High Priest did not have to make Atonement for himself. "And Aaron shall offer his bullock of the sin offering, which is for himself." Before making an offering for the expiation of the sins of the people Aaron had to make one for himself. But not so with Christ. He was without spot or blemish and wholly acceptable unto God. The Father Himself bore witness to this great truth when He said, "this is my beloved Son in whom I am well pleased."

3. The High Priest alone could make Atonement for all the people. "And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place." Thus none of the inferior priests must come into the tabernacle but must stand without until the offering had been made. Likewise Christ, our High Priest, can only atone for the sins of the world. "For other foundation can no man lay than that is laid, which is Jesus Christ," "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

4. Without shedding of blood there could be no remission of sin. "And shall take of the blood of

the bullock, and of the blood of the goat, and put it upon the horns of the altar round about." Here the High Priest presents to the Lord the expiatory sacrifices of the people by sprinkling the blood of the bullock and of the goat upon the altar. That blood could no more atone for sin than the wine of the sacrament atones for sin. That ceremony was but the shadow of good things to come. It prefigured Calvary. Christ offered not the blood of lambs, or goats, or doves, but His own blood and, because of having their hearts sprinkled with His blood, men may now claim kinship in the skies. Yes, the blood of Jesus Christ cleanseth from all sin. But we must have faith in order to enjoy the bene-

fits of the perfect sacrifice which Christ offered on the cross for all.

5. As the goat bore away the sins of the people, even so does Christ take away the sins of the world. "And the goat shall bear upon him all their iniquities into a land not inhabited." What a beautiful symbol! How it foreshadowed the coming of the day when, being led without the gate, Jesus should bear away the sins of the world. He is indeed our "scape-goat," for he "bore our sins in his own body on the tree." As the sins of the people were typologically transferred to the live goat, so were our sins imputed to Christ, and He bore the punishment due to them. Thus has the Lord Jesus Christ effected a reconciliation between God and man by means of the Atonement which He made in His own person. Let Christians sing:

"Lord, on thy cross I fix mine eyes;

If e'er I lose its strong control,

O let that dying, piercing cry,

Meet and reclaim my wandering soul."

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—August 25.

Bearing False Reproach

(Matt. 5: 11, 12).

Passages for reference: Acts 5, 41; 7, 52; 1 Thess. 2, 13-15; Heb. 10, 34-36; 1 Pet. 3, 14-18.

**Scripture Suggestions.**—The term "Christian" was first applied to Christ's followers in Antioch. It was used as a term of derision. An old Roman picture shows a man with a donkey's head hanging on a cross. This represented the common estimate of Christ. Galatians (3, 13) repeats the common charge of the Jews, "Cursed is every one that hangeth on a tree," to show the false suspicion Jesus was willing to bear. Paul admits to the Corinthians (1 Cor. 1, 26) that "not many wise men after the flesh, not many mighty, not many noble, are called." Even the term "Methodist" was a spurning, slurring nickname given by fellow college students to John Wesley's Oxford "Holy Club." George Eliot's writings reveal the low estimate which the higher classes had for the poor, servile, illiterate Methodists. Those days looked on Methodists much as others did on the Salvation Army twenty years ago. It was not so popular to be a Christian. The true-blue, aggressive, and spiritual-minded will yet get slurs and suspicions splashed upon them. Jesus is talking to immediate disciples who would meet the scorn and the sarcasm that came to his early followers. The word "evil" here employed was utilized usually on the lower, servile classes. It is hard to have people look down on us. "Reville" is to "cast in your teeth," probably the fact that only thieves, harlots, and the offscouring, accepted this gospel. "Persecute" suggests that one would "follow them up to harass." But if the two conditions—about which we must always be sure—"falsely" and "for my sake" are fulfilled a "reward" fitting our suffering and endurance (the word sometimes means "wages") will be given us. It will come in the glorified place, heaven, and is sure as God's promises. Under these circumstances you can "rejoice" because the persecutions are a sign that you are in a "healthy" condition. The prophet was one "through whom God speaks." If we are his mouthpiece, sinners, hoping to still the voice of condemning truth, by mistreatment, lies, or cheapening our standing or authority, will try to choke us off. It is a privilege to manifest the sustaining power and sweetening influence of "the Name" by calmly suffering abuse (Acts 5, 41). Time does not change men's treatment of God's real messengers (Acts 7, 52). Stanch loyalty reveals a deep experience (1 Thess. 2, 13-15). Patient endurance comes from a remembrance of the ultimate reward (Heb. 10, 34-36). Store up truth, keep pure, and opposition can no more affect you than it did Jesus (1 Pet. 3, 14-18).

**The Kernel.**—Obstacles should stiffen our high purpose. "I will" joined with God can know no defeat. Determination dissolves difficulties. A high purpose brings the noblest traits into use. Opposition arouses sleeping powers. Our fathers used to

say, "The word 'can't' is not in the dictionary. Napoleon, being advised against the Italian war campaign, said, 'There shall be no Alps.' The wonderful 'Simplon Pass' resulted. If the 'Merriam' had not appeared to prove the value of the 'Monitor,' Captain Ericsson might have been turned away by the American government as he had been by the French. This threatening ship (from the enemy) revolutionized naval construction. Be sure you are right, then go ahead. Do not be frightened. Do not swerve. Keep straight on. I am bringing anything to pass criticism will follow you. It will be far from kind. It will seem to come from friends, and even from Christians. Modern methods that are winning for the kingdom are even openly assaulted by Christian leaders. Splendid kingdom-builders like Dr. Chapman and Gipsy Smith have their 'revivals' minimized. Many of the Pharisees were sincere. Paul persecuted with a 'good conscience.' Keep sweet, be patient. Be sure that Christ is the other member of your firm. Then do everything within your power to advance the kingdom. In short, be an independent, aggressive, alert, up-to-date, soul-winning disciple, in spite of opposition or criticism, anxious only that Christ's quieting smile sun your soul.

**Practical Discussion.**—Persecutors stoop to lower plans and company. The self-righteous Pharisee hired Judas to become a traitor. The royalist bought over a Benedict Arnold with dollars. An early circuit rider had his saddlebags filled with property stolen by his enemies, so that they might throw him into jail as a thief and so discountenance him. A saloonkeeper on February 18 shot down two prominent citizens at Malden, Missouri, because they were trying to enforce the law and close his saloon. Never use any method that makes you stoop as a man. It will degrade and weaken the best in you. It will never be necessary to advance righteousness, and this is all you are interested in. A low enemy will eventually reveal his animus and character. Don't worry. He will eventually hang himself. When the sun shines on a rat-hole the rats forsake it. Sun human rats with truth and they will come into the open or run away.

We need to think closely if we are meeting no opposition or criticism. Either we do not count for much or else we are going down hill. "Woe unto you when all men shall speak well of you." It is not desirable to have evil-purposed people complimenting you. If the human dogs growled when Jesus tried to stop them from gnawing human bones they will still do so. New methods find many loafing on the benches who will shake their heads and moan about the good old days. At all events, if you have the "do-it-now" spirit some one will throw cold water. Keep warm with Christly zeal and hang on.

Stand firm and show the strength of the anchor. Manifest by stability and confidence your faith in the nearness and interest of the Father. He will not fail you. Do it for the purpose of displaying the beauty of the indwelling Christ. Be true and even the world will crown you.—From *Notes on the Epworth League Devotional Meeting Topics.*



## Bishops for Work Among Particular Races and Languages

Continued from page 3.

for doing all that can be done by any Negro out of the church in any church where Negroes can act Bishop? Or what good would it do the Negro in the Methodist Episcopal Church to preside over white people if he were invited to do so? Can we ever satisfy the mouths of our enemies? Are we to try to stop their mouths or do what is best for ourselves? Should the amendment carry, and there be elected one or more Negro Bishops, they will be Bishops of the Methodist Episcopal Church whose banner they could well afford to carry for service to their own race when there is no necessity for their services among other races in the church. But again, let me ask: will any other race in the church oppose this amendment because it will give them one or more of their own kith and kin to preside over them? Then, if the Negro oppose the measure and bring its defeat, will it not show that after all he does not believe in his own race? And as said above, he rather humiliates himself by showing that he does not believe in nor wants himself, but another race to always be his ideal.

A second reason why I favor the amendment is, that it will give us, if desired by our Negro Conferences, Episcopal supervision which in our Methodist economy is essential to success, expansion, aggressiveness, and development. No one can question that the Negro work and Conferences need Episcopal supervision; and no one can deny that they do not get it in any adequate manner. And yet no one is ready to say the white Bishops are to be blamed, but the conditions of our country over which neither the Bishops nor the Negroes in the church have control. These facts before us plainly declare that if the Negro preachers hope to have and live by their labors among their people, they must for them do more in line of Episcopal service than has been done in the past; for while the laity may not be saying a great deal now, they are thinking, and the more they think the more they will independently act. Our laymen want and will justly demand what the white membership gets; that is, the presence and service of the Bishops more generally than now. As now, only a few get a glimpse at his face once a year, and yet the laymen are asked to support the Episcopacy and are doing it more and more each year.

Many talk of waiting till the church does give us general superintendents, but those preachers who are so patient to wait, will wait alone, or with a very inconsiderate few; for certainly the educated Negro laymen, hungering for Episcopal service, will not wait with them when it appears that they are deprived of what is their right and that they are failing to get their right because of race accidents or failure on the part of their leaders to act for their needs when it might have been done.

Thirdly, I favor the amendment because it comes from the church represented in General Conference and by almost that body unanimously. What so great a body does should be seriously and prayerfully considered. Think of it, 517 minds of the picked men of the church of the world. The opinions, the broad experiences of these men representing every profession in the world, must not be hooted at and misjudged as acting simply for the humiliation of that race which has ever been under the fostering hands of the church. The very fact that they so manifoldly sent out this amendment almost demands its acceptance. But should the Negroes not want the amendment operated in their own case, they should assist the church of their choice, to get what is necessary to carry out its world-wide operations. Help the white man to get it, and then let it be up to him to operate it as the demands may seem to come to him.

Fourth, I favor the amendment because, it is all the church is able to do at this period for the necessities of the Negro along the line of Episcopal supervision. The Negro should not forget what the church has to contend with on his account. Should not forget what the church has done for him, is still doing, and that it has all been done through blood, money, and the sacrifice of personal comforts. He should not forget that the church once lost thousands of its members on his account, and it would lose many thousands more if the church, however just the act might be, would

consecrate him just as any Bishop is consecrated. Then the Negro should stop and ask, do I want my church to suffer disruption again for me? Then the Negroes should not wish to see another man leave because of their presence, for the time has come that the Negroes should suffer some for the old church. We should not forget that the church finds it impracticable to do all for us that it really wishes to do. It can not manage prejudices and racial affairs. Jesus could not settle race differences when passing through Samaria, nor even among other Gentiles. So now, while the church is trying to extend a stage plank to the Negro members, let them not say, Haul it in we will not walk thereon, but let us walk upon it to desired ends and to aggressive success. Any other step than to accept the amendment is a step backward and one destined to set back the race for fifty or more years.

Fifth, I favor the amendment because, if accepted by the Negro membership, it will place them on vantage ground every way, but a few ways specifically. (1) It will meet a long, necessary and essential demand in Methodism in giving us Episcopal supervision. The question of Episcopal supervision for the Negro work in the church is no new one. It will always up and not down. It will never down till satisfied among the Negroes as among the white element. The entire church sees it is a necessity for the growth, development, and perpetuity of the Negro conferences. (2) It will place the Negro membership where it will have more frequently Episcopal presence and it will accordingly catch greater inspiration to take hold of all the departments of church work and develop them. (3) It will give possible hopes to our young and coming men, and will be a moral and intellectual stimulus in our ministry. (4) It will place our young men more immediately under the Episcopal eye where they will be known as to their intellectual ability, moral fitness, and capable leadership. As it now is, very little is or can be known Episcopally of the qualifications of our young men.

Yet in all this, I wish to close this article by saying, I never want to see the day when none of our regular Bishops will come among us for all possible work in their line. Personally, I love every one of them and think all our Negro ministry does; but their services to the Negro become more difficult each day, and less effective. Hence it is evident that something must be done to give the Negro Methodism that Episcopal supervision which Methodism must have everywhere.

### An Explanation Needed

In the SOUTHWESTERN CHRISTIAN ADVOCATE of July 11th reference is made to an article which appeared in the *Central Christian Advocate* of recent date, relative to the consolidation of Asbury Chapel and Burns Chapel of Kansas City at the last session of the Central Missouri Conference. The following observation is made relative to Union Memorial Church of St. Louis, viz: "It is interesting to note also that while Dr. Jackson served as pastor in St. Louis, what is now the great Union Memorial Church in that city was the outcome of the consolidation of two churches, brought about largely by his agency under his leadership."

If it is the intention of the above to infer, that the success of Union Memorial Church is in some way to be attributed to the consolidation, the following facts should be explained, viz: The Conference minutes of the Central Missouri Conference for 1897 show that Wesley Chapel reported that year 11 probationers and 605 full members. Elliot Avenue for the same year reported 18 probationers and 270 full members, making a total of 29 probationers and 875 full members.

In 1899, the year the consolidation was consummated, Elliot Avenue reported 4 probationers and 200 full members and Wesley Chapel reported 370 full members and 7 probationers, making 11 probationers and 570 full members in the organization at the time of the consolidation.

In 1900 the new church reported 7 probationers and 412 full members. Some one will please explain how the consolidation has helped Methodism in this great city, Anon.

R. E. GILLUM.

### Aggressive Evangelism

The good work of Aggressive Evangelism is going forward in all parts of the Country.

It is not so universal and progressive as could be wished, but there is abundant occasion to render thanks to God for what has been already accomplished, and for the good ground to hope for the future. When we remember that in nine short months the General Conference will assemble, it certainly behooves us all to use extraordinary diligence to make the most of months and days and hours that yet remain. We desire to urge all our pastors and people to use all possible means to secure results despite the heat of Summer, and the infringements of the vacation season, and the needful preparations for the Fall Conferences.

Camp meetings, Sunday School Conventions, Epworth League Conventions and other gatherings offer hopeful opportunities for successful efforts.

In the meantime it is hoped that the regular services of the church will be used to the utmost. Why not hold open air services?

Why not make the Sunday school and the social meetings and the regular preaching services times for immediate spiritual results?

In planning for future work we may say that we are prepared to recommend wise, tactful, and eminently successful evangelists for revival services whether for Camp meetings, or Annual Conference, union services or for individual churches.

As a rule such evangelists will expect only expenses and a free will offering.

W. F. MALLALIEU, Pres.,

Auburndale, Mass.

J. P. BRUSHINGHAM, Evanston, Ill., Sec.

of the General Conference Commission on Aggressive Evangelism.

### Episcopal Plan of Visitation

| Conference.                      | Place.             | Date.         | Bishop.    |
|----------------------------------|--------------------|---------------|------------|
| Kailapell Mission.               | Columbia Pls.      | Mon. Aug. 13. | Moore      |
| Alaska Mission.                  | (No Meeting)       |               | Moore      |
| Black Hills Mis.                 | Hot Springs, S. D. | Aug. 16.      | Warren     |
| North Mont. Mis.                 | Great Falls.       | Aug. 16.      | Moore      |
| Montana.                         | Anaconda.          | Aug. 21.      | Spillmeyer |
| Northwest Neb.                   | Chadron.           | Aug. 24.      | Warren     |
| Wyoming Mission.                 | Casper.            | Aug. 25.      | Warren     |
| Pacific German.                  | Rosalia, Wash.     | Aug. 28.      | Moore      |
| Utah Mission.                    | Salt Lake.         | Aug. 28.      | Neely      |
| Idaho.                           | Boise.             | Aug. 29.      | Cranston   |
| Northwest German.                | LeMars, Ia.        | Aug. 29.      | Berry      |
| Norwegian-Danish.                | Forest City, Ia.   | Aug. 29.      | Goodsell   |
| West German.                     | Kansas City, Kan.  | Aug. 29.      | McDowell   |
| Colorado.                        | Grand Junction.    | Sept. 4.      | Warren     |
| Iowa.                            | Burlington.        | Sept. 4.      | Cranston   |
| Columbia River.                  | Spokane.           | Sept. 4.      | Moore      |
| Erie.                            | Erie, Pa.          | Sept. 4.      | Berry      |
| Cincinnati.                      | Oxford.            | Sept. 4.      | Spillmeyer |
| Northwest Indiana.               | Greencastle.       | Sept. 4.      | McDowell   |
| Northern Swedish.                | Duluth.            | Sept. 5.      | Goodsell   |
| Central Swedish.                 | Chicago.           | Sept. 5.      | Hamilton   |
| Nevada Mission.                  | Yerington.         | Sept. 10.     | Neely      |
| Detroit.                         | Detroit.           | Sept. 10.     | Berry      |
| Michigan.                        | Albion.            | Sept. 10.     | McDowell   |
| Des Moines.                      | Conuel Bluffs.     | Sept. 11.     | Goodsell   |
| East Ohio.                       | Cleveland.         | Sept. 11.     | Wilson     |
| California.                      | Pacific Grove.     | Sept. 11.     | Neely      |
| North Ohio.                      | Cleveland.         | Sept. 11.     | Spillmeyer |
| West Wisconsin.                  | LaCrosse.          | Sept. 11.     | Hamilton   |
| Puget Sound.                     | Seattle.           | Sept. 11.     | Moore      |
| Central Illinois.                | Rock Island.       | Sept. 11.     | Cranston   |
| Western Swedish.                 | Burlington.        | Sept. 12.     | Warren     |
| Central German.                  | Covington, Ky.     | Sept. 18.     | Spillmeyer |
| Chinese Mission.                 | San Francisco.     | Sept. 18.     | Neely      |
| Illinois.                        | Bloomington.       | Sept. 18.     | McDowell   |
| Northwest Iowa.                  | Sioux City.        | Sept. 18.     | Goodsell   |
| Ohio.                            | Columbus.          | Sept. 18.     | Wilson     |
| Southern Illinois.               | Mt. Carmel.        | Sept. 18.     | Cranston   |
| West Nebraska.                   | McCook.            | Sept. 18.     | Warren     |
| West Nor.-Danish.                | Seattle.           | Sept. 18.     | Moore      |
| California German.               | San Francisco.     | Sept. 19.     | Neely      |
| Chicago German.                  | Milwaukee.         | Sept. 19.     | Berry      |
| Indiana.                         | Columbus.          | Sept. 25.     | Warren     |
| Central Ohio.                    | Toledo.            | Sept. 25.     | Berry      |
| Kentucky.                        | Louisville.        | Sept. 25.     | Spillmeyer |
| Minnesota.                       | Marshall.          | Sept. 25.     | Goodsell   |
| Nebraska.                        | Lincoln.           | Sept. 25.     | McDowell   |
| Oregon.                          | Salem.             | Sept. 25.     | Moore      |
| St. Louis German.                | St. Louis.         | Sept. 25.     | Cranston   |
| Southern Calif.                  | Long Beach.        | Sept. 25.     | Neely      |
| Tennessee.                       | Memphis.           | Sept. 25.     | Wilson     |
| Wisconsin.                       | Milwaukee.         | Sept. 25.     | Hamilton   |
| Central New York.                | Auburn.            | Oct. 2.       | Berry      |
| Central Tennessee.               | McLemoresville.    | Oct. 2.       | Wilson     |
| Missouri.                        | Cameron.           | Oct. 2.       | Cranston   |
| North Nebraska.                  | Omaha.             | Oct. 2.       | McDowell   |
| Northern Minn.                   | Minneapolis.       | Oct. 2.       | Goodsell   |
| Pittsburg.                       | Pittsburg.         | Oct. 2.       | Spillmeyer |
| Rock River.                      | Chicago.           | Oct. 2.       | Warren     |
| Arizona Mission.                 | Flagstaff.         | Oct. 3.       | Neely      |
| Genesee.                         | Buffalo.           | Oct. 9.       | Berry      |
| Holston.                         | Knoxville, Tenn.   | Oct. 9.       | Wilson     |
| New Mex. Eng. Mis.               | Albuquerque.       | Oct. 9.       | Cranston   |
| West Virginia.                   | Huntington.        | Oct. 9.       | Spillmeyer |
| Oklahoma.                        | Oklahoma City.     | Oct. 9.       | Cranston   |
| Pac. Japanese Mis.               | Fresno, Calif.     | Oct. 9.       | Neely      |
| Upper Iowa.                      | Cedar Falls.       | Oct. 9.       | McDowell   |
| Northern German.                 | St. Paul, Minn.    | Oct. 10.      | Goodsell   |
| North Dakota.                    | Minot.             | Oct. 10.      | Goodsell   |
| Dakota.                          | Vermillion.        | Oct. 16.      | McDowell   |
| North Carolina.                  | Winston.           | Oct. 17.      | Spillmeyer |
| East Oklahoma Mis.               | Muskogee.          | Oct. 17.      | Cranston   |
| East Tennessee.                  | Bristol.           | Oct. 17.      | Wilson     |
| Atlantic Mis. Conf. Pinner.      | Va.                | Oct. 22.      | Wilson     |
| New Mexico Spanish Mission Conf. | Albuquerque.       | Oct. 23.      | Cranston   |
| Blue Ridge.                      | Walkertown, N. C.  | Oct. 23.      | Spillmeyer |
| Austin.                          | Dallas.            | Nov. 21.      | Burt       |
| South Carolina.                  | Camden.            | Nov. 23.      | Moore      |
| West Texas.                      | Marlin.            | Nov. 28.      | Burt       |
| Central Alabama.                 | Attala.            | Dec. 5.       | Wilson     |
| Savannah.                        | Waycross, Ga.      | Dec. 5.       | Moore      |
| Southern German.                 | Pleasantville.     | Dec. 5.       | Burt       |
| Alabama.                         | Bons.              | Dec. 12.      | Wilson     |
| Atlanta.                         | Rome.              | Dec. 12.      | Moore      |
| Texas.                           | Odessa.            | Dec. 12.      | Burt       |
| Georgia.                         | Atlanta.           | Dec. 19.      | Moore      |
| Mobile.                          | Montgomery, Ala.   | Dec. 19.      | Wilson     |

JOHN M. WALDEN,  
Secretary Board of Bishops.



# Southwestern Christian Advocate

- 1—All business letters should be addressed to Bates & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

## OUR HELPERS

The SOUTHWESTERN is fortunate in its number and quality of friends. Not only are we having kindly expressions as to the quality and tone of the paper, but our brethren are volunteering to represent us at District Conferences without any remuneration whatever. We want to acknowledge here, gratefully, the services of the Rev. M. M. Jones, D. D., who has represented us at the District Conferences of the North Carolina Conference that have been held with splendid results and will continue to canvass throughout the remaining conferences. The Rev. H. B. Hart, D. D., a SOUTHWESTERN enthusiast, did valiant service for us at the Greenville District Conference and will represent us at other points. The Rev. T. S. Moore represented us at the Dallas District Conference of the West Texas Conference and we expect from him a good report. Prof. H. L. Billups, at one time officially connected with the SOUTHWESTERN, will be our representative at all the District Conferences of the Central Missouri Conference. The brethren of Central Missouri are promising us large things. When the Rev. V. D. Jenkins was a presiding elder in the Atlanta Conference he fairly stirred the nation by his lists of subscriptions to the SOUTHWESTERN. Brother Jenkins has agreed to represent us at the Rome and Gainesville District Conferences. The Rev. L. H. King, B. D., will interest the Atlanta District Conference in the SOUTHWESTERN, while the Rev. L. H. Hunly will perform like service at all the District Conferences of the Central Alabama Conference, and the Rev. S. D. Davis will hold the fort at Selma, Ala. The Rev. R. L. Hickson canvassed the Greenville District Conference of the South Carolina Conference for us. We are also indebted to Presiding Elder J. A. Holliday for his hearty support at the recent session of his conference. The Rev. J. M. Marsh, of the Upper Mississippi Conference, is visiting a number of District Conferences for us. To the Rev. W. W. Cowan, of Lincoln, Neb., we are profoundly grateful for taking charge of the canvass at all the District Conferences of the Lincoln Conference. These brethren deserve special mention. There are others who are just as enthusiastic and who would volunteer just as readily to help us in our work. Many thanks, brethren.

Mr. James K. Gordan, of Richmond, Virginia, a prominent and most substantial citizen of that great city of the South, is giving the authorities there considerable trouble. In entering the street car there recently, he occupied the third seat reserved for colored passengers; the two seats in the rear being filled by Negro passengers and more room being needed for their accommodation, Mr. Gordan was asked to move, but this he refused to do and was arrested and fined. Mr. Gordan now proposes to appeal the case to the highest court of the land, and Richmond is all astir lest Mr. Gordan's attack upon the separate car law proves effective and the separation be done away with. He has been besieged on every hand to yield his contention, but he will not. Fortunately Mr. Gordan is one of the most public spirited and representative citizens of Richmond. He has both the money and the standing to push the suit. We wish him well.

## GEORGIA'S EXALTATION

(Continued from Page 1.)

that the temperance forces have more to gain by "the pressure of public sentiment," as it is termed by the *Times-Democrat* of this city, than by the setting up of a distinct and separate political organization? In the state of Georgia the moral forces were able to take absolute dominion and control of the Democratic party upon the one issue—temperance. So strong was the pressure that the representatives of the party in power dared not swerve from the line of duty. Mr. Smith, of Camphell County, in a speech supporting the enactment said: "There is no moral argument in favor of the traffic of whisky. You cannot figure dollars and cents against the lives of the women and children of the state of Georgia. I do not believe the good people of Fulton will allow the liquor people to desecrate the right of the women and children and operate blind tigers near their churches and homes."

This sentiment is more powerful than any political whip or any party organization. It may be said that the cause of temperance received its strength and nucleus for its fight by organizing a third party. The cause of temperance is to win just along the line that brought the victory to Georgia, namely: by organization of a separate and distinct political party, but by quickening of the moral forces of the parties already in existence. It goes without saying that the *Georgian* could never have been brought to the support of prohibition from a party standpoint. This vigorous journal under a vigorous editorship took a very positive and uncompromising stand in favor of temperance in the recent movement and in the following language announced its policy towards prohibition:

"A great question has arisen. It has come suddenly. It is not a question of men. It is not a question of politics. It may be a question of sentiment. It may be principle. It may be fanaticism. *The Georgian* doesn't care what it is called. It is an effort in the General Assembly to prohibit the manufacture and sale of intoxicating drink as a beverage in the State of Georgia. The question is so great that it seems to be the duty of *The Georgian* to lay aside any and every rule or policy that interferes with advocating and supporting the measure, and we now and hereby give all the energy, support, and power that in this paper lies to the end that the prohibition legislation now pending in the State shall become a law."

Seriously now, is there not here a suggestion for the temperance forces?

There are those who will want to know if this law will really prohibit. Certainly it will. If it "half prohibits," as the *Georgian* observes, "it will be of untold benefit." It is argued that because of this enactment there will spring up throughout Georgia a large number of blind tigers. This may be true. Even with this disrespect of the law there will not be the open sale of whisky, the enticement of the saloon and the open brothel that commonly go with the saloon. Everything considered the temperance victory in Georgia is remarkable and the cause of God and of right are marching on.

## A NOTABLE ARTICLE

*The Outlook*, in its issue of August 3rd publishes an interesting article, which was sent to its columns by President Roosevelt. The article first appeared in the *Daily Herald*, of Vicksburg, Mississippi, and this writer gives a Southern view of Negro Education. The author is Mr. Leroy Percy, a member of the bar of Mississippi, the article being in part an address which was delivered last May at a banquet held in Greenville. In response to the toast "Our Country," Mr. Percy takes the view "that a man is a lover of his country and a true patriot who humbly strives to do his duty and discharges the obligations of citizenship in the lo-

cality to which fate may have assigned him." After a few words of general introduction and the explanation offered in the sentence just quoted Mr. Percy leaps with full force into a discussion of Negro Education by saying that there are erroneous statements that have come in vogue, especially in Mississippi, in regard to Negro education, and enters emphatically his protest against the preaching that education ruins the Negro as a laborer. Mr. Percy also opposes the doctrine that the white man should not be burdened with the necessity of educating the Negro. He observes that if the South does not educate the Negro, and deliberately refuses to do so, that that in itself would furnish a theme that would gather millions from other parts of the country and the Negro would be educated. Reiterating his denial that the Negro's usefulness is impaired by education, Mr. Percy says:

"But, be this as it may, you cannot send these men out to fight the battle of life helplessly ignorant. In slavery, he was the slave of one, and around him was thrown the protecting care of the master. In freedom, you cannot, through the helplessness of ignorance, make him the slave of every white man with no master's protection to shield him."

Mr. Percy follows this up with a still more remarkable statement:

"The Negro must be educated to the extent necessary to enable him to know whether he is being rightfully or wrongfully treated. Any other idea is monstrous and intolerable, because of its harshness and cruelty. But not as a matter of justice to him alone is his education necessary, but because the industrial development of the South demands it."

It is a rather liberal view that the Negro is to be educated so as to be able to discern when he is rightfully or wrongfully treated.

Mr. Percy says while we should not drive the Negro out he should be permitted to go at will and take his troubles to other climes, but the places made vacant should be "filled with white men who possess the potentialities of citizenship and who will help to bear the burdens and help to solve the problems of government which," Mr. Percy adds "the Negro can never do." This is an assumption that has the past and the present against it. Presumably the vacancies created by the Negroes going North or elsewhere are to be filled by immigrants of a foreign element, which, in a large measure, means the Italians. They are slow in educating to an appreciable understanding of the genius of our government. They do not assimilate American principles readily. The Negro takes to the American government with ease and has proven himself to be a reliable and worthy citizen. Anarchists and bomb throwers, fresh from the hotbeds of Europe find a heartier welcome into the political circles of our country than does even the Negro who has borne his share of the burden in all the wars of the nation. Nevertheless the Negro has never proven himself a traitor, but to the contrary has proven himself a law abiding and progressive citizen. The Negro possesses the potentialities of citizenship that the foreigner never can possess.

Since this article is printed at the suggestion of President Roosevelt it would be interesting to know whether he subscribes to this doctrine submitted by Mr. Percy that the Negro does not possess potentialities of citizenship. The writer of the article here referred to further remarks that the "South must not be dependent upon the Negro for its prosperity for there is not enough of him and what there is of him is not good enough."

It is Mr. Percy's ethical observations, that are most interesting. He grows eloquent and forceful when he says, "Brethren of the bar, there is a reason which demands that the Negro should be educated sufficiently to know whether he is being hon-



estly or dishonestly dealt with." And then he cites that this robbing of the Negro of his hard earnings and mistreating him on the other hand has been sapping and undermining the integrity of the Southern people. Truthfully Mr. Percy remarks that, "There are no two brands of honesty."

On the whole the article is rather remarkable and is worthy of the notoriety given it through the endorsement of President Roosevelt, but it would be interesting to know whether the President subscribes to it in toto.

### BLACK SOLDIERS ARE NOT OBJECTIONABLE

A correspondent in a letter sent to the *Army and Navy Journal* takes exception to the statement sent out by the associated press that the people of Oswego, Watertown, Sacket Harbor were aroused and indignant over the suggestion that the Twenty-Fourth Infantry would be stationed at Madison Barracks of Fort Ontario. The correspondent says that the Twenty-Fourth will be received in Oswego as any other United States troop have been received "with courtesy and consideration." He observes that the record of this regiment at the front warrants the assertion that they must all be gallant fellows, utter strangers to fear. In discipline and behaviour the command is said to compare favorably with any regiment in the army. Appropriate to the statement of the correspondent the *Army and Navy Journal* quotes the *Montana Daily Record*, which on hearing the rumor in regards to the Negro soldiers going to Madison Barracks says:

"These New Yorkers do not know the Twenty-fourth, or they would not be credited with so much indignation. The regiment was stationed in Montana for several years, and two or three battalions were at Fort Harrison. Helena has had soldiers from a number of regiments at Fort Harrison and none have made a better record than the members of the Twenty-fourth. Helena had a slight prejudice against them before the colored troops came, but they had not been there a month before we were as well satisfied with the order that brought them to Harrison as were the people of Salt Lake when the same regiment was there. There never was a finer body of American officers than those of the 24th Infantry. Soldiers could not be more law-abiding than the members of the 24th, was the experience of Helena during the years that regiment was at Fort Harrison."

It appears that the boom of Secretary Taft for the Presidential honors is to be punctured, and that, too, for the reason that he is put down as the "protégé" and the "good man Friday" of President Roosevelt. There is no need of calling a National Convention of any party if an occupant of the White House is to dictate his successor. Such exercise of power on the part of a President is thoroughly out of harmony with the spirit of the government and is a reflection upon the ability of the people to choose their ruler. The people believe thoroughly in the policies of Mr. Roosevelt, and for that matter believe in him and should he consent, would, receive their hearty support for a third term, but they will not tolerate his dictation of his successor. This is right. It reflects upon the ability of the people to choose. They chose Mr. Roosevelt against the combined force of party machines and gave him the largest popular vote of any man who has ever sat in the Presidential chair. The same people that were capable of selecting him are also capable of selecting his successor. It is hardly possible that any man could be nominated who would be objectionable to the President, and no such man should receive the endorsement of the party, but the dictation of a candidate is out of the question.

### Personal and General

Bishop Fowler is steadily improving.

The present address of the Rev. Dr. F. H. Knight is 202 W. Newton street, Boston, Massachusetts.

The Rev. H. J. Wright, pastor at Crawford, Louisiana, has been spending a few days in the city recently.

Mrs. Lettie Billups, after spending a few days with her relatives and friends at Brookhaven, Mississippi, has returned to her home at Houston, Texas.

The North Germany Conference in voting upon the proposition for Bishops for Races and Languages cast 69 votes in the affirmative, 9 in the negative. The vote of the laymen is not given.

Dr. John Fox, Secretary of the American Bible Society, is authority for the statement that he has met in China seven young girls who can repeat the entire New Testament from memory.

Bishop Neely and Mrs. Neely expect to arrive in New York City from Buenos Ayres, Argentina, about August 21. Bishop Neely is to preside at Utah Mission Conference opening August 28.

Twelve hundred persons listened with profound attention to Dr. I. L. Thomas answer why in the Methodist Episcopal Church, at the opening of Union Memorial church in St. Louis, Wednesday Eve, July 31st.

The address of the Rev. Dr. J. O. Spencer, president of Morgan College, for the summer is care of University Extension, Oxford, England. The Doctor hopes to return to his post of duty about the middle of September.

In writing April 25, 136 days after sailing, Bishop Hartzell gave the following account of these days: 56 were spent in towns and cities, in conferences and other work; 10 on the cars, and 70 on the sea. His journeys foot up 16,159 miles.

The corner stone of the Palace of Peace, at the Hague, provided through the philanthropy of Mr. Andrew Carnegie, was laid last week with impressive ceremonies, by the peace delegates who are attending the Hague Conference.

Dr. J. H. Stanley, pastor of St. Paul church, Lexington, Kentucky, is summering at Pewee Valley, Kentucky. The Rev. W. L. Muir, the oldest member of the Lexington Conference, has charge of St. Paul until the return of Dr. Stanley.

The National Negro Business League which opens its session in the State capital of Topeka, Kansas, Wednesday, August 14th, will be welcomed by his honor, Governor E. W. Hoch and the Hon. William Green, mayor of the city of Topeka.

Negro towns and communities are springing up throughout the country. The following is a complete list: Mound Bayou, Miss., Boley, I. T., Buxton, Iowa, Hobson City, Ala., Cassopolis, Mich., Eatonville, Fla., Wilberforce, Ohio, and Booker City, Ala.

Mr. Arthur B. Bedon, an outdoor photographer of this city, is at Tuskegee Institute and has been for some time making pictures. It is very clear that Mr. Bedon at some early day is going to be a photo-artist of note. Already he has made some very remarkable pictures.

Registrar J. H. Palmer, of Tuskegee Institute, will be in this city August 11-14, at 1707 Bienville Street to see all former students of Tuskegee and such others as may desire to register with that institution. Mr. Palmer will be the guest of Mr. Bedon, at the number named.

The Liberia Conference under Bishop Scott is spreading out. Four new mission points have been opened within the last few months. One of these stations is 15 miles from the coast; one 90 miles; the third 115 miles and the fourth 150. Houses have been provided in each case.

Rev. J. C. Eusan, A. M., D. D., of the West Texas Conference, has been appointed by the Hon. A. S. Crisp, representative of the 55th Legislature to conduct a competitive examination in Cuero, commencing August 1 for the purpose of awarding the scholarship to the Prairie View State Normal School.

Mr. Henry Mason at Monticello, Lawrence County, Mississippi, owns and operates a sawmill and is the owner of 300 acres of the finest farmland. Though born in slavery and about of age when the war broke out, Mr. Mason represents in his accumulation a commendable degree of thrift and enterprise.

This District Conference, as was the Meridian also, was loyal in its support to the SOUTHWESTERN.

Good lists were brought in by the Revs. N. E. Goodloe and D. R. Bentley, on the Meridian District and the Revs. D. P. H. Hazley, W. S. Leake, C. W. Walton, and John E. Everett, led in the bringing in of subscriptions at Greenwood.

Rich copper mines have been discovered in Southwest Africa, and according to dispatches from Berlin, layers of the metal have been unearthed in the river beds near Luederitzbucht at a depth of 40 feet. Prospectors have found strata of ore netting \$40 a ton and German capitalists are organizing a scheme for developing the mining industry.

Governor Hughes has given the country a splendid example of the power of a state executive. The governor is to supervise legislation and this Governor Hughes has done. His record shows that 37 bills were vetoed; 197 were recalled because of the threatened veto and 250 were allowed to die. Some one has said that the Governor is serving the people and not his party.

We learn with the deepest sympathy for the bereaved of the death of Mrs. Winbush, wife of the Rev. J. W. Winbush, presiding elder of the Greenville District of the Upper Mississippi Conference. Mrs. Winbush went to her reward suddenly Friday, August 2nd. No details of her passing have yet been received. Brother Winbush has the sympathy of all his friends in this sore affliction.

The Woman's Home Missionary Society, of the North Carolina Conference, announces that an exceedingly strong program is prepared for the session which is to be held at Reidsville, August 29 to September 1. The following is the roster of officers: President, Mrs. A. E. Morehead; Vice President, Mrs. M. M. Jones, Corresponding Secretary, Mrs. C. L. Bullock; Recording Secretary, Miss Bell Jones; Treasurer, Mrs. R. C. Bearden; Conference Organizer, Mrs. J. P. Morris; Musical Directress, Mrs. S. A. Peeler.

Gammon Theological Seminary opens Wednesday, October 2nd for Reception and registration of candidates and the introductory address will be delivered Thursday, October 3rd, at 2 p. m., by the Rev. Charles H. Haines, D. D., Professor of Practical Theology. A large incoming class has already applied for admission. New students should write at once to President Bowen, to secure rooms. All old students are expected to be on hand on Registration Day. Many strong men have been selected as lecturers for the new school year. Their names will be published later.

In Rhodesia, South Africa, we have now thirteen missionaries, three foreign teachers, fourteen native teachers, nine other helpers, 597 members, over 2,000 adherents, ten primary native schools with 775 pupils, thirteen churches worth \$38,125, ten parsonages and homes worth \$26,250, school property worth \$30,000, Woman's Foreign Missionary Society property worth \$6,500. Add to these other properties, principally at Old Umtali Mission, and we have a total valuation of \$130,875. Since last Conference the total amount collected for self-support in Rhodesia was \$9,300. These results have been achieved in Rhodesia, where, nine years ago, we had not a foot of land nor a church member.

The Standard Oil Company, like the other trusts, is in a hard row of stumps. Judge Landis last week, after a most remarkable statement on trusts and evils thereof made after the Standard Oil Company had been found guilty on 1450 accounts, announced a fine of \$29,240,000. It would appear that this is exorbitant, but when it is considered that it is hardly half of the net earnings of the Standard Oil Company for one year, it hardly appears large enough. This would not at all seriously cripple the Company. It is not probable, however, that the Standard Oil Company will pay this fine, for by the time it reaches the Supreme Court and is passed upon, some way will be found to dismiss the fine.

New York is having a wave of crime, brutal and atrocious cases of rape are reported daily. The details of some of these crimes are revolting. Strange enough, although it is alleged that the Negro is the chief rapist of the country, he doesn't appear to figure conspicuously in the crime record that New York is now making. The press of the country that was so eager to denounce the Negro when there went forth from Atlanta reports of crime that had no basis in fact should now explain why all this unprecedented and unusual crime record in New York, and that, too, without the brother in black figuring conspicuously. May be yet will come to our senses and conclude that sin has no color; that crime belongs to all races. All men are sinners.



## PERSONALS

Mrs. Anne E. Stanley, the energetic and devoted wife of Rev. J. H. Stanley, M. D., of Paris, Ky., will represent the Lexington Conference Woman's Home Missionary Society at the twenty-sixth annual convention, to be held in Boston, Mass., next October. "Honor to whom honor is due" was the key-



MRS. ANNE E. STANLEY.

note of the annual meeting of the Woman's Home Missionary Society of the Lexington Conference, held in Louisville, Ky., last May. This note was introduced at the beginning of the session and kept sounding and resounding by our enthusiastic worker, Mrs. Geo. A. Sissle, of Cleveland, O. It was after a brief and stirring speech made by her, that the convention arose and gave Mrs. Stanley a unanimous vote for her election as the National delegate from her conference. From the speech, those who were not familiar with Mrs. Stanley's past labors felt in duty bound to pay her the honor. She holds the distinction of being a Conference Organizer without title or pay. So much for her being a staunch Methodist. In three brief months, while serving as Presiding Elder's wife, she organized the Lexington Dis-

trict into nine auxiliaries. The district at that time had not been organized and she knew nothing of the work save what she had gathered from correspondence and reading of leaflets. Time went on until this district of which she is president has become the leading district financially. She has entertained, as District President, two sessions of the conference conventions of the Society, while at Lexington, Ky., and again two years ago at Paris, Ky. Such women whose lives are devoted to a good cause should be honored with whatever her labors demand. Mrs. Stanley is quite reserved in her manner, at all times letting an office or honor seek her instead of seeking the office or honor for herself. May God give the Lexington Conference more such genuine Methodist, Christian women for the services they have to perform.

The teachers and scholars of the Calvary Methodist Episcopal Sunday School, Thibodaux, La., gave a candy love-feast Sunday, July 21st, at 11 a. m., for the purpose of defraying the superintendent's traveling expenses to the District Conference. Thirty-six were present. Collection \$2.30.—Miss Lavinia T. Wilson, Secretary; Rev. E. Baptiste, Pastor.

On Children's Day at Hearne, Tex., Miss Janie Jones, Capt. of Sisters' tribe, raised \$7.01. Brother P. Sledge of Sunday School cleared \$3.50; Prof. J. Polk, Capt. of Brothers' tribe, realized \$1.10. Total, \$11.61. Four conversions helped to make memorable the day. The Rev. P. H. Jenkins, pastor.

The Rev. J. H. Talbert desires to thank his members of St. Paul Church, Batesville, Miss., for their gift recently of more than a hundred pounds of choice groceries, also Mr. S. H. Smith for a very serviceable token.

## Recent District Conferences and Conventions

### JACKSON DISTRICT.

Thursday, July 11, 1907, was the opening day of the Jackson District Conference, held in the old, historic Ashury Methodist Episcopal Church, Canton, Miss. Many sacred memories of more than local interest clustered around the old church and her hallowed precincts. It was here, we are informed, that Methodism for the colored brother in Mississippi took its beginning thirty-nine years ago. While the vallant Southern soldier was marching off the field of carnage, keeping pace to the tune of old "Dixie," the Northern prelates and missionaries were marching into Canton, responding in measured tread to "Go preach My Gospel, saith the Lord." They planted the banner of Methodism in Canton on the ground on which Asbury Church now stands. It was a scene of solemn import when those freedmen, many of whom are gray-headed fathers, eye-witnesses to the dreadful drama which brought liberty

to their bodies and souls, stood with uncovered heads, reflecting over the past, meditating on the present, and speculating as to the future of the great Methodist Episcopal Church. They were grave men, pious, but fearless to the core. They were under the leadership of that very accomplished Christian gentleman and disciplinarian, the Rev. A. J. McNair. This is Dr. McNair's first experience as Presiding Elder, but so cool and collected was he, and being such a complete master of men and measures, he entirely captivated his men and received from them on the second day a unanimous ovation and standing vote that he had already outstripped all of his predecessors. Dr. McNair ruled that great conference impartially and without bias. We are already willing to concede to him a first place among the leading churchmen of our great Methodism in Mississippi.

Dr. O. Gillespie, of the Upper Mississippi Conference, was there with his

wit and wisdom and reminiscences of struggling Methodism, to electrify and grace the audience. His age and experience in the Christian ministry secured for him many special privileges and indulgences on the part of the brethren. By his sound advice and fatherly caution, he richly paid the brethren for all the time granted him.

Presiding Elder Threlkeld, of the Vicksburg District; Presiding Elder G. W. Smith, of the Brookhaven District; and Dr. E. M. Jones, Field Agent of the Sunday School Union, all thrilled the conference by their speeches and references to the Negro's status in the church and American politics. They were all agreed in one common point, that the so-called Negro problem cannot be settled by legislation, especially sinister legislation—that the question is a moral issue and must be settled on moral principles.

Prof. J. B. Shaw, of the Meridian Academy, was given the right of way Friday night. Principal Shaw never feels more at home than when he is pleading for the uplifting of the Negro race through the training which our children receive at the Meridian Academy. His speech before the Jackson District Conference was a powerful incentive for good and was sent home with telling effect to the hearts of his anxious listeners. He aroused a greater interest in Canton for the Meridian Academy. The people here have pledged him their support for pupils and money. Principal Shaw has won for himself an abiding place in the hearts and affections of the conference.

Prof. M. S. Savage, Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, gave the brethren to understand that their permanent success is secured and maintained only in proportion as they support their leading church organ. Prof. Savage made many friends for the SOUTHWESTERN.

Dr. Scarborough, of Holly Springs, Miss., represented Dr. Logan in the Mission field. Dr. Scarborough pleaded earnestly for the cause of Missions.

The Rev. Dr. W. W. Lucas simply swept things before him as he touched upon General Conference matters. He gave the brethren to understand that the day has passed for bombastic speeches and filibustering legislation. The time is come for sober, sane men, with sound Christian principles, for the settlement of the Negro's status in America, and in the Methodist Church. His speech had a clear ring and put to flight all pettyfogging and demagogic theories.

The Conference, as a whole, was a demonstration, intellectually, of what the Negro can become or has become within forty-two years.

Sunday was gala day in the Conference. Old Asbury Methodist Episcopal Church, though recently enlarged to accommodate the Rev. Mr. Dudley's swelling congregations, was taxed to its utmost capacity. The people climbed through the windows and every accessible opening to hear the Rev. J. M. Shumperi, who held his audience spellbound at 11 a. m.; Prof. M. S. Savage, of the SOUTHWESTERN CHRISTIAN ADVOCATE, who soared among the planets and led his people with heavenly manner at 3 p. m. Rev. E. M. Jones, the Demosthenes of the pulpit, who filled the sacred rostrum at 8 p. m., to the delight, satisfaction and edification of the anxious listeners.

The field is full of candidates.

W. M. McGehee, Reporter.  
D. F. Dudley, Secretary.

### OPELIKA DISTRICT.

At Wetumpka, Ala., July 17-21, the above District Conference of the Mobile Annual Conference was held. The Rev. J. J. Harrison was elected reporter for the SOUTHWESTERN CHRISTIAN ADVOCATE and the letter will doubtless appear very soon. It is not the writer's purpose to speak of the royal hospitality and princely entertainment, nor of the splendid administrative ability of Presiding Elder J. A. Holliday, nor of the noble body of young preachers of the district where Talladega College, New Orleans University, Central Alabama College, Gammon and Clark are represented; nor of the earnest, loyal laymen, the young people who creditably took part in the program of many and varied up-to-date subjects, covering all of the interests of the church; nor of the prominence given the SOUTHWESTERN and the great sermons preached and helpful addresses delivered.

We want to say that from the very beginning our college at Mason City rested heavily upon the hearts of the brethren. At every service in some way it came up and was discussed. Prof. M. M. Winslow canvassed in its interest largely upon the district and was eminently successful in winning the hearts of the brethren and the people and in leading a great number of students toward Mason City.

Preachers and laymen saw their duty as never before, a tidal wave of evangelical and Christian educational enthusiasm swept over the Conference; more than three hundred dollars were reported as already received on Disciplinary Collection; a generous gift of nine dollars and forty-five cents was voted to Bishop Bashford's appeal for Chinese sufferers, and a magnificent subscription of one hundred dollars and fifty cents, due and payable within sixty days, for the furnishing and equipment of Prof. Winslow's room, was solemnly pledged by the following brethren: C. D. Dickinson, \$8; Wm. R. A. Palmer, J. A. Holliday, W. H. Jordan, S. J. Jordan, C. L. Down, J. J. Harrison, R. M. Davis, Z. A. Jackson, J. H. Harris, J. W. Geeter, R. E. L. Beasley, W. O. Pearson, J. T. M. Willis, \$5 each; Lafayette Circuit, \$5; Millie Sherrell, \$3; J. O. Trammell, D. L. Ingersoll, \$2.50 each; R. L. Varner, New Style Ladies' Aid, J. H. Bankston, \$2 each; J. B. Robinson, \$1.50; J. Thomas Simmons, R. L. Taylor, \$1 each; S. L. Damons, 50 cents.

Too much praise cannot be given the pastor, the Rev. C. D. Dickerson, and his loyal people for their epoch-making, record-breaking session of the Opelika District Conference.

### LAKE CHARLES DISTRICT PREACHERS' MEETING.

The Lake Charles District Preachers' Meeting met at St. Paul Methodist Episcopal Church, Rayne, La., Thursday, July 11, at 4:30 p. m., B. J. Reddix presiding. The Sunday School turned out to listen to a short talk on the future of the church by the President. Quite a good service was held both night and day. The President preached at night to an appreciative audience. Rayne is a place that needs the notice of Methodist ministers. Meeting adjourned to meet at Iberia, Tuesday, August 6, at 5 p. m.

The Little Rock Conference Woman's Home Missionary Society Annual Convention convened in Hot Springs, Haven Chapel, recently. A large number of delegates were pres-



not with reports showing more thorough work of the different departments in the conference. Among the prominent speakers whose words were encouraging and inspiring were Mrs. Colonel Charles Springer, of Center Junction, Iowa; Mrs. H. M. Nasmyth, Superintendent of Adeline Smith Home; Revs. W. S. Sberill, D. B. Harston, Presiding Elders G. G. Saxton, pastor of St. James, Pine Bluff, W. R. R. Duncan, D. D., and other pastors of the city churches. The meeting was largely attended. Never in

the history of the society have our women manifested such deep interest in all departments of the work. The anniversary sermon, preached by the Rev. G. N. Johnson, a popular pastor of Cottonport, was eloquent and logical and made a strong impression upon the large audience. He is a man of deep Christian principles and profound sympathy for the work, in which his wife has labored untiringly for many years. The music, mothers' meeting and Young People's work deserve special mention of the program.

## Doings of the Workmen

### ALABAMA.

Talladega, G. W. Reeves, Pastor.—My third quarterly conference convened July 21, Presiding Elder J. W. Thomas, chairman. Good reports. Raised for the pastor, \$51.50; for the Presiding Elder, \$17.75; for Missions, \$12; Education, \$2; Episcopal fund, \$2; for the sick and poor, \$5; for the sexton, \$4; for trustees, \$20; total, \$122.25. This charge is truly alive.

### GEORGIA.

Marietta, H. S. Phillips, Pastor.—The third quarterly conference was held Monday night, July 15, by Rev. C. W. Adams. Reports certified the good order of things. Elder paid in full. He preached Sunday night to every one's delight. Membership 50. Raised this year, \$254.

### KANSAS.

Chetopa, H. T. Canady, Pastor.—Our second quarterly conference convened July 6-7. The reports were encouraging. Presiding Elder paid in full. One conversion and two additions.

### NERVOUS WOMEN

Take Horsford's Acid Phosphate. It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

### KENTUCKY.

Smithland, W. H. Pope, Pastor.—On the 29th of July, our second quarterly conference was held by Presiding Elder W. W. Tate. The church is in good working order. All organizations rendered splendid reports. Benevolences raised this quarter for Missions, \$5.60; for Conference Claimants, \$2; Freedmen's Aid, \$5; Conference Academy, \$3.40. The Presiding Elder is pleased with the outlook. He preached a powerful sermon to the delight of all. He also lectured the officers relative to their duties. Collection for the day, \$30.56. Paid the Elder in full. Lumber is on the ground for the erection of a parsonage. Rev. W. H. Pope is a strong preacher and an ideal pastor and is ably assisted by his noble wife. SOUTHWESTERN is remembered.

### LOUISIANA.

New Iberia Godman Memorial, James Perry, pastor.—The work of this church is still alive. On June 19th Children's Day was observed. Mrs. Williams, who is superintendent, had the children well trained. Our pastor, Rev. D. D. Williams, made an impressive talk. Among others who

spoke were J. Carie, N. Gill and the writer. A neat sum was realized. We are planning to build a church this year, God helping us. Rev. and Mrs. Williams are worthy young persons and we are proud of them.

Village and Boyce, Richard H. Johnson, pastor.—Our second Quarterly conference was held June 14th and 15th, at the Village church. The Rev. J. J. Ohee presided and looked after every interest of the church. We paid the presiding elder \$13, his full salary, and have raised \$14 for missions and \$5 for other benevolences. Our dear pastor, the Rev. N. R. Randolph, is sick, but expects to be out soon. The Rev. Samuel Green of Cheneyville was with us during the conference.

Desarc, C. C. Smith, pastor.—Our second Quarterly Conference was held June 29th with the Rev. Mr. Johnson officiating. It was a good meeting. On the fifth Sunday we had our rally. The following brethren were present: Revs. S. D. Timmons, W. M. Morgan, J. W. Watson, T. J. Johnson, W. M. Curtis, S. H. Hunter and Dr. Anderson. The collection was \$7.80. Our Sunday-school is doing fairly well under the present superintendent, S. D. Timmons. We pray God that it may continue to prosper.

Monroe, I. L. Turner, Pastor.—St. Paul Methodist Episcopal Church is actively alive. Its members rejoice over the financial success on Sunday, July 21. Fifty dollars were raised and applied on the church debt.

Alexandria, Robert C. Worsham, Pastor.—The Newman Memorial Methodist Church is in splendid condition. It is thoroughly organized and all of the departments are at work. The Sunday School, under the leadership of Dr. I. W. Young, is doing great work spiritually and financially. The people are being gathered in our church and we are trying by the help of God to make a lasting impression upon them, that they may go out into the world and make it better for having lived in it. Decision Day was observed June 25, and twenty-three persons decided to live a new life. We have organized a mission study class, which has made an excellent start. We must save the young people, because the success of the future church depends largely upon them. The two clubs, namely, the Jolly Workers, and the Twilights, are still pushing things to the front. Mrs. Dr. A. E. Young and Mrs. L. A. Eckley know how to bring things to pass. The second quarterly conference was held May 26, by Rev. Joshua J. Ohee, Presiding Elder. The officers were out with written reports which showed that good work had been done. We have

raised up to this writing \$900. We were favored with the presence of Dr. R. E. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, June 9, who preached a strong sermon that made a good impression. We also had the pleasure of welcoming into our midst July 14-16, the Rev. Dr. M. W. Dogan, president of Wiley University, Marshall, Texas, who preached an able sermon Sunday night and lectured Monday night under the auspices of the Jolly Working Club. Everyone seemed to enjoy this wonderful opportunity and heard this great man with pleasure. At 8:30 o'clock, there was a public reception held in Newman Methodist Episcopal Church, in honor of the guest, Dr. Dogan. A short program was rendered, after which refreshments were served. All who were present were highly pleased with the affair. The pastor and people are on the best of terms.

HAVEN CHAPEL, J. McKee, Pastor.—I came to this charge three years and five months ago. I found an old debt of \$100 and with a small membership I started in to pay it, and we have been working hard ever since. By having a grand rally meeting on June 30 the results of which were that \$170.20 were collected, and with that amount the last dollar of that debt was paid. The pastor and members are very much delighted. The Revs. H. Taylor, G. W. Farris, J. E. Rolax and Pierre Landry were with us. Rev. Landry preached the closing sermon for us at 8 p. m., which was pleasing. Total amount raised for the trustees in the above stated time is \$12.85. We have collected for the trustees since the Annual Conference, \$333.25. The Lord is blessing our work. Many thanks to the clubs of Haven Chapel and Sunday School for the great help they gave in paying off the old debt. We also have \$200 in the bank for repairing our church. Our work is moving on to success.

### MISSISSIPPI

Fort Stephens, Alice McCall.—Children's Day services were held at Snowden Church, June 23rd. The choir rendered excellent service with Mrs. J. S. Morgan as organist. The children in their rendition of the program did justice to the splendid training of Mrs. J. S. Morgan. The pastor,

the Rev. H. Roberson, delivered an interesting and helpful address. A collection of \$10.00 was raised. Miss N. C. Berten contributing \$1.75 was placed on the Honor Roll. The audience re-assembled at 3:30 p. m., and the Rev. Mr. Roberson preached as one inspired. All hearts present were touched and uplifted. Seven dollars was the collection at this service, making the total amount for the day \$17.

Barbara Cborge, F. L. Woods, pastor.—In our rally, at New York, Sunday, July 7, the following friends paid: L. D. Fairley, \$25.00; Jas. Fairly, \$20.00; G. W. McDowell, \$5.00; Peter Fairley and wife, \$7.00; Peter McDowell, \$10.00; Homer Breland, \$5.00; George Fairley, \$5.00; I. L. Breland, 1000 ft. lumber, amount, \$10.00; Mrs. I. L. Breland, \$6.00; Morget Fairley, \$1.00; Poline Breland, \$1.00; May McDowell, \$3.60; Louise Fairley, \$2.85; Barbara Griffin, \$2.25; Margaret Fairley, Pauline Breland, the Rev. Hallen Shed, L. B. Hartfield, Mrs. L. D. Fairley, Walter Ezils, Amando Fairley, Editb Fairley, Adline McDowell, paid \$1.00 each. We were assisted by the Rev. Mr. Hollenshed and the Rev. Mr. Johnson. Total amount raised for all purposes, \$118.40.

West Point Circuit, R. E. Wesley.—Our second quarterly conference June 22-23, under the leadership of the Rev. L. F. Jones, paid the elder \$15, pastor, \$120.34; raised for benevolence \$66.27; total raised for this quarter, \$201.61. West Point Circuit is moving along nicely. Peace and harmony exist between pastor and people. Our pastor Rev. F. J. Talbert is the right man in the right place. His watchword is onward; and he is leading us on to victory. Every interest of the church is looked after. The Presiding Elder and pastor are paid up to date and all benevolence is in hand.

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These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

Pastors, Sunday School Superintendents, Epworth League Presidents may secure these tracts in any amount desired by sending to this office and enclosing stamps or money to pay for postage. Write at once.

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429 Carondelet St. New Orleans, La.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                                  | Place.          | Date. |
|--------------------------------------------|-----------------|-------|
| Palestine, Fairfield, Tex.                 | Aug. 6-11       |       |
| Tupelo, Union Grove, Miss.                 | Aug. 6-11       |       |
| Shreveport—Shreveport, La.                 | Aug. 7          |       |
| Lake Charles—New Iberia, La.               | Aug. 7          |       |
| Opelika—Wetumpka, Ala.                     | Aug. 7          |       |
| Atlanta, Atlanta, Ga.                      | Aug. 7          |       |
| Rome—Douglasville, Ga.                     | Aug. 7-11       |       |
| Waycross, Valdosta, Ga.                    | Aug. 7-11       |       |
| Indiana—Princeton, Ind.                    | Aug. 7-12       |       |
| Guthrie—Purcell, I. T.                     | Aug. 9-10       |       |
| Columbus, La Grange, Texas.                | Aug. 13-15      |       |
| Gainesville, (Union Grove), Covington, Ga. | Aug. 13-18      |       |
| Monroe—Mt. Sinal, La.                      | Aug. 14         |       |
| Baton Rouge—Port Allen, La.                | Aug. 14         |       |
| Cumberland River—Alexandria, Tenn.         | Aug. 14-16      |       |
| West Tenn.—Alamo, Tenn.                    | Aug. 14-17      |       |
| St. Joseph—St. Joseph, Mo.                 | Aug. 14-18      |       |
| Birmingham—N. Birmingham.                  | Aug. 14-18      |       |
| Ohio—Columbus, Ohio.                       | Aug. 14-18      |       |
| Starkville, Kilmichael (Miss.) Ct.         | Aug. 14-18      |       |
| Paris—Honey Grove, Tex.                    | Aug. 14-19      |       |
| Louisville—Princeton, Ind.                 | Aug. 20         |       |
| Marshall—Texarkana, Tex.                   | Aug. 20         |       |
| Lexington—Shelbyville, Ky.                 | Aug. 20-26      |       |
| Anniston—Anniston, La.                     | Aug. 20-26      |       |
| Huntsville—Center Grove, Ala.              | Aug. 21-25      |       |
| Alexandria—Alexandria, La.                 | Aug. 21         |       |
| Brookhaven—Lampton, Miss.                  | Aug. 21-25      |       |
| Louisville—Hartford, Ky.                   | Aug. 21-25      |       |
| Sedalia—Warrensburg, Mo.                   | Aug. 21-25      |       |
| Austin, Austin, Tex.                       | Aug. 22         |       |
| Navasota—Hempstead, Tex.                   | Aug. 27         |       |
| Houston—Liberty, Tex.                      | Sept. 9         |       |
| Little Rock, Hensley, Ark.                 | Aug. 28-Sept. 1 |       |
| Forrest City—Park Place, Ark.              | Aug. 29         |       |
| Shubuta—Enterprise, Miss.                  | Sept. 3-8       |       |
| Topeka—Coffeyville, Kans.                  | Sept. 4-7       |       |
| Jacksonville—Jacksonville, Fla.            | Sept. 11-15     |       |
| Pine Bluff—New Edinburg, Ark.              | Sept. 11-15     |       |
| Ocala—Lawtey, Fla.                         | Sept. 19-22     |       |
| Gainesville—Jonesville, Fla.               | Sept. 26-29     |       |
| Clow, Canfield, Ark.                       | Oct. 10-13      |       |

### CONVENTIONS.

|                                      |             |
|--------------------------------------|-------------|
| Talladega—Talladega, Ark.            | July 18-20  |
| Bennettsville—Hartsville, S. C.      | July 17-21  |
| Lincoln Conference, Chetopa, Kansas. | July 18-21  |
| Staunton—Harrisburg, Va.             | Aug. 1-4    |
| Nashville—Tulahoma, Tenn.            | Aug. 6-11   |
| Shubuta, Shubuta, Miss.              | Aug. 8      |
| St. Louis—Popular Bluff, Mo.         | Aug. 15-18  |
| Pine Bluff—Marcho, Ark.              | Aug. 21-25  |
| Pine Bluff—Marville, Ark.            | Aug. 21-25  |
| Clow—White Cliffs, Ark.              | Sept. 5-8   |
| Jackson                              | Sept. 12-15 |

### HUNTSVILLE DISTRICT.

#### FOURTH ROUND.

Spring, August 24-25; Wilks, August 31, September 1; Dodge, September 7-8; Loviady, 14-15; Josseland, 21-22; Livingston, 28-29; Corrigan, October 5-6; Camellia, 12-13; Conroe, 19-20; Prairie Plains, 26-27; Jasper, November 2-3; Huntsville Station, 9-10; Huntsville, 16-17; Colmesnell, 23-24.—Brethren—Rush things to make a full report. Start now with all forces to raise all claims. Have your Stewards, Trustees and all committees ready for the quarter. Let us carry 100 subscribers to the annual conference for the SOUTHWESTERN. Start now.—Yours, W. A. Fortson.

### LAKE CHARLES DISTRICT.

#### THIRD ROUND.

Jeanerette, August 24-25; St. Peter, 25-26; Patoutville, 27-28; Olivier, 29-30; Hubbardville, September 1-2; Abbeville and Biggs, 3-4; Campbell and Mt. Zion, 5-6; New Iberia, 7-8; Dexter, Godman Memorial, 9; Cade, 12-13; St. Martinville, 14-15; Lafayette, 17-18; Rayne, 19-20; Crowley, 21-22; Jennings, 24-25; Welsh, 28-29; Gneydan, October 3-4; Lake Artbur, 5-6; Oakdale, 8-9; Lake Charles, 20-21. (Places not named in this list will be notified later.) Brethren—Let me say nothing short of a full report will bring us up right at the end. Conversions, debts paid, good congregations built up, buildings where we had none before, good Sunday Schools, a larger list of subscribers to the SOUTHWESTERN in every charge, and every dollar of the benevolence raised. In the face of Christ, let us say it ought to be done, and by the grace of Christ it shall be done.—P. Wellington Clark, Presiding Elder.

### ANNISTON DISTRICT.

#### FOURTH ROUND.

Anniston First Church, August 24-25; Anniston Second Church, 25-28; Oxford, August 31, September 1; Asheville, 7-8; Cedar Bluff, 14-15; Centre, 21-22; Gadsden, 27-29; Attalla, 28-29; Collinsville, October 5-6; Heflin, 12-13; Talladega and Alpine, 19-20; Sylacauga, 26-27; Lineville, November 2-3; Wedowee, 9-10; Lamar, 16-17; Roanoke, 23-24.—Brethren—The Anniston district ought to raise this years ONE THOUSAND DOLLARS for the CAUSE of OUR CHRIST. This can be easily done if you will bring ALL your apportionment. We are in advance of last year, and if we keep up this pace until the annual conference we will have the thousand dollars. The great Methodist Episcopal Church calls on you to help in this great work by bringing your full apportionment in cash or vouchers to the annual conference, December 5, 1907. The cause of Christ demands it, you have promised to do your best. Are you a loyal soldier? Now let every pastor on the Anniston district do his level best to raise his full apportionment and the district will raise the thousand dollars.—J. W. Thomas, Presiding Elder.

### GAINESVILLE DISTRICT.

#### THIRD ROUND.

Branford, August 3-4; White Springs, 10-11; Maras Hill, 10-11; Mikesville, 17-18; Winnfield, 24-25; Lake City, 25; Haynesworth, August 31, September 1; Lacrosse, September 1; Noble Hill, 7-8; High Springs, 8; Gordon, 7-8; Old Newbell, 8; Liberty Hill, 14-15; Nebo, 21-22; Alachua, 22; Archer, October 5-6; Pineville, 6; Gainesville, 11-13; Adonissville, 12-13; Oldtown, 12-13; Williford, 12-13; Jonesville, 26-27; Arredondo, 27; Fanning, 26-27; Madison, 26-27; Mayo, 26-27. The Gainesville district conference will convene at Jonesville, September 26 to 29. Brethren—On account of having thirty appointments to look after, and as every man wants his quarterly meeting on Sunday, I have assigned you to hold some of the same. I shall be very thankful to you for the good service you will render. Above all, brethren, let us go to the people with warm hearts, carrying the revival fire in our breasts. Remembering the motto of the Florida Conference is "Ten Thousand Souls for Christ in the next Five Years." Remember Rally Day at the District Conference for the SOUTHWESTERN. See that it goes into every home. Push your benevolent collections. We must

## STRAIGHT UNIVERSITY,

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Established in 1869 for the education of Negro students, this has become one of the leading schools of its kind in the country. It is supported by the American Missionary Association and is a Christian school for all denominations. Its reputation for thorough teaching and careful training is high.

The buildings are large and well-equipped. An excellent boarding department is maintained for students from other places.

All grades are taught from Kindergarten to College, and in connection with these are departments of Music and Manual Training.

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advance along all lines.—Oscar F. Niblack, Presiding Elder.

### NEW ORLEANS NORTH DISTRICT.

#### THIRD ROUND.

Asbury, August 24-25; Thompson, 27-28; Haven, 29-30; Gretna, September 3; Mallallen, 5-6; Mandeville, 8; Pleasant Plains, 10-11; Scott, 13; Angie, 14-15; St. Matthew, 17-18; Mt. Zion, 19-20; Darrow, 21-22; Union, 25-26; Franklinton, 28-29; Simpson, October 2-3; Shidell, 5-6; Litcher, 11-13; Central, 12-13; La Place, 14; Ross Chapel. Brethren—Look out for every interest. Finish raising the benevolent collections as soon as possible. Remember the special apportionment of the hundred new missionaries. Keep up the canvass for the SOUTHWESTERN.—J. T. Marshall.

### HUNTSVILLE DISTRICT.

#### FOURTH ROUND.

Huntsville, August 9-11; Sheffield, 17-18; Center Grove, (District Conference, 21-25) 24-25; Decatur, August 30, September 1; Cedar Grove, September 7-8; Madison, 14-15; Scottsboro, 21-22; Courtland, 28-29; Fullers and Lowe's, October 5-6; Gunson, 26-27; Triana, November 2-3; Belle Mina, 8-10; Cedar Grove, 16-17; Gurley Mission, 23-24. Brethren—The district conference for some reason has been changed from August 7-11, to August 21-25, 1907. Will you be kind enough to get ready and come

## A FEW OF OUR SUMMER TOURS

|               |         |
|---------------|---------|
| Monteagle     | \$25.60 |
| Asheville     | \$27.80 |
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| St. Louis     | \$26.00 |
| Louisville    | \$27.25 |
| Niagara Falls | \$40.55 |
| Detroit       | \$40.90 |
| Washington    | \$46.50 |

Tickets on Sale Daily, Good Returning Until October 31st.

### JAMESTOWN EXPOSITION—NORFOLK.

|                                                                                                   |         |
|---------------------------------------------------------------------------------------------------|---------|
| Tickets bearing limit Dec. 15.                                                                    | \$42.65 |
| Tickets bearing limit 60 days.                                                                    | 35.60   |
| Tickets bearing limit 15 days.                                                                    | 28.75   |
| Coach excursion tickets bearing limit 10 days sold Tuesday and Friday, not good in sleeping cars. | 22.10   |

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prepared to report one-half if not all of your benevolent claims. Please remember our general conference assessments and don't forget to bring a goodly number of subscribers for the SOUTHWESTERN. Will you remember that our appointment wholly depends upon our report, good or evil. The eyes of the whole church are upon us. God is holding us responsible



for our work. Let souls be saved through our ministry. Let us ever be found at our post doing our whole duty. Beloved, let us as usual make this district conference a source of blessing by our songs, prayers and Holy Ghost sermons. Let each member so deport himself or herself that the people will say, "These have been with God."—A. L. Williams, Presiding Elder.

#### STARKVILLE DISTRICT.

##### THIRD ROUND.

Kosciusko, Aug. 2-4; Liberty Hill, 10-11; Louisville, 17-18; Noxapater, 21; Hopewell, 22; Starkville, 23-25; Calhoun City, 28; Bellefontaine, 29; Kosciusko Cir., Aug. 31-Sept. 1; White's, September 4; Sand Creek, 6; Starkville Circuit, 7-8; Weir, 14-15; Rock Hill, 18; Little Rock, 19; Kilmichael, 21-22; Cedar Bluff, 25; Maben, 26; Eupora Circuit, 27; Eupora, 28-29; Phoebe and Mantee, 24; Bradley, October 3; Belle, 2; Fentres, 4.—Brethren—The District Epworth League will meet on the Weir Circuit, September 11-15. Each league and Sunday School must bring one dollar each for the new Industrial Hall at Rust University. Let each League collect and send to Dr. I. G. Penn \$1.00 as required by the General Board for expenses. The general church has honored us with Dr. I. G. Penn as Assistant General Secretary of the Epworth League of the Methodist Episcopal Church, and we must stand by those whom the church has honored. We want a hundred new subscribers for the SOUTHWESTERN. Let this be the greatest year of our ministry. I am, yours, T. W. Davis, Presiding Elder.

#### WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. It is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

#### Special Notices

MONROE DISTRICT.—The St. Louis & Iron Mountain R. R. Co. has granted reduced rates of one and one-third fare round trip. This privilege also has been granted on the M. H. & L. R. R., to N. O. & N. W. R. R. and the L. R. & Monroe from all points in Louisiana to Sterlington, La. Tickets sold August 13 to 19 inclusive, with final limit to return August 20. Urge every member of the District Conference to attend. Collect from those who may not be able to attend fifty cents, for district conference assessment, and for publication of Conference Journal. Remember the roll of each charge will be called for the SOUTHWESTERN. Push the canvass for the SOUTHWESTERN and all other claims.—J. O. Brown, Presiding Elder.

PALESTINE DISTRICT.—Ministers and Delegates of the Palestine District Conference to meet at Fairfield, August 6-11, 1907: Reduced rates have been secured on all railroads except the Central and I. & G. N. The General Passenger and Ticket Agent of the H. & T. C. emphatically refuses to grant rates. Have not heard from General Passenger and Ticket Agent of I. & G. N. The G. C. & Santa Fe and the T. & B. have granted us rates. Don't fail to get a receipt from ticket agent at starting point.—P. H. Jenkins.

Dear Brethren of the Little Rock

District, I wish to thank you for your kindness to me. For a month or more I have been unable to do all of my work, and through your kindness I have gotten a little rest and medical treatment, which is of great benefit to me, and I am now ready to serve you as before. God bless you in your work. Yours for service, W. S. Sherrill, Presiding Elder.

#### Doings of the Workmen MISSISSIPPI.

Hickory Flat, J. H. Wesley, pastor.—I arrived here on this work on the 3rd Sunday in January and was warmly received by this people. I found a plenty of work to do in which we have been engaged for four months. We have some good people on this circuit. They believe in doing all they can for the cause of the old Methodist Episcopal Church. Our first and second quarterly conferences were held April 11-12 and June 9-10. Paid the presiding elder in full. Dr. N. R. Clay preached two splendid sermons. The first district conference of the Holly Springs district will be on this circuit. We are making preparation to entertain it. We hope for a grand time during that meeting. This work is a live one both spiritually and financially. Raised on building \$120.00. Paid presiding elder \$17.00. Paid pastor \$70.65 and have raised a portion of our benevolence. We are trying to report the greater part of our benevolence in our first district conference. Total raised \$224.65. Our Epworth League is very good at Pott Camp. Mrs. Wesley is the president, and the pastor have succeeded in capturing the young people and have caused them to come in to the Epworth League. We had with us on the fifth Sunday in June Prof. E. O. Woolfolk, of Rust University, who spoke to the League.

Pearlington, R. W. McCoy.—Rev. H. W. Woods is quite a young man but seems to be wide awake and up to date as a manager. We have just closed a grand old time revival meeting. The Holy Ghost was in the place. We ran the meeting 10 days and by God's Divine Grace were enabled to rescue about 68 souls. Added to the church from other sources up to the second quarterly conference 15 members; total number, 83. When the Rev. H. W. Woode was assigned to this work this year we had only 61 members. Now we have a membership of 144. We are on the forward march. Our beloved pastor looks after every line of church work. His good wife is an educated and highly cultured woman and is full of zeal for the good of the work. She is generally beloved but especially by the young people of our church. Our second quarterly conference was held June 15th by the Rev. Mr. Holmes, of Bay St. Louis. We had a glorious time. On Sunday morning we baptized three by immersion and at 11 a. m., baptized 26 by sprinkling. At night the Lord's Supper was administered to 103 communicants. Total collection, \$21.60. On Sunday, June 23rd the annual sermon of the Masons and Eastern Star was preached at our church by the Rev. J. W. Washington, D. D., pastor of the St. James African Methodist Episcopal Church, New Orleans. His sermon was a wonderful one, such as we never heard before. Day's collection, \$38.00.

#### VIRGINIA

Pleasant Ridge, Wm. Chavis, Pastor. At Pleasant Ridge Church, Saturday,

June 8-9, our third quarterly conference was held in connection with our Children's Day program. The quarter was opened at one o'clock, Rev. M. M. Jones, D. D., presiding. All officers answered roll call. Reports showed improvement. The committee of ladies appointed by the pastor to raise funds to help the District Steward, paid \$11.20 on the elder's salary. Sunday at 11:30 the elder preached to quite a large and attentive audience. Dr. Jones is the man for the Raleigh District. Raised at 11 o'clock \$6. Dr. M. M. Jones spoke at 3 p. m., upon the importance of giving. Paid the elder \$16; total amount raised, \$28.

Rocky Mount, W. M. Crawford, Pastor.—Sunday, May 26th, was a great day with both pastor and people; at old Mt. Zion, on this charge. When I came on this charge I found these people worshipping in an old log church which was in such bad condition that when the weather was rough we could not hold services. This building was used by the white people for worshipping back in the days of slavery. When this house was to be used no longer by the whites they gave it to the colored people and hauled it to the place where it now stands, and so it has served its time well. But now the age and time demand a better building, one on modern plans. The new pastor at once seeing the necessity for such a building, called the Trustees together and laid the project before them. It was well and wisely considered and plans were laid to begin the campaign for a new church. On the Sunday previously mentioned we had a rally and at the close of the day we counted up and found that we had the neat little sum of \$208.80. And the Lord sent his approval at night, for the work we had done, by giving us four converts. God bless old Brother Sandy Odneal; he is one of the oldest men in the church, but he had raised more money on his list than any other solicitor. This is not the only church that we are building on this charge. We have lumber on the ground for a church at another place. The SOUTHWESTERN has not been forgotten. When I came to the charge there was not a single subscriber to the paper. We have secured two and have the promises of some twelve or fifteen others. The 29th we organized an Epworth League Chapter with a membership of thirty. There has never been a chapter at this place before.

Harrisonburg, Jos. Wheeler, Pastor.—John Wesley Methodist Episcopal Church.—Our first quarterly conference was held on June 7th. Our new presiding elder, the Rev. S. R. Hughes, D. D., was with us, and presided. He was cordially greeted by the conference. The elder made an address, which was full of good and wholesome counsel and instruction. Reports were very creditable, showing an increase in the Sunday School, Epworth League and church. Brother Howard Dallard was elected president of the League. Bro. R. P. Johnson was re-elected as superintendent of the Sunday School for the nineteenth time. The school is in a flourishing condition. Children's Day exercises were very delightfully rendered before a large audience which filled the house. The children were trained by the superintendent, assisted by Miss Lucy Sims and Mrs. Mary Kenny. Prof. N. G. Wilson, musical director, Mrs. Nettie Wilson, organist. Paid to pastor this quarter \$73.58; elder, \$16. The pastor was presented with a suit of clothes by Mrs. Jennie Strothers, who with a company of young people gave an entertainment for that purpose. We

## AFTER NINE YEARS, RELIEF

A True Story, With a Moral Which Points to Some Interesting Ways for Women to Cure Themselves From the Agonies Caused by Female Disease and Disturbance.

## LETTER FROM A LADY

Nine Years of Constant Suffering and Failure of Doctors to Give Relief, Left the Writer No Chance But to Try This Method of Home Treatment, Which Afforded Prompt and Permanent Relief.

## FREE ADVICE FOR LADIES

Nine years is a long time to suffer from the terrible pangs of female disease. Think of it! Nine long, weary years, of seemingly endless suffering! A long, dark inferno, with no turning! And then, one day, a light in the distance, a feeling of new health, freedom, relief and realization of perfect cure.

Sub, in brief, is the story of Lizzie Matthews, of Mount Vernon, Ga., whose letter we print below. She says:

"I was troubled with female disease for nine (9) years. The doctors first called it 'nervous prostration,' then 'change of life,' and finally 'catarrh of the organs,' but no matter what they called it, they could give me no relief.

"At last I decided to take Wine of Cardui. I have now taken three (3) bottles and can say that my health is better than it has been in nine years. Before I began to take Cardui I could not eat anything, could hardly sleep, my back and hips would ache, and then I would be nervous and I was troubled with leucorrhoea. Once a month I would have to go to bed for two or three days. Since taking Cardui I do not have to stay in bed more than a half a day, and all my other troubles have gone.

"I have praised Cardui to all my friends, and shall continue to do so. I wish every suffering lady would try it."

For young, middle-aged and old, Wine of Cardui forms a perfect female tonic. It is a pure scientific vegetable extract, perfectly harmless, absolutely non-toxicating, always reliable and effective.

Obtainable at all prominent drug stores in \$1.00 bottles.

You are earnestly urged to write for Free Advice about your case to Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn., stating age and describing frankly your symptoms. All requests for advice sacredly confidential, and replies sent in plain sealed envelopes.

are preparing to make more improvements in our church in the way of repainting the interior and in heating apparatus. We are preparing to entertain the Epworth League and Sunday School Convention which will be held here August 1st to the 4th. The conference voted \$100 additional to the pastor's salary. The outlook for a prosperous year all along the line is very encouraging. Misses Clara and Catherine Burner, of Newark, N. J., who have been teaching in this section, gave a very fine musical and literary entertainment in our church recently, for the benefit of the church. Over \$40 was raised. Miss Clara conducted the exercises, which were conducted before a splendid audience of both races. Miss Catherine preached with grace, dignity and skill at the piano. The entertainment was repeated at the request of our white friends.



### Doings of the Workmen OHIO.

Oberlin, W. Singleton, Pastor.—Sunday, July 14, was the last day of the second quarterly conference meeting at Rust Methodist Episcopal Church, Dr. E. A. White, Presiding Elder, was present, and preached to the delight of all. Collection \$20.42. Fifty-eight have been added to the church. The church and parsonage have been repaired. The presiding elder was paid. Efforts are being made to move into the first rank of benevolent collections.

### NORTH CAROLINA.

South High Point, Daniel Brook, pastor.—On June 30, we had with us the Rev. P. J. Cook, of Lexington, who preached at 3 and at 8 p. m. We were delighted with his service. Raised \$91.46 for the new church. Our membership is small, numbering but 32, but we must have a house. We want your prayers and money, please help us.

Marion, J. H. Hunter, Pastor.—I was appointed to this charge October 16, 1906. I found thirty members on the work, but since then we have bought one acre of land and have built a parsonage on it with three good rooms. Our plan is to have it completed by the Annual Conference. Financial reports: Trustees, \$105; Recording Steward, \$75; District Steward, \$22.93; Committee on Mission, \$7.32; Sunday School, \$2.15; Paid to the sick, \$2.50; total, \$212.90.

Lenoir, G. W. Brown, Pastor.—Smith's Chapel Methodist Episcopal Church had a rally the fourth Sunday in April and raised \$100, and another May 12, and raising at that time \$50.05. The third rally was on May 26, when the sum of \$181.25 was realized; total, \$321.30 raised within one month. During this month the church paid \$30 on pastor's salary, making the grand total \$351.30, a little more than \$3 per member on this charge.

### SOUTH CAROLINA.

Bamberg, H. A. Matthews, pastor.—Dr. I. G. Penn, the diligent and ever alert assistant Secretary of the Epworth League, visited Bamberg. After leading the Charleston District meeting which was held at Summerville, April 24-28. Dr. Penn rendered very valuable services at Mt. Carmel Church, Bamberg, which were highly appreciated by the pastor, D. J. Sanders and congregation. Instructive and helpful Epworth League mass meeting was held Sunday at 3:30 p. m. His lecture on Monday night was superb. The revival meeting held for more than four weeks at Mt. Carmel church, resulted in 45 conversions or more and about the same number reclaimed, thus the good work goes on in Jesus' name. Pastor Sanders is earnest and faithful and is held in high esteem by all. We visited the Voorhee's industrial school, situated about two and one-half miles from Denmark, S. C. This school is doing a splendid work for our downtrodden race. There has been some very fine brick edifices built in the past one or two years. The Rev. Dr. Bedford, of Billoft, Wis., is an ardent friend of the school and is one of the leading trustees. Senator D. G. Mayfield, of Bamberg, is also a trustee and he has given much counsel and advice concerning the school from its incipency to the present. The school has a fine faculty, some from Tuskegee, Hampton, and other noted institutions. This year there are more etaoi. fn2 -Mshrdl etaoihrdluoi

### TENNESSEE.

Mt. Pleasant Circuit, G. A. Sanford, pastor.—The third Quarterly Conference of the Mt. Pleasant charge convened in Mt. Tabor, July 6 and 7. Rev. B. J. Meredith, D. D., presided. The business of the conference was taken up at 3 p. m. and in one hour the entire business had been dispatched. The pastor's report showed an increase of membership; \$7.70 was raised for missions, \$3.40 children's collections; pastor's salary, \$71.50; total for the quarter, \$81.90. The work in this charge is fully alive, and with the splendid leadership of our much beloved presiding elder. Our people are always glad to have Elder Meredith come to us, and are sorry when he leaves.

Harriman and Kingston, John T. Wilson, pastor.—Harriman was established in 1890 or 1891, and always has been a dry town. We have twenty-nine families connected with our church here. Fourteen own houses and lots, five are buying, and three own lots without houses, and one is buying a lot; one owns a livery stable and a boarding house, another a grocery store, and three are running restaurants. We are raising money now to build a parsonage, but our people do not get much for their work. Kingston is an old town, without a railroad, and about one steamboat a week from Chattanooga. There is a sawmill there and just three negroes working in it. There are nineteen families connected with the Methodist Episcopal church, and sixteen own homes.

Hillsboro Circuit, S. M. Carmichael, pastor.—Our fourth Quarterly Conference was held July 6th and 7th. Presiding Elder Smith seemed to be well pleased with our work here. We were glad to have the elder with us and to hear his powerful sermon. We paid the elder in full and are now striving to raise all the benevolence money.

### A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, South Bend, Ind.

### TEXAS.

Leona, Ed. Mays.—Our second quarterly conference was held in Hilary Chapel, June 29-30, 1907, at which the Rev. L. S. Blakely presided. The meeting on Saturday was poorly attended on account of the rain, but on Sunday the people came from all directions to hear the Presiding Elder preach. The Lord's Supper was partaken of by 191 during the quarter. We have raised \$85.90 for the pastor, \$5.50 for the assistant, \$25 for the Presiding Elder and \$40 for missions. We are going to do all in our power to come to the front on all lines.

Goliad, W. E. Blocker, Pastor.—Our third quarterly conference was held on July 20-27, and was a glorious success. The Presiding Elder preached three good sermons. Collections splendid. Paid Presiding Elder \$21.59. The Ladies' Aid Society, at Beeville, together with the church, raised \$40; at Goliad they raised \$36. The Woman's Home Missionary Society has taken on new life. Raised for all purposes this quarter, \$268.75.

### A Square Deal

Is assured you when you buy Dr. Pierce's family medicine—for all the ingredients entering into them are printed on the bottle-wrappers and their formulas are attested under oath as being complete and correct. You know just what you are paying for and that the ingredients are gathered from Nature's laboratory, being selected from the most valuable native medicinal roots found growing in our American forests and while potent to cure are perfectly harmless even to the most delicate woman and child. Not a drop of alcohol enters into their composition. A much better agent is used both for extracting and preserving the medicinal principles used in them, viz., pure refined glycerine. This agent possesses intrinsic medicinal properties of its own, being a most valuable antiseptic and antiferment, nutritive and soothing demulcent.

Glycerine plays an important part in Dr. Pierce's Golden Medical Discovery in the cure of indigestion, dyspepsia and weak stomach, attended by sour risings, heart-burn, foul breath, coated tongue, poor appetite, gnawing feeling in stomach, biliousness and kindred derangements of the stomach, liver and bowels.

Besides curing all the above distressing ailments, the "Golden Medical Discovery" is a specific for all diseases of the mucous membranes, as catarrh, whether of the nasal passages or of the stomach, bowels or pelvic organs. Even in its niterative stages it will yield to this sovereign remedy if its use be persevered in. In Chronic Catarrh of the Nasal passages, it is well, while taking the "Golden Medical Discovery" for the necessary constitutional treatment, to cleanse the passages freely two or three times a day with Dr. Sage's Catarrh Remedy. This thorough course of treatment generally cures the worst cases.

In coughs and hoarseness caused by bronchial, throat and lung affections, except consumption in its advanced stages, the "Golden Medical Discovery" is a most efficient remedy, especially in those obstinate, hang-on coughs caused by irritation and congestion of the bronchial mucous membranes. The "Discovery" is not so good for acute coughs arising from sudden colds, nor must it be expected to cure consumption in its advanced stages—no medicine will do that—but for all the obstinate, chronic coughs, which, if neglected, or badly treated, lead up to consumption, it is the best medicine that can be taken.



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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or unruly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor.

Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1880, and label "OZONIZED OX MARROW" was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.80 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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## They Live in Our Memory

### THE PASSING OF AN OLD WARRIOR.

The Rev. Lewis Burton was born in the State of Alabama in 1844. When but a youth he was brought to this State by his owners and toiled as a slave until emancipated in 1865. He settled at Harrisburg, Texas, being a young man, 22 years old. Soon after emancipation he married, and for forty years those two souls shared each others joys and sorrows until it pleased Him who doeth all things well to call the husband and leave the good wife Amanda to mourn. He was converted soon after his marriage, and became an active member of the church, serving as class leader, steward, trustee and local preacher, filling every position with honor and credit.

He was deprived of an education, but was a man of great native ability and was full of the Holy Ghost, having a religious enthusiasm that so completely possessed him that others who came in contact with him were bound to become aroused and fired with the same zeal that made him such a power wherever he worshiped. He served the Hockley circuit as a supply in 1884-5 and was received on trial in the Texas Conference November 26th, 1885, under the presidency of the late Bishop Randolph S. Foster, and was assigned to Oyster Creek circuit. For fifteen years he served acceptably various charges to which he was sent and was always in demand to return after being changed. On account of failing health he asked to be placed on the superannuated list at the conference held in Marshall, in 1900. He lingered for six months in 1901 upon what many who visited him believed to be his dying bed, but it was not, to be so then, for he arose from that bed not a well man by any means, but strong enough to do light jobs.

He desired to leave his wife a home before he was called hence and with that end in view he procured a few lawyers' offices to care for, and the janitorship of a church and for five and a half years struggled and God rewarded him, so that he was able to buy and almost pay for two lots together with a neat four-roomed cottage. This was done between elck spells and showed what faith he had in God and how God helped him in the accomplishment of his purpose. His malady was an incurable one, so said the family physician, when he began treating Brother Burton, and so it proved, but not until God had added six years to his days, that he might leave his beloved wife a place to rest her weary head the few days that she has before she is called to the "rest that remaineth for the people of God." He took to his bed on Independence Day, July 4th, and died ten days later in the full triumph of faith and was laid to rest the next day in Olive Wood Cemetery, where sleep several of his colleagues from the ranks of the Texas Conference. Our sympathies go out to dear Sister Burton, who walked with him over forty years as a helpmeet, who never faltered or murmured wherever their lot was cast. The funeral took place at St. James Church, where he held his membership, the Rev. C. C. Minegan, the pastor, officiating, assisted by

Presiding Elder J. M. Johnson, the Rev. W. L. Duncan, pastor of Sloan Street Church, the Rev. Edward Lee, pastor of Boynton Chapel, the Rev. Wm. Bartley, pastor at Hempstead, the Rev. Dr. Buckhannon, pastor of the Cumberland Presbyterian Church (white), the Rev. Daniel Whitley, pastor Shiloh Baptist Church, and the writer. He held the following charges while serving in the ranks: Hockley, 2 years (supply); Oyster Creek, 2 years; Brazoria, 3 years; Wallisville, 3 years; St. James (Houston) 5 years, and Mallalieu (Houston), 1 year. Thus ends the work on earth of a hero, and while he has gone on before there are numbers of good people who will remember him for the good he did and for his spotless character and useful life. Until we come, beloved brother, sleep on.

GILMORE.—Laura Gilmore, wife of Mr. Ben Gilmore, died June 26, 1907, in the full triumph of Christian faith. She was a member of New Hope Methodist Episcopal Church, Wesson, Miss., I. J. Garrett, pastor.

HANVILL.—Caroline Hanvill, the wife of the Rev. I. Hanvill, died in the sixty-eighth year of her life, July 9, 1907. She lived a faithful Christian for thirty-five years a member of New Hope Methodist Episcopal Church, Wesson, Miss. She was ready and willing to go after an illness of nine months. She leaves a husband, two sons and three daughters, a brother and sister to mourn their loss.—J. I. Garrett, Pastor.

FRANKLIN.—On July 22, 1907, Phyllis Franklin died at Wesson, Miss., in the triumph of Christian faith. She was a faithful member of St. Mark's Methodist Episcopal Church for a good many years. Age about eighty years. She had no immediate relatives to mourn her going.—J. I. Garrett, Pastor.

BANKS.—At Bayou Goula, La., July 16, 1907, the daughter of the Rev. J. D. Banks departed this life in peace, aged seventeen years. The funeral was attended by the Rev. T. P. Jackson, pastor of the African Methodist Episcopal Church, Bell Grove, La., and the writer, the Rev. C. Spears, our pastor at Donaldsonville, La. The Society of Brothers and Sisters of Love and Charity attended in a body. The Rev. J. D. Banks has two other children that are at this writing very ill and he asks the prayers of the church for their recovery.—C. Spears.

LITTLE.—M. Little, a faithful and true member of Mount Pleasant Methodist Episcopal Church, of West Jackson, Miss., died Tuesday morning, July 22, 1907, at the age of thirty-three years, three months and thirteen days. He was converted and joined the church when twelve years of age, and lived a faithful member of the church for twenty-one years three months and thirteen days. He stood well among the citizens in the section of country in which he lived. The influence of the deceased in the home was a blessing to them all. He was a good and wise counselor at home and abroad and was always a friend to God's people. He was a wideawake young man. He saved his money and was the owner of three lots in this city. He also owned a farm of forty acres near Jackson. Mr. Little leaves a bereaved father, mother, brother, three sisters, other relatives and a host of friends. Funeral sermon was preached by the pastor, the Rev. W. A. Oates.

LAWRENCE.—Dave, the son of Wesley and Maggie Lawrence, died a their home in Cedar Bluff, Ala., July 19,

## United for Life

GOFF-YOUNG.—Rev. Ward W. Goff, of Jacksonville, Illinois, and Miss Anna Belle Young, of St. Louis, Mo., were united in marriage at Hannibal, Mo., at the home of Mrs. Jennie Boston. From there they immediately left for their new home in Jacksonville, Ill., where Rev. W. W. Goff is stationed. Rev. Q. E. Whaley officiated. The groom is a graduate of the Academy of George R. Smith College. The bride is from one of the best families of St. Louis, Mo.

1907, at the age of nine years and seven months. He was one of the Sunday School scholars at the New Hope Church. A large connection mourn his his early demise. Interment in the Old Lawrence Cemetery.—Wm. Perry, Pastor.

GROGANS.—Briggs Chapel, on July 22, 1907, Caroline, daughter of Mr. Alfred and Mrs. Martha Grogans, of Abbeville, La., was struck by lightning, which caused instant death. She was just in the prime of life, a faithful member of the church, the Sunday School and the Epworth League. Her life was a true example of a Christian girl. Funeral conducted by the pastor, assisted by the Rev. Nathaniel Mathews.—J. B. Johnson.

BLAND.—Henrietta Bland, a member of St. Paul Methodist Episcopal Church, Cheneyville, La., fell asleep in Jesus, July 23, 1907. She was living at Woodworth, La., at the time of death. Age, 65 years, 5 months, 19 days. She is survived by three sisters and many friends. Funeral conducted by the Rev. Mr. Harris, of the African Methodist Episcopal Church, of Woodworth.

SMALLWOOD.—Cello Smallwood, a member of Shady Grove Methodist Episcopal Church, died in the Christian faith July 25, 1907, at Leakeville, N. C. Her husband, Boh Smallwood, is one of the leading men of Shady Grove Church. Sister Smallwood was loved by the people that knew her. Besides her husband, five children survive her. Funeral was conducted by the Rev. A. S. Cottingham.

NICKERSON.—Jordan Nickerson, a faithful member and trustee of Trinity Church, Winstead, La., was drowned in Bayou Teche, La., July 24, 1907. He leaves a wife and a host of children to mourn his demise.—O. J. Harvey, Pastor.

### Doings of the Workmen TENNESSEE.

Nashville, R. A. Dowell.—We have just closed our third quarterly conference. Rev. S. M. Uttley was present and preached ably. Collection good. Paid pastor \$27; Presiding Elder, \$11.25; raised for other purposes, \$30. There was a rally at Gordon's Chapel, on Sunday, July 21. Revs. R. F. Chambers, J. Slaughter and M. C. Davie preached. Collected \$105.25. We are preparing for the Annual Conference.

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### Cash Remittances

The office is highly pleased and at the same time grateful for the way the brethren are responding to the appeal for a more extensive circulation of our paper. Encouraging reports are constantly coming in; lists temporary and otherwise are being sent in each week and we have great hopes that the so-much-desired end will be reached by October 31. There are several who deserve special credit for the interest they are manifesting in our behalf, but we take this occasion to thank Rev. Wm. A. Hinton of Leitchfield, Kentucky, for the list he sent in. Also Rev. W. G. Valentine, of Sumter, South Carolina Conference, remits a subscription and makes the following pleasing statement: "We started a movement at our District Conference by which we hope to secure at least 100 new subscribers to the SOUTHWESTERN from the Sumter District in the next 30 or 60 days. I've 50 who have already given their names and pledges to pay inside of the time specified above. Some have already paid part on their subscriptions. You will hear more from me a little later on."

These and similar remarks from throughout our patronizing territory are indeed gratifying. Not much time is left to do actual battle. Let each loyal presiding elder and pastor rally his forces and make a final telling effort to secure as many subscribers as possible. Brethren, we are depending on you.

### SUBSCRIPTIONS RECEIVED. JULY 29 TO AUGUST 3.

Central Alabama and Mobile—By W. H. Jordan, P. P. Wright; by A. W. McKinney, G. T. Holman, J. B. Brown, Etta Gates, P. W. Williams, W. S. Simpson; by W. L. Darius, Texana Strazier.

Central Missouri—By J. A. C. Wade, Bettie Edwards, Vina Brits.

Lexington—By Wm A Hinton, six annual subscribers.

Little Rock—By L. G. Hodges, Adeline Oglesby.

Mississippi and Upper—By W. L. Lamb, Macy Davis, A. R. McCullom; by R. B. Anderson, Tener Quinee; by J. E. Coleman, C. Steward; by A. J. McNair, W. M. Jackson, D. A. Wasington, J. O. Cotten.

Tennessee and East—By W. A. Weber, seven annual subscribers.

Texas and West—By F. R. Morton, N. B. Crenshaw.

South Carolina—By R. L. Hickson, M. J. B. Butler; by David Hall, Mary Pigeis; by W. G. Valentine, Arnold King.

HONOR ROLL—W. A. Weber, A. W. McKinney, Wm. A. Hinton, A. J. McNair.

## Crescent City Notes

The Misses Lottie, Viola and Master Pyrum Taylor are spending a few weeks with their brother, Dr. Thaddeus Taylor at Natchitoches.

PLEASANT PLAIN.—Sunday morning, July 28, Father Davage preached. The trustees were in a grand rally at 3 o'clock, assisted by sister churches and pastors. At night the Rev. Mr. Smith preached to a splendid audience. Collection, excellent.

SIMPSON MEMORIAL.—The general speaking at 11 o'clock, Sunday, Aug. 4, was an inspiration and of great spiritual benefit to all attendants. At its usual hour, the League rendered its program. The reading and duet by Misses S. Toler, Nalena Million and Lucian Desdemoni, respectively, were pleasing. An interesting paper was read by Miss C. Vinet. Many were the partakers of the Holy Communion at night. Excellent was the collection for the day.

FIRST STREET.—Sunday, the 4th inst., at 5 a. m., general speaking meeting led by Mrs. E. S. Boyd, and the Sunday school service were largely attended. At 11 a. m., in the absence of the pastor, the Rev. C. W. Reeves, Bro. M. Wynn led the leaders' meeting. The Sons and Daughters of Conference met at 3 p. m., Mrs. E. S. Boyd presiding. A very large congregation attended the evening service. Sacrament administered to 250. One joined the church. The following amounts were presented to the trustees: \$75.10 from Sunday school, by J. C. Duncan; \$101.70 from the brothers, by R. D. Clark; \$42.73, by the pastor. Collection for the day \$63.84.

WILLIAMS CHURCH.—The third Sunday in July Bros. Wm. Mathews, L. Brazely and Wm. Fisher preached, also J. Jefferson and R. Davis; 4th Sunday at 11 a. m. sermon by H. Parker and the Rev. H. J. Wright of Crawford, at night. The first Sunday in August the Revs. G. W. Forest, W. D. Riggins and our presiding elder, Dr. Hubbard, filled the pulpit. The Sacrament of the Lord's Supper was administered to 110. Class Number 3, H. Parker leader, presented to the trustees \$10 on the old debt. Two joined the church; two subscribers secured by Pastor Richards for the SOUTHWESTERN. Collections, good.

ST. MATTHEW.—Sunday, August 4th, the spiritual tide ran high. At eleven o'clock a large class of young people secured through the recent revival, were baptized at the altar and received on probation. At 8 o'clock the sacramental service was largely attended. Ninety per cent of the membership communed. Collections highly pleasing and satisfactory to the stewards. Saturday night, Aug. 3, a "Surprise Party," composed of the members and friends of St. Matthew visited the pastor's home. Dainty refreshments were served and many pounds and other tokens of affection presented to the pastor, the Rev. Pierre Landry. F. E. Jones was spokesman for the party of which Miss Redna Ross, a leading young

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lady of the church, was manager, supported by F. E. Ross and Mrs. C. Sharp; with them came other friends.

HAVEN CHAPEL, J. McKee, Pastor.—I came to this charge three years and five months ago, and, finding an old debt of \$1,000, with a small membership, started in to pay it; we have been working hard ever since. A grand rally meeting on June 30 resulted in the collection of \$170.20, with which amount the last dollar of that debt was paid, to the immense satisfaction of pastor and members. I take this method of thanking the Willing Workers Club, C. H. Vining president, for the sum of \$65.10; the Industrious Club, Celia Derosh president, for \$11.60; the Enterprise Club for \$2.85; the Sunday school, of which Mrs. E. L. Bolden is the faithful superintendent, gave \$15.60, the presentation speech being made by Miss Burney McKee; also the Steward Sisters, Mrs. Maria Harden, president, contributed \$12.25; these amounts, together with other collections, made the total \$170.20. The Revs. H. Taylor, G. W. Forrest, J. E. Rolax and Pierre Landry, D. D., were with us. Dr. Landry preached the closing sermon at 8 p. m. Total amount raised for the trustees in the above stated time, \$1,285.50. We have collected for the trustees since the Annual Conference, \$333.25 and have \$200 in the bank for repairs of church. A large number of souls have been added to the church. Also on July 12 the members tendered the pastor a grand reception and this was also the occasion of our note burning. The Rev. V. Chapman was master of ceremonies. The following ministers delivered able and timely addresses: The Revs. W. Scott Chinn, J. E. Rolax and D. M. Seals. A great feast followed. The old debt is paid at last and the Lord is blessing our work.

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# Southwestern Christian Advocate



ROBERT E. JONES, Editor.  
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NEW ORLEANS, AUGUST 15, 1907

Vol. 41 No. 33

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## The Christian College

By Bishop William Fraser McDowell

It is estimated that one single revival in Yale resulted in the conversion of 50,000 people in a single generation. Two hundred graduates of one of our institutions led 12,000 people to Jesus Christ in eighteen months. The Christian college is the church's greatest agency for controlling the world. Bishop Simpson once said: "Educated mind rules the world, and if Christianity shall ever gain control of the world it must establish and maintain colleges where educated minds are trained." The founders of Christian colleges have created the ruling influence in life and society. President King of Oberlin declared at Yale that the prominence of the Ohio man was due to the prevalence of the Ohio college more than to any other single cause. Those colleges nearly all were founded by the churches.

What is the Christian college that it should have an appeal to men of wealth who are also men of wisdom? Jowett in his first sermon at Balliol College spoke of the college as "a place of education, a place of society, and a place of religion." Here are three fundamental conceptions: the man in himself, the man in his relations with other men, the man in his relations with God. The college has to do vitally with them all. What makes a college Christian? Not the teaching of such subjects as mathematics, language, literature, history, or science. Not even the teaching of religion or the being under denominational control. The college gets to be a Christian college in consequence of its atmosphere, its tone, its ideals. It exalts learning and enthrones Jesus Christ. It sets before

itself as an ideal of the highest culture, the truest relationships and a personal knowledge of Jesus Christ. It believes in character and culture, "godliness and knowledge," "piety, morality, and learning." The term Christian is not a term of limitation, but of perfection. Christian education is not less than any other kind; it is the only "full, perfect, and sufficient" sort. The Christian college adopts for its coat of arms a book and an altar, a library and a chapel, a classic lamp and the "cloven tongues like as of fire." The potent word of the Christian college is not selection but perfection, not election but completeness. Its supreme and sovereign figure is the great Teacher.

The need of this kind of education is strikingly illustrated by the action of the National Educational Association at Los Angeles, Cal., as indicated in a resolution which indicts the children of the United States on four counts, as follows:

A tendency toward a disregard for constituted authority.

A lack of respect for age and superior wisdom.

A weak appreciation of the demands of duty.

A disposition to follow pleasure and interest rather than obligation and order.

The convention deplored these four kinds of youthful tendencies. It declared that this condition "demands the earliest thought and action of our leaders of opinion."

The argument for Christian education becomes stronger each year and receives confirmation constantly from unexpected sources.—*In the Northwestern Christian Advocate.*

## Value of Humanistic Studies for Negroes

By Prof. J. Beverly F. Shaw, A. M.

The word humanistic is from humanist, a term commonly applied during the Renaissance to persons skilled in the newly revived Latin and Greek learning. It is in all probability the same as the Italian word *umanista*, from the Latin *humanus* or *humanitas* as applied to a liberal education. Through the influence of the Germans the term humanist has more and more during the nineteenth century come to be limited to persons learned in the classical languages and literature, that is to say in Latin and Greek. But for the present purpose the term will be used in a broader sense, and will be made to include all studies of human experience or human nature. It will be made to include all subjects that record the experience of the human race in its progress from savagery and barbarism, through ignorance and superstition, to civilization and enlightenment. These subjects are chiefly languages, English, foreign, ancient and modern; literature, both modern and classical; government of all kinds, and history of every kind.

What is the value of these studies, 1, to students in general; 2, to Negroes in particular?

I. On close examination it may be seen that all the subjects above named are historical in their nature. To study languages is to study the history of the communication of human thought. Literature is the history of human thought and feeling. Government is the history of the efforts of mankind at self-control. In short humanistic studies are historical studies since man is the maker of history.

The soul seeks knowledge for itself alone, for its own advantage, for its own development. The best psychological investigations prove this. The acquisition of knowledge is not primarily for monetary purposes. Indeed that is a very small part of the reason why the mind craves knowledge. No mere financial interest can satisfy the deep desire in the human mind for learning. What studies are actually used in the making of a living? Perhaps arithmetic, grammar, geometry, physics, chemistry, botany, geography, and, for certain special purposes, astronomy. Excepting a few thousand professional people, why do men study the other subjects com-

monly taught? Why study algebra, history, literature, physical geography, philosophy? Evidently to lift the thought-life and to develop the soul. This being true there can be no doubt as to the value of the study of history in every form, as all present civilization, has its roots in the past. It is generally conceded that the study of history is of first importance. It gives the causes of the rise and fall of nations, the things that help and those that hinder individual or national progress. It furnishes the best means by which the present may be measured or the future forecast.

Huxley gives a description of education as follows: "To educate is to instruct the intellect in the laws of nature, including men and their ways, as well as things and their forces, and to fashion the affections and the will into an earnest and loving desire to move in harmony with those laws." This is a splendid statement of the spirit that should animate the daily work of the teacher, but it furnishes no answer in detail to questions about courses of study. "For that purpose," says Dr. Thomas D. Goodell, of Yale University, "we must consider education from another side, and concretely as an organized activity of the adult community, exerted on the young. We assume, also, as a prerequisite, such physical training as will develop the healthy body; we seek a secure foundation of theory and practice in the proper development of the inner man, the mind and the soul. I think this may be readily found by the comparative and historical method—by taking a broad view of human history, in all stages of the growth of our race." Among all tribes and in all ages the essence of education has been, and is, the endeavor to inculcate in the youth the civilization of the community. Each parent wishes his children to become like the men and women who are most admired. The present generation desires the coming generation to reproduce the present, repeating its successes, avoiding its misfortunes and failures. The aim is to train up the young in that, to help them to grow up into the accumulated store of ideas, customs, and institutions of the present generation, in order that the

new members may duly take their place in the national life and be competent to carry on its activities. In short, the aim of our education is to introduce the young to our civilization, and to help them to grow up in it so that they may know what it is that makes our community human, civilized, American, and so that each young man and woman may find a place in it for life, and for appropriate useful and happy work.

Now the civilization to which the American youth must be introduced is not home-grown. Its roots are set in the distant past, deep and diverging. In training the youth for this civilization it is necessary to introduce him to the manners, customs, literature, language of the peoples whose civilization make up our own. In view of this fact the author above quoted says that which well serves the present purpose: "Those studies that go farthest in explaining our civilization by showing how it has come to be what it is, and those that most effectively familiarize the student with the conceptions that lie at the basis of it—these are the studies most important for a liberal education."

2. What value have these studies for Negroes?

Negro nature is human nature. On this basis it may be said broadly that the value to him of humanistic studies is the same as to anybody else. Technically this statement is subject to some modification. The American Negro is a galvanized Anglo-Saxon. His soul-life and thought-life are composed of two or more less distinct elements, namely the African element and the Anglo-Saxon element. That is to say, the characteristics hereditary and otherwise handed down from his African forefathers, and the habits of thought and action acquired by his contact with the Anglo-Saxon civilization.

His training must meet the needs of these two elements. What are the needs of these two elements? Certainly for the Anglo-Saxon element they are the same as for the Anglo-Saxon. The needs for the development of the African element in Negro life can best be shown, perhaps, by naming some of the leading tendencies that the Negro has received from his African ancestors. They are these: love of the mysterious, credulity, superstition, improvidence, love of hospitality, inaccuracy, individualism (the tendency to place the interests of the individual above those of the body-politic, or the interests of the man above the cause).

Now the positive traits in the Negro's racial character, love of the mysterious, love of hospitality, credulity, superstition, individualism, when rightly trained and developed, lead to higher and nobler traits of character. The love of the mysterious produces curiosity, one of the first essentials to the acquiring of knowledge. Love of hospitality is a good trait in itself. Credulity leads to faith, the foundation of all social and business life. Superstition is only extreme religion. Individualism is simply exaggerated self-respect, and self-respect leads to liberty.

As to the negative traits, improvidence and inaccuracy, they are the legitimate children of ignorance and lack of culture, and will disappear in the presence of intelligence and culture.

Now if in large measure the Negro as a race is ignorant and uncultivated, it goes without saying that the remedy for his condition is to give him intelligence and culture. Have humanistic studies any particular value for this purpose? Yes; first, because wisdom comes by experience, and history is the record of the world's experience, and humanistic study is historical study. Yes; second, because the study of the humanities gives an introduction to classic art, literature, oratory, and poetry; studies certainly conducive to culture.

Should this seem to be too much of the so-called higher education for Negroes, it may be well to call attention to the fact that the less training one has the more he needs. If the Negro, or anybody else, for that matter, is ignorant and superstitious the more he needs to know of the struggles of the human race up out of these. If his selfishness lessens his capacity for government, the more he needs to study the upward struggle of the civilized man to government for the people and by the people, and for the greatest good to the greatest number. In short, he needs humanistic studies, studies about humanity. For certainly the greatest study of mankind is man.

Christ did not come to explain the cross, he came to die upon it.—*Rev. G. H. Bainbridge.*



## An Open Letter to the Sons of Gammon Theological Seminary

DEAR BRETHREN: Your congratulations over my election as president of our beloved seminary were so spontaneous and hearty that, for a while, I was overwhelmed with a strange sense of duty that forbid rejoicing on my own part. I have not been able to escape the thought that much is expected of me and with the consuming passion to do my best, I have gone through my first year as president of this great institution.

I dare not allow my vanity to run away with my judgment, and flatter myself with the senseless fancy that the personal element was the dominating force that rallied you to my support. I am made of better stuff than to think such nonsense. I apprehend, and that justly, that your love for your alma mater and your faith in what she can do for a struggling people, moved you to forget the possible failures of the president and, at the same time, rallied you to my support. I take this opportunity, therefore, to express my gratitude to our sons and to our patrons for words of appreciation, and for deeds that words cannot compass.

*What next?* Only one thing, viz: to the work. Our institution is approaching her majority; next year she will be twenty-five years of age. Our board of trustees have approved of the suggestion of the president to celebrate the event with becoming exercises. The plans are now under consideration and will be set forward at the proper time. But for the present two immediate lines of work must be undertaken.

*First—Wanted! Two hundred students in the Seminary.* We have the race needing them; we have the institution to prepare them. It is an open secret that, during recent years, most of the best minds of the race have gone in medicine, law and the teaching profession. This may be due to the commercialism of the age. It is due, in some respects, to the general temper of the ministry. We must rally our forces to stem this tide and turn into the ranks of the ministry some of these best products of the schools of our race.

I call your attention to two facts of weighty importance. (1) Many men called to the ministry forsake the path and turn to teaching and money-making. (2) Others drift and neglect the culture of their minds and souls, and after awhile enter the marriage relation, and then desire to come to the seminary. We must do what we can by prayer, consultation and by patient and persuasive argument, save these men from denying the faith and impairing their usefulness by this unnecessary delay. The alumni of every institution are its chief agents as well as representatives. You have the power to reach many of the young men and urge them forward in their ministry.

It can not be denied that our people are calling

for men of large brain and large hearts; men of spiritual vision and of powerful personalities. Our race can get along for a generation with the present brace of pygmies that clog the wheels of our progress; but if we do not find and produce a new race of men whose intelligence and zeal go hand in hand, and who count it a priceless privilege to preach the matchless gospel, we are doomed to drag the worthless carcass of a stupid race across the path of a mighty civilization with eternal shame. The present strained relation between the races in this country; the fomenting and fermenting questions of the day; the industrial unrest among the working classes and the tendency of our young people to swing to the extreme of pleasure-seeking; all of this with the agitation of race superiority and inferiority that stings and humiliates our most cultured people, unite in making a cry for men that would have the Apostle Paul leap from his sleeping cot in Troas. Brethren, some one has put it thus:

"Wanted: Men. Not systems fit and wise,  
Not faiths with rigid eyes,  
Not wealth in mountain piles,  
Not powers with gracious smiles,  
Not even the potent pen—  
Wanted: Men."

"Run, speak to that young man, for the king's business demands haste."

*Second—Pay your loan.* Last spring the president addressed letters to the alumni upon repaying the loan to the board of education, and called attention that this loan could and should be repaid through the seminary. Nearly every former beneficiary responded in a kindly note of promise, and thanked me for calling his attention to the matter, and many of them *paid*. I thank you. I now call your attention to this matter in the same brotherly way. I shall shortly send out personal letters again asking that every alumnus who owes the board of education any money loaned them while in the seminary, be ready to forward to me on or before October 1, ten dollars of said debt. Send it to the seminary, for then it can be reloaned to other students to the credit of the seminary, thus increasing our general allowance from the board; otherwise we do not receive credit for it, and our general fund fails to be increased by your payment. The board in New York favors this course. Let the alumni lift the banner with this double inscription thereon, viz.: Two hundred students for Gammon. Pay back every cent due the board of education.

Let each man secure one student a year. Write me, pray for me, help me. Your fellow-worker,  
J. W. E. BOWEN, President.

## What Shall I Do With My Life?

By the Rev. William F. Anderson, D. D.

What shall I do with my life? How important the question to the youth of this day! The college, especially the Christian College, helps solve the problem. Rightly improved, a college course puts a man in possession of himself. It reveals to him the wealth and power of his own inner possibilities. It makes him a citizen of all worlds, contemporaneous with every age. It enables him to see all sides of all questions and to see them in the large. Kepler declared, "In reading the secrets of nature, I am thinking the thoughts of God after him." By this process men are made great.

A liberal education also affords outlook. It wonderfully enlarges the area of life. It gives reach and range to thought, aspiration, endeavor. It helps one to say with the Psalmist, "He brought me forth also into a large place."

The power above every other to give intensive force to life is the touch of the Strong Son of God. Apart from Him, no adequate purpose, no sufficient motive may be found. The observation of the ca-

reers of one's fellow collegians through twenty years from graduation day makes this truth clear as sunlight. It is by His secret that we comprehend the moral forces within and without. By the vision which He gives, we discover the marvellous field for the play of great personality as afforded by the conditions of human life.

Let the young people everywhere turn toward our own educational institutions. It will pay in the long run to take sufficient time to get ready for the work of life. No institution apart from the Christian home can do so much as the Christian school to help young people to attain their highest and best. The aid afforded by the fund for students brings this opportunity within reach of all. The Educational department of the great Methodist Episcopal Church joins hands to-day with the multitudes of young people all over this land to help them make the most of their lives for themselves, for their fellowmen, and for God and his Kingdom.—*Western Christian Advocate.*

## What is the Effect of a College Course on the Man Intending to Enter the Ministry

BY REV. W. F. WARREN, D.D., LL.D.

In a normal instance, the effect of the course upon the man is:

1. To reveal to him his limitations both of powers and of acquisitions.
2. To give him the due humility in view of such limitations.
3. To impart that genuine docility without which these limitations will disqualify him forever for the work of the ministry.
4. To discipline his untrained powers, so that he can thereafter himself wisely and effectively employ them.
5. To create new and never flagging desires for more of personal insight and personal efficiency.
6. To acquaint him with right methods of investigation and to accustom his mind to their use.
7. To give him for a series of years among chosen spirits of high quality that personal contact with equals needed to relieve him of his odious self-conceit and to implant in its place a proper esteem for his associates.
8. To give him for four plastic years that personal contact with recognized superiors which will elevate and clarify his ideals of personal character and fit him for recognized leadership.
9. To give him a correct conception of the various sciences on which the welfare of society depends, and of their relation to religion.
10. To give him a correct conception of the various arts on which the welfare of society depends, and of their relation to religion.
11. To acquaint him with the educational world, with educational methods, and with the vast responsibilities of the ministry and church of Christ in the instruction of mankind.
12. To acquire the intimate friendship of not a few of the men with whom in his future lifework he is to be associated, and from whom lifelong as a consequence he will receive help and inspiration.
13. To qualify him to pursue his later studies with the least possible loss of time and labor.
14. To entitle him at once, and in advance of all other evidence to the confidence and esteem of the best people of any community to which in later life he may be sent.
15. To give him a home feeling among the educated in any land under all circumstances.
16. To augment manifold his ability to interest and instruct persons greatly differing in age, taste and calling.
17. To open his eyes to the significance of human history and to the part which human sin has played therein.
18. To create a desire to learn what he can of the religions of the world and of the true religion.
19. To bring him to his knees in fervent gratitude for birth in a Christian land and for a place in a Christian college.
20. To deepen his sense of God's call to him to go and at any cost evangelize the nations.—*Northwestern Christian Advocate.*

Life is made up of chances and trials, given to us to see how we will act and improve ourselves.—*Rev. John Grimshaw.*

Self-forgetfulness in love for others has a foremost place in our ideal of character and our deep homage as representing the true end of our humanity.—*Andrew P. Peabody.*

Chide your soul little; cheer it much. Cheer it with thoughts and words and actions of a wise, humane, noble, and heavenly sort. Fret not against nor brood over the limitations of your lot, but consider its divine possibilities. What you can do, let that have your heart and mind and strength.—*Nicholas E. Boyd.*

"There is nothing that can surpass the beauty of a holy life. The profoundest admiration is due that man or woman who has lived fifty or seventy years in grace and truth. And this seems one of the uses of old age. A great service, indeed. If improved, no period of life is more useful. It is to show forth the beauty of divine grace."



# THE CHRISTIAN LIFE

## At Last

When on my day of life the night is falling,  
And in the winds from unsunned spaces blown,  
I hear far voices out of darkness calling  
My feet to paths unknown,

Thou who hast made my home of life so pleasant,  
Leave not its tenet when its walls decay;  
O Love Divine, O helper ever present,  
Be thou my strength and stay!

Be near me when all else is from me drifting—  
Earth, sky, home's pictures, days of shade and  
shine,  
And kindly faces to my own uplifting  
The love which answers mine.

I have out thee, my Father; let thy Spirit  
Be with me then to comfort and uphold;  
No gate of pearl, no branch of palm I merit,  
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,  
And both forgiven through thy abounding grace—  
I find myself by hands familiar beckoned  
Unto my fitting place.

Some humble door among thy many mansions,  
Some sheltering shade where sin and striving cease,  
And flows forever through heaven's green expansions  
The river of thy peace.

There, from the music round about me stealing  
I fain would learn the new and holy song,  
And find at last beneath thy trees of healing  
The life for which I long.

—John Greenleaf Whittier.

## Echoes from Bishop Joyce

"A man is no better than what he likes to do and  
what he likes to be."

"Every man has a destiny. There will be a  
tomorrow. Eternity is the tomorrow of life."

"Doctors are sanitary evangelists."

"There is a tremendous difference between a  
heavenly smile and a devilish grin."

"There are as many worlds as there are men."

"Seeing that every man has a conscience, every  
man must have a religion."

"Some men have no backbone, or, if they have,  
it has taken God a long time to find it."

"Blessed is the man that God can trust."

"Conscience is the battlefield where the Holy  
Ghost battles with man to subjugate him to God."  
—Central Christian Advocate.

## "Lo! It is Nigh Thee"

The surprise of life always comes in finding  
how we have missed the things that have been  
nearest to us; how we have gone far away to  
seek that which was close by our side all the time,  
says Phillips Brooks. Men who live best and  
longest are apt to come, as the result of all their  
living, to the conviction that life is not only richer  
but simpler than it seem to them at first. Men go  
to vast labor seeking after peace and happiness.  
It seems to them as if it were far away from them,  
as if they must go through vast and strange re-  
gions to get it. They must pile up wealth, they  
must see every possible danger of mishap guarded  
against, before they can have peace. Upon how  
many old men has it come with a strange surprise  
that peace could come to rich and poor only with  
contentment, and that they might as well have  
been content at the very beginning as well at the  
very end of life! They have made a long journey  
for their treasure, and when at last they stoop  
to pick it up, lo! it is shining close beside the foot-  
prints which they left when they set out to travel  
in a circle.—J. R. Miller.

Come out of the shadow of regret  
Live in the sunshine of content.

—Anon.

## "As Thy Days Thy Strength"

Many look forth at the Christian life and tear  
that they will not have sufficient strength to hold out  
to the end. They forget the promise, "As thy days,  
thy strength." It reminds me of the pendulum to  
the clock which grew disheartened at the thought of  
having to travel so many thousands of miles; but  
when it reflected that the distance was to be accom-  
plished by "tick, tick, tick," it took fresh courage to  
go its daily journey. So it is the special privilege of  
the Christian to commit himself to the keeping of  
his heavenly Father, and to trust Him day by day.  
It is a comforting thing to know that the Lord will  
not begin the good work without also finishing it.—  
Dwight L. Moody.

## The Kingdom of Heaven is Within You

If you do not wish for His kingdom, don't pray  
for it. But if you do, you must do more than pray  
for it; you must work for it. And to work for it,  
you must know what it is; we have prayed for it  
many a day without thinking. Observe, it is a king-  
dom that is to come to us; we are not to go to it.  
Also, it is not to come outside of us; but in the  
hearts of us. "The kingdom of God is within you."  
And, being with you, it is not a thing to be seen;  
but to be felt; and though it brings all substance  
of good with it, it does not consist in that: "The  
kingdom of God is not meat and drink, but right-  
eousness, peace and joy in the Holy Ghost"—joy,  
that is to say, in the holy, healthful, and helpful  
Spirit.—John Ruskin.

## Regret

CHARLES WAGNER.

Regret for the right object is very precious, but  
so many people employ it wrongly. We find them  
adhering to the evil thought and regretting the  
good. Regret the days you lose, the hours you  
fritter away; regret the speech that wounded, the  
unjust suspicion, the hasty judgment. But never  
regret that you followed your heart when it led  
you toward confidence, toward sincerity, toward  
kindness. Regret neither the tears you have shed,  
nor the service you have rendered the ungrateful,  
nor that you have kept your illusions, preserved  
your human tenderness, your hope, and even your  
grief. For all these things, it is well to live and  
die impenitent.—The Better Way.

## Defeats Our Success

An old man said that in reviewing his life he  
discovered, to his great surprise, that the best things  
in his character and in his career were the fruits  
of what he regarded as his failures and follies.  
These defeats had wrought in him new wisdom,  
and had led to repentings and renewals of faith  
in God, and had thus proved sources of richest  
blessing and good. Probably the same is true, in  
greater or less degree, of every life. We owe more  
to our defeats, with the humblings of the old na-  
ture, the cleansing of motive and affection, and the  
deepening of trust in God, than we owe to the  
prouder experiences which we call our successes:—  
Anon.

## A Prayer

God of all patience, help me, I pray Thee, to be  
patient with myself. When temptations conquer  
me, again and again, help me not to give myself  
up. When my endeavors fail, again and again,  
maintain my courage and confidence. When sor-  
rows gather thickly around me, be thou my abid-  
ing sunshine. Endow me with thy perseverance.  
May I never abandon myself while thou dost not  
abandon me. May I rise undismayed from every  
fall, rising into thy loving, outstretched arms. Not  
to grow carelessly secure, resting too easily in thy  
forgiveness. Not to become deadened against sin,  
forgetful how thou dost hate it. But only to have  
strength to fight, only to get on my feet again, and  
yet again, and always again, till in thy strength  
and by thy grace the final victory comes. This  
I ask for Jesus' sake. Amen.—Gilbert Fairchild.

## The Peace of God

BY D. H. ELA, D. D.

Silent as is the dew descending  
On spreading field or quiet lea,  
New life and richer verdure lending,  
So falls the Peace of God on me.

Fair as her roseate, bright adorning,  
When earth turns from departing night,  
Pervasive as the glow of morning,  
The Peace of God swathes me in light.

Gentle and flexible as attraction,  
Yet strong to knit the eternal hills,  
An infinite upholding action,  
The Peace of God my being fills.

Deep as the depth of earth's foundation,  
And high as the o'er-arching skies,  
Broad as the boundaries of creation,  
The Peace of God around me lies.

The Peace of God all understanding  
My soul in power surpassing holds,  
Ever to infinite expanding.  
In love and truth and God enfolds.

Hudson, Mass.

## Look Up the Records

BISHOP W. F. MALLALIEU.

"Walk about Zion, and go round about her; tell  
the towers thereof. Mark you well her bulwarks,  
consider her palaces: that ye may tell it to the gen-  
eration following."

We have no Holy City, no Jerusalem, no walls  
of solid masonry, no gorgeous palaces. But we have  
records. Everyone of our more than thirty thousand  
churches has records. Or in other words we have  
written down in black and white the names of all  
our church members. What a host! What a world  
of work to write more than three millions of names!  
What care it requires to keep all these records! And  
then all these books must be carefully examined every  
year so that a true report may be made to the An-  
nual Conference.

Somebody must walk about Zion and know what  
is going on in this great company of Christians.  
This is the work of the preacher, and it is the duty  
of the Presiding Elder to see that the preacher does  
his duty. I have been going about our Zion just  
a little. I have done it by a careful examination of  
the general minutes for the past ten years. Sad to  
say, that so far as the patronizing conferences of the  
Southwestern are concerned, I am sorely distressed  
to find that the gains in membership have been very  
small. I will not give the figures—that would not  
help the case.

This is what I want: First, that each Presiding  
Elder study the records of his own district and his  
own conference; and that each preacher study the  
records of his own church, and the sad fact will  
appear that our Southwestern portion of the Meth-  
odist Zion is not keeping pace with the rest of the  
Church. But this is not enough. In view of the  
facts let every Presiding Elder in the Quarterly  
Conference and everywhere else cry out like one  
of God's old time prophets, and sound the alarm in  
Zion. Then let the preachers take up the cry until  
every church concerned shall go down before God  
in earnest, faithful prayer for the opening of heav-  
en's windows, and the outpouring of showers of  
blessings. Why not quit talking about methods, and  
methods, and how to do it, and who is to do it, and  
instead of talk that is so cheap, and often worthless,  
just go to work. Call upon God for help, and go to  
work, and work all the time, and trust the Lord of  
the harvest for results.

If this advice is heeded we will have the FIFTY  
THOUSAND. Let every reader of the SOUTHWEST-  
ERN say we can have them, we ought to have them,  
with God's blessing we will have them.

A rose to the living is more  
Than sumptuous wreaths to the dead.  
—Nixon Waterman.



## A Successful Negro Student

By William C. Bolivar

Had it been known that Alain LeRoy Locke was a candidate for the Cecil Rhodes Oxford Scholarship, whatever of surprise there might have come in the result of such examination, to those who knew him, it would only have come through a knowledge of failure. The fact of his candidacy came with the newspaper accounts of the decision of the examining board. Scores of persons scarcely knew of the existence of this young man; but there were some who had followed his fortunes through a long line of triumphs, through personal interest, from the kindergarden up; who would have discounted the climax without the least fear of its being misplaced. Human kind delights in results, but is equally delighted at antecedents. We all want to know of momentum and processes, and now that young Locke is an international figure, anterior considerations share the fact of the moment. The editorials in the Philadelphia Press and Inquirer laid great stress on a well-equipped ancestry, for three generations. That was on the paternal side. The maternal line takes us back to Charles Shorter, a freeman born about 1790, and an enlisted soldier in the war of 1812. His wife (born Daffin) was also free born. They both possessed schooling equal to the best of their kind nearly one hundred years ago. This advantage was improved upon in his grandparents with an advanced stride on the part of his mother, born Mary J. Hawkins, who was a graduate of the Institute for Colored Youth, in the class of 1869, and whose career as a teacher has continued until now, with but few interruptions, with fine success all the way through.

The military spirit in his family seemed to be in the maternal line, because his great uncle, Thomas Hawkins, won Congressional thanks, as well as a government medal for unusual bravery during the Civil War. His grandfather, Ishmael Locke, was born a freeman in Salem, New Jersey, in 1820, and died in 1852. He attended the public schools of his native place, and was soon noted for his ability and studious habits. This resulted in a continued course, privately, under tutors, when he made great advancement and became a well-equipped man. He taught school in Salem, N. J., and was sent to Africa by a Society of Friends, to establish schools and to do missionary work. Four years were spent there, and he married a daughter of Kentucky parents, who had preceded him on a similar mission. On his way to Africa he spent a season in England and matriculated as a student at Cambridge University in a special course of lectures. Returning to the United States he was made master of a public school at Providence, Rhode Island. Later on he taught in Camden, N. J., located at Fifth and Cherry streets. When the Institute for Colored Youth began its orderly career Ishmael Locke was elected as its head. It was through Marmaduke Cope, Philadelphia's great merchant and ship owner, that he was so placed. Mr. Cope knew of the qualifications of Ishmael Locke through direct personal knowledge with men in Salem, N. J., and Providence, R. I. These were school officials and thoroughly able to judge. Some of his endorsers are worthy of mention, and among them: T. Ellwood Chapman, Edward Needles, Caleb Clothier, Casper Wister, R. P. Thompson, Attorney General of New Jersey, Alexander G. Cattell, later on United States Senator from New Jersey, Rev. William B. Otis, rector of St. John's Protestant Episcopal Church, Salem, N. J., of which Ishmael Locke was a communicant member, and many others. This was as far back as 1844, and to merit such high endorsement from men not given to signing their names without full knowledge proves the sterling qualities of the man.

The sequence is in the father, Pliny I. Locke, a native of this city and a man who displayed great mind strength, all through his school life which was had here at his home. He graduated from the Institute for Colored Youth in 1867, under Prof. E. D. Bassett, and in all lines of study out-ranked his colleagues. He was a fine mathematician, and the influence of his methods as a teacher

lasts until now. Through Marmaduke Cope, the friends of his father, he taught in the school where his father was the first head and where he had been a scholar. Later on he entered the government service in Washington, D. C., and held the highest grade clerkship. While there he finished the law course at Howard University; later on returning to his home in this city, he received a clerkship in the postoffice, and afterwards an inspector of meters in the gas department. The evolution thus outlined from both his paternal and maternal lines, brings us to the main object, Alain LeRoy Locke.



ALAIN LeROY LOCKE

He was born in Philadelphia in 1885, and being an only child, with both parents experienced teachers and thoroughly familiar with child nature, his training began in his own home with an orderliness out of the common. All of his play was arranged with the added view of study. Not that he was hampered, but there was intelligent direction in the relief moment of his tasks. He could romp, be noisy, and did all that boys of his age usually did. His parents knew his aptitude at assimilation and digestion, and in every way furthered it. The death of his father left him under the sole care of a mother, and her share in shaping his after successes has been as sane as unremittent. When Miss Florence A. Lewis (now Mrs. Charles E. Bentley) was educational editor of the Philadelphia Press, she said of him: "In one of the divisions of the tenth grade the smallest and youngest boy, LeRoy Locke, is said to be doing the most satisfactory work, and is leading his class. Locke is doing especially good work in mathematics." This was the estimate of his teachers and the opinion, from observation, of the writer, who had herself been a teacher. It must be remembered that the boy Locke was even then a great deal younger than his classmates. The average age of our High School graduates is nineteen. Locke entered No. 1, and finished the course No. 1 at sixteen. From there to the School of Pedagogy, leading all the way through and ahead of all at the end. The same thing has obtained at Harvard University, from which he has just been graduated, winning all the honors through the various terms. The fact must be noted, that he has achieved all this in three years, instead of the usual four. He entered the examination for the Cecil Rhodes Oxford scholarship and was one of five out of fifty, the other from Pennsylvania being a Jew. If stolidity, endeavor and brain power count, no one knowing the subject of this chronicle will have the slightest apprehension as to a repetition of past triumphs during the three years' course he is to take at Oxford University.

There is an old story about John C. Calhoun's having said: "If you show me a Negro able to comprehend Greek, in the least, I will acknowledge my mistake in all previous estimates as to brain power." Just after that James McCune Smith, of New York, graduated at Edinburg University, Scot-

land; Jonathan C. Gibbs, of Philadelphia, a few years later from Dartmouth, and ten years after that, Jesse E. Glasgow, of this city, had nearly finished a brilliant course at Glasgow University, when cut off by death.

The Rhodes bequest knows nothing of race, color or nationality. This benefactor knew the importance of character and in the conclusions of the board of managers that counted with Locke, along with his pure ability. As the Boost Book Magazine said: "There were five men to take the last examination. Four of these were white. The black won out. It was decided that he was not only the most learned student, but that he possessed the qualification of manliness and the further asset of popularity. \* \* \* \* \* There is a tremendous significance in this thing. \* \* \* \* \* The black man had to fight an uphill fight." Locke's "modesty is a candle to his merit," and public notoriety is far from his taste. The narrator of this cursory glance at Locke and his forbears has done it despite the fact of his dislike for the limelight. He is thoroughly conscientious and works hard, not only from a sense of duty, but because study is his passion. In what he has achieved a race has been uplifted. His aversion to publicity stays the pen. This much millions feel a proprietorship in, and it is for this reason that the writer has especially aimed to picture the loins from which Alain LeRoy Locke sprung.

Just one month ago, Alain LeRoy Locke added to his great triumph in March, by winning the Bowdoin Prize at Harvard. Even without securing the Rhodes Oxford scholarship, this would have been a rare achievement. The bestowal is the highest within the gift of Harvard, and but seldom granted. Among previous holders, were Longfellow and Lowell. It carries with it, a medal, a public presentation of a thesis, and two hundred and fifty dollars in money, and is given for literary work. Most men consider themselves fortunate to even graduate in the specified four years, and here is a very young man, who lops off one year, and gathers in every honor obtainable. This last act accents many other strong ones, and presages, not only victories at Oxford, but after results of vast good, not only to himself, but to his kind, and the world generally. Our subject is a live refutation of mental inferiority on the part of the Negro.—*In the A. M. E. Church Review.*

"Do not use the tools of irritability on the day's work. They mar and scar the product. First conquer yourself. A calm and poised spirit must form the atmosphere of your workshop, if you are going to do your best; and what else is worth while?—*Rev. I. Mench Chambers.*

"What is one flake of snow? Yet the snowbank that stops the fastest train or ruins the track by its avalanche, is made up of nothing else. What is each daily happening, so small as to be insignificant? Yet the accumulation of them makes the habits that can wreck the most promising life, and bury it in its ruin."

### The Habit Builder

"How shall I a habit break?"  
As you did that habit make,  
As you gathered you must lose;  
As you yielded, now refuse.  
Thread by thread the strands we twist,  
Till they bind us, neck and wrist;  
Thread by thread, the patient hand  
Must untwine, ere free we stand.  
As we builded, stone by stone,  
We must toil, unhelped, alone,  
Till the wall is overthrown.

But, remember as we try,  
Lighter every test goes by;  
Wading in, the stream grows deep  
Towards the center's downward sweep;  
Backward turn, each step ashore  
Shallower is than that before.  
Ah, the precious years we waste  
Leveling what we raised in haste;  
Doing what must be undone,  
Ere content or love he won!  
First, across the gulf we cast  
Kite-borne thread, till lines are passed  
And habit builds the bridge at last!

—John Boyle O'Reilly.



# SUNDAY SCHOOL LESSON

Third Quarter—Lesson VIII. August 25, 1907. Title—"Israel Journeying to Canaan." (Num. 10: 11-15, 29-36). Golden Text—"And the Lord went before them by day in a pillar of cloud to lead them the way; and by night in a pillar of fire, to give them light." (Exod. 13:21). Hymn No. 95.

BY REV. E. B. BURROUGHS, LL. B., A. M.

Of one thing every child of God may rest assured, namely, the guidance and protection of his Father in heaven. Never will He leave nor forsake those who put their trust in Him. Most clearly is this truth brought out in God's dealings with the children of Israel from the time they left Egypt until, crossing the Jordan, they entered into the promised land. But Israel was weak in faith and needed ocular demonstrations of the Divine presence and guidance. And how willing was God to accommodate them. Knowing as He did the trials, difficulties, and hardships of the wilderness journey and how, because of these, they would become discouraged, He sends them the "pillar of a cloud, to lead them the way, and a pillar of fire to give them light." Thus they needed not to fear missing the way, for being thus led, they might be perfectly satisfied that they would reach the end of their journey in safety. And they did. But the times have changed. God's people no longer walk by sight: they now walk by faith. They no longer need the pillar of cloud by day, nor the pillar of fire by night, to assure them of the Divine protection and guidance. Christ has come and declares Himself to be the way, the light, and the guide of all that put their trust in Him. Thus accepting Him no one need fear that his journey from earth into heaven will be other than successful, for God has promised to guide them by His counsel, and to afterwards receive them into glory.

For quite awhile Israel had lingered around Sinai's base. But the time had been profitably spent for while there they had received the law by which they were to be governed, and such other instruction as would be of great service to them in their subsequent life. Our lesson to-day contains an account of the beginning of their departure from Sinai. A careful reading of the entire chapter, and the two which follow, will greatly help the inquiring student. Note the following suggestions:

1. Waiting for Divine orders should never be regarded as a loss of time. "And it came to pass on the twentieth day of the second month, in the second year." Comparing this date with the one found in Exodus 19: 1, it would appear that Israel lingered around Sinai for eleven months. This delay, no doubt, was trying to quite a number of them. But God knew best. They were not ready for the wilderness journey. They needed some preparation. This they received. It is the same with God's people in our day and time. It pays to wait upon the Lord. It may require a deal of patience and faith to do so, but since God so commands let us neither murmur nor grow impatient, nor think the time so spent as wasted. "It is good that a man should both hope and quietly wait for the salvation of the Lord."

2. When God gets ready for us to go forward He will so signify. "The cloud was taken up from over the tabernacle of the testimony." This means that the time had come when they should break camp and move onward. The removal of the cloud was the Divine signal for advancement. It also assured them of the Divine guidance. Christians should never run ahead of the Lord, but wait for the Divine impulse to prompt and lead them in the way in which they should go. When God got ready for Peter to carry the Gospel unto the Gentiles He gave him the signal by way of one of the most remarkable visions recorded in the Bible. His ways are the same now.

3. God's people are always glad to have others join them in their journey to the heavenly Canaan. "We are journeying unto the place of which the Lord said, I will give it you: Come thou with us." Thus spoke Moses unto his father-in-law. He was anxious to have him accompany him to Canaan and urges as a reason why he should what the Lord had

said: "for the Lord hath spoken good concerning Israel." True Christians are ever on the look out for men and women, and are constantly inviting them to become companions with them in their pilgrimage to the better land.

4. It is hard for one to leave off old ways and to give up old companions. "And he said unto him 'I will not go; but I will depart to mine own land, and to my kindred.'" This was rather disappointing to Moses. Naturally, he thought, that having seen so much of the special presence of God with Israel, the way in which they had been brought and provided for, he would not have needed a very strong invitation to accompany them. But it proved other-

wise. Habab preferred to return to his own land and to remain with his own people. He could not give them up. Christians find the same difficulty in dealing with sinners in this day. Regardless of the bitterness of sin of which they so well knew, and of the goodness of God of which they so much see they prefer their old haunts of vice and companionship in sin.

5. In our efforts to lead men to God we should always plead His promises. "And it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will He do unto thee." Moses would have Habab understand that though of a different race, accepting his invitation whatever good came to Israel would also come to him, and that good would come, he might rest assured, for so God had promised. Christians are able to do the same when they invite the ungodly to fall into the ways of the Lord, for the promises of God are not unto one, but unto all who accept His grace and walk in His ways.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic, September 1.

The Divine Call

(John 15: 16)

(Epworth League Rally Day)

Passages for reference: Matt. 4: 18-22; Luke 5: 11, 27, 28; 9: 57-62; 18: 18-23; Acts 26: 13-20; 2 Tim. 1: 9; 4: 6-8.

**Scripture Suggestions.**—Chapters 14, 15, 16, and 17 of John were probably the private words spoken to the disciples just before Jesus went into Gethsemane. They might be named as follows: "Comfort" (14), "Advice" (15), "Warnings" (16), "Prayer for disciples" (17). In John 15: 14-16 the disciples are told of their close relationship ("friends") to the Master, and are advised as to what they ought to expect ("fruit") from this association. We do not lay a favor on God by accepting Christ. Independent young people frequently treat the "invitation" and even church work in a patronizing way. It is a princely privilege to do God's errands, to be coworkers with him. The assignment of tasks come only after we have been made fit by repentance and faith; then we are "chosen." While God makes certain demands of his messengers, he is not arbitrary, by choosing only those his whim designates. "Many (all) be called, but few chosen," simply because they will not qualify by giving up sin and following Christ in service. He chooses by deciding who is fit. "As many as received him, to them gave he power to become the sons of God" (John 1: 12). The choice is directed by a purpose—that you may produce fruit as the vine does grapes from its inner life. We are "ordained," that is, enough has been put into our hands (2 Cor. 5: 19—same word, "committed") to insure fruit-bearing. "Go" suggests a going out "into the byways and hedges," into fruitful fields, and not remaining in our own cozy, comfortable nests. It might also mean a specific and purposeful "going." Personally raised, gathered, and garnered fruit will be the surer to endure. Jesus had little abiding results from the crowd. Conferences like that with the "woman at the well" brought disciples that "remained" true. With purpose to be fruitful enlivening us, we can "ask" not for needs

(another Greek word is used for this), but for "new capital stock" to enlarge the soul-helping business. It will be supplied, so that we may more largely show the power of the Father. Jesus calls us to be fishers of men, not of mere hopes (Matt. 4: 18-22). He asks us to estimate his service above any other vocation (Luke 4: 11, 27, 28). Prompt, wholehearted, persistent obedience marks a genuine disciple (Luke 9: 57-62). Money is only valuable as it enables us to help others (Luke 18: 18-23). Listening, attention, and prompt observance of directions will make anyone a blessing (Acts 26: 13-20). He has saved us for a purpose (1 Tim. 1: 9), and we ought to fill it full (1 Tim. 4: 6-8).

**The Kernel.**—The fruitless fig tree was shriveled. The grapeless vine branches were cut off and burned. The unprofitable servant was cast into outer darkness. Blame could be fairly placed or else the punishment was too severe. God has made full provision for us to be fruitful Christians. He requires fruit only after making full provision to insure it. A healthy normal life bubbles out joy as a mountain-fed spring does water. Christ's joy "springs up" in us in the same way when we are well spiritually. We get joy from religious returns as a farmer does from his harvest. We cannot be happy without them. We have a right, then, to pray, study, and exert ourselves to the end that some one may be helped. A pastor cannot be God-sent if he has no conversions. A Sunday school teacher need not stop short of leading the scholars to clear choice of Christ. An Epworth League leader has a right to expect some one to surrender to the King or to give a first or a clearer testimony. Every individual disciple may insist on seeing some evidence of their Jesus-like efforts. We, of course, cannot see all, but small fruitage will gladden and cheer the right-working, consecrated life. Pray, push, persist until the forming corn, promising the sheaf, appears. If we are fruitless something is wrong, for we are sent by an all-powerful God for the purpose of bearing fruit. An unbending purpose like that of John Knox, "Give me Scotland or I die," will win. God give each of us a heart-deep determination to be fruitful this winter!—From *Notes on the Epworth League Devotional Meeting Topics*.

"When God's children pass under the shadow of the cross of Calvary, they know that through that shadow lies their passage to the Great White Throne. For them Gethsemane is as Paradise. God fills it with sacred presences; its solemn silence is broken by the music of tender promises; its awful darkness softened and brightened by the sunlight of heavenly faces, and the music of angel wings."

Jesus Christ from the standpoint of his Cross saw the vision of a regenerated world, a recreated humanity, a spiritual republic, in which mankind was to be filled with the Spirit of God.—Rev. J. G. Beauchamp.

It takes great strength to live where you belong. When other people think that you are wrong; People you love, and who love you, and whose Approval is a pleasure you would choose. To bear this pressure and succeed at length. In living your belief—well, it takes strength.

—Charles Perkins Gilman

Personality is greater than mystery, and life is greater than any series of surroundings that may affect it. And the greatest success in life consists in following the possibilities of personality.—C. A. Ridley.



## South Carolina Conference Notes

A Remarkable Letter from President Dunton

The writer of these notes was surprised last week by three of our noted brethren. While being engaged in a fierce battle with the intense heat, and the noisome mosquitoes, Brothers C. R. Brown, J. S. Thomas and B. S. Jackson ran in on us, and spent a couple of hours with us very pleasantly. They were returning from the Beaufort District Conference, and must needs come through Charleston. They reported as having a very pleasant trip, and that the Conference was a great success. It was presided over by Dr. W. G. White, Presiding Elder G. J. Davis being sick. Brother Davis was present, but was too sick to preside. Two other preachers were absent from this district conference because of sickness—the Rev. A. H. Harrison and the Rev. I. S. Elps. It is thought that these brethren are seriously ill, and grave fears are entertained in reference to their recovery. But we hope for the best, and give them our sympathy and prayers.

I learn that Dr. J. W. E. Bowen and Dr. G. G. Logan have been in this state visiting district conferences in the interest of the cause they represent. I understand that they made great speeches, and stirred things wherever they went. We are always pleased to have the general officers of the church visit us, and usually do all we can to make it pleasant for them. We hope to see many of them at the annual conference at Camden, and especially the editor of THE SOUTHWESTERN. Yes, come, Brother Jones, and I guarantee that you will witness one of the liveliest sessions you ever saw. The boys—from the mountains to the sea—are lining up for this purpose. This is General Conference campaign year, and some of the brethren have gotten a move on them.

This brings me to say that I received a few days ago a most remarkable letter from Dr. L. M. Dunton, the able and beloved president of Claflin University. The letter is a circular letter, and was sent out to all the brethren unsealed, and with a one cent stamp on it. This being the case, I do not hesitate to give it further publicity by publishing the same in the columns of THE SOUTHWESTERN, and by commenting on it. In this day of selfish ambition and graft, I repeat that the subjoined letter of President Dunton is a remarkable one. Mr. Editor, I wish the many readers of THE SOUTHWESTERN, and the membership of the church at large, to see what a magnanimous man we have down here in South Carolina. He certainly has greatness of mind, loftiness of spirit, and elevation and dignity of soul. He has certainly set an example that is worthy of imitation:

To the Ministers of the South Carolina Conference:

Orangeburg, S. C., July 25, 1907.

Dear Brothers: A General Conference letter is not a new thing, but this one, if you will kindly read it, may contain some new features.

There are at least three qualifications each delegate should possess, as follows:

1. A good acquaintance with the history of Methodism.
2. Familiarity with the questions likely to be discussed, several of which are now being considered in the church papers.
3. A willingness bordering on enthusiasm to attend constantly all the regular sessions of the Conference and all committee meetings.

If a delegate does his whole duty he will have one of the hardest months' work in his history.

The South Carolina Conference has very kindly and generously sent me as a delegate to three General Conferences. I have appreciated this consideration beyond any words of mine to express. I have felt honored to represent both the work of our great church in the South and the people in whom I have become profoundly and affectionately interested. I do not know that there is any special occasion for this letter, but for my own satisfaction, I have decided to announce in this way that I am not a candidate for election to the General Conference to be held in Baltimore next May.

Some of my reasons are that the work, care and responsibility are so exacting that I will have neither the time to prepare nor the strength for this

additional responsibility without neglecting some of my present duties. Our debt of over \$10,000 on the University gives me much concern.

Again there are several men in the Conference who have not enjoyed this honor and who on account of wisdom, service and high character are worthy and deserve at this time this special distinction.

There is a matter, however, on which I desire the unanimous vote of the Conference. We have ordered and there is now arriving \$2,000 worth of furniture for our new dormitory. I want every station, and circuit, to help me out by sending without much delay \$16.50 to furnish and name a room. This is a reasonable request and I hope for the sake of the school, the better accommodation of our students and my peace of mind each brother will take an interest in making a special effort to meet this emergency. Very respectfully,

L. M. DUNTON.

This letter surely lifts the doctor still higher in the estimation of the brethren of the South Carolina Conference. It is being discussed all over the state, and many of the older ministers and laymen think that Dr. Dunton ought not to get out of the race for the General Conference. They say they believe he ought to go for the grand and glorious work he has done at Claflin. Many of them feel that about the only way they can reward him for his noble work for the race, is to honor him with their votes, and send him to the General Conference. And I would not be surprised that notwithstanding the fact that he has announced his withdrawal from the race, if the Conference at Camden did not elect him anyhow. While many of our white friends from the North, who came down South to labor for the uplift of the race, for one cause or another, have left us and returned home, Dr. and Mrs. Dunton have remained at their post of duty. They have made this their life's work. Instead of giving it up, and returning to the North, they have bought land hard by the University, and built a beautiful bungalow home. They have also bought a square in the cemetery at Orangeburg, where they mean to be buried. When their life's work is done, and they shall be called to their heavenly reward, they mean for their ashes to sleep under Southern skies among the people for whom they sacrificed, among whom they labored and died.

Dr. Crum, in speaking of Dr. Dunton the other day, and of the splendid work he has done for the Negro race, said: "He is one of the truest and one of the most tactful men that ever came from the North to the South to labor among the colored people."

And I will venture the statement that Dr. Crum voiced the sentiments of every minister in the South Carolina Conference, and of thousands of the laity of our church in the state.

I repeat that the doctor's letter is a remarkable one, and scores of the brethren regret his withdrawal from the race, and hope that he will reconsider the matter, and allow them to vote for him, hoping that he will be triumphantly elected for the good he has done. Even the women are talking this way. They say that if, honestly and sincerity count for anything; if merit and noble achievements count for anything; if benefaction and a life-long service for a helpless people count for anything, then Dr. Dunton ought to be rewarded by an election to the General Conference.

Brother L. L. Thomas, of Gaffney, came down this week on an excursion, and dropped in to see us. He has a new enterprise on foot, which he wishes to present to the next annual conference.

I. E. LOWERY.

Charleston, S. C.

Inspire our hearts with perfect love;

In all the work of faith fulfill;

So not heaven's host shall swifter move,

Than we on earth, to do Thy will.

—John Wesley.

### Delaware Conference Letter

BY J. W. FENDERSON.

In the month of June four District Epworth League Conventions were held, and the fifth one, the Salisbury District Convention, was held on the last two days of July, at Crisfield, Md.

The Conventions of the Cambridge, Centerville and Wilmington Districts were held respectively at Milford, Del., Denton, Md., and Millington, Md. The reports from all the Conventions indicate a marked improvement in attendance and interest. The papers read and discussed were on Christian work and race improvement. The Missionary Exhibit at the Cambridge District Convention elicited unusual interest and comment. Mr. M. H. Blackwell, in the management of the exhibit which was secured through his efforts from the Book Room at New York showed rare tact in its selection and arrangement.

The question is often asked do these Convention people pay? The inspiration that these young people gather from these meetings, the contact with young people from other communities of higher ideals, the responsible positions on Committees, hearing questions of morals, religion and race development analyzed and brought into practical use—all these things have an appreciative effect upon the thought and life of young people. There is only one thing to be regretted in these meetings, and that is that more young people can not be drawn to these annual gatherings, especially young men.

The question of young men in the church is really a serious one, and is giving the thoughtful no little concern. Boys, who were a few years ago in the Sunday School, who have now reached young manhood, many of them, never know what it is to hear a sermon. They can sooner be found in some den of vice and crime. This condition is prevalent through this territory. It must be changed. Let the coming annual Preachers' Meeting take up the matter for consideration. It is more than one man's job. Let all hands get at it. Consecrated action is effectual.

We note with regret the serious illness of Rev. E. D. Haven, pastor at White Haven, Maryland. Brother Haven has been sick the better part of the year with a serious affliction of the brain. He is unable to do any work, and any help would be greatly appreciated.

Preserve sacredly the privacies of your own house, your married state, and your heart. Let not father or mother, sister or brother, nor any third person, ever presume to come in between you two, or to share the joys and sorrows that belong to you two alone. With God's help build your own quiet world, not allowing your dearest earthly friend to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no, never speak of it outside, but to each other confess, and all will come out right. Never let the morrow's sun still find you at variance. Review and renew your vow; it will do you good, and thereby your souls will grow together, cemented in that love which is stronger than death, and you will become truly one. —Anonymous.

Tell me, my secret soul—

Oh, tell me Hope and Faith—

Is there no resting-place

From sorrow, sin, and death?

Is there no happy spot,

Where mortals may be blest,

Where grief may find a balm,

And weariness a rest?

Faith, Hope, and Love, best boons to mortals given,  
Waved their bright wings, and whispered, "Yes,  
in Heaven!"—Chas. Mackay.

Perform a kind action, and you find a kind feeling growing in yourself, even if it was not there before. As you increase the number of objects of your kind and charitable interests, you find that the more you do for them, the more you love them. Serve others, not because they are your friends, not because they are interesting, not because they are grateful; serve them when they are unfriendly, when they are distasteful, serve them when they are ungrateful, serve them because they are the children of your Father, and therefore are all your brethren, and you will soon find that the fervent heart keeps time with the charitable hands.—William B. O. Peabody.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

It is not the sort of education, any sort beats none at all. We are wasting all too much time in discussing whether it shall be high or low education. Any education that is useful is high; any education however high is low, that is not useful.

Considerable space of this issue is devoted to the interests of our schools, and the placing the advantages of these schools before our readers. There need be no apology for the giving up of our columns so much advertising matter and for laying emphasis on the cause of education. As a church we are committed as thoroughly to the training of the mind as to the cultivation of the heart life. We pledge at the altar when we dedicate our children to the Lord that they shall not only be trained in the teachings of the church, but that they shall have a good education. This issue is simply following the policy and the plan of our church in the construction of well rounded Christian character.

The uppermost passion of the Christian church and that which should lend tone and vigor to all of its action should be the salvation of souls. This is the ultimate end of all our church machinery. Every arm of the church in the final result should be evangelical. The educational enterprises, the press, temperance reforms and the missionary campaigns, should all be controlled by the chief purpose of Christ's coming to earth, namely to save sinners. Again an appeal is made in our columns to our Conferences, particularly for a forward move among our membership, with a cry of FIFTY THOUSAND SOULS FOR CHRIST THIS YEAR. This is an easy task when we consider our forces and when we reckon with Him who is our invincible leader. But whatever the results may be it is our indisputable duty to lend our strength to the task with untiring vigor, with unselfish consecration and with intrepid hope. We would like to have revival news. Tell us of the fires burning. Tell us briefly, it may be, but let us know of every religious campaign throughout the length and breadth of our country. Let us lift with vigorous enthusiasm the slogan, Fifty Thousand Souls for Christ.

The Board of Education does not make weaklings in its giving outright student aid. We fear many students have been ruined by overmuch help. It does not injure a man at all to make him self-reliant and use every force within his reach for his own development and this is just what the Methodist Episcopal Church does in its aid of students. Except in cases of those who are preparing for foreign missionary work, no aid is given outright. The student is permitted to borrow, giving a regularly formed note promising to pay at a certain date, with interest. This does two things: It assures a manly independence for the student and permits the money that is held by the Board to be of help to many students, for when it is returned it is loaned to another and so on. And in this way since 1873 the Board has aided 14,848 students and during the year closing Nov., 1906, it assisted 1926 students. The church does not give its poor students crutches and thus make them weaklings, but aids them to use their own strength. The maximum that a preparatory student can borrow is \$50 per year; a college student or advanced seminary student may borrow \$100 per year; but the total amount of any one student during his school career must not exceed \$500. These beneficiaries paid back into the treasury of this society last year \$50,816.08, and during the entire period of the society \$335,926.11. Surely this phase of our Educational work is the right sort of philanthropy.

### THAT AMENDMENT

No proposition that has come before the church that has been of such vital concern to our Negro membership as the proposed amendment to the constitution providing for the election of Bishops for Races and Languages. This matter should be thoroughly discussed, and it is exceedingly unfortunate that the church has begun to vote upon the proposition with practically little or no discussion of the question. Before the close of August many of the large and representative Conferences of Methodism will have expressed an opinion as to the proposition. For some reason there seems to be a tendency on the part of some to evade the issue. Occasionally we have come across the tendency among our people to make this proposition the basis of the contest for General Conference delegates. This proposition should not enter at all into the election of delegates for two reasons: First, The General Conference has voted upon the proposition and a man who will be elected to the General Conference of 1908 will not be privileged to vote upon this proposition. That has been done. It is now up to the Annual Conference to decide the fate of this proposition which was sent down by the General Conference of 1904. The election of delegates, therefore, of those who are either for or against is out of season. In either case it might go against some good man who ought to be elected to the General Conference. The other reason is of more concern to us: The injecting of this proposition into the election of delegates will materially effect a frank, brotherly and open discussion of the question. It goes without saying that if it becomes a Conference delegate matter the men will not be frank in their opinion and if there ever was a proposition before the church that demanded wisdom, and statesmanship, and a frank and open discussion it is this proposed amendment that now faces us. Not only does it concern us as a people, but it concerns the church in a most vital and far-reaching way. It is our opinion, therefore, that in this discussion we should be free from other entanglements and the discussion should be met freely and discussed without any impediments. To make, therefore, a position for or against the proposition a basis of election to the General Conference will be detrimental to a frank and full discussion. We have a number of articles on hand for and against the proposition, which will find place in the columns of the SOUTHWESTERN from time to time.

### THE NEGRO RACE DEBTOR TO THE METHODIST EPISCOPAL CHURCH

The Methodist Episcopal Church in its work among the Negroes has been unselfish from the very beginning. Primarily it has not sought to increase its membership among the Negroes or to win them to their creed, but it came South with the unselfish spirit of helping the Negro as a people, creating for them new ideals of home and heart life, and bringing light to darkened brain. The church sought the Negro as a man rather than as a churchman. Our institutions have partaken of this same spirit. They have not been fostered to strengthen our church membership. There are some institutions laboring among our people that have been looked upon with a suspicion that they seek to proselyte students from other denominations to the denomination under which these schools are operated. This has never been the case with Methodist Episcopal Institutions. They have been for the good of the people. This is proven by the fact that many of the leading Negroes of the country are graduates of our institutions. They have been touched by our schools and have gone out with the blessings of their Alma Mater and they are followed with equal solicitude as those who are laboring within our own fold.

Notable among those who have gotten their inspiration from Methodist Episcopal Institutions are: The Right Rev. Bishop Evans Tyree, D. D., LL. D., of the African Methodist Episcopal Church, a former student of Walden University, Nashville, Tenn. Walden claims also among its graduates The Rev. Bishop Charles H. Phillips, D. D., of the Colored Methodist Episcopal Church; and Bishop C. S. Smith, D. D., LL. D., of the African Methodist Episcopal Church is also a former student of Walden University. Many men who are holding general positions in the distinctively colored churches may be named in this connection: Rev. Dr. R. T.

Brown, editor of the *Christian Index* of the Colored Methodist Episcopal Church is a graduate of Walden; Rev. J. F. Moreland, Ph. D., business manager of the Book Concern of the African Methodist Episcopal Zion Church is a graduate of Gammon Theological Seminary and of Walden University; the Rev. Dr. E. W. Isaacs, D. D., Secretary of the Baptist Young People's Union and editor of the *Baptist Union*; the Rev. W. H. Coffey, secretary of the Board of Church Extension of the African Methodist Episcopal Zion Church; the Rev. H. T. Johnson, editor of the *Christian Recorder*, the African Methodist Episcopal Church, educated at Boston University; the Rev. Dr. O. W. J. Scott, recently pastor of the Metropolitan African Methodist Episcopal Church, Washington, now Chaplain in the United States Army, was educated at the University of Denver; the Rev. Dr. A. L. Gain, pastor of Bethel African Methodist Episcopal Church, Baltimore, is an alumnus of Gammon and also the Rev. Dr. C. A. Leftevich of the Colored Methodist Episcopal Church. The Rev. Dr. H. Doyle, one of the most successful and prominent preachers of the Colored Methodist Episcopal Church is a classical graduate of Clark University. Among the others might be mentioned in this class as former students of some one of our schools are: Dr. J. F. K. Moreland, of the Baptist Church; L. H. Reynolds, of the African Methodist Episcopal Church; Professor David Abner, Jr., president of the Guadalupe College, Texas; Professor F. W. Gross, principal of the Victoria public school, Texas and the Rev. Dr. J. S. Cooper, of the African Methodist Episcopal Zion Church. Mrs. Clinton, wife of the talented and brilliant Bishop Clinton, the African Methodist Episcopal Zion Church, an alumnus of Clark University. To mention many more men, and particularly physicians, we have educated more Negro doctors than all other institutions of the country put together; and yearly we are sending more graduates than all the other institutions doing work especially for our people. Reference made to these distinguished persons not that we may take ought from their glory but that we may go with pride to their success and claim for the Great Old Church a part in their making. That church of which Lincoln said had sent more prayers to Heaven, more soldiers to the battle field and more nurses to the hospital, during the Civil war than any other church, should be in the front for the uplift of the black man intellectually should not be surprising. The Negro race is in a large measure debtor to the Methodist Episcopal Church; and the Church which has in such large measure helped and touched our race for good should be the subject of times of so much vituperous slander is to be regretted. The Church is very little affected thereby those who offer the slander show their weakness.

### A TRIBUTE TO WILEY

The *Dallas Express*, published in Dallas, Texas, contained recently in its editorial column this very appropriate and well deserved tribute to Wiley University, of which Rev. Dr. M. W. Dogan is president:

"This school is situated in Marshall, Texas, and is one of the best institutions of learning in the South. It has been able to enroll more students and send out more College graduates than any school in Texas, and these have taken easily their places in the van of the race and have proven themselves to be educators, ministers and men of other professions that were the equal of the graduates of any school North or South. It has an excellent and competent faculty that show in every work that they love their students and the race with a sane and tender love. They know what their students need and no sacrifice is too dear, and no labor is so tedious that they will not perform it for the good and happiness of their students. The President of this institution is a modest, well educated man, possessing a transparent character, and an ability to discipline that has steered the school safely through many years and which have given him the proud and well merited distinction of being the best College man and disciplinarian in the South. Students wishing to attend school in a place where the atmosphere is charged with a liberal and charitable spirit, and where they can secure a good education for the least amount (if they will work) will do well to go to Wiley University."



## Personal and General

The Houston District Conference opens its session September 3rd at Liberty, Texas.

The twenty-one universities of Germany report a total enrollment of 45,136 students.

Dr. and Mrs. A. P. Camphor, recently returned from Africa are now at 480 Main street, Orange, N. J.

Of the class which graduated at Dickinson College seventy years ago, Bishop Bowman is the only surviving member.

A company of Negro residents of St. Louis, Missouri, have purchased a park for the benefit of our people in that city.

Prof. William Pickens, of Yale University fame, lectured at Central Congregational Church, this city, last Friday evening.

Augustus St. Gaudens, reputed to be the foremost American sculptor, died at his home in Cornish, N. H., Saturday, August 3rd.

The Hon. William B. Anderson has been a United States senator for thirty-five continuous years. He is now 78 years of age.

The city of Nashville, Tennessee is being beautified and the *Nashville Globe* says that the Negroes of the city are contributing their part.

Dr. Booker T. Washington's address before the Theological Faculty and students of Vanderbilt University has been issued in pamphlet form.

Miss Josie L. Price, beloved daughter of the Rev. J. P. Price, of the Tennessee Conference, died in Nashville, Tennessee, Thursday, July 15th.

The *California Christian Advocate* states that Bishop Hamilton has gained in weight from 125 to 163 pounds. He has been fishing in the Connecticut Valley.

William J. Murphy, eldest son of the late Francis Murphy, will undertake to continue the work of temperance and reform in which his father was long and successfully engaged.

The Board of Education, Freedmen's Aid and Sunday Schools of the Methodist Episcopal Church at its recent meeting changed the name of Grant University at Chattanooga, Tenn., to the University of Chattanooga.

George B. Lockwood has been appointed private secretary to Vice President Fairbanks, with a salary of \$4,000 per annum, increased from \$2,200 by the last congress. Mr. Lockwood was editor of the *Marion (Ind.) Chronicle*.

The Indiana Negro Business League was organized in Indianapolis on July 31st. Mr. G. F. Stewart was made president and Mr. Gurley Brewer, secretary; both are residents of the capital city.

Dr. J. C. Shepard, Field Secretary of the International Sunday School Association, the only Negro to speak during the recent session of the World's Sunday School Convention at Rome, is again treading American soil.

The Rev. F. S. Brown, of Sicily Island, La., names the third Sunday in September as SOUTHWESTERN Day. Brother Brown is laying plans for a most successful effort, and he has our prayers in this undertaking.

Professor Keith, for several years an instructor at Clark University, Atlanta, Georgia, will, with the beginning of the next school year, take charge of the manual training departments in the public schools of Nashville Tennessee.

Mrs. Dr. J. A. Faust, of Boston, is in great demand this summer for lectures on Africa. She is making a great impression among the Methodists in that vicinity representing the field to which she gave five of her very useful years.

September 1910 will mark the one-hundredth anniversary of Mexico's independence; a notable celebration is being planned. One day before the one-hundredth birthday of his country President Diaz, if living, will enter his eightieth year.

The Revere Street Church, Boston, Mass., Rev. J. A. Faust, D. D., pastor, has been sold for the sum of \$5,000, and the membership will seek another and better location. The present address of Dr. Faust is 106 Dartmouth Street, Boston, Mass.

The largest number of immigrants coming into this country during its history is shown by the figures of the immigration officers during the year ending June 30, 1907, which reached 1,285,349. Over 1,000,000 of this number landed at the port of New York.

Dr. J. C. Sherrill, of the Cape Palmas Seminary, delivered a sermon during the recent session of his

district conference, in one of the native dialects. This was the Doctor's maiden attempt, says the *Liberia and West Africa*, to speak in the native tongue.

The Rev. Moses Adams is traveling and preaching with unabated zeal in spite of his advanced age. He was in Columbus, Miss., Sunday, July 28th, and preached in our church at that point of which the Rev. L. A. Armstrong is pastor. A very large audience greeted him.

The Rev. L. E. Whaley, pastor of Scott's Methodist Episcopal Church, Hannibal, Missouri, and Miss Mary E. Campbell, of Springfield, Missouri, were united in marriage at Kansas City, Mo., Thursday, August 1st, by the Rev. W. W. Goff, of Jacksonville, Illinois.

Miss Sarah M. Bosworth, of the faculty of the Anglo-Chinese College in Foochow, who has been visiting the United States on furlough, has returned to her field of labor having left San Francisco August 8th. Miss Bosworth expected to arrive in Foochow early in September.

The Rev. E. Combie Smith, D. D., pastor of Riverside Methodist Episcopal Church, Buffalo, New York, is delivering this summer a series of Sunday evening addresses. Some of his subjects are: "Pictures I have seen," "Life a battle," "A tribute to woman," "Castles of Atlantis."

Mr. Charles W. Ports, who has spent six years in Methodist Mission work in Santiago, Chile, but who has been spending a vacation period in the United States, sailed from New York recently enroute to the Republic of Panama. Mr. Ports will be connected with the mission station at the city of Panama.

Miss Juliette C. Mason, daughter of the Rev. L. G. Mason, of the African Methodist Episcopal Zion Church, Sparkhill, New York, the only Negro student in the graduating class of the Tappan High School, Piermont, on the Hudson, N. Y., received the gold medal for the highest percentage in scholarship.

A recent strike among the bakers in Pensacola, Fla., for higher wages, which was granted, brings to our notice the fact that the five bakeries in that city are manned by Negro men. Four of the bakeries are owned by white men, a Negro being the proprietor of one, and there is only one white baker in the city.

The Rev. Evender McDaniel, a superannuate minister of the North Carolina Conference, died at Bullock's, North Carolina, August 8, 1907, and was buried from Zoar's Methodist Episcopal Church August 9th, the Rev. J. C. Prince, A. B., conducting the funeral. Brother McDaniel leaves a wife and four children.

According to an exchange, Mr. John Bacon, of Sioux Falls, Iowa, a wealthy Negro, will erect a handsome apartment house in Omaha, Nebraska. This building which will be built entirely by Negro mechanics, is for the occupancy of our people who are greatly discriminated against in that city in securing good residences.

Miss Emma B. Jones, of Waterford, Miss., and the Rev. D. P. Shaw, our pastor of Abbeville charge, Upper Mississippi conference, are to be united in marriage August 22, 1907. The Rev. N. R. Clay, D. D., presiding elder of the Holly Springs district will officiate. After the marriage they will make their home in Holly Springs.

The Rev. Frank L. Neeld and their son Lawrence arrived in New York August 4th, after a five weeks' trip from India. Mr. Neeld and family left the mission station at Naini Tal, North India, June 24th, coming to the United States as rapidly as possible because of the serious illness of Mr. Neeld's father in Pittsburg. Their present address is Crafton, Pa.

A stock company to support a missionary is a new idea just put into effect in the Andrew Presbyterian Church, Minneapolis. With two hundred and fifty shares at \$100 each, the fund amounts to \$25,000 and will produce an income of \$1,250, which is to be used to assure the salary of Rev. J. H. Nichol, who goes as a special missionary representative of the Church to Syria.

The Rev. P. H. Travis, presiding elder of the Griffin District of the Atlanta Conference, will visit his daughter and son-in-law the Rev. and Mrs. L. A. Armstrong, of Columbus, Miss. The Rev. Mr. Armstrong, who is a son of Gammon is "making good" at Columbus, where a revival is now in prog-

ress and in which he will be greatly helped by Elder Travis, during his stay.

Dr. and Mrs. E. C. Lucas announce the marriage of their daughter, Miss Wilhelmina, to the Honorable Perry W. Howard, the ceremony to take place Wednesday evening, August 14, at 3408 11th Street, Meridian, Mississippi. Mr. and Mrs. Howard will be at home at 504 W. Pearl Street, Jackson, Mississippi, after August 14. This marriage brings together two of the most representative families of the Magnolia State.

Dr. E. W. S. Hammond, Dean of the Braden Theological Seminary, Nashville, Tennessee, was a welcome visitor at Paul Chapel, Fayette, Missouri, Sunday, July 21st. He preached twice during the day in St. Paul Church, of which the Rev. J. DeRose is pastor, to large and appreciative audiences. The opening and dedication services of this church will be held from September 13th to the 22nd.

The additional members of the faculty of Central Alabama College at Mason City, named in honor of Secretary M. C. B. Mason, near Birmingham, Ala., which is our only school in a purely mining district, are Miss Florena F. McGee, formerly of Philander Smith College, Little Rock, Ark., and Mrs. E. C. White, formerly principal of Marion Institute, Marion, Ala. Fall term opens Wednesday, Sept. 18, 12 m. The Rev. Wm. R. A. Palmer, D. D., is president.

Charles W., son of Dr. and Mrs. I. L. Thomas, of Baltimore, died at the home of his parents, on Tuesday, August 6th. Mr. Thomas was 24 years of age, and was educated in the public schools of Washington and Princess Anne Academy. The funeral took place from the residence the following Wednesday; Doctors M. J. Naylor, W. H. Gaines, W. A. C. Hughes and E. W. S. Peck and the Rev. J. M. Bean participated. Dr. and Mrs. Thomas have the sincere sympathy of all their friends in their sore bereavement.

A dam that will excell others yet constructed in point of area presented to the water is the Standley dam which is to be built nine miles northwest of Denver, and is intended to irrigate more than 100,000 acres of land. It will confine the flow of five rivers, having a length of a mile and a quarter and a height of 150 feet, while 5,000,000 cubic feet of material will be required for its construction. Engineers estimate that it will impound 10,000,000,000 cubic feet of water. The estimated cost of this great engineering enterprise is \$4,000,000, and the work is to be completed in three years.

The Negro citizens of Baltimore have made elaborate preparations for the entertainment of the ninth annual session of the National Medical Association which will be held in that city August 27-29. This important gathering, which will meet in Metropolitan Hall, the parish house of the Metropolitan Methodist Episcopal Church, will bring together more than 300 of our leading physicians, dentists and pharmacists of this country. The reception to be given by the citizens the evening of the 27th inst. promises to be the largest affair Baltimore has attempted recently. Mayor Mahood will deliver the welcome address.

At the recent meeting of the Board of Education and Freedmen's Aid the Rev. Dr. John Weir was elected president of New Orleans University to succeed Dr. E. H. Knight, resigned. Dr. Weir has been serving as president of the West Virginia Wesleyan College, at Buchanan, West Virginia, and comes highly recommended. He is a Canadian by birth, a graduate of Oxford University, England, and has been president of our college in Tokio, Japan. In the name of our Methodist host in Louisiana we extend to Dr. Weir a cordial and hearty welcome and wish him great success in the work whereunto the Church has called him.

The largest steam locomotive in the world is about to be turned out from the Schenectady plant of the American Locomotive Company for the Erie Railroad. Its weight is 413,000 pounds and it will haul on grades a train of loaded cars a mile and a half in length without the aid of helpers, its tractive power being 94,800. The engine has four cylinders and is in reality two engines combined in one. The measurement from cow-catcher to rear of the tender is 83.10 feet and the height from top of rail to top of smokestack is 15 feet 5 3/4 inches. The locomotive is designed for push service and will operate on the Susquehanna Hill between Susquehanna and Gulf Summit, where the ruling grade is 1.3 per cent.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                                        | Place. | Date.           |
|--------------------------------------------------|--------|-----------------|
| Gainesville, (Union Grove), Covington-Ga., ..... |        | Aug. 13-18      |
| West Tenn.—Alamo, Tenn.                          |        | Aug. 14-17      |
| St. Joseph—St. Joseph, Mo.                       |        | Aug. 14-18      |
| Birmingham—N. Birmingham.....                    |        | Aug. 14-18      |
| Ohio—Columbus, Ohio.....                         |        | Aug. 14-18      |
| Starkville, Kilmichael (Miss.) Ct.....           |        | Aug. 14-18      |
| Paris—Honey Grove, Tex.                          |        | Aug. 14-19      |
| Louisville—Princeton, Ind.                       |        | Aug. 20         |
| Marshall—Texarkana, Tex.                         |        | Aug. 20         |
| Lexington—Shelbyville, Ky.                       |        | Aug. 20-26      |
| Anniston—Anniston, La.                           |        | Aug. 20-26      |
| Huntsville—Center Grove, Ala.                    |        | Aug. 21-25      |
| Alexandria—Alexandria, La.                       |        | Aug. 21         |
| Brookhaven—Lampton, Miss.                        |        | Aug. 21-25      |
| Louisville—Hartford, Ky.                         |        | Aug. 21-25      |
| Sedalia—Warrensburg, Mo.                         |        | Aug. 21-26      |
| Austin, Austin, Tex.                             |        | Aug. 22         |
| Navasota—Hempstead, Tex.                         |        | Aug. 27         |
| Houston—Liberty, Tex.                            |        | Sept. 9         |
| Little Rock, Hensley, Ark.                       |        | Aug. 28-Sept. 1 |
| Forrest City—Park Place, Ark.                    |        | Aug. 29         |
| Shubuta—Enterprise, Miss.                        |        | Sept. 3-8       |
| Topeka—Coffeyville, Kans.                        |        | Sept. 4-7       |
| Jacksonville—Jacksonville, Fla.                  |        | Sept. 11-15     |
| Pine Bluff—New Edinburg, Ark.                    |        | Sept. 11-15     |
| Ocala—Lawley, Fla.                               |        | Sept. 19-22     |
| Gainesville—Jonesville, Fla.                     |        | Sept. 26-29     |
| Clow, Canfield, Ark.                             |        | Oct. 10-13      |

### CONVENTIONS.

|                              |             |
|------------------------------|-------------|
| St. Louis—Popular Bluff, Mo. | Aug. 15-18  |
| Pine Bluff—Marche, Ark.      | Aug. 21-25  |
| Pine Bluff—Marville, Ark.    | Aug. 21-25  |
| Clow—White Cliffs, Ark.      | Sept. 5-8   |
| Jackson .....                | Sept. 12-15 |

### Special Notices

**ST. JOSEPH DISTRICT CONFERENCE**—All delegates who expect to attend the forthcoming session of the St. Joseph District Conference will do well to write immediately to the pastor, the Rev. D. J. Mitchell, 1820 Angelique St., St. Joseph, Mo., so that homes may be secured.

**ALEXANDRIA DISTRICT**—Dear Pastors: Please have your auxiliary of the Home Missionary Society ready to report at the District Conference, which will convene in Alexandria, La., Aug. 21. Pastors, do the best you can by the work. Ursula E. McCain president; Carrie A. Jase, district manager; Lillian A. McCain, acting secretary.

**SHUBUTA DISTRICT**—Brethren: Our District Conference is near at hand. Let us remember Meridian Academy. Don't let the Shubuta District come behind in the matter. Let each pastor take a collection of \$2.00 for the Annex and report the same at the conference. Let each local preacher and exhorter bring \$1.00 for this purpose. Presidents of the Ladies' Aid clubs: Don't forget the amount each should bring. We expect 100 subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE. Let each agent push the canvass.

J. B. Brooks,  
Presiding Elder.

### NOTICE.

We are making great preparations at Slaughter, La., for a camp-meeting, August 18-30. All ministers and pastors are cordially invited.

N. FORD.

### DALLAS DISTRICT.

#### FOURTH ROUND.

Mexia Circuit, Aug. 24-25; Hubbard and Dawson, Aug. 31-Sept. 1; Pelham Circuit, Sept. 7-8; Corsicana, Sept. 14-15; Milford and Italy, Sept. 21-22; Waxahachie and Davis, Sept. 28-29; Ennis, Oct. 5-6; Ft. Worth, St. Andrews, Oct. 12-13; Ft. Worth Circuit, Oct. 19-20; Pilot Point, Oct. 26-27; Sherman Circuit, Nov. 2-3; Denison, Nov. 9-10; Dallas St. Paul, Nov. 16-17; S. D and McKinney, Nov. 18-19; Lancaster, Nov. 23-24. L. H. Richardson, P. E.

### WAYNESBORO DISTRICT.

#### FOURTH ROUND.

Augusta, St. Mark, Sept. 8-9; Augusta Mission, Sept. 8-10; Waynesboro Ct., Sept. 14-15; Waynesboro, Sept. 15-17; Rocky Ford, Sept. 22-23; Asbury, Sept. 28-29; Herndon, Oct. 5-6; Summit, Oct. 5-6; Wadley, Oct. 7; Millen, Oct. 12-13; Bascom, Oct. 19-20; Sylvania, Oct. 26-27; Woodcliff and Sharp, Oct. 28; Charlestown, Nov. 2-3; Hagan, Nov. 9-10; Statesboro, Nov. 16-17; Dublin, Nov. 18-19; Pulaski, Nov. 23-24. Brethren:—This brings us to the fourth and last round for this conference year. The fall is upon us, the Annual Conference meets December 5. Please push the benevolent collections, and bring round reports to conference. Please observe Home Missions and Church Extension Day, Sunday, Nov. 24. Please make a canvass for the SOUTHWESTERN CHRISTIAN ADVOCATE, and bring at least two cash subscribers each to conference. Also, please urge our young people to attend some one of our schools. James Jackson, P. E.

### LAGRANGE DISTRICT.

#### FOURTH ROUND.

LaGrange Circuit, Aug. 17-18; LaGrange Station, Aug. 24-25; Zebulon, Aug. 31-Sept. 1; Odessdale, Sept. 7-8; Liberty Hill, Sept. 14-15; Culloden, Sept. 21-22; Harris and Woodbury, Sept. 29-30; Chipley and Warm Springs, Oct. 5-6; Whitesville, Oct. 12-13; West Point, Oct. 19-20; Columbus and Greenville, Oct. 26-27; Loveface, Nov. 2-3; Barnesville, Nov. 9-10; Yatesville and Concord, Nov. 16-17; Brethren:—This brings us up to the time of soul-saving and money season. Let's do our best for the Redeemer's kingdom, and see to our whole assessment being raised. Put all our committees to work. Put the SOUTHWESTERN into every home, that we may meet the Annual Conference with clear conscience and full reports. R. R. O'Neal, P. E.

### MONTGOMERY DISTRICT.

#### FOURTH ROUND.

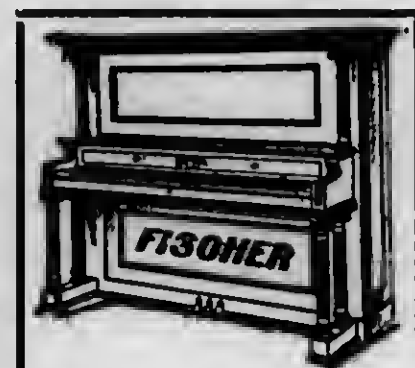
Theodore, Aug. 31-Sept. 1; Westley Chapel, Sept. 7-8; Tensaw, Sept. 14-15; Warren St., Sept. 21-22; Pensacola, Sept. 28-29; Pollard, Oct. 5-6; Brewton, Oct. 12-13; Castlebury, Oct. 19-20; Evergreen, Oct. 26-27; Montgomery, Nov. 2-3; Union Springs, Nov. 9-10; Abbeyfoye, Nov. 10-17; Troy, Nov. 23-24; Boothe, Nov. 30-Dec. 1. Brethren: Let us bring up a round report to the Annual Conference this year. P. G. Golns, P. E.

### GREENWOOD DISTRICT.

#### FOURTH ROUND.

Carrollton, Sept. 14-15; Winona, Sept. 7-8; Valden, Sept. 21-22; Valden

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These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

Pastors, Sunday School Superintendents, Epworth League Presidents may secure these tracts in any amount desired by sending to this office and enclosing stamps or money to pay for postage. Write at once.

ADDRESS

Southwestern Christian Advocate,  
429 Carondelet St. New Orleans, La.

### PALESTINE DISTRICT.

#### FOURTH ROUND.

Bryan Station, Sept. 6-8; Bryan Sept. 7-8; Hearne and Sutton, Sept. 15; East Calvert, Sept. 14-15; Mexia, Sept. 21-22; Fairfield, Sept. 29; Winkler, Oct. 5-6; Oakwoods & B., Oct. 12-13; Palestine Station, Oct. 18-20; Palestine Ct., Oct. 19-20; Jacksonville, Oct. 26-27; San Augustin, Nov. 2-3; Hemphill, Nov. 9-10; Jew and B., Nov. 16-17; Leona, Nov. 23-24; Madisonville, Nov. 30-Dec. 1. Brethren:—Observe SOUTHWESTERN day. your best for your church paper. Strive to raise your full apportionment, and give to each cause its full apportionment. Those of you who did not raise your General Conference expense last year, raise it with this year's apportionment, and send it to Oscar Miller, Grand Rapids, Iowa, by order of General Conference Commission. Don't fail to send the money at once. L. S. Blakeney, P. E.

Ct., Sept. 28-29; N. Carrollton, Oct. 5-6; Hesterville, Oct. 12-13; Sallis, Oct. 26-27; Tchula, Oct. 19-20; Goodman, Nov. 2-3; Pickens, Nov. 9-10; Durant, Nov. 15-17; Greenwood, Nov. 22-24; Lexington, Nov. 30-Dec. 1; Owens, Dec. 7-8; Ebenezer, Dec. 14-15. Now, brethren, I make one more appeal to you. The Second District Conference will convene in Durant some time in November. Now, notify all local preachers to collect \$2.00; exhorters, \$1.00. Your delegates to Missionary Convention bring their assessment. All conferences collect and send in the General Conference expenses to Dr. Miller. Do your best to get ten new subscribers to our SOUTHWESTERN, and have all old ones to renew. Take a collection for Bishop Bashford, and every dollar for Rust, and forward to Dr. Foster at once. Leave nothing undone. We must lead. Now for five hundred converts in your reports. S. H. Nevils, P. E.



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## JACKSONVILLE DISTRICT.

### FOURTH ROUND.

Switzerland and Remington, Sept. 19-20; Hibernia and Green Cove Springs, Sept. 21-22; Lone Star and Pottsburg, Sept. 28-29; Cosmo and Mayport, Sept. 29; McClenny and Sanderson, Oct. 5-6; Fernandina, Trinity, Oct. 11-13; South Fernandina and Franklinton, Oct. 12-13; King's Ferry and Crandall, Oct. 14; People's Chapel, Jacksonville, Oct. 17-20; New Zion, East Jacksonville, Oct. 18-20; Ebenezer, Jacksonville, Oct. 25-27; St. Joseph, Jacksonville, Nov. 1-3; Phillip, South Jacksonville, Nov. 8-10; Bailey's Chapel, West Jacksonville, Nov. 16-17; Wrightsville, West Jacksonville, Nov. 22-24; Simpson Memorial, Jacksonville, Nov. 29-Dec. 1; Hastings and Colee, Dec. 5; Palatka and East Palatka, Dec. 6-8; Crescent City and Interlarkin, Dec. 9-10; St. Augustine, Dec. 14-15. Brethren:—As pastors, you are called upon to do much from now on to the meeting of our Annual Conference. Our District Conference, as you know, will meet Sept. 11-15, in Jacksonville, with the St. Joseph church. Be ready and report at least three-fourths of your benevolent moneys raised. Say to each officer who belongs to the District Conference: Come prepared with \$1.25 for subscription to the SOUTHWESTERN CHRISTIAN ADVOCATE. To do so will help us all; you will feel better; there will be less said against you. It is our work, let us attend to it. Let us work while it is day. J. S. Todd, P. E.

## BATON ROUGE DISTRICT.

### THIRD ROUND.

St. Peter, Aug. 24-25; Clinton, Aug. 25-26; Mt. Olive, Aug. 27; Albert Cir., Aug. 30-Sept. 1; Baton Rouge, Wesley, Sept. 8-9; Union, Sept. 14-15; Lettsworth and Island, Sept. 17-18; Mason and Batchelor, Sept. 19-20; Baton Rouge, St. Mark, Sept. 22-23; New Roads and Morganza, Sept. 24-25; Lobdale Cir., Sept. 26; Sumner, Sept. 27; Rosedale, Sept. 28-29; Pineville, Oct. 1; Lafourche, Oct. 2; Baton Rouge Mission, Oct. 3; Conrad, Oct. 4. Brethren, this is our best year on the district. Stick to it. See that every charge is in first-class. Let us see to it that we hold our place in the front rank. J. W. Turner, P. E.

## BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Samuels, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

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### INQUIRY.

Any information will be gratefully received concerning my father, Cornelius Matthews, who once belonged to one John Crisp, and lived at Columbus, Texas, but was carried thence to Virginia by one Mac Newsome and sold in the traders' yard, about six years before the Civil war. He had one only son, Joseph, who now resides at Ken-dleton, Texas, and whose mother's name is Olive. She also belonged to Mr. Crisp. My father, as is related by my older kinsmen, was originally from Missouri.

The pastors of all the churches are requested to read this from the pulpit, and especially are the Tennessee papers asked to copy.

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N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

### MISSISSIPPI.

Crystal Springs, W. H. Cain.—The third quarterly conference was held here Sunday, July 21. Dr. G. W. Smith preached his crowning sermon and left a lasting impression. Moneys for all

purposes raised—paid Presiding Elder, \$21.25; pastor, \$6.05. The church, under the pastorate of Rev. J. C. Houston, is steadily progressing. He is an able preacher and pastor. The fourth Sunday was designated as rally day.



**Cash Remittances**

SOUTHWESTERN Days are being set right along now and the outlook is promising. Rev. F. S. Brown, of the Florence Circuit, Louisiana Conference, has placed his SOUTHWESTERN Day for September 15. Let others name a day. On the Dallas District, of which Rev. L. H. Richardson is presiding elder, 15 subscribers were secured at the District Conference and from the interest created he feels more will be gotten soon.

Rev. A. B. Hill, of the North Carolina Conference, is in the race for a

Communion Set and promises to do all possible to secure the desired number of subscribers. Let others do the same.

**SUBSCRIPTIONS RECEIVED AUG. 3-10.**

Atlanta and Savannah—By W. A. Holmes 12 subscribers.

Central Alabama and Mobile—By S. D. Davis, J. H. Underwood, J. T. Gillespie, H. Pippins; B. F. Green; By Thos. S. Sanders, M. C. Alford, Alford Cox, Moses Harkness.

Florida—T. P. Page.

Little Rock—By S. J. Brown; By J. M. Clarke, J. W. Nunn, C. B. Boyce; By F. J. Jacobs, C. A. Taylor.

Lincoln—W. G. Brown.

Louisiana—Lettie Billups; by J. D. Poole, Charley Brown; Wm. Robinson.

Mississippi and Upper—By H. W. Woods, James A. Coneley; by A. Lathan, H. Wells, John Wade, Alex Black, Annie Russell; by W. L. Mills, John Michael.

Texas and West—By O. H. Timmons, W. L. Harris; by G. A. Deslandes, 10 annual subscribers; Annie Nealy; by Edward Lee, Ned Dixon

Washington—By M. J. Naylor, San Stephenson, Thomas Osborn.  
HONOR ROLL—G. A. Deslandes, A. Lathan, W. A. Holmes, Thos. S. Sanders.

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## They Live in Our Memory

**HILLARY**—Mrs. Dora Hillary, wife of the Rev. R. Hillary, pastor of St. Paul Methodist Episcopal Church, Jefferson, Texas, departed this life July 25, 1907, after a lingering illness. Mrs. Hillary was a consistent Christian, a model preacher's wife, and will be greatly missed by her large circle of friends. She was laid to rest in the family cemetery, near Red Oak Methodist Episcopal Church, about eight miles from Marshall. Brother Hillary and his two-year-old baby have the sympathy of the brethren and friends.

M. W. DOGAN.

**UPSHAW**—Miss Annie L. Upshaw, daughter of the late Rev. S. C. Upshaw, of the Atlanta Conference, was born in Rome, Ga., in 1869, and died in South Atlanta, Ga., July 10, 1907. She was a member of the Methodist Episcopal Church from childhood. Her illness was short, and her death was a shock to her many friends. She was a young woman of musical talents, and a graduate of the Musical Department of Clark University. She was organist at the Central Avenue church at the time of her death, and was an enthusiastic church worker. Miss Upshaw leaves a devoted Christian mother and a host of friends to mourn her demise. The funeral was conducted at the South Atlanta Methodist Episcopal Church, and was largely attended. The following persons participated in the service: Revs. George Standing, Matthews, L. H. King (her pastor), J. A. Rush, J. W. E. Bowen, A. P. Melton, F. H. Travis, J. P. Wragg, C. L. Johnson, Prof. W. H. Croghan, D. D., and the writer. The deceased has joined her sainted father. F. M. GORON.

**BUCKNER**—Willis Brown, youngest son of Rev. and Mrs. H. C. Buckner, died July 27, 1907; aged 19 years, 4 months and 20 days. He was converted in 1898, at Glenkenney, under the pastorate of his father, and lived a faithful Christian life till the end. He graduated from the Russell High School, this city, last June, and was, with the other eight members of the class, given his diploma by the writer. His oration on that occasion will be long remembered by the many hundreds who packed the opera house on that night. He was a member of service and great promise of Asbury Methodist Episcopal Church. One of the largest gatherings of people that Lexington ever witnessed attended the funeral services, overflowing the church—the largest in this city—to pay to his memory their highest tributes of respect. Prof. Russell spoke. The writer delivered the sermon, assisted by the Rev. D. R. Hickman, pastor of Genu Tabernacle Methodist Episcopal Church, this city (Lexington, Ky).

H. W. SIMMONS, Pastor.

### LOUISIANA.

**Cottonport**, A. D. Augustline.—At Union Chapel Methodist Episcopal church, the Obee Epworth League was organized on the 28th of April, with twenty-seven members. A Junior League was also organized on the same day. The church has been removed from Cottonport to Jefferson's Crossing, and has been rebuilt at a cost of \$800. The re-entering will take place on the second Sunday in August, for which occasion a program has been arranged. All are invited to attend.

## Verdict for Dr. Pierce AGAINST THE Ladies' Home Journal.

Sending truth after a lie. It is an old maxim that "a lie will travel seven leagues while truth is getting its boots on," and no doubt hundreds of thousands of good people read the unwarranted and malicious attack upon Dr. R. V. Pierce and his "Favorite Prescription" published in the May (1904) number of the Ladies' Home Journal, with its great black display headings, who never saw the humble, groveling retraction, with its inconspicuous heading, published two months later. It was boldly charged in the slanderous and libelous article that Dr. Pierce's Favorite Prescription, for the cure of woman's weaknesses and ailments, contained alcohol and other harmful ingredients. Dr. Pierce promptly brought suit against the publishers of the Ladies' Home Journal, for \$20,000.00 damages.

Dr. Pierce alleged that Mr. Bok, the editor, maliciously published the article containing such false and defamatory matter with the intent of injuring his business, furthermore, that no alcohol, or other injurious, or habit-forming, drugs are, or ever were, contained in his "Favorite Prescription"; that said medicine is made from native medicinal roots and contains no harmful ingredients whatever, and that Mr. Bok's malicious statements were wholly and absolutely false.

In the retraction printed by said Journal they were forced to acknowledge that they had obtained analyses of "Favorite Prescription" from eminent chemists, all of whom certified that it did not contain alcohol or any of the alleged harmful drugs. These facts were also proven in the trial of the action in the Supreme Court. But the business of Dr. Pierce was greatly injured by the publication of the libelous article with its great display headings, while hundreds of thousands who read the wickedly defamatory article never saw the humble groveling retraction, set in small type and made as inconspicuous as possible. The matter was, however brought before a jury in the Supreme Court of New York State which promptly rendered a verdict in the Doctor's favor. Thus his traducers came to grief and their base slanders were refuted.



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Write for catalogues and information to the President.

**J. W. E. BOWEN, Gammon Theological Seminary, Atlanta, Ga.**



# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 22, 1907

Vol. 41 No. 34

They say that the introduction of prohibitory laws will call into vogue blind tigers. Well, some of the tigers in Mississippi are not blind. Their eyes are wide open, and pop eyes at that. Whiskey is sold in a number of towns. If you don't believe that "blind tigers" can see and have eyes wide open just go to Hattiesburg and Brookhaven, Mississippi, and ride upon some of the trains on the Illinois Central Railroad.

It is said that the Negro is out of politics. Though he is literally disfranchised and is not called upon to vote and seeks very little to intrude himself into political affairs. As strange as it may seem he is still a conspicuous figure in the politics of the South, and especially in the Senatorial campaign just closed in Mississippi. Without the Negro that campaign would have lost much of its enthusiasm; and to eliminate those parts of the campaign addresses that refer to the Negro would reduce them more than half if not three-quarters of their length. It would not appear that the Negro is altogether out of politics, but rather seems to be a political necessity. He is a political issue if not a political force.

The Roman Catholic Church is truly a foreign church as far as America is concerned, and is made fat by the revenues of its devoted adherents who live under the stars and stripes. The Rev. Dr. Claudius B. Spencer, in an article to the *Central Christian Advocate*, of the series growing out of his trip abroad, observes that the people in Italy, particularly in Rome, don't attend the churches; that beggars are more to be seen than worshippers, and the need of soap and water for the cleansing of the churches is sadly in need. The Doctor says: "Poverty-stricken Ireland contributes twenty times as much to Peter's pence as does Italy. I notice in the papers that the United States is to be worked for a million a year. As it is the American tourists pay a good sum each year to have doors opened and curtains drawn before images."

Zion's Herald says: "We are gratified to learn that Bishop Bashford declines to return to this country this year to hold the Conferences assigned to him in the Episcopal Plan as arranged in May last. He contends that he was stationed for four years by the General Conference—which to him is paramount—and that China should have, as it so urgently demands, his entire services." What is to become of our much petted and sacred heir-loom of a General Superintendency? It seems as though Bishop Bashford regards more the call of duty than general superintending. Effectiveness of service seems to be more inviting to him than traveling at large through the connection. It may be poetic to come from China to hold Conferences in the Western part of the United States, but except in rare cases is it necessary. Now, really, does not the Bishop do violence to the sacred Constitution when he contends that he was stationed for four years by the General Conference to do work in China. What will some of our people think, those who are worshippers of the restrictive rule, of Bishop Bashford's decision.

## WORTHY OF HIS HIRE

There is no public servant so hard worked and so poorly paid as the preacher. Frequently a layman jokingly says that the preacher has an easy job, and all that he needs to do is to simply open his hand and money comes to him. But the preachers' job is not an easy one. If he is alive and on the alert and up to his job, it will require all his mental and physical strength to fill the functions of his office. His public ministrations which would appear sufficient for one man is not by any means the largest part of his work. His most trying and the most helpful work is to be found in his house to house visitations; in his meeting the sorrows and difficulties of the home life; in his hand to hand contact with man dealing with their peculiar determinations, their varied vicissitudes, their stories of besetments and discouragements; this is the work that taxes the brain and heart of the preacher to its limit. He is well paid one says. Is he well paid?

So often we hear the expression that the preacher is given too much. There are those who would look upon the preacher's income as so much donated as though he were a public beggar to be fed from the coffers of the public. If the ministry is to beg for its support then it cannot maintain the respect of its followers nor of itself. No people that look upon its minister as a beggar will ever have the proper regard for him. The preacher is not a beggar but a wage earner, and earns his living as honestly and as directly as he who drives a nail or directs a bank. His ministrations are just as necessary as those of any other person of the community, much more necessary, if you please, than that of many who are the recipients of larger returns for their services.

What does this preacher get? An average salary among our people will not exceed five hundred dollars. On this a preacher is supposed to go well attired; be prepared to entertain his friends and fellow ministers as they come around; educate his children; in many cases furnish the parsonage and provide for his family; buy books and be prepared to give to every needy and charitable cause presented, or else he is put down as a stingy man. Let us look into this sum of little more than forty dollars per month. This is about the salary of an ordinary laboring man, porters and domestic wage earners make considerably more than this, and that too without the innumerable demands that a preacher may have. But what is the preacher to do on forty dollars? If he has an average family of five, he will do well if his grocery bill can be kept within the sum of \$20 per month; and if he can clothe his children and himself on \$10 per month he will be an economist. If these children are of size and are to be sent to pay school there is an outlay of \$3 per month if they board in the home, and of course, considerably more if either one boards in the building. Any preacher who is on a salary of \$500 a year will give away each month more than \$5. Now he has a little more than \$3 per month left for doctor's bills, medicine, buying new books and literature, keeping up his insurance and for laying up against a rainy day. It is at once seen that this salary is a very

small one indeed. And yet churches that paid \$500 per year 20 years ago and have had constant increase in their membership are paying the same today. When as a matter of fact each year the church ought to increase a little in salary upon the general principle that we are to get better day by day. But what is more the people who are paying such small salaries complain that they don't get more services of the preacher. In many instances men have to divert their strength and energy to provide for their homes and for the education and the development of their children, and is thus unable to do for the church what might be done. There is scarcely any preacher in all of our work who with the amount of energy and time and intelligence that he puts in the ministry who could not make double and in some cases quadruple the salary in the commercial field. Nothing will so enhance our ministry and be so conducive to its efficiency as a gradual increase in the salary; and if we will recognize that whatever is agreed upon as an estimate of a pastor's salary is not so much of a donation but as wages earned by him the same as other people have wages, then much of our difficulties will be done away.

## NEGRO PHYSICIAN NOT WANTED

When it was announced that of the fifteen Negro applicants before the Mississippi State Medical Board all had failed and not one of equal number had passed before the Arkansas State Medical Board, it was presumed that it was a studied plan to hold out from the Medical Profession, at least for awhile Negro practitioners in the states named. But now the Medical Association of Tensas Parish of Louisiana grows bold in its madness and passes resolutions to the effect that "the best interest of the Medical Profession of Louisiana; the best interest of the Negro population of Louisiana and the best interest of the harmonious relations of the two races" will be assured by discouraging the State Board of Examiners from granting licenses to Negroes to practice medicine in the state. This is monumental cheek! The conceit of these Tensas Medical men would make them fit subjects for the menagerie of some big show.

The best interest that is referred to in the resolution literally interpreted means rather the pockets of these would be public servants. The race harmony, the good of the Negro population and the regard for the Medical Profession here referred to, in its final analysis means dollars and cents in the pockets of the resolvers. To justify this manifestly unfair, unwarranted and unjustifiable procedure, the resolvers claim that they were actuated by the following reasons:

"First, that the majority of the Negroes in the country districts in Louisiana are ignorant beyond belief, for this reason, therefore, they are not mentally capable of selecting the best doctors and are always easy prey for charlatanism, humbuggery and quackery." What patriots these men of Tensas parish! What lovers of the weak and helpless Negro! Servants of the public good! Because the Negroes are ignorant and mentally incapable of selecting the best doctors these Tensas doctors would

(Continued on Page Eight.)



## An Interior View of the Proposed Amendment

By Robert T. Miller

"The proposed amendment" is that, Section 3, Paragraph 46, Article X, of the constitution, shall be changed so as to read as follows—(the amending words are italicized):

"The General Conference shall not change nor alter any rule or part of our government so as to do away Episcopacy nor destroy the plan of our itinerant General Superintendency; *but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively.*"

The effort of this paper is to examine this proposal from a historic and practical standpoint. What is the origin of the provision of the Constitution which this proposes to amend?

Jesse Lee informs us that "with the assistance of Dr. Coke and Mr. Creighton, Mr. Wesley ordained Richard Whatcoat and Mr. Thomas Vasey presbyters for America, and did afterward ordain Dr. Coke a superintendent, giving him letters of ordination under his hand and seal; that previous to this, Dr. Coke had been ordained a Presbyter by a Bishop of the Church of England;" that "Dr. Coke, Mr. Whatcoat and Mr. Vasey then sailed for America;" that "after arriving, Dr. Coke met Mr. Asbury at Barratt's Chapel, Delaware, when they consulted together about the plan Mr. Wesley had adopted and recommended to us;" and that "it was now judged advisable to call together all the traveling preachers in a general conference, to be held in Baltimore at Christmas." What Mr. Wesley's plan proposed will best appear from what was done.

This Conference after deliberation unanimously agreed that "circumstances made it expedient for us to become a separate body, under the denomination of the Methodist Episcopal Church, and that, therefore, it is necessary that we should assign some reason for doing so."

The Bristol letter of September 10, 1784, addressed by Mr. Wesley "To Dr. Coke and our brethren in North America," was brought over by Dr. Coke and delivered at this Conference. One paragraph in this letter specially relates to our subject, and is as follows:

"4. I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be Joint Superintendents over our brethren in North America. As also Richard Whatcoat and Thomas Vasey to act as elders among them, by baptizing and administering the Lord's Supper." Thus appointed to new relations and ordained to new functions, namely, to be, respectively, "Joint Superintendents over our brethren" in North America, and to be "Elders among them," etc., these men were respectively approved and accepted as such by the Conference of 1784.

The minutes of the Conference, January, 1785, contain the following pertinent and illuminating statement:

"Therefore, at this Conference we formed ourselves into an Independent Church; and, following the counsel of Mr. John Wesley, who recommended the Episcopal mode of Church government, we thought it best to become an Episcopal Church, making the Episcopal office elective, and the elected Superintendent or Bishop amenable to the body of ministers and preachers—that is, "to the body," etc., "in North America," and the "Independent Church"—independent of Europe. "The Methodist Episcopal Church in North America" was then organized under the mode of church government set forth in the constitution—than which no shorter, clearer declaration of intention and no simpler, more comprehensive fundamental document graces the history of our church:

"We will form ourselves into an Episcopal Church, under the direction of Superintendents, Elders, Deacons and Helpers, according to the forms of ordination annexed to our Liturgy, and the form of Discipline set forth in these minutes."

The adoption of this constitution resulted in the organization of "the societies in America" into an "Independent Church," and established an ecclesiastical system for governing it, the fundamental principle in which was Episcopal oversight, and the

mode or plan of which was "Itinerant general" wherever this church went. By this constitution this church was also placed "under the direction of Superintendents, Elders, Deacons, and Helpers,"—such according to and by reason of certain specified forms of ordination. This church and this system was *one concrete*, one indivisible, inseparable, and coexistent unit. The jurisdiction of this church at that time was "over our brethren in North America," but the system then established thereafter went with the church wherever that went.

"The Fathers" were vigilant and impatient of any semblance of obtrusiveness from outside sources into the affairs of this church, whose system of government they had set forth with such care in its Constitution. Instance—Bishop Coke "had taken upon himself a right which they had never given him, of altering the time and place of holding our conference after the same had been fixed by the preachers." The preachers made him feel this impatience, and "persuaded" him to give in writing the following certificate:

"I do hereby solemnly engage by this instrument that I never will, by virtue of my office, as Superintendent of the Methodist Church, during my absence from the United States of America, exercise any government whatever in the said Methodist Church during my absence from the United States. And I do also engage that I will exercise no privilege in the said church when present in the United States, except that of ordaining according to the regulations and law already existing or hereafter to be made in the said church, and that of presiding when present in the Conference, and lastly, that of traveling at large. Given under my hand, the second day of May, in the year 1787. (Signed) Thomas Coke. Witnesses: John Tunnel, John Hagerty, Nelson Reed."

This being done, the preachers forgave the offense and the minutes thereafter embodied the principle—"when present in the United States"—as the limitation of Episcopal prerogative in such matters.

So direct a protest against foreign intervention, followed by so plain a retraction, serves to show the spirit of that day, as well as to emphasize the passing events. This Episcopal Church was placed "under the direction of" a body of ministers, who became what they were "according to the forms of ordination annexed to our Liturgy," and, when in Conference assembled, this body exercised *absolute powers*. It could adopt, amend, revise, or abolish constitutions at will; and could make such rules and regulations for governing this "Independent Church" now organized into an "Episcopal Church" as in its judgment was deemed wise.

The system of government thus established endured the vicissitudes and experiences of a quarter of a century, practically without change. Jesse Lee writes that "in the month of May (1808) "we made some alterations in our Rules and Discipline," and relates that the "direction" given in the Constitution then passed from the General Conference, "composed of the body of ministers and preachers" hereinbefore described, to a *delegated* General Conference, "composed of the representatives of all the Annual Conferences," and that the powers granted to it were deliberately limited by the Restrictive Rules then adopted—only the third of which is necessary to our present purpose, and is given after the following introductory statement:

"The General Conference (this delegated body) shall have full powers to make rules and regulations for our church under the following limitations and restrictions, namely:

"(3) They shall not change nor alter any part or rule of our government, so as to do away Episcopacy or to destroy the plan of our itinerant General Superintendency." Provided, nevertheless, that upon the joint recommendation of all the Annual Conferences—"and since 1904 of all the Electoral Conferences)—"then a majority of two-thirds of the General Conferences succeeding, shall suffice to alter any of the above restrictions." The only purpose such a rule could serve was to perpetuate and protect the indivisible unit hereinbefore described.

The system established and the mode adopted in

1784 are respectively defined by this rule as "Episcopacy," and "the plan of our itinerant General Superintendency." The delegated General Conference was forever forbidden by this rule "to do away" or to "destroy" this system or—"Episcopacy"—and this "mode" or plan of our itinerant General Superintendency," except as provided for amending those rules. It fixed a constitutional prohibition on the legislative authority of the General Conference forever. This system of "Episcopacy" and the "plan" described by this rule were each, no doubt, carefully considered when this rule was adopted as an amendment to the original constitution and this left them still "under the direction of" a two-thirds majority of the Annual, and since 1904, of the Electoral Conferences.

Thus defined and protected, this "Episcopacy" and this "plan" proved satisfactory until the following amendment was introduced and adopted in 1856, namely, "*but may elect a Missionary Bishop or Superintendent for any of our Foreign Missions, limiting his Episcopal jurisdiction to the same respectively.*"

Whether this was to "change or alter any part or rule of our government so as to do away "Episcopacy," that established in 1874 and defined and perpetuated in 1808, or whether it substituted a more desirable form of "Episcopacy," let the doctors decide.

But that by the fact and to the extent of boldly limiting the previous Episcopal jurisdiction and introducing a different system of Episcopal oversight, it *did* "do away" that which previously existed, and *did* "destroy the plan of our itinerant General Superintendency," and by changing from one that was itinerant general in principle and uniform in its application to one that was diocesan in principle and limited in application to a part only of the previous jurisdiction of that system, will hardly be disputed.

The disjunctive with which the amendment is introduced fixes the attention on some departure from an existing system and prepares it for some interruption, either of the system itself or in the mode or plan by which it is administered. The proposed Bishop is now distinguished from other Bishops by a new and different descriptive title given to him, and his episcopal jurisdiction is limited in the same way, by the adjective used to designate him, not only for a *different field*, but even to limit him the special field to which he may go. This established for "Episcopacy" a different relation from that previously existing, and assumes to provide a new and different kind of Bishop for a new and different system. This was to "alter or change the rule of government," and thereby substitute for the former system of General Superintendency a diocesan system, and to that extent "do away" the "Episcopacy" and "destroy the plan of our itinerant General Superintendency" previously established.

If we now try to explain that because this amendment neither introduces nor applies this principle within the *civil jurisdiction of the United States*, that therefore it does not violate the constitution of the Church, we only say that if it *did* so introduce and apply it, that then it *would* violate that constitution; and this is to admit that, though introduced under the prescribed forms of law, the measure itself is unconstitutional in principle. By similar process of regularity, we may abolish the provisional class for amendments and next abolish the first Restriction Rule. But this, though regular, is also revolutionary.

The real question involved, however, is not whether this amendment invades or introduces a diocesan principle into any *civil jurisdiction*, but whether it introduces such a principle into the jurisdiction of that *ecclesiastical system* under which the Methodist Episcopal Church was originally placed; and whether it applies it *within the jurisdiction of that system*, either "in the United States" or elsewhere—and thereby prepares the way for the ultimate disintegration or destruction of that system. Shall not the system follow the church? If not, shall the church—can the church—extend and carry on its work under some other system? If under one other, why not under many others? Is not this disintegration?

On the other hand, if we explain that our Episcopal system, though adequate to the needs of our home work, is not quite adequate to our work abroad, and that we may make this system flexible, so that when necessary it may be adapted to a particular condition or field, this is only to admit that



our system is not of universal adaptation—not “general”—and that we are not operating our Episcopacy uniformly as a “plan of General Superintendency”—but that here and there we operate it as a plan of diocesan episcopal supervision—that it is a sort of “movable feast”—not a system—but “a policy” and a thing of convenience.

The fact is that, though one definite system was established in 1784 and perpetuated in 1808, we are now operating, at least in foreign lands, two systems, which differ fundamentally in principle. The one is itinerant general and seems to be for home consumption, while the other is diocesan, and this we operate only in foreign lands, though both are directed at one and the same time by the same ecclesiastical organization as if one system and one “plan of itinerant General Superintendency;” and, worst of all, as a system to be operated under the co-ordinate authority of those who function under systems radically different. There is a disagreeable tangle about this business which we try in vain to explain satisfactorily, even to ourselves.

This diocesan projection having been introduced thus far into the system established in 1784 and perpetuated in 1808, it is now proposed that it shall be still further extended, so that it shall come into the Constitution by amending Section 3, Paragraph 46, Article X, as follows: “But may elect a Bishop or Bishops for our work among particular races and languages, or for any of our Missions, limiting their Episcopal jurisdiction to the same respectively.”

This amendment differs from that of 1856 in that it does not propose to confine the application of this limited or diocesan Episcopal supervision to foreign lands alone, nor only to “our foreign missions,” but openly proposes to extend it on lines of race and tongue, and to apply it within the jurisdiction of the system already *in situ*. If the proposition is to apply it “to our foreign missions” only, and only to “particular races and languages” *abroad*, it does not so state, and is therefore vague and perplexing.

But does this proposal clearly present the entire principle logically and ultimately involved? If “to particular races and languages,” why not “a Bishop or Bishops to particular” *tribes* of particular races, and to particular *dialects* of particular languages? We now seem driven to distinct recognition of the very form of Episcopacy which “the fathers of 1784” deliberately eschewed, and that which the distinguished “author of the Constitution of the Church” attempted to protect and perpetuate in 1808 by the provisions of the Third Restrictive Rule.

A practical objection to this amendment is that it is dangerously indefinite and far too vague and impracticable in its present form to receive the concurrence of the Conference.

What is the relation, at home or abroad, of our system of General Superintendency to a Conference over which a German Bishop or a Bishop of an Oriental or an African race is presiding? Is the General Superintendent also present there and in “oversight”? If not, is the system for which he stands superseded, suspended or subordinated? If either, is it not done away?

Or if not, is the system of limited or missionary Episcopacy also present and effective in its representative? If not, then is *that* Episcopacy done away? Of these systems, both being then and there present, which is subordinate and, therefore, for the time being, done away? If not both present, which is absent, and therefore done away? Does not this amendment fix conditions which necessarily “do away” one or the other of these forms of Episcopacy—either by compelling total absence or total subordination when in attendance?

But is this arrangement practical under any circumstances? Is not General Superintendency obstructed by the intrusion of Diocesan Superintendency at any time or place? And if obstructed, is it not to that extent done away?

Is not a provision for *double* Superintendency a partition of Superintendency itself, and therefore a limitation, and therefore a doing away in part—and if in part, then possibly in whole?

If there be now present two co-ordinate Superintendencies where only one existed before, and which was then supreme—is not that which then was now done away? And if missionary Superintendency has been, or if racial Superintendency is to become, co-ordinate with General Superintendency, has not the latter disappeared in part with the advent of the former? Is *any* of this the “Episcopacy” of 1784? Is that protected and perpetuated in 1808? Are we deceiving ourselves in this matter?

The further advance of this diocesan principle is almost certain to appear in various forms and under various pretexts, as witness: “The . . . . . Conference at its recent session adopted a memorial to the General Conference, which asks the General Conference to request the Bishops to divide the Annual Conferences into convenient groups and to assign the same Bishops to preside over a given group for four years in succession.”

Why not “assign the same” to the Bishops, rather than the Bishops to the same? May we “assign” a General Superintendent without introducing Diocesan Episcopacy? Is not the “Episcopacy” of “The Fathers” slowly disintegrating under this process of continuous encroachment? Has “the plan of our itinerant General Superintendency” been “weighed in the balance and found wanting”?

who have a definite jurisdiction in foreign countries. The new kind of Bishops would be in the United States with their work intertwined with that of the General Superintendents, and themselves in sharp contrast with the General Superintendents.

If the amendment prevailed, there might be Bishops for the Japanese, the Indians, the Negroes and the Chinese, and there might be Bishops for the Italian, the French, the Greek, the German, the Portuguese, the Russian, and the tongues of the various Indian tribes.

This would mean the destruction of the unity of our episcopal administration, and might tend to division and disintegration within the church in the United States. Further, the church should consider whether it would be complicated and confusing in its practical operation.

Persons belonging to “particular races and languages” are found in many parts of the country, so that lines of jurisdiction would cross and recross in every direction. This would compel a radical reconstruction of Annual Conferences and bring in other changes. Even if they are practicable, the question remains as to whether they are desirable or needful.

The Bishop for a “particular language” would have jurisdiction over all the members and ministers speaking that language, and a Bishop for a “particular race” would have jurisdiction over all that race, from Northern Alaska down to the Southernmost tip of Florida, and throughout all the territory of the United States, including the insular possessions. That would mean race and language separations from the main body of the church, and, while the new kinds of Bishops would be limited, the amendment would actually limit the General Superintendents, for only the Race Bishop could have jurisdiction over the “particular race,” and only the Language Bishop could have jurisdiction over the people of that particular tongue. It may be seen that this would lead to conflict and confusion in administration between the General Superintendents and the “Bishops for work among particular races and languages,” and, likewise, among the Race and Language Bishops themselves.

What would be the situation, where people of the same race spoke different languages? What where the people of the same language are of different races? Which Bishop would have jurisdiction? Suppose the Race Bishop claimed them and at the same time they were claimed by the Language Bishop, to which Bishop should the individuals look as their chief officer? Suppose the same persons spoke two or more languages, which is not a rare thing, which Language Bishop would have jurisdiction? Then, where the individuals were of mixed blood, who would determine what Bishop would have jurisdiction? There are persons who are neither red nor white, black nor white, yellow nor white. Might not confusion and conflict result?

Again, what a situation we would have if a Bishop were elected for a “particular language” and the people who spoke the language died or chose to speak another tongue! He would be a Bishop without a jurisdiction, a man whose occupation was gone, and, the language having ceased, he would cease to be a Bishop. What would the church do with him?

As a matter of fact, “particular languages” are disappearing, and it has become difficult to keep up churches and conferences designed for them. As the young people become familiar with the national tongue and insist on having services in the language of the nation, neither pastors nor parents are able to hold them to the language of their forefathers. Then some will ask why there should be special Bishops for “particular languages” which are fading away, and when it is desirable that all should speak the common language of the country.

The amendment couples the Language Bishop and the Race Bishop. There is no way of separating them or of eliminating the one or the other from the amendment. They stand or fall together. Some, therefore, who might be willing to have a Race Bishop will vote against the entire amendment because they cannot favor a Bishop for a “particular language.” Others will vote against it because they cannot see how the church can be kept homogeneous if it provides and perpetuates lines of division. Others will oppose it because of the confusion which is likely to result, and others because they regard it as unnecessary.

## Separate Bishops for Different Tongues and Different Races

By “A. Soberthought”

Because an amendment has been proposed to the Constitution of the Church, it does not follow that it should be adopted. If an amendment is presented, it should be carefully examined as to its nature and as to its bearing upon the polity and the practical working of the church.

A proposition is now before the church to change the closing part of the third section of the tenth article of the Constitution so that it may read: “but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their episcopal jurisdiction to the same respectively.”

This proposition, if carried, will not change the nature or jurisdiction of Missionary Bishops, for they still will be elected for a particular foreign field, with jurisdiction limited thereto; but it would give us three kinds of Bishops in the United States—General Superintendents, Race Bishops and Language Bishops. The Race and Language Bishops are not for the foreign field, for, as the proposition shows, Bishops are still to be elected for the Foreign Missions, but these are proposed for the United States of America.

So far the Methodist Episcopal Church has had only Bishops who had charge of the people in their jurisdiction, regardless of differences of blood and tongue. The proposed amendment would, there-

fore, make a radical change in the character of our episcopacy. Such a radical proposition should be carefully scrutinized by the members of the Annual Conferences, and of the Lay Electoral Conferences who are to vote on the question, and especially because the matter could not be fully discussed amid the closing business of the recent General Conference.

What will be the nature of the new Bishoprics? What kind of jurisdiction will the proposed Bishops have? What effect will they have on our own episcopal system? What would be the probable effect in economy and efficiency? Will any seeming benefit be overbalanced by evil results? Such questions should be accurately answered, for it is a serious matter to make radical changes in a Church Constitution.

The proposed Bishops would have supervision in the same territory covered by the General Superintendents, but they would be different from General Superintendents. They would not be superior to, or equal to, General Superintendents. They could not preside over the General Conference, they could not preside over Annual Conferences in general, and they would have no rights or powers in the Semi-Annual Conferences of the General Superintendents. Not being superior or equal to the General Superintendents, what can they be but inferiors? In this matter they are different from Missionary Bishops,



# THE CHRISTIAN LIFE

## "Pressing On"

The gain in our lives may seem little  
The triumphs not much, over sin;  
We mete not by jot and by tittle,  
As daily some victory we win.

A little more patience in sorrow,  
A little more courage in trial;  
A little more faith for tomorrow;  
A little more brave self-denial.

A little more earnest endeavor;  
A little more conquest of wrong;  
A little more trusting forever;  
A little more joy in the song.

Thus life makes its gains, sure and steady;  
And climbs just one hill day by day;  
For heaven the heart grows more ready,  
With God for our friend all the way.

—Wm. Bryant, D. D., in *The Westminster*.

## Consecrated Service

When one is trying to serve two masters, when one is trying to serve self a little and others a little, to divide one's energies between self-seeking and service of others, he is always unhappy. His service is incomplete; he has not the happiness that comes from consecration to unselfish service. But when one is absorbed in his work, so dedicated to his mission, so full of a great purpose that he has no thought for self, his life is one of unalloyed joy—the joy of self-sacrifice. Buddha tells his followers that the secret of happiness is the loss of consciousness: Nirvana is heaven. Christ tells his followers that the secret of happiness is in the loss of self: consecration to service is heaven. The way to find comfort in our own sorrow is to forget it in carrying comfort to another. The way to lighten our own burden is to add to it the burden of another. The highest of all joy is the joy of a life so consecrated to service that there is left no thought of self, of a self-sacrifice so complete that self does not know that it is sacrificed.—*Lyman Abbott*.

## The Preaching Needed

There is far too much thin preaching in our land to-day. Perhaps there is enough intellectuality in the sermons of a very large number of ministers, but where mental power is far from being sufficient. What is most needed is the presentation of the great central truths of divine revelation, such as exacting righteousness, the demands of divine law, the necessity of downright confession and repentance, and the penalties which are attached to violations of God's laws and commands. It has become very common for ministers to preach the very mildest type of truths, and to put unwarranted interpretations upon even such truths. God's love is grossly misrepresented by large numbers of ministers. It is made to appear to be a very tame and indulgent kind of a disposition. This is a perverse treatment of that love. God's love is not an easy-going sentiment. It is grounded in absolute truth, justice, righteousness, and exacting laws. Rev. C. H. Yatsman, a strong-minded evangelist, says: "Repentance is relegated to the rear, these days, or if dealt with at all, it is dealt with as a theory instead of a solid, essential and necessary fact. All sane Christian workers must know, if they stop to think, that the preaching of John the Baptist was never needed so much as now. Of what use is a revival that does not make its converts quit sin, restore ill-gotten gains, forgive enemies, give up habits and pleasures that cause multitudes of young and old to stumble? Of what use is a name in the church register, and vows taken so lightly that any secular call or desire leads folks to set them aside?" This man knows the great necessities of true gospel preaching. He has seen the baleful effects of the preaching of light truths, small topics, in an indifferent manner. Some limp preachers assert that the people of our day will not tolerate such preaching as Jonathan Edwards and other sturdy men of a past generation gave to their hearers. They denounce Dr. Torrey for preaching so much law and condemning truths, but the true minister will not be misled by such soft talk. C. H. WETHERBE.

"Bring him unto me." Mark 9: 19. That is a call from Jesus to do personal work. If we would do more of it, taking this one and that one individually to Jesus in prayer we would see more souls saved that we now do. Individual effort counts.

To look into the face of the sun spoils your sight for other things. To look into the face of the Son of Righteousness does also. A look into His face, at Him, is to make all else seem dark and of little consequence.

This is not a world of chance. Strive is written everywhere. Men know this and act accordingly in regard to everything save the one that of all other things is the most important, their eternal salvation. Luke xiii. 24.

"Looking for and hastening the coming of the day of God." 2 Peter iii. 12. This is the supposed business of all Christians. Are you looking for and hastening that coming? It means holy living.

I ought to have more religion to-day than ever before in all of my experience and—less than ever again. 2 Pet. iii. 18.

"The Lord is my shepherd; I shall not want"—at least as long as I can take care of myself says Mr. Worldlywise.

The seals of secret orders are good for those whom they are meant and in their place, but the seals that men of God should seek are souls. Jas. v. 20.

Stain on a board according to rules of inspection lowers it in grade. A stain on one's soul does the same for men. Jno. iii. 3.

Badly sawn lumber that is thick in one part and in another is always thrown out—rejected. Uneven tempered people should read Hebrews xiii. 8 and then 1 Peter ii. 21.

Little sins like worm holes in a board may be very small but they are ruinous to the man as the others are to the board. Cant. ii. 15.

The finest of lumber may be spoiled in curing by improper care and so be kinked or stained or cupped. New born souls need great care. 1 Thess. ii. 7.

A board or plank is reckoned to be no better than its worst side, and must be inspected according to that side. So are men Ezek. xviii. 24.

There is very little margin between good and inferior stock in lumber. One defect, just a small knot lowers the grade. In men the same thing is true according to James ii. 10, and Gal. iii. 10.

WM. R. CHASE.

## Soul Building

Souls are built as temples are—  
Sunken deep, unseen, unknown,  
Lies the sure foundation stone.  
Then the courses framed to bear  
Lift the cloisters pillared fair,  
Last of all, the airy spire,  
Soaring heavenward, higher and higher,  
Nearest sun and nearest star.

Souls are built as temples are—  
Based on earth's eternal law,  
Sure and steadfast, without flaw,  
Through the sunshine, through the saows,  
Up and on the building goes;  
Every fair thing finds its place,  
Every hard thing lends a grace;  
Every hand may make or mar.

—Susan Coolidge.

## The Gathering Place

Life changes all our thoughts of heaven;  
At first we think of streets of gold,  
Of gates of pearl and dazzling light,  
Of shining wings and robes of white,  
And things all strange to mortal sight.  
But in the afterward of years  
It is a more familiar place;  
A home unhurt by signs or tears,  
Where waiteth many a well-known face.

With passing months it comes more near,  
It grows more real day by day;  
Not strange or cold, but very dear—  
The glad homeland not far away,  
Where none are sick, or poor, or lone,  
The place where we shall find our own.  
And as we think of all we knew  
Who there have met to part no more,  
Our longing hearts desire home, too,  
With all the strife and trouble o'er.

—Browning.

The electrician cannot charge you body with electricity while a single thread connects you with the ground and breaks the completeness of your insulation. The Lord Jesus cannot fully save you whilst there is one point of controversy between you and Him. Let Him have that one last thing, the last barrier and film to a life of blessedness, and glory will come filling your soul.—*Rev. F. B. Meyer*.

## Sin Always Defiling

It is a mistake to suppose that one is more likely to become a great saint because he has once been a great sinner. The two conditions have nothing in common. Paul was not great in righteousness because he looked upon himself as "the chief of sinners." He could say, "By the Grace of God, I am what I am." Peter was not better, because he denied his Lord. The remembrance of sin may stimulate a good man to greater zeal in religion; but it is the grace of the Lord Jesus Christ, and not the remembrance of his evil life, that makes him what he is. Thousands of men have recalled the iniquity of their earlier years and have not been made any better by it. Neither sin, nor the remembrance of sin can make the character pure. "Thou art ever with me, and all that I have is thine," was not spoken of the prodigal. The remembrance that a man once smeared himself with filth does not make his complexion any fairer. There is nothing in sin to make any one's character beautiful or his life better. Grace and purity do not come from beneath, but from above.—*United Presbyterian*.

## Christ Better Than Psychology

Because feelings control a large part of the life of most persons is no reason why feelings should be allowed to do so. Modern psychology has rendered a real service in pointing out the prominence of feelings as a controlling factor in shaping life, and has wisely urged the importance and the duty of cultivating and developing the right feelings of children as one of the surest methods of producing right living. Which is true as far as it goes. But, unfortunately, neither psychology nor Christianity has succeeded—nor ever will in this world—in so training a human being that his feelings are always to be depended upon to guide aright. Therefore there is another step more important still, and that is that children and grown folks alike should realize that feelings are not a safe guide, and that it is often a simple duty to go flatly against our feelings, as God alone can enable us to do. Our feeling for an enemy is that of hate or fear. Yet we are to love our enemies. To do that we cannot follow our feelings—love is not a feeling; but we can trample feeling under foot and love in spite of feeling, love even one whom we do not like. Christ nowhere enjoins us to feel right, but he lays it upon us to do right. And right feelings often follow, even if they have not preceded our doing of his will.—*In Sunday School Times*.



# SUNDAY SCHOOL LESSON

Third Quarter.—Lesson IX. September 1, 1907. Title: "The Two Reports of the Spies.—(Num. 13:17-20, 23-25). Golden Text: "The Lord is with us: fear them not—(Num. 14:9). Hymn No. 437.

(Read Num. 13 and 14.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Says one, "Thrice armed is he whose cause is just." But a true Christian may go a step further and say, "I fear naught that may come against me, for the Lord Jehovah is my everlasting strength." This assurance is the result of uncompromising faith in God, and is based upon God's promise never to leave nor forsake them that put their trust in him. The Children of Israel were traveling through a strange land. Their destiny was Canaan. But upon reaching that fruitful and pleasant land, many would be the trials they would have to endure, the privations they would have to suffer, and the battles they would have to fight. They were besieged, practically, by enemies, strong, numerous and skilled in the art and science of war. They were not a warring people. Naturally, then, would they fear and tremble at the thought that they would have to contend against those who were in every way their superiors along this line. But God never does things by halves. Canaan had been promised to them through Abraham centuries before, and to Canaan they must go, regardless of all that might rise in opposition to them. And to encourage them in their journey, to allay their fears, and to quiet their apprehensions, God assures them that his presence shall go with them, and that He will give them rest. Christians are on a similar pilgrimage. They are traveling through an enemy's land, and, as a result, their conflicts are many. But they should fear not, for they that are for them are more than they that be against them. If God be for them, who can be against them? They have unseen protection. God is on their side, and so long as he is on their side, there is nothing to fear.

Israel was now at Koshab and camping on the borders of the promised land. Easily might they have gone forward and possessed the land of promise. Instead of doing this, however, they delayed, with the result that an entire generation passed away before any attempt was made to possess it. The causes of this delay were that their courage failed them, and that they lacked faith in God. Consequently they decided to wait. But delays are not always productive of the best possible good. It proved to be disastrous in this instance, as the sequel shows. Mark and inwardly digest the following points.

1. It never pays to run ahead of the Almighty. "And Moses sent them to spy out the land of Canaan." It is here said that God directed Moses to send them, but by reading Duet. 1:22 we learn that the movement to do so originated with the people. Hence God's direction to Moses to send the spies was simply a compromise with their desire. But in this the people erred. God knew the land and that should have been sufficient. Therefore, in sending spies, they presumed to run ahead of the Lord. The result was as might have been expected. Many of God's people have made the same mistake in the centuries that have followed. This should not be. God knows better the way we should go than we. We are only required to live a day at a time, and knowledge of what may occur to-morrow is unnecessary. "Sufficient unto the day is the evil thereof."

2. It is better to live by faith than by sight. "See the land, what it is." This was wholly unnecessary. Concerning the land to which they were going, sufficient information had been given them. They should, therefore, have been content to march on in the way in which God had directed. Had they done this, all would have been well. But they preferred to see for themselves rather than accept the representations God had given them. They had rather see than trust Jehovah. In this they grievously blundered. God's people sometimes do the same thing in our day and time. They should not, for the just liveth by faith. God knowing all things, we should unhesitatingly believe and trust in what He says.

3. We should be careful not to magnify difficulties. "The people that dwell in the land are strong, and the cities are fortified, and very great; and, moreover, we saw the children of Anak there." Thus what otherwise would have proved to be nothing appeared as insurmountable barriers. The land was all that could be desired, "but." This was the fatal point. This "but" showed that they not only underestimated their own strength, but likewise the strength of the Eternal. The molehill appeared a mountain. Because of this their courage failed and their hearts trembled. It should not have been thus, for God was perfectly able to carry them safely through. But have we not oftentimes been in this same condition? Have we not at times trusted more in self than in God, and as a result, failed? Remember the words of the Master: "My grace is sufficient for thee," and the faith of the apostle when he said: "I can do all things through Christ that strengtheneth me," and fear not, let the difficulties and trials of life be what they may.

4. The true and faithful man will trust in God at all times and under all circumstances. "And Caleb stilled the people before Moses, and said, Let us go up and possess it; for we are well able to overcome it." The report of the two spies brought fear and consternation to the people. They were ready to retreat. But "faith never issues hut one order—forward!" This Caleb did. He knew in whom he believed, and was persuaded that He was

fully able to do what He had promised. His was the faith that brings results to pass. Cowardice nor unbelief found any place in his heart. He thought not of the fortified cities, nor of the size of the sons of Anak. He and Joshua thought only of God's power. When he said "we," he included God. And so must it be with all who would accomplish and bring things to pass: for all who would inherit the spiritual Canaan,

"Faith laughs at impossibilities,  
And cries, it shall be done."

5. Pessimism is destructive of all good. "But the men said \* \* \* we are not able to go up against the people; for they are stronger than we." Here they manifested their unbelief and disobedience. They looked on the dark rather than on the bright side, and in doing so incurred the Divine displeasure, and brought upon themselves and the people hardships and sorrows that would not have otherwise come unto them. Pessimism not only approves the prayers of humanity, but also the development of the highest possible good in man. Are you a pessimist? If so, "face about." Remember that every cloud has its silver lining. Doubt not. Have faith in God and go forward.

Learn another lesson here: Only he that endureth unto the end shall be saved. Of the vast number that stood and received the report that day, only two finally entered the Promised Land. They were Caleb and Joshua. True to their God, true to the people, and true to themselves, they doubted not, but exercised and manifested a strong and unyielding faith in Jehovah. The rest, because of unbelief and cowardice, perished in the wilderness. Let us inspire others by our faith, rather than discourage them by our doubts, then will we be able "to go up and possess all the promised blessings of God in the heavenly life."

Charleston, S. C.

## Welcome the Years

By Estelle Morrell

We often hear people say, "How I wish I were young again!" or "How I wish I could be a child again!" The joys of childhood are lasting; sorrows are fleeting."

My friends, would you forfeit all the genuine happiness of a good man's life for the trivial joys of childhood? Such joys are for children and becoming to children only. When years and advantages bring responsibilities which must come to every true man and woman why should we wish to cast them aside? Were it God's plan that we be children always, so it must have been; but He has made us to grow into manhood and womanhood and it is only cowardly to wish ourselves otherwise. The man or woman who grumbles because of the approach of old age, the girl who is peevish and unhappy, who unfits herself for the society of her friends because she stands on the threshold of her twentieth birthday, does not know the true meaning of life. Past years have not been well spent. When each day brings its joys because we find something to do, something to live for, then we welcome the years and still remain young. We go not far and wide in search of the "fountain of youth," as did the unfortunate Ponce de Leon, but we find it within ourselves and it is as "a well of water springing up into everlasting life."

Though a child may be born of intelligent parents, though all conditions at birth may be favorable to him, yet he does not live in the same world of thought as that of the grown-up man. Many things may be given us, but there are always many more to be acquired. There is a certain joy realized from labor and experience which we otherwise would not have.

It is easy enough to live by faith for a time, but there comes a time in the life of every intelligent man when he wishes and strives to know as far as it is possible for man to know. We love to grapple with the problems of life. We study ourselves; we study mankind and we attain unto a conception of God which is as high, pure, and holy as finite conceptions of the Infinite can be. We soon realize our duty to ourselves, to man, and to God. But how cometh all this? Through the development of the mental, moral, and spiritual man. But "years" were required for this development.

Realize the great fact that all happiness is from within—that life is what we make it, and be happy always. But sorrows come unbidden; then expect your share. If every cup of joy must be alloyed with sorrow, make your joys such that the sweetness thereof will counteract the bitterness of the sorrow.

Each of us has a place in the world, a duty to perform. We cannot shirk this duty by wishing ourselves someone else. We should not try to shirk it, for our lives are not our own. They are given us to use for the benefit of others. Then let us go gladly from childhood to manhood or womanhood, growing in power—moral, intellectual and spiritual—having an unselfish purpose and living to execute it as the years come and go. We shall then sing with Browning:

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in his hand

Who saith, 'A whole I planned,

Youth shows hut half; trust God: see all, nor be afraid!'"

The more God empties your hands from other work, the more you may know that He has special work to give them.—E. H. Garrett.

All lasting human relationships rest upon reciprocity. We must never be willing only to receive, nor must we ever be willing only to give; that always ends in dissatisfaction.—Carl Hilty.

Life affords but few opportunities of doing great services for others; but there is scarcely an hour of the day that does not afford us an opportunity of performing some little, it may be unnoticed, kindness.—Bowes.

A Pauline experience! Who would not have such an one? Well, Ephesians iv, 18, says we all can. But rich experiences come high, cost much. Paul paid the price and got an experience that at times vaulted to vision heights.



## Recent District Conferences and Conventions

### ORANGEBURG DISTRICT.

Our district conference was held at Bowman, S. C., July 17-21. Our genial and intelligent Presiding Elder, the Rev. G. W. Cooper, after the devotional exercises, led by him and the perfecting of the organization, took the reins of the conference in hand, and he presided over each session in a dignified and brotherly way. In addition to the daily devotional exercises, a song service, led by the Presiding Officer twice or three times during each day. This service was new inspiration to our meetings. Many distinguished visitors and friends were present and warmly introduced to the conference. Among them Dr. L. M. Dunton, President of Claflin University, Orangeburg, S. C., made a speech on "Christian Education" which captured and held every one whose good fortune it was to be present spell bound for nearly one hour. He also in the same speech spoke of the several new buildings preached one of his great spiritual sermons. Dr. C. C. Jacobs, Field Secretary, Board of Education, F. A. and S. S. Union, gave one of his famous ringing addresses on the cause he represents. He also presided over the Sunday School Institute which was held on Saturday morning, the 20th inst., with great satisfaction to all. Thrilling addresses, too, were made by Drs. C. R. Brown, Presiding Elder of the Florence District; J. E. Willson, Presiding Elder of the Charleston District, South Carolina Conference; and M. M. Mouzon, pastor Centenary Church, Charleston, S. C. Prof. S. R. Youngblood, of Claflin University, that are being erected principally by his students on the University grounds for the purpose of making more room to accommodate a greater number of students at Claflin than she has ever been able to do in the past. President J. W. E. Bowen, of Gammon Theological Seminary, addressed the conference upon "The Need of an Intelligent Christian Trained Ministry." The address surpassed all previous ones we have ever had the pleasure of listening to in a conference. Several young men of the Orangeburg District, after the Doctor had closed his address, informed him of their intention to enter Gammon next fall. Dr. G. G. Logan, Field Secretary of the Foreign Missionary Society, for our Southern division, presented his cause in well chosen words. The impression his remarks made upon the members and friends of the conference will surely be lasting. The Doctor on Thursday night of the conference with wit and wisdom for ten minutes produced no little impression upon the body assembled. Revs. D. J. Sanders, H. H. Matthews, Beaufort District, and B. S. A. Williams, Charleston District, South Carolina Conference, considered themselves at home with us and gave cheering speeches. The latter also represented Dr. Penn, and the work of the Epworth League, as the Assistant General Secretary could not be present at our conference. We are proud to say that the seventeen pastoral charges of the New Orangeburg District are placing the district in the front rank of everything in the grand old Methodist Episcopal Church. The reports of the Presiding Elder and pastors of the district read in the conference prove our

statement beyond the shadow of a doubt. We also take this method to inform the many readers of this our great church paper, that the sermons orally delivered, sketches of written sermons, papers and essays read before our conference were of a very high intellectual and spiritual order. The Rev. J. A. Brown, pastor, and his large body of members and friends of the Pineville charge, had made every necessary preparation to make our coming and stay at Bowman pleasant and happy. Indeed, the conference could not be better and more royally entertained by any other charge in our Methodism than it was at Bowman. The conference will ever invoke God's blessings upon the pastor and his people on the Pineville charge. The exercises and work of the Sunday School and Epworth League convention (these were held in connection with our district conference program) were very helpful and inspiring to both the old and young. Sunday, the 21st inst., closed the work of our district conference. The day began with a Holy Ghost love-feast meeting in the new large church, which was crowded to its utmost capacity at 9 a. m.; 11 a. m. the Presiding Elder preached a soul-stirring sermon to the great joy of all the people. The Rev. J. M. Phillips, at 1 p. m., delivered a very fine discourse with good effect upon both saints and sinners. The Rev. I. H. Fulton, D. D., the able preacher of Trinity Methodist Episcopal Church, Orangeburg, fired one of his Gospel sermons at 9 p. m. upon the great congregation. The message went to the heart and made it rejoice in the God of its salvation. There were several accessions to the church during the day. It was estimated that between 1,800 and 2,000 people were present to hear the Word of God on this holy Sabbath day. The brethren and many friends during the week contributed money to a goodly number of worthy objects that came before the conference, and in addition to them \$80 were raised for the St. Michael Methodist Episcopal Church in which the conference was held. All glory and praise to God. J. L. Grice.

### PHILADELPHIA DISTRICT.

The Epworth League Convention met at Merchantville, N. J., June 19-20. Wednesday morning, June 19, at 11 a. m., the president, D. D. Jolley, called the conference to order. Mrs. A. B. Clark in charge of the devotions, was assisted by Mrs. Violet Stewart and Mrs. O. A. Hall. The district roll was called and each member responded with an appropriate quotation. The Rev. L. Y. Cox conducted the afternoon devotions. Reports were submitted and adopted. The following committees were appointed: On Credentials, J. C. Dunn, chairman; on Resolutions, J. W. Parker, chairman; Nominations, Mrs. Violet Stewart, chairman; Evangelism, W. A. Brown, chairman; State of the Church, W. P. Turpeau, chairman; Reference, W. T. Hemsley, chairman. Miss M. L. Willson, of Calvary Methodist Episcopal Church, read a carefully prepared paper, subject, "Social Purity." An interesting discussion followed. Paper, "Success" by Miss Grace Waters, of Germantown. It was logically written and attentively listened to. An address on "World-Wide Evangelism,"

by the Rev. A. F. Ennels, of Siloam, Chester Pa. Bro. Ennels was at his best. The discussion of this question taught a much needed lesson. The choir, and a grand one it was, conducted the praise services for the evening. Welcome address by the Rev. E. E. Parker. It was spicy, humorous and germane. Mr. W. R. Page, real estate agent of Atlantic City, in his response, was pointed and timely. The Rev. Dr. Tindley spoke upon the "Second Emancipation" project. The Doctor's claim was set forth with such facts and logic that the convention unanimously endorsed his plans which, if earnestly prosecuted, will result in great good. Let the people stand by this apostle of good works. Dr. J. H. Scott, who, with his wise counsel during the convention, had added so much to its excellence, followed Dr. Tindley in remarks which portrayed both good thinking and careful expression. Rev. M. C. Jennings, of Mt. Holly, led the devotions. "How to Protect our Young Girls" was announced, upon which subject Mrs. Violet Stewart, of Haven Church, read a paper which appealed to every Epworthian present. No less than an hour and a half was consumed in discussing this excellent production. The "Conference Claimants' Appeal" was presented by Rev. T. M. Hubbard, District Secretary Veterans' Fund. Bro. Hubbard sustained his well earned reputation of awakening enthusiasm. The Rev. S. S. Jolley, D. D., followed in an appeal which for facts, logic and pathos could not easily be surpassed. It will result in much fruit bearing. Reports were now called for and he it said to the credit of the chairman of each committee, all responded with reports that showed care and delight in preparation. Brethren who were introduced and addressed the convention: The Rev. J. H. Nutter, Presiding Elder Wilmington District; the Rev. T. M. Nixon, Financial Secretary of Berean Industrial School, Philadelphia; the Rev. J. E. A. Johns, of Ezion Methodist Episcopal Church, Wilmington; and the Rev. W. A. C. Hughes, D. D., pastor Sharp Street Memorial Methodist Episcopal Church, Baltimore. The Rev. Mr. Hughes had been secured by the Executive Committee to deliver the annual address. He announced for his subject, "Climbing." For one and a quarter hours he held his audience spellbound. No previous annual address delivered has made any better impression. Mr. D. D. Jolley, president of the District Epworth League, is well worthy of the position he holds. As a presiding officer he is cool-headed and pleasant. Of Miss Sillion Waters, recording secretary, too much can not be said in commendation. She seems elected for such work. D. D. Jolley was re-elected as president for the third term and Miss Waters as recording secretary for a third time. The Rev. H. A. Monroe, D. D. installed the officers for the next ensuing year. Truly it can be said that the convention was all the more a success because of the presence of this our Nestor Presiding Elder, who by his ripe, rich and opportune contributions taught lessons which will ever be treasured. Montclair, N. J., was selected for the seat of our next District Convention. Let us hope for success. W. T. Hemsley, Reporter.

### OPELIKA DISTRICT.

The Opelika District Conference and Sunday School Convention held its annual session in St. Clair Methodist Episcopal Church, Wetumpka, Ala., July 17-21, and one is safe in saying it was the most profitable and substan-

tial district conferences ever held on the district. Wednesday morning at the time appointed, the Rev. J. A. Holliday, Presiding Elder of the district, was in the chair. Organization was perfected, with Rev. R. M. Davis elected secretary, Misses Lila Holliday and Clara Brown, assistants. The Presiding Elder, with his characteristic earnestness, put before the pastors, delegates and friends the importance, scope and gravity of the work of the conference. The effect was telling. The conference was not put to any inconvenience in its work by either pastor or delegate being tardy or indifferent. The great crowds that surged on the grounds and packed into the church, in spite of the almost unbearable heat, both day and night, evidenced the fact of their interest, which did not lag from beginning to end. The reports of pastors were indeed encouraging. When one remembers the many disadvantages the pastors of the Opelika District have undergone. The first four months of the year they were crippled in their work by continued bad weather, cold and rain Sunday after Sunday, but they plodded on. The Revs. R. M. Davis, Lafayette; C. L. Dunn, Bethel and Eclectic, and S. J. Jordan, Lanet, led the district. The sum total of their reports was approximately fifteen hundred dollars for all purposes. The reports of the other pastors were equally encouraging, when considered from a numerical and conditional view point. The aggregate amount brought out in the reports shows the sum of five thousand seven hundred dollars for all purposes, or an average of three hundred and thirty-five dollars for each charge. This magnificent sum was raised it will be remembered, in a time of financial depression on the part of the pastors and the people. Counting on the next half-year, for equal results, the pastors of the Opelika District will walk up to the annual conference with reports to the amount of eleven thousand four hundred dollars. A marked increase over last year. It takes no prophet to foretell to what extent the Opelika District will have grown in the next five years under the progressive leadership of the Rev. J. A. Holliday. No harder worker, no more ambitious servant ever graced the official position which he now holds. Faithful to his work, conscientious in his dealings with his brethren, the district moves steadily upwards. The reports of the pastors in money and vouchers amounted to \$376. Public collections, \$14. For Mrs. Teague and Miss Winslow, \$4.15. Rev. S. E. C. Lord, \$3.50. Special collection for China, \$9, and a subscription amounting to over one hundred dollars to furnish Miss Winslow's class room at Central College. Grand total, \$492.65, with public collection would make \$506.65. Some distinguished visitors were present with us, not of general official standing, however, for in spite of our solicitous invitations to our General Officers, not one was present. Proxies are helpful sometimes in extreme cases, but the largest results must be won by every man doing his own work. However, the different causes of the church were very ably represented and given marked attention by the brethren. Among our visitors were Miss M. M. Winslow, our little Canadian prodigy, who holds the Chair of Higher Mathematics in Central College. Her thrilling addresses spoken in such pure and concise English made the routine work of the Conference a pleasure rather than a burden, and at the same time each address so swelled



the tide of educational enthusiasm that a dozen young men and women assured Dr. Palmer of their attendance at the college this fall. Mrs. F. L. Teague, wife of our late Presiding Elder, was present and rendered valuable service at the instrument. Dr. Gipsou, our pastor at Montgomery, was also present. Rev. W. L. Darius, of the Central Alabama Conference, now pastor at Roanoke, and Prof. Bristol, of the Kowalla School, spent some time with us. Among those who preached were the Revs. W. H. Harrison, Phoenix City and Auburn; D. L. Ingersoll, Lafayette; N. H. Reddick, Birmingham, Central Alabama Conference; R. E. L. Beasley, Five Points Circuit; C. L. Dunn, Bethel and Ecclectic; W. H. Jordan, Alexander City; R. M. Davis, Lafayette; S. E. C. Lord, formerly of the West Tennessee Conference; J. J. Harrison, Dadeville and Pleasant Hill; J. H. Bankston, Jackson Gap and Camp Hill; S. J. Jordan, Lanet, and Dr. Wm. R. A. Palmer, President of Central College. The sermons by these distinguished preachers, with few exceptions, were a credit to the men and the church, and emphasized, above all, the growing idea of an educated ministry. Dr. Wm. R. A. Palmer preached at 11 o'clock Sunday to a large audience. Every one present felt that the touch of the Holy Spirit, as the preacher climbed rung by rung to the heights of his magnificent discourse. The brethren of the district were made to feel more than ever before that at the General Conference of 1908, with Wm. R. A. Palmer representing the Mobile Annual Conference they will have the right man at the right place, who will not falter nor fail to look after the interests of his brethren on the field.—J. J. Harrison.

#### SOUTH FLORIDA MISSION.

The South Florida Mission Sunday School and Epworth League Convention met in Foster Methodist Episcopal Church. J. Grant, superintendent, presided. The annual address of the superintendent was well directed along the line of the progress and development of the mission. Pastor's report evinced a bright outlook for the year. Among the topics discussed were: The Construction and Delivery of Sermons; The Importance of Correct Church Records; The Necessity of an Educated Ministry. Letters of Greeting were received from Drs. I. L. Thomas, J. W. E. Bowen, J. T. Doeking and Rev. O. F. Niblack. Rev. J. H. Hector, pastor African Methodist Episcopal Church, made an interesting address. On Sunday Rev. J. Grant preached delightfully. Revs. J. F. Elliot and W. O. Bartley preached splendid sermons. Lakeland is a progressive town. The colored people are securing property and establishing homes. The pastor and his faithful family and friends deserve credit for the success of the convention. The choir rendered excellent music. Prof. H. H. McCray, of Orlando, was granted license to preach. Convention will meet at Smyrna next year.

#### MOUNT AIRY METHODIST EPISCOPAL CHURCH.

The Rev. A. D. Hill, Pastor.

The rally at Mallalieu Temple Methodist Episcopal Church which closed July 28, was a surprising success. The members and friends are still shouting and rejoicing over the result, which far exceeded our expectation. Our pastor, the Rev. A. C. Hill, has won the love and friendship not only of the members but of all the good

people of the city, both white and colored, so that any enterprise undertaken by him for the good of the church is sure to be crowned with success. Under his leadership our church is coming to the front. While it is true that the church sustained a loss of more than twenty active members who were compelled to leave this city to find employment, the work of the church moves on with rapid progress and thus far is making the best record and surpassing the work of any year in its history already, from every point of view. The day of our rally there were more than fifty of the leading white citizens present, who gave their money liberally and thus witnessed one of the greatest occasions in the history of the church. The following captains reported: Miss Della Stewart, \$40.37; Mrs. Malissia Prather, \$25; Messrs. Willis Ferguson, \$55; George Hammocks, \$30.43; Sidney Johnson, \$23.65; D. C. Gwyn, \$17.80; C. C. Lawrence, \$23; Mrs. Hannah Moore, \$20; Mr. William Headen, \$21.70; Mr. John Lewis, \$5.16; Miss Vina Kimbal, \$4; Mrs. Jane Love, \$47. Total, \$313.11. The officers gave \$5 each, and most of them served as captains; they certainly have the work of the church at heart. Especially do these most worthy and loyal women deserve mention who stood by the church so nobly, namely: Sisters Jane Love (a widow), gave \$7; Della Stewart, \$5; Alice Kelly (a widow) \$5; Laura Mitchell, \$5; Ann Reynolds, \$5; Hannah Moore, \$5; Matilda Johnson, \$5; Laura Walker, \$5; Bro. Jesse Prather, \$5; and several of our white friends gave \$5 each. Sisters Headen, Prather and Hill gave \$4 each, and Sister Vina Kimbal \$4 also. There is also a host of others who deserve to be mentioned who gave respectively \$3.50, \$3 and \$2.50 and \$2 and \$1, but time and space will not permit just here. We will mention them elsewhere. Alex Walker, Secretary.

#### GREENSBORO DISTRICT.

The Greensboro District Conference convened at Raleigh, Cross Roads, July 24-28. The committee of arrangements were at the station with carriages and buggies awaiting our arrival to convey us to the church, which we found in ample shape for the occasion and where the Rev. J. W. Jones and friends welcomed us. An informal reception was held the first evening of our arrival, after which all assembled in the church. The welcome address was delivered by Miss Louisa Sapp. Response by W. H. Jones. A sermon by the Rev. S. M. Hanes followed. At the conclusion of which the Rev. J. W. Jones, the beloved pastor, introduced each delegate to his hostess. Thursday morning the business of the conference was taken up with Elder M. J. Bullock presiding. The roll was called by the former secretary, R. W. Winchester, after which R. W. Winchester was elected secretary with A. W. McMaster assistant. The manner in which the business of the conference was dispatched throughout was to be admired. The reports showed that every phase of the work indicated advancement. We were highly entertained by sermons and addresses delivered at various periods of the conference by Drs. J. P. Morris, J. L. Bullock, M. M. Jones, S. A. Peeler, Revs. A. S. Cottingham and C. E. Ball. The Woman's Home Missionary Society was ably represented by Misses Carrie Bullock, Mary Morris, Lella Winchester and Miss Lola B. Martin. The young people feeling that they must have a share in making it pleasant for the delegation, gave in honor

## A Great Triumph in Church Building

By Dr. E. W. S. Hammond, Dean of Braden Bible Training School.

Among the modern wonders in church building is the New Centenary Methodist Episcopal Church at Memphis, Tennessee. For several years, pastors, visitors, members and friends, have recognized the necessity for a larger and more modern house of worship for the loyal and devoted membership of a Centenary. Various efforts have been made, plans adopted to create and foster that spirit which would ultimately result in a realization of their hopes, the erection of a new house of worship. Under the pastorate of the Rev. Miles Williams, B. D., the question of a new building took new form. A snug sum was realized as a nucleus for the beginning of the enterprise. At the last session of the Tennessee Conference Bro. Williams was appointed Presiding Elder, and Dr. H. W. Key appointed to the pastorate of Centenary. Dr. Key came to the charge with some special advantages. He had been the pastor and subsequently served as Presiding Elder of the district, was personally known to many of the prominent white and colored people of the city. An opportunity and, a very providential one presented itself whereby the Doctor was able to carry out his cherished idea of building a new church. The necessity of building a new Court House in the city of Memphis was the first step in the development of Dr. Key's plans. The selection of the site for the new Court House and the purchase of the First Baptist Church and lot, the Court House paying \$75,000 for the property, was the next step. The purchasers estimated the value of the material in the church building at \$35,000. The attention of the Trustees was called to an opportunity which might never occur again. It was an opportune moment for Centenary. Dr. Key with Dr. Fields, and the Trustees, purchased the material for a sum far, far below its actual value, and the work of removal began. Competent judges of all denominations and professions conversant with the transaction, regard it as one of the most profitable investments that could be made. Dr. Key was quick to recognize the priceless opportunity, and seizing the moment of excited expectancy, bore off the prize. Excavation for the foundation was begun in June; plans were drawn by a competent architect and the work has gone forward. The walls are up and the roof is being placed. The new Centenary will be a marvel of beauty. The windows alone which are in excellent condition, cost originally \$5,000. The dimensions of the building are 84 by 46 feet, and with the balconies will seat comfortably 1,200 persons. It is safe to say that the

building when completed will not only be the finest among the colored churches of the city, but one of the largest and most costly in the great Southland, its estimated value being \$35,000. Colored men have been employed exclusively in its erection. Mr. J. H. Harris, of Mayfield, Ky., a competent architect and builder, has so far superintended the work with admirable skill. The corner stone was laid on the 14th of July, the ritualistic service of the Methodist Episcopal Church being used. The sermon and service were conducted by the writer, assisted by Rev. S. M. Strayhorne, of Warren Methodist Episcopal Church, Dr. Bankerville, of the Second Methodist Episcopal Church, South, Judge Estes, of the Court of Chancery, and Dr. Key, the pastor. It was a high day in Memphis. This enterprise will give the Methodist Episcopal Church a commanding influence in Memphis and an opportunity for its development far beyond the most sanguine expectations of its friends and supporters. The financing of this work is one of the marvels of the times. Dr. Key, seeing the necessity of prompt and intelligent action, bought, in his own name, all the outstanding notes, in order to relieve the Trustees of any embarrassment while building. He then negotiated for such sums of money as were needed by giving satisfactory securities on his own personal property. Presiding Elder Williams, Dr. Key, the pastor, and the loyal officials and members of the church, deserve the commendation and co-operation of our Methodism generally. Centenary has before it a magnificent future. It is one of the strategic points in the great central South, and hundreds of our people from this section are settling here. There is now no reason why Centenary shall not be a mighty factor in the growth of our denomination. But the end is not yet. The battle has just begun. There must and will be seen fire, unswerving devotion and cheerful giving, not only on the part of the loyal band to whom this providential reinforcement has come, but the Methodist Episcopal Church take and maintain her place in Memphis. The Tennessee Annual Conference will hold its session in the new church beginning September 25th, and while the people are already heavily burdened in pushing forward the church building, they are making preparations to give the conference a royal reception, believing that the meeting of the conference in their beautiful church will not only give deserved recognition to their faithful endeavors, but that the conference itself will receive a new inspiration to its work of extending the influences of our Methodism.

#### Doings of the Workmen TENNESSEE.

Pulaski, Rev. J. M. Watson, Pastor. —Our third quarterly conference convened July 13-14, with Elder J. A. Pickett presiding. The officers' reports were encouraging. The conference was a pleasing one. Elder Pickett has the good will of all on the Circuit. At the Sunday services he administered the Lord's Supper to a large number. The sermons he preached were effective. His full assessment was raised.

(Miss) LOLA B. MARTIN.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

The following unique, common sense comprehensive prayer is taken from the fly leaf of a Texas preacher's Bible:

"Lord, help me, as a preacher, to be conciliatory, but not servile; winning, but not fawning; timely, but not time-serving; simple, but not commonplace; plain, but not labored; interesting, but not sensational; direct, but not blunt; positive, but not dogmatic; bold, but not blustering; earnest, but not declamatory; audible, but not vociferous; animated, but not boisterous; dignified, but not stilted; affectionate, but not sentimental; tender, but not lachrymose; persuasive, but not sophistic; orderly, but not mechanical; precise, but not prim; pointed, but not harsh; and unctuous, but not canting. AMEN."

What seems to be a most practical enterprise is the proposed Cottonseed Oil Mill to be located at Mound Bayou, Mississippi, and fostered by the Mississippi Negro Business League. It has been ascertained that the profit of a Cottonseed Oil Mill ranges from fifteen to forty per cent and that the demand for the output such as oil, meal, hulls, etc., is far in excess of the supply. Mound Bayou being in the natural centre of 30,000 acres of rich land, owned and occupied by a population of 2,500 Negroes, it is estimated that the mill can have direct from this source sufficient cottonseed to keep the mill running a large part of the time and run with profit. It is stated that the machinists and workmen (all Negroes) at Mound Bayou are all thoroughly acquainted with the operation of a Cottonseed Oil Mill and it looks as though the enterprise will be a success from the start. The SOUTHWESTERN has full confidence in the business ability and integrity of such men as Isaac T. Montgomery, Dr. W. F. Howard, C. A. Green, Charles Banks and others who have special charge of this enterprise. The Mississippi Negro is forging ahead and this enterprise together with other enterprises, fostered by skill and push, we wish the largest success.

### SUNDAY SCHOOL RALLY DAY

The summer will soon be past, the vacation season ended, the closed or sparsely populated churches he opened and begin their season of activity. The scattered Sunday school classes will come together and scholars and teachers gladly rehearse the "good times" they have had at seashore or mountain, lake-side or forest camp. There was gladness in the going; there will be joy in the home coming.

Let every Sunday School Board in the entire church plan to make a joyful occasion in the celebration of Rally Day, which is set down in the calendar for the last Sunday in September. A splendid service, entitled "The Coming Hosts," has been published by the Sunday School department, a sample copy of which is being sent to every pastor. It should be used in all of our Sunday Schools, and an offering taken for the Sunday School department of Methodism. There is a forward movement in Sunday School work and the offering of Rally Day should be sacredly kept for this cause. Then do not forget this day in your church. The services, costing \$1.20 per hundred, can be had of Eaton & Mains, New York, or of Jennings & Graham, Cincinnati, or at any of the Depositories.

### COLORED YOUNG MEN'S CHRISTIAN ASSOCIATION OF NEW ORLEANS

Since the Negro has been practically eliminated from politics much of his time and energy have been directed toward the intellectual and moral uplift of his people. He is more and more becoming concerned with his internal weaknesses rather than his external privileges; this means well for him and for the community. One of the healthy signs of growth among our Negro population of the city of New Orleans is the development of the Colored Young Men's Christian Association. This enterprise has been mentioned from time to time in a brief way in our columns. During the summer of 1905 and the early fall of the same year by a strange and no doubt Providential coincidence, in different parts of the city two organizations of the Young Men's Christian Association sprung up among the Negro young men, each without the thought of the other's existence. One squad of men was organized and met regularly in St. James Hall, on Derbigny Street, near Iherville, with S. S. Jackson, as president; the other squad organized and met regularly in Tulane Baptist Church with James Pace as president. When these two sets of young men realized that there were two organizations in existence, being one in spirit and working along the same line, it was not hard to effect a joint meeting which took place September 19, 1905, in St. James Hall, 150 men or more attending.

The consolidated organization from that day began to hold meetings from church to church, and was addressed from time to time by prominent clergy and citizens. The Association has been holding, however, occasional Sunday afternoon meetings and all of its business meetings in the Auditorium of Flint Medical College, corner Canal and Robertson Streets. These young men meeting thus have been going ahead raising funds looking towards the purchase of a building and thus a permanent establishment of a Young Men's Christian Association among our colored population. On the 9th of last January negotiations were opened for the purchase of a two story frame building at 2220 Dryades Street, River side, near Jackson Avenue. The lot is 39 by 123 feet, with a two-story structure that covers nearly the whole lot. The transfer of this property to the Colored Young Men's Christian Association was recently announced in the columns of this paper. The building, when remodeled, will quite well serve the purpose for which it was purchased. There is sufficient space in the first floor for an auditorium 37 feet by 60 feet, and still there will be other space 20x60 feet which can be divided into gymnasium and bath rooms; the upper floor can be fitted up for library, reception, school, game and dormitory rooms. On the purchase price of \$3,500 these young men have paid more than one-third with a small balance in the treasury. This money they have raised largely among our own people with little assistance from white friends. They are now in a campaign for Five Thousand dollars with which to remodel and equip the building, and they entertain the hope that they will be ready to open up in full blast by the first of January, 1908.

Here is a chance for the investment of a few dollars that will mean large returns for the Kingdom of Christ. A person who would put one or two thousand dollars in this movement will not only help a set of young men who are doing their utmost to help their fellows and giving liberally of their meagre earnings, but it will foster a movement that will mean untold good in the building of Christian character and in putting in motion a wave of influence that will touch the shores of eternity.

It may be asked what of the location? From the standpoint of work among the Negro young men it is ideal. Dryades street is noted as a thorough-

fare for colored people, and the building is within an easy radius of a large colored population. The Association can do splendid rescue work of the young men who visit the large number of saloons in this district. While in the line of preventative work, the location shows to the best advantage; for it is here that the Association can reach the largest number of young men, supplying the want of a place they may frequent under moral influences. It is the purpose of this Association not only to furnish a reading room and amusement and physical training, but to open a night school to give advantage to the laboring classes of people. A well directed Employment Bureau will be maintained which ought to be of very practical service in furnishing the community reliable and competent help. Of course, the Association will do its religious work in the line of Bible study classes and Sunday meetings. The present membership is numbered something between 150 and 200, although some of these have not been active. The young men are now in a campaign for 300 new members. The organization is duly chartered, the act having been passed before L. A. Martinet, Notary Public, February 6, 1907. Its present Board of Directors consists of President R. E. Jones, Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE; Vice-President Arthur H. Colwell, clerk United States Custom House; Secretary Alfred Lawless, Jr., teacher in Straight University; Assistant Secretary, D. W. McKay; Treasurer, Enos P. Bell, of the firm Crane & Bell, tailors; Attorney Frank B. Smith; Professor Albert Wicker, principal of Robertson school; William McPherson, an employee of the Polyclinic Institute; E. H. Phillips, Daniel Johnson, Joseph Nicholas, William Robinson, merchant; the Rev. H. H. Dunn, pastor of Central Congregational Church; W. E. Mayfield; Robert Armstead, Thaddeus Taylor, M. D.; John D. Hall, Bailiff United States Circuit Court; S. Johnson, Clerk United States Post Office; C. W. Brooks, David Williams and Squire Vincent.

### NEGRO PHYSICIAN NOT WANTED

(Continued from Page 1.)

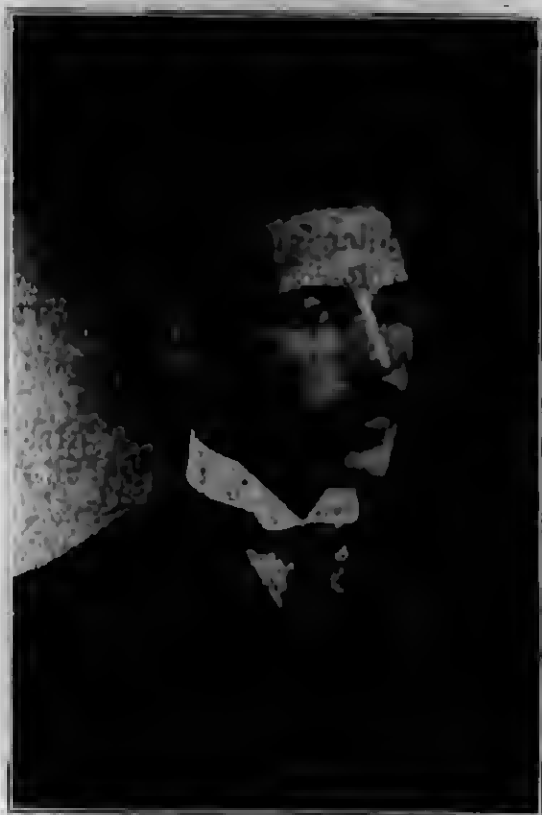
be their sponsors. What is the Louisiana Medical Board for if it is not to prevent just such quackery and humbuggery as these Tensas citizens refer to? And what a reflection upon the State Board if by any means a man is passed and holds license with the signature of the state if he is a quack or humbug? No, these men are interested in the Negro only for the shekels. And they further object "for financial and moral reasons of allowing Negro physicians to practice medicine among the members of their own race."

Now, here's the secret of the whole matter: The Negro population in Tensas parish outnumbers the white; there being only 400 white voters in the entire parish, and these white doctors want the Negro physicians done away with in order that they may have the sick among the Negro population for their own patients. It would appear that these would-be chivalrous men are seeking mighty close relations with the Negroes. The idea! Why may not a Negro practice among his own people? No, it is not that these Negro physicians are incapable; not that they do not practice medicine according to the latest prescribed methods; not that they don't apply the effective remedy to the specific disease, no none of these objections: they simply want the Negro's money; that's all.

The man who is now looming up with tremendous force is Governor Charles E. Hughes, of New York, who, until a few years ago, was practically obscure, and yet a citizen of strong force of character, a man of unimpeachable motive. He it is who would not turn from the line of duty to receive an honor at the hand of his party. Since his occupancy of the Governor's chair of New York he has demonstrated himself to be a man of conviction, of courage and of power.



## Personal and General



Mr. Richard A. Crolley, whose picture graces this page, is the son of a Methodist preacher, a graduate of Clark University, Atlanta, Ga., and an honored and loyal member of our St. Marks Church in Chicago. In St. Marks he fills acceptably the positions of trustee, Sunday school superintendent, recording steward and treasurer. Mr. Crolley is head bill clerk in the Western Methodist Book Concern at Chicago, where he has worked himself up from a subordinate position which he accepted 12 years ago. The authorities of the Book Concern regard him in every way an accurate, careful and reliable clerk. He is a layman, therefore, of whom we may all be justly proud and of whom we may yet hear still better things.

The Rev. B. J. Reddix, of St. Charles, Louisiana, spent several days in the city last week.

Nine hundred and four saloons have been closed in Indiana within the last three months.

General Booth, of the Salvation Army, is expected to visit this country in October in the interest of the Army here.

Mrs. Cora Wilson and her sister, Miss Alice Veignes, of this city, are spending several weeks with friends in Chicago.

Cleveland, Ohio, is erecting a monument for Senator Hanna. It is to be built of Quincy granite, topped with a bronze statue.

The Rev. R. M. Davis, A. B., our pastor at Lafayette, Ala., has just closed his mid-summer revival which gave to Methodism 91 new members.

Mr. Paul T. Gilbert, son of Dr. Levi Gilbert, editor of the *Western Christian Advocate*, has accepted a position on the editorial staff of the *Cincinnati Times-Star*.

Miss Gladys M. Vanderbilt, daughter of the late Cornelius Vanderbilt, will, on attaining her majority this month, come into full control of a fortune of \$12,500,000.

Bernard, son of the Rev. C. O. Waters, of the Washington Conference, died at Hopkins Hospital, Baltimore, Tuesday, August 6th. Brother Waters and his family have our sincere sympathy.

The world's richest gold camp is the Rand district in the Transvaal field in South Africa, where for the five months of 1907, covered by the report made, the gold output amounted to \$55,000,000.

The Rev. W. A. C. Hughes, pastor of Sharp Street Memorial Church, Baltimore, and his family, are spending the weeks of their vacation among the mountains of Summit County, West Virginia.

The Sunday-school Grand Army Reunion of Bonshoro, Hillsboro and Lockmen on the Ridgely charge of the Delaware Conference was held July 21st, the Rev. J. H. Blake conducting the service.

The Industrial Academy, of which the Rev. C. S. Alexander is principal and the Rev. L. M. Hagood, D. D., is president, will open at New Zion, Scott County, Kentucky, Monday, October 6, 1907.

Judge Artman, of the Boone County (Indiana) Circuit Court, is spending his vacation addressing large audiences in many cities in support of his thesis, "It is Unconstitutional to License a Liquor Saloon."

The *Religious Telescope* says that Governor Vardaman insists that he made no profession of re-

ligion. *The Telescope* observes that it might interfere with his (Vardaman's) peculiar ideas of the brotherhood of man.

Mr. Luther B. Smith, a member of St. Mark Church, New York City, is now General State Agent of the Metropolitan Realty Company, of New York City for the State of Iowa with headquarters at Des Moines.

Mrs. Marshall, wife of Dr. J. F. Marshall, presiding elder of the North New Orleans District, left the city Saturday of last week for Chicago where she will spend several months with her daughter Mrs. Liatta C. Crowley.

*The Religious Telescope* is authority for the statement that the whites of the South are now making up a fund to care for Milo Cooper, the Negro who was the body guard of Jefferson Davis. Mr. Cooper is now seventy-nine years of age.

A press cablegram from Canton, China, dated August 9, says: "In accordance with the imperial decree recently issued all the opium dens in Canton were closed to-day without disturbance. The departure caused rejoicing throughout the city."

President Roosevelt has appointed as postmaster of New York City, Edward M. Morgan, acting postmaster who started in as a temporary letter carrier thirty-four years ago and has filled successively every place in the local service. He is now 51 years of age.

Uichero Sasamori, president of Chinzei college, Japan, has been chosen the fraternal delegate to the general conference, which meets in Baltimore in May, 1908, to represent the newly organized Methodist church of Japan. Mr. Sasamori is a graduate of DePauw, class of '91.

The Rev. Hev Bo Mi, the first Chinese minister of the Methodist Episcopal church to be ordained to the ministry is dead. He was called the "Peter of the Foochow Conference." He had been a presiding elder for many years and was superannuated more than ten years ago.

The Rev. Herbert C. Withey, the Angola missionary who has been translating the Scriptures into the Kimbundu language for the British and Foreign Bible Society, will continue his work in America until next Spring. His present address is Station M., Los Angeles, Cal.

The Rev. J. W. Winbush, presiding elder of the Greenville District, Upper Mississippi Conference, recently bereaved by the death of his beloved wife, desires to thank his many friends for their expressions of sympathy tendered him and his little ones in their hour of sorrow.

For the first time in its history the University of Berlin has conferred the degree of Doctor of Jurisprudence upon a Chinaman, namely Ma Do Yin, from the province of Hou-Pe. The subject of Dr. Yin's thesis was "The Entrance of China Among Peoples Governed by the Law of Nations."

Dr. L. M. Hagood, presiding elder of the Lexington District, Lexington Conference, announces the engagement of his daughter, Miss Martha Louisa, to Mr. William Hill, of the Registry Department of the Postoffice at Chicago. The marriage will occur at Indianapolis, Indiana, Wednesday, September 4.

An organization known as the Catholic Total Abstinence Union of America opened at Cleveland, Ohio, August 7, and, it is reported, has now one thousand branches and over one million members. It is purposed to establish a lecture bureau and spread the doctrine of temperance among Roman Catholics in all parts of the United States.

Hon. Albert J. Beveridge, United States senator from Indiana, and Miss Katherine Eddy of Chicago were married at the United States legation in Berlin August 6. Miss Eddy is the granddaughter of the late Rev. Dr. Thomas M. Eddy, for some years editor of the *Northwestern Christian Advocate* and missionary secretary of our church.

Mr. Irving M. Tynen, a native of Stapleton, Staten Island, sailed for Burma, August 13. Mr. Tynen is a graduate of Troy Conference Seminary and of the Union Missionary Training Institute in Brooklyn. For two years previous to his joining the Methodist Episcopal Church in 1899, he was an officer of the Salvation Army. He goes to Burma to carry on evangelistic work, especially in the vicinity of Rangoon.

The *Atlantic City Beacon* says that the Negroes of Atlantic City are represented by seven practicing physicians, one dentist, two pharmacists, two under-

takers, two Justices of the Peace, five real estate brokers, two aspiring lawyers, twelve contractors, ten corporations, one fish market, eleven finished painters, and over 500 men and women managing their own enterprises, and several million dollars' worth of real estate.

*The Central Christian Advocate* in its last issue records the sudden death of the Rev. Charles A. Crane, D. D., pastor of People's Temple, Boston, Massachusetts. He was born fifty-two years ago in Quincy, Illinois, and was, says the *Central*, "an able preacher, popular as a lecturer. As a man, he stood four-square, independent and aggressive; as a Christian, he was without pretense, winsome and fortifying others."

In Onancock, Virginia, Saturday, August 10 a mob, incensed, says the *Baltimore Methodist*, over the shooting of a white man by a Negro, burned the store and newspaper plant of the two leading Negroes of the town and ordered them to leave. Later notices were sent to some fifty colored families ordering them to leave within twenty-four hours under threats of serious trouble. One company of militia was ordered to Onancock to restore order.

The Warren Methodist Episcopal Church has sold its property on Fulton street, Pittsburg, Pa., and bought 100x110 feet of land on Center Avenue, near Watt Street on which they have begun the erection of another church building. This excellent site and one among the choice lots of Center Avenue is within easy reach of all parts of the city. Warren Church in this location will, in the near future, be the leading church of the city in influence and members. The Rev. S. A. Virgil deserves great credit for his management of this charge and his reward is the high esteem and hearty co-operation of his people.

From the *Northwestern Christian Advocate*: Professor G. H. Trever of Gammon Theological Seminary, Atlanta, Ga., is supplying the pulpit of our church in Austin, Ill., during Pastor P. N. Swift's vacation. He delivered an address at Ludington assembly on "The Negro Problem in the Light of Recent Events." Bishop C. B. Gallovey was in the audience, and afterward, by request, gave a Southern's view of the race situation in the South. It was gratifying that Professor Trever and the bishop were so nearly in accord upon this grave problem and its solution. Professor Trever has charge of the Bible work, August 13-23, in the Central Wisconsin Institute of Christian Teachers in East Portage, Wis., and will deliver the matriculation day address at Lawrence University, Appleton, Wis., in September.

The first Pullman sleeper to be built entirely of metal was completed recently. It is said to have all the beauty of graceful outline and pleasing color treatment which are characteristic of recent Pullman cars built of wood. This applies to the exterior as well as to the interior finish. It was the intention of the builders to make it fireproof by the entire exclusion of wood, and the framing throughout is of steel, and the finish is of steel, aluminum or brass. All the rivets in the side sheeting are countersunk and the whole surface is smoothly finished. There is a double floor construction and the insulating material in the sides and ends consists of two thicknesses of asbestos board placed between the sheeting and extending from the side sill to the side plates. The floor of the car is formed of monolith cement laid on corrugated iron of key-stone section. This construction has contributed materially to making the car ride very quietly, and it will also overcome the objection to steel construction in preventing any discomfort due to extremes of heat and cold. The seat frames are of pressed steel. The plush seat curtains and the carpet are of old rose color. The window sashes are made of brass. All the inside metal work is painted a pearl gray, with gold ornamental lines.

### CHANGES OF CONFERENCES

By recent necessary change, the Gulf Conference has been restored to the Fall Plan, and will meet in Jennings, La., December 19th, Bishop Burt presiding. The Southern California Conference will meet in First Church, Los Angeles, instead of Long Beach. The Montana Conference will meet August 21st; the Pacific Japanese Mission October 3rd; the Arizona Mission October 9th.—John M. Walden, Secretary.



## Recent District Conferences and Conventions

### VICKSBURG DISTRICT.

Vicksburg District Conference, held in Fayette, Miss., July 31-August 4, was one of the most successful conferences held on the district for years. Rev. P. H. Rembert, the pastor, and his good people spared no pains in providing for the conference. The weather was fine and breezy and there was a crowded house, day and night. The session opened promptly at 9 a. m., July 31, with the Rev. R. P. Threlkeld D. D., presiding elder, in the chair. The Rev. I. C. Rucker called the roll; all were present except Bro. M. Lockman. The Rev. C. G. Taylor, of Natchez, was elected statistical secretary. Reports from pastors, local preachers, exhorters, school superintendents, class leaders, Epworth League and Ladies' Aid Societies showed marked improvements on all lines. The following able divines preached during the conference: Revs. J. C. Hibbler, J. C. Houston, J. H. Hill, S. H. Glenn, Wm. Harvey and C. G. Taylor. Sunday: Sunday School at 9:30 a. m.; district love feast at 10:30 a. m., led by Rev. A. H. Lathan and Rev. A. Logan. Following the love feast was a sermon by the Rev. Dr. R. L. King, who had just come to our church at Vicksburg. The Rev. Wm. Payne, of the Vicksburg Circuit, preached at 3 p. m. Many came forward for prayer. At night the Rev. N. D. Hopkins preached. Visitors: Dr. S. A. Cowan, who made an interesting talk; the Rev. M. M. Martain, of the African Methodist Episcopal Church, and the Rev. Wm. Bingham, of the same church. All made good addresses. Welcome address was delivered by M. E. Howard, of Fayette, the daughter of Prof. and Mrs. M. Howard. Response by the Rev. C. G. Taylor. The Rev. L. W. Price, our pastor at Vicksburg, who is now confined to his bed, and has been for five or six weeks, was unable to be at conference, but sent his report by Dr. R. L. King. The same indicated a splendid work accomplished up to the present. Motion was offered to have a special prayer in behalf of our afflicted brother. Prayer was offered by the Rev. J. C. Houston and Dr. G. W. Smith, presiding elder Brookhaven district. \$5.00 was contributed voluntarily and sent by the elder to Dr. Price. Mr. M. S. Davage, business manager of the SOUTHWESTERN, was present. He sold out the most of his books, and secured thirty-five subscriptions for the paper.

Total benevolence, \$423; conversions and accessions, 249; total subscriptions reported, 136; total money raised in district conference, \$120.00.

The choir, led by Miss Gibbs, rendered splendid music. The Rev. Wm. Taylor, of Cary, Miss., was introduced to the conference. The next session will be held at Edwards, Miss.—A. H. Lathan.

### N. O. NORTH DISTRICT.

The twentieth session of the New Orleans North District Conference convened at Slidell, La., opening July 24, at 9 a. m., with Dr. J. F. Marshall, presiding elder, chairman. After a season of prayers and appropriate remarks by the presiding elder, the secretary of the last conference called the roll. Following, Brother T. B. Cooper was elected secretary. W. Scott Chinn reporter. Presiding Elders J. J. Obee,

P. W. Clark and J. W. Turner were present, and addressed the conference. It was a great pleasure to hear them. Dr. Pierre Landry responded in well chosen words. The fraternal delegates from the Alexandria, Baton Rouge, South New Orleans and Shreveport Districts, respectively; R. W. Worsham, T. B. Cooper, J. O. Richard and F. T. Chlun, made appropriate addresses touching the work they represented. The elders' report showed an increase along all lines of church work. The last part of the report was very touching, as this was the closing up of a six year term as presiding elder. It brought an expression from several of the brethren, touching Elder Marshall's life and work. A strong resolution was offered by the Rev. J. A. Tircult, seconded by the Rev. H. Taylor, endorsing Dr. Marshall's administration. Several distinguished visitors were present, among them were Prof. F. B. Smith, the Rev. Mr. Jenkins, of the Baptist Church, and T. F. Robinson of the Shreveport district. These addressed the conference. Response by the Revs. Valcour Chapman and J. A. Tircult. Brother Isaac Badie and Arthur Obee, son of the Rev. J. J. Obee, were granted license to preach. Bros. Lewis Farrow, Andrew Turner and Prof. M. S. Davage, business manager of the SOUTHWESTERN, were advanced to the second year course of study, Prof. Davage making a general average of 100. Johnson, Rilly, Standley and Robinson were recommended to the Louisiana Annual Conference for admission and deacon orders. Over fifty cash subscribers secured for the SOUTHWESTERN. Prof. J. A. Reddix addressed the conference on that part of the laymen. Dr. and Mrs. A. W. Brazier entertained the entire conference at their home. The pastor, A. B. Harris, deserves much credit for the hospitable manner in which he entertained the conference. Mrs. A. B. Harris graciously made the entire delegation welcome and happy. Too much cannot be said about the pastor and the good people of Slidell; they certainly did their duty. Presiding Elder J. W. Turner preacher a soul-stirring sermon Friday night, and many were deeply impressed. Adjournment, to meet at White Hill, in 1908.—M. C. Harrison, assistant secretary.

### SAVANNAH DISTRICT CONFERENCE.

This conference convened Thursday, July 18, at Mt. Vernon charge. The Rev. W. J. Hampton was elected secretary. The Rev. E. J. Kimball, assistant. Presiding Elder J. W. Fisher, chairman, gave quite a brief and instructive talk; the same was highly appreciated by the conference. Reports were received from all parts of the district, showing quite an improvement on all lines over that of any previous year in its history. Visitors introduced: The Revs. J. B. Lieburd, P. W. Rock, G. H. Leonard and the Rev. Mr. Glynn, of the Methodist Episcopal church, South. At 8 p. m. annual sermon, J. B. Lieburd, alternate. The Rev. P. W. Rock delivered the welcome address. Response by the Rev. W. A. Holmes. The anniversary of the Board of Foreign Missions was held by Dr. G. G. Logan, field secre-

tary. Collection for this cause, \$41.00; cash vouchers, \$50.00. Friday, local Church Extension was taken, which was encouraging. Other benevolences including vouchers, district, \$25.00; presiding elder and wife, \$25.00. Making in all \$200.00 during the district conference.

Saturday morning the work of the conference being completed, the Woman's Home Mission held its meeting. Mrs. R. F. Fisher, president. Devotional exercises were very impressive. The programme rendered was timely. The seat of the next district conference will be at St. Mary's (1908). Sunday services, 11 a. m., the 30th annual love feast; 11 a. m., sermon by the Rev. Dr. G. G. Logan; 8 p. m., sermon by the Rev. W. J. Hampton. These discourses were greatly enjoyed by all who heard them. Resolutions were read, thanking the secretaries for their faithful services, and thanking the pastor and people for the care taken of the conference. Song. Benediction by the Rev. W. J. Hampton.—D. G. Greer.

### GREENVILLE DISTRICT.

Pursuant to the well-prepared program the Epworth League Convention convened at Itta Bena, Monday night, July 22. The local league of Samuel Chapel rendered a very interesting program, and also gave a nice reception for the district leagues. Addresses of welcome delivered by Miss Etta Smith, Miss M. A. Orange and Mr. G. C. Waits. Mr. A. J. Smith and Mr. C. J. Strong delivered strong orations. Rev. J. A. Slate of Greenville responded to the welcome addresses. Quite a number of ladies took part in the program, after which refreshments were served. Tuesday morning found the district leaguers at their posts and a more interesting session was never held. Prof. J. T. Strong is indeed an ideal leader, and as District President, the leaguers recognizing his ability, he with his co-workers, were all re-elected, with few exceptions. The Sunday School also made a great impression as to its progress under the leadership of the President, the Rev. C. W. Evans. Quite a deal of real hard Sunday School work is being done according to the reports of the delegates. In fact, it was a profitable session in all respects. Distinguished brethren who spoke and preached:

Dr. W. C. Clay, Tupelo District; Dr. B. F. Woolfolk, Clarksdale District, both presiding elders, and Dr. N. L. Lackey, our beloved conference evangelist, of Greenwood; Drs. Singleton and Braxter and E. D. Dukes, of the African Methodist Episcopal, and the Rev. Mr. Saunders, of the Baptist Church. Opening service by the beloved presiding elder, the Rev. J. W. Winbush. Reports showed marked improvements in all departments. The conference enjoyed a splendid sermon preached by the Rev. Mr. Turner, pastor of the African Methodist Episcopal Church of this place. A feature of the conference of much interest was a magnificent dinner on Friday, given by Mrs. Annie Turpee, one of the old true and tried members of this congregation. In fact, the very atmosphere of this community seems to be pervaded by Christianity and industry as is shown by the splendid churches, residences and business push of our people here. Prof. J. T. Strong is the principal of the public school here, and we might say, the "man behind the gun" in church affairs, so much faith and respect have the people of this place for Prof. Strong. His brethren say they will see to it that he goes to the General Conference next year. This Conference was pleased to have the Rev. H. B. Hart, of Columbus, Miss., to represent the SOUTHWESTERN CHRISTIAN ADVOCATE, and showed its appreciation by giving him a list of twenty-nine subscribers. We were more than blessed to have Mrs. Dr. G. G. Logan with us, who came in the interest of the Woman's Home Missionary Society. No mistake was made in selecting her to represent this work. After her noble address on the work of the society, an auxiliary was organized on the district, and a splendid collection of \$16.10 was lifted for the cause. Sunday, Rev. Dr. H. B. Hart preached the 11 o'clock sermon. He is indeed a powerful man. The afternoon services were good. Rev. J. A. Slate, pastor of our church at Greenville, preached. He made a great impression on his hearers. At 8:30 the Rev. Dr. G. G. Logan, field secretary of the Foreign Mission Board, preached. Truly he is doing a wonderful work for God. Collection for the day, \$35.00. Thus goes into history the best session

## 2 THOUSAND DOLLARS WORTH OF FREE RELIGIOUS TRACTS

The Tract Society has sent to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE 5,000 pounds of Tracts VALUED BY THE PUBLISHING HOUSE AT \$2,000.

These tracts are for FREE DISTRIBUTION among our people. There will be no charges whatever except for postage, or where a larger quantity is desired, for expressage.

Pastors, Sunday School Superintendents, Epworth League Presidents may secure these tracts in any amount desired by sending to this office and enclosing stamps or money to pay for postage. Write at once.

ADDRESS

**Southwestern Christian Advocate,**  
429 Carondelet St. New Orleans, La.



of the Greenville District Conference ever held since its organization, and Dr. Winbush goes off the field with flying colors. Truly he is a great leader of men. Too much praise can not be given to the Rev. G. Orange in his entertainment of the conference. Indeed his success seems to be very much due to his ability to direct affairs. The conference raised for Rust University \$118, and for all purposes \$230.00.—R. L. Lee.

#### MONTGOMERY DISTRICT.

The Montgomery District Conference, Epworth League and Sunday School Conventions convened in Evergreen, Ala., July 24, with a large number of delegates and members present. In the absence of Dr. H. Roger Williams, president of the convention, Dr. W. R. A. Palmer, president of the Central College at Birmingham, was chosen chairman pro tem. A young lady from the Warren Street Church at Mobile was chosen secretary. Throughout Wednesday the convention was busily engaged in literary discussions and addresses on subjects that are of vital interest to our young people of today. Prominent among those who took part in these addresses and discussions were Drs. W. R. A. Palmer, A. W. McKinney, G. W. Lewis, S. R. Gipson, Revs. O. Nelson, J. A. W. Usher, F. F. Owen, J. C. Cbuman, J. W. Smith, W. J. Smith, and others. Rev. G. W. Wyun was quite a conspicuous figure. Among the ladies were Mrs. Clara Teague, Miss Mary Doyle, Mrs. E. M. Jones, deaconess, Sister Harriet Lewis, young ladies from the Warren St. Church, and one of the lady teachers from the Central College at Birmingham, Miss Mary M. Winslow. Miss Winslow was of very much help and inspiration to the convention; her performances on the violin were simply grand. We believe Miss Winslow will be great help to our work here in the South. Her address on "Education" one night during the convention was a rare production. She is a firm believer in higher education. Wednesday night a sermon of great fervor was preached by S. R. Gipson, of Montgomery. Miss Mary Nelson performed at the organ with skill. The singing of Miss Mary Doyle was a special feature of the convention. Presiding Elder Goin showed himself thoroughly alive to all the interests of the convention. The officers elected for the next year will appear later. The convention will meet next year with the District Conference at Pensacola, Fla.

**District Conference:** The Conference opened Thursday morning, July 25, with P. G. Goins, presiding elder, in the chair. After devotions conducted by the presiding elder and pastors, S. R. Gipson was elected secretary and appointed A. W. McKinney, A. M., assistant. G. W. Lewis was elected reporter for the SOUTHWESTERN. The report of the presiding elder showed that he has given to the district unusual attention. It further showed that he had met with a hearty reception as the new presiding elder of the district. There were only two charges on the district that had not paid the presiding elder up to date, and both of these together were not five dollars behind. It was shown that at all the charges peace and harmony prevailed among preachers and people, and that the benevolent collections were a good way in advance of last year. The report of the pastors but substantiated that of the presiding elder's in every respect. Brother G. G. Tuggle was recommended for admission on trial and Brother T. N. White for deacon's orders. Five cash yearly subscribers were secured for the SOUTHWESTERN.

The District Conference gave to Miss Jenkins \$12 for the Colored Reformatory at Montgomery, Ala. Four dollars was raised for other charitable purposes. Special mention should be made of a paper read by the refined and cultured daughter of the Rev. W. J. Smith. This young woman has just graduated from a very excellent school at Anniston, Ala. Thursday night the annual sermon was preached by G. W. Lewis. Sermons were delivered on Sunday by W. R. A. Palmer, A. W. McKinney and the presiding elder, W. J. Smith and J. A. Usher, respectively. These sermons were all spiritual and intellectual, far beyond the ordinary. At night (Sunday) the sacrament of the Lord's Supper was administered to a large crowd. Thus closed one of the most successful district conferences ever held in the district to meet at Pensacola, Fla., in 1908.—G. W. Lewis.

#### GREENVILLE DISTRICT.

The Fourteenth Annual Session of the Greenville District Conference, Sunday School Institute and Epworth League Convention was held in Easley Chapel, Easley, S. C., July 24-28. This was the most pleasing, financial, intellectual, and spiritual convention yet held on the district. Wednesday morning the Rev. James F. Page, the clever, dignified and polished presiding elder, assumed the chair. The roll was called. Few were marked absent. The excellent reports of Presiding Elder, President of Sterling College, pastors, Sunday School superintendents and Epworth League presidents had the solid ring of success and prosperity throughout the district; they were extremely gratifying. Every individual in any way connected with the program seemed to have been inspired to do his best. There was not a dry or unimportant subject programmed. The program committee is to be commended. In order that some of these weighty sayings might be preserved and brought before the public, the conference requested the following delegates to prepare their manuscripts in booklet form for distribution over the district: The Rev. J. D. Mitchell, Mr. E. B. Holloway, Miss Cora D. Jenkins and Mr. J. A. Thompson. Not one of these writers has reached the meridian of life yet, yet their papers showed profound reasoning, logical conclusions, and rhetorical finish seldom observed in those of their years. The conference was constantly visited by some of our church officials, annual conference brethren and leaders of the race of other denominations. Dr. C. C. Jacobs ably represented the Sunday School Union. Dr. E. B. Burroughs, editor of Sunday School Department of the SOUTHWESTERN, and our pastor at Charleston; Dr. B. F. Witherspoon, the able presiding elder of the Spartanburg district; Dr. A. E. Qulek, the silver-tongued orator from Spartanburg and Dr. D. H. Kearse, scholar and scribe, from Cowpens, were introduced and made thrilling speeches. Their loyalty to the old church and their Christian zeal make them worthy of any consideration. Mesdames Ware, Johnson and Page were then presented. Dr. E. W. Williams, president of Ferguson and William College, Abbeville, S. C., and the Rev. Mr. DeBose, of the Methodist Episcopal Church, South, of Easley, made brief but excellent addresses. During the Sunday School and Epworth League sessions a heavy of young ladies came up from Greenville charge, and with their sweet voices made Easley Chapel ring. Services on the Sabbath began with a love

#### What Ails You?

Do you feel weak, tired, despondent, have frequent headaches, coated tongue, bitter or bad taste in morning, "heartburn," belching of gas, acid risings in throat after eating, stomach gnaw or burn, foul breath, dizzy spells, poor or variable appetite, nausea at times and kindred symptoms?

If you have any considerable number of the above symptoms you are suffering from biliousness, torpid liver with indigestion, or dyspepsia. Dr. Pierce's Golden Medical Discovery is made up of the most valuable medicinal principles known to medical science for the permanent cure of such abnormal conditions. It is a most efficient liver invigorator, stomach tonic, bowel regulator and nerve strengthener.

The "Golden Medical Discovery" is not a patent medicine or secret nostrum, a full list of its ingredients being printed on its bottle wrapper and attested under oath. A glance at its formula will show that it contains no alcohol, or harmful habit-forming drugs. It is a fluid extract made with pure, triple-refined glycerine, of proper strength, from the roots of the following native American forest plants, viz., Golden Seal root, Stone root, Black Cherry bark, Queen's root, Bloodroot, and Mandrake root.

The following leading medical authorities, among a host of others, extol the foregoing roots for the cure of just such ailments as the above symptoms indicate: Prof. R. Bartholow, M. D., of Jefferson Med. College, Phila.; Prof. H. C. Wood, M. D., of Univ. of Pa.; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago; Prof. John King, M. D., Author of American Dispensatory; Prof. Jno. M. Scudder, M. D., Author of Specific Medicines; Prof. Laurence Johnson, M. D., Med. Dept. Univ. of N. Y.; Prof. Finley Ellingwood, M. D., Author of Materia Medica and Prof. in Bennett Medical College, Chicago. Send name and address on Postal Card to Dr. R. V. Pierce, Buffalo, N. Y., and receive free booklet giving extracts from writings of all the above medical authors and many others endorsing, in the strongest possible terms, each and every ingredient of which "Golden Medical Discovery" is composed.

Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. They may be used in conjunction with "Golden Medical Discovery" if bowels are much constipated. They're tiny and sugar-coated.

feast. The presiding elder delivered a most able, satisfying and powerful sermon. All of the delegates were royally entertained. This is a generous and hospitable people at Easley.—John C. Gibbs.

#### ANNISTON DISTRICT

On the Talladega Circuit the Sunday School Convention was called to order by the Rev. G. W. Reeves, pastor, July 18-21. Devotional exercises conducted by the Rev. W. T. Foster. Mr. T. S. E. Thompson was elected secretary. The program, as arranged, was so well executed, the business sessions conducted with such admirable executive ability that the people pronounced this the best convention they have attended. The Rev. C. C. Terry, D. D., preached the missionary sermon, and raised quite a neat sum for the cause. Quite a number of our Baptist friends were with us during the session. We secured some new subscribers for the SOUTHWESTERN and raised two dollars for China.—Mrs. S. C. Thompson.

#### KNOXVILLE DISTRICT.

The Knoxville District Conference convened at Russellville July 24-8, the Rev. W. A. Webber presiding. Devotional services conducted by the presiding elder, assisted by the pastors. The secretary of the last conference called the roll. All answered except the Revs. Alexander Rice, deceased, and the Rev. James A. Guthrie, who is quite sick. The Rev. D. T. Turner was re-elected secretary, Miss Callie Holland, assistant; Rev. F. A. Hatcher, recording secretary; J. W. Manning, assistant. The first day was given to the work of the Epworth League. Mrs. Hattie R. Walker, the president, showed that the chapters are live and doing active work. The pastors' reports showed the work to be in advance of previous years. Brother William L. Sander, a graduate of Gammon, class 1907, from the Marion

District, Mobile Conference, was favorably reported by the committee, his character passed and license renewed, was given work on the district. The interest of the SOUTHWESTERN was carefully looked after. The pastors seem to have new life and greater interest in regards to the work of the district. The sermons preached during the conference showed thought, study and ability. Dr. J. S. Hill, of Morristown Normal and Industrial College, who had just returned from the North, addressed the conference. He expects to erect other buildings in the near future for the school. The Rev. W. A. Webber, presiding elder, seems to be in the right place. He is thoughtful, careful and watchful and does business in a business-like manner. Our pastors, in appearance, work and culture, will compare favorably with those on any district. Indeed the ministers and people seemed to have vied with one another in a successful effort to produce the ideal district. The conference was grandly sustained by the good people of Russellville. The sessions were largely attended and the presence of the holy spirit was felt throughout. Thus ended one of the busiest district conference sessions I have ever attended.—D. T. Turner.

#### LEXINGTON DISTRICT.

The Rev. B. J. Meredith, presiding elder of the Lexington District, has closed one of the most interesting and one of the greatest District Conferences and Sunday School conventions, in many respects, ever convened in the history of the district. The session convened at Clifton, Tenn., in St. James' Church, July 26. The Rev. A. Ransom, pastor, and his committee made every preparation necessary for the reception of the delegates and friends. The brethren who attended were in high spirit and intensely interested in the work. The resolutions read, discussed and adopted were as follows: Whereas, the Rev. B. J. Meredith, LL.D., presiding elder of the Lexington District, Tennessee Conference, has presided so ably and wisely over this and subsequent District Conferences: Whereas, the best of feeling is and has existed these two years past by his administration, and the district is progressing beyond the most sanguine expectation of its constituents, and, Whereas, this District Conference far excels any ever held on this district, being noted for its peaceful deliberation of business, etc; Therefore, be it resolved, that we pray the Bishop to make no change in the presiding eldership of this district. Resolved, further, that we \* \* \* do pledge our support to this district.—G. A. Sanford, J. F. Finner, S. P. McDonald, S. W. Whittaker, committee. The Ladies' Aid Society of the Snvnnah charge under the supervision of Mrs. Mary Smith, made an excellent report on its work and finance. One of its members, Miss Soloma Davis, read an instructive paper, subject, "The Best Way to Raise Benevolence."—S. W. Whittaker.

#### Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

#### FOR OVER SIXTY YEARS

Mrs. Winslow's Soothing Syrup has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1008.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                       | Place.          | Date. |
|---------------------------------|-----------------|-------|
| Lexington—Shelbyville, Ky.      | Aug. 20-26      |       |
| Anniston—Anniston, La.          | Aug. 20-23      |       |
| Huntsville—Center Grove, Ala.   | Aug. 21-25      |       |
| Alexandria—Alexandria, La.      | Aug. 21         |       |
| Brookhaven—Lampton, Miss.       | Aug. 21-25      |       |
| Louisville—Hartford, Ky.        | Aug. 21-25      |       |
| Sedalia—Warrensburg, Mo.        | Aug. 21-25      |       |
| Austin, Austin, Tex.            | Aug. 22         |       |
| Navasota—Hempstead, Tex.        | Aug. 27         |       |
| Houston—Liberty, Tex.           | Sept. 9         |       |
| Little Rock, Hensley, Ark.      | Aug. 28-Sept. 1 |       |
| Forrest City—Park Place, Ark.   | Aug. 29         |       |
| Shubuta—Enterprise, Miss.       | Sept. 3-8       |       |
| Topeka—Coffeyville, Kans.       | Sept. 4-7       |       |
| Jacksonville—Jacksonville, Fla. | Sept. 11-16     |       |
| Pine Bluff—New Edinburg, Ark.   | Sept. 11-16     |       |
| Ocala—Lawtey, Fla.              | Sept. 19-22     |       |
| Gainesville—Jonesville, Fla.    | Sept. 26-29     |       |
| Clow, Canfield, Ark.            | Oct. 10-13      |       |
| CONVENTIONS.                    |                 |       |
| Pine Bluff—Marehe, Ark.         | Aug. 21-25      |       |
| Pine Bluff—Marvelle, Ark.       | Aug. 21-25      |       |
| Clow—White Cliffs, Ark.         | Sept. 5-8       |       |
| Jackson                         | Sept. 12-15     |       |

### ALEXANDRIA DISTRICT.

#### THIRD ROUND.

Alexandria, August 20; Pinoville, 21; Alexandria Mission, 22; Cheneyville, September 6-8; Boonville, 7-8; Evergreen and Bunkle, 10-12; Eola, 13-15; Macklen and Teche, 17-18; Waxla, 19-20; Washington, 21-22; Opelousas, 22-23; Opelousas Circuit 24; Ville Platt, 25-26. Do your best. Bring something to pass.—J. J. Obee, P. E.

### KNOXVILLE DISTRICT.

#### FOURTH ROUND.

Jefferson City, August 3-4; White Pine, 10-11; Newport, 17-18; Byington, 24-25; Clinton and Coal Creek, August 31, September 1; La Follette, September 7-8; Harriman and Kingston, 14-15; Tazewell, 21-22; East Vine Avenue, 27-29; Seney Chapel, 28-29; Morristown, October 5-6; Greeneville, 5-6; Warrensburg, 12-13; Tate Springs, 13-14.—Bretnren—You have done good work thus far on this district. But we need to do more in the short time we have than ever before. Look well after the benevolent collections. We must not fall below that of last year but make advance. See that your Trustees have their annual reports ready for the quarterly conference. Have your nomination for church officers and standing committees made out before your conference meets. Don't say "old hoard," but have them written, so you can read them before the conference when called for. This will save much time in your conference. Get new subscribers for the SOUTHWESTERN. Let us work and pray. Do your best.—W. A. Webber, Presiding Elder.

### NAVASOTA DISTRICT.

#### FOURTH ROUND.

Anderson Ct., September 7-8; Caldwell Ct., 14-15; Brenham Sta., 20-22; Brenham Ct., 21-22; Belleville Ct., 28-29; Sealy Ct., October 5-6; Brookshire, 12-13; Hockley Ct., 19-20; Waller Ct., 26-27; Hempstead Ct., November 2-3; Hempstead Sta., 9-10; Millican, 16-17; Yarboro Ct., 23-24; Navasota Ct., 30, December 1; Navasota Sta., December

1-2. Brethren, this is the last quarter of the conference year, and we have no time to lose. The people are in better circumstances now than at any other season of the year, and we cannot afford to let this opportunity pass without putting forward a well-planned effort to raise every dollar of the benevolences. Have no blanks in your reports at conference. Give special attention to the missionary causes of the church, the foreign, the home and church extension, conference claimants and general conference expenses. We can't afford to fall behind in reports. We have one more, the Sunday School rally day, the last Sunday in September. The Sunday School department has prepared a splendid programme, which can be secured from any of our book concerns, or the Sunday School department, 150 Fifth Avenue, New York. Make the best use of the day. Beautiful cards and souvenirs can be secured and used in connection with the programme. When writing to the Sunday School Department, at New York, address Dr. John T. McFarland.—B. M. Taylor, P. E.

### MORSFORD'S ACID PHOSPHATE

Relieves Headache caused by summer heat, overwork, nervous disorders or impaired digestion. Relieves quickly.

### Special Notices

#### ALEXANDRIA DISTRICT.

Brethren: This is to certify that reduced rates on the certificate plan, one and a third fare, have been granted by the S. P. R. R. Company, to all persons attending the Alexandria District Conference. When purchasing your ticket please get a certificate.—R. C. Worsham, R. R. Secretary.

### THE LAKE CHARLES DISTRICT PREACHERS' MEETING.

Will convene at Lake Arthur September 12th, at 3:30. All pastors are requested to be present. Important business to be considered.—B. J. Reddix, President; P. W. Clark, P. E.

### JACKSONVILLE DISTRICT.

The District Conference, Sunday School and Epworth League Convention of the Jacksonville District, Florida Conference, will convene September 11-15, in St. Joseph's Methodist Episcopal Church, Jacksonville. The pastor of the district will please send the names of all delegates and others who will attend the conference and convention to the Rev. G. W. Covington, 916 Jessie street, Jacksonville, Fla. If any of our general officers or field agents expect to attend this conference they will please write the Rev. J. S. Todd, D. D., presiding elder, at 1624 Davis street, Jacksonville. Brethren, please do this at once.—G. W. Covington.

### MISSIONARY CONVENTION, JACKSON DISTRICT.

To delegates and others who are coming to the Missionary Conception Sept. 12-15, on the Green Hill Circuit: In order to be at the opening of convention, Thursday morning you must be in Yazoo City Wednesday, September 11. Persons coming from Jackson can purchase tickets for Silver City; there you change cars; pay your fare to George. A committee will meet each train. Remember there is only one train on the Silver City and Holly Bluff road. Therefore it is necessary to be in Yazoo City Wednesday morning, September 11. George is about one and a half miles from the church. The people have made preparations to care for all who attend.—P. W. Baldwin, pastor.

### Doings of the Workmen PERSONAL.

Children's Day at Cheneyville, La., was observed, and the program rendered under the directions of Mrs. M. E. Pool and Brother J. Fabisz was splendid.

There is to be a pan-interpational camp-meeting in Armetin Grove, Charleston, La., August 15 to 25. Great results are looked for from this spiritual feast.

The city of Okolona, Miss., had the great pleasure of having Mr. Chas. Banks, president of the Negro Business Men's League, spend two days in the city, the guest of the Okolona Business League, and special guest of the third vice-president, C. W. Gilliam, and D. W. Turner. Pres. Banks was shown the Negro business houses of Okolona, at which he was very much pleased; he met some of the most important farmers, and gave them a word of cheer. Dr. T. H. Nichols showed him a large number of our colored residences. Pres. Banks, accompanied by Hon. D. W. Turner, called on Judge W. D. Frazee, attorney for the Northern District of Mississippi, and was cordially received. He is one of that high class Southern gentlemen who take pleasure in encouraging the black man. Pres. Banks met in the afternoon a large audience at the Baptist Church and entertained them most highly. The choir, led by Miss Helen T. Turner, Miss Laura White and Miss Irby McIntosh, rendered most excellent music. At the conclusion of the meeting, Vice-President Gilliam requested all members of the league to repair to his home, where were served in most elegant style the most up-to-date refreshments. C. W. GILLIAM.

### MISSISSIPPI.

Columbus, V. M. Mosely, pastor.—For the last few weeks we were able to get our forces together and concentrate our efforts in raising a handsome sum on our church debt. After having conducted a very successful revival with a large number of additions to the church, each member felt that we ought to do something towards paying off our church debt. Too much credit can not be given the following named persons for the active part they took in making this rally a success: Mrs. Martha Baker, \$7.70; Mr. John Patterson, \$4.50; Mrs. Addie Andrews, \$4.00; Lizzie Malone, \$3.10; O. C. Franks, \$7.50; Rev. R. Fisher, \$8.50; Rev. E. D. Bound, \$3.15; Addie Golden, \$2.15; Sussie Cook, \$2.30; Lula Johnson, \$14.26; Annie Brown, \$2.10; Fannie Miller, \$8.50; Augusten Williams, \$10.45; Sol Smith, \$1.00; Della Webb, \$2.05; Lizzie Kennedy, \$2.25; Eliza Epps, \$10.00; Laura Lewis, \$11.55; the children's collection, \$13.91; grand total, \$118.72.

Tylertown, J. A. Tatum, Pastor.—My first and second Quarterly Conferences have been held, with telling results. The presiding elder has been paid in full, the pastor paid up to date, and half of the benevolence moneys for this circuit raised. Over \$300 was collected on this circuit this year. We are planning to have a rally for the SOUTHWESTERN. G. W. Smith, our presiding elder, is a power in his district Shubuta, G. W. Arnold, pastor.—The laying of the corner stone of the Mt. Zion Methodist church by the Knights of Pythias was a memorable occasion. Several ministers were with us and made addresses. The following clubs made reports: Mrs. Henrietta Gates, \$15.75;

## IT HELPS GIRLS

At the Critical Time of Approaching Womanhood Thousands of Young Girls Lose Their Health.

### A GIRL'S EXPERIENCE

How a Young Girl of De Kalb Managed To Overcome a Trouble Which Threatened to Leave Her an Invalid for Life.

If you have a daughter, nearing, or entering into, her womanhood, the following letter will impress you:

DeKalb, Ill., Jan. 2, 1906.

My Dear Friends:

I am very much pleased to sit down and write you this letter, and let you know how much I thank God, and you, for the Wine of Cardui. It saved my life. I will never be through praising God for it.

I was very sick with a fever and never got over it just right. I was weak and hardly able to get around, and for six months I was irregular. I was getting wan and looked pale and white. The best doctor in DeKalb gave me up, and said I would not get well. Mamma was almost crazy to think of it.

One afternoon a lady friend (Mrs. Donaldson, now of Jonesboro, Ark.) came to see me and told mamma to get a bottle of Wine of Cardui.

Mamma went down that night and got me a bottle. She had very little hopes of its helping me, but, praise God! I had taken just three bottles when I was benefited, and began to get well right off. Now I am feeling well. Mamma wants me to send you my picture and let you see how fat I am getting. I think I am doing well. I will do all I can to let suffering people know how much Wine of Cardui has done for me.

Mamma and I are so thankful for Wine of Cardui.

HAZEL UPSON.

Every girl who is at all weak should take Wine of Cardui at the time she enters womanhood. It will build up her strength and lay a good foundation for health in after life.

Cardui regulates irregularities, relieves pain, builds up the female constitution.

Free Advice to women of every age is gladly given on request. Write today, frankly and in strict confidence, describing symptoms and stating age, and reply will be sent in plain sealed envelope.

Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

## Don't Push

The horse can draw the load without help, if you reduce friction to almost nothing by applying

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\$6.50; Miss Willie Evans, \$9.25; Miss Malinda Robinson, \$10.00; Mrs. Isabel Lane, \$10.05; Mrs. Meggie Hodge, \$4.10; Miss Clara Hauze, \$20.30; total, \$104.21. Collection for the day, \$192.19. Miss I Henton presided at the organ.

Coy Circuit, J. D. Lewis, Pastor.—This circuit is doing nicely. We have some loyal members and friends here. The second quarterly conference was held June 21st, by the Rev. W. M. Morris, presiding elder, with pleasing results. The elder's quarterage was raised, \$20; paid to pastor, \$90; Missionary money, \$21; we expect to raise our full apportionment by the convening of our District Conference.

Elliott, L. W. Mosley, Pastor.—At Green Chapel, June 16, 1907, our Children's Day service, the following clubs, under direction of captains named, reported: Miss Nettie Webb, \$6; Mrs. Mary Rengal, \$2.50; L. D. Jones, \$1.65; Mr. G. W. Williamson, \$11.75; Mrs. Francis Amos, \$1.90; Miss Easie L. Jones, \$1.40; Mrs. Celia Amos, \$3.55; Miss Roxie Robert, \$6.85; Mrs. Hassie Ford, \$4; public collection, \$6; total amount, \$49. The other charge reports as follows: G. W. Logan, \$2.65; R. H. Johnson, \$2.35; J. E. Hardeman, \$10.90; Caplin Beek, \$1.55; Alice Flip-pin, \$1; Willie O'Neal, \$1.40; W. B. Amos, \$11.15; Maggie Williams, 60 cents; total, \$31.60; class collection, \$4.30; public collection, \$3.02; grand total, \$38.92.

(Received Aug. 16.—Ed.)

Durant, J. H. Everett, pastor.—Our Club Rally July 14 resulted in raising the following amounts on pastor's salary, for which we thank each of the companies and their captains: No. 1, M. M. Scott, \$15.70; No. 2, Sylva Derrick, \$14.70; No. 3, L. B. Brown, \$4.20; No. 4, Fannie Harrington, —; No. 5, Mose Harris, \$2.25; No. 6, N. L. Lashley, \$3.90; No. 7, W. H. Scott, \$8.80; No. 8, Joe Erracks, —; the Public (col.), \$6.00; total, \$55.35.

Meadville.—I have returned from my trip on the coast and to my old home at Handsboro, visiting my people and old friends. I found Elder Trotter standing at his post and hard at work on the rebuilding of the church. I spent one week at Handsboro and then went over to Esatawpa, spending one week there, and I found Brother Lee rebuilding the church. Brother Lee seems to have won the love of his parishioners. Indeed he fits admirably into this special niche. From the present outlook, before many days, he will be able to go into the church.

Cary, A. H. Lathan.—On June 27-30 our second quarterly conference was held. Good reports showed the work to be alive on all lines. B. J. Jones and Sister Katie Duane reported the largest amounts of money from their classes as class leaders. The presiding elder, Rev. R. P. Threlkeld, preached two effective sermons. Fifty communicants partook of the Sacrament. Four subscribers to the SOUTHWESTERN secured. Paid presiding elder in full and first and second quarter. Paid pastor this quarter, \$50; \$7.80 for benevolence. Total this quarter for all purposes, \$90. Conversions and accessions this quarter, 8.

Hesterville, J. M. Nevill, pastor.—Children's Day was observed, under the superintendence of J. F. Weatherly. Miss Carrie Byas and Mrs. C. Todd delivered addresses on invitation. Collection, \$10.01.

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## OHIO.

Lorain, H. H. Hinton, Pastor.—Our Stewards' Rally on July 7th, was a grand success. The money was raised as follows by the Stewards, members and friends: W. H. Redmon, \$7; S. H. Dodson, \$1.16; Francis Bark, \$1.65; Pearl Walker, \$7; Winnie Cooley, \$8; Julia Cooley, \$10.57; Rebecca Brown, \$8.68; by the members, \$29; friends, \$10.41; total, \$83.47. The Presiding Elder, Rev. E. A. White, was with us on the second Sunday and held our second quarterly conference. The reports for the work of the quarter were encouraging, there being an increase along nearly all lines. Our financial report showed that \$10 in full had been paid the Presiding Elder; pastor, \$124; \$6.31 benevolence; other purposes, \$110.48; total for the quarter, \$260.79.

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## VIRGINIA.

Independence, H. G. Harrison, Pastor.—Our third quarterly conference was held June 29-30 at Oak Grove. Elder Pickett presided. The work is in good shape. All moneys raised, \$53.50.

Radford, J. M. Watson.—Our Ministerial, Official and Laymen's Institute met at New River, June 27-29, Rev. J. T. Prigmore, chairman. The pastor and his people made it pleasant for the attendants. Among the visiting members were: Revs. W. J. Miller, E. Radford, W. M. Morrows and L. W. Holmes. The meeting was an enjoyable one. Collection \$26.06.

Luray, E. P. Diggs, pastor.—Owing to the small membership of this charge, we have been compelled to labor under the most adverse circumstances since our arrival here, over two years ago. Yet, we are glad to say that we have made some progress. There have been several accessions to each of the four churches, benevolent collections, pastor's and presiding elder's salaries have been increased, and Sunday schools are in first-class condition. Sunday, July 7, the corner stone was laid at Strasburg, upon which the new Mt. Zion church will soon stand. The remodeling of the old log structure will be so complete that one will not be able to tell that it is not a new building. The program at the corner-stone laying was as follows: 10 a. m., love feast, conducted by Rev. J. W. Randolph, of the Freewill Baptist church; 11 a. m., preaching by Rev. A. Hogsett of the Washington Conference, text, "The Christian's Flight from Sin"; 3 p. m., special sermon by Rev. J. M. Roan of the Shenandoah charge, text, "A Sure Foundation," after which the congregation repaired to the place where the stone was to be laid. At 7:30 p. m., Rev. S. H. Norwood, of Frederick City, Md., secretary of the Washington Conference, preached a powerful sermon to an interested audience. Each pastor preached nobly. Rev. J. W. Lavall, of Middletown, came in late in the evening and helped to make things lively at night. The people of Strasburg were much pleased, and said, "We have never seen in such wise before." The people are glad to see the work going on in the church,

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## Doings of the Workmen

### ALABAMA.

Mason City, Ala.—It was the writer's suggestion that our people consecrate the lot which they had bought and paid for at Mason City, and this was done the morning of our Commencement Sunday, 11 a. m., when the Rev. J. A. Holliday, Presiding Elder, preached a soul-stirring sermon, and President Palmer, assisted by Drs. E. M. Jones and Holliday, in a beautiful and appropriate service set apart the ground for the purpose of erecting a church. This little flock rallied again the first Lord's Day in July (the 7th), and collected \$105 for their new church enterprise. It was the first time the writer preached in five weeks, two weeks of the time having been spent in the hospital, where an operation was successfully performed by Dr. L. A. Goul, assisted by Drs. U. G. Mason and A. M. Brown and others, and the rest of the time at home recuperating he prayed and helped plan the rally. Our people are moving in Mason City in large numbers, to get the advantages of Christian education and a church 35x45 on a lot 50x135, costing \$1,500, is now assured. Our people are few in number, but they have a mind to work. On the rally day, the Rev. B. G. Smith, of the Elyton charge, preached at 3 p. m., and the Rev. G. W. Seawell, the wide-awake and energetic pastor, presided at night. Five joined that day as the result of a revival in which the pastor was assisted by the Rev. N. H. Redrick, of Warrior, who is considered one of the most successful pastors and evangelists in the State.

### KENTUCKY

Leitchfield, J. V. Willis, pastor.—The second Quarterly Conference convened in Taylor's Chapel, Leitchfield, July 13, with the Rev. W. H. Tate, presiding elder, in the chair. J. V. Willis was elected secretary. A majority responded at the roll call. Revs. Henry Hanson and William Murray were recommended to the District Conference for renewal of license as local preachers. The pastor's report was excellent. Local preachers and members of the Quarterly Conference made good reports. Ethel Rodgers, president of the Ladies' Aid Society, made a fairly good report. The Women's Home Missionary Society is doing some work, but not as much as is expected. The parsonage has been covered at a cost of \$60, and \$43 has been paid on the same. Receipts: pastor's claims, \$48.31; presiding elder's claims, \$12; Foreign Missions, \$3; Board of Education, \$2; Freedmen's Aid Society, \$3; general expenses, \$2; Lexington Conference Academy, \$1; State University, Louisville, Ky., \$2.75; total benevolence, \$13.75. The quarterly meeting Sunday, July 14th, was well attended and more than three-fourths of the membership communed at the altar. Catherine Gladys Bruce, an infant of 5 months, was baptised by the Rev. W. H. Tate; he also delivered two devil-driving sermons, which have proved quite an inspiration to both the church and pastor. The outlook is very promising. Our good district steward, J. G. Bruce, and his loving wife, Lizzie, collect the greater part of the quarterly claims before the conference meets. The presiding elder was agreeably entertained at the home

of Mr. and Mrs. J. V. Willis. We have five subscribers for the SOUTHWESTERN for which will pay to Rev. W. A. Hinton before August 19, 1907.

### LOUISIANA.

Bastrop, W. L. Williams.—On the first Sunday in July, at Mt. Nebo church, the pastor, the Rev. C. L. Anglum, preached and administered sacrament to fifty-seven persons. At a late hour Sister Ida Evans of Bastrop came and reorganized the Women's Home Missionary Society, having twenty-nine members to join.

Lafollette, Joanna Probia.—The third quarterly conference of Lafollette charge was held at Lafollette, June 15, the Rev. W. A. Webber, presiding elder, in the chair. Edmond Hale was elected secretary. Good reports from all officers, showed an increase in every way from last quarter. Under our pastor, the Rev. A. Mitchell, all seem to work well. We have raised for all purposes this quarter \$191.60. For pastor \$56.60, for presiding elder \$8, for missions \$7, for education \$2, for Bishop \$1, trustees \$1.07, for other causes \$10. The writer is a member of Haven's Chapel at Helskell, Tenn. At this place our church is moving along nicely. We have a good Epworth League and are doing good work under Mrs. Affa Cox as president. Our Sunday School also is good. Our church that has stood a long time unpainted, is now painted. We hope to raise all of our benevolence and send our pastor to the conference with a good report.

### MISSISSIPPI

Moss Point, S. H. Cannon, Pastor.—On July 14, there was a grand tribal rally, headed by the following named captains, who raised the amounts opposite their names: Mrs. Frances Dantzler, \$90.08; Mrs. S. H. Cannon, \$91.78; Mrs. Kate Wilson, \$65.90; Mrs. B. B. Howard, \$58.30; Ellen Andrews, \$30.26; T. B. Stollworth, \$55.80; C. S. Fairly, \$70; John Polk, \$43.40; other collections, \$9.60; grand total, \$515.12. Our church at Edwards, Rev. S. H. Glenn, pastor, in a recent effort raised \$62.30 for the pastor.

Gariandville, R. B. Anderson.—Children's Day was observed under the direction of G. W. Felder. Raised \$8. At Mt. Zion, under the direction of George Williams, collected \$10. At Pilgrim's Rest, under the direction of Miss Lizzie Wheaton, collection \$3.58.

Fayette, Rev. P. H. Rembert, Pastor.—Children's Day was deferred by order of the pastor, Rev. P. H. Rembert. The second Sunday in July was set apart as Children's Day, which was one of the best in the history of the church. Misses N. E. Watts and Lillie Balridge rendered sweet music to the delight of all. The pastor gave a brief talk and a good collection was dropped into the Missionary Box.

State Line, W. A. White, Pastor.—Our third quarterly conference was held July 10th and 11th, Elder J. B. Brooks presiding. Paid the Elder in full, \$13.75. Amount raised on work since last quarter, \$166.50. Our work is prospering under the leadership of our beloved pastor, the Rev. W. A. White. An organ has been purchased for the church. A Sunday School rally was had for the first Sunday in July. Collection, \$45.

### NEBRASKA

Hastings, G. T. Wooten, Pastor.—The dedication of Hamilton Second Methodist Episcopal Church, corner of Hastings Avenue and E. Street took

place June 30, 1907. The Rev. W. W. Cowen, of Lincoln, Neb., preached at 11 a. m.; at 3 p. m., Rev. M. Bamford, of the First Methodist Episcopal Church, preached the dedicatory sermon to a full house. The church was presented to Rev. M. Bamford by the Board of Trustees for dedication. He made very pleasing remarks. After the dedication a collection was taken, amounting to \$15. The Rev. Mr. Cowen preached again at night; collection, \$19.75; collection for the day, \$34.75. Thank the Lord we are coming to the front with Methodism.

### TEXAS.

Kosse, E. M. Kelly.—The third quarterly conference of the Balmoral Circuit convened in Duncan's Chapel, June 29-30. Our beloved pastor, with the co-operation of his officers, spared no pains in making this the grandest conference in the history of his pastorate. Sunday's service was prefaced with Love Feast and Class Meeting which raised the spiritual fervor to shouting heat. Rev. Mr. Swan was at his best and preached three sermons during his stay that can be preached only by those gifted by the Holy Spirit.

Pelham, Mrs. L. A. Richle.—The Rev. L. H. Richardson, our Presiding Elder, held our third quarterly conference July 6-7, 1907, at Antioch. The officers were present with good reports. On Sunday at eleven and at three the Presiding Elder preached; both sermons were enjoyed. We have raised \$53 this quarter and have paid the Elder in full. This is the third term of the Rev. Mr. Moore here and the work is in a prosperous condition. This is the banner charge of the Dallas District.

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## They Live in Our Memory

**WINBUSH.**—Mrs. Darthula T. Winbush, daughter of Alfred and Caille Gilmore, and wife of the Rev. J. W. Winbush, presiding elder of the Greenville District, Upper Mississippi Conference, died in the triumph of faith August 2, 1907. She said to her loving husband, "It is a good thing to have a religion you can depend upon in the time of need." She was born in 1869, confessed a hope in Christ in 1889, and led a consistent Christian life. She was noted for her integrity and devotion to the highest ideals of life. Her childhood gave signs of promise of a great Christian woman, because she was a steady, active Christian worker, and was helpful in all the departments of the church, and while yet quite a young lady she would take her hymn book, go to prayer-meeting, and lead the service and was a very active worker in revivals. Too much can not be said of this woman, who lived to such a noble end. Her husband in search for words to give her honor and praise says he is at a loss for such as would give her due credit. Her close friends, her society and her church sustains a great loss. She stood high in the estimation of the white people here; as evidence thereof, the undertaker did not trust the hearing of her body to its last resting place to those in his employ, but came himself, and with uncovered head paid this last respect. She leaves four children, a husband, other relatives and many friends to mourn her loss. The funeral was conducted by the Rev. J. W. Byrd, her pastor, and the Rev. H. M. Thompson, of the Baptist church. She was laid to rest by the Household of Ruth.—J. W. Byrd.

**DARRELL.**—Father John Darrell, a member of Mt. Sinai Methodist Episcopal Church, at Prairieville, La., in the eighty-second year of his age, met a sudden death. On Sunday morning, July 28, while on his way to the Sabbath School, he was run down by a train on the L. and N. railroad. Death resulted. The funeral service was attended by the Rev. D. G. Pharris, assisted by the Rev. J. Edwards. Interment was made in the Baptist cemetery. When the present pastor entered upon his work at Prairieville, Brother Darrell was a member of the Catholic Church; at the time of his death he had been connected with Mt. Sinai Methodist Episcopal Church for two years.—D. G. Pharris, pastor.

**HARRELL.**—Caroline Harrell died July 9, 1907 at the age of 68 years, three months and 21 days. She was converted in the year 1872 at the Watch night. She died in full triumph of faith.

**OWENS.**—Wallace Owens was born in Smith county, Tennessee, in 1800; his death occurred at the City Hospital in Nashville, Tenn. He was for thirteen years a member of Elder Methodist Episcopal Church at Smyrna, Tenn. He was a true lover of his church and a staunch supporter to its pastor. The deceased served in the civil war and is well known in this state.—L. W. Florer, pastor.

**FACEN.**—Nancy Facen, a faithful member of St. Paul Methodist Episcopal Church, Lake Providence, La., died July 22, 1907. She lived a true Christian life; for her death held no terrors. Her husband, several children, grandchildren and a host of

friends and relatives survive her. Funeral service conducted by the pastor, and the Rev. Mr. Kent of the Baptist church.—T. H. Monson, pastor.

**BROWN.**—Solle E. Brown, son of Mrs. Rosa Brown, a member of First Street Methodist Episcopal Church, New Orleans, died after an illness of several months, August 3, 1907 trusting in the God of his faith. His wife, mother, father and a host of friends are left to mourn his demise. Burial from the First Street Church by the pastor, assisted by Bro. E. H. Anderson, class leader of Sister Brown.—C. W. Reeves, pastor.

**TATUM.**—Ephraim Tatum, age 62 years, a member of Waco Chapel, Methodist Episcopal Church, Waco, La., died July 29, 1907. He was a faithful member and a good Christian. "Servant of God, well done." Funeral conducted by the Rev. F. P. Frost.—I. S. Turner, pastor.

**WASHINGTON.**—George Washington, a member of St. Paul Methodist Episcopal Church, Shreveport, La., died July 20, in full triumph of faith, leaving a wife and three children.—W. R. Butler, pastor.

**COOK.**—Moses Cook died in Shreveport, La., July 22, 1907, age 86 years. He had served the church only two years as a member but he died in the Christian faith.—W. R. Butler, pastor.

**BUCKNER.**—Willis B. Buckner, the youngest son of the Rev. H. C. and Mrs. Lucy Buckner, born March 7, 1888, died July 27, 1907, at the age of 19 years. He graduated in June, just a few days before his death, from the High School at Lexington, Ky. His oration was such a wonderful production, and delivered with such power, that he was given what was fairly an ovation at its close. He was a young man of unusual ability. Of the several plays presented in the church under his direction, one was original. He was said by his teachers to be a remarkable student for his age. Father, mother, three sisters, three brothers and a host of friends mourn the early close of a life that gave promise of such a rich and beautiful harvest.

**BRUCE.**—James A. Bruce, son of William and Martha Bruce, of Leitchfield, Ky., was born November 5, 1884. He was a very promising young man and highly appreciated by many of the white and colored people of Leitchfield, Ky. He joined the United States Army May 5, 1905, and was enlisted in Company I of the 10th Cavalry. While en route to the Philippine Islands, stopping at Honolulu, he went out to take a bath in the Bay of Honolulu, where he was drowned, June 13, 1907. He was a good soldier, and well behaved while in service. He became a member of the Taylor Chapel Methodist Episcopal Church during Rev. Frank Fielden's administration, more than four years ago. The remains reached Leitchfield Friday, July 26. The church has lost a youthful member of much promise, the United States government an honorable soldier and citizen, the home a beloved member. Mother, father, three brothers, one sister, grandparents, several aunts and uncles and numerous friends and other relatives mourn his loss.—W. A. Hinton, pastor.

**PRESTON.**—On August 6, 1907, occurred the death of Henry Preston, aged 19 years, resulting from a bullet wound received at the hands of one of the boys of Washington, La. The Rev. P. H. Nash and Bro. Wilkerson and Bro. Bowers, of the Baptist church, and S. Strode assisted in the service.—D. G. Taylor, pastor.

**DANIEL.**—Agnes Daniel, a faithful

member of St. Mark Methodist Episcopal Church, Washington, La., whose place no one can fill, died in peace at the age of 43 years, six months and two days, on August 8, 1907. Several children, husband, mother, brothers, two sisters and many friends survive her. The Rev. J. P. Oville and the Rev. S. Strode assisted the pastor, the Rev. D. G. Taylor, in the funeral service.

## United for Life

**BUSTER-SHEFFEY.**—The marriage of Miss Lillie Bradford and Mr. Harry Crinlon Buster, of Chicago, Ill., was solemnized at the beautiful home of the bride's uncle and aunt, Mr. and Mrs. Charles K. Brown, Oak Avenue, Huntsville, Ala., on Thursday morning, August 8, 1907. Promptly at 11 o'clock the bridal procession entered the spacious parlor to the strains of Mendelssohn's wedding march, played by Mr. Charles K. Binford, who also rendered a low-toned symphony during the ceremony. A great many of the family's friends were present and witnessed the impressive marriage, which was performed by Rev. L. D. Williams, the efficient pastor of Lakeside Methodist church. The profuse and tasteful decorations were of roses, ferns and palms, the color scheme being green and white. Under a huge hall of roses suspended from the ceiling by green and white ribbons, in one corner of the parlor, partially surrounded by palms and ferns, the bride and groom were made one. The sweet and amiable bride was handsomely gowned in a baby princess of white chiffon; elaborately trimmed with Valenciennes lace and hand embroidery, over white silk. Her veil was held in place by a bunch of lilies of the valley, and she carried a shower bouquet of bride's roses and asparagus ferns. The maid of honor, the bride's sister, Miss Helen, was dressed in white chiffon, trimmed in Valenciennes lace and baby Irish with white satin girdle, over white silk. She carried a bouquet of white La France roses and ferns. The bridesmaids, Misses Odel Robinson and Rebecca Louise Sykes, of Decatur, Ala., wore white lingere over silk with girdles of pea green satin. The bride's mother was in black silk with cluny lace, while the aunt appeared in cream Brussels net over blue silk. After the marriage a delectable two-course luncheon was served. The bride's table was ornamented with a central bouquet of roses and ferns. At the depot, amid a shower of rice and a volley of old shoes, Mr. and Mrs. Buster departed for Benton Harbor, Mich. They will spend a few days in Michigan before going to their future home at 6316 Champlain Avenue, Chicago, Ill. The bride's traveling suit consisted of silk and wool hurlap, pongee color, with brown silk and green Persian embroidery trimmings, other appointments matching. Among the out-of-town guests present were Mr. F. E. Miller, Winchester, Tenn.; Miss Rebecca and Mr. Newman Sykes, Decatur, Ala.; Mr. St. Julien Drayton, Chicago, Ill., and Mr. Walter F. Walker, of Boston, Mass. The evening before the wedding the bride entertained the bridal party with a dainty supper, in which the color scheme of green and white was revealed. The presents were numerous and handsome.—By a Friend.

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## Southwestern Christian Advocate

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

### Cash Remittances

The friction of repose is usually the hardest to overcome. Once you have gotten a thing to moving it is an easy matter to keep it going. The movement started some little time ago for an increased circulation of our paper has been well launched and is now moving smoothly. No one interested in the work should let up until we have come to our point of destination; then we can all sit down together and rejoice over the success which will doubtless attend our consistent and persistent efforts.

Central Alabama and Mobile—W. H. Blasengame; by A. G. Glenn, Venle Reid.

Central Missouri—Mary Sannon.

Little Rock—By J. W. Williamson, George Smith, B. O. Davis.

Louisiana—By M. C. Harrison, Moses Thomas; by W. J. M. Price, Gardena Jones, L. F. Murray.

Lincoln—C. A. Wallace.

Mississippi and Upper—G. W. McGee; by C. H. Brown, J. M. Turner; by P. H. Davis, Tom Flowers, Margaret Sifoe, R. Bullock; by W. M. McMorris, Willie Metcalf, George Williams, James Coleman; by H. B. Hart, 14 subscribers; Isadore Morgan; by N. N. Sidney, Moses Proctor, A. J. Walker; by C. G. Taylor, Chas. Simons, Lizzie Smith, Annie Taylor, J. M. May; by E. F. Scarborough, H. W. Doxy, J. C. Oglesby.

North Carolina—By M. M. Jones, 15 subscribers; A. E. Gannaway.

Texas and West—By T. S. Moore, 17 subscribers; by G. A. Deslandes, S. W. Matthews, J. C. Carter, Jessie Madistle; by Harry Swann, Sallie Green, Chas. Stewart, Louisa Merrill, M. W. Stevens, J. D. Mackey; by F. L. Kirkpatrick, H. W. Scott, P. M. Ridge; by B. J. Goff, R. M. Madoes.

### HONOR ROLL.

T. S. Moore.

M. M. Jones.

Harry Swann.

W. M. McMorris.

P. H. Davis.

H. B. Hart.

C. G. Taylor.

The District Conference of the Huntsville District of the Methodist Episcopal Church will be held at Center Grove Church, August 21-25.

Mr. and Mrs. O. F. Woodland, Jr., of Laplace, have just returned from a visit with friends along the Gulf coast via the Louisville and Nashville Railroad.

## Crescent City Notes

Mrs. Robert Jones, wife of the pastor at Clinton, La., is confined to her bed in the city, 1632 S. Franklin.

First Street Church.—Since the last report six persons have joined this church. Sunday, at 11 a. m. Bro. H. Williams preached and at 3 p. m., the Stewardesses and King's Daughters rendered their monthly programme. Collection, \$60.75.

The following young men surprised the inmates of the Lafon Old Folks Home by taking to them a large quantity of groceries, amounting to \$14.00: A. S. Clark, chairman; Thomas Smith, Moses King, Wm. Deplessier, L. Lee, J. A. Morton, Robert Dorsey, T. Brown, Joseph Shepley, A. A. Dunbar, John Williams, Harry Williams, B. F. Hayner. After a prayer by the Rev. Mr. Reeves remarks by Chairman R. D. Clark and a song by Brother Thos. Smith, the old folks were served to cream and cake by the young men.

A grand benefit concert will be tendered Mr. George Carrere, a talented young violinist of this city, Monday night, August 26, at Simpson Memorial Church, Valence near Chestnut street. A committee of prominent citizens has the concert in charge and in extending an invitation to the public gives assurance of an excellent program. Mr. Carrere will render some of his best selections and will be supported by some of the city's best talent. The program begins at 8 o'clock.

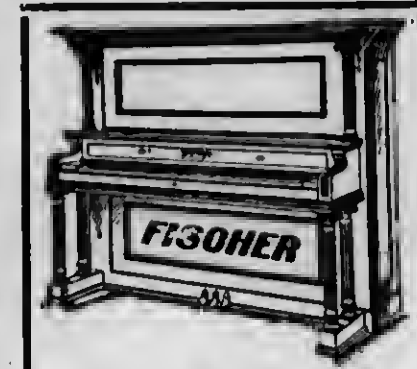
Sunday, August 4th, was observed with splendid services at Pleasant Plains, throughout the day, climaxing at night with the assistance of Rev. G. W. Forrest and Brother B. Robinson. The Rev. Mr. Mayfield, of the African Methodist Episcopal Church, and Brother A. J. Reddix, assisted our pastor, the Rev. Wm. Harrell, in administering the Lord's Supper.

The Rev. H. D. Mouton has removed from number 2214 Urquhart Street to 1498 Ferdinand Street, this city.

HABNELL-ARCENEAUX.—The Rev. Wm. Harrell pastor of Pleasant Plains Methodist Episcopal Church, this city, and Miss Pearl Arceneaux, were married at the residence of the bride's uncle, July 31st, the Rev. J. F. Marshall, presiding elder, officiating, assisted by the Rev. J. D. Simms, of Tulane Avenue Baptist Church. The reception at Pleasant Plains Church, the same evening, was an elegant affair. Among the preachers present were Revs. W. Scott Chinn, J. E. Rolax, John McKee, T. J. Johnson and J. O. Richards.

The ANNUAL SUNDAY SCHOOL PICNIC of FIRST STREET CHURCH came off July 30. Five first-class coaches were used in conveying the picnickers about 70 miles into the country, where they spent about eight delightful hours. This was one of the most successful picnics ever held by First Street. About 400 of the parents and friends attended. Not an incident occurred to mar the pleasure of the day. Too

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much credit cannot be given. Bros. R. Duncan, I. Washington, J. Sencino, D. Johnson, S. E. Carter, Sisters M. Thompson, E. S. Boyd and V. Duncan for faithful service rendered during the day. The large car was filled with refreshments of all kinds. We were cordially received by the residents and invited to come again. The railroad accommodations could not be better than that given by the N. O. G. N. So happily was the day spent that all are asking for a repetition.

F. B. SMITH, Supt.

C. W. REEVES, Pastor.

D. Clark, A. Clark, N. J. Dennis, J. C.

Simpson Memorial.—Sunday, the 18th inst., services throughout the entire day were very good. The Rev. J. F. Marshall, presiding elder North New Orleans District preached a very interesting sermon during the 11 o'clock hour. At 6:30 o'clock the league rendered an excellent program composed of recitations and solos by Misses C. Webb, S. Heinz and Miss Simpkins. Address by Mr. H. J. Mason. A general class rally was held at night. Brother M. Wess raised the largest amount and his class was awarded the blue ribbon badge. Collection for day \$130.00.

Williams Church.—A concert was given by Miss S. A. E. Brazely Friday night, August 9, which was very successful. The sum of \$37.43 was raised. The church organ was put in splendid shape and made to look as new at a cost of \$15.00 and \$15.00 was turned over to the Stewards on pastor's salary. The pastor takes this method of thanking Miss Brazely, the Sunday school, the friends and members who assisted in this effort. On last Sabbath the Sunday school enrolled three new scholars. The church is progressing nicely both spiritually and financially.

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### Personal

Rev. E. D. Billups requests that his correspondents address him at Minter City, Lock Box 64.

There is to convene an interdenominational Sunday School Convention and Educational Rally at Greenwood, South Carolina, August 22-25, at Morris Chapel Baptist Church. J. A. Braum, pastor. Among the notable speakers will be Professor D. Webster Davis, of Richmond, Va., and Dr. J. E. Shopard. Excellent music will be rendered under the direction of Prof. C. H. Uggams and with Miss Virginia Williams as pianist. 300 delegates are expected to attend. Every delegate must secure a convention ticket or straight ticket and voucher. No clergy permits should be used.

There will be a rate of one and one third fare plus 25 cents for the round trip. For further information address J. W. Moultrie, Secretary, Sumter, S. C.



# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, AUGUST 29, 1907

Vol. 41 No. 35

Agitation is on for increase in the pay of soldiers in the United States army and we join the petitioners unreservedly. If we continue our policy of a small standing army we must maintain the highest standard possible of efficiency. The individual soldier must be chosen with care. We cannot hope for a fine class army of privates with the small pay now allowed. Families cannot be maintained with any decency on privates' present pay. Give the soldiers better pay and the standard will be lifted and desertions less frequent.

The State of Delaware maintains to this day the whipping post—a reminder of the distant past. A less effective and a more uncivilized method of punishment does not exist. But the whipping post even in Delaware is doomed. Warden Meserve of the Wilmington Workhouse, whose duty it has been to execute the whipping post sentences for several years, has resigned because he disapproves of the institution. Even the sight of the post is shocking. May it soon be consigned to the relics and rubbish of the past.

Time heals many a wound. The Boers fought the army of King Edward with heroic bravery and daring and with a bitterness that turned every man's heart to stone, gave to the women a thirst for blood. And now what? The Transvaal through the fortunes of war is a province of Great Britain and the Assembly of the Transvaal has authorized the purchase of the Cullinan diamond, the largest in the world, valued at \$1,000,000 as a present to King Edward in token of the people's appreciation for the bestowal of a constitution.

The crime wave of New York City for the month between July 15 and August 15 was a record breaker. It shows a total of sixty-two arrests this year, of crimes against women and children, as compared with twenty-nine during the corresponding month last year. This is the record of the greatest city of the nation and one of the best policed cities of the world. The total Negro population of the country as compared with the population of New York City, is three times as large and yet New York City furnishes in one month three times as many cases against womanhood as are alleged against the entire Negro race in a whole year. Notwithstanding this fact there are persons North and South who hold their noses and flaunt it in our face that the Negro race is a race of rapists. It is not true even by the figures that we had no part in compiling. Even though they count against all the assumed cases, mistaken cases and cases where white men black their faces, and thus add to our record, as compared with New York City we are angels. Why does not the country hold up its hands in holy horror? Because there are millions of good people in New York City who are not connected with these crimes by sympathy or otherwise. Will not the country be as fair to the Negro race and condemn us less because a score of brutes of our own race mar our record for good citizenship? Will the country be fair? That is all we want. Judge us by the same standard by which other men are judged, nothing more, nothing less.

## OUT-DOOR PREACHING

If the day of out door and street preaching has returned we hail it in the name of the fathers whose delight it was to take the gospel into the highways and hedges. The spirit of John Wesley, a most effective street preacher, will rejoice that the preacher of to-day is seizing the opportunity to deliver the message of peace to the busy throng.

Street preaching is looked on in scorn because we have left it to sensationalists and men of small mental calibre and of low if not questionable social standing. Hence preachers of pulpit power and standing have hesitated to face a street corner congregation. It is true, at first it will seem hard but after a few times it will come as easy as delivering the message from the sacred desk. But be this as it may, the modern preacher must not confine himself to his pulpit. If street preaching has degenerated there is no better way to resurrect its power than for preachers of our strong churches to enter the streets and deliver the message. The fact that a minister of high standing and unquestionable social position dares to face an audience in open air is an impressive fact. It is seizing a glorious opportunity. There he is face to face and hand to hand with hearers without the formality of a regular church service. Such hearers will appeal to any man with a soul. Men and women perplexed with the problems gaze in the preacher's face as he preaches the "way." Street preaching has the advantage in that the preacher goes direct after his hearers. He has no special form or rhetorical style. He is there to give a message and it will be heard.

The Rev. Dr. C. L. Goodell, a Methodist Episcopal pastor of New York City, has been doing street preaching recently with great effect. In a recent number of the *Circle* he tells in an interesting manner how the street meetings have been received. He thinks "the days of Whitfield and Wesley are coming back." He says:

"For the last two years these meetings have been sufficiently sanctioned by the city authorities to allow the steps of the City Hall to be used for the opening services, and thousands of men have faced a hundred ministers, and bared their heads reverently as the voice of prayer mingles with the rumble of cars and wagons floating up from Broadway. Back of the preachers were many representatives of the city government, and some at least were open in their expression of sympathy with the movement. When the preacher said, 'The wages of sin is death,' he did not have far to look for illustration. There in full sight stood the county courthouse, which was the undoing of William M. Tweed."

Telling of the immediate results, Dr. Goodell continues:

"There are about ten preaching-places, one in the Italian quarter, one on San Juan Hill (Hell's Kitchen), others at Abingdon Square, Fort George, Morris Park Race-track, Canal Street, Sixty-seventh Street, and in the upper part of the city. The testimony of two policemen in the congested quarters where the tents are is that there is a marked change in the character of the community since the tent-meetings began. In some cases the arrests for disorderly conduct are less than half as many as formerly.

"The work has been more extensive than most people have supposed. Over 150 permits were given

to preachers for meetings in public places; 1,500 meetings were held the last year, with an attendance of over 462,000. Many additions to churches are reported. One church received as many as fifty members. The young people in many of the churches have proved themselves most efficient as helpers, and in time have been stimulated to be of much greater use in their own churches."

In our own territory there are hundreds of places where our pastors could adopt street preaching with telling effect. And particularly is this true of St. Louis, New Orleans, Memphis, Atlanta, Montgomery, Mobile, Houston, Galveston, Dallas, Little Rock, Shreveport and many other places that need not be mentioned.

The writer recalls with great satisfaction a year's campaign in the slums of Atlanta while a student of the Theological Seminary. Ten young preachers spent the Sabbath evenings on Decatur street and round-about telling the "wonderful story of love." Dr. W. P. Thirkield inaugurated the movement. And at least on one occasion Dr. M. C. B. Mason delivered the message of the hour. More interested audiences we have never seen. Literally hundreds lifted their hands for prayer while tears of penitence covered their cheeks, and scores followed the young preachers to the churches as they led the way singing the songs of Zion.

Brethren, try street preaching. If the people will not come to the Gospel take the Gospel to them. It will pay. Try it.

## THE NEW PRESIDENT OF NEW ORLEANS UNIVERSITY

In a recent issue we made a brief mention of the election of the Rev. Dr. John Weir as president of New Orleans University. This institution is one of the best in our Freedmen's Aid system. It is organized on a University basis and operates colleges of liberal arts, sciences, medicine, pharmacy, nurse training, music and teaching. Instruction is also given in Theology and Domestic Science. This University during the past has been blessed in the character and standing of the men who have directed its affairs. It should not be surprising therefore that in the selection of a new president that the Board at Cincinnati should send us one of the very best men available. Dr. Weir, the new president, is a native of Canada but early moved to New England. He was received in 1888 into the Methodist Episcopal Church from the Methodist Church of Canada.

In preparation for life's work Dr. Weir has had the advantages of Albion College, Michigan, Toronto University, Drew Theological Seminary, and Oxford University, England. He wears with honor the degrees of A. M., D. D., and F. T. Litt. He has had wide experience in positions filled. Besides leading pastorates and a brief term of Professor of Philosophy and economics and dean of Theology he has served as President American College, Hirosaki, Japan; President Anglo-Japanese College, Tokio, Japan; and as President of West Virginia Wesleyan College. The last named institution he served nearly eight years.

Dr. Weir is also an author of considerable note. (Continued on Page Eight.)



## As to Bishops for Particular Races and Languages

By the Rev. M. J. Naylor, D. D., Presiding Elder of the Baltimore District, Washington Conference.

That the people of African descent in the Methodist Episcopal Church have long desired to see one of their number elevated to the office of General Superintendent, is a matter of history. This desire on their part, as well as on the part of many of their white brethren, has expressed itself in much argumentation, more or less persuasive and convincing. The following declarations of General Conferences in answer to memorials from time to time will show how these petitions have been met, and incidentally indicate the change of attitude, and perhaps of sentiment, upon this subject.

In 1892, the following report of the Committee on Episcopacy was adopted: "Since all ministers and members of the Methodist Episcopal Church of every kindred, tribe and tongue are equally entitled to all its rights and privileges, the race or nationality of Bishop is not a proper subject for legislation, but must be decided by the free votes of those vested with the responsibility of electing Bishops." In 1896 the declaration of 1892 was reaffirmed in substance, together with the following: "We believe that the time has come when the General Conference may safely and wisely choose a Bishop from among our 1,700 ministers of African descent." In 1900, in addition to the foregoing, this was adopted: "And we recognize the need of such an officer among the people of African descent."

These various deliverances, being interpreted, stand as follows: (1892) You must take your chances; nothing conceded. (1896) A Bishop of African descent can now be safely and wisely elected, if needed. (1900) Such an officer among the people of African descent is needed.

And in 1904 an effort to meet this "recognized need" took the form of what is known as the Rock River Amendment. This amendment, now before the Conferences to be voted upon, and which the General Conference has adopted by a vote of 517 to 27, would change the Constitution of the church by incorporating the words, "For work among particular races and languages" so that the whole paragraph would read: "The General Conference shall not change nor alter any part or rule of our government so as to do away with Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any other of our Foreign Missions, limiting their jurisdiction to the same respectively." Now, what is the purpose of this proposed change? To my mind, its primary purpose is to protect the nine-tenths of the church, which are white, against a thing for which in sentiment they are not prepared, and at the same time to satisfy a demand conceded by the General Conference to be reasonable and necessary for the largest and best results among its people of color. If this is a correct interpretation, then I ask, is such a change necessary in order to accomplish this purpose? I do not think so. I admit that the time will not come when the nine-tenths of the church will need a colored Bishop, and that if one is ever elected, it will be upon the principle that underlies the Rock River proposition, viz: "For particular races." But I submit that it is not necessary to change the Constitution in order to elect one upon that principle. Further, if a change were necessary for that purpose, it is a question whether or not the rank and file of those in whose interest the change is proposed would desire it.

But admitting for the sake of discussion that such a thing is desirable, what would this particular amendment accomplish in that direction? I answer, *not necessarily anything*.

1. Because it is *permissive* and not *mandatory*. It says *may* elect.

2. Should a Bishop be elected under its provisions, there is no guarantee in the amendment itself that he would be a *colored man*; for while it says "for races," it does not say that he shall be of that race.

3. Is it *probable* that he would be a colored man, should one be elected?

Let this be answered in the light of the two

preceding statements and the circumstances surrounding the case. The following are some of the important circumstances: In 1856 a similar need arose, although brought about by entirely different conditions, respecting our colored work in Liberia. To meet this need, the General Conference of that year altered or provided for the alteration of the Third Restrictive Rule by adopting the following amendment: "But may elect a Missionary, Bishop or Superintendent for any of our Foreign Missions, limiting their jurisdiction to the same respectively."

This amendment received the approval of the required number of members of the Annual Conferences and became a law. Under its provisions what happened? Three Bishops have been elected by the General Conference, two white and one colored—Bishops Taylor, Hartzell, and finally Scott. Now, for territorial and climatic reasons, would not a Bishopric limited to colored people in this country be more preferable to a white man who might desire such an office, than one limited to colored people in Africa? If so, in view of the fact that the relative voting power of the white and colored delegates in the General Conference is as 9 to 1 in favor of the white delegates, I again ask, is it probable that the adoption of this amendment would accomplish what its most ardent advocates seek—the election of a colored man?

In the final analysis, the adoption of this amendment would simply amount to an understanding that one might possibly be elected. Now, I repeat that it is not necessary to change the Constitution in order that a workable *understanding* under which this need of a part of our great church might be met with safety. We have abundant *understanding* now. For example, Deacons and Elders are made among us, not "for races and languages," but made with the understanding that they shall do work among their own race. Has this *understanding* ever been violated? Take many offices of different grades that have been and are at present filled by Negroes with the same *understanding* and the argument is complete. Now, so far from objecting to this *understanding* or *principle*, we simply plead that it be carried one step further. Nor would this mean advancement by "leaps and bounds." The

official recognition that has come to the colored man has not come spasmodically, but by graduated progression based upon a probation, during which proof might be made of efficiency; from class leaders in the church to a Missionary Episcopacy held by Bishop Scott in Africa. And in his case we already have that for which some of our brethren so eloquently plead—a limited Episcopacy. The manner in which the people of African descent have borne themselves in the various official ranks, both under the "unwritten law" ecclesiastical and under the written law, as in the case of Bishop Scott, abundantly warrants further confidence in the matter of official preferment; while the change of sentiment upon this subject, as indicated by the various deliverances of General Conferences already cited, together with the official honors that have come to the people of African descent, furnishes ample ground for continued encouragement, patience and faith. The authority vested in the Board of Bishops to use its judgment in assigning its members to the various Conferences and the power that inheres in the General Conference itself to determine Episcopal residence, adequately protects the interests of the whole against any encroachments on the part of the colored Bishop, for which, in sentiment, the church as a whole is not prepared.

Let the General Conference elect Bishop Scott to the office of General Superintendent—a man of experience, acknowledged ability and conservatism—*which* is possible under the decision of the General Conference of 1888; and let it make Africa his Episcopal residence, just as it makes South America and China the residences of Bishops Neely and Bashford, respectively; and let the Board of Bishops use their authority and discretion in assigning him Conferences while visiting in this country, and the church will have met all the necessities of the case for many years to come.

Meanwhile, let the church maintain the high ground upheld by the states which makes its humblest citizen eligible to the highest offices within its gift; and at the same time let it accord to representatives of its heterogeneous constituency all the official honors to which their respective merits entitle them and its variegated needs require for the strengthening and advancement of the whole.

Let the amendment be defeated, and let us continue to trust the church that has done so much for us in the past, and let the church in turn reciprocate that confidence by doing the magnanimous and gracious thing.

Baltimore, Md.

## Is the Proposed Amendment Constitutional?

By the Rev. Joseph Courtney, D. D.

In connection with the proposed amendment to the Constitution, a very pertinent question arises, which is justly entitled to more than a casual consideration. Is the Constitution the organic law of the church? If so, is not the power of the General Conference, and also that of the Annual Conference and the Lay Electoral Conferences, subordinate to the Constitution of the church? We are agreed that they are.

The Third Restriction of the Constitution is clear and emphatic. It gives authority to the General Conference how far to go and no further. "The General Conference shall not change nor alter any part or rule of our government so as to do away Episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Missionary Bishop or Superintendent for any of our Foreign Missions, limiting his Episcopal jurisdiction to the same respectively."

First, the General Conference cannot "do away Episcopacy." Second, it cannot "destroy the plan of our itinerant General Superintendency." In the light of the above, it is perfectly clear to my thought that the General Conference, the Annual Conferences and the Lay Electoral Conferences are without authority even to consider such a proposition. Should the proposed amendment to the Constitution receive the required number of votes to place it in the organic law of the church, and should Bishops be elected accordingly, it would be in direct violation of the Third Restrictive Rule, and would

"destroy the plan of our itinerant General Superintendency"—which the Constitution says emphatically shall not be destroyed.

Now, the proposed amendment is to change the Third Restrictive Rule thus: "But may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

To my view, any modification of the Constitution that would allow the General Conference to elect Bishops other than that already set forth in the Third Restrictive Rule would destroy our itinerant General Superintendency. We have no Foreign Missions in this country, therefore the election of a "Bishop or Bishops for work among particular races and languages, limiting their Episcopal jurisdiction to the same respectively," would localize our itinerant General Superintendency. This would destroy the "Plan"—which the General Conference shall not do. Whatever number of Bishops shall be needed to do the work of the church, let them be elected honorably; let them come into this sacred office through the same door which all others have entered.

Flemingsburg, Ky.

The modern anti-Christ asserts that Jesus is a Christ. The true believer links himself with St. John's Epistle, and asserts that Jesus is *the* Christ. There is no other.—Rev. Arthur Bourne.



## A Glimpse of Southern Asia

By Bishop Henry Spellmeyer D. D., LL. D.

Believing that I should not miss the opportunity of having at least glimpses of the work of our great church in other fields, we left Shanghai April 2, expecting to spend some time in India, and to visit the conferences to be held in Italy, Switzerland and Germany. At Singapore, my wife became helplessly but not dangerously ill with rheumatic fever. On account of her illness, all our cherished plans were overturned, but as it was the Lord's undoing, we have nothing to say.

However, I visited our work at Singapore and Penang. The publishing interests at Singapore should certainly be expanded by the purchase of a new and available property of about 15,000 square feet, about one half mile from the present location. At Penang a decidedly advantageous purchase of land has recently been effected to the advantage of the Anglo-Chinese school and of the work of the deaconesses. We should have there a church building for English speaking people, as other denominations have. I wished it might be erected soon and named the FitzGerald Memorial Methodist Episcopal Church, as I stood in the Penang cemetery where the tall cocoanut palms grow and looked upon the grave of the daughter of the late lamented Bishop FitzGerald whose heart broke when she died.

We were five weeks in Bombay which gave me an opportunity to study India as seen in Bombay and to learn about India from the lips of such men as Bishop Warne and many of the missionaries and Presiding Elders whose duties brought them near. I have the conviction that our church should establish some new work in Bombay. Such a great city ought to have great enterprises, conspicuous illustrations of the kind of work God's church does. The work being done is excellent, but there is not enough of it. Other denominations, in some particulars, in my opinion, are ahead of us. Additional leadership with a prophet's eye like that of Bishop Thoburn would accomplish much in Bombay.

Talegaon, not far from Bombay needs a good, married man, to be missionary in charge of a number of circuits in contiguous villages and his salary to be provided by special gifts. The place is lovely for situation. I visited Igatpuri, about 85 miles

from Bombay, saw village life, went to the homes of some of the people, heard a class examined by the teacher, a native convert, and a graduate of a high school, who had received some training in a normal school, and who owned a diploma from a fine art school. He receives \$2.66 per month. I went out to Tringalwardi, a small village, where the gospel had seldom, if ever, been heard, and had a glimpse of missionary work under such conditions.

The exultant hope is even more noticeable in India than in China. Four hundred young men in the schools and colleges of our church in India have dedicated themselves to the ministry. This is only a partial result of the recent revival. In the 25 preceding years in Reld Christian College, Lucknow, one of the graduates became a minister. Recently, thirty presented themselves. The Bareilly Theological School must, on this account be enlarged. The Lord has made the call for increased accommodations. The school has the teachers but a most pressing need must at once be met for \$40 scholarships for theological students, which is enough to keep a man a year. The dormitories ought also to be enlarged in which to care for such men. In my judgment this is an imperative necessity with which the church should promptly meet.

About thirty per cent of the students in the Reid Christian College desired to be taught the sciences and in order to hold them \$4,000 has been borrowed. This borrowed money should soon be repaid. In the preparatory department of the same college seventy-five were turned away during the last year for want of scholarships. These are boys of our own people and we must care for them. Such scholarships cost \$25. Among the "wants" for India which I earnestly commend are these: Money to publish tracts, and a regular income for general publications. A gift of \$25 will publish 80,000 tracts in from two to four languages. Property is wanted in villages on which homes for the preachers shall be built of brick and plaster, each to cost about \$400. The preacher's home is called a circuit center. It consists of three or four rooms with a broad veranda serving as a school room and a place for worship. There are wanted in smaller towns places of worship to cost about \$800, of which the natives probably can give \$300.

Three or more members of the Lay Electoral Conference and as many of the Annual Conferences appointed early in the session of each, may easily be organized into such joint committee as is suggested, and may formulate a plan for consideration by the Joint Conference. When approved, such a plan may be taken into each Quarterly Conference and a competent committee be appointed to co-operate with the pastor in putting the plan into operation in each charge. If this action is taken by the approaching Annual and Electoral Conferences and followed up in the charges, it would bring about a perfect organization of the entire church in this behalf within the next Conference year, and secure the active prosecution of this work for the entire quadrennium. Who can doubt its success? Who does not eagerly desire its success? Who will contribute to its success? Is there an easier, more inexpensive, more satisfactory way to carry on this work? Let it be tried and the results be reported at the Quarterly and Annual Conferences in like manner with other causes of the church.

R. T. MILLER.

Cincinnati, July 27, 1907.

### The Epworth League in the South

BY C. H. HAINES, B. D.

I wish to commend a recent number of the *Epworth Herald*. While every impression of that splendid paper is good, the issue for August 3 is of special value and ought to be read by all our people. Its columns have been largely given over to the representation of the work of the Epworth League in the colored conferences. There are pictures of "Some Representative Colored Epworthians," of "Some Colored Preachers in the South Who Help the Epworth League," "Some Epworth League Leaders in the Colored Conferences," pictures of officers and chapters, and last, if not least, photographs of some Junior Leaguers. Every department of the organization receives mention, and from the first article by Dr. Penn, in which he discusses at length Our League Work in the South, to the editorial leader, "Our League Host in the South," by Dr. Herben, the whole number of the paper is both informing and inspiring. Even to those who try to keep themselves informed on the work of the church among the young people the representations there made come as a surprise. In spite of all obstacles, there is being made a steady advance along all lines of work. Foundations are being laid upon which something permanent shall be built. Dr. Penn is not visionary; but he has a vision, which we, as well as himself, expect shall become real, viz.: the church united in an effort to save and edify this young generation of colored people. Outside of the three or four churches mentioned in the first article, but little is done for the salvation and education of the young, practically nothing for the Negro boy who is so much in evidence everywhere, and who, neglected by the state, easily becomes the devil's prey.

Secretary Penn and the large band of devoted workers among the young in the church and the schools who have this "vision splendid," should have the prayers and hearty support of the entire church in this great field, so "white unto the harvest."

It seems to me that this is the real "problem" in the South: How to capture these thousands of boys and girls for Christ. The man who holds the key to the solution is the preacher. He is the accredited leader of the people. To him they look for direction and inspiration. He has their confidence. His influence more than any other man in the community makes for righteousness and the growth of the church along all lines. What a field! What an opportunity! The faithful body of consecrated men already in the field and at work ought to be greatly increased. Here at Gammon Seminary it is the burden of our cry: Save the boys and girls of the race, and you settle the "problem." Twenty-eight splendid young fellows went out at our last commencement, pledged to special work among the young people. We expect them to make good. They will be heard from.

A copy of this best young people's weekly in America, together with the *SOUTHWESTERN* regularly read ought to lead the greatest aggressive movement ever known among our people.

If the Kingdom of Heaven could be entered by one great rush, few people would be left outside.  
—Rev. Frank Ballard.

### The Proposition Favored

BY THE REV. S. JOSSEL.

The proposition is all that could be expected at this time and is a wise one—on the part of the church—under such trying circumstances. I can not see how we can expect any more than what the proposition stands for. Should the Colored Conferences vote favorable on the proposition, even then to elect a Bishop of African descent can not be done without the vote of our white brethren, and to wait to get a full-fledged Bishop to preside, in the white Annual Conferences, will never be done, which is a great deal less than presiding in the General Conference how far have we come since 1870. The church has done for us things that we could not have done for ourselves in the same length of time. Years ago it was said that we never would get a Bishop of African descent. He came. It seems impossible. But it was possible. Now we have a Bishop in Africa in the person of Bishop I. B. Scott. We who are to vote on the proposition, pro or con, let us think well before we vote. A colored Bishop for the race will be the best thing for us. If the proposition before us is carried it will settle the question for a while. If we are to wait to get a full-fledged Bishop, that time will never come. It is unreasonable to expect such a thing. Yet we have the men, if not many, that can fill the place with credit and with dignity, as any other man. I am well pleased with our present Bishops and they have done great things for us in their leadership and have stirred the church for all of these years and I am willing that they should continue to lead. So far as "Jim Crow" is concerned I never consider such in the church of God. It would be an honor to be Bishop in a church that has done so much for a race, as our church whether full-fledged or restricted.

### That Amendment

I have read with a great deal of interest the discussion of the Bishops for Races amendment. The article from the able pen of Bro. Houston is probably the best on that side of the matter, and may well apply after the amendment has been adopted. All the writers on both sides seem to have the idea that adoption carries such bishops into office, which, of course, it does no such thing. If carried, the church in General Conference assembled may then elect such bishops or may not, as it pleases. It is a privilege the church should have, for the time may come when it will be most wise to have such bishops. There need be no fear of such an election until a race or a "language" demands it.

Secure the privilege.

C. C. MORSE.

Pasadena, Cal.

### A Chance for the Lay Electoral Conference

A singular and unusual opportunity for helpful service during the next quadrennium is suggested in Section 4, Paragraph 294, of the Plan for Support of Superannuates, recently published by the Commission appointed by the General Conference on that subject. Read that Plan carefully. Section 4 is as follows:

"Sec. 4. The Annual and Lay Electoral Conferences are recommended to hold a joint session quadrennially in the interest of Conference claimants, and to adopt, jointly, such measures as will successfully promote during the quadrennium the active co-operation of preachers and people in the support of this cause."

This recommendation must be considered by all to be wise and timely. It is so plain, simple, and practicable that it may be readily made operative by the respective Conferences without delay.



# THE CHRISTIAN LIFE

## A Morning Resolve

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a childlike trust in God.—*John H. Vincent.*

## Giving

How little it is to give! It is, in appearance, only a little tenderness in the voice that the spirit needs it recognizes, though it could hardly tell how it recognized it. It is simply that the soul shows herself for a moment at her window and the wayfarer looks, and by a sudden recognition sees her there, and knows that it is her care for Him that brought her there. It is only a something, we hardly know what, in the grasp of the hand, an electric thrill that shows that it is no mere formality, but that it is a touch of life; that the hand is warm from the heart. This is all it is to give. But what is it to receive? It is often nothing less than a new life. Here is a poor suffering soul that feels itself cut off from the common and glad circle of humanity. The common joys and the common life seem not for it. It seems to itself like on shivering apart, while the merry groups of happier ones rejoice in the warm sunlight, and in the play of free and kindly intercourse.

Perhaps this lonely soul had felt itself forgotten even by God. Perhaps it saw no sign that He still remembered it. But by this greeting of hearty interest, by this touch of feeling, of compassion, of fellowship, it is as if God himself spoke to it. It is as if He had sent one of His angels to speak to it good cheer; for if one of His children cares for it and loves it, it feels that the Father himself cannot have forgotten it.—*Dr. C. C. Everett.*

## Jesus Saves

That the power of the Gospel of Jesus Christ is the same in all lands is seen in the following testimonies given during a revival in one of our Boys' Schools at Taianfu, China:

"I was a bad boy. I fought with my father and brothers, but I have believed the Gospel and Jesus have saved me." "I have just believed the Gospel this year. I committed all sorts of sins and my father and mother could not manage me, for I was led by the devil. I had no hope, but now I have peace." "I have broken all the Ten Commandments. My father was severe but could not control me, but Jesus has changed my heart." "I have been here two terms. Did not understand prayer, cursed and swore. The devil told me I could not be forgiven, but Jesus has saved me." "I was a great sinner, my heart being full of pride and hatred, but now I have accepted Christ." "I was a great sinner, worshipped idols, cursed and lied, but Jesus has forgiven me and I have peace. I knew nothing of the Bible or Prayer, but now I am grateful to God." "When I came to school I scorned the Gospel, but Christ has saved me." "My sins have been very great but Jesus' grace is greater, and I'm saved."

## Two Kinds of People

No; the two kinds of people on earth I mean, Are the people who lift and the people who lean.

Wherever you go, you will find the world's masses Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween, There is only one lifter to twenty who lean.

In which class are you? Are you easing the load Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear Your portion of labor and worry and care?

—*Ella Wheeler Wilcox.*

## The People's Friend

MARIANNE FARNINGHAM, in *Christian World* (London)

"The common people heard him gladly."  
Three Syrian summers on the lake  
And on the mountain-side,  
Men watched and weighed and tested Him  
Whom last they crucified;  
The great men of the cities scorned  
His mission and His claim.  
Who was this Christ of Nazareth,  
This Man of lowly name?

But when He walked amid the corn,  
Or rested by the well,  
Or paced the hot ways of the town  
With wondrous things to tell,  
Pathetic eyes were turned to him  
As careworn men passed by,  
And when His gentle voice was heard,  
The wayfarers drew nigh.

They listened, and the darkened world  
Grew fair with morning light;  
From weary shoulders burdens rolled,  
And life's dim ways were bright;  
Hope touched the weary, wistful souls,  
Darkened with sin and care,  
And goodness was the heart's desire,  
And speech was tuned to prayer.

Eyes, lighted with the new-found joy,  
Were turned toward His face;  
The common people had not known  
Such dignity of grace;  
And when He smiled and looked at them  
Seeing them sick and sad,  
He loved, and healed, and pardoned them;  
Till they were strangely glad.

Ah! gracious Saviour of the world,  
The people are the same;  
The wistful, weary common-folk  
Still need to know Thy name.  
Why fail Thy messengers to cheer  
The sin-sick and the sad?  
Oh, teach them how to love, and make  
The common people glad!

## The Power of Christ

There is an invisible source of energy of which everyone may avail himself, but this energy is available only for good, never for evil. It is more than a match for all the evil forces which combine to turn us away from the right way. It is abundantly sufficient to support us in all the adversities of this world. It is fully adequate to any burdens of duty which may be laid upon us.

Paul was greatly afflicted. He calls his affliction a thorn in the flesh. What that was we know not, except that it was some exceedingly sharp pain. He prayed three times for its removal, and this is the answer he received: "My grace is sufficient for thee." The grace of God is an inward energy which He bestows on all who follow Him and trust in Him. Paul felt himself stronger with his affliction than without it, because of the support of this grace. Therefore he says, "I will glory in my infirmity." He had other things in which he might glory. He had a wonderful vision. He was caught up into the third heaven, where he saw and heard things which it was not lawful to tell. But he would not glory in this vision. He rather glories in his affliction, because this furnishes a splendid opportunity for the grace of God to manifest itself through him. No matter what comes, so it be a channel for the grace of God to flow into the soul. "I will glory in mine infirmity, that the power of Christ may rest in me."

Let no one flee from his affliction. Let him not fear tribulation. Terrible as it may seem, grace is more than a match for it. The power of Christ is the chief thing. We may be weak and helpless in ourselves, but nothing is too hard for us if the power of Christ shall rest upon us.—In *The Christian Advocate.*

## What a Little Girl Prayed

A dear little girl was once talking to God before she went to sleep at night, and this is a part of her prayer:

"Dear Lord, bless all the folks in the world, no matter how little they are."

What a beautiful thought this little girl had. We may be sure that her prayer was answered, for the Lord cares for all his children, no matter how young they may be. Little children are the lambs in Jesus' flock, and not one of them is ever overlooked by our heavenly Father.

## The Mission of Laughter

There is a mission for humor. The man who can make others laugh may be a great blessing to his fellows. There are times in one's experience when a bit of fun is better, more of a means of grace, than a sermon would be. There are times when the best help we can give to a friend is to make him laugh. "A merry heart is good medicine," says the wise man. A hearty laugh would cure many a sickly feeling, driving away the blues and changing the whole aspect of life for a man.

They tell us that laughter is dying out among men. If so, it is a pity. It would be a sad thing if laughter should be altogether crowded out of life. There are other exercises which we could much better afford to lose. Think of a world of human beings with no laughter—men and women wearing everywhere and always serious, solemn faces, with no relaxing of the sternness on any occasion. Think of the laughter of childhood departing from the world, and the laughter of youth—how dull and dreary life would be!—*Frank H. Sweet.*

## Saintly Faces

Sometimes, in passing through a crowd, we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with a glory of hoary hairs; yet love, joy and peace shine out of every dot and wrinkle in it. Sometimes it is a young face that beams with health and purity and beauty. But whether old or young, when we see that unmistakable soul-light in a face, we know that the heart behind it is pure, the life good, and that the body thus illuminated is the temple of the Holy Spirit. To keep the mind occupied with good, pure, useful, beautiful and divine thoughts precludes the possibility of thinking about, and thus being tempted by, things sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart; and in the daily and nightly meditation on the law of the Lord is a safeguard against many of the sins which defile the carnal heart and debase and blacken the countenance.—*Scottish Reformer.*

## What Have You Done

And they came to the gate within the wall, where Peter holds the keys.  
"Stand up, stand up, now, Tomlinson, and answer loud and high  
The good that ye did for the sake of men, or ever ye came to die—  
The good that ye did for the sake of men in little earth so lone!"  
And the naked soul of Tomlinson grew white as a rain-washed bone.  
"This I have read in a book," he said, "and that was told to me,  
And this I have thought that another man thought of a prince in Muscovy."  
And Peter twirled the jangling keys in weariness and wrath.  
"Ye have read, ye have heard, ye have thought," he said, "and the tale is yet to run:  
By the worth of the body that once ye had, give answer, What ha' ye done?"  
—*Rudyard Kipling.*



## "The Best Colored Church in the World"



THE REV. R. E. GIL-  
LUM, D. D.

The opening of Union Memorial Church, at St. Louis, Mo., July 28 to August 4, was a very memorable event in the history of our Methodism in that city and surrounding towns. For two years, the taking possession of "Temple of Israel," our new church home, corner Leffingwell Avenue and Pine Street, has been anxiously awaited, and was very fittingly observed with an eight days' religious celebration.

The program was strong and well carried out. The following participated: Dr. C. B. Spencer, Kansas City; Messrs. F. P. Hayes, F. P. Cramer, Drs. N. Luccock, E. P. Anderson, W. C. Coleman, E. B. Randle, and the Rev. F. H. Small, St. Louis; Dr. E. W. S. Hammond, Nashville, Tenn.; Dr. I. L. Thomas, Baltimore, Md.; Prof. J. Beverly F. Shaw, Meridian, Miss.; Dr. G. G. Logan, Holly Springs, Miss.; Dr. C. A. Tindley, Philadelphia, Penn.; the Rev. R. Davis, Sedalia, Mo.; the Rev. G. W. Reeves, Marshall, Mo.; the Rev. R. H. Smith, St. Charles, Mo. All these brethren, inspired by the large crowds attending every service and by the attractive surroundings, were at their best.

No special financial effort was planned, but out of gratitude to God for such a signal victory the people laid down \$1,560.00 as an offering.

If a prophet had predicted such wonderful success for this church in the short space of seven years he would have been considered a dreamer.

From a membership of 412, with very unfavorable surroundings, scarcely noticed by any of the large churches of St. Louis, hardly known beyond the bounds of the Central Missouri Conference, it has steadily advanced to a membership of 1600, known and recognized not only by the large churches of St. Louis, but throughout Methodism. Its church home is not surpassed by any white congregation in this country and not equalled by any Negro congregation in the world.

The congregation is not financially embarrassed, for it is several thousand dollars ahead of its obligations. Considering a minimum price for the old church property, less than \$14,000.00 would pay all debts on this new church home.

The religious services are an inspiration—they are spiritual and evangelistic.

Its financial methods are on business basis and clean. It is not prostituted with schemes, tricks and side-sows of various kinds to get its revenues, but the people willingly and cheerfully lay their offerings on God's altar sufficiently liberal to meet their obligations.

Dr. R. E. Gillum is the hero of this wonderful achievement. He is in his eighth year's pastorate here with increasing popularity. Dr. Gillum and his people are happy and their faces are toward the rising sun. You may expect from them other victories.

Truly, Union Memorial is a great Church and Dr. R. E. Gillum is a worthy leader. Indeed, he deserves great credit for having given to the Methodist Episcopal Church and to the race this great monument and victory.

B. F. ABBOTT.

The *Central Christian Advocate* in referring to the opening of Union Memorial says:

"Sunday, July 28, it was the editor's pleasure to participate in the opening of Union Memorial Church, St. Louis, the new home of our colored congregation. The edifice was built originally for a Jewish temple; the ground cost \$8,000 and the building \$175,000, making a total cost of \$183,000. Every item in the structure indicates the thorough and unsparing attention given by the builders. The interior is imposing in a high degree. There is an air of finish everywhere. The lofty Gothic roof ends in a noble stained window. There are 336 electric

bulbs in the eight big brass electroliers. The organ is probably second to none in St. Louis.

"The church was packed at the three services, and with an attentive, well-dressed, substantial congregation. This editor preached in the morning. Dr. Luccock and Mr. Frank Hays with others addressed the afternoon platform meeting. In the evening Dr. Hammond, dean at Walden University, preached with characteristic logic and occasional flights into the empyrean. After the services the congregations lingered, commenting on what had been wrought for them and by their own endeavors. Dr. Luccock called upon the entire congregation to say with him:

"IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY GHOST." There, he said, 'in these words I dedicate this synagogue of the Jews to be a church of our Lord and Saviour, Jesus Christ.' It was a scene almost dramatic.

"Union Memorial Church is the product of a sensible union of two churches, the Wesley and Elliott Avenue. This church has had but two pastors, Drs. J. Will Jackson and R. E. Gillum. Dr. Gillum has been in charge seven years; he has seen the membership grow from 412 to 1,600. He is a man of noble character and practical wisdom; born a slave, a soldier in the Civil War, studying at night while other soldiers slept in their tents, a student in a Catholic school, a teacher, in 1880 he was licensed to preach. He has been a member of three General Conferences. His works speak for themselves. As a result of his leadership and the help of white people, the congregation he serves worships in 'the most expensive and imposing edifice of any colored congregation in the world.' The influence for good of this enterprise is incalculable."



AN INTERIOR VIEW OF THE NEW UNION MEMORIAL.

## YOUNG FRIENDS

### The Decisive Moment

When things are at their worst  
Is the time to fight.  
It is easy to be brave  
When things all go right;  
But the lad who battles on  
Though he sees no chance,  
Finds the key to victory,  
Finds the secret of advance.

When things are at their worst  
Is the time to smile.  
Any heart can be content  
When life looks worth while;  
But the girl whose cheerful face  
Meets the hardest day,  
Finds the sunshine in the end,  
Finds the joyous way.

—Priscilla Leonard.

### Planting and Cultivating

There is an odd, old story of a mysterious man who traveled through the West before other white men went there. Here and there in the wilderness he planted seeds of apples, pears, grapes, and berries. He carried boat loads of seeds up the river. When he reached an open glade in the forest, he landed, planted these seeds and wove a rough fence of brush about the place to keep out the wild deer. Then he went on to do the same good work in another spot.

Years after, settlers coming to hew a home and living out of the wilderness, found flourishing young orchards and vineyards bearing fruits and berries ready for their use. You may be sure that they were pleased and that they blessed the memory of old "Johnny Appleseeds."

This strange man did a great and good work. Yet every boy and girl has a work to do that is far

more wide-reaching and long-lasting than the planting of seeds. That work is the planting and cultivating of a character. Did you ever stop to think that you boys and girls who read this to-day are planting the characters of the men and women of to-morrow—of the future that lies within the span of a few years?

A year may seem a long time to you, at fourteen or fifteen. But pretty soon, before you quite know how it has happened, five or six years, perhaps a few more, will slip away, and you will be the young man or woman with your place in the world to fill, and your work to do.

What sort of character are you planting and cultivating now, at home, at school, at work, at play? Are you making the most of your chances now, in the early years, while your habits are being settled, and while your whole nature is pliable and easily bent in any direction? Which way are you bending it—toward the right, or toward the wrong?

I once saw a bulb that had been planted upside down by mistake. Do you suppose it grew leaves down? Not a bit of it. Away to one side of the pot the leaves found their way up. They had grown right in spite of the hard conditions. They were determined to grow right and did it in spite of all the difficulties. So can you. Planting and cultivating character is not always easy, but with determination it can be made successful work; and success is worth more than ease, in any market.

Try your hardest, then, to plant truth, honesty, purity, and righteousness—all the things that go to making the best character. Your elders tell you to sit and to walk straight so that your body will grow straight. I want to remind you also to think straight and to live straight, so that the character you plant and cultivate every day may develop properly and have no stunted growth.—Cora S. Day.

The best men have been made what they are by trials, which are part of the discipline of life. If sin is discovered to us by temptation, so is virtue.—Rev. John Grimshaw.

Christ recognized when he said God must be worshipped in spirit and in truth, that if we had the right spirit with which to worship, the forms might take care of themselves, and he therefore laid down no forms. He could be worshipped independent of all appointed places, for the true worship was when the human soul sought him in worship.—Rev. Dr. David Irving.



## SUNDAY SCHOOL LESSON

Third Quarter—Lesson X. September 8, 1907. Title: "The Brazen Serpent."—(Num. 21. 1-9). Golden Text: "As Moses lifted up the serpent in the wilderness, even so much the Son of man be lifted up, that whosoever believeth should not perish but have eternal life."—(John 3: 14, 15.) Hymn No. 248.  
(Read Num. 20 and 21).

BY REV. E. B. BURROUGHS, LL. B., A. M.

The most glorious news that ever came to earth was the announcement of the Saviour's birth. Because of disobedience sin had come into the world and, like the fiery serpents, had bitten humanity. Estrangement from God together with moral and spiritual death followed. The wound inflicted by sin was by human means incurable and fatal. But God is love, and as such provided a way by which mankind might again return unto Him and live. "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the curse, that we might receive the adoption of sons." Thus Christ came and with Him the means of man's salvation from the curse of the broken law. And like as Moses lifted up the brazen serpent in the wilderness that the dying Israelite looking upon it might, through faith, live, even so has Jesus been lifted up that a dying world looking unto Him, through faith, might have everlasting life. The serpent of brass was lifted up as a standard of hope and faith for the dying Jew. Likewise has the uplifted Christ become the standard of hope and faith for perishing humanity. But the means provided for the cure of the bitten Israelite would be of no service to him unless used as directed. There was nothing for him to do but look and live. So with sin-bitten humanity. If man would be saved he must use the means God has provided for his redemption. He must look to Christ if he would be saved. Faith in a living Saviour will save a dying sinner.

Our lesson to-day is an account of the dreadful consequences that comes unto Israel because of her acceptance of the majority report of the spies rather than that of the minority. Preferring her own way to that of Jehovah she soon found that she had committed a great and irreparable blunder, and that it is not in the heart of man to direct his way. But the realization comes too late, for the spies were doomed to die "by the plague of Jehovah," and the people to perish in the wilderness, and their children to be "wanderers in the wilderness for forty years." Mark the following suggestions:

1. When God does not lead failure is sure to follow. "Then he fought against Israel, and took some of them prisoners." Israel essayed to go up against the King of Arad in order that she might gain an entrance into Canaan by the way of the Negeb. But God had not so commanded. Neither Moses nor the ark of the Lord was with them. Consequently they were beaten back. Saul, king of Israel in later years, had the same experience. Likewise Samson. And so have many of God's people in all ages of the world. If we would have victory we must wait until God gives the command to "go forward," otherwise the enemy will put us to flight. Let us attempt nothing without the leadership of the Almighty.

2. God always hears His people's cries. "And the Lord hearkened to the voice of Israel, and delivered up the Canaanites." Israel came to herself, and turned unto the Lord. True, she had sinned, but their sin did not make God's ear heavy, neither did it shorten His arm. His command being, "Call upon me in the day of trouble, and I will deliver thee." He could not do otherwise than come to their rescue. And He did. Here we see His great compassion and love for men. We may displease Him, but when we come to ourselves and call upon Him He will not turn a deaf ear unto our entreaties. Let us never forget to look unto the hills from whence cometh our help.

3. Difficulties will bring discouragements. "And the soul of the people was much discouraged because of the way." Things had not turned out as Israel had expected. The spies had brought up an evil report against the land to which they were traveling; their attempt to get in by another way had failed; delays unexpected, and hardships many, caused them to become impatient. They became discouraged. Elijah felt the same way after his me-

morable contest with the priests of Baal upon Mt. Carmel. Jonah also wanted to die. But such should not be, for the difficulties they met with, like the ones that come to us, were and are intended as spurs "to impel them" and us to the land of promise. Read 1 Peter 1. 5-9.

4. Forgetfulness produces ingratitude. "And the people spoke against God, and against Moses." The rebellious spirit had not yet died out. This had been and still remained their one great weakness. Instead of keeping in mind the way in which God lead them, the manner in which He had provided for them, and thus have been grateful and trustful, they blamed God and Moses for the troubles that had come upon them. They forgot the good things they had received and charged God and Moses as being responsible for the evil things they were now passing through. But such is human nature. It is the same way now. Many complain of their lot in life and blame God for it. Let us beware lest we charge God foolishly.

5. Sin brings its own punishment. "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." They had acted inconsiderately and foolishly. Their complaints were unjust and unkind. Their disobedience and rebelliousness could not be overlooked. God's ways must be vindicated. Hence God sent the fiery serpents among them as a punishment. The defeat of Saul and his subsequent death was of the same order. Also the leprosy that came upon Gehazi, and the terrible death that came to Annanias and Sapphira. Let us have a care lest we offend the Almighty and cause His wrath to be kindled against us.

6. Confession is necessary to salvation. "The

people came to Moses, and said, we have sinned." The realization of their great sin came upon them, and they accepted the calamity of the poisonous serpents as a visitation of their sin of rebellion. Consequently they confessed their sin and implored the Divine forgiveness. Their confession brought them salvation. Likewise will it do the same for us. The promise is, "if we confess our sins, he is faithful and just to forgive us our sins." Thus should we make an acknowledgement unto God that we have sinned, for "he that covereth his sin shall not prosper."

7. The effectual, fervent prayer of a righteous man availeth much. "And Moses prayed for the people." This he had done again and again. But he tired not. They were his people and he ever stood in readiness to help them in any way he could. The people knew that God would hear him, hence their appeal. "And Moses prayed." God hears and answers him. His intercession in their behalf prevails. Elijah prayed and God heard him; likewise Daniel, David, Peter, Paul, and others. God will also hear us when we come to Him aright.

8. With God there is plenteous redemption. Read vs. 8-9. The people had sinned grievously and greatly. They had proved themselves unworthy the Divine love and mercy. But God delighteth not in the death of a sinner, rather would He have all men turn unto Him and live. He desired not the death of Israel and provided redemption for the bitten Israelites. Because of His great love for humanity He has caused Christ to be lifted up that whosoever looked upon and believeth in Him might not perish, but have everlasting life.

9. Faith is a necessary condition of salvation. Read verse 9. The mere lifting up of the serpent was not sufficient to save. He who would be saved from the death that would inevitably follow the bite of one of the fiery serpents, must look upon the brazen serpent with faith. So whosoever would be saved from the consequences of sin must by faith, look unto Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." Look and live.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—September 8.

Receiving the Word

(Luke 8. 11-15).

Passages for reference: Josh. 1. 8; Psalms 1. 2; Isa. 55. 10, 11; Mark 13. 31; John 5. 24; 8. 31, 32; Heb. 2. 1-3.

*Scripture Suggestions.*—Jesus had chosen his twelve disciples and was now training them to handle the church after the crucifixion. After other unsuccessful efforts to cheapen Jesus the Pharisees tried to drive him to the sin of a sharp and disrespectful answer to his mother by getting her to come after him (Mark 3. 31-35) on the plea that he was crazy ("beside himself," Mark 3. 21). Jesus then gave the parable of the sower to warn and encourage the disciples. Professor A. B. Bruce suggests that the moral condition of the hearers, not a near-by field, suggested it. It was a testing for the eager, crowding throng, as was the "bread from heaven" message later. The parable is never understood unless we think it out and apply it. Hence some hearers never heard it. Christ's gospel requires mental attention and can fully and profitably occupy the largest brains. *Thoughtfulness*, spiritual stupidity, sleepy listening causes us to miss richest truths dropped in public address, private conversation, and buried in read words. Looking for and demanding truth we will find it. *Inconsiderate* impulsiveness and misunderstood and overemphasized feelings often cause one to take a weakly fortified or shallowly investigated position. Religion will meet windstorms and droughts. Follow one truth to the end rather than merely snatch up a dozen. *Double-mindedness* will lead to the overgrowth of the visible material thing and the consequential choking of the spiritual. We must make riches and pleasure feed the spiritual. If put on a level the material, growing more easily and rapidly, will eat up the smaller, the spiritual. The larger baby fish always eat the smaller. Give truth the commanding position in a "high-purposed" (honest) and "clean," "unselfish" ("good") heart and "keep firm possession" ("keep") of it in an "unswerving," "stead-

fast" ("patience"), never-giving-up-to-despondency way, and you will bring forth "deeds" ("fruit") in an increasing manner. Meditate on Bible truths until they become a part of your being; then personal direction and profit will result. (Josh. 1. 8). Bible study may be a delight (Psalms 1. 2). The "word" will nourish the soul to fruitfulness (Isa. 55. 10, 11). Intrinsic value insures the endurance of the promises (Mark 13. 31). Christ's words build a character that death cannot destroy (John 5. 24), and if we fellowship with him, truth, making us glad with freedom, will be revealed (John 8. 31, 32). Having been furnished so much, so near, and such practical help, we can find no excuse for sin or littleness (Heb. 2. 1-3).

*The Kernel.* We cannot absorb truth as a sponge does water. We must "seek" to find, and "knock" to have it opened. Adam sold out his fellowship with God for an apple. Esau traded his birthright for some meat, and Judas betrayed his Lord for money with which to buy bread. Our bodies are big with demands. The Spirit speaks with a "still small voice." We must be quiet to hear it. We must put it in the seat of power in spite of the clamorings of "old man" flesh. Good health, good food, good surroundings make us less conscious of the body than the old monk's plan of abusing it. Kind treatment makes a better servant than rough. But the body must be kept in its place, it is man's servant. The spiritual is king. Insist on it ruling. Heed its demands. Feed it and care for it as you do the heart of the growing babe. Give thoughtful attention to the spiritual. We must "think on these things." We must "study to show ourselves approved unto God." We must "meditate on thy law." This is the day of splendid spiritual opportunity. Truth is thick around us. We must beware else it find poor soil in our hearts. Plow, mellow fertilize, uproot weeds, care for the soil in every possible way, so that it will be good and the harvest be large enough to honor God and bless the world.—From *Notes on the Epworth League Devotional Meeting Topics.*



## Recent District Conferences and Conventions

### MERIDIAN DISTRICT.

The Meridian District Conference convened in Haven Chapel, Meridian, Miss., July 24-28, the Rev. Wm. McMorris in the chair. The elder conducted the devotional exercises. When the roll was called all the pastors answered and reported except two. All the services were largely attended. Dr. McMorris is cool-headed, wise and far-seeing, always planning how to bring about the best results on the district. In his report he was able to make comparisons which showed the difference in the work done on the district last year and the difference in the work done in each charge and circuit last year to that of this year, and also gave the standing of each charge and circuit in proportion to membership and congregation respectively. All to whom subjects were assigned honored them well. Indeed all the subjects were interesting, but the subject on "Aggressive Evangelism" and the "Amendment of the Constitution" brought about a warm discussion. Dr. Lucas, Cowan, McMorris and Erby gave us great light on these subjects. The following ministers preached during the week: Rev. R. B. Anderson, C. G. Gavin, E. H. Langston, N. Toole, A. Holland and A. B. Britton, and each did credit to himself and the conference. Dr. R. E. Jones, editor of the SOUTHWESTERN, spoke on Thursday night in the interest of the paper and received thirteen subscribers immediately after the speech; total subscriptions taken, 65. Prof. J. D. F. Shaw spoke on Friday at 11 o'clock a. m. in the interest of Meridian Academy. He was very practical in his address and was able to reach all who heard him. At the end of his address each pastor subscribed \$2.50 and several of the delegates subscribed to build an annex to the main building of the Meridian Academy. The amount was large. The conference seemed much like an annual conference because of its large representation. The following distinguished visitors were present and contributed much to the conference: Revs. B. W. Robineon, N. Toole, J. B. Brooks, presiding elder Shubuta District; Dr. J. M. Shumpert, of Jackson; Dr. A. J. McNair, presiding elder Jackson District; Dr. R. P. Threlkeld, presiding elder Vicksburg District; the Rev. R. N. Jones, presiding elder, Gulfport District; the Rev. Mr. Hill, of the African Methodist Episcopal Zion Church, and the Rev. Mr. Hinis, of the African Methodist Episcopal Church of this city; Prof. J. B. F. Shaw of Meridian Academy, and Dr. R. E. Jones. The welcome address was delivered by Mr. J. A. Lagrone in well chosen words, which made every one feel at home. The response by the Rev. D. R. Bentley, of DeKalb, was very much in keeping with the address. The religious and literary program was a rare treat to all who witnessed its execution. The statistical secretary's report showed that \$5,222.05 had been raised for ministerial support on the district, not including Conference Claimants and Episcopal funds, and that the \$1,216.25 had been raised for Benevolence, which is \$200.00 more than we had raised last year at this time. The district will doubtless approximate \$2,000.00 this year. To show the high esteem in which Dr. McMorris is held by his brethren and their appreciation of his service on the district,

a gold watch will be presented to him Sunday the conference love feast was conducted by D. R. Bentley and C. G. Gavins. At 11 a. m. the Rev. W. H. Smith preached. At 3 p. m. the Rev. S. A. Cowan preached and at 8:30 p. m., the Rev. P. R. Crump delivered the closing sermon. Total collections during the conference, \$127.80. The Rev. N. W. Ross and his good people spared no pains in looking after the care and comfort of the delegates and visitors. The next session of the District Conference will convene at Morton, Miss., for the first time in four thousand years. The conference for this year was the best all-around conference in the history of the district. We hope the next one will be better. We are planning for \$2,000.00 Benevolence and a soul for every dollar.—D. L. Morgan.

### WAYNESBORO DISTRICT.

The fourteenth session of the Waynesboro District Conference convened at Ashury Methodist Episcopal Church, Burke County, Ga., July 17, with the Rev. James Jackson, Presiding Elder, presiding. The Rev. J. S. Stripling was elected secretary, with W. V. Daughtry and J. H. Pinkney as assistants. These are three choice young men of our conference, and they did their work in a creditable manner. The Presiding Elder presented a splendid report, showing that he had spared no pains in the performance of his official labors. Reports from the pastors and other members demonstrated that all had pulled together for the good of the cause. Dr. G. G. Logan, Field Agent for the Foreign Missionary Society, was present, and made two convincing addresses during the session. So graphically did he explain the great work being done for humanity all over the world by this powerful society that the brethren were glad to give him what they had for that cause, which was one hundred dollars. Mrs. Thomas, the wife of Prof. W. R. S. Thomas, of Haven Academy, Waynesboro, was introduced, and in modest, well-chosen, persuasive language, laid the work of that school upon the hearts of the brethren, who, appreciating the splendid work being done by this self-sacrificing gentleman, and his faithful companion, made some earnest promises for the future in favor of the school, and laid eleven dollars in cash on the table. The Rev. R. R. O'Neil, Presiding Elder of the La Grange District, was among the visitors, and preached a soul-stirring sermon on Sunday morning. Owing to unfavorable condition of crops during the first of the year, there was a falling off in benevolent collections up to this time, but this misfortune was made up by a great in-gathering of souls. Little Janie Belle, the twelve-year-old daughter of the Rev. Wm. Daniels, was chosen an organizer for the conference, and so well did she serve in that capacity, that a neat little puree was made and his good people were equal to the emergency in conveying the delegates to the seat of the Conference, which was three miles from the nearest railroad station, and all were remembered when the resolutions were read. The session was harmonious and fruitful from start to finish. The

Presiding Elder deserves the unqualified respect of his brethren—Wm. Daniels.

### TUPELO DISTRICT.

The Tupelo District of the Upper Mississippi Conference held its twenty-ninth semiannual session in the Union Grove Church, seven miles east of Okolona, Miss., August 8-11. J. M. Walton was elected secretary, J. T. Cannon, Miss Mamie Smith and Miss Lela Clifton for his assistants; W. C. Conwell, statistical secretary; A. A. Wright and D. D. Reid, assistants. All the pastors were present except J. C. McGee. Visitors: Dr. G. G. Logan, Field Secretary of the Board of Foreign Missions; Mrs. G. G. Logan, President of Upper Mississippi Conference Woman's Home Missionary Society; Dr. N. L. Lackey, Conference Evangelist; Mrs. W. C. Clay, wife of the Presiding Elder. Pastors: W. H. Whitlock, Macon; J. M. Mareh, West Point; O. W. Crump, Crawford; H. B. Hart, Columbus; and F. H. Henly, Presiding Elder Aberdeen District; N. H. Williams, pastor at Oxford, and B. T. McEwen, pastor at Aberdeen. The words of the above visitors were inspiring and helpful. In the anniversary of Foreign Missions the following subjects were discussed: "The Great Commission," W. C. Conwell; "Africa," R. Sewell; "The Call for One Hundred New Missionaries," P. S. Bowie and S. D. Hudson. The address of Dr. G. G. Logan was the best we have ever heard. A collection of \$26 was taken to help support one Foreign Missionary in Africa, and \$24 to be raised to make fifty dollars. By request of Dr. I. L. Thomas, J. M. Walton presented the claims of Home Missions and Church Extension, and there were some moneys paid over for said cause. J. M. Marsh spared no pains in presenting the claims of the SOUTHWESTERN. We were favored with good sermons by J. M. Walton, A. A. Wright, H. B. Hart, W. C. Hillard, S. T. Walker, J. W. Johnson, R. B. Buchanan, Steve Buchanan, R. Sewell, and W. C. Conwell. Sunday was truly a great day. Splendid sermons were preached by the Rev. Messrs. Sewell, J. M. Walton and W. C. Conwell. We collected for all purposes \$357. We took thirty cash subscriptions for the SOUTHWESTERN. Mrs. G. G. Logan was successful in organizing the District Woman's Home Missionary Society. The next session will be held in Amory, Miss. The Tupelo District is succeeding admirably under the leadership of the Rev. W. C. Clay and his loyal standard bearers. Our watchword is "Victory."—J. M. Walton.

### LAGRANGE DISTRICT.

The LaGrange District Conference opened in Simpson Chapel, Columbus, Ga., July 25, the Rev. R. R. O'Neal, presiding. The first hour was given to devotions. The Rev. F. R. Bridges was elected secretary. The Rev. R. R. O'Neal ruled the great conference without bias. We have always been ready to concede to him a first place among the Presiding Elders of the Savannah Annual Conference. Royal hospitality and princely entertainment were given us by the good people of Columbus. The splendid administrative ability of Presiding Elder R. R. O'Neal, his age and experience in the Christian ministry, have given him that amount of patience to allow every brother a chance to express himself on the conference floor. Presiding Elder E. D. Giddens, Waycross District, was with us. His addresses

and advice were very helpful to all. Friday, at eleven o'clock, Dr. G. G. Logan swayed the audience with his eloquence, pleading for an increase in our missionary collections. His speech was a powerful incentive for good which will have a telling effect, and I think a greater interest has been aroused for missions in this part of old Georgia. Thursday night, the Rev. S. L. Deas preached the opening sermon to a crowded house. Friday night the Rev. I. T. Griner filled the pulpit, and Saturday night the Rev. W. H. Kimball preached. Sunday was a high day in old Columbus. Great sermons were preached by Revs. W. A. Hill, Dr. E. D. Giddens, of the Waycross District; Rev. I. T. Griner, and at night the old war-horse, Rev. R. S. Stacy, preached and all hearts were uplifted. The Rev. J. H. Hankins and his good people spared no effort in caring for the conference. The church had recently been enlarged by a nice belfry added to the front from the ground up. Quite a number of young men were advanced in the different courses of studies. I think they would do well to apply for admission into Gammon Theological Seminary. Some of them are very promising.—F. R. Bridges.

### CLARKSDALE DISTRICT.

The first session of the Epworth League, Sunday School Convention and District Conference of the Clarksdale District (Upper Mississippi Conference) convened in the Providence Methodist Episcopal Church five miles east of Sumner, Miss., July 30th to August 4th. All pastors and a large number of delegates were present. The first day was used exclusively for the Epworth League Work. Reports from the various chapters showed that the Leagues were doing an excellent work. Mrs. M. M. Williams, from Money's Circuit, led the delegation in finance. The second day was devoted to the work of the Sunday School. Good reports from the local schools were received. Some well prepared papers were read by the several young ladies, among them was the papers read by Miss Lella Barber, Pinky Armstrong, Katy Young, Julia Jackson, Laura V. Hays and others. On Friday the work of the District Conference began. All pastors except one answered to the roll call. Their reports showed the District in advance of last year. Visitors: Drs. E. M. Jones, G. G. Logan and wife, the Rev. N. L. Lackey, S. H. Nevils, C. W. Walton, J. W. Winbush and G. H. Harvey. These delighted the conference with their addresses. The Rev. M. S. Davage secured thirty-three annual subscriptions to the SOUTHWESTERN. Sermons during the conference by D. D. Shelly, P. H. Jackson, J. P. Watson, Dr. Lackey, E. D. Reid, M. C. Davis, W. H. Scott, C. W. Butler, M. S. Davage and W. H. Golden. The regular benevolence and Rust claim are each in advance of last year. Total amount raised during the conference, \$211.50. Mrs. G. G. Logan organized the District into a Woman's Home Missionary Society, with Mrs. M. B. Blewett as president. C. W. Butler was elected president of the Epworth League Convention. W. H. Golden was elected president of the Sunday School Convention. This was in every way a great conference. Too much praise can not be given to the Committee on Conveyance, headed by S. B. Jackson and R. D. Taylor; also the pastor, members and friends in caring for this large delegation. The next conference will be held at Lula, Miss.—G. J. Dobson.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

### SOUTHWESTERN DAYS

| Pastor          | Charge                      | Date     |
|-----------------|-----------------------------|----------|
| G. W. Carter    | Winkler, Tex.               | Sept. 15 |
| C. P. Cannon    | Forsyth, Ga.                | Sept. 15 |
| J. Jones        | Daingerfield, Tex.          | Sept. 29 |
| R. H. Duncan    | Bremond, Texas.             | Sept. 1  |
| A. W. Carr      | Navasota, Tex.              | Sept. 29 |
| W. H. Jackson   | Galveston.                  | Sept. 29 |
| W. R. R. Duncan | Hot Springs, Ark.           | Sept. 15 |
| Pierre Landry   | Algiers, La.                | Sept. 8  |
| J. C. Brown     | Plneville, La.              | Sept. 29 |
| W. J. Hamilton  | English Eddy, Ga.           | Sept. 8  |
| F. Smith        | Alexandria, Tenn.           | Sept. 15 |
| S. D. Davis     | Selma, Ala.                 | Sept. 29 |
| A. Parham       | Camilla, Tex.               | Sept. 29 |
| J. S. Wyatt     | Hallettsville, Tex.         | Sept. 29 |
| E. L. Jackson   | Marlin, Tex.                | Sept. 15 |
| D. D. Shelby    | Tunica, Miss.               | Sept. 29 |
| B. W. Robinson  | Paulding, Miss.             | Sept. 1  |
| J. S. Carroll   | Wheeling, Wash. Conf.       | Sept. 29 |
| H. J. Kirk      | Newbury, S. C.              | Sept. 19 |
| James Jordan    | Waynesboro, Miss.           | Sept. 29 |
| J. Bickham      | Mart, Texas.                | Sept. 15 |
| L. V. Taylor    | St. Luke, La.               | Sept. 15 |
| I. L. Pratt     | Pass Christian, Miss.       | Sept. 22 |
| I. T. Sandford  | Lockhart, Texas.            | Sept. 22 |
| S. H. Cannon    | Moss Point, Miss.           | Sept. 19 |
| J. S. Medlock   | Waco, Texas.                | Sept. 19 |
| T. P. Robinson  | Jeffersonton, Lexington     | Sept. 8  |
| Conference      |                             | Sept. 8  |
| Wesley Robinson | Bryan, Texas.               | Sept. 22 |
| J. H. Thompson  | Opelousas, La.              | Sept. 29 |
| G. W. Nevils    | Edna, Tex.                  | Sept. 29 |
| J. Smith        | Asbury, Kans.               | Sept. 8  |
| P. W. Webb      | Marcho, Ark.                | Sept. 29 |
| Chas Jones      | New Castle, Lexington Conf. | Sept. 29 |

Santo Domingo is prospering under a nominal American protectorate. Its customs' receipts show a yearly increase of 27 per cent and what is still more remarkable the receipts for last year exceeded the estimates by nearly 24 per cent. There has also been a suppression of revolution that has marred the history of this republic. Santo Domingo is now giving attention to lighthouses, irrigation, good roads, railways and other public improvements. Who will deny that America in its relation to this insular republic is giving us an example of the strong helping the weak? And what is strength for except to help the weak?

It would appear that the Brownsville affair is not yet ended. According to the *Army and Navy Journal* at the next sitting of the Senate Committee on military affairs several new witnesses will be introduced. Further than this, these witnesses, it is asserted, will testify that the town of Brownsville was "shot up" by an organized band of deperate men, who since that time have been terrifying the citizens who are willing to tell the whole story. This evidence, it is declared, has been obtained after two parties of detectives have been driven out of Brownsville by the same band that did the shooting. For fear that it would not be safe to leave witnesses who are expected to make such serious revelations in Brownsville until November, they have been brought from the Texas town and are now hiding in a Northern city until the investigators convene.

This investigation has been pushed by the constitutional league and it is claimed by these new witnesses that the riot was incited to force the government to remove the Negro troops. We are not prepared to believe that such evidence will be given and if given unless there is considerable corroborative evidence it will not be accepted.

### THE EPWORTH LEAGUE AND SELF-SUPPORT

That the Epworth League has become a permanent and powerful factor in our church for good is a cause for rejoicing. The League has a glorious record. Glorious in its enthusiasm, in its consecration of young life, in helping various enterprises of the church and the aid in the spiritual awakening and uplift that it has given to the years gone by, however, the League has not borne the expense of its administration. Funds for the carrying on of this work have come largely if not altogether from the dividends of the Book Concern. This has not been fair to the worn out preachers nor in keeping with the dignity and self-respect of the League. This of course was not very pleasing to the League, and hence this strong arm of the church undertakes and worthily so, to pay its own bills.

The central office asks of each local chapter five cents a member for seniors and one cent a member for Juniors. This is a small assessment considering the ability of the members and the purposes of the funds. Should this assessment be raised? There is but one answer and that is emphatically, "yes." Secretary Penn, from the beginning has sought to make the League of the South self-supporting and in this he was a forerunner. He saw clearly that the League must pay its own expenses. And his effort for self-support has been in every way commendable and justifiable. During the last year the League of the Church almost paid all of its expenses. Now it is hoped that during the present year that the chapters throughout the church respond heartily and settle for all time this question of self-support. In this effort Dr. Penn deserves and should have the hearty cooperation of every Senior and Junior chapter in the South, an Epworth League rally day, which is Sunday, Sept. 1, or before the roll of each chapter should be called and the assessment of each member collected and forwarded to assistant treasurer, L. J. Price, South Atlanta, Georgia.

### SECRETARY PENN AND LEAGUE WORK IN THE SOUTH

*The Epworth Herald*, in a recent number, devotes several pages to the consideration of our Negro Young People and the Epworth League. Secretary Penn contributes the leading article of the number and in an illuminating and interesting manner he shows the very satisfactory growth of the League among our young people. When Dr. Penn took hold of the work ten years ago we had very few organized chapters while to-day we have 3,000 with a membership 260,000. This is a larger young peoples organization than the combined forces of Christian Endeavors of the African Methodist Episcopal and the African Methodist Episcopal Zion Churches. The League work in the South is organized in city, district and annual conference organizations. Among others who contribute to this interesting number are Dr. J. K. Waters of the Delaware Conference, General Secretary Rendall. The Rev. E. F. Scarboro, The Rev. D. J. Saunders, Miss M. E. Henry, Miss H. H. Beason, Dr. W. A. C. Hughes, of the Washington Conference and President Dogan, of Wiley University. The number is profusely illustrated with individual and group pictures of our Epworthians.

From the standpoint of our people this is a notable issue ought to do great good in pushing forward League work in the South.

Tributes from various sources are occasionally paid Dr. Penn and he deserves all of them. He is an indefatigable worker, a man of deep piety and consecration to the work in hand and in profound sympathy with the young people in the problems that they must face. Dr. S. J. Herben writes editorially in this number of *The Herald* on "Our League Host in the South," and pays Dr. Penn and our League work in the South a compliment which is well placed and deserving by all parties concerned. Among other things *The Herald* says:

"The Epworth League is a valuable asset in the work of our colored Churches in the South. The

young people there are pretty well organized, and the process of organization and education goes on apace under the wise, able, and inspiring leadership of Dr. I. Garland Penn, the assistant secretary. Dr. Penn has had long and valuable experience in this kind of work. He knows his people. He loves his Church. He is in full sympathy with all the higher aspirations of his people, on the one hand, and with all the noble, uplifting purposes of his Church, on the other. The splendid service he has been rendering in the important position he occupies shows the wisdom of his selection for that post by the Board of Control ten years ago. He has the genius of true leadership, and ever since he entered upon the work of his secretaryship he has devoted himself to a full study of his problem, and to the higher development of the young life of the Church as he touches it.

"Dr. Penn's work takes him to every part of the South, and gives him the opportunity to speak from many pulpits and platforms. His utterances are always conservative, discriminating, forceful, and edifying, and tend to develop a deeper loyalty to the Church and a truer love of country, as well as a desire for genuine personal worthiness.

"The 'problem' is everywhere in the South. Many people are greatly troubled by it. Others aggravate it by their intemperate public and private utterances. Secretary Penn is aware of the existence of 'the problem.' He pays the penalty every day. But he does not inflame his people because of the injustice and hardship to which they are so often subjected. He preaches the gospel of patient forbearance. A better day is coming, he believes. And it is coming because his people are entering into their larger inheritance of education and religion, and into a truer appreciation of their duties and responsibilities to God and their fellow men.

"Dr. Penn has been remarkably successful in disposing of an amazing amount of League and other Church literature among his people. He believes in the transforming power of printer's ink. Wherever he has gone in his extensive travels in the interests of the League he has sown the territory with papers, books, and other religious literature. The people want information and instruction, and they get both. In addition, the sale of this literature helps to maintain the office and work of Secretary Penn very nearly upon the self-supporting basis—and that is a result over which he and his people may well be pleased.

"Looking over the phases of our work among the colored people, there seems to us to be no more hopeful factor than the Epworth League. Its work does not produce results that are visible everywhere and at once. Time is needed to bring them to the surface. But that valuable results are being produced there can be no doubt. The League is vitally affecting the work and life of the Church in these colored conferences, and as far as reports indicate, it is doing so in a beneficent way. Fortunately the direction of the work is in capable hands. Secretary Penn has the complete confidence of his brethren, whether of the ministry or of the laity, and in all his efforts for the execution of his plans for the extension of the League work, he has their hearty and constant co-operation. His service has been remarkably successful, and we indulge the hope that this special number of *The Epworth Herald*, which he has helped to produce, will greatly increase that success."

### THE NEW PRESIDENT OF NEW ORLEANS UNIVERSITY

(Continued from Page 1.)

Besides a number of Reviews and Magazine articles on various subjects Dr. Weir has produced four splendid volumes, namely: Biblical Theology of the New Testament, History of Ethics, God-Idea in the World's Religions, and Forms of Belief in Transmigration.

*The Western Christian Advocate*, after referring to the little more than seven years' presidency of Dr. Weir at the West Virginia Wesleyan University, adds: "The Church is to be congratulated on having a man of such proved capacity—a man whose natural interest and sympathies, too, go out toward the colored race—at the head of the New Orleans plant. We predict a strong and influential leadership."

We bespeak for Dr. Weir the hearty co-operation of the Local Board of Trustees, the Ministers of the Louisiana Conferences and all members and friends of Methodism in this section.



## Personal and General

*Zion's Herald* says that Bishop Hamilton is looking brown and healthy.

Governor A. E. Mead, of the State of Washington, is a Methodist Episcopalian.

General Booth will visit the Salvation Army of Indiana at Indianapolis next October.

The Denmark Epworth League has voted to raise \$250 during the coming year for a mission in Africa.

The public schools of the land will observe September 8 as a day of prayer and all churches are invited to observe it.

The cause of Temperance is still growing in favor. Indiana has closed within the last three months 904 saloons.

The American Wheel and Axle Company, composed entirely of Negro Men and commissioners, has a capital stock of \$50,000.

Prof. H. L. Billups represented the SOUTHWESTERN at all the District Conferences of the Central Missouri Conference.

Robert A. Pinkerton, the famous detective, born in Dundee, Illinois, in 1844, died at sea on the steamship "Bremen," August 12.

The office was favored with a call last week from the Rev. J. B. Brooks, presiding elder of the Shubuta District, Mississippi Conference.

Joseph Joachim, the renowned violinist, a protege of Mendelssohn, died August 15, at the age of ninety-six. His home was in Berlin.

Our church at Lynchburg, Va., the Rev. W. C. Thompson, pastor, collected at their reopening and dedicatory services more than \$1,800.

The Negroes of North Indianapolis, Indiana, a progressive community, protested against the establishment of a saloon in their midst and the license was refused.

The largest lifeboat ever constructed is being built at Bayonne, N. J., for the Canadian Government. It is 36 feet long and will have a 40-horsepower engine.

The next anniversary of the Sunday School Union will be held in First Church, Topeka, Kans., October 24-28. Secretary McFarland is arranging a rich program.

Trinity Methodist Episcopal Church, Houston, Texas, Dr. W. H. Logan, pastor, has placed an order for a \$3,000.00 pipe organ which will be run by water power.

In a speech at Lexington, Ky., Thursday, August 22nd, Secretary Taft is quoted as saying that disfranchisement was fair only if it included illiterate whites as well as illiterate Negroes.

A stringent rule of the Mexican port physicians bars all immigrants found to be suffering from the dread eye disease, trachoma. The disease is said to be extremely contagious and infectious.

The War Department, stating that no colored man is available, has authorized the re-enlistment of the present chief musician of the Tenth Cavalry, at the expiration of his present enlistment.

Miss Effie P. McGann, who has been the guests of friends in New Orleans for more than two months is now at her home in Nashville, Tenn., where she will spend the remainder of her vacation.

President Small of the Telegraphers' Union has begun a campaign in favor of government ownership of all telegraph lines, and asks for a \$2,000,000 fund to be raised for the present and other strike purposes.

Julia Elizabeth, daughter of the Rev. and Mrs. F. E. Wilson, will be united in marriage to Dr. Charles Eugene Stephenson, Wednesday evening, September fourth, at the home of her parents in Florence, South Carolina.

Dr. W. J. M. Price, pastor of St. James Methodist Episcopal Church, Monroe, Louisiana, having been granted by his church a much needed vacation is spending it pleasantly in the home of Dr. M. C. B. Mason, at Cincinnati, Ohio.

At Bath, Me., was celebrated on August 5, the three hundredth anniversary of the birth of American shipbuilding. The first launching in this country was at Popham Beach, at the mouth of the Kennebec and a few miles below Bath.

Corporal Geo. B. Thornton band, Tenth Cavalry, appointed a stenographer in the Bureau of Constabulary as a result of a competitive examination under the Insular Civil Service, (the position pays \$100 per month), was discharged from the service of the United States army to accept the same.

*The Afro-American Ledger* of Baltimore, Md., has just completed its sixteenth year. Just "Sweet Sixteen"—a vigorous and interesting youth worthy of the commendation of good people everywhere. Congratulations, Editor Murray, on your past record, faithful to every interest of the race. May many added years be yours.

Mr. Robert H. Gardiner, the President of the Brotherhood of St. Andrew of the Protestant Episcopal Church, and Mr. J. Campbell White, General Secretary of the Laymen's Missionary Movement (interdenominational), will be among the speakers at the annual general convention of the Wesley Brotherhood, at Louisville, Ky., November 19-21.

New York City's acting police commissioner, in a report to Mayor McClellan, has made a comparison of all the arrests and convictions for crime during the periods between July 15 and August 15 of the current year and of the preceding year. It shows a total of sixty-two arrests this year, of crimes against women and children, as compared with twenty-nine during the corresponding month last year.

Before the Hague Conference closes there will be presented to that assembly, to be deposited in Mr. Carnegie's palace of peace, the largest scrap-book in the world. It will contain 32,977 newspaper cuttings relative to the National Peace Congress held the other day in New York. The cuttings, it extended at length in "galley" form, would reach nearly two miles, and the book with its contents will weigh about two hundred and fifty pounds.

Washington is to have a hotel for cats. This is made necessary by the desire of fashionable women who want comfortable quarters for their pets while they are summering. This no doubt to some is ridiculous. Boston, however, has an endowed cat home where aged and indigent cats that have been turned loose on a cold world can pass in comfort and in ease the closing days of their lives. This is a genuine and legitimate interest in God's dumb animals.

On Tuesday of last week the balance due was paid in full on the \$550.00 mortgage on the Asbury Methodist Episcopal Church, Richmond, Va.; and the congregation is now rejoicing over the victory with the pastor, the Rev. W. S. Jackson, also over the 23 conversions during the Spring Revival. Added zeal and attention will now be given the benevolent causes and church papers, especially the *Southwestern*, making this the banner year for this charge and Methodism in Richmond.

The Colored Empty Stocking and Fresh Air Circle of Baltimore, has purchased a tract of 10½ acres of land improved by a dwelling, barn, fruit and shade trees, to be used as a Home for the poor children whom it sends for a week's outing in the country. This property was secured at a cost of \$1,750. Miss Ida R. Cummings, who for two years has been the President, has labored assiduously for the success of the work. As a token of their appreciation for her services, the members subscribed and presented her with a purse of \$25.00 on August 12.

The two vacation playgrounds supported by the St. Louis (Mo.) Playground Association for Negro children, have been well attended this season and much good has been accomplished. At each school three teachers, "selected from the best trained and educated instructors of their own race," says the *St. Louis Globe-Democrat*, "are kept employed throughout the entire summer, and their work has proved highly satisfactory. The work of the St. Louis Playground Association, which is the only one that supports Negro playgrounds, is purely charitable."

The natives of South Africa are fairly prosperous. In 1906 they owned in their own right in Southern Rhodesia 736,445 head of cattle, sheep and goats, and they raised 296,154 bags of grain weighing 200 pounds each. They cultivate nearly 600,000 acres of land. The plans for the government of the natives, under British rule through native commissioners, are efficient, and the more one studies the laws and careful methods of administration, touching every phase of native life and interest, the more assured he is that the African native populations have an important future under English rule. This fact is greatly emphasized when we see the results of that rule in the older colonies further south.

Announcement is made of the re-opening of the Clark Training School, corner of Eleventh and York Streets, N. W. Washington, D. C.,

September 3, 1907. Classes in dressmaking, millinery and cooking. The dressmaking course covers nine months, the millinery course requires six months and cooking, a complete course of instruction, nine months and also a special course of four months enabling any young woman to teach the same. Evening classes provided for those who are employed during the day. Primary work is also taken up. Some of the instructors in domestic science who have finished from this school are: Miss Minnie Skine, Browning Home, S. C.; Miss Veora Hackney, Thompson Institute, Lombarton, N. C.; Miss Mary Pear, Shaw University; Miss Mary Sutton, Educational and Industrial Academy at Newburn, N. C.; Miss E. Morris, Lynchburg, Va.

Dr. R. L. Selle participated in a corner stone laying at Hutchinson, Kansas, Thursday, August 22, delivering an address on "The Secret of a Successful Church." Of him the *Hutchinson News* says, in part: "The chief speaker of the occasion was Rev. R. L. Selle, D. D., pastor of the First Methodist Episcopal Church at Great Bend, Kans. He has been in charge at Great Bend only six months, but during that time his church has seen many improvements. He comes to Kansas from Dallas, Tex., where for fifteen years he acted in the conference, in which that city is situated, as presiding elder and pastor of three churches. The Rev. Mr. Selle is a North Carolinian by birth. He is a forceful and direct speaker, with a rich southern accent. So plain and clear was his enunciation that his able address could be easily heard in all parts of the unfinished building." *The News* gives liberal excerpts of Dr. Selle's excellent address.

Dr. G. G. Logan, Field Secretary for the Southern Division of the Missionary Society, has just completed a tour covering nearly ten weeks, during which time he visited conferences in North Carolina, South Carolina, Tennessee, Alabama, Georgia and Mississippi. He has secured pledges to the amount of one thousand dollars for the support of a missionary to be sent to Africa next year and has the first one hundred dollars in cash. Dr. Logan will devote a large part of his time during October in securing the remaining nine hundred dollars, which have been pledged by districts through the presiding elders. Dr. J. F. Marshall's district, the North New Orleans, pledges \$100.00, and Dr. B. M. Hubbard's district, the South New Orleans, pledges, \$75.00. The Tupelo District, the Rev. W. C. Clay, presiding elder, has already paid half of its pledge. The Greenville District, the Rev. J. W. Winbush, presiding elder, has paid its pledge in full. The Starkville District, the Rev. T. W. Davis, presiding elder, and the Clarksdale District, the Rev. B. F. Woolfolk, presiding elder, have paid part of their pledges. The Doctor will spend from September 4 to 21 within the bounds of the Washington and Delaware Conferences.

The National Association of Negro Teachers which recently held its session at Hampton, Va., and the National Association of Agricultural and Mechanical Colleges have consolidated under the name, "National Association of Teachers in Colored Schools." The following officers were elected for the consolidated organization: President, Prof. J. R. E. Lee, Director of the Academic Department Tuskegee Institute, Ala.; First Vice President, Dr. J. H. N. Waring, Principal High and Manual Training School, Baltimore, Md.; Second Vice President, Mrs. Sylvania Williams, Principal City Schools, New Orleans, La.; Third Vice President, Prof. F. W. Gross, President Houston Academy, Houston, Texas.; Fourth Vice President, Prof. W. T. B. Williams, Special Agent of the General Education Board, Hampton, Va.; Fifth Vice President, Prof. N. B. Young, President State Normal School, Tallahassee, Fla.; Secretary, Dr. W. Bruce Evans, Principal Armstrong Manual Training School, Washington, D. C.; Corresponding Secretary, Prof. J. B. Dudley, President A. and M. College, Greensboro, N. C.; Treasurer, Prof. J. M. Colson, Dix Industrial Institute, Dinwiddie, Va.; Registration Clerk, Prof. J. A. Martin, Principal City Schools, Jackson, Miss.; Chairman of Executive Board, Prof. R. R. Wright, President Georgia State College, Savannah, Ga. Among the members of the Executive Board, not officers, are Prof. J. W. Scott, President of the State Teachers' Association, Huntington, W. Va., and Prof. L. F. Johnson, President of the State Teachers' Association, Tallahassee, Fla. Prof. R. R. Wright, Chairman of the Executive Board, will be largely the steering power of the combined organization.



## Recent District Conferences and Conventions

### SOUTH NEW ORLEANS DISTRICT.

The above named district held its eighteenth session at Union Chapel, Morgan City, La., July 24-28. Our program was rich, strong and carried out to the letter. Wednesday morning Presiding Elder B. Mack Hubbard, D. D., called the Conference to order. Revs. J. D. Wilson and Thomas Williams conducted the devotional exercises. The Lord's Supper was administered by the Elder, assisted by Revs. S. Carroll, C. Spears and H. J. Wright. Roll was called by J. D. Poole, and David J. Price, D. D., was elected Secretary, W. H. Jones, Wm. Porter and Sanders Carroll assistants; Thomas Williams, Statistical Secretary; J. D. Poole, pastor, Treasurer; A. C. Mitchell, assistant; C. W. Reeves, R. R. Secretary. Wednesday night the welcome address was delivered on behalf of the church and people of Morgan City by Dr. Jeff D. Nelson. The Rev. T. J. Johnson, responded on behalf of the Conference. Mrs. Kyles read an excellent paper, while Miss Lozetta Mills and Miss Gray rendered beautiful piano solos and Miss Stella Williams' sweet voice delighted all. The reports from the different churches showed marked improvement along all lines, up-to-date, over last year, notwithstanding we meet this year a few weeks earlier than last. We were favored with visitors from all over the State. The Rev. J. W. Jurner, Presiding Elder, Baton Rouge District, spoke of the spiritual and financial increase of his district. The Conference endorsed his district. The Rev. J. J. Obce, Presiding Elder, Alexandria District; Peter W. Clark, Presiding Elder, Lake Charles District; were introduced and spoke of their district work. Revs. W. R. Butler and F. T. Chinn, our pastors at Shreveport, were among the visitors and gave good talks. Revs. Pierre Landry and W. S. Chinn, of the North New Orleans District, were present. Bro. Landry gave us a strong fraternal address. Professor M. S. Davage, Business Manager of the SOUTHWESTERN, secured twenty or thirty subscriptions. Saturday night, July 28, Mrs. B. M. Hubbard, Prof. M. S. Davage, Dr. J. D. Nelson and the young people of Morgan City gave a delightful concert. The subject of a restricted Bishopric was discussed, F. B. Smith, Esq., in the affirmative; Dr. B. M. Hubbard in the negative; the negative side won by far. Many souls came to altar for prayer during the session, and it was here one could see and appreciate the influence wielded by Mrs. Hubbard in helping sinners to Christ. Dr. Hubbard is a cool, gentle and impartial administrator. He has won the esteem of the pastors and people. Our district is in peace and harmony. We expect to round up a great year's work along all lines this Conference year. We have planned a SOUTHWESTERN Revival in each church on the district, during the month of September, 1907.—J. D. Poole.

### GRIFFIN DISTRICT.

The Griffin District Conference convened in Stockbridge Methodist Episcopal Church, Stockbridge, Ga., at 11 a. m., July 31st, under the presidency of the Rev. P. H. Travis, Presiding Elder. Opening services conducted by

the Presiding Elder, assisted by the Rev. R. T. Adams and Dr. J. A. Rush, of Central Ave. Church, Atlanta; Revs. J. H. Matthews, J. H. Davis, and T. H. King. Most of the District Conference members were present. The Rev. J. A. Richie, pastor of the church, was unanimously elected secretary. Dr. J. A. Rush was introduced and made a timely talk in the interest of our church. The business of the conference was dispatched with rapidity. All pastors, with one or two exceptions, reported first day. Dr. M. M. Alston, of Newnan, Ga., and the Rev. J. E. Watkins, of Fort Street Church, Atlanta, were introduced. At night the Rev. E. J. Knight, of the Hampton Charge, preached an able sermon. Every interest of the great church was carefully looked after by the watchmen who are on the walls. Indeed, no Presiding Elder in the Atlanta Conference has a more careful eye than the Rev. P. H. Travis. We had quite a number of distinguished visitors, among them being Dr. J. W. E. Bowen, President of Gammon Theological Seminary, who, with his eloquence and princely dignity, represented the Seminary, urging the young men to come to school. Among the many good things he said: "We want a clean ministry." We had with us also, Mrs. J. W. E. Bowen, Mrs. Logan, of the Orphans' Home, Atlanta; Mrs. Oliver and Mrs. A. P. Milton, representing the Woman's Home Missionary Society. Dr. W. H. Crogman, President Clark University, who made a very strong talk in the interest of the institution and calling the roll for the Clark Building Fund, raised \$42. He reported the outlook for the school good. Dr. G. W. Arnold and Dr. J. P. Wragg represented their respective works. Rev. C. L. Johnson, Presiding Elder of the Atlanta District, was present and spoke of the progress of that district. Dr. Z. K. Gowens, Presiding Elder, Gainesville District, preached an able sermon. Prof. F. M. Gordon, Principal, Cave Spring Deaf and Dumb School, was present and preached good sermons. Dr. M. C. B. Mason delivered his great lecture on "Christian Education Solving the Problem." His name will long live in this little town. Too much cannot be said of the good people of Stockbridge. The Pastor was able to assign 177 delegates to homes and keep the Minutes of the Conference, which showed that he had things well in hand. On Sunday more than 3,000 people attended the meetings. Pastors reported \$872 raised for benevolence. Strong and able sermons were preached by the Revs. Jos. Griffith, J. H. Davis, J. E. Watkins, H. C. Dinns and P. H. Travis, Presiding Elder. Rev. L. H. King represented the SOUTHWESTERN. Adjournment Sunday night, to meet next year at McDonough, Ga.—Secretary.

### ABERDEEN DISTRICT.

The first District Conference for the Aberdeen District, for 1907, opened Friday morning, August 2nd, with the Presiding Elder, Rev. F. H. Henry, in the chair. The Rev. George W. Baker, former secretary, called the roll and all answered save Brother Furgerson and Brother L. J. Terrell, both deceased. G. W. Baker was elected secretary, B. T. McEwen reporter. The

Elder read an able report, which showed marked improvement on all lines of church work. The Rev. Dr. E. M. Jones was introduced and made an able and instructive talk. The Rev. Dr. H. B. Hart looked after the interest of the SOUTHWESTERN, and left no stone unturned in presenting the claims of the paper. He collected twenty or twenty-one subscriptions. Sermons during the conference by Revs. B. T. McEwen, L. A. Armstrong, H. B. Hart, J. Mayo, M. Marsh, and T. M. Mosley. These brethren did great good here at Osborn. Too much praise cannot be given the Rev. F. H. Talbert and his good people for their kind hospitality. The good people, white and black, Methodist and Baptist, made us welcome indeed. Prof. Wesley and his organized choir deserve great praise for their good music. All the pastors made good reports, some had held their revivals and reported good results. We are trying hard with the aid of our efficient Presiding Elder, F. H. Henry to make this one of the leading districts in the State of Mississippi. Our next District Conference will convene in Wright's Chapel, Crawford.

The Aberdeen District Epworth League, Sunday School Convention and District Conference convened in Pleasant Grove, Osborn, Miss., in joint session, July 31st to August 4th. The first and second days were devoted to the League and Sunday School. Well prepared topics were presented by the delegates. Good sermons were preached by the Revs. Wm. Chapple and W. H. Whitlock during the session of the Sunday School Convention. Visitors: The Rev. Dr. W. C. Clay, Presiding Elder of the Tupelo District, who gave an able address upon the "Importance of the Sunday School to the Church;" our much beloved Presiding Elder, F. H. Henry, who made a splendid talk; Mrs. Georgia C. Harbin, a missionary of the Methodist Episcopal Church, South, also made a splendid talk, and sold several copies of her book, "The Negro in Revelation, in History and Citizenship;" Dr. Thos. W. Davis, Presiding Elder, Starkville District, made a strong appeal for the grand old church; the Rev. J. H. Everett, of Durant, preached an able sermon; the Rev. A. J. Trice, of the Rock Hill Circuit, Starkville District, was introduced. Officers elected and installed for the ensuing year: President, Rev. T. L. Ingraham; Vice-President, Rev. L. F. Jones; Secretary, G. W. Baker; Treasurer, Miss M. J. Peery. Collected \$41 during this session for Missions. Thus ended one of the best Sunday School Conventions ever had on the Aberdeen District.—George W. Baker.

### MARION DISTRICT.

From July 31st to August 4th the Marion District Conference convened at Clinton, Ala., the Rev. H. N. Brown, presiding, and James W. Martin secretary. The Presiding Elder reported much progress made by the most of the charges. There was also some falling off in a few of the charges, due largely to unfavorable conditions. Dr. Brown read an allegory on the "Election of Bishops for Races and Tongues," illustrating very aptly the vexed question. The pastors' reports were encouraging and hopeful. Nearly all of them made some showing of material, moral, and spiritual gains. They had raised, in spite of unfavorable conditions, much of the benevolence apportioned to the conference. Had communication from Drs. Oscar P. Miller, Treasurer of General Conference Commission; I. G. Penn, As-

sistant General Secretary of Epworth League, and Benson Hamilton, Secretary of the "Veteran Ministers' Relief." The conference passed proper resolutions relative to these communications. There was present during part of the session the distinguished Presiding Elder of the Birmingham District, Dr. W. H. Nelson, who delighted the conference in a plain fraternal talk about important things. There was preaching of a high order three times a day and large crowds came to hear and be benefited. The following brethren preached: The Rev. W. R. A. Palmer, A. M., D. D.; Revs. V. D. Oatman, of the Birmingham District; A. G. Glenn, J. A. Knox, J. W. Knox, E. Frazier, and others. Each of these brethren brought a blessed message. Dr. W. R. A. Palmer, the courageous and efficient President of Mason City College, presented the interest of our school. His heart is in the work; he is succeeding. The brethren love him and help him. The conference gave Dr. Palmer a liberal subscription to be used for furnishing rooms for teachers. We promise; we pay. The literary work of the delegates indicated growing intelligence among our young people and their increasing interest in the vital affairs of the church. The Rev. Thomas S. Sanders, a young man of unusual energy and ability, entertained the conference. He and his people, worthy Methodists, are a great light in that part of the black belt. The conference closed at 11 a. m., Sunday, August 4th, by a sermon delivered by the Presiding Elder, at the conclusion of which several joined the church. The next session will be held at Gainesville, Ala.—Jas. W. Martin.

### DALLAS DISTRICT.

The Dallas District Conference assembled in Ennis, Texas, July 29 to August 4 and the Sunday School Convention and Epworth League met in Convention with Rev. L. H. Richardson, Presiding Elder and A. Brown, Secretary. Rev. F. L. Kirkpatrick was elected Statistical Secretary and O. Green, Treasurer. All members of the District Conference were present. The Presiding Elder, L. H. Richardson's, report was very encouraging indeed: \$412 for benevolence; 100 conversions; 92 subscriptions for the SOUTHWESTERN. N. J. Moore reported 10 cash subscriptions on the ground and hence won the prize. Prof. R. S. Lovinggood, J. W. Frazier, the Rev. Blair, Dr. D. C. Lacey, Mrs. E. S. Spriggs, the Revs. A. M. Mason, the Rev. Qualls and the Rev. P. Morrow, visitors, all rendered valuable service to the Conference. The Conference was lively from start to finish. There was preaching every morning and night, and not a sorry sermon was rendered. The papers were also fine. The Dallas District is in fine shape. Presiding Elder Richardson has labored earnestly on this District and his preachers all love him and also the laymen and will give him a handsome suit of clothes for Conference. Mrs. Spriggs was as lively as in former days and she still retains that old time vigor. The Woman's Home Missionary Sisters rendered a splendid program on Friday night, conducted by Mrs. Spriggs. Mrs. H. Kirkpatrick made a hit with her eloquence. Mrs. Lucy Wright gave a splendid oration. Mrs. Overton and Mrs. Martin were interesting, the Rev. Mr. Brown sang a beautiful solo. Thus closed the best Dallas District Conference in all its history.—A. Brown.



## PERSONALS

The little son of the Rev. M. N. Peters died July 30.

The Montgomery District Conference raised for the Central Birmingham College, in cash and by subscriptions, \$106.

Mrs. Mary V. Smith, the wife of Rev. A. J. Smith, of Crowley, La., is enjoying a pleasant visit at the home of the Holloway family.

The Rev. Mr. Smith and family were caught in a storm recently. Nobody was hurt, but rather many pounds of edibles were left for their disposal.

Mrs. M. A. White, wife of the Rev. W. A. White, pastor at State Line, Miss., is visiting her people in Yazoo, Miss. A pleasant trip is wished for her.

We are sorry to hear of the continued ill-health of Mrs. Fulghem, wife of the Rev. T. W. Fulghem, pastor of Grace Church, Springfield, Illinois.

The members of Angle Circuit, La., are laying plans to erect a new church. At a recent rally, \$68.55 were raised. The white citizens were present and contributed.

Mr. S. H. Clay is elected as lay delegate to the Annual Conference to meet in Greenwood, Miss. Mr. Clay is a Christian gentleman and a lover of the church.

Mrs. Maggie Campbell has recently been with her sister, Mrs. Lydia Nevells, Stephensville, Mississippi, into which home a new comer, a fine baby girl had but lately came.

Rev. G. W. Washington, pastor of the Red Creek Charge, Gulfport District, has succeeded in building a new church on that charge. A rally is planned for the third Sunday in September.

The Sunday School Institute, Epworth League, Woman's Home Mission Society and Laymen's Association will convene at Shelbyville, Kentucky, August 20, the Rev. W. H. Bloomer, pastor.

Brother A. Fabish was elected as delegate to the Lay Electoral Conference and Brother Stephen Gaines as reserve. Both are local preachers of St. Paul (La.) Methodist Episcopal church.

Mrs. L. E. Pegues, of Sardis, Miss., and Mrs. Josie Wright, of Brinkley, Ark., after spending several days visiting Mrs. J. A. Slate, at Oxford, Miss., have returned home delighted with their visit.

Mrs. Amanda Washington, of Aberdeen, Mississippi, has been visiting her brother at Oxford, Mississippi. Some 20 years had passed since she was so privileged and certainly she enjoyed her trip.

The Third Annual meeting of the North Carolina Conference Woman's Home Missionary Society of the Methodist Episcopal Church, will be held at Reidsville, North Carolina, August 29 to September 1, 1907.

The work at Quitman, Miss., is actively alive. There was a revival on that charge recently, and two conversions. Two new subscribers have lately entered their names on the list of the SOUTHWESTERN CHRISTIAN ADVOCATE.

Children's Day was observed at Water Valley, Mississippi. A program was rendered under the supervision of Misses J. C. and A. J. Caruthers. Mrs. Eliza Dericks furnished music. One child was baptized. Collection \$10.15.

The membership of Hartzell Chapel, at Rosedale, La., the Rev. J. L. Augustus, pastor, in fitting resolutions tendered their beloved elder, the Rev. J. W. Turner, and his wife, their sympathy and prayers in the recent death of their son.

The pastor of Angie Circuit was visited by an agreeable storm recently, which blew him many good things in the way of groceries. A barrel of flour and one hundred and twenty-five pounds of sundries were the results of the storm.

Rev. J. A. Slate, pastor of Revels Memorial Methodist Episcopal Church, Greenville, Miss., spent a few days in Sardis, Miss., the guest of Mr. J. P. Hightower. He spoke to a large audience on August 13th, at the Colored Methodist Episcopal Church. The address was much enjoyed.

The following ministers were visitors at the South New Orleans District Conference, Morgan City, La.: Revs. W. R. Butler, F. T. Chinn, W. S. Chinn, P. W. Clarke, P. C. Colton, P. Landry, J. J. Obee, W. S. Sloan, J. W. Turner, and R. C. Worsham.

July 28 was observed as Children's Day at Warrior, Alabama. The program was under the direction of Superintendent Oliver Pater. Reverends Chatman and Starks addressed the meeting, also the Pastor, Rev. Reddick. A good collection was taken.

The Lomax Charge, at Dadeville, Ala., Rev. J. M. Harris, pastor, raised during the year the following amounts: Easter, \$11.00; Children's Day, \$2.00; Paid Presiding Elder, \$2.00; for celling the church, \$28.38; added to the church four new members.

The first annual session of the District Conference, Epworth League and Sunday School Convention of the Topeka District, Lincoln Conference, Methodist Episcopal Church, will be held at Coffeyville, Kansas, September 4-8, 1907, the Rev. J. J. Cabbell, Presiding Elder.

Rev. L. W. Price, pastor of the Vicksburg Charge, Mississippi, is yet confined to his bed. On last Sunday night the Rev. John J. Morant, of the African Methodist Episcopal Church, kindly filled the pulpit of Rev. Mr. Price, raising a collection of \$8, which was presented to Brother Price.

The Asbury Sunday School, of Oswego, Kansas, under the superintendency of Miss Gracie Lincoln, is enjoying a healthful growth. Thirty-five members have been added during the past year. The church in general

### Do You Open Your Mouth

Like a young bird and gulp down whatever food or medicine may be offered you? Or, do you want to know something of the composition and character of that which you take into your stomach whether as food or medicine?

Most intelligent and sensible people now-a-days insist on knowing what they employ whether as food or as medicine. Dr. Pierce believes they have a perfect right to insist upon such knowledge. So he publishes, broadcast and on each bottle wrapper, what his medicines are made of and verifies it under oath. This he feels he can well afford to do because the more the ingredients of which his medicines are made are studied and understood the more will their superior curative virtues be appreciated.

For the cure of woman's peculiar weaknesses, irregularities and derangements, giving rise to frequent headaches, backache, dragging-down pain or distress in lower abdominal or pelvic region, accompanied, oftentimes, with a debilitating, pelvic, catarrhal drain and kindred symptoms of weakness, Dr. Pierce's Favorite Prescription is a most efficient remedy. It is equally effective in curing painful periods, in giving strength to nursing mothers and in preparing the system of the expectant mother for baby's coming, thus rendering childbirth safe and comparatively painless. The "Favorite Prescription" is a most potent, strengthening tonic to the general system and to the organs distinctly feminine in particular. It is also a soothing and invigorating nerve and cures nervous exhaustion, nervous prostration, neuralgia, hysteria, spasms, chorea or St. Vitus's dance, and other distressing nervous symptoms attendant upon functional and organic diseases of the distinctly feminine organs.

A host of medical authorities of all the several schools of practice, recommend each of the several ingredients of which "Favorite Prescription" is made for the cure of the diseases for which it is claimed to be a cure. You may read what they say for yourself by sending a postal card request for a free booklet of extracts from the leading authorities, to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and it will come to you by return post.

is spiritually progressive. The pastor Rev. Mr. Thomas, is doing a splendid work.

The Lexington Conference Academy Club of the Airley Methodist Episcopal Church, organized during the spring by the pastor, the Rev. Mr. Jones, is moving on smoothly. Entertainments are being given to create a fund for the organization. Mr. Quivey Lewis is president and Miss Irene Huston is secretary.

Rev. J. E. Webb, pastor at De Soto, Mississippi, is meeting with glorious success on his charge. Recently sixteen souls were happily converted to God; also raised \$35.85. The revival was conducted by the pastor, assisted by Revs. R. W. McDavis, I. B. Williams, of the Baptist Church, B. J. Cooper and Sam Huff.

Aug. 13 Dr. Palmer and Dr. Williams, of the Huntsville District, were with our membership at Warrior, Ala., S. H. Donaldson, Pastor, and preached splendid sermons. Doctor Palmer made a strong plea in behalf of the Central Alabama College. On the 11th of August, the Lord's Supper was administered.

Mrs. M. E. Long and her children, of Monroe, La., are spending a few weeks with Mrs. H. W. Cox, of Philander Smith College, Little Rock, Arkansas. She and the rest of the family hope to spend awhile with her father Mr. L. M. Robinson, of Macon, Georgia. Mr. R. F. Long will enter Gammon Theological Seminary in the fall.

Miss Fannie M. Ross, daughter of Professor J. R. Ross, cashier of the Bluff City Savings Bank, Natchez, Miss., returned home August 12, after a four weeks' visit to her uncle, the Rev. N. W. Ross, pastor, Haven Chapel, Meridian, Miss. She is among the

### THE SOUTH CAROLINA CONFERENCE.

Within the limits of this old and historic city, where events of the past are kept refreshed in our memory by so many landmarks and monuments of valor and heroism of the early settlers, of this glorious country; where we see daily traces of the Indian inhabitants, breast works of the battle of Camden, General Green's retreat, through the swamps and forests, marble slabs to men such as De Kalb, Dickerson and Canty, who died in defence of home and honor, and together with traces of Sherman's famous march to the sea, gives us a few places and events of the most decided interest, yet they all fall into insignificance, when we remember for the third time since freedom, there is to convene here the great South Carolina Conference. Notwithstanding the heroism and valor of the past, the hospitable, congenial and affable people of Camden stand with open hands to welcome this august body. Under the leadership of the pastor of Trinity, the Rev. J. B. Taylor, elaborate preparations are being made both in the church and in the community. I. B. English, Chairman of the Committee on Entertainment, will see that every delegate as well as minister is properly placed and entertained.—Benj. Murphy, Camden, S. C.

leading girls of our small congregation at Natchez, both in church and Sunday School.

At Liberty, N. C., on Saturday, August 17th, the good people came together at the home of Mr. Horace Grays, and made the pastor, the Rev. S. L. Maye, extremely happy by the presenting to him of many useful articles—money included. The Baptist friends joined in with hearty goodwill and the affair was greatly enjoyed by all. Our membership at this point is small, but loyal.

Mr. and Mrs. B. S. Stringer, after a long stay with their daughter, Malissa, the wife of Rev. W. H. Simmons, who has been ill since the Reverend took charge of Many Circuit, finally decided to carry her home with them. The good people of Many have shown great concern about her, and pray that she may soon regain her full health and vigor. The husband and two daughters have the sympathy of all.

Rev. D. D. Shelby, of the Lula Charge, Mississippi Conference has done great good on his charge. He has built two churches valued at \$400 and \$800 respectively. Much or nearly all of the building work was under his supervision. Notwithstanding the reverses with which he has met the Rev. Mr. Shelley has moved steadily onward, which means that victory and final triumph will surely attend his efforts.

The Rev. J. W. Byrd, pastor at Union, Miss., writes: "The Winona Haven Memorial Chapel is alive both financially and spiritually. We are now closing a glorious revival during which we had sixty-five conversions. Since conference eighty-eight souls have been added to the church. We are still working for more and are praying for an additional one. The Rev. Mr. Burton was with us during our meeting and gave excellent service. This work was never in a better condition. The people are loyal and faithful to their church. We are going to stand by the SOUTHWESTERN.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                        | Place. | Date.           |
|----------------------------------|--------|-----------------|
| Houston—Liberty, Tex.            | .....  | Sept. 9         |
| Little Rock, Hensley, Ark.       | .....  | .....           |
| .....                            | .....  | Aug. 28-Sept. 1 |
| Forrest City—Park Place, Ark.    | .....  | Aug. 29         |
| Shubuta—Enterprise, Miss.        | .....  | Sept. 3-8       |
| Topeka—Coffeyville, Kans.        | .....  | Sept. 4-7       |
| Jacksonville—Jacksonville, Fla.  | .....  | .....           |
| .....                            | .....  | Sept. 11-15     |
| Pine Bluff—New Edinburg, Ark.    | .....  | .....           |
| .....                            | .....  | Sept. 11-15     |
| Jacksonville, Jacksonville, Fla. | .....  | .....           |
| .....                            | .....  | Sept. 11-15     |
| Ocala—Lawley, Fla.               | .....  | Sept. 19-22     |
| Gainesville—Jonesville, Fla.     | .....  | Sept. 26-29     |
| Clow, Canfield, Ark.             | .....  | Oct. 10-13      |
| Clarksdale, Lula, Miss.          | .....  | Nov. 20-24      |

### CONVENTIONS.

|                              |       |             |
|------------------------------|-------|-------------|
| Clow—White Cliffs, Ark.      | ..... | Sept. 5-8   |
| Jackson                      | ..... | Sept. 12-15 |
| Jackson, Green Hill (Miss.)  | ..... | .....       |
| Ct.                          | ..... | Sept. 12-15 |
| E. Tenn. Con., Dayton, Tenn. | ..... | Sept. 20-22 |
| Shubuta                      | ..... | Oct. 10     |

### OPELIKA DISTRICT.

#### FOURTH ROUND.

Wetumpka Circuit, September, 21-22; Bethel and Eclectic, 28-29; Central and Riverside, Oct. 5-6; Alax City Station, 12-13; Alax City, Circuit, 19-20; Skellyton Station, 26-27; Rockford Circuit, Nov. 2-3; Lomax Mission, 9-10; Elmore and Shorters, 9-10; Opelika and West Opelika, 16-18; Pheonix City and Auburn, 16-17; Dadenville and Pleasant Hill, 23-24; Jacksons Gap Mission, 26-27; Lafayette, Station, Nov. 30-Dec. 1; Lafayette, Circuit, Nov. 30-Dec. 1;

Five Points Circuit, Dec. 7-8; Lanett Station, 14-15. My Brethren: As you have learned it is generally conceded by all who visited our District Conference that it was the most successful in the history of the District your reports showing that the majority of you have been hard at work in the Master's vineyard. There is yet a large sum of our benevolence to be collected. There is not one pastor on our District who can afford to report less benevolence at the fourth coming annual conference than was reported from the same charge last year. There is no plausible reason for any pastor coming to the annual conference with less than what is asked of him by the different Boards for benevolence. To do this we must have soul-stirring revivals in every charge and every church within the bounds of our District. Spiritual life in a church warrants financial life. Five hundred converts on our District this year will mean a round report from the District. Bring five new cash subscribers from every charge up to the annual conference for the SOUTHWESTERN. The more this paper is read the easier it will be to raise our benevolence. Please send the money you promised to furnish Prof. Winslow's Room in Central Alabama College by September 10. The furniture has been ordered and will be on hand on or before that date.—J. A. Holliday, P. E.

### CLARKSDALE DISTRICT.

#### FOURTH ROUND.

Phillipp, Sept. 14-15; Money, 21-22; Bedford, 28-29; Shellmond, Oct. 5-6; Seblater, 9; Ruleville, 12-13; Drew, 16; Minter City, 19-20; Webb, 26-27; Clarksdale, Nov. 2-3; Clarksdale Ct., 9-10; Dublin, 12; Coahoma, 16-17; Tunica, 23-24. Brethren: The Second District Conference will be held at Lula,

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Women's Ailments.



I am a woman. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whitish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, South Bend Ind., U. S. A.

Miss, Nov. 20-24. Those of you who have not reported your benevolence full will be expected to report all claims raised in this Conference. Send the remainder of your assessment for Rust University to Dr. Foster by the time the school opens. You will be expected to hand over to me at your last Conference the money we promised Dr. Logan. Begin now the SOUTHWESTERN rally. Let each brother strive to put the paper unto every home. We did well at our first District Conference for the paper. It is expected that we will do better at our last Conference. Work and pray for a glorious revival in every charge.—B. F. Woolfolk, P. E.

### WAYCROSS DISTRICT.

#### FOURTH ROUND.

Macon, August 30-Sept. 1; Bolling-

broke, Sept. 2, 8 p. m.; Waycross, 6-8; Waresboro, 9; Glenmore, 11; Pearson, (The Pond), 12; Blackshear, 13; 15; Patterson, 21-22; Offerman, 23; Bristol, 24; Coffee, 25; Nickels, 26; Douglas, 27; Fitzgerald, 28-29; New Church, above Westwood, 30; Cordle, Penia, Oct. 5-6; Cordele Church, 7; Americus, 8; Forsyth, Kynett, 12-13; Rocky Mt., 14; Hoperville, 15; Flovilla, 16; Free Liberty, 17; Eastman, 19-20; Helena, 21; Abbeville, 22; Sparks, Golden Still, 25; Nashville, Sparks, quarter, 26-27; Massee, 28; Sparks, 29; Lenox, 30; Adel, 31; Thomassville, Nov. 1-3; Bainbridge, 9-10; Valdosta, 15-17; Tradershill, 23-24; Tifton, 25; Ashburn, 26; Albany 27; Moultrie, 28; Quitman, 29. Dear Comrades: This leads up to our Annual Conference at Waycross. Let's neither falter nor fail. Round reports with

# WILEY UNIVERSITY, MARSHALL, TEXAS.

The last session of Wiley University was perhaps the best in all its history. The enrollment reached 620 and in this respect leads all other Texas institutions. Six graduated from the regular college department, thirteen from the Normal, eleven from the preparatory, thirty from the different industrial departments, five from Nurse-training and 85 were given certificates from the English department, consisting of eight grades. Fifteen college graduates hold Permanent State Certificates based on State recognition of our college work.

Wiley boasts of its aggressive college spirit. There is no time for dreaming and building air castles. In every department and in all phases of the work there is that moving spirit that brings things to pass. This is seen in the study hall, in the recitation rooms, in the chapel entertainments, on the play grounds and everywhere. The good effects of this system is manifest in the lives of our young people when they return home and are called upon to mingle with the people.



We are just completing three new buildings for the year, viz.: The Carnegie Library Building, the Manual Trades Building and a Hospital Building. All of these will be ready for use at the opening of the session beginning September 30.

The outlook for Wiley was never more promising than at the present. If we are to judge from the numerous letters of inquiry and statements from students with pledges of friends to return with them, we shall have more than 700 students enrolled before the session is far advanced. We are glad to state to our pupils and all new ones who are planning to come, that Wiley is adding to her teaching force and equipment in the way of buildings and appliances, so that we shall be able to put our several departments abreast of the very best in the country.

For Further Information Address

REV. M. W. DOGAN, A. M., Ph. D., President,  
Wiley University, Marshall, Texas.



a doubled membership. Remember you will stand on your merits at the Annual Conference. Yes, to "win" is a test to our calling. We are in the lead; let's hold our place.—E. D. Giddens, P. E.

#### GAINESVILLE DISTRICT.

Oxford, Sept. 7-8; Suwanee, 14-15; Duluth, 21-22; Norcross, 20-22; Union Grove, 23-29; Lawrenceville, Oct. 5-6; S. Luke, 2-6; Covington, 13-14; Elberton, 18-20; Elberton Circuit, 19-20; Lavonia, 26-27; Toccoa, 25-27; Gillsville, Nov. 2-3; Commerce, 1-3; Nicholson, 9-10; Athens, 8-10; Fort Street, 17-18; Gainesville, 22-24; Hoschton, 23-24; Centerside, Nov. 30-Dec. 1. Brethren: We come now to the 4th round and should be able to look back upon the best year's work in our ministry. See that all your benevolent money is raised and make a splendid canvass for the SOUTHWESTERN. Not your words but your works tell what you are. Pray for the District.—Z. K. Gowen, P. E.

#### MUSKOGEE DISTRICT.

##### THIRD ROUND.

Weleetka, Sept. 20; Eufala, 21-22; Atoka and Colbert, 24-25; Boley, 28-29; Wewoka, Oct. 5-6; Panther Creek, 12-13; Grand River, 15-16; Hudson Cir., 19-20; Beggs, 23; Boynton, 26-27; Porter, Nov. 2-3; Coweta, 3-4; Muskogee, Spencer, 9-10; Muskogee Circuit, 10-11; Okmulgee, 16-17; South McAllister, 23-24; Depew, Dec. 1; Hugo, 7-8. Brethren: This year promises to be a record breaker in organizing new classes and building churches. God grant that it may. Let us take the disciplinary collections during the good season of the year. You remember those strong resolutions on behalf of the SOUTHWESTERN at the District Conference. Your humble servant now calls upon you to make them good. I have asked that September 15 be "Southwestern day" all over Muskogee District. Now let every pastor and member of the church get busy. Send the names and money for the paper the following Monday to the office at New Orleans, also at the same time report to me your success. Now let us make that a day to be remembered. God bless you.—D. G. Franklin, P. E.

#### WACO DISTRICT.

##### FOURTH ROUND.

Groesbeck, Sept. 7-8; Groesbeck Ct., 14-15; Calvert, 21-22; Reagan, 28-29; Marlin, Oct. 5-6; Valley Mills, 12-13; Marsfield, 19-20; Chilton, 19-20; Cameron, 21-22; New Zion, 26-27; Mart, Nov. 2-3; Lampasas, 9-10; St. James, 16-17; E. Waco, 16-17; Waco Ct., 23-24. J. H. Swan, P. E.

#### Special Notices

**STARKVILLE DISTRICT LEAGUE AND SUNDAY SCHOOL CONVENTION, SOUTHWESTERN RALLY, SEPTEMBER 4, 1907, WEIR, MISSISSIPPI.**

The District League and Sunday School Convention will convene at Weir, Miss., September 4, 1907. We want every League and Sunday School on the District to be represented. This will be the "Jubilee Convention." The charge that brings the largest number of subscriptions will receive a half dozen song books or Epworth League pins. Let us stand by the SOUTHWESTERN. It is our paper and Dr. R. E. Jones can not go up to the next General Conference without the paper being self-supporting. We want a Bishop of African descent. It is right that we should have him. But in the name of

high heaven, if 400,000 well trained Negroes in the Methodist Episcopal church will not support one paper what about the Bishop? I firmly believe that if every pastor could be truly converted with the SOUTHWESTERN fire, the paper could be self-supporting in 30 days. May God help the Starkville District to lead in this great rally. I pledge 25. What pastor or layman will follow?—T. W. Davis, P. E.

#### SUNDAY SCHOOL AND EPWORTH LEAGUE CONVENTION.

##### East Tennessee Conference.

The Local Epworth League and Sunday School Annual Convention of the East Tennessee Conference will convene at Mt. Olive Methodist Episcopal Church, September 20, 21, and 22. The Presiding Elders, pastors, Epworth League Presidents, Sunday School Superintendents, District League Presidents and all who are interested in this work are invited to be present. This convention hopes to bring together 500 or 1000 people, in this great work. We hope to have a great success. The program will appear later. All who are coming, I would like for them to arrive Thursday, if possible, September 19th.—W. R. Marbury.

#### PROGRAM, MISSIONARY CONVENTION.

(Sept. 12-15, at Jerusalem Church, on the Green Hill Circuit.)

Welcome address, Rev. H. Dean; response in behalf of convention, Rev. A. J. McNair, D. D.; Missionary Sermon, H. May; "The Sunday School as a Missionary Factor," H. A. Robinson; "The Epworth League as a Missionary Factor," William Lindsey, H. Woolfolk; "Our Foreign Fields": Africa, J. M. Shumpert, D. D.; China, D. F. Dudley; India, N. N. Sidney; "Work of Home Missions," Mesdames L. P. May, K. B. Jamison; "Relation of Sunday School to the Missionary Society," P. H. Davis, H. Roundtree; "Our relation to the Whole Cause of Missions," J. C. Hibbler; "Temperance," W. R. Walker; "Obligation of the People to the Cause of Missions," J. E. Coleman, W. A. Oats; "Relation of Pastors to the Cause of Missions," R. B. Davis, J. W. Dudley; "Why Should each Charge Raise All Its Apportionment?" A. M. Quinn, C. H. Johnson. "Growth of Missions in the Mississippi Conference," A. J. McNair, D. D., presiding elder; "Growth of Missions on the Jackson District," H. Henderson, P. W. Baldwin. Each Sunday school and Epworth League is to send a delegate and the presidents of the Home Mission and Ladies' Aid Societies are requested to be present. Each Sunday school League Chapter, Home Mission and Ladies' Aid Society should send one dollar for representation and each member of the convention pay 50 cents. We hope that the Jackson District will wake up to the great cause of missions.

J. C. HIBBLER, Dist. Secty.

#### GULFPORT DISTRICT.

Brethren: I hope that each pastor, superintendent and congregation will observe the Fourth Sunday in September, the day the church has set aside as a great rally day for the Board of Education Freedmen's Aid and Sunday Schools. Send for the program and envelopes. This program is the best ever published. Remember that our District is a little behind and this will bring us up if all will carry out the order of the great church on this the Fourth Sunday in September. I know that there are sixteen new

## STRAIGHT UNIVERSITY,

### New Orleans, La.

Established in 1869 for the education of Negro students, this has become one of the leading schools of its kind in the country. It is supported by the American Missionary Association and is a Christian school for all denominations. Its reputation for thorough teaching and careful training is high.

The buildings are large and well-equipped. An excellent boarding department is maintained for students from other places.

All grades are taught from Kindergarten to College, and in connection with these are departments of Music and Manual Training.

Enrollment last session, 659. Officers and Instructors, 27. Write for Catalogue. Address

**E. C. LITTLE, Treasurer,**

**2420 Canal St.,**

**NEW ORLEANS.**



A VIEW OF RUST UNIVERSITY CAMPUS.

College Courses, College Preparatory and Normal Courses, Music, Industrial work, Sewing and Dressmaking, Machinery Hall, New Industrial Hall. All Departments enlarged. Large Faculty. Opens October 1, 1907.

## FRANKLIN INSTITUTE and BUSINESS COLLEGE.

### SESSION RUNS NINE MONTHS.

Prepares for any college or professional school. Educates young men and women for the commercial pursuits of life.

We call especial attention to the readers of the Southwestern to our Business Department. Ours is the only school that we know of that offers to the young men and women of the race a complete commercial course of study leading to graduation. It is a well known fact that the best paid men of to-day are those who are engaged in business. The learned professions do not offer to young men of talent and energy the same opportunities for profit as the field of business. But permanent success in business can only be attained by having a thorough business training. Send for our Business Special. Next session begins Monday, September 2, 1907.

Address WILLIAM PORTER, A. M., FRANKLIN, LA.

## SAMUEL HUSTON COLLEGE

### Austin, Texas

Has had more rapid growth than any other school in Texas. Ranks now with oldest and best schools in the South. Graduates taking high rank in all professions. Enrollment past year 517. Christian school. Experienced faculty. Two additional teachers added this fall. All denominations treated alike. Strict discipline. Low rate. Fine climate. Health of students looked after carefully. Modern buildings and fine equipment. Contract just let for \$5,000 to improve dormitory. A few worthy students can get some work to help pay on expenses.

Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificate to teach. Fine instruction in Eliza Dee Home for Girls.

**Fall Term Begins October 1.**

**For Further Information, Write**

**R. S. LOVINGGOOD, A. M., President,**  
**AUSTIN, TEXAS.**

churches going up in the District but this will help us.—R. N. Jones, P. E.

#### THE NEW WEST TEXAS TOWN,

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

## THEOLOGICAL DEPARTMENT FISK UNIVERSITY NASHVILLE, TENN.

Open to students of all denominations. Thorough courses for Ministers and Christian Workers of all kinds; also the privileges of the Musical and Literary departments.

For particulars address

Rev. Geo. W. Henderson, Dean,  
929 18th Ave. North.

Rev. Jas. G. Merrill, D. D., President,



## Doings of the Workmen

### KENTUCKY

Auburn, R. B. Newton.—The Rev. R. D. Hines has just closed a successful and a glorious camp meeting at this place. Great interest was shown by both denominations, Methodists and Baptists. Presiding Elder H. W. Tate spent four days at the meeting and delivered several able, eloquent and spiritual sermons. Prof. R. D. Newton, of the Morgantown school, rendered valuable services in making the meeting a success. The Rev. Mrs. Craig of Tompkinsville was present and preached. There were several conversions and accessions. The collections were beyond expectations. On the closing day the audience was immense. Brother Hines is doing a noble work on this circuit. Heretofore Auburn has been in the rear, but she is now coming to the front.

### LOUISIANA.

Baton Rouge, A. M. Taylor, Pastor.—We were much surprised one evening recently by the visit of a crowd of friends led by Sister Rosa Smith and her loyal lieutenants. The results of the visit was a table of nice groceries that were much needed and highly appreciated. Mrs. Taylor sincerely thanks the friends for their kindness.

### For Indigestion

#### HORSFORD'S ACID PHOSPHATE

An effective remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

### MISSISSIPPI.

Abbeville, D. P. Shaw, Pastor.—My third quarterly conference was held at Burford's Chapel, July 29, Rev. N. R. Clay presiding. The church is still progressive. The Presiding Elder preached on Sunday to the delight of the large audience. Paid Presiding Elder in full. Communicants, 100. Collection for the day, \$50.

Aberdeen, Mary E. Franklin.—Our beloved pastor, the Rev. B. H. L. Ferguson, having passed to his reward and left our pulpit vacant, we began to wonder who would be sent to carry this great work on. However, in a few days we received notice that our presiding elder, Rev. L. H. Henry, had sent to us Rev. B. L. McEwen, of the Holly Springs district. Brother McEwen's arrival brought joy to the people, and he was cordially welcomed by all. The following Sunday he preached two fine soul-reviving sermons, that touched the hearts of all. He is a wideawake Christian gentleman and a preacher with intellectual enthusiasm. The congregation is well pleased with him. Dr. I. B. Thomas, D. D., field agent of the Board of Home Missions, was with us on Children's Day. He preached an able sermon at the morning service and also at night. All who heard him were well pleased.

Meadville, William Herman pastor.—Our Quarterly Conference was held July 13th, at Oak Grove, with the presiding elder in the chair. The elder preached an excellent sermon. Twenty-four persons partook of the Lord's Supper. At night the elder preached at Meadville, in St. James Chapel to a crowded house. We have paid the elder this quarter \$24.00 (in full); pastor, \$69.00; mission, \$10.43;

education, \$10.33; Freedmen's Aid, \$5.00; total, \$179.76.

Columbus, Lot Armstrong.—The Calcedonia Circuit is coming right to the front. Rev. L. A. Armstrong, pastor, is putting forth every effort to make the work a success. We have just had our Children's Day. Total collection, \$30.50. The superintendents need to be congratulated upon such an excellent program, namely, Brothers Henry Deckerson, B. J. Turner and S. J. Valls. The Epworth League, under the presidency of A. J. Kidd, is having great success. The stewards in the persons of Brothers Frederick Dickerson, Bankhead, and Chatman are keeping up their part of the finance. Our revival will begin Aug. 2. We are expecting to have the Rev. P. H. Travis, of Atlanta, Ga., with us.

Sedalia, W. H. Smith, Presiding Elder.—We held our first quarterly meeting in Taylor Chapel at Sedalia, Mo., June 23-24, with splendid results. The reports indicated that the work, in every department of the church is in good, growing healthy condition. We had three excellent services during the day. In the evening we held an evangelistic service, at which time quite a number of unconverted persons came forward and bowed at the altar for prayer; three persons joined the church and one received the rites of baptism. The pastor is laboring earnestly to have success. The collection on Sunday was \$58. Our Epworth League is presided over by Professor W. G. Smith, who is doing heroic work in this department of the church. We have also at the head of our Sunday School Prof. C. C. Hubbard, principal of the Lincoln High School who with the pastor is leading the young people on to victory in the Sunday School department.

Winona, Rev. J. W. Byrd, Pastor.—Our third quarterly conference was held July 13-14. Presiding Elder Nevils in the chair. We have never witnessed a better conference. The officers rendered splendid reports. Every department of the church alive. The Ladies' Aid Society has done a noble work, built a new parsonage, furnished it and paid over a hundred dollars on the indebtedness of the church. The trustees and members have done well their part. We have been in the new church and parsonage for a month. Both have been insured. A hundred and sixty dollar instrument has been purchased, and we now owe a balance of only \$600 on the total indebtedness. Sunday, July 14, was a great day with us. The Presiding Elder preached three great sermons. That night eight joined the church. Amount raised this quarter, \$300.65. We have the promise of eighteen subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE. We are now ready to entertain bishops, editors and representatives again.

De Soto, Rev. J. C. Webb, Pastor.—The third quarterly conference convened July 18-19, Rev. J. B. Bock, Presiding Elder, chairman. All the leaders for the most part were present with good reports. Paid pastor \$74.03; Elder, \$9; benevolence, \$17; total, \$100.

Escatawpa, A. Lee Pastor.—Our second quarterly conference was had on the fourth Sunday in June, with the Presiding Elder as chairman. We entered our new church on that day. The elder preached to the satisfaction of his hearers. Something more than \$100 were raised. Sisters L. Carter (who raised \$57) and Bettie Robertson (who raised \$36), received a gift for their faithful work.

West Jackson, W. A. Oates, Pastor.—Our third quarterly conference convened August 3-4 at Mt. Pleasant Methodist Episcopal Church, with the Rev. A. J. McNair, D. D., in the chair. The reports showed the work to be in a prosperous condition. Paid presiding elder in full, \$15; raised in the conference, \$38.15; raised during the quarter, \$192.15. The elder preached two excellent sermons. My revival meeting has been running for three weeks. Conversions, 15; accessions, 20. Total during the quarter, 35. Our little church is no longer sufficiently large to hold the people, and so we must build a larger church at West Jackson.

Pearlington, James A. Conley.—On August 4 the parsonage committee gave an up-to-date lawn party at the Roke. Burton's new park and raised \$21.20. Bro. Burton prepared the park for the Benedicts of Holmes Chapel. The Ladies' Aid Society works in conjunction with the parsonage committee. The church can easily depend on the following named ladies: Mrs. M. Holmes, chairman; Mrs. E. L. Burton, secretary; Mrs. Mary Magee, treasurer; Mrs. M. McCoye, Rosie Snell, E. L. Keiker, M. J. Thomas; Brothers J. P. Isaacs, Henry Holmes, Mrs. E. Daniel, O. C. Peters and R. B. Young.

### MISSOURI.

Ironton, Solomon Lax.—We desire to return many thanks to the members and friends of Zion Chapel Methodist Episcopal Church for their liberal contributions in the rally of August 4, which was a financial and spiritual success. The Rev. C. S. Webster, of Otterville, preached two powerful sermons. This is the largest rally ever known in Ironton or the Southeast. Raised \$85. The Rev. A. M. Todd, our pastor, deserves much credit for what has been done. Webster and Todd are both students of George R. Smith College. They are reflecting honor upon this school.

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| Bayou Sara Accl. | 4:15 p. m. | 9:40 a. m. |
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## They Live in Our Memory

**HUMPHREY.**—Harriet Humphrey, a faithful member of St. Paul Methodist Episcopal Church, died in peace, at Shreveport, La., July 23, 1907.—W. R. Butler, pastor.

**DIXON.**—Mrs. Hattie Dixon, of Greenwood, Mississippi, after a long and painful illness, departed this life August 4th. She bore her suffering with patience and good cheer, and said she was simply falling into a sleep to awaken in heaven. She was a faithful member of the Methodist Episcopal Church. She was born in Marion, Ga., 22 years ago. She is survived by a husband, father and two brothers.

**MARSHALL.**—Bessie T. Marshall, daughter of Mr. and Mrs. Dan Marshall, prominent members of the Methodist Episcopal Church, at Verona, Miss., died August 9, 1907. She was born October 19, 1885. She was converted when fourteen years of age, and lived a faithful Christian until death. The funeral was conducted by the Rev. L. H. Chandler, pastor, of the Colored Methodist Episcopal Church. The deceased was a student of Rust University. A mother, father, two brothers, a sister and a host of friends survive her.—J. M. Walton.

**FEARN.**—Lorena Fearn, a faithful member of St. Stephen's Methodist Episcopal Church, Yazoo City, Miss., died May 27, in full triumph of everlasting life. She was born in Buckingham County, Va., about seventy years ago; converted when twelve years of age; came to this place about thirty years ago; joined the Methodist Episcopal Church and was a member of Bro. Wash Rose's class during all these years. She was faithful until death, and leaves an only daughter, Mrs. Covington, who is a faithful member of our church and one of the best county school teachers.—J. C. Hibbler, Pastor.

**SIMMONS.**—The wife of the Rev. W. H. Simmons, after eighteen months of suffering, died August 7, 1907, leaving, besides her husband, three children, mother, father, five brothers and five sisters. She was a strong Methodist and a lover of her church. Bro. Simmons has lost the beloved companion and helper whose life was united with his August 22, 1892. Sister Simmons was thirty-nine years of age. She was a member of the Court of Calanthe of the Bonami Lodge No. 46.

**FULKS.**—Brisco Fulks, a member of Wiseton's Methodist Episcopal Church, answered the call of God on August 16, 1907, and with shouts of praise on his lips entered into the haven of rest. The funeral sermon was preached by the Rev. J. C. Hibbler.—W. R. Walker, Pastor.

**THOMSON.**—Lina Thomson, of Nettleton, Miss., is no more. She was summoned to the reward of the faithful on July 5, 1907, and left, to follow in His own appointed time, her husband, two children, mother and sister. She was a loyal and devoted member of Pleasant Grove Methodist Episcopal Church.—D. D. Reid, Pastor.

**ESTUS.**—H. Estus, a member of Pleasant Grove Methodist Church, Nettleton, Miss., died in peace August 16, 1907. The Rev. D. D. Reid conducted the funeral service.

**DAVIS.**—Miss Scottia Davis, daughter of Professor F. R. Davis, of Huntsville, Ala., died August 4, 1907. She was a member of the Lake Side Methodist Episcopal Church. The funeral was conducted by the pastor, assisted by the Rev. A. W. McKinney, of Mobile, Ala., and the Rev. C. L. Davis, of the Presbyterian Church.—L. D. Williams, Pastor.

**McGEE.**—Branch McGee, a faithful member of Zion Franklin Methodist Episcopal Church, Starkville, Mississippi, Circuit, passed peacefully away July 15, 1907, aged seventy-seven years. He was a consistent Christian. He leaves a wife, two sons, four daughters and a number of friends and relatives.—A. S. Glover.

**IVY.**—The funeral services of the wife of the Rev. C. W. Ivy took place in Haven Chapel, Meridian, Miss., August 8, 1907. Sister Ivy had been sick about five years. One year ago she went to Memphis, Tenn., where one of her sons lives, to try to regain her health, and there she died August 6, 1907. She joined the Methodist Episcopal Church in 1868, under the pastorate of the Rev. J. A. Moore, at Marion, Miss. She lived faithful to the church and to her husband. She leaves her companion, and seven children and three grandchildren to mourn. Interment was in the Masonic Graveyard, East End Meridian, the writer conducting the services, assisted by the Revs. D. L. Morgan and G. W. Arnold.—N. W. Ross.

## United for Life

**KENT-KINGSTON.**—Mr. Luther S. Kent and Miss Lenora O. Kingston, at the home of the bride's parents, July 31, 1907. Quite a number of friends and relatives witnessed the ceremony, performed by the Rev. O. J. Harvey, at Baldwin, La.

**PETERSON-PAYNE.**—Mr. Patrick Peterson and Miss Lola Payne, of Washington, La., on August 1, 1907, the Rev. D. G. Taylor officiating.

**PHILLIPS-MILLER.**—Mr. Willie Phillips and Miss Birdie Miller, of Thor, S. C., July 15, 1907, at the home of the bride, by the Rev. B. F. Gandy.

**FOGGY-MITCHELL.**—Mr. G. W. Foggy and Miss Alberta Mitchell, at Collins, Miss., August 13, 1907. Mr. Foggy is recording steward of Mallallen, Methodist Episcopal Church at Collins, Miss. The Rev. James Robinson officiated.

**BURTON-COE.**—Miss Mary Burton and Mr. Manning Coe were married July 31, 1907, at Holmes Chapel, Pearlinton, Miss. The marriage was witnessed by over 600 people. Rev. H. W. Woods, pastor, officiated.

**WHALEY-CAMPBELL.**—The marriage of the Rev. Q. E. Whaley and Miss Mary E. Campbell was celebrated Thursday, August 1, at Kansas City, Mo. The Rev. W. W. Goff, of Jacksonville, Ill., officiated. Mr. Roscoe Whaley, of Kansas City, Mo., brother of the groom, was best man. Miss M. Leola Scott, of Sedalia, Mo., was bridesmaid. The bride and her bridesmaid were beautifully gowned in white. After the ceremony refreshments were served. Mr. and Mrs. Whaley left for Hannibal, Mo., their future home, where the groom is stationed. They are both graduates of George R. Smith College, Sedalia, Mo.—Q. E. Whaley.

**WILMAN-BOWERS.**—Mr. Eugene Wilman and Miss Angella Bowers were married July 2nd, 1907, at the home

of Mr. and Mrs. Jackson, of Berwick, Louisiana.

**HOWARD-LUCAS.**—Mr. Perry W. Howard, of Jackson, Miss., and Miss W. E. Lucas, of Macon, Ga., were joined in holy matrimony, Aug. 14, 1907, in Meridian, Miss. Revs. William McMorris and S. A. Cowan officiated. The groom is a leading attorney of the State and the bride is one of the most cultured young women of the State and is a graduate of Fisk University.

**WELMAN-BOWERS.**—At Berwick, La., in the home of Mr. and Mrs. James J. Jackson, Mr. Isalah Welman, of Baldwin, and Miss A. P. Bowers. The bride is the accomplished daughter of the Rev. F. D. Bowers, of the Louisiana Conference, a graduate of Gilbert Academy and a public school teacher.—CHAS. C. LANDRY.

## NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

## Doings of the Workmen OKLAHOMA

Oklahoma City, A. G. Thompson, Pastor.—Methodism amongst the colored people of this city is in its infancy. We have a smaller church here than any of the other leading denominations. We have had a few hard working Christian gentlemen at our head here, but as soon as progress was making its way they were succeeded by less efficient ones. I was appointed to this charge March 18th of this year. I found the church in very poor circumstances. We had no property. It had been sold for debts. We were disorganized and quite a number of the former members had affiliated with some of the other churches. With the aid of a few loyal members, we toiled and prayed both day and night, that we might secure our lost property and some day build again a church. We united as one and working together with that aim in view have had some success so far. We succeeded in securing the church property for \$3,750. To-day we have twenty-seven loyal members who never tire of working. Amongst the membership we have one doctor, one dentist, and one lawyer. Two weeks ago we organized a choir and hope soon to equal any in the city. The second quarterly conference of the Lincoln District was held Sunday, July 21, at Newman's Chapel. Nearly every member of the church was present. A very liberal collection was taken. By order of the quarterly conference, we are to have a rally on the fourth Sunday in August, for the purpose of raising \$335. This is to pay a personal note secured to help make up the \$3,750 to purchase the church property. Each Presiding Elder in the different Conferences is asked to send \$5 to help us and so is the editor of the SOUTHWESTERN, and every Christian who wants to do something for his struggling brethren is asked to give all he can. We are sorely in need and ask your hearty co-operation. All contributions can be forwarded to the Rev. A. G. Thompson, Box 618, Oklahoma City, Okla.

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We cannot be responsible for money sent in letters in any other way than by one of the four ways mentioned.

### Cash Remittances

The good work still goes on. So readily have the pastors responded to the appeal for the appointment of a SOUTHWESTERN DAY, until we haven't the least doubt but that the final outcome will surpass our most sanguine expectation. Now that you have named a day, there's a two-fold reason why you should strive all the more zealously. First, you are to demonstrate the fact that you have not set apart this day in a mere perfunctory way, but because you really have the welfare of the paper at heart. And, too, this day is to be the crowning act of your concerted efforts. All other things being equal, it will tell how well the paper has been worked up. Quite often victory depends upon the ability of an army to march to occupy its post at the proper time, before the enemy has gained the vantage ground. So don't wait until the day of conflict is upon you to array your forces. We entertain great hopes, and are relying upon the faithful warriors to hold us up.

### SUBSCRIPTIONS RECEIVED, AUG. 19-24.

Central Alabama and Mobile—By D. S. Williams, J. J. Johnson; by A. Reid, M. H. Nicholson, C. F. Estes; by Wm. Leewood, H. W. Brown, T. P. Brown, J. L. Lock, E. D. Morgan, J. H. Douglass; Rev. J. C. Houghton.

Central Missouri—By J. Will Jackson, Susie Moss.

Delaware—By F. H. Butler, Mrs. Julia Tibbs, Miss M. C. Jackson, Miss Bell Thomas.

Florida—By T. W. Williams, T. W. Williams, Mrs. Jane E. Williams.

Lexington—By G. W. Harris, Horace Pettit, Anthony Grooms, Ely Brambaugh, Enoch Copeland, Randel Mitcherson, Minnie Cook.

Louisiana—By Frank Walker, A. J. Sengal; by T. B. Oville, Moses Dixon. Mississippi and Upper—By W. M. McNeil, S. M. Curry; by W. L. Lamb, G. R. Eubanks; by R. N. Jones, James A. Williams, E. B. Byrd; by W. M. R. Lester, Harrett Clay; by H. R. S. Erby, Dave Martin; by J. M. Marsh, 38 subscribers; by W. R. Sewell, Tom Doxey, L. W. Johnson.

Miscellaneous—By C. L. Crockett, A. Felton; by R. A. Crolley and James M. Hall, Wesley Williams, Jacob Russell, Samuel Butler, J. Montgomery, Ellen Quarles, Benj. Halliway.

South Carolina—By Jos. Frazier, T. C. Frazier.

Texas and West—By J. H. Swann,

Rev. Geo. Baker; by W. E. Blackson, L. W. Wards.

HONOR ROLL—F. H. Butler, G. W. Harris, J. M. Marsh, Wm. Leewood, R. S. Crolley, James M. Hall.

## Crescent City Notes

The Crescent College, this city, giving courses in hair dressing, manicuring and facial massage, Mrs. M. J. Spotts instructor, issued certificates of graduation on July 27 to Misses Bertha Boutin, Carrie Augustus and Mrs. Lizzie Jackson.

WESLEY CHURCH.—Sunday, August 25, was truly characterized by a visitation of the Holy Spirit. Services well attended. Mrs. Dr. B. M. Hubbard rendered a beautiful vocal selection during the morning service. On Friday night the Sunday school gave an entertainment which was financially successful. Miss Rosa Willis winning the gold watch. Collection, \$92.

MALLALIEU CHURCH.—Services excellent all day Sunday. Bro. J. T. Jordan, acting pastor in the absence of Pastor Chinn, who has been attending the several District Conferences, together with Bros. A. Thomas and R. Wills, kept things well in hand. The Sunday school's candy feast was greatly enjoyed by the children. At 3 p. m. a local class rally was held; the Revs. Bell, Taylor, Lindsay, McKee and A. Robinson, with their several congregations, participated. Every indication points to great success along all lines, and though in the midst of the summer season, attendance and collections are good. Sunday's collection, \$20. Visitors are always welcome at Mallalieu.

### MONTGOMERY DISTRICT FORGES AHEAD.

It is not the writer's purpose to give a report of the proceedings of the Montgomery District Conference of the Mobile Annual Conference, held at Evergreen, Ala., July 24-28, for that is the duty of the Rev. Dr. G. W. Lewis, of Pensacola, who had this signal honor conferred upon him unanimously, and we await his article in the SOUTHWESTERN with more than ordinary interest. We cannot refrain from writing a word in reference to the administration of the new presiding elder, the Rev. P. G. Givens, who succeeded the painstaking and successful A. W. McKinney; Dr. Givens is already deeply seated in the hearts of his brethren and the people, and is taking hold with a strong hand, which means triumphs for the Methodists in this great State. His representation of the claims of the SOUTHWESTERN was a matchless appeal, which should be printed for distribution. His burning words on behalf of the cause of Christian education, his faithful canvass for students, speeches at every Quarterly Conference for the Warren City College, already place him among our foremost presiding elders.

The practical results of the District Conference are shown in the generous subscriptions due and payable within sixty days of one hundred and two dollars (\$102.00) to furnish and equip Mrs. Butler's class room. Articles—Mrs. E. M. Jones, one quilt, a pair of sheets, pillow cases and towels. Cash—P. B. Benjamin, \$2; J. M. Williams, \$1; T. N. White, J. Musfield, 50c.

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, SEPTEMBER 5, 1907

Vol. 41 No. 36

Mississippi is to join the column of prohibition states. The recent primary election for the Governorship assures the election of the Hon. E. F. Noel who is an avowed prohibitionist.

The saloonists of Texas are alarmed and have called a meeting of all liquor dealers to "get in the game" before they are "put out of business." They read the handwriting on the wall. The saloon must go.

The only way to be perfectly happy is to do good to others," are the words of John D. Rockefeller. Evidently he has found out that riches do not guarantee happiness. It was ever thus. But the Master told us this long before Rockefeller even lived. The fundamental principles of the Master's Kingdom pledge happiness to those who seek the happiness of others.

There ought to be some way to have Americans learn the words of our national hymn. When the hymn is announced the first stanza rolls out, with great volume but beginning with the second stanza the volume decreases and instead of words la la's fill in. Why not learn "America" thoroughly so that all may sing all of the hymn. Good taste as well as patriotism demands this.

The government ownership of railroads may be impracticable, but the present strike of the telegraph operators emphasizes the conviction that the next public utility that the government will control will be the telegraph. This might not suit the present owners of the telegraph systems but it would be entirely satisfactory to the outraged public and the poorly paid telegraph employees.

Prof. William Pickens is showing rare wisdom and evidence of strong leadership in his discussion of the race question. He gives promise of large service for the race. He emphasizes the necessity of going the full length of the privileges granted already before knocking at the door of new and better opportunity. He says "the best way to open newer fields is a persistent and wise handling of those already accorded. No record shows where one has gone as far as possible in the way open to him, but that some other door was opened to him."

A report emanating from London of reliable British authority places the United States second place among the nations in the fighting power on the seas. The authority says: "The United States fleet is superior to any other navy in the world." He adds that "even by the inclusion of 40-caliber 12-inch types, extinct so far as new ships are concerned, the United States is an extremely good second." This means that our government will increase largely its yearly appropriation for battle ships. It is said to be the plan of President Roosevelt to maintain permanently a fleet in the Pacific as well as in the Atlantic.

## THE NEGRO'S CITIZENSHIP

### I. IN TEXAS.

The poll tax law, which requires the payment of a nominal poll tax as a prerequisite of suffrage, is the only limitation upon the right to vote in Texas, save such restrictions as length of residence, naturalization, sanity, etc., which are universal. The poll tax exempts men of certain age, without regard to race or color, and gives the broadest voting privileges of any election law of the country. Yet not one Negro citizen out of ten in Texas will pay his poll tax and qualify to vote. Just such neglect as this on the part of the Negro to perform the functions of citizenship, which were purchased with so great a price, is that which makes our friends weak and our enemies declare that we are unworthy of the rights guaranteed to us in the Constitution. The truth is, a man appreciates very little the dignity of his citizenship who will not pay his poll tax. The Negroes of Texas are disfranchised by their negligence. But they are not different from Negroes found elsewhere. Here in the city of New Orleans a very small percentage of Negroes pay their poll tax. What shall we do? The pulpit holds in part the key to the situation. Let there be less preaching about heaven and more on the duties of our citizenship. Let Poll Tax Clubs be organized. Let the preachers emphasize the importance of paying poll taxes and the dignity of citizenship. Let him emphasize the criminality of the man who refuses to share the responsibilities of citizenship as well as the privileges. Let our people everywhere pay their poll tax whether they vote or not.

### II. IN GEORGIA.

According to the platform upon which Gov. Hoke Smith was elected, Georgia is to have a suffrage law directed mainly at the Negro. The law has a two-fold purpose: to permit as many white men as possible regardless of disqualifications to vote; and to debar as many Negroes as possible in spite of qualifications.

Every bomb-thrower, anarchist and destructive socialist fresh from European hot-beds of crime find a more welcome place in American politics than the Negro who has ever been loyal and devoted to the flag. But let Georgia and all the Southern States rob the Negro of his citizenship—the sooner this is done the better: for it is an ill wind that blows good to no one.

What is the effect of these suffrage laws? In the effort to foster white supremacy the South is perpetuating white ignorance. By unfair means of permitting unqualified white men to vote the South is lowering the standard of citizenship for the poor and ignorant whites. This will be the South's undoing. On the other hand, the Negro is given no quarter. Hence he must qualify to vote; more often if he qualifies he is not then privileged to vote. He will, however, measure up to the education and property tests. In Atlanta alone of the \$75,000,000 worth of listed taxable property the Negro owns \$1,500,000. This is no mean showing, while the Negro is qualifying for citizenship he is also qualifying as a man.

These suffrage amendments are not enacted as fair legislation. They are directed against the Negro, and however adroitly drawn up, the fact remains patent to all that the Negro as such is disqualified. If Constitutions are to be interpreted by the intention of the framers thereof surely the Supreme Court has sufficient ground for declaring every suffrage law of the South unconstitutional. Will the Supreme Court do it? Hardly. Nevertheless let the Negro qualify and in a quarter of a century we will make the South enact still other amendments and abolish the present laws which were never intended to purify the ballot but to crush the Negro.

*The New York Independent* in referring to the suffrage law of Georgia, says:

"The white man is taken care of by the grandfather clause, all old soldiers and their descendants being excepted from the drastic provisions of the bill. The Negroes, however, are proposing the amendment that all old slaves and their descendants be likewise excepted. As long as the Negro keeps his gift of humor he may be disfranchised, but not discouraged."

## THE SEPARATE CAR AGAIN

In an editorial, *The Evening Post* (New York) said:

"As men of intelligence, they (the interstate commerce commissioners) know perfectly well that nowhere in the South are the 'Jim Crow' accommodations equal to those given to the whites, either in cleanliness or sufficiency."

This statement was subsequently challenged by Attorney F. D. Minor, of Beaumont, Texas, who in his reply to the *Evening Post*, says:

"It is not uncommon for a white passenger, not observing the sign on the car 'For Negroes,' to take a seat in the coach set apart for them, there being nothing to indicate the difference between the coaches for the two races in the conveniences or the comforts of the car, and to retain the seat until the conductor or porter reminds him of his mistaken location. The writer, whose profession as a lawyer requires more or less travelling, has several times made that mistake, and has never observed any difference between the coaches for the two races, in point of comfort and convenience."

Mr. Minor further asserts:

"The writer has not examined the laws of other Southern States, and, not being an editor, does not know them ex-officio, but it was asserted by Senator after Senator from sundry Southern States, during the last session of Congress, that like laws prevailed in their States, and that the coaches for each race were alike in point of comfort and convenience. If anywhere there is inequality in these respects, good men everywhere will rejoice to see the evil corrected, for it is not less the law than it is a principle of natural right, that for the same charge equal accommodations should be furnished to all."

Now we must assume that Attorney Minor means to be fair but he is grossly in error when he asserts that the Negro coaches are equal to those assigned the whites in point of comfort and convenience. Mr. Minor's trouble arises from the fact that he does not ride in the Negro coach often enough to know what wretched accommodations, as a rule, are offered the Negro. Then again Mr. Minor lives on the main

(Continued on Page Eight.)



## Bishops for Races and Languages

By the Rev. J. H. Reed, D. D., President of the College of West Africa

The following is the exact language contained in the proposed amendments to the Constitution of the Methodist Episcopal Church touching the election of Bishops: "The General Conference shall not change or alter any part or rule of our government so as to do away episcopacy, nor destroy the plan of our itinerant General Superintendency; but may elect a Bishop or Bishops for work among particular races and languages, or for any of our Foreign Missions, limiting their Episcopal jurisdiction to the same respectively."

The above proposed amendments were adopted by the General Conference of 1904, by a vote of 517 ayes to 27 noes, thus recommending a change in the Third Restrictive Rule contained in Par. 46, Sec. 3, of the Discipline of the church and ordered that the said proposed amendments be submitted to members of the Annual Conferences which meet in the years 1907 and 1908. Should the proposition as stated be adopted by two-thirds vote of all the Annual and Lay Electoral Conferences the measure becomes a permanent part of the organic law of the Methodist Episcopal Church.

The question thus placed before us carries with it much significance touching our 300,000 Negro membership, for the very origin of this proposition can be traced to the memorials of the colored Annual Conferences to the General Conference for the election of a Negro Bishop in the church. From the historic General Conference of 1844, the Methodist Episcopal Church preached the doctrine of the universal *Fatherhood of God and Brotherhood of man*. Through our institutions of learning and at our altars the black man was thoroughly indoctrinated into this ecclesiastical truth until it became axiomatic in the Church life of our entire membership and a fundamental basis of our church loyalty. This was the principle upon which the church built and the golden thread that bound the races together into one *indissoluble* communion.

In the growth of our membership, pastors were appointed under our itinerant system, deacons and elders were elected by Annual Conferences and ordained by the presiding Bishop, presiding elders were appointed to Conference districts all in perfect harmony with our ecclesiastical polity as obtain today, with no frictions whatever in the working of our church machinery. But the time came when the black man knocked at the door of our Episcopacy and through successive General Conferences received a respectable number of votes for the general superintendency, which many were pleased to style "complimentary." With this brief historic setting, what about the adoption of the proposed amendments?

In the first place, it becomes fitting that we should consider carefully the term "*Bishops for races*" as contained in the proposition. It must be conceded by every candid and loyal Methodist that this is the crux of the whole matter. We can never eliminate from our social organism the racial idea, for distinct races are and always will be possessed of peculiar characteristics; while this is true, it bears no important part as to the true relation of the races in the church of Jesus Christ on earth. The Methodist Episcopal Church represents the broadest humanitarianism in the world-wide scope of her ecclesiastical operations. This term therefore injects the racial conflict into our polity and puts the church on the defensive as to the true relation sustained by our Negro membership. When we think of the past record of our glorious Methodism, it becomes more apparent and evident that the term used in the proposed amendment is a miserable subterfuge for race prejudice which has so inoculated the whole body ecclesiastical that we are ready to adopt any policy on the ground of expediency for the solution of our racial problems in the church.

There is danger in this particular that the Negro himself may become blinded to the underlying principles of our polity and in an unguarded moment sanction a policy that would fix his racial status in Methodism at the fearful expense of his Christian manhood; and on the other hand, the church in her anxiety to palliate conditions as now obtain in the social and political affairs of the races, may on the

ground of so-called expediency, adopt a measure that would belie all the principles for which good and great men have fought for a hundred years. This "*work among particular races*," does not need to be *legalized*, for it is a practical reality in the world-wide sphere of our Methodist itinerancy. The Negro, of all races, does not need a Bishop thus elected and so circumscribed, for such would limit the future possibilities of the race in the church. Our white conferences can not afford to endorse this measure for such an endorsement would set a precedent of world-wide discrimination among races, which would cause Methodism to become an anathema in the eyes of all true believers in the gospel of the lowly Nazarene.

It is furthermore observed that while there are five distinct types of races, these all make up the solidarity of the human race upon the habitable globe. The mission of the church is the unification of believers, and not the segregation of mankind into racial clans to suit the whims and sentiments of when who adopt policy for fundamental principles. Rather than sacrifice all the well known tenets of our world-wide Methodism it were better for the Negro, should he ask for autonomy in the church by his own free choice, than to have that autonomy thrust upon him by legal restrictions. While it may be said, that the enactment of this measure into statutory law would affect all races in the church alike, yet it must be borne in mind that the Negro is the only race against which color and previous condition stand as a barrier to social, political and now religious recognition in official position. There is absolutely nothing in the Third Restrictive Rule as it now stands in the Discipline of the church that would prohibit the election of any other race to the Episcopacy; the only requisite in any case would be *fitness and character*, hence this special legislation is for the Negro in the church.

The political disfranchisement of darker races is apparent throughout the world. It obtains under the stars and stripes in the American republic, and under the flags of all nations holding Protectorates in Africa, the home of the black man. The question presents the greatest problem which now confronts the Parliament of Great Britain touching British possessions upon the Continent of Africa, as well as the national and state legislatures of the American government as regards the 10,000,000 Negro population upon American soil. The church of our blessed Lord and Master is the only hope for the brotherhood and communion of races around one common mercy seat. Shall this hope be snatched from the breast of a struggling people by politico-ecclesiastical methods in the church pushed forward by the inordinate ambition of ecclesiastical officialism? God forbid!

The question has been mooted on the part of some of our Negro leaders that this is the *last chance and only method* by which the black man can be elected to the Episcopacy in the Methodist Episcopal Church. This is but the wail of desperation on part of our leaders, caused by the apparent weakness of the church at his time upon the race question. It is an acknowledgment that we are fighting against a forlorn hope. Will our Annual and Lay Electoral Conferences demonstrate the truthfulness of this statement by the adoption of this proposition? If so, then the sainted Bishop Foster was the wisest and most conscientious prophet concerning the relation of the races under our communion; Gilbert Haven fought and died for Negro manhood and equal rights in vain; Stephen M. Merrill saw the veneer and hypocrisy of brotherhood between the races when he presented to the Annual Conferences the well-known "Merrill Proposition," and Methodism should blush in shame for even entertaining such a makeshift in her highest ecclesiastical councils, thus making the crowning blunder of her glorious history upon the race question.

If, as claimed, this is the last chance and only method, then as leaders of a particular race variety, we should maintain our Christian integrity and manhood rights as members of the Methodist Epis-

copal Church, not by catering to miserable subterfuges adopted for our special benefit, but contend manly and soberly for the principles contained in the organic structure of Methodism, bide God's time in meting out justice touching our privileges and prerogatives in the church of our choice, or sever our own connection with a communion concerning the conscientious Christian integrity of which we entertain the least doubt. We do not need this Bishop limited and tied to any particular race, even though we need a Bishop *of and for* the race; nor do we need, as some claim, to change the Third Restrictive Rule, elect him under ecclesiastical limitations, then remove such limitation and proscription afterwards by a future special enactment of the General Conference. Such is indeed a forlorn hope, for after the long discussion and final adoption of any measure, it is not to be expected that the actions would be reversed upon the impulse of a decade or ten decades. Rather than such childish prattle, let us stand for the principle and not the expediency.

It would be far better that the church to remove the restrictions from the missionary episcopacy and elect General Superintendents for our entire home and foreign fields, assigning them as in the cases of Bishops Burt, Bashford and Neeley. Then there would cease to be this unrest throughout Methodism, and the representatives in General Conference assembled could settle down to matters pertaining to the salvation of the world instead of sending down propositions for the adjustment of racial relations in our communion. The Missionary Bishopric itself was born of an emergency in our ecclesiastical polity, which, if the General Conference had to consider under the present conditions as obtain in mission fields throughout the world, it would not *now* adopt the provision for such Episcopacy as it did *then*. In this particular, the adoption of the pending measure will bring about the necessity of defining the status of a missionary bishop and the bishop to be elected under the amendment if adopted. Thus one compromise will necessitate another, and the final issue must at last be met by our posterity in the solution of our racial problem in the church, should we cowardly shift that responsibility from our shoulders.

As to the term "*Bishops for Languages*" we have only to say that the languages and dialects of the world are merely vehicles for the expression of human thought. These make up the spoken tongue of the habitable globe and form no basis for the election of Bishops in the church of God. We shall find it a most difficult task to limit the sphere of our Episcopacy to "*particular languages*" for such would so increase the number as to "*do away Episcopacy and destroy the plan of our itinerant General Superintendency*." So that the very "*but*" which introduces the proposed amendment, destroys that which it was intended to modify. It is estimated by the modern linguist that there are more than 300 different dialects among the various tribes of Africa with kindred groups of languages, it would therefore be preposterous to elect Bishops to fulfill the conditions as here represented in harmony with the tenor and import of the proposed measure before us. But there is no necessity for hair-splitting analysis; the fundamental principles of the church are too broad and deep to mince at words and cavil over phrases. Let us be consistent in our actions and candidly acknowledge that this is but another subterfuge which can not stand before the white light of ecclesiastical investigation.

Thus, we are brought face to face with the original thought—fitness and character in the individual—for the work of the Episcopacy. Let the Third Restrictive Rule stand, and measure men by the yard arm of our itinerant General Superintendency and not by the changing whims and foibles of depraved human ambition. Let us revert to the origin of the Apostolic church at Pentecost, and settle forever the question of a linguistic basis for the work of the church, as recorded in the Acts of the Apostles 2:1-11. Here we have a full description of God's power to save when the church is united and in one accord. Here we have that wonderful sermon of Bishop Peter, if we may so style him, how he preached Jesus to the assembled multitudes out of every nation and tongue, which resulted in the salvation of three thousand souls. This is what Methodism needs and not theories of races and languages, in order to maintain her hold upon the forces which make for universal salvation and



the divine solidarity of Christian believers throughout the world.

The duty devolves upon present ecclesiastical leadership both white and black. If the Negro requests the adoption of such an amendment, it is because he has begun to lose faith in the sincerity of the great church which emancipated him; should our white brethren endorse this proposition in the Annual and Lay Electoral Conferences, it would be a surrender of the greatest principle for which the Methodist Episcopal Church has been distinguished from all other ecclesiastical bodies upon two hemispheres. In view of the tremendous consequences that must result from such an action, it becomes us to *make haste slowly* in this matter, lest we stop

the mighty pendulum of racial and ecclesiastical progress and turn the hand of our religious dial backward for a hundred years. The actors in this great drama shall soon pass off the stage; the motives which prompt the acts shall remain deep-seated in the breasts of humanity and actuate the deeds of coming generations; the causes which stand in the background of which this present legislation is the result must pass away under the universal reign of the Prince of Peace, who, as the Bishop of our souls, will dispense justice and truth among all races, nations, kindreds, tribes and tongues of the earth, and Christ shall be all and in all.

This article is an editorial taken from the May number of the *Liberia and West Africa*.

## A Special Appeal for Sunday School Rally Day

By the Rev. C. C. Jacobs, D. D., Field Secretary

The fourth Sunday in September is set apart as "Rally Day" for the Sunday Schools of our church, for the Sunday School Department of the "Board of Education, Freedmen's Aid and Sunday Schools." You are aware that all moneys raised for the consolidated benevolence by each of the Departments of the General Board go into a common treasury and are divided according to a fixed ratio agreed upon by the Board of Education, Freedmen's Aid and Sunday Schools. While the Sunday School department is to make a special effort, remember that the collection received is a part of the general collection for combined societies of the consolidation. The Sunday School is anxious to raise its proportion of the amount of \$500,000 asked for. Dr. McFarland has gotten out, in addition to "Rally Day" program, a circular, in which he has made special offer as follows:

### A PLAN.

The offering from the Sunday School is purely voluntary as to the amount, no apportionment being made. But the General Conference has directed that the collection be taken in every school. If we can awaken the enthusiasm which the importance of the interest calls for, the larger portion of the income of the Sunday School Department should be from the Sunday Schools. I am proposing the following plan for taking this collection in our Sunday Schools, which, if followed, I am satisfied will yield large results. It has been used in a few schools of which I know in its essential features in connection with another benevolent interest, and it awakened great enthusiasm and brought surprising returns. The modifications of the plan as here given will, I feel confident, render it still more interesting and effective. I urge upon pastors that they shall lay this plan before their Sunday School Boards and, if possible, secure its adoption. The plan in outline is as follows:

1. Let each class make a special offering during the Conference year for the Sunday School Department. My suggestion is that a calendar be made up, assigning each class a date on which it shall make its offering. Let announcement be made two weeks in advance of the class or classes to make the offering.

2. During the week preceding the Sabbath on

which the offering is to be made, let each teacher send a card to the members of his class, calling their attention to the collection and urging them to come prepared to give liberally. The Sunday School Department on application will send to teachers a supply of beautifully printed postal cards sufficient to mail to their scholars notifying them of the offering to be made.

3. At the close of the Conference year, or at such time as the classes have made their offerings, the Sunday School Department will present to the class having made the largest offering, provided it is not less than one dollar, a beautiful silk Sunday School Honor Banner; and this banner shall thereafter pass each year to the class making the largest offering to this cause, and if the plan is maintained regularly, the banner will be replaced with a new one when the old one has become soiled and faded.

This banner is about 20 by 26 inches, with a silk fringe, and has a staff five feet high.

If for any reason it may seem best, the offering could be taken on Rally Day, that occurs the last Sunday in September, or any other Sunday, only following the plan of taking it by classes.

These plans will give a distinctness and prominence to the offering for the Sunday School Department to which it is entitled as the society through which the Sunday School is seeking to extend its own work; and it provides for a wholesome kind of competition and emulation that cannot fail to contribute to the general enthusiasm. There may be a better plan than this, but I have not heard of one that has in it such promise of good. Let us adopt it and give it a thorough trial.

Programs for "Rally Day" may be procured from Eaton & Mains, 150 Fifth Avenue, New York, or Jennings & Graham, 220 W. Fourth St., Cincinnati, O., at \$1.20 per hundred. Send to Dr. McFarland and get private mailing cards and envelopes to help you raise your collection; and make an effort to place one of our beautiful silk banners in your Sunday School. Send in every cent to Dr. McFarland, and through him it will reach the Treasurer, and your school will get its banner sooner.

Sumter, S. C.

### To the Methodists of America

Oklahoma is to vote on the prohibition constitutional amendment, September 17. It should come into the Union as a free State. It is charged that the liquor men are spending thousands of dollars to keep it under the slavery of the rum power and continue the license regime. The church and temperance forces are united and battling heroically for the protection of their homes. They need immediate financial help. The Temperance Society of the Methodist Episcopal Church has made an appropriation for this special work, but has not been able as yet to pay its pledge in full. We need \$1,000 more for these brave people immediately. We have appealed to many pastors and laymen, but have not heard from them. Every quarterly Conference, Sunday School and Epworth League is urged to make a contribution to save Oklahoma. Please respond quickly, or the battle may be lost.

Please remit either to the President or the Treasurer, Alonzo F. Wilson, 92 La Salle St., Chicago.

### The Real Teaching

In numerous instances the welfare of young people has been owing much more to the good qualities and judicious training of the mothers than to the fathers. It may not be that the fathers are morally bad men; they may be quite the reverse; but their occupation has been such as to keep them away from home the most of the time during the early years of the children, and hence the main care of the children has devolved upon the mothers. The following words are quoted from a paper: "The sons of a man, well known in public life, have turned out as men exceptionally successful in their business careers. They are strong, upright and noble—good citizens, good husbands, and generally respected members of the community. 'My wife brought up

my boys' was the comment of their father. 'While I was busy with the affairs of the nation, she was moulding and shaping their characters. If they have attained to distinction, it is wholly due to her faithfulness, her daily care and her excellent judgment.' A noted author, whose books are read everywhere, and whose name is a household word in America, bears a similar testimony to the training which his wife has bestowed upon the children of the home. He said: 'I never had time to spend on them. I have lived in the constant grind of production, and my unreal people have been with me more truly than those whom I have met and with whom I have mingled. Their mother it is who has made our children what they are.' These are high tributes to those mothers, but it must be said that something more than mere training is necessary to construct good character in children, however good the training may be. One thing is a good foundation. Native qualities have much to do with one's future character. Some children have in them such evil tendencies that it is humanly impossible to produce in them a character of noble qualities. And many a child of good parentage has gone wrong, in spite of the best endeavors of a godly and watchful mother, and also of a good father. But it is still true that a really good mother can do a great deal to help her children into uprightness of life. Such a responsibility is very great. Mothers, do your full part!

C. H. WETHERBE.

### Our Duty to the Southwestern Christian Advocate

BY THE REV. A. G. TOWNSEND, D. D.

Read at the Orangeburg District Conference of the South Carolina Conference.

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Numerous daily, weekly, tri-weekly, semi-monthly, bi-monthly, and quarterly journals are issued regularly, teeming with information on all subjects of a domestic, civil, political, scientific, artistic, aesthetic, spiritual or material nature.

It is neither wise nor expedient for one to become a subscriber for or undertake to read all the varied publications. He is not likely to have time, energy or inclination for such a huge undertaking.

One might profitably become a regular subscriber and reader of two or three of the best of such publications without exhausting either his purse or his energy.

The Methodist Episcopal Church, knowing the great and unlimited power of the press in diffusing information, located the SOUTHWESTERN CHRISTIAN ADVOCATE in the South as her official organ, to carry information into the thousands of homes of her widely scattered members in this beautiful, sunny Southland. At its head she has placed one of the brightest, brainiest, and best of our young men, a man *suaviter in modo, fortiter in re*, having the courage of his convictions and fearlessly expressing the same whenever circumstances require. This thoughtful, versatile and efficient editor, Dr. R. E. Jones, alert about all matters of interest to his church and race, gets out one of the newsiest and best papers of the Methodist Episcopal Church, and actually the best edited by a Negro and circulating among our members in this Southland.

Since the church maintains this paper chiefly for the benefit of our members in this section, and has placed in control thereof this worthy young representative of our race, who gives us so excellent a paper, we ought, to the extent of our ability, to subscribe for and sustain this paper out of gratitude and appreciation. There is no enterprise of the church in all this Southland more worthy of our liberal support than the SOUTHWESTERN CHRISTIAN ADVOCATE.

As pastors of Methodist churches, we should try to place the paper in every family in which there is some one able to read the same.

May God bless the SOUTHWESTERN, its editor and management.



# THE CHRISTIAN LIFE

## Courage

If the sun has hid its light,  
If the day has turned to night,  
If the heavens are not benign,  
If the stars refuse to shine—  
Heart of man, lost not thy hope;  
Door, there's none that shall not open;  
Path, there's none that shall not clear;  
Heart of man, why should'st thou fear!

If for years should be thy quest,  
If for years thou hast no rest,  
If thou circlest earth and sea,  
If thou worn and weary be—  
Heart of man, lose not thy hope;  
Door, there's none that shall not open;  
Path, there's none that shall not clear;  
Heart of man, why should'st thou fear!

Frederic E. Dewhurst.

## Wait Upon the Lord

There are heart sicknesses known to earth more real and distressing than any physical malady. Times there are in each human life when the sharp sword pierces to the very center of the soul. Speaking after the manner of this world, the agony seems greater than can be borne. What then? Shall we sink down in despair? No. There is a better way. Summon thy soul to new courage and patience. Say to thy soul within the thick shadows even where no light enters, "My soul, wait thou only upon God."  
—Spurgeon.

## The Glory of Man

It is always helpful to remember that character in man is the end of all God's enterprises directed earthward; that the divine process of world-building is instinct with purpose and that man is in view throughout. But in order to character, there must be choice, for character in its final analysis resides in choice. There can be no character without choice. As Savonarola says, "If there be no enemy, no fight; if no fight, no victory; if no victory, no crown." Hence if man is to be man and not a mere automaton, there must be an alternative as between the principles of good and evil. Hence the alternative placed before man is his first Eden home. Hence also the call, "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." And so it becomes a question as to whether this shall be a world with such a being as man to crown it with the dignity and glory of his voluntary choice of good, or a world with man omitted. Says Bruce in "The Providential Order," "Better the human with all its possible tragedy than a world with man left out of it." And though its consummation seems remote and undiscernible now still it is not possible to say with Tennyson,

"O, yet we trust that somehow good  
Will be the final goal of ill?"

In any event the fact of God is the answer to the problem arising out of the fact of sin, though God is in no sense the author of sin.

In a more practical sense, God is the answer to the problem of evil in the world, in that he has provided a practical and efficient remedy for it in the salvation through Christ. God has no problems of thought or of knowledge as has man. He dwells ever in an atmosphere of light. But the conquest of the hearts of men by the power of love is a problem even to God. This is the problem which he is working out in the gospel; the problem in the solution of which he makes us his coworkers. To us it seems a slow work. But God is solving it and will do it completely. Sin abounds, but grace much more abounds. The race has proved a great sinner, but Jesus Christ will prove a greater Saviour.

"Lord, I believe were sinners more  
Than sands upon the ocean shore,  
Thou hast for all a ransom paid,  
For all a full atonement made."

—Rev. W. F. Anderson, D. D.

## God's Government

REV. GEORGE MATHESON, D. D.

Is there any greater comfort than the faith in an overruling Providence? Is there any higher satisfaction possible to a human mind than the belief that God will some day scatter our darkness and shine forth resplendent? Yes; there is possible a higher comfort than that—the comfort of knowing that the darkness is itself God's shining. There is one thing better than an overruling Providence, and that is a ruling Providence—a Providence in whose government there is nothing to be overruled. That is the Bible view of God. The popular idea of divine love is that it is something which will ultimately conquer the clouds. The Bible's thought is much more drastic; it is that divine love "reacheth unto the clouds," that there is "no night there." The Bible doctrine is not that God's child will be recompensed in heaven for his losses on earth. It is that what on earth appears a loss has in heaven the aspect of a gain—just as night in one hemisphere makes morning in the other. The column of deaths here is a column of births yonder. The interrupted work here is a fresh energy yonder. Seeming accident here is the result of law yonder. Incapacitating pain here is promotion to service yonder. Doors shut here are doors open yonder. Weights impending here make wings for our sympathy yonder. Narrow lanes here enlarge our field yonder. Seasons of condolence here are times of congratulation yonder. It is not that earth's night is heaven's day—that while I am in silence the angels are in music; that would be but a poor solace. It is that to the light of heaven earth's night is earth's day—that my shadows are shining, that my silence is vocal, that my discord is music, that my burdens are burdened with gold. The darkness is light.

Lord, I should not like to think that to any child of thine this world is a battle between cloud and sunshine. It is not enough for me to believe that one day thou shalt say, "Let there be light!" No, my father, rather would I have my solace to be: "This is the day the Lord hath made; we will rejoice and be glad in it." When I stand under the cloud, I would feel that no other eyes, to thine eyes, the cloud itself is clearness. I would feel that the cloud is a part of the Transfiguration glory, that my shadow is another's sunshine, that my night is thy morning. I would feel that even while the rain is on the river the sun is on the hill. I would feel that there are showers that belong to the shining, mists which are appropriate to the morning, minor chords which are inseparable from melodious cadence. I cannot rest in a love to come, in a light to come. I cannot believe in the suspension of thy music, in the silence of thy voice. Sometimes in the dense darkness I lie down to sleep in what I deem a trackless desert. Men say, "God will bring thee home to-morrow." Nay, my Father, rather do I hope that, when I wake to-morrow, I shall find that all the night I have been lying at thy palace door.—  
From "Rests by the River."

## The Plumb-Line

ADELBERT F. CALDWELL.

Busy with bricks and mortar,  
The mason tolled away—  
Slowly the wall erept upward,  
Little by little each day.  
Never beyond the plumb-line  
Did he place a single brick;  
Clap-clap! went the workman's hammer.  
If 'twas just by a hair too thick.  
And then came the spirit-level;  
Not a brick did he once lay wrong,  
And so when the task was ended,  
The wall was compact and strong.

Each act is a brick in life's building,  
And the entire process through  
The Master Builder holdeth  
The plumb-line straight and true.  
And if we keep to that ever,  
Building each day with care—  
Lo! when the structure's ended,  
Stands a Beautiful Temple there!

Greencastle, Ind.

## Active Waiting

Who told thee to await thy Lord,  
And sigh?

Thou canst not find it in His Word;  
Just try.

God's not behind, but goes before,  
In light.

The spirit that thou needest sore,  
Is light.

God e'er gives strength to him who tries  
His best;

Who grapples hard, and always strives  
With zest.

Then read—"wait on," not "for" thy King,  
Now cease

To fret and sigh, for thou may'st sing  
In peace.

"Wait on" is e'er the word for work;  
"Wait for" is an excuse to shirk.

—New York Observer.

## The Princely Spirit

I know a beautiful girl, whose features are as finely cut as a Grecian cameo, who has the form and bearing of a queen, and the ambition of a Lady Macbeth; but she is a factory girl, and lives in a humble cottage on a street black with soot. On one occasion, when a splendid equipage passed, carrying an elegantly dressed but a plain-featured young woman of about her age, she said, "O, I would make a better duchess than you!" Possibly she was right; but she never can be a duchess, and it is all in vain for her to wreck her happiness with useless repining. How much better for her to resolve that, while not a duchess in name, she will be one in reality. Let her take the lofty spirit into the factory and home, and there be noble and imperial. I do not know much about duchesses, excepting as I have seen them in history and romance. But I have come to think of them as quite like the rest of us, very human. And it is quite possible that the only difference between the titled one and the factory girl is the difference of circumstance. Surely the place is not the sovereign. If it be, then the soul is slavish rather than princely.

Let us believe in our spirit's intuition, and assert our sovereign might wherever we are. A princely spirit can convert a cottage into a palace, and a factory into a field of glory.

"Live your own life as conscience moves,  
And heart and brain define you,  
Resolved to fill alone the grooves  
Your attributes assign you;  
Not heeding much, if self approves,  
If all the world malign you.

"Be brave in purpose, strong in act,  
As you and Truth decide it,  
Swift in defense, slow in attack,  
Then what the issue, 'bide it.  
And learn what long the wise have known,  
Self-flight alone can hurt you."

—Rev. A. H. Tuttle, D. D.

## Rest By the Way

Christ never said much in mere words about the Christian graces. He lived them. He was them. Yet we do not merely copy him. We learn his art by living with him, like the old apprentices with their masters. He says, "Follow me \* \* \* and you will find rest." Perhaps if we knew how much was involved in the simple "learn" of Christ, we would not enter his school with so irresponsible a heart. For there is not only much to learn, but much to unlearn. Many persons never go to this school at all until character has almost taken on its fatal set. But it can be done—and there is rest in the school although there is also much work.—  
Henry Drummond.

The primary cause why men do not listen to the Gospel is because the Churches as Churches have failed in giving that true message for which the time is claimed.—  
Rev. G. H. Bainbridge.



# SUNDAY SCHOOL LESSON

Third Quarter—Lesson XI. September 15, 1907. Title—“Moses Pleading With Israel.” (Deut. 6:1-15). Golden Text “Beware lest thou forget the Lord.” (Deut. 12). Hymn No. 493.

(Read Deut. 5 and 6.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

One of the greatest faults of the human race is that of forgetfulness. Moses knew this and was constantly reminding the Israelites of the possibility of their forgetting and turning their backs upon the Lord. Certainly they would not commit this grievous and common mistake in the night of their adversity, but unless they were extremely mindful of the kindness and love of Jehovah, they would, in the day of their prosperity, become forgetful of the many blessing they had received at his hands. And this will prosperity sometimes do, and did in the case of Israel, as the sequel shows. But why should we remember God? We should remember the Lord because He is our Creator, Preserver and Redeemer. “It is He that hath made us, and not we ourselves.” It is He that watcheth over and protecteth us all along the way of life. From Him have we received all things. Without Him the forces of nature and of evil would destroy us. Moreover, He is our Redeemer. Cursed by the law and bruised by the fall, He gave His only begotten Son, that whosoever believeth upon Him might not perish, but have everlasting life. Therefore should we remember Him, fear and serve Him with gladness of heart. While we should not, we may well forget everybody else, but not God. He should reign supreme within our hearts. All rivals should be cast out therefrom, and He alone be the possessor of our love and service.

The forty years of wilderness life is over. Its hardships and trials are passed, and Israel is now encamped on the banks of the Jordan, preparing for the conquest of Canaan. But their tireless and faithful leader is not to go over with them. Having been acquainted with this fact, he takes it upon himself to deliver unto them these necessary and important discourses. They are found in Deut., chapters 1-4, 40; 5-26; and 28-40. In them the prophet of Horeb sets for the laws by which they were to be governed, and points out the spirit in which they should be observed, when they have come into the possession of the land of promise. These discourses set forth “the very heart of religion: Love toward God and man.” Let us ponder the following suggestions:

1. God has laws by which to govern His people, and has declared the same unto them. “Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you.” As the Creator of men, God has a right to prescribe such laws for their government as in His wisdom he sees fit. Constructing, as He is, a kingdom of intelligent creatures, He has an absolute right to require of those who become citizens thereof the observance of the laws he has promulgated for the government of the same. And He has made known those laws, in order that those who fail to attain citizenship in His kingdom may not be able to enter the plea of ignorance thereof as a bar to their rejection. It therefore becomes the duty of all men to acquaint themselves with the laws of God. Those laws may be found in the Holy Bible. It is the Constitution and Statutes of the Kingdom of Grace and of Glory.

2. It is the duty of all men to fear God and to keep his commandments. “That thou mightest fear the Lord thy God, to keep all His statutes and His commandments.” The laws of God are conducive to the physical, moral and spiritual health of humanity. They were framed with that purpose in view. Regard for self, if not reverence and love for God, should, therefore, constrain all men to keep and faithfully observe those laws. But it is the bounden duty of all men, all selfish views aside, to render strict and faithful obedience unto the Lord. Dependent and helpless as they are, they should cheerfully and willingly walk in His ways all the days of their lives.

3. Obedience to God's commandments bringeth

great reward. “That thy days may be prolonged \* \* \* and that ye may increase mightily.”

This is the reason that Moses gives why Israel should obey the laws of the Lord. It is a good one. And Israel found for a long time after that their observance of the law was the cause of the prolongation of their individual and national life. Let us not forget that godliness is not only profitable for this life, but also for the life that is to come. Let it also be remembered that if the possession of the land of promise depended upon Israel's obedience to the laws of God, even so is an entrance into the heavenly Canaan dependent upon the same.

4. There is but one God, and He should be loved and feared by all men. “The Lord our God is one God; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” There may be gods many and lords not a few, but there is but one true and loving God. It was necessary to impress this great and fundamental truth upon Israel, for she had been reared in a land of idolatrous practices. And as there is but one God, it is incumbent upon all men to love Him with all of their heart, soul, mind and strength. Indeed, “Love is the fulfilling of the law.” And this love will produce the proper kind of fear—the fear that God delights to have us entertain. Fearing God properly means that we reverence, venerate and stand in awe of Him; that we will not willingly offend, grieve, injure nor displease Him, and all because we love Him.

5. We should teach our children the law and the ways of the Lord. “And thou shalt teach them diligently unto thy children.” In course of time their children would come forth and take their places in the home and national life. That that home and

national life might be what it should, it was imperatively necessary that their training begin early. Youth is the formative period. Then the mind is plastic and susceptible of lasting impressions. The teachings received in childhood go with us through life. “The home, the family circle, is the first and most important school for the moral and spiritual training of souls.” Let parents remember this and train their children accordingly.

6. Prosperity should bring us nearer to, rather than cause us to forget God. (Read verses 10-13.) Israel prospered greatly and became a mighty people. God was with them in everything they did, consequently their fields brought forth abundantly and their enemies gave way before them. But prosperity has its perils. Too much success sometimes intoxicates and causes men to forget the source of things. This Nebuchednezzar did. Likewise Israel. Instead of being grateful to God for all that came unto them, they soon forgot Him and attributed their greatness to their own genius and skill. Many are doing the same to-day. Possessed of great riches, high positions, and wide influence, they think not, neither serve the Lord from whom all such has come. “Beware lest thou forget God, O my soul, O my country!”

7. God's wrath will, in due time, be kindled against those who forget Him. “Lest the anger of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.” God has great patience, but He will not always tolerate the disobedience of men. This realization came unto Israel when it was too late. God bore with her for centuries, but the time at last came when He could no longer restrain His wrath, and what Moses said would come to pass was fulfilled. God withdrew himself from them and turned them over into the hands of their enemies. Their national life has been swept “off the face of the earth.” So will it be with individuals and nations that forget God. He will bear patiently with them for a season, but unless they turn unto and follow Him, He will visit His wrath upon them. Let us beware lest, forgetting God, we be banished from His presence forever.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—September 15:

Instruction in God's Word

(2 Tim. 3:14-17.)

(American Bible Society—Bible Study Day.)

Passages for reference: Deut. 4:5-10; 2 Chron. 34:29-33; Acts 17:11,12; Rom. 1:16; 16:25-27.

Scripture Suggestions.—President Roosevelt said at his home town, in an address at the annual meeting of the “Long Island Bible Society”: “Almost every man who has by his lifework added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his lifework largely upon the teachings of the Bible. Sometimes it has been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.” William Jennings Bryan never speaks without Scripture quotations, and always draws his striking figures from the Bible. Daniel Webster said: “From the time that at my mother's feet or on my father's knee I learned to lisp verses from the sacred writings, they have been my daily study and vigilant contemplation.” Others besides Timothy are useful from extended Bible perusal. Established character and long experience make potent the words of a book or teacher (verse 14). “Learn by use and practice” (“learned”). “Known” emphasizes the fact that there is thought present. Confidence in Christ will enable you to see torchlike truth in the Scriptures, since they were written by “men breathed into by God” (“inspiration of God”). They are “profitable” for “teaching” (“doctrine” to fit one as a teacher), for “censure” (“reproof”), for restoration to an upright or correct state (“correction”), “for instruction that aims at the increase of virtue,” or aims to “bring full growth to a child” (“instruction in righteousness”), so that one

may be fully equipped to do God's work. “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (2 Tim. 2:15). Ponder and remember God's statutes, for they bring Him near and will by direction insure your greatness (Deut. 4:5-10). Josiah started his beneficial reign by reading God's statutes and pledging obedience to them (2 Chron. 34:29-33). The Bereans proved their noble-mindedness by readily hearing the truth and then constantly investigating and testing it (Acts 17:11, 12). The powerful gospel (Rom. 1:16) was hidden from the earlier people, but is revealed to us through the Scriptures (Rom. 16:25-27).

Practical Discussion.—A study of the American Bible Society work will show the value of the Bible, and thus the necessity of knowing it and really owning it is emphasized. A gold mine is valueless if the owner of the ground does not know that gold is hidden there. The British and Foreign Bible Society was organized in 1804, and in 101 years it had issued 192,537,746 copies of the Scriptures, complete or in parts. The American Bible Society from its organization in 1816 to January 1, 1906, issued 78,509,529 Bibles, Testaments, and portions, increasing from 6,410 in 1816 to 2,236,755 volumes last year. It is computed that in the same time other Bible Societies and private publishers have issued at least 175,000,000 copies. Think of 400,000,000 Scriptures issued in a hundred years! If one person could work ten hours a day and count two Bibles a second, and rest on Sundays, it would take to counts all these Bibles 17 years, 7 months and 24 days. About 10,000,000 a year now come from the world's presses—as many as were printed during the first eighteen centuries after Christ.—From Notes on the Epworth League Devotional Meeting Topics.



## Recent District Conferences and Conventions

### MUSKOGEE DISTRICT.

The Third Annual Session of the Muskogee District Conference Epworth League and Sunday School Convention convened at Jackson Methodist Episcopal Church, July 25-28. Dr. D. G. Franklin presided. The Rev. J. N. Wallace was elected secretary, the Rev. C. R. Ross assistant. It was a treat to be in Eufala. It is a beautiful little city situated on the M. K. T. railroad, thirty miles south of Muskogee and thirteen miles north of Crowder city. With about 1800 inhabitants and several churches, there among the colored people, our church being the smallest and without a pastor at this time. Nevertheless, this loyal membership, with Brothers J. W. Overall, Moore and Payne, leaders, royally entertained the conference. The elder stated that this District is the smallest in the Lincoln Conference; nevertheless we must lead. His report showed that we have several churches in the way of erection; many precious souls have been saved; about two-thirds of the benevolence raised; several new points have been organized and many good plans on foot. Perfect harmony prevails throughout the District. None have died. All departments of church work were carefully looked after. Saturday morning occurred the "SOUTHWESTERN Rally." A short address was made by each pastor; then followed the subscriptions. Sermons by the Revs.: C. R. Ross, A. R. Norris, I. W. Terrill, A. Elaine, C. A. Wallace, H. Bly, J. A. Lee, J. N. Wallace, D. G. Franklin, presiding elder, and P. Prewett. A district League was set in motion with Prof. Henderson as president; Miss Hattie McKay as secretary. Miss McKay read a good paper on the League and Mr. D. C. Richardson read a paper. Subject: "The Sunday School." Next was "the proposed change in the restrictive rule in Methodist Episcopal Church," by Dr. J. W. Wallace, of Muskogee. This was a masterpiece. Many of the brethren discussed the paper but refused to let it go down as the sentiment of the Conference as it was in favor of the change. Prof. A. J. Scales, a visitor from Guthrie, O. T., addressed the body; subject—"The Possibility of the Church," and those who heard the address saw the church and her possibilities as never before. Rev. L. R. Shrdluai goes to Eufala; Rev. T. L. Lee, to Creek Post Office and Prague, O. T. These are young men and local preachers of Boley Charge. God bless them. Each man returned to his work inspired to double his membership and with high aims to meet all claims. This we hope will be done.—P. Prewett.

### WEST NASHVILLE DISTRICT.

The second session of the West Nashville District, Tennessee Conference, met in Storax Chapel at Cumberland Furnace, Tenn., July 25 to August 2, with the Rev. S. M. Utley presiding. The Rev. A. L. Nelson, Secretary of the last conference, called the roll, and eight of the pastors answered, but they continued to come in until all were in but six. Reports from the different charges showed marked increase over last year. We were blessed with the presence of Dr. E. W. S. Hammond, who delivered wonderful addresses in the interest of Walden University. Sev-

eral visiting brethren were introduced to the conference. Sister Lula V. Gross, of Gordon's Chapel, read an excellent paper on the Ladies' Aid Society. The opening address was given by the Rev. J. S. Stanfield in response by the Rev. A. L. Neal. Dickson. It seems that the Rev. S. M. Utley is the man for the District. Resolutions were passed by the Conference thanking the pastor, the Rev. J. R. Reasonover, and his good people for their royal entertainment.—J. R. Reasonover.

### STAUNTON DISTRICT.

The second Epworth League and Sunday School Convention of the Staunton District began its sessions in John Wesley Church, Harrisonburg, Va., the Rev. Jos. Wheeler, pastor, August 1st, and closed August 4th. On Wednesday evening, July 31st, the Literary Department of the Local League gave a delightful musical and literary entertainment. A very large and appreciative audience attended. The program was complimented by Revs. E. P. Diggs and J. M. Roan. The convention was opened by the President, the Rev. Moses Lake. Devotional service conducted by the Rev. E. P. Diggs, of Luray, Va. At this point the President spoke of the importance of the work in these departments of the church—the League and Sunday School—and the interest that should be taken in helping in the religious training of the young people. Several new Leagues had been organized on the district since the last convention seven months ago. Reports from the delegates and ministers indicated that the Sunday Schools and Leagues are in good condition, with room for improvement. On Thursday at 8 p. m., the usual greeting and welcoming ceremonies took place. Devotionals by Revs. G. S. Lawrence and E. P. Moon. Mr. James W. Cochran, one of our prominent laymen and business men, gave the address of welcome. Response by the Rev. E. P. Diggs. Some of the subjects discussed: "The Origin and Organization of the Sunday School," Rev. G. E. Lawrence; "Home Training Necessary to the Development of the Race," Rev. E. P. Moon; "The Advantages and Opportunities of the Literary Department of the League," Prof. U. G. Wilson; "The Sunday School as a Missionary Force," Rev. E. P. Diggs; "The Influence of Religion on Society," Mr. Fred. Newman; "How the Work of the Social Department May Help Increase the Attendance on the League and Church Services," Rev. J. M. Roan. Prof. G. H. Newman, of the U. B. Church, delivered a very pointed and practical address. The Sunday school service began with an experience meeting, conducted by the Rev. G. H. Newman. Sermons at 11 a. m. and 8 p. m. by Rev. Moses Lake. The sacrament was administered at 3 p. m. by the Rev. Moses Lake. The auditorium of the church, including the ceiling, woodwork and benches, had been painted, and presented a very attractive appearance. The re-opening took place on the convention Sunday. Collection, \$104. The reception tendered the members of the convention Friday night was quite an enjoyable affair. The delegates and ministers were entertained with royal old Virginia hospitality. The convention vo-

led a resolution of thanks to the members and friends of John Wesley for their kindness in entertaining them. This, the second convention, was indeed a success and its influence in stimulating, encouraging and advancing the League and Sunday School work on the district will no doubt be felt. An evangelistic and song service was conducted by the Rev. J. W. Warren during the convention.

JOS. WHEELER.

### LAKE CHARLES DISTRICT.

The first District Conference of the New Lake Charles District convened at St. James Church, New Iberia, La., Wednesday, August 7. The Presiding Elder, the Rev. P. W. Clark, was in the chair. Officers elected: The Rev. J. B. Johnson, Secretary; Prof. Addison Smith, Statistical Secretary; Prof. A. D. Posey, Reporter. Devotional exercises were conducted by the Presiding Elder. The Conference opened with a wave of enthusiasm and ended in a blaze of glory. It was a remarkable session, remarkable for the enthusiasm of the delegates who reported progress all along the line; remarkable for the harmonious nature of the proceedings and the merging of individual taste and preferences into one united, devoted invincible band. Splendid welcome addresses were delivered by Misses Mary Waters and Rebecca Whiting; response by the Rev. J. B. Johnson. The report of the Presiding Elder was a masterpiece—replete with logic and wisdom. The work of the District, on the whole, was very satisfactory and steady upward progress indicated and there is no longer question of its being able to stand "long." The literary features of the Conference challenged criticism. Prominent among the addresses delivered were those by the Rev. B. J. Reddix, Prof. A. J. Smith, Prof. D. D. Williams and Miss A. D. Wilson. Prominent among the visitors were Presiding Elder J. J. Obee and wife, the Rev. and Mrs. T. J. Johnson, Presiding Elder J. F. Marshall, the Revs. J. Brower, Pierre Landry, D. J. Price, Henry Taylor, H. J. Wright, O. J. Harvey, R. N. Sims, Drs. F. F. Easter, Armand Boutte, Profs. J. B. Lafargue, Jonas Henderson, P. L. Breaux, Mrs. P. W. Clark, Mrs. P. L. Breaux, and Prof. M. L. Davage, who ably represented the SOUTHWESTERN. Presiding Elder Obee and the Rev. T. J. Johnson were especially helpful in their addresses and sermons before the throngs that crowded the church. Much of the success of the Conference was due to the careful preparation made by the pastor, the Rev. P. C. Colton; and to the efforts of his trusty lieutenants who spared no pains nor expense in the entertainment of the conference. The hearts of the Presiding Elder and wife were made glad by presents of sundry articles of raiment. The services Sunday were a fitting close to this great session. Sermons at 11 a. m., by Presiding Elder Clark, and at night by Presiding Elder Obee. So closed our first and what many claim the best District Conference of the year.—A. D. Posey.

### WEST TENNESSEE DISTRICT.

The West Tennessee District, Tennessee Conference, closed a very successful session at Alamo, Tenn., August 18, with the Rev. M. Williams presiding. The Rev. J. P. Price was chosen secretary, Rev. J. Harrison and W. M. Neal assistants. The regular business of the conference was dispatched with much credit. The Rev. S. J. Gilbert was received from the Baptist Church. Wil-

lie Neal was recommended for admission. The following brethren preached with great acceptability: Revs. S. J. Gilbert, Joseph Harrison, L. Burks, W. M. Neal, J. F. Neal and J. P. Price. The interesting program was rendered to a large audience. All pastors were present but two. The good people of Alamo highly entertained the conference. The Rev. J. W. Sherman, of Humboldt, of the Colored Methodist Episcopal Church, was introduced to the conference and spoke in praise of the old church.—J. P. Price.

### PARIS DISTRICT.

The twentieth session of the Paris District (Texas Conference) convened in the Eighth Street Methodist Episcopal Church, Honey Grove, Texas, August 14. Opening sermon on Tuesday night, by the Rev. S. A. Pryor. The conference opened at 9 a. m. Wednesday, the Rev. J. I. Gilmore, Presiding Elder, in the chair. Religious services were conducted by the Presiding Elder assisted by the Rev. W. M. Woodards. Address of welcome by the Rev. C. Moore, pastor. Response by the Rev. A. Aaron Taylor. The Rev. K. W. McMillan was elected Secretary, J. P. Belcher, treasurer; S. A. Pryor and C. R. Turner reporters to the daily papers and the SOUTHWESTERN respectively. Home Missions and Church Extension Anniversary was represented by the Rev. W. G. Alston, acting in behalf of Dr. I. L. Thomas. The character of each local preacher and exhorter was passed and their licenses renewed. Among the distinguished visitors were Dr. W. H. Logan, the Revs. Dr. Frank Gary, J. O. Williams, Presiding Elder Marshall District; President M. W. Dogan, of Wiley University; Dr. R. E. Jones, Editor SOUTHWESTERN; Prof. E. H. Pemberton, Principal of High School, Marshall, Texas. Each visitor was instrumental in making the conference a success. Each pastor put forth every effort in his power to make the Wiley Rally a success and bring the district above high-water mark. Sermons were preached by G. R. Turner, Edw. Hays, Charles Wofford, K. W. McMillan, Dr. W. H. Logan and W. G. Alston. Amount raised for Wiley \$400.50. Total amount for all causes, \$1,100, which surpasses any amount ever raised in the history of the district. The Elder, by his kind ruling, succeeded in winning his way to the hearts of all his brethren. The conference adjourned to meet in Clarksville, Texas, 1908.—G. R. Turner.

### NASHVILLE DISTRICT.

The Nashville District Conference convened at Tullahoma, Tennessee, August 6-10, with the Rev. W. R. Smith, Presiding Elder, in the chair. E. J. Guthrie and Miss Hattie M. Moores were elected secretaries. Rev. J. H. Thompson, Statistical Secretary; J. B. Bradford, Treasurer; B. F. Anderson and Miss H. M. Moores, reporters to the Nashville papers and the SOUTHWESTERN. Report from the Presiding Elder showed that great care had been taken of his district, so far as the Presiding Elder was concerned. Reports from pastors showed that \$358 had been raised up to date. Conversions, 70; accessions, 180; other benevolences, \$617. Reports from local preachers, exhorters, district stewards, class leaders, presidents of Epworth League Chapters, presidents of Ladies' Aid Societies and Junior Epworth League superintendents. All reports from the several departments were encouraging. The literary program was carried out to the credit of all participants. The Epworth League Convention and Sunday School Institute were held in con-



nection with the District Conference. A short program was rendered by each, with flattering results. Among the distinguished visitors were: Revs. J. M. Lytc, of the Lawrenceburg Charge; A. L. Nelson, of the Dickson Charge; B. Knight, of the Lebanon Charge; Rev. S. M. Utley, Presiding Elder West Nashville District; Bishop C. H. Phillips, wife and daughter, of Colored Methodist Episcopal Church; Prof. John W. Howse, Principal of City School, Tullahoma. The latter joined Howard Chapel Methodist Episcopal Church, Tullahoma, from the African Methodist Episcopal Church, and was made Sunday School superintendent and chorister. The Revs. J. S. Swift, of the Missionary Baptist Church, and C. C. Bright, of the African Methodist Episcopal Church, pastors of the city of Tullahoma, were introduced and made addresses. Thirty-one local preachers had their characters passed and licenses renewed. The characters of three exhorters were passed and licenses renewed. Brother Wm. Holden was licensed to preach. The following local preachers were recommended to the annual conference for ordination: Anderson Wooten, Wright B. Bracy, N. S. Jarrett and Lee W. Florer. Rev. H. C. Hicks was recommended to the annual conference for recognition orders, from the Cumberland Presbyterian Church. Our Presiding Elder is due much praise for his fatherly care of the members of the conference. He handled the law intelligently. The Rev. F. N. Coiller, the pastor, and his good people of Tullahoma entertained the conference so well that the writer has not words to express the gratitude felt. We will want to go to Tullahoma again. The following ministers preached during the conference: Revs. H. Prim, D. T. Burch, T. W. Johnson, B. F. Anderson and I. S. Rucker. The Walden University Anniversary was very interesting. The speakers were: Dr. E. W. S. Hammond, Dr. G. C. Harden and Bishop C. H. Phillips, of the Colored Methodist Episcopal Church. The next District Conference will be held at Shelbyville, Tenn.—E. J. Guthrie.

#### BATON ROUGE DISTRICT.

The above named conference was held in Port Allen, La., August 14-18, 1907, by the Rev. J. W. Turner, presiding elder. C. Johnson was elected secretary and J. D. Brightop, statistical secretary; R. Jones, treasurer; T. B. Cooper, reporter. Sacrament was administered by J. H. Rylander and C. Barnes, assisted by the Rev. Dr. J. F. Marshall, presiding elder of New Orleans North District. Sermon by J. A. Barnes. The presiding elder then read his report, which showed an increase above that of last year. Several churches have been built and one parsonage; over five hundred persons have been converted and added to the churches. The following ministers were introduced and addressed the Conference: The Revs. J. F. Marshall, D. D., B. M. Hubbard, D. D., H. Daniels, J. J. Obee, W. R. Butler, W. S. Chinn, M. C. Harrison, H. Taylor, B. J. Reddix, J. E. Rolax, W. H. Jones, J. McKee, J. W. Pierce, M. S. Golins, Mrs. B. M. Hubbard, Prof. M. S. Davage, Prof. J. A. Reddix, Dr. A. W. Brazier, E. Bantiste, P. W. Clark, M. P. Franklin, Mrs. J. W. Turner and S. Carroll. Port Allen, St. Mark and Wesley spared no efforts in making everything pleasant for the visitors. This is the Rev. Mr. Turner's third year on the district and he is certainly equal to the task. He knows how to bring things to pass. Bishop Berry made no mistake when he ap-

pointed this young man on the Baton Rouge District. The pastors and presiding elder are together.

T. B. Cooper.

#### HOLLY SPRINGS DISTRICT.

The Holly Springs District Conference convened at Potts Camp on the Hickory Flat charge, with the Rev. N. R. Clay, D. D., presiding, elder in the chair. We found that the Rev. J. W. Westley and his good people had spared no pains to make us happy. The Rev. W. T. Wright was elected secretary and W. A. Rodgers statistical secretary. From the beginning signs of a great session were in sight. Dr. Clay notwithstanding this is his first year, presided with ease and dignity. With his keen interest in every department of the church, impartial judgment and congenial spirit, he has shown himself to be a model presiding elder. He was much pleased as reports showed marked advancement over last year. Drs. G. G. Logan, Woolfork, Whitlock, Hart and Mrs. G. G. Logan were welcome visitors, and we were much benefited by their lectures. Dr. Hart represented the SOUTHWESTERN as but few could. Mrs. Logan laid the work of the Woman's Home Missionary Society upon our hearts so that it will always live in this district. We raised for Mrs. Logan \$10, and many said the speech she made was the greatest they had ever heard for this cause. We regretted very much that owing to the lateness of trains Dr. Logan could not give us much of his time. The following brethren preached: Dr. N. H. Williams, Rev. W. A. Rodgers, Wm. Lester, J. W. Jones, D. P. Shaw, E. F. Scarborough, W. H. Gilliam and Dr. H. B. Hart. Dr. F. G. Wilburn represented Freedmen's Aid Society, Scarborough, the Home Missionary and Church Extension Society and Gilliam Rust University. Raised for benevolence, \$684.00; for Rust University, \$162.00. Sunday was a high day and a feast of good things; love feast in the morning. Rev. W. H. Gilliam preached at 11 a. m.; Rev. D. P. Shaw at 3:30 p. m. and Dr. E. F. Scarborough at 7:30 p. m. It was said by many that this was one of the best district conferences ever held on this district. Many thanks to the pastor, J. W. Westley, and his good people.—Reporter.

#### BIRMINGHAM DISTRICT.

The Birmingham District Conference was held at Scott Chapel, named in honor of Bishop Isalah Benjamin Scott, August 14-18, North Birmingham. The edifice is almost entirely completed now, save that it is not yet painted. It is a monument to the loyal few, and the toil, patience and sacrifices of its estimable pastor, the Rev. T. P. Phillips, whose people royally entertained the ecclesiastical and lay body of consecrated men, women and youth. Too much cannot be said in praise of the Rev. Dr. W. N. Nelson, Presiding Elder of the Metropolitan District, whose splendid presidency made the session delightful, instructive and inspirational from start to finish and whose liberal heart knew no bounds; taking personal as well as an official interest in every cause presented. His conference goes on record as having given to more causes than any other yet held in the State, and as having listened more patiently to those who presented their claims. Dr. Logan was present pleading for Foreign Missions, and he refused to be comforted until he received gold dollars. Presiding Elder A. S. Williams

gave a grand conference address and preached a remarkable sermon; but when he told of the destruction of our church and parsonage at Decatur—a \$3,000 loss, which was emphasized by the pastor, the Rev. L. H. Hunley, after a noble and eloquent plea for the SOUTHWESTERN—the conference gave money for the church and subscriptions for the paper. Father Colman's church was destroyed by the storm; the conference gave for the cause, as they also did for the erection of a new church at Mason City, where the present house of worship, a tent, was blown over and destroyed; they gave to the cause of the Woman's Home Missionary Society, whose meetings, under the auspices of its worthy president, Mrs. W. H. Nelson, were splendid; the cause of Mason City College they felt keenly and several addresses showed that heart thoughts regarded the time opportune and Mason City the place to erect a model Home for our girls on our College campus. Dr. E. M. Jones was present, and spoke thrillingly of the old church and his enlarged work. President Palmer was there and begged the brethren whenever they bowed the knee in prayer to remember Mason City College. He was given the right of way. Dr. R. J. Buckner said that up to date the Birmingham District had given more cash than any other district for the college and called for them to furnish and equip Mrs. McGhee's class room; one hundred and twenty-seven dollars and fifty cents were solemnly pledged for this purpose, due and payable in sixty days, to be reported as local educational collection, as follows: Dr. and Mrs. Nelson, and the following, \$5 each: G. M. Seawell, E. L. Gary, Wm. Coleman, A. C. Page, P. L. Hughes, Wm. Storrs, Eugene Mixon, A. L. Boyd, T. P. Phillips, R. J. Buckner, J. L. Can, N. H. Redrick, J. H. Bynum, Wm. Sellwood, B. G. Smith, V. D. Outman, T. H. Hum, St. Paul, \$10 each; J. R. Eastman, \$3; G. W. Stoker, A. Culluhnn, S. T. Allen, \$2.50 each; L. Drake, H. Adams, D. J. Patterson, \$2 each; M. S. Coleman, \$1; E. R. S. Club, \$5. Elyton Mission a new work of bright prospects, begun by the Rev. B. G. Smith, was also helped by these liberal hearted, magnanimous brethren.

#### ST. LOUIS DISTRICT.

The St. Louis District Conference, Epworth League and Sunday School Convention was held at Poplar Bluff Mo., August 15-18, the Rev. A. J. Williams, pastor. We have no church building at this place, it being a Mission, and the sessions were held under a large tent pitched on the beautiful lot which was donated to the church. At the formal opening Wednesday evening, the welcome address was delivered by Mr. Hill, a member of the real estate firm which donated the lot; response by the Revs. E. A. Graham and R. E. Gillum. Thursday morning, at 8:30, the Presiding Elder, Rev. B. F. Abbott, took the chair, and after devotionals addressed the conference briefly, setting forth the necessity of the hearty co-operation of all concerned. The roll was called by the Rev. A. R. Martin, Secretary of the last District Conference, and all but a very few answered. The Rev. A. R. Martin was elected Secretary, with Revs. J. M. Smalley and F. D. Avant assistants. The usual committees were appointed. The reports of both Presiding Elder and preachers were very encouraging. They showed an advance along all lines of Christian work throughout the district. (Prof. A. C. Maclin, of Geo. R. Smith College, Sedalia, Mo., and Prof. H. L. Billups, of Wiley University,

Marshall, Texas, were present. Prof. A. C. Maclin held his large audience spellbound for nearly an hour with his plain, practical presentation of the cause of Christian Education. Prof. Billups, in his characteristic way, presented the cause of Home Missions. The evangelistic services which were conducted daily, proved a source of great spiritual strength to the entire session. The Holy Spirit was powerfully present. Sunday was a great day with us. At the sun-rise service one soul was happily converted and united with the church. At eleven a. m. the Rev. B. F. Abbott, Presiding Elder, preached to the edification of all. And at three p. m., the Rev. R. E. Gillum preached a soul-stirring sermon to a large audience. The Sacrament of the Lord's Supper was administered. At the conclusion of this service, the cornerstone of our new church was laid by the Odd Fellows of Poplar Bluff. The ceremony was very beautiful and impressive. Our collections amounted to over \$100. The Rev. A. J. Williams and his faithful little congregation deserve much credit for the excellent entertainment given, and no less deserving are the good people of Poplar Bluff who gave us such hearty welcome and royal entertainment.—S. P. Johnson.

#### OHIO DISTRICT.

The Ohio District Epworth League Convention held its annual session in the Hawthorne Street Church, Columbus, Ohio, Tuesday, August 13th, J. H. McCullough, President, in the chair. Miss Ella E. Pace, of Columbus, was elected correspondent for the SOUTHWESTERN. Representatives were present from Cleveland, Oberlin, Elyria, Lorain, Springfield, Delaware, Marion, Dayton, Steubenville, Cadiz, Martin's Ferry, Bellaire, Bridgeport, Flushing, Troy, Milford, Batavia, College Hill, Walnut Hills, Park Street, Cincinnati, Eleventh and Hawthorne Streets, Columbus. The reports showed that there had been an increase in membership, and that the Leagues were in a prosperous condition. The session was largely attended. H. W. Tate, Presiding Elder of the Louisville District and President of the annual conference Epworth League, made some encouraging remarks. Among the other visitors of note were J. A. Washington, W. A. Crolley and W. H. Johnson, of Chicago, who assisted with the music. Mr. Washington served as chorister during the session. The audience was charmed with a solo by Mr. Crolley, accompanied by Mr. Johnson. Papers: "The Power of the Gospel," Miss Mary Logan, Martin's Ferry; "Skilled Workmen as Co-Laborers with God," Miss Eugenia Anderson, Steubenville; "Personal Obligations," Miss Nellie Walter, Springfield; "A Great Fight," Miss Della Stewart, Oberlin; "The Power of the Friendship of Christ," Miss Ella Pace, Columbus. The papers were carefully prepared and well read. The Presiding Elder and pastors took a lively part in the discussions and spoke encouragingly to the members. The following officers were elected: Revs. J. H. McCullough, Steubenville, first vice-president; Mrs. Anna Brooks, Cincinnati, second vice-president; Miss Bertha Dodson, Lorain, third vice-president; Mr. Sherley Turner, Dayton, fourth vice-president; Miss Ella E. Pace, Columbus, assistant secretary; Miss Olivia Hill, Springfield, recording secretary; Miss Mary Lognn, Martin's Ferry, treasurer; Mrs. Anna Campbell, Columbus. There was a spirit of harmony existing throughout the session, and after a very pleasant stay the convention adjourned Wednesday afternoon. The next place of meeting will be Troy, O.—Ella E. Pace.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

### THE SEPARATE CAR AGAIN

(Continued from Page 1.)

line of the Southern Pacific railway which offers on some of its trains the best accommodations for Negroes to be found on any road in the South except perhaps that of the Louisville & Nashville railroad on the train leaving New Orleans daily at 9:15 a. m. Let not the *Evening Post* and others be misled. The accommodations offered Negroes in the South are disgraceful to modern railroads—aside from the poor and illy kept coaches, no provisions are made on fast trains to serve meals to Negroes and since these trains do not stop anywhere for lunch Negroes must carry their food, which becomes stale, or feed on air. This is the accommodations alike "in point of comfort and convenience" to which Mr. Minor refers.

But another paragraph of the attorney's reply is interesting here:

"The writer has never heard of any complaint by Negroes, in Texas, that their coaches were not equal to those for the white race, 'in all points of comfort and convenience.' Non-compliance with the Texas law makes a railroad company liable to a penalty, in a suit by the State, of not less than \$100, nor more than \$1,000, 'for each and every such failure.' (R. S. of Tex., Art. 4512.) No one who knows the Railroad Commission of Texas, and the Texas people, will doubt either that the commission would be prompt to vindicate any violation of this law by the railways, or that juries would speedily return so many verdicts against the offending roads that disregard of the law would be extravagant folly."

Mr. Minor asserts that Negroes do not complain and that is true. The Negro endures all too much and meekly shuts his mouth. If we want better accommodations we must complain and complain till we are heard. Complain to the railroad officials and to the Interstate Railroad Commission at Washington, D. C. We don't deserve any better accommodations if we don't keep the mails hot protesting against the accommodations offered us.

Bishop Warren holds the Colorado Conference this week, of which he was a former member and the *Central Christian Advocate* extends to him a welcome in the following language: "But inasmuch as he comes 'to his own' Conference, amongst the brethren he has inspired by his eloquence, and heartened by lifting their loads with them during fair and strong weather, and inasmuch as in all human probability he can never again preside over their annual services, it is only fit that the paper which is the official organ of his home Conference should honor itself by putting on its title page the portrait of Henry White Warren, child of the farm, graduate of old Wesleyan, teacher in Wilbraham, scientist, scholar, poet, orator, traveler, writer of books, builder of colleges, brother of preachers, leader of men, bishop in the Methodist Episcopal Church."

Dr. Franklin Hamilton, the new Chancellor of the American University, enters actively into the field for the institution in September. Since his release in June from the duties of the pastorate of the First Church, Boston, he has spent a few weeks at his summer home at Annisquam, Mass., and a month at Islesboro, Maine, in Penobscot Bay. His vacation studies of the situation give him large hopes as he begins to shape into reality the plans and policies leading toward the fulfillment of its high ideals.

### A FEW DAYS IN ATLANTA



THE REV. C. L. JOHNSON,  
Presiding Elder, Atlanta District

The uppermost thought of one approaching Atlanta is on the after effects of the recent massacre. What of the Negro? To get an expression as to how our people felt a direct question was propounded to one of our representative men who replied that the relation between the races is better now than before the riot. Continuing, our informer said: "We are amicably adjusting our differences and respecting each other's rights." As paradoxical as it may seem the Negro is taking on new life in Atlanta. He is extending his stakes in the business world to a remarkable degree and never was he more active along educational and religious lines for the general uplift of his people. The atmosphere is clearing and those who remained in Atlanta see the full wisdom of their doing so. Among our Methodist people there seems to be no cause for uneasiness. This trait of the Negroes to pull out safely of the most unfavorable condition is a proof at once of his humanity and divinity. A race that can pull through such an exciting period as Atlanta witnessed last September and so adjust its lines as to take a step forward is entitled to a place among the strongest races of earth.

It was a privilege to attend the Atlanta District Conference under the leadership of the Rev. C. L. Johnson who received the reins of government from the hands of Dr. E. H. Oliver. Dr. Oliver left the district in fine condition and well organized. Brother Johnson comes to his heritage as a Presiding



ARIEL BOWEN MEMORIAL CHURCH, ATLANTA

ing Elder after a preparation in Gammon, reinforced by a number of years as a successful pastor. He is a considerate and judicious presiding officer with striking elements of leadership. The session was held in Ariel Bowen Memorial Methodist Episcopal Church, erected in honor of the late Mrs. Dr. J. W. E. Bowen. It is a neat and attractive structure, well located and gives a promise of an exceedingly strong church. The building cost about \$3,000 of which Dr. J. W. E. Bowen contributed \$250. The building was erected during the pastorate of Presiding Elder Johnson. Brother Johnson served this church in 1890 and 91 and was returned here in 1900, serving six years. It was during this second administration that Dr. Johnson erected this building and revived the membership. In this connection is presented a picture of Presiding Elder Johnson and the Ariel Bowen Church. The Rev. David Gray is the present pastor and was the host of the District Conference. The Editor of the *SOUTHWESTERN* was given a cordial reception and forty annual subscriptions to the paper.

It was my privilege to visit Warren Chapel which is under the leadership of Dr. E. H. Oliver. Here the Doctor is meeting with remarkable success. The membership has been greatly increased. Elaborate repairs have been made, all of which have been paid for. Warren Chapel is rivaling Central Avenue for the first place in our Atlanta Methodism. Dr. Oliver is meeting with phenomenal success.

Central Avenue, with Dr. J. A. Rush as pastor, is one of the most popular churches in the city. Dr. Rush's administration here is one of the bright chapters in the history of our Southern Methodism.

It was a cold rainy day in January, 1899, when Brother Rush stepped from a passenger train into the muddy streets of Atlanta with his transfer from the North Carolina Conference to the Atlanta Conference, placing him at the Lloyd Street Church (now Central Avenue) which is the most centrally located church of any denomination, white or colored, of Atlanta; being only one half block from the old depot, one half block from the Fulton County Court house, within one block of Whitehall Street, where the great retail dry goods stores are located, one block from the State Capitol, and within one block of five of Atlanta's great churches.

In 1876 the Church Extension Society bought this property under the influence of Bishop Haven and others. The Methodists of Color in Atlanta were invited to enter this house of worship. Under the pastorate of such men as Geo. Standing, J. B. L. Williams, A. P. Melton, M. C. B. Mason, G. W. Arnold, A. J. Harris, and R. T. Adams, the church had grown in membership and influence, but in the nineties like many other churches the reaction had come, foes within and foes without; those within out-numbering those without. Mistrust ran through the membership. Many left the church, more than fifty withdrew in a body, many more withdrew in influence; meantime a debt of nine thousand and sixteen dollars was past due the church extension society. The property ran down, carpets became ragged, stove pipes dilapidated, glass windows broke and more.

In the coming of Dr. Rush new life was breathed into the entire Church. Every department was organized. Nothing was taken for granted. He attended every meeting, preached every Sunday as a rule and was seldom absent from the city. He continued to impress his growing congregation of the needs of the church, and union and confidence were restored. A slate roof took the place of the old leaky tin one. A furnace in the basement took the place of the old rusty stoves. New floors were put in. The lights were improved and chairs put in the pulpit. In the meantime the nine thousand-dollar debt began to give away although their methods for giving were wrong. The church thought that the way to pay a debt was through begging cards and church fairs. Atlanta was astounded when Dr. Rush in 1901 announced that no more cards or fairs would be used to pay the debt. The burden was rolled on the hearts of the people. The rallies went from three hundred to seven hundred dollars. The people were encouraged. The debt was reduced to fifteen hundred dollars by the end of the year 1906 and the returning of the pastor for the ninth year brought still new strength to the congregation.

Last March the church raised five hundred dollars leaving one thousand more to be raised. June 23 of this year was set for the final day. A week of literary and musical programs was planned. The people attended in large numbers. Sunday morning, June 23, Dr. M. C. B. Mason, who at one time had served this congregation as pastor, preached. In the afternoon a mass meeting was held. At 8 o'clock in the evening Dr. J. W. E. Bowen preached to an overflowing house, and a great battle of dollars followed. People surged and ran over each other to give. Probably the most exciting scene ever witnessed in the South was when the pastor announced that one hundred dollars was needed; fully half of the great audience was on their feet, trying to reach the table. The pastor cried, "Enough! It is paid!" And instead of \$1000, there had been given \$1,152.22. Within one bound it seemed that the whole audience was on its feet shaking hands and praising God that the old debt of so many years had been paid. "Praise God from whom all blessings flow," was sung over and over. That the people of Central Avenue regard Dr. Rush as a God-sent man should occasion no surprise. He was never more popular than now and in the achievement of this magnificent success Dr. Rush deserves the thanks and congratulations of our entire Southern Methodism.

South Atlanta in a remarkable way shows the recuperative power of the Negro. It will be remembered that this community was practically destroyed by fire two years ago. But larger and more substantial buildings take the place of those burned. If the country were searched over it would be hard to find in such a compact group so many beautiful and substantial homes sheltering so much culture and refinement as is to be found amongst the Negroes in South Atlanta. Although South Atlanta is not a

(Continued on Page 9.)



## SOUTHWESTERN DAYS

| Pastor            | Charge                      | Date        |
|-------------------|-----------------------------|-------------|
| G. W. Carter      | Winkler, Tex.               | Sept. 15    |
| C. P. Cannon      | Forsyth, Ga.                | Sept. 15    |
| J. Jones          | Dalingerfield, Tex.         | Sept. 29    |
| R. H. Duncan      | Bremond, Texas.             | Sept. 1     |
| A. W. Carr        | Navasota, Tex.              | Sept. 29    |
| W. H. Jackson     | Galveston                   | Sept. 29    |
| W. R. R. Duncan   | Hot Springs, Ark.           | Sept. 15    |
| Pierre Landry     | Algiers, La.                | Sept. 8     |
| J. C. Brown       | Plneville, La.              | Sept. 29    |
| W. J. Hamilton    | Englsh Eddy, Ga.            | Sept. 8     |
| F. Smith          | Alexandria, Tenn.           | Sept. 15    |
| S. D. Davis       | Selma, Ala.                 | Sept. 29    |
| A. Parham         | Camilla, Tex.               | Sept. 29    |
| J. S. Wyatt       | Hallettsville, Tex.         | Sept. 29    |
| E. L. Jackson     | Marlin, Tex.                | Sept. 15    |
| D. D. Shelby      | Tunica, Miss.               | Sept. 29    |
| B. W. Robinson    | Paulding, Miss.             | Sept. 1     |
| J. S. Carroll     | Wheeling, Wash. Conf.       | Sept. 29    |
| H. J. Kirk        | Newbury, S. C.              | Sept. 15    |
| James Jordan      | Waynesboro, Miss.           | Sept. 29    |
| J. Bickham        | Mart, Texas.                | Sept. 15    |
| E. V. Taylor      | St. Luke, La.               | Sept. 15    |
| I. L. Pratt       | Pass Christian, Miss.       | Sept. 22    |
| I. T. Sanford     | Lockhart, Texas.            | Sept. 22    |
| S. H. Cannon      | Moss Point, Miss.           | Sept. 15    |
| J. S. Medlock     | Waco, Texas.                | Sept. 15    |
| T. P. Robinson    | Jeffersonton, Lexington     | Sept. 8     |
| Conference        |                             | Sept. 8     |
| Wesley Robinson   | Bryan, Texas.               | Sept. 22    |
| J. H. Thompson    | Opelousas, La.              | Sept. 29    |
| G. W. Nevils      | Edna, Tex.                  | Sept. 29    |
| J. Smith          | Asbury, Kans.               | Sept. 8     |
| P. W. Webb        | Marche, Ark.                | Sept. 29    |
| Chas. Jones       | New Castle, Lexington Conf. | Sept. 29    |
| Wade Hamilton     | Orange, Tex.                | Sept. 29    |
| H. F. Sorrell     | Lutcher, La.                | Sept. 29    |
| G. J. Rogers      | Batesville, La.             | Sept. 29    |
| W. B. Lott        | Seguin, Tex.                | Sept. 29    |
| Freeman Parker    | St. Paul, Galveston, Tex.   | Sept. 29    |
| Thos. S. Sanders  | Clinton, Ala.               | Sept. 29    |
| T. R. Wamble      | Center Point, Ark.          | Sept. 22    |
| P. S. Morrow      | Temple, Tex.                | Sept. 29    |
| J. M. Beane       | Eastport, Md.               | Sept. 29    |
| T. S. McMorris    | Yoakum, Tex.                | Sept. 29    |
| S. A. Cowan       | Meridian, Miss.             | Sept. 29    |
| G. W. Baker       | Shuqualak, Miss.            | Sept. 29    |
| J. C. Houston     | Crystal Springs, Miss.      | Sept. 29    |
| S. M. G. Taylor   | Frlerion, La.               | Sept. 15-22 |
| W. C. Statesman   | Jeffersonville, Ind.        | Sept. 15    |
| J. O. Richards    | New Orleans, La.            | Sept. 15    |
| A. G. Townsend    | Orangeburg, S. C.           | Sept. 29    |
| D. C. Richardson  | Elberton, Ga.               | Sept. 29    |
| Hy. Saulter       | Ruleville, Miss.            | Sept. 15    |
| J. B. Thomas      | Lake City, S. C.            | Sept. 29    |
| R. C. Worsham     | Alexandria, La.             | Sept. 29    |
| H. B. F. Charles  | Logansport, La.             | Sept. 15    |
| B. A. Johnson     | Elberton Cir., Ga.          | Sept. 29    |
| I. H. Fulton      | Orangeboro, S. C.           | Sept. 22    |
| W. S. Chlun       | Mallalieu                   | Sept. 29    |
| E. H. Holmes      | Indianola                   | Sept. 29    |
| J. A. Tircuit     | Mt. Zion, La.               | Sept. 15    |
| N. H. Townsend    | Georgetown, Tex.            | Sept. 29    |
| D. G. Taylor      | Alexandria, La.             | Sept. 29    |
| S. M. Haynes      | Boyce, La.                  | Sept. 29    |
| R. Howze          | Heidelberg, Miss.           | Sept. 29    |
| S. Green          | Cheneyville, La.            | Sept. 8     |
| A. B. Venable     | Musson, La.                 | Sept. 29    |
| J. E. Holmes      | Bay St. Louis, Miss.        | Sept. 22    |
| J. O. Landry      | Mansfield, La.              | Sept. 15    |
| C. A. Wallace     | Hudson, Lin. Conf.          | Sept. 29    |
| J. C. Hibbler     | Yazoo City, Miss.           | Sept. 29    |
| E. W. Hackett     | Jasper, Texas.              | Sept. 8     |
| Columbus District |                             | Sept. 29    |
| S. H. Cannon      | Moss Point, Miss.           | Sept. 15    |
| P. W. Carmichael  | St. James, Texas.           | Oct. 20     |
| T. P. Norris      | Fairfield, Texas.           | Oct. 13     |
| J. H. Harman      | McDaniel, Del.              | Oct. 13-29  |
| Thos. W. Johnson  | Clark Memorial, Tenn.       | Oct. 13     |
| J. M. Carroll     | Annapolls, Md.              | Oct. 20     |
| M. P. Moore       | Odessa, Ga.                 | Oct. 27     |
| A. McNeal         | Commerce, Ga.               | Oct. 13     |
| J. F. Barries     | Beaumont, Tex.              | Oct. 20     |
| C. E. Alexander   | New Zion, Ky.               | Oct. 6      |
| W. M. Edwards     | Mitchellville, Tenn.        | Oct. 27     |
| G. W. W. Jenkins  | Trinity M. E. C., Wash.     |             |
| Conference        |                             | Oct. 20     |
| W. M. R. Eaddy    | Rowesville, S. C.           | Oct. 20     |
| A. W. Talbert     | Warren Chapel, Lin. Conf.   | Oct. 20     |
| S. H. Norwood     | Frederick, Wash. Conf.      | Oct. 6      |
| P. H. Jenkins     | Hearne, Texas.              | Oct. 20     |
| J. B. Bradford    | Murfreesboro Cir., Tenn.    | Oct. 13     |
| Jas. Jordan       | Richmond, Tex.              | Oct. 13     |

|                     |                           |                 |
|---------------------|---------------------------|-----------------|
| W. T. Marley        | Knoxville, Tenn.          | Oct. 13         |
| Edward Lee          | Boynnton, Houston, Tex.   | Oct. 20         |
| J. D. Poole         | Union Chapel, La.         | Oct. 13         |
| A. H. Lathan        | Cary, Miss.               | Oct. 27         |
| J. H. Everett       | Durant, Miss.             | Oct. 6          |
| V. D. Doatman       | Mantua, Ala.              | Oct. 27         |
| J. W. Price         | Box Iron, Del.            | Oct. 13         |
| A. G. Glenn         | Marion, Ala.              | Oct. 13         |
| W. H. Redfield      | Florence, S. C.           | Oct. 1          |
| W. T. Wright        | Alesville, Miss.          | Oct. 27         |
| J. W. Warren        | Victoria, Texas.          | Oct. 29         |
| I. D. Pitts         | Kent Island, Del.         | Oct. 13         |
| J. H. Nappler       | Floresville, Texas.       | Oct. 27         |
| C. E. Hemsley       | South Berlin, Md.         | Oct. 20         |
| J. C. Chamon        | Evergreen & Sandbar, Ala. | Oct. 13-20      |
| G. W. White         | E. Mexia, Texas.          | Oct. 6          |
| Parsonburg, Del.    |                           | Oct. 13-20      |
| A. T. Jackson       | New Zion and Madors.      | Oct. 6-13-20-27 |
| H. J. Wright        | Crawford, La.             | Oct. 27         |
| John J. Ceell       | Brownsburg, Wash. Conf.   | Oct. 6          |
| J. B. Brown         | Vienna, Del.              | Oct. 13         |
| W. H. Smith         | Hickory, Miss.            | Oct. 6-27       |
| Starkville District |                           | Oct. 15         |
| H. C. Asbury        | Timmons ville, S. C.      | Oct. 20         |
| J. H. Winters       | Lamont, Del.              | Oct. 20         |
| J. L. Wilson        | Little Rock, Ark.         | Oct. 20         |
| J. N. Wallace       | Spencer, Lincoln Conf.    | Oct. 20         |
| Wm. Daniels         | Waynesboro, Ga.           | Oct. 13         |
| T. H. Wyatt         | Luling, Tex.              | Oct. 27         |
| W. L. Dyas          | Keithville, La.           | Oct. 20         |
| Wm. Bartley         | Hempstead, Texas.         | Oct. 13         |
| Jno. Watts          | Rocky Ford, Ga.           | Oct. 20-27      |
| J. B. Middleton     | Darlington, S. C.         | Oct. 13         |
| C. M. Stewart       | Fairfield, Texas.         | Oct. 13         |
| Joseph Courtney     | Flemingsburg, Lex. Conf.  | Oct. 13         |
| W. H. Riley         | Maysville, Lex. Conf.     | Oct. 13         |
| W. E. Hutcherson    | Brenham, Texas.           | Oct. 20         |
| Moses Smith         | Wesley Chapel, Tex. Conf. | Oct. 27         |
| Robert Jones        | Macedonia, La.            | Oct. 15         |
| J. A. Flemmlug      | Petersburg, Tenn.         | Oct. 13         |
| M. Fountain         | Huntsville Cir.           | Oct. 13         |
| B. F. Blrks         | Brooks, Ga.               | Oct. 27         |
| A. G. Keadedy       | St. Gordy, S. C.          | Oct. 27         |
| L. H. Langston      | Norton, Miss.             | Oct. 27         |

## Personal and General

The Rev. J. I. Garrett, of Wesson, Mississippi, spent several days in New Orleans this week.

Mrs. Mary G. Lanahan, widow of the late Dr. John Lanahan of the Baltimore Conference is dead at the age of ninety-one.

The Rev. N. R. Randolph, our pastor at Boyce, La., is very ill. He is now at the Charity Hospital, this city, ward 32. He wishes that his brethren visit him occasionally.

The Rev. C. W. Ivy mourns the loss of his wife who died August 6, after an illness of more than one year. Mrs. Ivy had been a helpmeet to Brother Ivy for twenty-eight years.

The Rev. C. L. Dunn, pastor of Bethel and Electic Circuit, Tallassee, Ala., reports the close of a splendid revival. There were one hundred and twenty-three conversions and additions to the charge.

Miss Emma Lee Johnson and Miss T. A. Johnson, prominent members of Wesley Methodist Episcopal Church, Vicksburg, Miss., and teachers in the public school of that city, are spending their vacation in Chicago.

The Rev. M. Q. A. Fuller of the Texas Conference has our sympathy in the death of his mother which occurred a few weeks ago. She was 71 years of age and had been a member of the Methodist Episcopal Church for twenty-four years.

It is stated that Vice President Fairbanks will attend the session of the Indiana Conference which convenes in Columbus, Indiana, September 27. It is also stated that he will be a lay delegate at the General Conference of the Methodist Episcopal Church which meets next year in Baltimore, representing the Indiana Conference.

The Rev. Abraham Henley, born November 6, 1860, in Warsaw, Missouri, died at his home in Sedalia, Missouri, Sunday, August 11. He leaves a widow and three children. The funeral services were held in Taylor Chapel, Sedalia, Wednesday, August 14, and was largely attended by the ministers of the Central Missouri Conference.

A telegram from Buenos Ayres, dated August 22nd, announces the death of the Rev. Andrew Milne, during forty-three years agent of the American Bible Society for its La Plata Agency. Since the establishment of the Agency in 1864, Mr.

Milne has rendered the very distinguished service of breaking ground and laying the foundations of the society's permanent operations in all the capitals and in many cities of the ten republics of South America, besides organizing and supervising a most energetic force of colporteurs in a region whose area equals that of the whole United States, including Alaska. He circumnavigated the continent once, crossed the Cordilleras ten times, and passed from the Atlantic to the Pacific or vice versa by sea many more times. His sales of Scriptures with his own hands are literally to be measured by tons, besides far greater quantities disposed of by his very efficient staff of colporteurs.

Labor Day was celebrated in this city, Monday, September 2. The special feature among the Negroes was the parade of the Central Labor Union in which seven or eight thousand men participated. Among the many organizations in the procession were the Teamsters and Loaders with a float containing a number of bales of cotton and drawn by four mules. The Round Freight Teamsters had a float containing a hoghead of sugar and the Scalemen turned out with a float which bore a big scale and sacks of rice and coffee. The Colored longshoremen, one of the strongest organizations in the union under the administration of President E. S. Swan, turned out 1,500 strong. The parade this year is pronounced the most satisfying in point of numbers and behavior of the men in the history of the Central Labor Union in this city. Under the leadership of President LeBlanc, a man of experience, being identified with the labor movement for ten years the Central Labor Union has grown steadily during the past year.

## CHANGES IN THE EPISCOPAL PLAN

The following part of the Episcopal Plan has been affected by the changes which have been found necessary:

West Wisconsin, La Crosse, September 11th, Hamilton.

West Swedish, Burlington, Iowa, September 12th, Warren.

Indiana, Columbus, September 25th, Warren.

Pittsburg, Pittsburg, Pa., October 2nd, Spellmeyer.

Pacific-Japanese Mission, Fresno, Cal., October 3rd, Neely.

Arizona Mission, Flagstaff, October 8th, Neely.

West Virginia, Huntington, October 9th, Spellmeyer.

North Carolina, Winston, October 17th, Spellmeyer.

Blue Ridge, Walkerton, N. C., October 23rd, Spellmeyer.

Gulf, Jennings, La., December 19th, Burt.

These conferences and Missions are to be held in the places, on the dates, and by the bishops here indicated. JOHN M. WALDEN, Secretary.

## A FEW DAYS IN ATLANTA

(Continued from Page 8.)

part of the city of Atlanta and has only county regulations it is one of the best governed communities in the South. There are no saloons—not for the reason that there is a law which prohibited but because there is no demand for the sale of intoxicants. The community being orderly, there is no need of police protection and there is none. Although South Atlanta bore the brunt of the Atlanta riot, it is taking on new life commercially. The Morse building adds substantially to the appearance of the community and contains one of the best drug stores in the point of equipment operated by our people in any part of the country.

Atlanta Methodism was never more prosperous than now. Aside from the prosperity of the churches mentioned, South Atlanta is to have a new ten-thousand dollar Methodist Episcopal Church under the pastorate of the Rev. L. H. King. Clark University and Gammon Theological Seminary are making preparations for increased enrollments. These popular institutions were never in a better condition than now, being manned as they are by two of the most representative men of Methodism—Presidents J. W. E. Bowen and W. H. Crogman.

The Colored Y. M. C. A. is doing a most effective work in the moral uplift of our people. This association recently paid the last note on its building and is now free for a larger development. The Rev. R. L. Weatherby is the efficient secretary.

R. E. J.



## PERSONALS

St. Paul Church at Moss Point, Mississippi, is being repaired at a cost of \$1,000.

The wife and daughter of Rev. S. L. Cannon are visiting relatives out in Yazoo County.

Mrs. James S. Robinson, of New Orleans, was recently the guest of her mother, Mrs. Harriet Jones, of Pass Christian, Mississippi.

Mr. J. C. Walker, Sr., is now visiting at the Jamestown Exposition. Mr. J. C. Walker Jr., and Mrs. Frances daughter, are now in Chicago.

The Local Epworth League and Sunday School Convention of the East Tennessee Conference convenes at Dayton, Tennessee, September 20, 21, 22, 1907.

The church at Baldwin, Rev. Chas. Landon, pastor, has recently passed through a spiritual awakening. Twenty converts one week, fifty-two during the revival.

Mrs. Matilda Robinson and Mrs. Mollie Prater, members of Collinsville Methodist Episcopal Church, Alabama, gladdened the heart of their pastor, Rev. J. S. Curry, by the gift of several pounds of groceries.

The First Annual Session of the District Conference Epworth League and Sunday School Convention of the Topeka District, Lincoln Conference, Methodist Episcopal Church, will be held at Coffeyville, Kansas, September 4-8.

Mr. Julius Lewis and his loyal followers agreeably surprised the pastor of Jordan Methodist Episcopal Church, at Baton Rouge, by making some unexpected gifts in the way of the necessities of life. A hundred pounds of edibles and a neat sum of money were presented.

The Woodlawn Methodist Episcopal Church, at Newport, Tennessee, has been completed and was dedicated August 18. Rev. J. S. Hill, D. D., President Morristown College, preached the 11 o'clock sermon. At 2 o'clock Dr. Hill, assisted by Rev. W. A. Weher, Presiding Elder, and Rev. J. M.

Hogans, dedicated the church. Sermon at night by Presiding Elder. One baptism. Lord's Supper administered to twenty-five. Collection \$27.11. All indebtedness paid off.—Rev. W. E. Johnson, Pastor.

The Rev. Chas. C. Landry, pastor, Godman's Chapel, Charenton, La., writes: "Our great revival meeting, under the Oaks, on the famous Bayou Teche, was one of the greatest religious meetings in the history of the village. Three nights of meetings gave us twenty-five converts and reclaimants and 40 at the anxious sat. The meeting just closed was a great success. Thirty-eight converts and fourteen backsliders. White and colored say that it was the greatest spiritual feast ever held in this place. We have a total of fifty-two."

One of the most delightful outings of the season was enjoyed by a party of five, chaperoned by Mr. and Mrs. George H. Straughn, of Portsmouth, N. H., aboard the steamer Mt. Washington, plying on the beautiful Lake Winnepesaukee. Those favored by the courtesy of Mr. and Mrs. Straughn were Miss Sarah L. Carter, Weehawken, N. J.; Miss Elen Braden, Jacksonville, Fla.; both spending the summer at Rye Beach, N. H.; Miss Martha Katherine, daughter of Mr. and Mrs. Straughn; Mr. George M. King, Portsmouth, Va.; and Mr. William McKinney, United States Navy.

The Rev. Dr. J. M. Harris was assigned to Burns Methodist Episcopal Church, Des Moines, Iowa, last March. The church received him and his good wife, Mrs. Ella B. Harris, with open arms. A reception was had at Whirlhall. The leading citizens of the city were in attendance, among whom were the Rev. Dr. Brooks, of the African Methodist Episcopal Church, the Revs. Mr. Potter and Mr. De Mond, of the Congregational Church, Attorney S. Joe Brow, and J. R. Rusby; also Editor J. L. Thompson, of the *Iowa State Bystander*. During the short period of four months the Rev. Mr. Harris has paid \$157 on old indebtedness. The church is thoroughly organized and every department is at work. The attendance is more than double what it has been for years. Burns never had a brighter day.

## Bullock's Methodist Episcopal Church

The Rev. J. C. Prince, A. B., Pastor

"Can any good thing come out of Nazareth?" Bullock's Methodist Episcopal Church is one of the small appointments of the North Carolina Conference, being at a little flag station on the Southern Railway, about thirteen miles northwest of Oxford, N. C., and within two miles of the Virginia line. At Bullock's there are three stores, one blacksmith shop and one sawmill. The principal occupation of the people is farming. They do not have large farms as obtain in Georgia, South Carolina or Mississippi, but patches. One need not judge the place, however, by its appearance. For when

I arrived here in October, 1906, and took a surface survey of place, condition and people, I was far from being jubilant over the prospect of making any advancement or even marshaling the discouraged and disgruntled forces against a common foe.

The first problem that met me was a division in my church upon the question of holiness.

Some of the most influential members were disciples of the movement and were on the eve of withdrawing from the Methodist Episcopal Church to be fellowshiped into the Holy Temple, which was only a few hundred

## The Farmer's Wife

Is very careful about her churn. She scalds it thoroughly after using, and gives it a sun bath to sweeten it. She knows that if her churn is sour it will taint the butter that is made in it. The stomach is a churn. In the stomach and digestive and nutritive tracts are performed processes which are almost exactly like the churning of butter. Is it not apparent then that if this stomach-churn is foul it makes foul all which is put into it?

The evil of a foul stomach is not alone the bad taste in the mouth and the foul breath caused by it, but the corruption of the pure current of blood and the dissemination of disease throughout the body. Dr. Pierce's Golden Medical Discovery makes the sour and foul stomach sweet. It does for the stomach what the washing and sun bath do for the churn—absolutely removes every tainting or corrupting element. In this way it cures blotches, pimples, eruptions, scrofulous swellings, sores, or open eating ulcers and all humors or diseases arising from bad blood.

If you have bitter, nasty, foul taste in your mouth, coated tongue, foul breath, are weak and easily tired, feel depressed and despondent, have frequent headaches, dizzy attacks, gnawing or distress in stomach, constipated or irregular bowels, sour or bitter risings after eating and poor appetite, these symptoms, or any considerable number of them, indicate that you are suffering from biliousness, torpid or lazy liver with the usual accompanying indigestion, or dyspepsia and their attendant derangements.

The best agents known to medical science for the cure of the above mentioned conditions, as attested by the writings of leading teachers and practitioners of all the several schools of medical practice, have been skillfully and harmoniously combined in Dr. Pierce's Golden Medical Discovery. That this is absolutely true will be readily proven to your satisfaction if you will but mail a postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for a free copy of his booklet of extracts from the standard medical authorities, giving the names of all the ingredients entering into his world-famed medicines and showing what the most eminent medical men of the age say of them.

yards from my church. The holiness band tried to draw me into an argument with them, but I announced privately and publicly that I had but one fight to make and that was against sin. I held up Jesus Christ and His love. Finding that the old church was inadequate, both as to architecture, space and desirability, I began early to plan for the erection of a more modern structure. Very little difficulty was experienced in getting my people to see the propriety and necessity of such a venture. The plan decided upon was to raise a few hundred dollars before beginning work, accordingly a rally was set for the first Sunday in June, 1906. Collection for that day was \$103.43. This amount was placed in the bank with the others raised at intervals. Having been returned to the charge for the second year, about the 1st of December, 1906, the Building Committee was called together and a date fixed upon which we would begin the erection of the church, the lumber having been previously put upon the ground, through the frugality of our Trustees, Bros. Walter Griffin, John Morton, Henry Kenton and Thomas Pettiford and Rufus Bullocks, Sr. The contract was at once let, and work began immediately. By the third Saturday in March, 1907, the old building had given place to a new modern frame structure 26x40, worth \$1,000. On the third Saturday in May the leader of the Holiness Band came to our church and asked for admission. Upon the following day twelve persons were admitted into full connection and three on probation. The third Sunday in June, 1907, was set apart as a rally for the new church to cancel some notes. The day was ideal here. Early in the morning people from the neighboring churches began to arrive. Before 11 a. m. the seating capacity of the church was taxed and at 11:13, after the arrival of the Southern train from Oxford, which

brought two extra coaches filled to overflowing all standing room was taken in the church and two or three hundred people could not gain admittance. The pastor concluded the services unaided only by the Holy Spirit. The members rallied to a man. The following paid \$5 each in the collection: J. C. Prince, John Morton, Walter Griffin, Henry Royster, Fannie Paschal, Rufus Bullocks, Jr., Rev. Mr. Winfield, Geo. Owens, Abbie Fields, Boley Lewis, Seth Marrow, Essie Royster, Evans Bullocks, Eddie Griffin, James I. Marrow, Stovall Choir, Lucy Marrow, \$10; L. S. Royster, \$14.75. The following paid \$2: Lucy Lewis, Mary Royster, Sara Bullocks, James Gregory, Isam Fields, Venerable Bullocks; Susan Hawkins, \$2.50; Mary J. Owens, \$2.35; Maria Webb, \$1.50; Sam Webb, \$3; Jacob Brown, \$2.50; Rufus Bullocks, \$2.50; Gus Aston, \$2.90. The \$1 contributors were: Henry Kenton, Thomas Pettiford, Hawkins Kearsey, Sam Jones, Charley Crews, Carrie Morton, Margaret Morton, Mollie Brown, Emily Hunt, Julia Crews, J. R. Carter, T. G. Poole, L. J. Hicks, Daughters Loftis. Captains: Sister Laura Griffin, \$4.50; Sister Dickey Smith, \$3. Sister Fannie Crews, \$12; Sister Rebecca Winfield, \$15; Sister Ida Jones, \$8.50; Sister Fannie Barwell, \$28; Sister Lucy Marrow, \$57; Bro. Wm. Arnold, \$5. Total for the day, \$325. The people were unanimous in saying that never before in the history of the place had there been such a crowd and the rally is said to have eclipsed any previous one in the country. We are alive. Some good can come out of Nazareth!

## Doings of the Workmen NORTH CAROLINA.

Trinity and Liberty Charge.—Grand Revival.—S. L. Maye, Pastor.—The superintendent of the Sabbath School asked the pastor to hold a Sunday School revival, and at the word the pastor was ready and began the work that Sabbath, immediately at the close of the lesson, with a heart overflowing with praise. First, all the officers of the school were called by Superintendent J. G. Allen. They bowed at the altar, and then he called for prayer; the pastor led the prayer service, and followed this up with a talk to the Sunday School and people. Oh that meeting! The Lord was with us in His great power. The meeting ran fourteen days and we were richly blessed with fifty-one converts and thirty-two of that number joined the church. They paid the pastor during the meeting \$25.29; raised for the Sunday School, \$3.75; for sick and dead, \$9.50; total \$38.54.—M. B. A. Ford.

Ramseur Charge, (Miss) C. Stewart.—At McRay's Chapel convened the fourth quarterly conference, on July 20-21. Nine persons were baptized and seven received into full membership. Forty-four communed, the largest number for many years. Paid pastor, \$39. Presiding Elder, \$10; benevolence, \$7.76; Epworth League, \$6. Total, \$62.76. Our pastor, G. J. Betha, was at his post. Presiding Elder M. J. Bullock preached two strong sermons to the delight of the people.

A NOTRE DAME LADY. I will send free, with full instruction some of this simple preparation for the cure of Leucorrhoea, Ulceration, Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hemorrhages, Desire to Cry, Creeping Feelings up the Spine, Pain in the Back, and all Female Troubles, to all sending address To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and to your suffering friends of it. Address Mrs. M. Summers, South Bend, Ind.



## DES MOINES LETTER.

The Burns Church is fortunate in having two of the leading white citizens as members of the trustee board, viz., Mr. C. C. Crowell, president of the big department store, and Mr. S. A. Ray, president of the Center Coal Mining Company. Both are members of the First Church (white). These gentlemen are standing by our pastor, the Rev. Mr. Harris. Mr. Crowell is a millionaire and a great philanthropist. He recently gave one thousand dollars to the Y. M. C. A. of this city.

Mrs. Ella B. Harris, the talented wife of the Rev. J. M. Harris, by special request, delivered an address to the ladies of the First Church. The address was well received and the speaker was asked to come again.

Mrs. Harris is a graduate of Clark University and hence told them something of Thayer Home.

Dr. J. M. Harris, the pastor, is delivering a series of public lectures the first Friday of each month. Among the subjects discussed are "Hamlet, Prince of Denmark," "Othello a Victim of Jealousy," "The Man Trying to Find His Duty and Do It."

Rev. J. M. Harris has moved from 846 W. 12th to 1214 Croker St. His friends will please note the change.

The Burns Methodist Episcopal Church is now thoroughly organized and every department is at work, viz., the Epworth League, Ladies' Aid, Women's Home Missionary and Sewing Circle.

Mrs. Harris now has in connection with the Bidwell Deaconess Home of this city a free sewing school, conducted at the church each Wednesday afternoon.

One of the leading attorneys of the city is Mr. S. Joe Brown (colored), a graduate of the State University of Iowa. He enjoys a good practice and was recently spoken of as one of the five commissioners to be elected next March to govern the city of Des Moines. He is Sunday School Superintendent of the African Methodist Episcopal Church. His wife, Mrs. S. Joe Brown, a very brilliant woman, was recently elected editor of the Colored Woman of Iowa, the official organ of the Colored Women's Federation.

The Union Congregational Church of this city, which is being erected under the direction of the Rev. M. W. H. Potter, will be one of the finest church buildings of that denomination among the colored people.

Members of our church, when coming to Des Moines, will do well to look up or call on the Rev. Mr. Harris. He is in position to assist them in locating in the city and also in a general way. Pastor Harris recently performed the following marriage ceremonies: Mr. Stratford Sanders and Miss L. Reese; Mr. E. K. Knox and Miss Fannie Estell; Mr. O. L. Hayes and Miss Minnie Turner; Mr. Clarence Miller and Miss Carrie Hicks; Mr. Joseph Peoples and Mrs. Jane Phenix; all of Des Moines. E. S. MORGAN, Sec., Burns Methodist Episcopal Church.

## ALABAMA.

Anniston, B. J. Brooks, Pastor.—On the Ashland Circuit the third quarterly conference was held at Ashland, August 3. It was one of the best quarters in the history of the circuit. We paid the elder \$15.25; pastor, \$49; paid the sick, \$3; raised for benevolences, \$6; and raised for trustees, \$70. Total raised this quarter, \$137.25. We paid the elder up in full. On the Sabbath Elder J. W. Thomas preached two noble sermons. Collection, \$13. Making a grand total of \$150.25 for this quarter.

Lineville, L. V. Culpepper.—We have beaten the record of our circuit. After holding our third quarterly conference and paying the presiding elder up in full, we held our revival at Lineville, closing with 16 added to the church, 13 of whom were newly converted. Never before have we had such a kindling of the Holy Ghost in the history of the church. Lineville is putting on new inspiration and is fast coming to the front. We are building one of the nicest churches on the Anniston District. Peace, happiness and prosperity prevail over this part of the circuit, which is under the pastorate of one of the best pastors on the District in the person of the Rev. B. J. Brooks. He is doing his whole duty. We paid Bro. Brooks at the close of the revival \$20 and sent him to Ashland rejoicing. There he will begin another revival.

Wetumpka, S. L. Damaey, pastor.—My third quarterly conference was held at Riverside, on the Central and Riverside Circuit, by the Rev. J. A. Holliday, presiding elder. Reports of the officers show an increase. The elder was interested in each department of the church. He is doing every thing he can to foster the work of education. The Ladies Aid Society at Riverside, Mrs. Mamie Rowe, President, is doing a great work for the cause of Christ. The Ladies Aid Society at Oak Valley, Mrs. Lettie Jackson, president, is moving on nicely. The class leaders had good reports this quarter. They are awake. Our benevolence is getting better.

## ARKANSAS.

Fayetteville, F. J. Jacobs, pastor.—We have just closed a two weeks' revival. I had the Rev. D. Bruce with me from Coffinsville, Kansas. Through the earnest efforts of this man God gave us 9 souls. The Rev. Bruce is a great preacher as well as a singer.

Danville, Wm. White, pastor.—We are winding up our revival meeting which resulted in the conversion of six young men and women. In our meeting great interest was manifested. The town and church were stirred as never before. Prof. Wallace and the Rev. R. Powers rendered valuable service. Our church is in better condition than ever before. Our benevolent assessment of eighty dollars has all been raised except fourteen dollars. Our District assessment for convention and District Conference will carry us near the one hundred dollar mark. The church is moving on.

Crawfordsville.—Through all hardships of the winter and all the disadvantages of life, we have been successful in our rally. Last Sunday, July 21, we raised \$20.11, and we are going to try to raise all moneys on benevolences. At the time of the first Quarterly Conference, we didn't quite pay our Presiding Elder, but on the second round we paid him for the second quarter and also paid the remaining part on the first quarter. We have paid something on all claims, and on

all benevolences so far except Epworth League, and we have plans before us to raise funds for that now, which we will try to carry out in September.

## COLORADO.

Colorado Springs, Sedley B. Jones.—Our work here in Colorado Springs is moving on nicely, and we are encouraged to push forward every interest of the church. Our Presiding Elder, R. A. Chase, held our Quarterly Conference a few weeks ago. The people have received the new pastor, the Rev. H. South, and family most graciously, and are taking hold of the work with zeal and courage. On a recent night a formal reception was tendered the newcomers, and they were made to feel welcome. About 200 persons were present. Choice refreshments were served, through the generosity of Mr. Carey. The Rev. R. W. Johnson, of St. John's Baptist church, acted as toast master and introduced the following speakers: the Rev. Geo. S. Weaver, who gave the address of welcome on behalf of the church; the Rev. F. L. Davis, on behalf of the city; the Rev. G. M. Tillman, of the African Methodist Episcopal Church; the Rev. R. W. Johnson, of the Baptist church. The pastor responded with words of appreciation. Mention must be made of the excellent musical programme furnished by the choir in the earlier part of the evening. It is the hope and prayer of the writer and members for a year of gracious results for the Master's cause. The Rev. Mr. South desires to thank the people of Colorado Springs who upon the arrival of his wife and granddaughter from Topeka, Kansas, on July 9, gave them a "pounding" on Sunday evening, July 16. On this occasion about forty or fifty people met at the residence of Mrs. Jennie D. Henderson, and were led by Mr. Hudson C. Carey to the parsonage of the People's Methodist Episcopal Church. The inmates of the parsonage were thoroughly aroused by the crowd, which brought about 100 pounds of choice groceries. This kindness was due to the thoughtfulness of Mr. Hudson Carey. We have four churches in this city, and all of them were well represented. After a short while spent socially, that we might become acquainted, the crowd dispersed. This is indeed a great people. Too much praise cannot be given Mr. Hudson Carey for his generous act. May the time soon come when he will be converted to Christ and join this host of Methodists. The Rev. H. South, our pastor, has been very active. Already arrangements are made for a rally on the 25th of August, at which time we expect to raise \$300. We need and will soon start a revival here. Our people are doing all they can to revive the Methodist Episcopal Church in this Western country.

## KENTUCKY.

Georgetown, C. E. Alexander, pastor.—We had a little rally for the pastor on July 28, and as there are many interested in this place, we submit the following financial results: Mesdames Bettie Sidney, \$51; Naomi Roberted, \$31; Matilda Sidney, \$18; Anna Henderson, \$22.06; Miss Murrell Dismann, \$26; total by clubs, \$150.06; other sources, \$39.00; grand total, \$189.46. Revs. Smalle, Staples, Nutter, Bush and Buchanan rendered excellent service and they have our sincere thanks. Our protracted meeting has not been held yet. We hope for a full harvest of souls. We have in this country charge about twelve or more subscribers.

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Of such is the well-known case of Mrs. Blanche E. Stephanou, of 1228 S. 42nd Ave., Chicago, Ill., wife of Lawyer John Stephanou, President of the Greek Society Arcadia, of that city. In a recent letter, describing her case, she writes: "Five years ago, the birth of my baby left me in a very bad state. I suffered with a constant headache, and had such a miserable bearing-down feeling every month. I also had a pain in my side, and am almost unable to describe how miserable I felt."

"Of course, living in a large city like Chicago, I received treatment from some of the finest doctors in the city, which did me no good. After spending hundreds of dollars, my husband engaged one of the best women specialists here. He suggested an operation right away, but I would not consent. After suffering like this for years, a very dear friend advised me to take Wine of Cardui, and from the very first bottle I can truthfully say I began to improve. I have now taken eight bottles and look and feel like a different person. My pains are gone, I am getting stout, eat well and can now wear my corset, which I have not been able to do since I was first taken sick."

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## Conference Notices

### DISTRICT CONFERENCES.

| District.                        | Place. | Date.       |
|----------------------------------|--------|-------------|
| Houston—Liberty, Tex.            | .....  | Sept. 9     |
| Jacksonville—Jacksonville, Fla.  | .....  | Sept. 11-15 |
| Pine Bluff—New Edinburg, Ark.    | .....  | Sept. 11-15 |
| Jacksonville, Jacksonville, Fla. | .....  | Sept. 11-15 |
| Ocala—Lawley, Fla.               | .....  | Sept. 19-22 |
| Gainesville—Jonesville, Fla.     | .....  | Sept. 26-29 |
| Clow, Canfield, Ark.             | .....  | Oct. 10-13  |
| Clarksdale, Lula, Miss.          | .....  | Nov. 20-24  |

### CONVENTIONS.

|                              |       |             |
|------------------------------|-------|-------------|
| Jackson                      | ..... | Sept. 12-15 |
| Jackson, Green Hill (Miss.)  | ..... | Sept. 12-15 |
| E. Tenn. Con., Dayton, Tenn. | ..... | Sept. 20-22 |
| Shubuta                      | ..... | Oct. 10     |

### GUTHRIE DISTRICT.

#### THIRD ROUND.

Winnlewood, September 14-15; Oklahoma City, 21-22; Luther, Okla., 28-29; Chandler, October 5-6; Ardmore, 12-13; Springer, 22-23; Davis, 24-25; Chickasha, 26-27; Henton, 28-29; Hennessey, November 2-3; Mt. Zion and Vernon, 9-10; Guthrie, 16-17; Guthrie Circuit, 23-24; Welston, 25-26; Ripley, 28-29; Shawnee, November 30, December 1; Earlsboro, December 7-8; Langston, 14-15; Purcell, 21-22; Sewell, 23. Brethren—Be prepared to report one-half of all your benevolences at this round. Keep your promise you made at the District Conference. Come to the Missionary Convention to be held at Luther, October 4-5. I am glad to see the revival fire burning. Let us have five

hundred souls during these revivals.—W. F. Smith, Presiding Elder.

### LOUISVILLE DISTRICT.

#### THIRD ROUND.

Smithland, September 21-23; Grand Rivers, 24; Princeton, 25; Graham, 26; Eddyville (Dedication) 28-29; Greenville (W. L. Neel) 29; Beaver Dam Oct. 1; Hartford, 5-6; Dulaney (M. S. Johnson), 5-6; Morgantown, 8-9; Indian Camp, 10; Leitchfield, 12-13; Bowling Green, 20-21; Auburn, 22-23; Sonora, 24; Lebanon Junction, 25; Boston, 26-27; New Haven, 26-27; Coke Chapel, Louisville, November 2-3; Vine Grove, 5; West Point, 6; Irvington, 7; Harrod, 8; Hardinsburg, 9-10; Lloyd St., Louisville, 16-17; 35th Street (R. L. Dickerson, 3 p. m.), 16-17; Owensboro, 23-24; Fordsville, 25; Dundee, 26; Lewistown, 28-29; Hawesville, November 30, December 1; Cloverport, November 29, December 1; Mt. Washington, December 4-5; Jackson Street, Louisville, 7-8. Have a revival in every charge. Finish up the benevolent collections this quarter and renew canvass for SOUTHWESTERN.—H. W. Tate, Presiding Elder.

### LEXINGTON DISTRICT.

#### THIRD ROUND.

New Zion, September 29-30; Oxford, October 1; Leesburg, 2; Warrentown, 3-4; Asbury, 5-7; N. Middletown, 10; Monterey, 11; Gunn, 12-14; Frankfort, 16-17; Smithfield, 18; Lagrange, 19-20; Anchorage, 26-27; Beard's, 29-30; Peewee Valley, 31; Jeffersonton, November, 2-3; Owenton, 4; Sulphur Circuit, 5-8; Shelbyville, 9-10; Chaplin, 12; Wilsonville Circuit, 13-14; Simpsonville, 15; Winchester, 16-17; Richmond, 27; College Hill, 28-29; Cleveland, November 30, December 1; Marble Creek, December 3-4; Versailles, 7-8; Paris, 15-16; Georgetown, 21-22. Fifth Sunday (September) Conference. Each

## The Cause of Many

### Sudden Deaths.

There is a disease prevailing in this country most dangerous because so deceptive. Many sudden deaths are caused by it—heart disease, pneumonia, heart failure or apoplexy are often the result of kidney disease. If kidney trouble is allowed to advance the kidney-poisoned blood will attack the vital organs, causing catarrh of the bladder, or the kidneys themselves break down and waste away cell by cell.

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Swamp-Root is pleasant to take and is sold by all druggists in fifty-cent and one-dollar size bottles. You may have a sample bottle of this wonderful new discovery and a book that tells all about it, both sent free by mail. Address, Dr. Kilmer & Co., Binghamton, N. Y. When writing mention reading this generous offer in this paper. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

pastor requested to exchange pulpits with some other pastor. Double the Benevolent collection. Secure subscribers for SOUTHWESTERN. See private circular. The Industrial Academy opens at New Zion first Monday in October.—L. M. Hagood, Presiding Elder.

### SPARTANBURG DISTRICT.

#### FOURTH ROUND.

Newberry and Ninety-Six, September 4; Saluda and Trinity, 6; Chapells, 7-8; Reldville, 14-15; Wellford, 15-16; Blacksburg, 21-22; St. James, 28-29; Clover, 29-30; Chester, October 5-6; Rock Hill, 6-7; Yorkville, 11-13; York Circuit, 12-13; Spartanburg, 14; Cowpens, 18-20; Cowpens Circuit, 19; Gaffney, 20-21; Greer, 26-27; Whitney, November 2-3; Glendale, 2; Spartanburg Circuit, 9-10; Pacolet, 16-17. Brethren—The Conference year hastens to its close. Look after the benevolence, the Conference Claimants and the Episcopal Collections, and see to it that all apportionments are raised in full. Do not forget your duty to the SOUTHWESTERN; it is an assistant pastor in your charge and you should welcome it by putting it into every home.—B. F. Witherspoon, Presiding Elder.

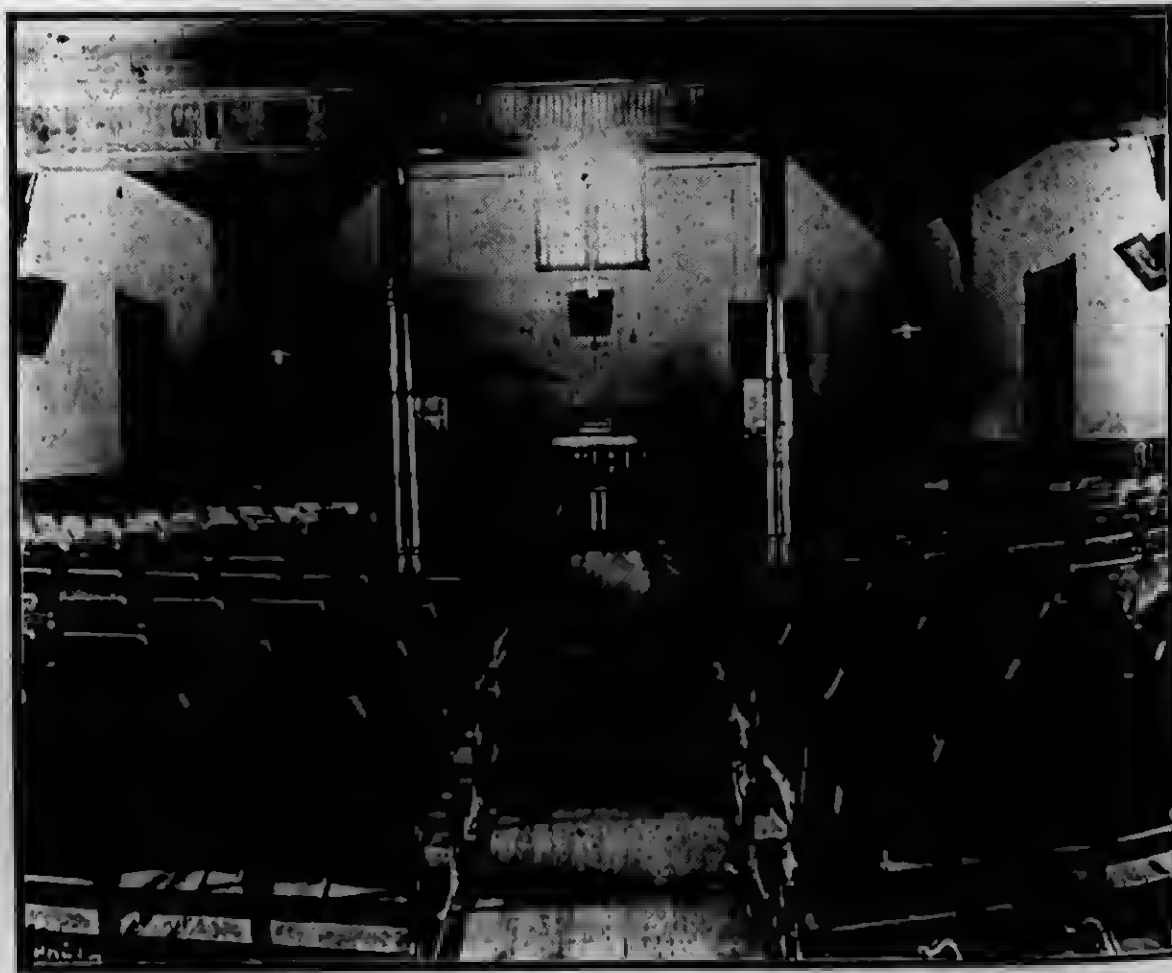
### SPECIAL NOTICE.

PASTORS, SUNDAY SCHOOL SUPERINTENDENTS, EPWORTH LEAGUE PRESIDENTS AND CO-WORKERS: The task of calling your attention to the importance of the urgent demands of the work of the Sunday School and Epworth League in connection with our church in the State of Arkansas has devolved upon me. The demands of this work are imperative because of the constituency it now holds, as well as that which it is yet to hold. The old church saw that these young minds not only had to be gathered in and held but trained and developed likewise. Hence we have the Sunday School and Epworth League and with these two God-sent agencies the great church is destined to grow. Another demand of these institutions is Idealism. Idealistic in organization and mechanism. Idealistic and symmetrical in their department work. A half a loaf may be

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The last session of Wiley University was perhaps the best in all its history. The enrollment reached 620 and in this respect leads all other Texas institutions. Six graduated from the regular college department, thirteen from the Normal, eleven from the preparatory, thirty from the different industrial departments, five from Nurse-training and 85 were given certificates from the English department, consisting of eight grades. Fifteen college graduates hold Permanent State Certificates based on State recognition of our college work.

Wiley boasts of its aggressive college spirit. There is no time for dreaming and building air castles. In every department and in all phases of the work there is that moving spirit that brings things to pass. This is seen in the study hall, in the recitation rooms, in the chapel entertainments, on the play grounds and everywhere. The good effects of this system is manifest in the lives of our young people when they return home and are called upon to mingle with the people.



We are just completing three new buildings for the year, viz.: The Carnegie Library Building, the Manual Trades Building and a Hospital Building. All of these will be ready for use at the opening of the session beginning September 30.

The outlook for Wiley was never more promising than at the present. If we are to judge from the numerous letters of inquiry and statements from students with pledges of friends to return with them, we shall have more than 700 students enrolled before the session is far advanced. We are glad to state to our pupils and all new ones who are planning to come, that Wiley is adding to her teaching force and equipment in the way of buildings and appliances, so that we shall be able to put our several departments abreast of the very best in the country.

For Further Information Address

REV. M. W. DOGAN, A. M., Ph. D., President,  
Wiley University, Marshall, Texas.



better than no loaf at all, but half a loaf can not and will not suffice as a whole loaf. I repeat the imperative need is upon us. We must by all means endeavor to develop the work of these institutions under their various departments. Otherwise our children will be undeveloped. I have endeavored to awaken an interest in these two arms of the great church, based on that one great, sublime principle taught by the Master in His Sermon on the Mount, "Seek ye first the Kingdom," etc., and when we shall have elicited an interest in the work, based on this divine principle and have awakened to a realization of the demands herein pointed out, then shall we be able to come rejoicing, bringing in our sheaves. Brethren, you already know that the State Convention of the Sunday School and Epworth League meets at Wabbaseeko Ark., October 1, 1907. Our President, the Rev. J. W. Burns, is desirous that this shall be the record-breaking meeting. All of our good and faithful presidents have sounded the slogan for a great meeting. Of course our meetings have been good, but why not make them better still—they can be. Won't you pledge yourself now by deciding that you will endeavor to be there with all the requisites possible, pointing toward the success of the meeting? The demands for us to bring in the sheaves as a natural consequence of work faithfully and devoutly done are no less urgent. Our own Philander Smith College is answering adequately to the demands of the church and hour in helping to train and develop the church of tomorrow, then why should we be less responsive to an institution that is so eager and ready always to respond to our demands? The Boys' Hall is our work. We have assumed it. So falter not. Remember, "A friend in need is a friend indeed," and now is the time that Philander Smith needs your helping hand.—Your servant, P. W. Webb, State Secretary.

#### Doings of the Workmen LOUISIANA.

Lake Arthur, T. B. Orville, pastor.—On the night of July 26 a storm arose at Shell Beach and blew across the Lake North parsonage. No harm was done, but many good things were left. After prayer and singing, the friends were thanked by the pastor. Our SOUTHWESTERN campaign is on. Our motto: One copy in each home.

Camp, Phil. Joseph.—Our third Quarterly Conference was held August 5, 1907, at St. Paul Church, with the Rev. J. J. Obee presiding. The officers were present with written reports, which bespoke much progress. We paid the elder every dollar owed him. The Revs. F. M. Lashington and C. E. Goins were with us. The pastor, Rev. W. M. Emmitt, is loved by the whole community. The Steward Sisters are doing much for the church.

Clarence, James E. Harrison.—The Mount Zion Methodist Episcopal Church is in a prosperous condition. Every interest is carefully looked after by the pastor. The Sunday School, under the leadership of W. T. Chapman, is moving upward and the attendance is large. The Stewardess, under Mrs. Irene Scott's management, gave an entertainment recently, by means of which a nice sum was realized, the same to be given for missions. They are a loyal, wide-awake and energetic band. The Willing Workers are standing by the church and pastor. Peace and harmony pre-

vail in the church, and no effort is spared by the Rev. F. M. Lashington, pastor, to inspire us to higher and nobler things. The SOUTHWESTERN Day will be held in a few Sundays. The Rev. J. J. Obee, Presiding Elder, is well loved by this people. Spiritually and financially, Mt. Zion is alive, and we are expecting to meet the District Conference in good shape.

Norwood.—Rosy Dorsey.—After a glorious revival of two weeks, our church is spiritually alive. Ten souls accepted Christ and nine backsliders returned to the fold. We were assisted by the Rev. Roht. Jones, of New Caledonia Methodist Episcopal Church, the Rev. Willie Marshall, the Rev. H. S. Renter of the Colored Methodist Episcopal Church, Brother W. Washington, the Rev. Thos. McWilliams, and H. Simmons. It was a great revival, and people came from miles around to attend the meetings. The town of Norwood was stirred as never before in its history. Our pastor, the Rev. N. McNeal, is indeed happy over the success of this meeting.

Clinton, R. Jones, pastor.—A "storm" struck the parsonage on a recent evening. It was led by the Steward Sisters and the Sinner Friends, who brought ninety-five pounds of choice groceries. Brother S. B. Nobles made the presentation. A purse of \$2.00 was given the pastor. Delightful refreshments were served.

Shady Grove, T. Jackson.—On July 27-28, our third Quarterly Conference was held. The Rev. H. Daniels, Presiding Elder, was present with his young bride, who presided at the organ during the entire session of the Conference. Good reports were presented. The Epworth League gave a reception in honor of the Presiding Elder and his wife. Excellent music was rendered by the choir, of which Mrs. Lillian Brown is organist. The address of welcome by the pastor, Rev. L. Estavan, was a pleasing discourse. The Rev. H. Daniels responded, and Mrs. Daniels, by request, rendered a very suitable musical selection. Sunday the pastor preached at 11 a. m., and at night the elder preached. Raised during the quarter, \$200.78; paid the presiding elder in full; paid pastor on salary, \$96.68; Mission money, \$12.00. The Rev. and Mrs. Daniels were the guests of Mr. and Mrs. Joseph Davis, members of Shady Grove. The infant boy of the pastor was baptized Sunday by the elder. The third Sunday in September is set apart as SOUTHWESTERN Day at Shady Grove. We want each family to give the pastor its subscription for the paper on or before that day. The Rev. Mr. Estavan, our pastor, delivered a very interesting lecture to the Epworth League last Sunday.

Rosedale, J. L. Augustus, pastor.—The second Quarterly Conference was held July 29th, with the Rev. J. W. Turner in the chair. All members of the Conference presented excellent reports, which showed decided improvement.

Woodside, L. E. Bradford, pastor.—On July 26 our second Quarterly Conference was held. The reports showed an increase on all lines. A great meeting was held and our people were benefited. We have paid the presiding elder \$10 this quarter. We will push the circulation of the paper.

St. Paul Church, Smith.—Sunday, August 4, was a great day at St. Paul. Our third Quarterly Conference convened at 3:30 o'clock, the Rev. J. W. Turner presiding. At night the presiding elder preached an excellent sermon. The Lord's Supper was admin-

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## Doings of the Workmen

### MISSISSIPPI.

Minter City, E. D. Blacknell.—July 28 was a memorable day at this place. The pastor, Rev. W. H. Golden, preached two sermons from the book of Psalms, one at 11 o'clock and the other at night. His sermons were forcibly put and the people received them with delight. One new member was gained for the church. Collection for the pastor, \$75.00. Brother Golden is the right man in the right place.

Biloxi, R. L. Carpenter, pastor.—On the night of July 2 a storm party visited the pastor and left many pounds of useful articles. The company was led by two younger members of the church who had but recently joined. The third Sunday was rally day, and resulted as follows: Sister Jaue Turner raised \$13.05; Ellen Cross, \$5.40; H. Gibson, \$4.50; Lola Dawsey, \$7.20; Ida Johnson, \$5.02; Anna Williams, \$4.60; M. Moss, \$8.05; Alice Taylor, \$4.40; Ida Jones, \$7.00; public collection, \$20.85; total for day, \$80.08. This is evidence of the healthy condition of the church.

Wesson, J. I. Garrett, pastor.—The third Quarterly Conference was held at St. Morris Methodist Episcopal Church, July 27 to 28, Rev. Geo. Smith, D. D., Presiding Elder, in the chair. Reports show that the work is in a fair condition. The Sunday School is in good condition. Paid the pastor, \$110.93; paid presiding elder, \$20.00; benevolent, \$25.00; building, \$82.00; poor, \$13.00; total, \$250.93. Subscriptions to SOUTHWESTERN, 6.

McHenry, J. Butler.—The good people of this place, about nineteen in number, suddenly came in upon the inmates of the parsonage and agreeably surprised them by the presentation of many pounds of edibles, which were left for their disposal. Mrs. Minnie Evans, who was the leader of the company, is a wide-awake woman. She evidently knows how to play her role in times of such storms. Sisters T. Hawkins, Ellis Spells, Virginia Bogland, Emma Greea, Mary Lee, Carrie Taylor; Messrs. Henry Roberts, H. Spells and Brown; Misses Alma Evans, Pearl Hough, Corinne Hough, were of the party. Rev. J. W. James, a local preacher of the place, is an energetic young man. He puts forth every possible effort for the upbuilding of the church. The people generally are a loyal set.

Winona, J. W. Byrd, pastor.—A great storm passed through this part of the city on August 1st, but, coming from a different direction to the cyclone of 1906, it missed the church and struck the parsonage. About 11 p. m. showers of nails and rice were heard, striking against the doors and window panes. The storm did no harm, but was rather a benediction. The pastor extends his heartfelt thanks for the kindness.

Kosciusko, J. A. Presly.—This charge is in splendid condition. Our pastor, the Rev. D. A. Bragg, is a very zealous worker and looks well after every department of the church. He does not leave a stone unturned. We have paid the church entirely out of debt, and the whole membership is jubilant over it. Too much praise can not be given our pastor for our success. He has almost forgotten his salary at times to have the church debt

liquidated. But now that we are out of debt, we are going to stand by him. We are planning to have a great rally for him on the 25th inst. Our third Quarterly Conference was held here on the 24th inst., with good results, by Dr. F. W. Davis, our presiding elder. Dr. Davis is now in his sixth and last year as presiding elder of this district. We regret very much to give him up.

Victoria Charge.—J. C. Jackson.—Children's Day was a high day on the Victoria Charge. Taylor Chapel carried out her program on June 9th to the letter. Taylor Chapel bids fair for a coming young church. Raised \$13. Vincent Chapel, on account of some disarrangements, was unable to carry out its program on June 9th, so it was deferred to June 30th. Raised for the day, \$18. E. F. Scarborough, pastor of Holly Springs Asbury Church, preached for us a very delightful sermon, and all hearts were made glad. We hope to have Brother Scarborough with us again. God being our helper, we are praying for more souls to be saved, benevolence raised, and more SOUTHWESTERNS added to the work this year than ever before.

Hazlehurst.—Our work is progressing nicely. We had entrance day the third Sunday in July. A large crowd witnessed the laying of the corner stone. Dr. W. W. Lucas made the introductory address, and it was a masterly effort. In the afternoon the Rev. Watkin, of the Methodist Episcopal Church South, this city, filled the pulpit. He delighted all hearts. After services in the afternoon, a very appreciative crowd witnessed the laying of the corner stone of our new Mt. Sinai Methodist Episcopal Church. Total collection for the day, \$60.00. This church when completed will be worth \$1800 or \$2000, and will be a credit to the members, as well as all Methodism. Only \$350 yet due.

Pontotoc, S. T. Walker, pastor.—Dr. W. C. Clay held third Quarterly Conference, August 17-18. Dr. Clay preached at 11 o'clock, to the delight of all present. Collection Saturday and Sunday, \$21.86. This closed the best Quarterly Conference ever held at Tocopolar Church, Pontotoc Circuit.

Natchez, Sara Taylor.—Natchez is still on the upward march. Both rallies in the interest of the debt were decidedly successful. Dr. W. W. Lucas was with us on the last occasion and rendered great service, preaching on Sunday and lecturing the following Monday night. We are anxious to have him with us again. Our next rally will be on the third Sunday in September. We have invited the editor of the SOUTHWESTERN CHRISTIAN ADVOCATE to be with us.

Ocean Springs, S. Jossel, pastor.—The corner stone of St. James Methodist Episcopal Church, which was blown down last September by the storm, is now completed, and the stone was laid on July 24, 1907, by Belus Lodge No. 336, A. F. & A. M. The following divines were present: Rev. S. H. Cannon, S. H. Vell, R. L. Carpenter. Rev. S. H. Vell preached the dedicatory sermon, which was well received, after which the ceremony on the part of the church was read by all the preachers. Then a speech by the Hon. Thos. I. Keys, which was the delight of all. The master of ceremonies, J. C. Jacobs, assisted by Bro. Thos. I. Keys, laid the corner stone. Collection, \$25.00.

Greenville.—We are just in receipt of the sad intelligence of the passing of Mrs. Winbush, and our hearts go out in sympathy for the husband and loved ones in this sad and dark hour. We,

the members of Revel's Memorial Methodist Episcopal Church, Sunday School and Epworth League, commend them to our Heavenly Father, who doeth all things well, for solace. Darkness endures for a night, but joy cometh in the morning. We feel confident that somewhere in God's world, just beyond the river, under the palm trees in glory we shall be permitted to join her and talk it over. God's blessing be upon the family. In behalf of the church, Sunday School and Epworth League. Committee—Rev. J. A. Slate, P. C.; Mrs. Anna Mitchell, Mrs. S. P. Cottou, Mrs. G. M. Shaw, W. L. Greenwood, M. E. Perry.

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### MISSOURI.

New Florence, J. A. C. Wade, pastor.—The Wright City and New Florence Circuit held its second Quarterly Conference July 20-21. The Rev. B. F. Abbott, our well equipped presiding elder, preached three excellent sermons on Sunday, one man was happily converted, and several others bowed for prayer. Collection during the day, \$16.20; total collection for the quarter, \$174.55. We had an old-time love feast Monday night. A collection was taken for the Rev. A. Henley, one of our superannuated preachers. The elder expressed himself as being well pleased with the progress made by the church during the quarter. Our church at New Florence had been plastered, papered and painted, and all improvements paid for. Our new parsonage was near enough completed for the reception of Mrs. J. A. C. Wade. She arrived from our home in Ft. Kans. on July 20th.

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## They Live in Our Memory

**CARTER.**—On Saturday, July 20, 1907, Nelson Carter passed from labor to reward. He was the leader of Methodist church at Logansport, La., a founder of Mt. Zion Methodist Episcopal Church, also a local preacher, class leader and district steward. His funeral was attended by Revs. G. W. Banks, B. Williams, of the Baptist Church.—H. B. F. Charles.

**STEWART.**—Annie Blanche Stewart was born May 3rd, 1887. She joined the Methodist Episcopal Church, under the pastorate of Rev. J. W. Parks, at the age of twelve years, and since that time has lived a sweet exemplary life. She has been an invalid sixteen years. She was stricken with rheumatism when but a small child, and was confined to her bed six months, yet she did not falter, but leaned sweetly on the everlasting arms of Jesus. She sang in her weakness, "Nearer, my God, to Thee." Annie was a member of the church, a teacher in Sunday school and a member of the choir. Her life was one of sweetness, and all who knew her loved her. Annie was punctual in attendance at all times, and faithful in all duties assigned her. Her seat is vacant among us and never again can be filled. We can only say, "Thy God's way; His will be done." In her death the church has lost a zealous worker, the Sunday School a loyal teacher.—Mary M. Scott.

**ROBINSON.**—Florence Robinson, daughter of Mr. and Mrs. D. A. Robinson, one year and six months old, died August 16, 1907, at Meridian, Oklahoma. She was laid to rest at Iowa Mission Cemetery. The Rev. Dr. W. F. Smith officiated. She was a very bright child and looked to be very promising, but our blessed Redeemer knows what is best for us all.

**TURNER.**—Mrs. Virginia Turner, a faithful member of Williams Church, New Orleans, died August 19, 1907. She often said when testifying for Jesus, that she was living to live again. Her last words to her daughter were: "I have a building over there; I am going to live in it. Don't you want to go?" A daughter survives her. The funeral was conducted by the pastor, assisted by the Revs. Wm. Mathews, Brown and Houston.

**HEARD.**—After twelve months or more of illness, Sister Margaret Heard, a member of Dennis Chapel, departed this life on August 7th, 1907. The funeral was conducted by the pastor, Rev. D. C. Richardson, and Rev. T. C. Black, pastor of Colored Methodist Episcopal Church.

**MCGAUGHY.**—Saul McGaughy, a member of St. Paul Methodist Episcopal Church, Tupelo, Miss., died July 12, 1907, in full triumph of the faith, leaving a wife and four daughters and a host of friends to mourn for him. He was about seventy years old and a faithful class leader.

**SAVANAH.**—Amanda Savannah departed this life August 20th, 1907. She was a member of the church for twenty-nine years, having joined under the Rev. Mr. Parkes, when he was pastor here. She died in the full faith of the Lord. She was known as one of the stars of the church.

**ARMSTRONG.**—Eve Armstrong, after eight or nine years' illness, departed this life August 17, 1907. She was one of the oldest members of Trinity

Methodist Episcopal Church, Baldwin. She died as she had lived, a true and tried Christian. Her funeral was preached by the pastor, the Rev. O. J. Harvey, and Bro. J. R. Simpson.

**POPE.**—We write this in loving memory of our dear sainted departed Sister Pope, mother of Wesley Chapel, Jeffersonville, Ind., who fell asleep in Christ, Tuesday, August 20th, 1907. She professed a hope in Christ when fourteen years of age in Springfield, Ky., before the emancipation. When she moved to this city she united with this church when it was in its infancy, in the year 1869, under the pastorate of Rev. Moses Huntley; served almost continually on the Stewards' Board for thirty-eight years; one year as class leader, under the present pastor, ever doing what she could to further on the cause of Christ. The life of Sister Pope was a fitting example for us all to follow. We have indeed lost a faithful, dutiful member. Sister Pope is gone, but we have the blessed consolation that we shall see her again in heaven. Well may it be said of her: "servant of God, well done;

Thy glorious warfare's past;  
The battle's fought, the victory won,  
And thou art crowned at last."

## United for Life

**FRANCIS-SAUNDERS.**—On Wednesday evening, August 21, 1907, at Wesley Chapel, New Orleans, Mr. Leon Francis and Miss Corine Saunders, by the Rev. T. J. Johnson.

**PERKINS-HUTCHINS.**—On June 27th, Rev. J. G. Taylor united in marriage Miss Julia Hutchins, of Natchez, and Mr. A. B. Perkins, B. S., of Biloxi, Miss. Mr. and Mrs. Perkins are graduates of Alcorn.

**LOCKWOOD-KENNEY.**—Mr. William Lockwood and Miss Elizabeth Kennedy, daughter of the Rev. Luke Kennedy, August 28, 1907, at St. Paul Methodist Episcopal Church, Pass Christian, Miss. This young couple are members of St. Paul. Many beautiful and valuable tokens were presented them. The Rev. I. L. Pratt officiated.

**BELL-WARD.**—A notable event of August 15 was one of the prettiest weddings of the season, which took place at St. Paul's Methodist Episcopal Church, Aberdeen, Miss. The participants were Miss Annie V. Bell and Mr. Robert W. Ward, the Rev. B. T. McEwen performing the ceremony. To the beautiful strains of the Wedding March, the bridesmaids entered the church, prettily gowned in white organdies, carrying beautiful white and pink roses. The groom's attendants followed, and in their wake the groom and his best man, Mr. Augusta Bell brother of the bride. The Blanchard sisters, tiny little tots, carrying beautiful flowers, preceded the bride, who was attended by her maid of honor, Miss Delila B. Simms, who wore a pretty white organdie. The bride was handsomely gowned in a princess of Japanese silk, with lace bolero, carrying bride roses and ferns. The contracting parties are from prominent families. Mr. Ward is an aspiring young carpenter, doing business at home at present. They received many handsome presents. The guests were royally entertained at the home of the bride's parents.—B. T. McEwen

## Doings of the Workmen TEXAS.

**Kendleton, W. M. Josey, Pastor.**—My third quarterly conference was held July 27-28, the Rev. W. B. Pullum presiding. The brethren were out in full with good reports. The trustees have renovated the church and made it beautiful by building a nice bell-tower, weather-boarding and painting it, and such other improvements as were necessary, at a cost of \$200. The Sunday services were grand. The Rev. Mr. Pullum preached at 11 a. m., to the delight of all. At three o'clock we had the Lord's Supper. Eighty-three partook of the sacrament. Four children were baptized by the pastor. At 8:30 p. m. the Presiding Elder preached a forceful sermon. Paid the Presiding Elder in full \$16. Our protracted meeting was begun July 11 and ended July 28. We thank Rev. William Mooney, of the West Texas Conference pastor at Alleyton; James Jordan, pastor at Richmond; Rev. Mr. Evans, of the Baptist Church, and Rev. Mr. Clemmens, of the African Methodist Episcopal Church, for the valuable service rendered by them. No conversions.

**Hockley, C. H. Mason.**—Our pastor, Rev. Thos. Cole, since his arrival on this charge has been so steadily and earnestly engaged in the work of redeeming the churches all over the circuit and especially at this point, from the seeming material atrophy of which they have suffered, and the members have been following him so closely in his good work that neither has taken occasion to mention what changes have been and are being wrought on this charge. Every church on the circuit has undergone a remodeling or is being renovated and before many months shall have passed the entire work will be in splendid shape. The church has also recently passed through a spiritual evolution and the moral and religious condition is encouraging. Truly, Rev. Mr. Cole is a man sent from God, who may be known by his works.

**Richmond, James Gordon, pastor.**—Prof. Gaines led a rally, one of the grandest that has been held at Richmond for many years. He deserves much credit for his wise management. It would be a credit to any church in all Methodism to have him connected with their membership. He knows no failure in any undertaking. The rally amounted to something more than \$100, which was spent for the beautifying of the church, and now our church is one of the finest in Fort Bend county. Sister Maria Robinson, who has long shown her ability in conducting rallies for the church, through whose leadership sufficient money was raised to pay the church out of debt, led a rally among the sisters for the same occasion, beautifying the church, and raised \$57.85. Now the church is beautiful, indeed, and all eyes are turned to benevolent causes and the pastor's salary. We are sure that we shall be able to make a round report at the Annual Conference. We have at Mt. Vernon a membership that is noble and of which the pastor is proud. On the first Sunday in October our church will be dedicated to God.

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There are those who have sent in prospective subscribers that did not collect from them at the meeting of their District Conference. We hope you will do your best to secure their subscriptions so as to count them in your Southwestern Day rally. You will notice page nine a roster of Southwestern Days. If there are those who have not received a card from us to be filled and returned simply send us date of your day on a postal card, and the same will be published. We are anxious that every one shall have an opportunity to do something for the good cause. Join in the battle. We will add to this roster regularly each week as the cards come.

### SUBSCRIPTIONS RECEIVED. AUG. 26-31.

Atlanta and Savannah—By J. E. Watkins, Clifford Gaithers; by J. W. Queen, Rev. B. G. Hope.

Central Alabama and Mobile—W. M. Farris; by A. L. Boyd, B. W. Smith; by L. H. Hunley, 13 subscribers; by E. S. Gary, M. R. Murphy.

Delaware—By G. B. Coleman, Annie V. Miller.

Florida—By G. W. Covington, J. H. Williams, B. J. Christopher.

Lexington—By D. R. Hickman, Rev. W. M. Baltimore; by A. B. Bland, Mrs. Ida McKee; H. W. Williams.

Lincoln—Edward Baker.

Louisiana—By S. M. G. Taylor, Catherine Offord.

Mississippi and Upper—Jackson Little; by A. M. Trotter, C. G. King; by W. P. C. Morrison, 23 subscribers; by D. A. Bragg, F. Dodd; W. M. Thomas, W. T. Wright, B. McDaniel; by W. H. Smith, P. McDaniel; by J. C. Houston, J. F. Boston; by A. J. Howard, Simon Parker.

Texas and West—By J. W. Wormley, L. E. Reld; by J. W. Warren, E. W. Scott; by L. L. Neal, R. Avirheart; James Gabriel, Levy Riley, W. Titus, W. P. Pussy, T. W. Sneed, S. W. Newton; by L. V. Harrison, Adam Jackson; by C. C. Sapp, S. S. Thompson; by E. Micheaux, Ludella Johnson.

Miscellaneous—J. H. Holden; Theo. Johnson.

Honor Roll—L. L. Neal, W. P. C. Morrison, L. H. Hunley.

### NOTICE

The Preachers' Meeting of the South New Orleans District is called to meet at Hahnville, September 12.—B. M. HUNBARD, presiding elder; MILTON S. GOINS, president; CHAS. C. LANDRY, secretary.

### PERSONAL.

Mrs. Price, wife of the Rev. D. J. Price, of Houma, and her niece, Miss Ollie N. Bourgeois, are visiting their parents, Mr. and Mrs. Alexander Bibbs, and Mr. and Mrs. Hypolite Nelson, in St. James parish, Union, La. Mrs. Price, who has been ill, is much better at this writing.

## Crescent City Notes

Mrs. Ella Dennis, a member of First Street Methodist Episcopal Church, leaves this week for Monroe, La., where she will spend a month with relatives.

Announcement is made of the engagement of Miss Louisa Carter to Mr. Samuel Anderson, the marriage to take place in this city during the present month.

Mrs. Hampton James and family were recently surprised by the visit of kind friends led by the Rev. and Mrs. John McKee. The results of the visit was a nice assortment of groceries that were highly appreciated.

PLEASANT PLAINS.—Sunday night, August 25, the St. John Baptist Tabernacle No. 16 worshipped at Pleasant Plains. The Rev. A. B. Harris was also present. Sermon by the pastor, the Rev. Wm. Harrell. A duet was rendered by Misses Lucy and Tillie Jones, Miss Christie Duvanauld presiding at the organ. A splendid collection was realized.

FIRST STREET CHURCH.—On last Sunday morning at the Leaders' Meeting, in charge of Mr. N. J. Dennis, one new member was received into the church, making the second addition for the week. At 3 p. m. the Daughters and Sons of Conference rendered their monthly programme, under the direction of Mrs. E. S. Boyd. At the evening service the Sacrament was administered to 250 communicants. Pastor C. W. Reeves and the membership are striving to pay off the debt on the church by October 10, 1907. Victory will no doubt be theirs. Collection for the day, \$50.02.

ST. MATTHEW CHURCH, Algiers.—In spite of the excitement caused by the installation of the trolley cars on Sunday, Sept. 1, the services throughout the day were well attended. After an appropriate and well received sermon by the Rev. Arthur Roberson at 8 p. m., the Lord's Supper was administered by the Rev. Pierre Landry, pastor.

Sunday, the 8th, will be observed as Southwestern Day. An appropriate program will be rendered at 8 p. m. Among the participants will be Miss M. M. Donnell, Mrs. Sweet Thomas and Prof. H. J. Mason, of the Southwestern staff, Mrs. O. B. Gibson, Miss Lillian B. Landry, first assistant music teacher, Wiley Unversity, Marshall, Texas, and Miss Nellie V. Landry, first assistant principal of Gibbons High School, Paris, Texas.  
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# Southwestern Christian Advocate

ROBERT E. JONES, Editor,  
EATON & MAIN, Publishers

NEW ORLEANS, SEPTEMBER 12, 1907

Vol. 41 No. 37

## The Proposed Amendment Providing Bishops for Races and Languages

A proposition sent down by the General Conference with such a large vote cannot be set aside with a mere wave of the hand as a matter of course. The proposition under discussion is a very serious one and deserves the most careful thought of the best minds of the Church. It is an effort on the part of the great Church to meet a difficult issue. It is an attempt to adjust our Episcopacy to the growing needs of the Church and to give to a certain portion of our membership that constant heart and hand touch as well as an occasional official touch without which Methodism ceases to be Episcopal and would die. Nor is the proposition in the interest of any particular candidates; it is not to gratify the ambitions of a few, and he who says so is either envious or playing to the galleries. It is but the legitimate yearning of a race, as far as our people are concerned, for a recognition of worth and of character. That the election of a Colored Bishop from among our 1,800 ministers would be a crowning event of the history of our relation to the Methodist Episcopal Church, a sort of a second emancipation, a stimulus to our entire Church, and a cause for great rejoicing through out our entire membership, needs no argument.

We have given considerable space from time to time to the discussion of the proposition, now before the Conferences to be voted upon, for the reason that it is one of the most vital and important issues concerning our people that has come up for years, if not the most important. And we are giving considerable space this week, editorially and otherwise, with a hope that we may be able to satisfactorily adjust ourselves and squarely face the issue. We submit that there are many viewpoints from which the proposition is to be considered and to lead our readers in the discussion we offer the following:

### WHAT WE WERE LED TO EXPECT

Received into the Church as we have been with the identical ritualistic form as is used for all other members, the Negro membership regards itself not as an arm or a special ward of the Church but as an integral part of the Church. On being received into the Church, immediately after the war, we were under the tutelage and spiritual direction of the best sons and daughters the church had to offer for the redemption of the race. And as our men became qualified they were placed in the responsible positions; first in the pastorates of small circuits, then to manning larger points; then into the presiding elderate; subsequently into semi-General Conference and General Conference offices, and the Missionary Episcopacy. As to the desire for the bishopric: Aside from legitimate reasons therefor elsewhere stated the Church has put itself on record from time to time which gave us every reason to believe that the Bishopric would come. It may be that these discussions came all too soon, for they began in 1872, when likely enough we did not have men to measure up to the standard. Nevertheless, the Church then began to hold out the promise and is itself to-day responsible for the agitation of the Episcopal question based largely upon its own positions which are a matter of record. In 1872 the General Conference declared: "There is nothing in race, color or former condition of servitude that is a bar to an election to the Episcopacy. The claims of our numerous and noble hearted membership of African descent to perfect equality of relation with all others in our communion are fully recognized by the discipline and amply demonstrated in the administration of the Methodist Episcopal Church. Election to the office of Bishop from among candidates who are mutually equal cannot be determined on the grounds of color or other special consideration." The General Conference of 1876 reiterated the declaration of 1872 and declared that Bishops from among candidates who are mutually equal cannot be determined on the grounds of color or any other special consideration and added "nor to any other elective office filled by the General Conference." Here the right of the Negro membership to a place on the Board of Bishops was recognized by the highest body of the Church. But the Gen-

eral Conference of 1880 went still a step further when it declared that "The best interests of our Church in general and of our colored people in particular require that one or more of our General Superintendents should be of African descent. (2) That we recommend that this General Conference elect one Bishop of African descent." Take notice: Twenty-seven years ago the General Conference put itself on record as to the need of a Bishop among our people and further put itself on record in recommending the election of a General Superintendent. Was the General Conference playing with us? Was the General Conference sincere then? If there was a need and a legitimate recommendation for the election, when we had only a few years' experience in Church government and little contact with the membership of our great Church, what may we expect now after more than a quarter of a century of ardent labor by some of the best men and women of our church in developing the intellectual and moral life of our people?

But the General Conference of 1892 declared: "Since all ministers and members of the Methodist Episcopal Church of every kindred tribe and tongue are equally entitled to all its rights and privileges, the race or nationality of Bishop is not a proper subject for legislation, but must be decided by the free votes of those vested with the responsibility of electing Bishops." But the General Conference of 1896 went even still a step further when it declared: "In the election of Bishops there should be no discrimination on account of race or color, but men should be chosen because of their worth and fitness for the position. In the presence of this statement often reiterated by various bodies of our Church we believe the time has come when the General Conference might safely and wisely choose a Bishop from among our 1,700 ministers of African descent." Take note: Here not only is the need of a Bishop recognized, but the General Conference placed itself on record that the TIME HAD COME when a Bishop from among our ministers of African descent might be SAFELY and WISELY chosen. Was the General Conference of 1896 sincere? At this very General Conference, however, when the committee on Episcopacy recommended the election of three General Superintendents, Dr. J. D. Walsh submitted a resolution citing the requirement of a

two-third vote necessary for the election and that there were so many men fitted to adorn the high calling that our colored brethren could hope to win a place against so many well deserving white contestants and recognizing that the election of a colored Bishop would be a great stimulant and inspiration to that part of the work, and further declared that a larger number of General Superintendents could be profitably employed, moved to amend the report by providing that if one of the men receiving a two-thirds majority be a colored man that the number to be elected should be four instead of three. Dr. C. J. Little moved to substitute two for three; F. M. Bristol moved that we do not find it necessary to elect any more Bishops, this motion was tabled. The amendment of Dr. J. D. Walsh was lost; the substitute of Dr. Little prevailed. But the General Conference of 1900 also added to the record this resolution: "We believe that the time has come when the General Conference may safely and wisely choose a Bishop from among our 1,700 ministers of African descent and we recognize the need of such an officer among the people of African descent."

We group these General Conference actions for several reasons: First of all, to show that the Negro membership of the Church, by the action of the General Conference, covering a record of thirty-five years has been led to expect something; and we are frank to state that the record would lead us to expect even a General Superintendent; so that if there are men among us who contend that a General Superintendent may be elected or contend that they want a General Superintendent, the General Conference of the Methodist Episcopal Church is itself responsible for it. If in this latter day there is in some quarters an effort at frankness, and the statement is made that a General Superintendent from among our people cannot be elected, it is made in the face of all the General Conference has heretofore said. But be this as it may, What has been written is written.

### WHAT DO WE ASK FOR

Zion's Herald, in an issue of some weeks ago, editorially considering the proposition, said:

"If we are warranted in drawing general conclusions (Continued on Page Eight.)"



## An Amendment That Does Not Amend

By Bishop John W. Hamilton

I have been requested by a number of colored preachers of our Church to ask their many friends in the annual conferences not to insist upon their having what they do not want. These preachers tell me they do not want a colored bishop elected for the colored people. They know very well what my opinion of the proposed legislation was, and is. I took occasion the very night the proposition was adopted by the General Conference, to give the reporter of one of the daily papers in Los Angeles my opinion, which was printed at length the next morning, and before the members of the conference had dispersed.

The circumstances amid which I write now are not favorable to a change of opinion. I have just returned from my first visit to Boston since my illness. I went to the city with my daughter, who desired to see some of the changes which had taken place since she was there as a child. We went, first to the statehouse. We saw a great company of persons standing in the street in front of the building, attracted to the splendid memorial to Colonel Robert Gould Shaw, who was killed while leading his colored regiment in the assault on Fort Wagner. A large evergreen wreath tied with great purple ribbons had just been placed on the monument as a tribute to the great sculptor who had died a few days before. We entered the memorial hall from Beacon street, to stop, first in front of the portrait of the great war governor, John A. Andrew, whose very brow was resplendent with the outburst of his great soul when he said, "I know not what record of sin awaits me in the other world, but this I know: I was never mean enough to despise any man because he was ignorant or because he was poor, or because he was black."

Can anyone imagine the inspiration of the legislation proposed in this amendment calling for a memorial or much of a portrait, to commemorate the author? I notice the attempt to make Bishop Merrill author of the amendment, but I was present in the conference of bishops when the proposition was submitted before it was introduced in the General Conference, and heard Bishop Merrill say, "Some years ago, I suggested some such way out of what seemed to some persons great perplexities, but I have no special interest in the matter now." Some of us, as individuals, expressed unqualifiedly our opposition to any such measure and the bishops in their conference later declined in any way to favor it, or even consider it.

Every argument in favor of the amendment, that I have heard or seen in print, is not worthy of the Christian Church, or much of a bishop. On the one hand, it is a queerly conciliatory measure, on the other hand a cringing concession to an unholy prejudice. I cannot believe the great body of colored members of the Methodist Episcopal Church are looking merely for a toy bishop, and while I must admit that there is something of truth in what Mr. Spurgeon once said, that "nowadays compromise and indifference rule supreme, and instead of solid grit, we have putty or wax," I am candid enough even if modesty should forbid me, to say it, I never have stood much for either putty or wax. It may mitigate the speech a bit to recall that we have this motto in the Far West: "Modesty is a very good thing, but a man in this country may get on very well without it."

Let such an amendment to the constitution of the Church be proposed for a class of persons who pass for white; for instance, persons of small means who live in rural communities and must worship in the little country Churches, and we should see how honorable men would regard it. But it is said, this is different; this new kind of bishop is for colored people. Yes, I see—colored, COLORED, colored! I know it is something which the people who have it cannot help; we, the self-appointed and self-sufficient custodians of superiority, as a race, will therefore put a reproach upon them. But, just among ourselves, will one of our "superiors" please tell me what color, anyhow, has to do with the characters of men and women in their relations to the Christian Church, or, for that matter, in their relations to God and man? One might as well undertake to find out

God by an acid or a salt, as a man by his color. It was Plato, was it not, who said: "Of all the possessions of a man next to the gods, his soul is the mightiest, being most his own." And Ruskin, who was something of an authority on the subject, said: "Of all God's gifts to the sight of man, color is the holiest, the most divine, the most solemn." Yes, but the color of the proposed bishop is to be black. So it is; but is there rank in colors? In any case, the black man has the majority in this world; he has the advantage in total estimates. But wherefore this trifling? "God made him and therefore let him pass for a man," and if, as Horace said, he has "a man's soul, cultured manners, and power of expression and fidelity" why hang so on the definition of his color? Better be honest about it and say, once he was a slave, and something of slavery attaches to him in the "popular opinion," which Carlyle said "was the greatest lie in the world."

But the bungling diplomacy, inconsistent claim, disintegrating trend, backward movement, as well as the many humiliating features of this amendment ought at least to enlist much brave and thoughtful consideration with not a little hesitation on the part of high-minded men and women before they vote to adopt it. Among the numberless objections to the amendment, some of which have already been stated, and more will be stated, several may be cited which are certainly not without some force.

1. The amendment makes the unfortunate impression that it is not a frank or candid proposition. There had been no proposal by the Germans, Scandinavians, Italians, or other foreign-speaking Methodists to elect bishops for their respective nationalities. And the foreign resident Germans have now repudiated the clamor made in their name. What have these particular peoples said or done that they are permitted no longer to be an integral part of the great Church under the immediate administration of the general superintendents? Why should they have thrust upon them a new order of bishops who are to be under such limitations as not to be related in any official way to the whole Church, or associated with the general superintendents except by courtesy? And the only argument for the election of such bishops for them must be an entirely different one from that made for the election of colored bishops. Mention of the foreign speaking people in the amendment appears to be tacked on simply to make more plausible the plea for the election of the colored bishops.

2. The amendment was not desired by the colored people. It did not originate with them and is not what they want now. One of the colored preachers in a very able argument against the adoption of the amendment, boldly says it was improvised "to prevent a qualified colored man from being elected to the General Superintendency of our Church." It is a peace offering with a high-sounding title for the colored brother, and only asking a small favor of "the high caste," as a kind of Lazarus—charity. And it is proposed to thrust it upon the colored membership by the overwhelming preponderance of the "white vote." "O, the rarity of Christian charity!" It was Burns who said, "There is no insolence like that of condescension." I can understand how certain eminent colored men can feel like the Syrochenean woman—"God help the rich folks for the poor can beg!"—but let us hope, like her, they may receive better than they expect. Even the colored man would not look well in a "beggar's gabardine." And it would be a humiliation of the whole body of Methodists, who are as worthy in their relations to the Church—for their love for it, and sacrifice for it—as the people who would humiliate them. Better "a Church without a bishop" than a bishop having the mark of the cane, if not Cain, put upon him.

3. The amendment is a motion toward going forward by actually going backward. The General Conference of 1872 said there is nothing in race, color, or former condition of servitude that is a bar to an election to the episcopacy, and the General Conferences since have reiterated the statement. Beside, step by step, the Church has promoted colored men to office, including the presidency of the college

editorship, secretaryship, and even the episcopal office. And when the colored man was elected bishop of Africa he was elected with full power to preside over "white conferences" as certainly as colored ones, whatever diplomacy there may have suggested. But now it is proposed to take this prerogative away from the colored bishop who is to be elected hereafter. Are we to reverse the whole history of the Church in its relation to the caste spirit? Why discriminate between Africa and America? "If a man cannot be a Christian in the place where he is, he cannot be a Christian anywhere."

4. The amendment is part of a movement toward the disintegration of the Methodist Episcopal Church. While the difference of language has been little embarrassment for half a century, what displeasure have our German Methodist brothers shown or incurred that even a shadow of separateness should appear between us? As I have said, they do not want the impression to obtain that they need any different supervision. Why then should we, simply because of our greater numbers, create such an impression? There are persons who have said already that when we get the colored members equipped with their own superintendency the way will be open for a union of all the colored Methodists, and "the great hindrance to the union of the two great Methodist Episcopal Churches, North and South, will be removed." The motto of John Wesley: "The world is my parish," has been one great glory of Methodism. Are we now to segregate on the basis of color?

5. The amendment proposes to create a new order of bishops and thus increase the concern about the preservation of rank among the bishops. We have now two orders, one of which originated in the controversy concerning rank. Shall we have a third? Then we must have a separate ordination for each rank. With all the confusion concerning the definitions of "order" and "office" which has existed in the Church and the set purpose to keep the prelatical notion under, are we now to encourage, if not three "orders" of bishops, then three "offices," with stairs from the bottom to the top? Are we to make possible another boast like that of Philip II of Spain: "I pass for the richest man in the baptized world; the sun never sets in my dominions?"

If the Methodist Episcopal Church, South, were ever to unite with herself the Colored Methodist Episcopal Church of America—and there are strong men in both these Churches who think it was a mistake that the colored members were ever sent off—the one Church would not be under the necessity of making over her colored bishops to make them equal to her white bishops. But if the "square-rigged forward and schooner-rigged-aft" episcopacy proposed in this amendment should ever obtain in the Methodist Episcopal Church, when all the Methodisms should unite, it would be necessary for the union, or our Church, to elect and ordain the Methodist Episcopal colored bishops over again, before our Church could enter the union on an equal footing with the rest. It would seem far better, infinitely more honorable, to have all our episcopal masts squaresailed. If the men who would be elected colored bishops are not big enough or good enough to preside over "white conferences," are we to imply that the white bishops are too big or too good to preside over the "colored conferences," after we have professed so long that none are too good for the worst? "Of all rights of man, the right of the ignorant man to be guided by the wiser, to be gently or forcibly held in the true course by him is the indisputable."

6. The adoption of this amendment will cause the Methodist Episcopal Church to lose her leadership in keeping high ideals before her lowly people. The Methodist Episcopal Church, South, may yet take away the crown from "the mother Church." There are noble, high-minded men in the Church, South, now, who are trying to lift the ministry and membership of their Church to as high ideals as the Methodist Episcopal Church has held aloft for more than a century.

Bishop Gallaway, in speaking of "The South and the Negro," and reiterating his well-known view, says: "Every man who is dominated by honest convictions and is inspired by a righteous ambition to promote the best interests of his country can well afford to abide the certain and triumphant vindication of the future."

The Protestant Episcopal Church, in a number



of Southern states, has already declined to adopt the proposition contained in this amendment.

7. The proposition contained in this amendment is in violation of the whole tenor and teaching of the New Testament. "If ye say to the poor, 'stand thou there, or sit here under my foot-stool,' are ye not then partial in yourselves, and are become judges of evil thoughts?" And dire punishment shall certainly overtake them who "sell the poor for a pair of shoes."

8. This amendment proposes to amend by nulli-

fying both the spirit and letter of the constitution in adopting what is diametrically opposed to its construction during the whole history of the Church. Its effect, whatever its purpose, would be practically to "destroy the plan of our itinerant general superintendency" of a whole race. "What things soever the law saith, it saith to them who are under the law. \* \* \* But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."—In *Northwestern Christian Advocate*.

## Clearing the Atmosphere

(An Editorial in the Central Christian Advocate)

The matter of Bishops for races and languages ought to have been the order of the day six weeks ago. There is a fog of misunderstandings, and in some quarters a very unfortunate feeling; and the telegraph is silent on account of the strike, and we must proceed without due and instantaneous consultation throughout the country. At the same time the Fall Conferences have commenced and the Annual and Lay Electoral Conferences must immediately vote on the amendment. We therefore introduce a brief catechism to clear up the atmosphere:

1. *Who is the author of this amendment providing for Bishops for races and languages?*

In reality, Bishop Stephen M. Merrill.

2. *Did he frame it primarily in order to provide colored Bishops in the United States?*

He did not. He was endeavoring to unify our Episcopacy. He said:

"An adequate system of Episcopal supervision in the Foreign Missions of the church has become an imperative necessity. It must be provided, and that not as a temporary expediency, but as a permanent policy."

However, he proceeded to add:

"The people of color have an interest in this matter, and the solution of that question is just here. A full Bishop for our people of African blood would be lawful and practicable under this provision; and it is not a secret that the demand for such a Bishop is growing in urgency and presents a question that must be met in the near future."

3. *If the colored membership do not want a colored Bishop under the terms of the amendment, ought they to vote the amendment down?*

By no means. The passage of the amendment contains no implication that we must elect a colored Bishop. The provision for Missionary Bishops was in the Constitution from 1858 till now, and yet from 1860 till 1904 it slept; John W. Roberts was elected in 1886 and died in 1875, but no colored successor was elected till 1904. No Bishop will be elected until it is seen to be desirable, after full and brotherly deliberation.

It is equally unfortunate that any of the foreign conferences should vote this amendment down because they locally wish to remain under an existing mode of superintendency; yet it would seem that this was unanimously the animating motive in Italy and Switzerland and Norway. They seem to have applied this world-embracing amendment to local conditions.

4. *Would the Bishop for races be a "full" Bishop?*

Most certainly. That is the word—"full"—used by Bishop Merrill. This Bishop would have no handle to his title. He is not a Missionary Bishop, but a Bishop, with all the rights, honors, respect and power of any Bishop, except that his jurisdiction is specialized to a certain field, whether it be at home or abroad. There is one exception. The Book of Discipline provides that a General Superintendent shall preside over the General Conference; but this is also logical, since the General Conference is the legislature of the general church. Bishops Thoburn, Hartzell, Taylor, popular heroes of the church, felt no inconvenience at this "restriction."

5. *What would be the Bishop's ex-officio status in the church general?*

a. He would be a Bishop with all that that implies.

b. He would be a member of the General Missionary Committee and other general boards. Colored representatives are members of these general boards now, where they have all the rights of speaking and voting any member, even a Bishop,

has. He would be a General Superintendent, in twenty conferences, and, for aught we know, chosen to visit the colored conferences in Africa also.

6. *What would be his relation to the Board of Bishops?*

We are inclined to think that our interpretation of this relation in our editorial of August 7 may have been erroneous. The General Conference will proceed to interpret what it means in providing "full Bishops," with jurisdiction "assigned" to certain races and languages. We are of the opinion that Bishop Merrill intended that the Bishops elected under his proposed amendment should be "full" Bishops. He said:

"Make it lawful to assign Bishops to special services or to elect them for jurisdiction limited to their race or language, and you take a long step toward harmony and efficiency in widening fields at home and abroad."

However, the application of the principle may wisely and safely be left to the next General Conference in case the amendment prevails.

7. *In any event, would this Bishop be heard by the Board of Bishops on any questions touching his specialized field and other fields?*

He would. And without embarrassment or condescension. That has been uniform and is the "common law" of Episcopacy.

8. *Is this amendment intended to belittle our colored members?*

To affirm that is an insult to the church which has given them the best services of such men as Edward R. Ames, Matthew Simpson, Gilbert Haven, Stephen M. Merrill, not to mention others living and dead; which has elected three distinguished Negroes to the Episcopacy, and called to the secretaryship of one of our most important connectional benevolences its executive secretary; which has taken freely her colored members for editors, college presidents, connectional field secretaries, and other offices and honors, and treated them like brothers, paying them well in money and in merited respect. All this talk about "bob-tail Bishop," "Jim Crow Bishop," "kitchen-door Bishop," comes from ill-advised propriety, no matter where it comes from—and we regret to know that it comes in part from white lips, which should have spoken far otherwise. The charge is illogical. It does not apply to India or Korea. Why should it be forced in to split the good feeling and good intentions of our brethren in this land?

9. *Why do we not have a complete definition of "the rights" of this proposed Bishopric?*

Because the proposition was passed Saturday night, the last day and the last session of the General Conference, within two and one-half hours of final adjournment. But the church which provides the opportunity for a "full Bishop" from our colored brethren may safely be trusted to provide every recognition and prerogative and honor necessary for her own self-respect and for her own fullest usefulness in this land and in any other land.

10. *Would not this amendment deprive the colored conferences of white contact and supervision and help?*

Not at all. We have no doubt that a white Bishop might administer some few colored conferences in rotation every year, the general officers would be present as much as now, the white college presidents would be in the gatherings; the presence of white officials would be pretty much as evident as now, and the official, honored, constant leadership of a colored Bishop from their own brethren, as a plus, would be their portion.

11. *Does our colored work need a colored Bishop?*

That is for the General Conference to decide.

12. *Do the colored members, ministerial and lay, want a colored Bishop?*

Some do. Some do not. Many never have wanted a colored Bishop. Their observation of other colored bodies makes them fearful. But we believe, from following the sentiment of our twenty colored conferences, that a heavy majority would wish a "full" colored Bishop for its practical and tremendous uplift.

13. *Do our colored members want a Bishop under the restrictions of this amendment?*

Our belief, based on a poll of sentiments, is that the amendment is very unpopular, and that, AS THE AMENDMENT IS NOW UNDERSTOOD, such a Bishop is not wanted.

14. *Would the General Conference thus elect such a Bishop if he was not wanted by his brethren?*

The question would be absurd if it were not a thoughtless affront.

15. *Does the Central think such a "full" Bishop as the amendment provides should be elected?*

It does. We may be mistaken. But those who look beneath the surface believe that although our progress in the South has not become stationary (although some leaders there think it is becoming so), it is not growing as it would under the continuous and enthusiastic leadership of eminent and godly men taken from their own brethren and set going with eye single to the glory of God in the evangelization of our colored brethren and their communities eight million strong. We have but 290,000 members out of these 8,000,000. The colored Baptists have 1,729,939 members; the African Methodist Episcopal Church, 842,023; the African Methodist Episcopal Zion, 569,305. We ought to have a half-million, to say the very least.

16. *Will the amendment pass?*

We make these observations:

(1) The European Conferences have voted against it overwhelmingly. Individually they do not want it.

(2) The Central Conference of China (a sort of General Conference for China) has petitioned against anything like it for China.

(3) India and Africa do not particularly need it, since they have Missionary Bishops now.

(4) The colored conferences in the United States are not sufficiently a unit to create a presumption that they want it.

(5) We can, if necessary, provide for the Philippines, or Mexico, or South America, with our Constitution as it is.

(6) If there is no immediate need (albeit we think there is—even an emergency), the Annual and Lay Electoral Conferences may not be interested to amend the organic laws, since this should only be done under the greatest and most solemn compulsion.

17. *Why, then, has the Central given so much attention to the unpopular side of what now seems an unpopular cause?*

Because we are responsible to God for our convictions and must deliver our own souls. We have therefore defended its constitutionality, demonstrated its urgency, vindicated its inherent honor, and appealed for its passage—as well as we could.

"Some lives make a fair show, but are like trees whose roots run near the surface, the storm uproots them. The soul rooted in Christ (Col. 2:7) is like the strong oak which sends down its tap-root, the avalanche may break the trunk, but cannot uproot it."

"Do not be swayed by every little wind. The Bible describes a weak character as being tossed about by every wind and doctrine. We pity the sapling that is swayed before every wind, but we admire the oak that stands unmoved before the blast of the storm. Strong characters are not made in the nursery, but out in the busy world. The sapling would remain a weakling were it never subjected to storms."

"But the least flower in my garden has a voice, and when I hear it, tells me deep things about my own soul. Every flower holds the secret of God, and if of God, also of man. I do not cultivate daisies in my garden; they grow quite plentifully without cultivation. And so sometimes I sit beside one of them and let it speak to me."



## The Proposed Amendment for Bishops for Races and Languages and Foreign Missions

An Editorial in the Northwestern Christian Advocate

Unfortunately for the proper consideration of this amendment, the chief thought in the mind of the author, Bishop Merrill, has been lost sight of, and the discussion has turned almost wholly upon the question of a colored Bishop, as if that were the only provision of the amendment, and that it, if the amendment were adopted, would be mandatory. But the General Conference would not be compelled to elect a Bishop for the colored conferences. It would have absolute discretion in the matter.

Two objections, especially, have been raised against the amendment; namely, that it provides for a "Jim Crow Episcopacy," and that it contemplates the ultimate separation of our colored members. The first of these objections is unworthy of our great church as an argument, and seems to us to have no weight. The term "Jim Crow Episcopacy" would naturally influence persons who are sensitive to ridicule, but the appellation could be made honorable and command respect, as have the terms "Christian" and "Methodist," both of which were used originally to express contempt for those to whom they were applied.

The term "Missionary Bishop" has been made honorable by the splendid men who have held that office; and the relation of such Bishops as Thoburn and Hartzell and others in the foreign fields would be the same under the proposed change in the constitution as that of Bishops who might be elected for colored conferences.

With regard to the second objection, it is possible, and, indeed, in individual cases it may be probable, that some persons favor the proposed amendment in anticipation of the separation of our Negro members from our church. We do not believe it would have that effect. If it should it would be a serious mistake. Even if our colored members desired to part from us, we should endeavor to prevent such a proceeding as long as possible, both for their good and for the advancement of the kingdom of God; for they need, and will need for years to come, the advantages which association with their white brethren in ecclesiastical fellowship gives them. The Roman Catholic Church is wiser in this respect than are some Protestant churches, for in the matter of ecclesiastical fellowship, it makes no distinction between races.

The proposed change is larger in its purpose than its relation to any one race of people or to any one country, and should be considered with reference to these larger phases. This is done in the very able article by Mr. Robert T. Miller. Mr. Miller argues that the important issue in connection with this proposed change is its creation of a diocesan Episcopacy. His contention is supported by wide knowledge of the history of the church, as well as by a judicial consideration of that history and its application to the proposed amendment.

The Missionary Episcopacy was established in 1858 by the election of Rev. Francis Burns as Missionary Bishop for the African work. The severity of the African climate and the peril which faced any white man who might visit that country made it appropriate that a Negro, and especially one who had become acclimated by years of residence as a missionary, should be appointed to such position as would permit him to exercise Episcopal authority over the work there. Bishop Burns died in 1863, and John W. Roberts, also missionary in Liberia, was elected Missionary Bishop for Africa. With these two exceptions, no Missionary Bishop was elected until 1884, when William Taylor, who was at the time representing the South India Conference as lay delegate, was elected Missionary Bishop for Africa.

The work of the church had grown with such rapidity, especially in India, that more continuous Episcopal superintendence was considered desirable, and in 1888, James M. Thoburn was elected Missionary Bishop for India. Since that date, additional Missionary Bishops have been elected as follows: For Africa, in 1896, Joseph C. Hartzell; and in 1904, Isaiah B. Scott. For India, in 1900, Edward W. Parker and Frank W. Warne; in 1904, William F. Oldham and John E. Robinson. For Japan and Korea, in 1904, Merriman C. Harris. In some respects the Episcopal jurisdiction of these Mission-

ary Bishops as related to the general church is diocesan, but as related to their particular fields, it is a general superintendence, for in their respective fields they exercise, not diocesan, but general superintendence. Those fields are not, however, exclusively under the jurisdiction of Missionary Bishops, and once during each quadrennium a General Superintendent is expected to visit each of the mission fields, and has done so.

During the years since the election of Missionary Bishops, the work in the fields over which they have jurisdiction has made great progress. Equally great progress has been made in China, where Episcopal supervision has been entirely by General Superintendents. The rapid growth of the church in foreign lands, especially in the Orient, and the marvelous change which has taken place in the spirit of the people, have raised some new problems, some of which are so related to the churches and the missions as to render it wise to give fuller consideration to the relation of these missions to the home

church and provide for the possible needs of the future.

We believe that the church should elect colored Bishops, who can come nearer to their people and inspire them in their religious life than white Bishops could possibly do; but the chief question in connection with the proposed amendment to the constitution relating to races and languages and Foreign Missions not having received adequate consideration, and it being one of far-reaching importance, it would seem to be wise that the adoption of this proposed amendment should be deferred for another quadrennium. That those who will be most affected by the adoption of the amendment are not yet ready for it is indicated by the action of the Central Conference of China, representing all the Methodist Conferences and Missions in that empire, which, by an almost unanimous vote, requests "the General Conference of 1908 not to elect a Missionary Bishop for China, nor a Bishop for the Chinese race or language"; by the almost unanimous vote against the amendment by the Italy, Switzerland, and Norway Conferences, and by the decided division of sentiment among the members of colored conferences. After fuller consideration, it can be presented again in what will be a satisfactory form to accomplish the object desired—that is, provision for all the future Episcopal needs of the church at home and abroad.

## Some Objections to the Proposition Briefly Stated

### We Would Have to Reverse Our Position

BY THE REV. B. M. TAYLOR,  
PRESIDING ELDER NAVASOTA DISTRICT, TEXAS  
CONFERENCE

1. I am opposed to a bob-tail thing.
2. I am opposed to what seems to be discrimination in the Church of God. And then, too, it destroys the long standing Godly principle of the Methodist Episcopal Church, which we have always been proud of and of which we have boasted.
3. It has been herald into our faces, that if ever we have a bishop, of our race, his powers would be limited, and we have always answered "no." And now to elect a bishop, with powers limited would place us in a bad light before those who have predicted such, and make it hard for us to explain.

### Uncertain of Its Meaning

BY THE REV. J. F. PAGE,  
PRESIDING ELDER GREENVILLE DISTRICT, SOUTH CAROLINA CONFERENCE

I am not opposed to the election of Bishops of any race in the Methodist Episcopal Church, but I am opposed to special legislation to do so, for the reasons:

1. Such a bishop would only be a bishop for the race for whom he was elected.
2. He would be only a substitute for a General Superintendent in that special race.
3. He would not preside at any of the sessions of the General Conference as a General Superintendent.
4. He would be simply a missionary bishop.
5. I am opposed to the proposition because I don't know what it fully means.

### Headless, Armless, Powerless

BY THE REV. D. G. FRANKLIN  
PRESIDING ELDER MUSKOGEE DISTRICT, LINCOLN CONFERENCE

That there should be a bishop of color in the Methodist Episcopal Church no sane person will deny. How gladly we would say Bishop Bowen or Bishop Mason. What a thrill would go whirling through the church should one or both of these beloved brethren be honored with the highest office within the gift of the church. But how to get them is the question at issue.

If under the proposed amendment a colored bishop could be elected with certain objections removed then I would favor the proposition. But I do not see how any body of Negroes who have a little self respect left them could vote for it with such objections. I take the following from an editorial by

Dr. Spencer in the *Central* of August 7. I want to say I believe all he says, just as I believe in the sincerity of the man. Now listen:

"Would this bishop be a member of the Board of Bishops? Answer, He would not.

"Could this bishop vote in the Board of Bishops? Answer, He could not.

"Could this bishop attend the meetings of the Board of Bishops? Answer, No.

"Could this bishop be heard in the Board of Bishops? Answer, No.

"Would the expenses of this bishop be paid attending the meeting of the Board of Bishops? Answer, No.

"Would this bishop's name appear in the official documents of the church—e. g., the Discipline, the Hymnal, the Ritual, etc.? Answer, No."

The only question left out is: Would this Negro be a bishop? And of course the answer would be No. And if you succeeded in thus calling him, by the time you put a band on his head, color brand on his territory and instead of "bob-tail" no tail at all, I confess it will be difficult for our people to find him when the Church turns him over to us. We want a bishop—not a headless, armless, powerless one, but a bishop in the Methodist Episcopal Church.

### A Step Toward Division

BY THE REV. S. H. NEVILS,  
PRESIDING ELDER GREENWOOD DISTRICT, UPPER MISSISSIPPI CONFERENCE

1. Because it is not complete in itself.
2. You will have to make other changes to give such a bishop the rights of other bishops.
3. I don't want a thing that our grandchildren will not honor.
4. It is a step towards dividing the church which I hope will never come.
5. We don't need a bishop any way just so we get him; but we want a regular bishop and only that will satisfy us.

### "A Sacrifice of Principle"

BY THE REV. E. J. COX,  
PRESIDING ELDER CHATTANOOGA DISTRICT, EAST TENNESSEE CONFERENCE

It's a sacrifice of a principle that should be dearer to us than life. We should act in the present with an eye single to the eternities. It's a compromise that shows a fickle restlessness on our part that tells the world we have no faith in our instructors nor our instructions, that is the Church of our Choice. We vote No.



Unnecessary

BY THE REV. B. F. WITHERSPOON, D. D.,  
PRESIDING ELDER SPARTANBURG DISTRICT, SOUTH  
CAROLINA CONFERENCE

It is in my opinion unnecessary at this time of day in the progress of Christianity when there seems to be signs of a united effort on the part of men in all the world to glorify God in bringing to pass the day when there shall be one God, the Father, the Son, and the Holy Spirit at work among all races of mankind as a common Saviour and all men as brethren helping each other as such and acknowledging themselves as bound in one common brotherhood. I am opposed to the proposed change of the Third Restrictive Rule:

1. Because to do so would be unscriptural. One man in the sight of God who is able to help his brother ought to be allowed to do so unmolested.
  2. Because it would be unmethodistic. Our church as it now stands is world wide in its operations and her bishops world wide in their official relation in the evangelization of all nations.
  3. Because it would make our grand church do that which is without a parallel in her ecclesiastical history. The Negro should not help the church to wrong herself.
  4. Because such a change would largely, if not altogether, exclude the presence of the present Board of Bishops and for this I am not ready.
  5. Because the church has always been able to meet any and all emergencies without changing her straightforward way of righteous dealing toward all men.
  6. Because it is not clear to my mind what is the spirit of those who desire the change.
- Real progress does not depend upon radical changes.

A Whole Loaf or Nothing

BY THE REV. L. G. HODGES,  
PRESIDING ELDER FORREST CITY DISTRICT, LITTLE  
ROCK CONFERENCE

By passing the amendment the church would nullify what she has contended for all these years. The Colored Presiding Elder has the same functions and prerogatives, as any other, in our Methodism, yet he only presides over Colored Districts, and, if the great church were to call a Council of its presiding elders they would be included without any restrictions. Every Colored Conference should vote against this amendment, and show to the great church that we are not satisfied with a half a loaf; a whole one, or nothing. Some one has said that if we don't accept this half loaf, we may not live to see a General Superintendent elected. Fie! Suppose our old fathers and mothers had prayed in antebellum days: "Oh Lord, if you can't send freedom while I live don't send it at all." No, they were more patriotic. Their prayer was: "Don't let my children's children go through what I am undergoing, but give them liberty." Nothing but a General Superintendent will satisfy the true patriotic members of the (Universal) Methodist Episcopal Church.

An Acknowledgement of Weakness

BY THE REV. R. R. O'NEAL,  
PRESIDING ELDER LAGRANGE DISTRICT, SAVANNAH  
CONFERENCE

1. There are too many races and languages in the Methodist Episcopal Church for us to tamper with the restrictive rule that has stood the test for all these years. I say let it stand.
2. For the Negro to ask the change of the Restrictive Rule is an acknowledgement of weakness. With what the church has done and is doing, with our schools to push us, we need to be cool, deliberate, level-headed and patient. We have unrest enough as a race.
3. The laity and ministry are fully satisfied with the general superintendency of the church. We want nothing less than a *full fledged bishop*. If we have any so ambitious that they cannot wait let them go where there are Negro bishops. When has ambition had enough?

Wants the Best Fitted Regardless of Race

BY THE REV. L. S. BLAKENEY,  
PRESIDING ELDER PALESTINE DISTRICT, TEXAS CON-  
FERENCE

1. We should let well enough alone.
2. Because the idea was brought about in order to get a colored bishop.

3.—There is no other race clamoring for it but the colored race.

4. I do not want a bishop because he belongs to a certain race and can speak the language of that

Delaware Conference Letter

BY THE REV. J. W. FENDERSON

As the time for the opening of schools draws near, it is well to call the attention of the people to Morgan College and Princess Anne Academy. The faculty at each school has been enlarged with a view of special training which brings higher efficiency into the work; and together with some material improvements these institutions will open their doors this fall with greater facilities in pursuing industrial and educational courses. In noting the improvements, they are most notable at the Academy. There has been completed a new dining room, 51x27, with two recitation rooms above. Also the chapel has been newly furnished and re-seated with opening and closing settees. Another matter worth noting is the exhibit at the Jamestown Exposition. The following articles are on exhibition: Eight pieces from cabinet making department; twenty pieces from sewing department; several upholstered divans and one half dozen large pictures of the school, showing the buildings and groups of students. Still another matter which bespeaks progress is the five hundred dollars secured through the efforts of Principal Trigg for the purpose of giving special pedagogical training to students who contemplate pursuing the profession of teaching. As long as the scheme proves a success the amount will be annually appropriated. We have no doubt that there will be a large number who will take advantage of this instruction in pedagogies, and make the appropriation a permanent thing.

The Academy is fortunate in having this year the strongest faculty in its history. There are nine members and five of whom are specialists. The school was never to a better advantage to do efficient service. For the past five years there has been a steady growth. This was expected when the principal was appointed in 1902. His experience and training have given him a peculiar fitness for this kind of work. Six years of his boyhood were spent on a farm, owned and operated by an Agriculturist. This, with his training at Hampton Institute in Agriculture, together with his Academic training at this institution and at one of the New England schools, makes him at once an experienced man for the work to be done at the Academy. His connection with the public school system of Virginia, especially at Lynchburg, brought to him an experience and training that few men of color have had the opportunity of procuring. To make himself proficient in school government and pedagogics, he took two post courses under Dr. Hughes, inspector of schools in Canada, and Dr. Alexander E. Frye and Dr. E. E. White, both noted authors and educators. His ability as a disciplinarian and school manager being recognized by the school authorities of Virginia, he was appointed as conductor of Summer schools for six years, and later as Supervising Principal of the Colored Schools of Lynchburg. These facts known to the friends of the Academy and the ministers of the Conference at once led them to receive this man of success and achievement. The work accomplished has come up to expectation. But however pleasing all of this may be, there is another matter to which attention should be directed.

It will be noted during the school year ending in June, at both the college and Academy, there were less than two hundred and thirty-five students in attendance. This is too small a number of students attending these schools in consideration of the amount of money that is annually required to meet expenses. There are fifteen instructors, including the President and Principal, who instruct in the Industrial, Normal, Preparatory and College Departments. In the aggregate they receive for their services about ten thousand and four hundred dollars. It would not necessarily cost a dollar more to instruct five hundred students than it costs for two hundred and thirty-five; and yet it is a difficult thing to keep two hundred in attendance. From this inadequate enrollment and attendance, it is evident the people must be stirred to recognize their opportunities. The preacher alone cannot do it. Some representative of these institutions should be authorized to travel among the people and talk to them and solicit their interest and patronage, supplementing the efforts of the over-burdened and

race, but I want the one most fit for the place regardless of race or language. I consider it a great reflection on the leaders of any race to set up a cry for a bishop of their race.

hard-worked preacher. Some charges have been hearing about and contributing to the support of Morgan College and Princess Anne Academy since they were founded, but they have never seen a representative of these schools save the preacher. Now as a matter of fact every charge in the conference should be visited every year, if not by the president or principal, some member of the faculty should be intrusted with the duty. Such a representative might be given authority to offer some inducement to a promising boy or girl. Say: if a boy or girl in any church community, where no person has ever attended school, should be offered tuition, such a thing would be a practical object lesson in that community. Two things might result: a larger school representation and larger educational collections. However impracticable the idea may seem to offer inducements to persons to help themselves, such things must be done for some people to get them to open their eyes and look about and see their opportunities. Men cannot see clearly as long as their vision is obscured by ignorance. Let the school send an agent in the field to assist the pastors in educational campaigns; the people are perishing because they do not know. We need a man who loves the cause and who is in sympathy with the race in its intellectually backward and poverty stricken conditions to instruct and inspire the people.

I like not only to be loved but to be told I am loved. The realm of silence is large enough beyond the grave.—George Eliot.

Episcopal Plan of Visitation

| Conference.         | Place.             | Date.         | Bishop.    |
|---------------------|--------------------|---------------|------------|
| Katlapell Mission.  | Columbia Fla.      | Mon. Aug. 13. | Moore      |
| Alaska Mission.     | (No Meeting)       |               | Moore      |
| Black Hills Mis.    | Hot Springs, S. D. | Aug. 16.      | Warren     |
| North Mont. Mis.    | Great Falls.       | Aug. 16.      | Moore      |
| Montana             | Anaconda.          | Aug. 21.      | Spellmeyer |
| Northwest Neb.      | Chadron.           | Aug. 21.      | Warren     |
| Wyoming Mission.    | Casper.            | Aug. 25.      | Warren     |
| Pacific German.     | Rosalia, Wash.     | Aug. 25.      | Moore      |
| Utah Mission.       | Salt Lake.         | Aug. 25.      | Neely      |
| Idaho               | Boise.             | Aug. 29.      | Cranston   |
| Northwest German.   | Le Mars, Ia.       | Aug. 29.      | Berry      |
| Norwegian-Danish.   | Forest City, Ia.   | Aug. 29.      | Goodsell   |
| West German.        | Kansas City, Kan.  | Aug. 29.      | McDowell   |
| Colorado.           | Grand Junction.    | Sept. 4.      | Warren     |
| Iowa                | Burlington.        | Sept. 4.      | Cranston   |
| Columbia River.     | Spokane.           | Sept. 4.      | Moore      |
| Erie                | Erie, Pa.          | Sept. 4.      | Berry      |
| Cincinnati          | Oxford.            | Sept. 4.      | Spellmeyer |
| Northwest Indiana.  | Greencastle.       | Sept. 4.      | McDowell   |
| Northern Swedish.   | Duluth.            | Sept. 5.      | Goodsell   |
| Central Swedish.    | Chicago.           | Sept. 5.      | Hamilton   |
| Nevada Mission.     | Yerington.         | Sept. 6.      | Neely      |
| Detroit             | Detroit.           | Sept. 10.     | Berry      |
| Michigan            | Auburn.            | Sept. 10.     | McDowell   |
| Des Moines.         | Council Bluffs.    | Sept. 11.     | Goodsell   |
| East Ohio.          | Cleveland.         | Sept. 11.     | Wilson     |
| California          | Pacific Grove.     | Sept. 11.     | Neely      |
| North Ohio.         | Cleveland.         | Sept. 11.     | Spellmeyer |
| West Wisconsin.     | LaCrosse.          | Sept. 11.     | Hamilton   |
| Puget Sound.        | Seattle.           | Sept. 11.     | Moore      |
| Central Illinois.   | Rock Island.       | Sept. 11.     | Cranston   |
| Western Swedish.    | Burlington.        | Sept. 12.     | Warren     |
| Central German.     | Covington, Ky.     | Sept. 15.     | Spellmeyer |
| Chinese Mission.    | San Francisco.     | Sept. 15.     | Neely      |
| Illinois            | Bloomington.       | Sept. 15.     | McDowell   |
| Northwest Iowa.     | Sioux City.        | Sept. 15.     | Goodsell   |
| Ohio                | Columbus.          | Sept. 18.     | Wilson     |
| Southern Illinois.  | Mt. Carmel.        | Sept. 18.     | Cranston   |
| West Nebraska.      | McCook.            | Sept. 18.     | Warren     |
| West Nor.-Danish.   | Seattle.           | Sept. 18.     | Moore      |
| California German.  | San Francisco.     | Sept. 18.     | Neely      |
| Chicago German.     | Milwaukee.         | Sept. 19.     | Berry      |
| Indiana             | Columbus.          | Sept. 25.     | Warren     |
| Central Ohio.       | Toledo.            | Sept. 25.     | Berry      |
| Kentucky            | Louisville.        | Sept. 25.     | Spellmeyer |
| Minnesota           | Marshall.          | Sept. 25.     | Goodsell   |
| Nebraska            | Lincoln.           | Sept. 25.     | McDowell   |
| Oregon              | Salem.             | Sept. 25.     | Moore      |
| St. Louis German.   | St. Louis.         | Sept. 25.     | Cranston   |
| Southern Calif.     | Long Beach.        | Sept. 25.     | Neely      |
| Tennessee           | Memphis.           | Sept. 25.     | Wilson     |
| Wisconsin           | Milwaukee.         | Sept. 25.     | Hamilton   |
| Central New York.   | Auburn.            | Oct. 2.       | Berry      |
| Central Tennessee.  | McLemoreville.     | Oct. 2.       | Wilson     |
| Missouri            | Cameron.           | Oct. 2.       | Cranston   |
| North Nebraska.     | Omaha.             | Oct. 2.       | McDowell   |
| Northern Minn.      | Minneapolis.       | Oct. 2.       | Goodsell   |
| Pittsburg           | Pittsburg.         | Oct. 2.       | Spellmeyer |
| Rock River.         | Chicago.           | Oct. 2.       | Warren     |
| Arizona Mission.    | Flagstaff.         | Oct. 3.       | Neely      |
| Genesee             | Buffalo.           | Oct. 9.       | Berry      |
| Holston             | Knoxville, Tenn.   | Oct. 9.       | Wilson     |
| New Mex. Eng. Mis.  | Albuquerque.       | Oct. 9.       | Cranston   |
| West Virginia.      | Huntington.        | Oct. 9.       | Spellmeyer |
| Oklahoma            | Oklahoma City.     | Oct. 9.       | Cranston   |
| Pac. Japanese Mis.  | Fresno, Calif.     | Oct. 9.       | Neely      |
| Upper Iowa.         | Cedar Falls.       | Oct. 9.       | McDowell   |
| Northern German.    | St. Paul, Minn.    | Oct. 10.      | Goodsell   |
| North Dakota.       | Minot.             | Oct. 16.      | Goodsell   |
| Dakota              | Vermillion.        | Oct. 16.      | McDowell   |
| North Carolina.     | Winston.           | Oct. 17.      | Spellmeyer |
| East Oklahoma Mis.  | Muskogee.          | Oct. 17.      | Cranston   |
| East Tennessee.     | Bristol.           | Oct. 17.      | Wilson     |
| Atlantic Mis. Conf. | Parkersburg, Va.   | Oct. 22.      | Wilson     |
| New Mexico Spanish  |                    |               |            |
| Mission Conf.       | Albuquerque.       | Oct. 23.      | Cranston   |
| Blue Ridge.         | Walkertown, N. C.  | Oct. 23.      | Spellmeyer |
| Antislavery         | Dallas.            | Nov. 21.      | Burt       |
| South Carolina.     | Camden.            | Nov. 28.      | Moore      |
| West Texas.         | Marlin.            | Nov. 28.      | Burt       |
| Central Alabama.    | Attala.            | Dec. 5.       | Wilson     |
| Savannah            | Waycross, Ga.      | Dec. 5.       | Moore      |
| Southern German.    | Pleasantville.     | Dec. 5.       | Burt       |
| Alabama             | Bona.              | Dec. 12.      | Wilson     |
| Atlanta             | Rome.              | Dec. 12.      | Moore      |
| Texas               | Galveston.         | Dec. 12.      | Burt       |
| Georgia             | Atlanta.           | Dec. 19.      | Moore      |
| Mobile              | Montgomery, Ala.   | Dec. 19.      | Wilson     |

JOHN M. WALDEN,  
Secretary Board of Bishops.



# SUNDAY SCHOOL LESSON

Third Quarter—Lesson XII. September 22, 1907. Title—“The Death of Moses.” (Deut. 34: 1-12). Golden Text—“Precious in the sight of the Lord is the death of his saints.” (Psalm 116: 15). Hymn No. 592.

(Read Deut. 31-34.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

How terrible and revolting is the thought of death to physical sense! How fondly and tenaciously clings nature to things that are visible and worldly! The gloom of the grave causes the affrighted soul to shrink back with inexpressible shudders. Thoughts of the dreaded and great unknown beyond the silent river are a source of constant dread and fear to human nature.

But “precious,” indeed, “in the sight of the Lord is the death of his saints.” That is to say, that in the sight of God the death of every saint is “of great importance.” Not one passes into the regions beyond without being “tenderly and scrutinizingly cared for” by Him. Hence the sweet singer of Israel could say with confidence: “Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me.” Thus were the saints in the early ages of the world comforted. Greater, however, is our comfort. Christ has come, and with His coming life and immortality have been brought to light. Not only is our death precious in the sight of the Lord, but we shall not die. Jesus says, “I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live again.” And more than this has He said: “Because I live, ye shall live also.” Oh, the joy that comes to the saint preparing to make his departure for the better land! But who are the saints here spoken of? Not Moses, or David, or Hezekiah, or Paul, only, but all who have been redeemed and have made their robes white in the blood of the Lamb.

Our lesson to-day is a study of the closing days of one of the most beautiful and illustrious lives that ever adorned the pages of history, sacred or profane. Here is brought to a close the life of the greatest lawgiver, statesman, hero and saint, that ever lived. Earth has been blessed with many great men, but Moses easily stands out as the greatest human character of all the ages past, and will hold that position through ages yet to come. Note the following points:

1. It is not uncommon for God's people to become conscious of their approaching end. “And Moses went up from the plain of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho.” All through the forty years of the wilderness journey he was aware of the fact that while he would behold the land of promise, yet he would not be permitted to put his foot upon it. That he was anxious to see it we have no doubt. Hence, when intimations of approaching dissolution of soul and body came to him, he naturally betook himself to such a place as would afford him a wide and satisfying view of the same. Hezekiah had such intentions, as indeed, have many of the saints of the Lord in the centuries past. And how blessed it is that we sometimes have such, for it gives us the opportunity to tighten up the weak places, and to put our “house in order” for the coming of the King.

2. God never forgets His promises. “And the Lord said unto him, this is the land which I swore unto Abraham, unto Isaac, and unto Jacob.” Here God shows that He had never lost sight of the promise made unto the fathers. Centuries had passed, and many changes had taken place, but the Lord remembered His word. What a blessed source of consolation! Men may, and do, forget their promises, but the word of the Lord endureth forever, and what He has promised will most certainly come to pass. And His promises are worth as much for us as they were to those to whom they were directly given, for all who love the Lord and worketh righteousness are His children. Let us rejoice, then, that, having the promise of God, and walking in His ways, we shall, when the end comes, enter into the promised inheritance.

3. The ways of God are wrapt in mystery. “I

have caused thee to see it with thine eyes, but thou shalt not go over thither.” It might have reasonably been supposed that, having sought to please God, and having been instrumental in God's hands in leading Israel out of the land of bondage, through the wilderness, and unto the very verge of Jordan, Moses would have been permitted to lead them into the promised Canaan. But God willed otherwise, and Moses laid down his commission upon Nebo's lofty heights. Such are God's ways with men. Mysterious are His providences. Nevertheless, they all work together for our good. Jesus said, “What I do thou knowest not now, but thou shalt know hereafter.” Faith takes God at His word and murmurs not, hard though His dispensations may seem, for He is too good to be unkind, and too wise to make a mistake.

4. All men must die. “So Moses, the servant of the Lord, died there in the land of Moab.” Some might have thought it absolutely necessary for him to live. Clear in judgment, wise and safe in leadership, it would seem to human sight an irreparable calamity to have such a leader taken away. But unto every man a course has been assigned, and when that course is run, he must

pass away. Moses had finished his work. His task was done, and, though seemingly greatly needed just at that time, God embraced him, “and drew his soul out of his body by a kiss.” Thus we learn that, no matter how great or highly exalted we may be, there will come a time when we will be not, for God will have taken us. Our only course is to be, like Moses, in readiness when God calls.

5. It is no sin to properly mourn for departed loved ones. “And the children of Israel wept for Moses in the plains of Moab thirty days.” Moses' death was regarded as a national loss, and it was but just and proper that the people in whose interest he had spent his life should show this mark of respect. How they missed him! They now had occasion to recall the great and marvellous achievements he had performed for them, and the many personal sacrifices he had made for their good. Thus should it be with us. Whenever a loved one passes away, however humble his lot in life may have been, we should show the proper respect due to his memory. By thus doing we will show our appreciation of his life and services, and of the good he accomplished while in our midst.

6. God buries His workman, but carries on His work. “And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel beckoned unto him, and did as the Lord commanded Moses.” The great leader and lawgiver was gone, but God had another in readiness to take his place. True, he would be missed, but for just such an emergency God had for years been preparing Joshua.

## EPWORTH LEAGUE

Lesson Topic—September 22:

The Word of God Perverted

(Matt. 7. 15-20.)

Passages for reference: 2 Tim. 4. 3, 4; 2 Pet. 3. 15, 16; John 7. 17; 16. 13.

**Scripture Suggestions**—We must “try the spirits.” Many systems which loudly proclaim their biblical basis are erroneous and harmful. The day has come when men cannot get a hearing unless they relate their message to the Bible. Hence, Mormonism and Christian Science make large claims to interpret the Bible correctly. It is not fair to declare that many of the “new thought” leaders are not sincere. It does little good to abuse them. It is better to show the logical fallacy of the teachings when put to test. The “false prophets” here specified designate those who wilfully deceive. The old Hebrew word for “prophet” embodies the idea of a “fountain bursting forth from the heart of a man into which God has placed it.” This may explain Christ's term, “a well of water springing up into everlasting life” (John 4. 14). The “Indweller” gives messages of direction to the end. But we need not limit it to willful deceivers, for we are to test the system by its fruits. Satan often uses unconscious instruments. Whatever be the spirit of the “prophet,” we must test him by the fruits. If they are “ravening,” rob and plunder people instead of enrich and liberate, then they are wolves, no matter if they have the professional robe of a sheep following the shepherd. Deeds speak louder than professions. Assumed meekness, suave friendliness, published piety, extravagant liberality, self-attracting church-activity, must be accompanied by the genuine fruits of the Spirit; otherwise these things are Pharisee cloaks, making them whited sepulchers. We may “know accurately” (“know”) or “recognize a thing to be what it really is” by the fruitage of deed and spirit. If useless, they are “cast carelessly as worthless,” (“cast”) into the fire. Novelty, greater promised freedom, and more immediate material results, cause people to take up with so-called new movements (2 Tim. 4. 3, 4). Obscure passages are given far-fetched and even fanatical meanings, often diametrically opposite, by people who thus claim to exhibit smartness and insight (2 Pet. 3. 15, 16). Christ's doctrines will so fit and fructify the heart that all will thus know the genuine (John 7. 17). The Spirit will be in and light every truth (John 16. 13).

**The Kernel**—The Scriptures are natural and

straight in their meaning. It is foolish to make the cute bargain driver Jacob stand for Christ while Esau represents Satan. It is ridiculous to fit present-day notions into the cloudy figures of Daniel, drawn alone to teach the captive Jews. We are not to go to the Bible to prove some statement of belief, but we are to get both the statement and the proof from it. “Be ye therefore perfect, even as your Father which is in heaven is perfect,” does not refer to holiness, but to impartiality (see context).

**Practical Discussion**—It does make a difference what we believe. The Russians who believe that anarchy alone will give the country liberty continue to kill officials. Carnegie, admitted as a poor lad to a private library, was led to believe in the usefulness of libraries, and so gave millions to found them. The young fellow who believes there is no danger in drinking, gambling and carousing, continues to follow it. The believer in the League advances its interests. It is, therefore, important who helps us form our “faiths.” Choose leaders carefully. Test doctrines thoroughly. Look for their effects on others. Think them through personally. Faith is not foolishness. It must have a “mind” basis. The brain may look far into the future. There has never been any real break with the past in the advance of the church. It is not necessary to be a “come-outer.” We will not need to follow any wild-claiming new movement. The day is too far advanced. Pray, study, be patient, and absorb truth wherever it can be found. No single person in this day will be given some remarkable revelation. God is not a respecter of persons. Do not readily reject “orthodox” things. They have been builded too carefully and sifted too thoroughly to be far from the right. Insist that heart-hunger and head-sense shall be satisfied by accepted views; neither can go alone.

Satan, by fair means or foul, determines to plunder (ravening) you, to rob you of every valuable trait bestowed by God. Test every beckoning finger. Liberalism lies liberally. One may be so broad that he is too thin to even hold an edge. Better be an “old foggy” than a fool foggy. Look out for license. “Smoke,” “drink,” “swear,” etc., to be a man, it says. Test its reason's for such a claim. Pull the hide off these coverings and, like “Red Riding Hood,” we will find a wolf. See if the spiritual coin passed you has Christ's superscription. We owe allegiance to none but his kingdom. Be as “wise as serpents and harmless as doves” (Matt. 10. 16).—From Notes on the Epworth League Devotional Meeting Topics.



# THE CHRISTIAN LIFE

## Comfort the Needy

Be assured that in lowly service the highest treasures of life will be reckoned. An eminent man was once asked, "What incident in your life has made the most lasting impression upon your mind?" It was expected that he would recur to some circumstance of worldly distinction, for he had associated with both civil and commercial princes. He replied that the only thing he remembered worth mentioning was the giving a breakfast to a poor working-girl who had lost her purse. "I can never forget," he said, "the look of sweet humility with which she said, 'I cannot pay; I can only thank you, and pray for you.' Her voice was like that of a little child saying its evening prayer, and I felt that it was she who was giving, and I was receiving." And I fancy when life's course has been run with us and we have entered, as God grant we may, into the paradise above, if anyone shall ask us what incident in our earth-life made the strongest impression upon us, we will recall some occasion when we put forth our hands for the help of the needy, when the "blessing of Him who was ready to perish" came upon us.

"The Holy Supper is kept, indeed,  
In whatso we share with another's need."

—J. T. McFarland.

## God's Fellowship With Need

Notice that the voice of need is the voice of God. That need is an appeal to God, we easily believe. His tenderness guarantees his notice; but here is another attitude of his love, and a new emphasis upon its measure. Paul hears the Macedonian cry for help and he and his companion conclude that they have been listening to the voice of God. They have not only grasped the idea that the needy Macedonian has spoken to God, but that he has spoken for God. He is somehow God's representative—not only a suppliant for God's bounty, but a messenger to speak God's will. And these heralds of the cross, loosing from Troas and crossing the Aegean are showing loyal obedience as well as responsive sympathy. We need to learn that truth more thoroughly. God has identified himself with human need. Surely the life of the Man of Sorrows teaches us that. It is what he bids us recognize in his picture of the judgment. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." This is love overpowering! Every craving for food in feeble, famishing bodies is a continuance of his wilderness fasting; every prison bar of every pining captive a counterpart of the fetters of the savage soldiery in the governor's palace; every shooting pain of every diseased frame an addition to the agony of the crashing nails and piercing thorns on the cross. "Ye did it unto me." What a marvellous statement of fellowship! The condemnation of the miserable victims of selfishness was in the fact that they had not listened to the pleading of the hungry suffering Christ. Now this is the lesson: The Macedonian need is God's cry. The response to the need is obedience to him. The failure to respond is rebellion.—Rev. Wallace MacMillen, D. D.

## Patience

O wait, little heart, forever, if waiting forever must be!  
And work, little hands, forever, if working forever must be!  
The hope and the faith and the dreaming—some day in their glory behold  
The dreams shall shine out of the darkness like little ships laden with gold!  
O burst not, nor speak not, nor quiver with aching through long years of pain!  
The hopes that you nursed, little bosom, in sunshine and shadow and rain,  
Over the hills of the morning and down in the vales where you rest,  
Shall come after while with a glory of roses to bloom on the breast!

—Baltimore Sun.

## A Valley Song

"Because the Syrians have said, Jehovah is a god of the hills, but he is not a god of the valleys." 1 Kings 20:28.

God of the heights where men walk free,  
Above life's lure, beyond death's sting—  
Lord of all souls that rise to thee  
White with supreme self-offering—  
Thou who hast crowned the hearts that dare,  
Thou who has nerved the hands that do,  
God of the heights! give us to share  
Thy kingdom in the valleys too.

Our eyes look up to those who stand  
Vleegerents of thy stainless sway,  
Heroes and saints at thy right hand,  
Thy priests and kings of glory they.  
Not ours to tread the path they trod,  
Splendid and sharp, still stretching higher;  
Not ours to lay before our God  
The crowns they snatched from flood and fire.

Yet through the daily dazing toll,  
The crowding tasks of hand and brain,  
Keep pure our lips, Lord Christ, from soil,  
Keep pure our lives from sordid gain.  
Come to the level of our days,  
The lowly hours of dust and din,  
And in the valley-lands upraise  
Thy kingdom over self and sin.

Not ours the dawn-lit heights: and yet  
Up to the hills where men walk free  
We lift our eyes, lest faith forget  
The light which lighted them to thee.  
God of all heroes, ours and thine.  
God of all tollers! keep us true,  
Till love's eternal glory shine  
In sunrise on the valleys too.

—Mabel Earle, in *Sunday School Times*.

## Church Attendance

Let parents and Sunday School workers be admonished that they are failing in their duty to Christ and the Church unless they indoctrinate the young with the truth that church attendance is as needful for the young as for the old. It must be kindly emphasized that Bible instruction imparted to children by earnest but superficial and immature Sunday School teachers can not stand as a substitute for the pulpit exposition of the Scriptures by an ordained and trained minister of the gospel. Neither can the Sunday School supply the atmosphere generated by divine worship in the house of God.

Moreover, church attendance inculcates the three R's, so essential to moral culture—Reverence, Righteousness, Responsibility. Neither the public school nor the Sunday School can take the place of this higher instruction. Let the family pew in the church be a family pew in deed as well as name, with the entire household in it every Sunday.—Daniel H. Martin.

## An Ever-Present Help

God comes to his people in an undisclosed and unrecognized form, in the hours of their despondency. That which seems to us to be a cloud and darkness is, after all, but the garment in the midst of which Christ is walking. All right occupations, all duties, all fidelities, bring along with them a divine presence. We are never alone. The most menial callings, routine, occupations, things not agreeable in themselves, but necessary, and things of duty, all of them have or may have with them a Christ.

"I cannot think but God must know  
About the thing I long for so;  
I know he is so good, so kind,  
I cannot think but he will find  
Some way to help, some way to show  
Me to the thing I long for so."

—Saxe Holm.

## The Conflict Within

REV. A. H. TUTTLE, D. D.

*Every man finds all these animals in himself:* The snarling wolf, the blood-thirsty leopard, the ravenous lion; beasts with fangs and claws; crawling, stinging, and hissing things; every ugly brute in the world—all are here in us, a part of our nature. On the other hand, all the kindly animals are here; the gentle lamb, the timid kid, the laborious ox. And here, too, are the humming bee, the cooing dove, and the celestial nightingale.

*These elements do not harmonize.* We cannot make these animals live together in peace. The wolf hunts the lamb; the leopard thirsts for the blood of the kid; the lion rends the ox; the serpent charms the bird to its death. This is bad enough in the animal world, where every brute has its natural protection; but when it all occurs right here in our own breast, where we are both the devourer and the devoured, it is torment indescribable.

We have seen a man with a loving heart, tearing his hair because he had done a hateful thing to one he most loved. We have seen a generous man crawling away in selfish greed. We have seen a truthful man smarting under the scourge of his own lie. We have seen men rushing into shameful excesses which they loathed.

*This anomalous fact has its powerful representation in literature.* Hawthorne impersonates egotism as poor Roderick Elliston carrying in his bosom an enormous green reptile, with an ice-cold length of body, and the deadliest poison in his sting. It ate into and absorbed his very being. It stung him when he thought of a brother's excellence, and gave him pleasure when calamity overtook a friend. It awakened a preternatural insight into other's defects, which he delighted to expose. It turned his face into a sickly green, mingling with his natural deadly white. It put poison into his breath, and turned his speech into a revolting hiss. He was a crawling, shuddering thing. That was bad enough; but what made it worse was, that, wedded to this repulsive thing, was sweet love. One might be content to be just a serpent; but to be both a serpent and a dove, is to writhe in the inferno of contention.

Stevenson's "Strange Story of Dr. Jekyll and Mr. Hyde" is not so strange to us, for the two men of diverse characters are both present in us, joined in a mystery of one personality. With far more searching insight than Stevenson does Edgar Allan Poe represent this same antagonism in "William Willson," who was constantly encountering a gentler man of the same name, and with a manner and voice which were wondrously like his own, yet as unlike as sanctity is unlike depravity. This namesake dogged his steps, thwarted his purposes, dashed the evil cup from his lips, and intruded upon every critical hour with an uplifted finger of warning. Tormented by this impertinent intrusion, William, on one occasion drew his rapier and thrust his gentle double through and through. The dying man uttered these awful words: "Henceforth art thou also dead—dead to the world, to heaven, and to hope! In me didst thou exist; and in my death, see by this image, which is thine own, how utterly thou hast murdered thyself." All of which is in full accord with Paul's powerful picture of the moral perversion and degeneration of a soul divided against itself.—From *The Living World*.

## If God is Good

BY ADELBERT F. CALDWELL.

If God is good—

Why spend your time complaining?  
Why fill with useless frets life's little day?

If God is good—

Will he not keep his promise,  
To do the best for you and yours away?  
And would you know the truth? Look about you if you would—

For everything in nature whispers softly,

"God is good!"

—In *The Epworth Hymns*

Greencastle, Ind.



# Southwestern Christian Advocate

- 1—All business letters should be addressed to Bata & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

## THE PROPOSED AMENDMENT

(Continued from Page 1.)

clusions from the manifestations of sentiment thus far given by our colored ministers, it would seem that they are not satisfied at all with the proposition. The offensive word, "Jim Crow," is used by some of them to define the new sort of a Bishop who may be elected under the operation of the proposed amendment, and the protest is announced in no uncertain way to the effect that they will be satisfied with no other sort of a superintendent than one who will rank in all respects as a General Superintendent, fully recognized as a man to preside over white as well as colored conferences. They say, with all plainness, or at least they clearly imply, that a colored Bishop must be received as chairman of any conference in the connection, and that one with jurisdiction limited to the care of our twenty colored conferences, and such other work as might be assigned him in Africa, will not be accepted by them. We must avow our conviction that these utterances are unfortunate and that if they represent anything like a unanimous feeling among our membership of the Negro race, they must bid us pause. There is no likelihood that in our generation a Negro Bishop will ever be allowed to preside over a white conference.

A correspondent to *Zion's Herald* signing himself "Newman," in referring to the discussion by the Washington Conference last year of the proposition, said: "What do they want? A colored Bishop who shall preside equally with others over all the conferences, white or colored? They may want it but they will never get it."

The *Pittsburg Christian Advocate*, in discussing and referring to the desire of a General Superintendent by our people, says:

"That they will be gratified in this wish by the election of a General Superintendent of that race at any time in the near future, few, if any, believe; and it is not fair or honest to hold out this hope to them. The writer's relations to his brethren of color are, and have been, such that he can afford to speak the truth in all candor and love. He would not deceive them in the least measure. If they are to have a colored Bishop during the next generation, they must get him by this amendment."

In a private letter from one of our friends, and I use the term "friend" advisedly, referring to the possibility of this proposition being defeated, said we would likely have to wait until the Negro could be elected who will be expected to go everywhere, and the correspondent referred to adds: "I personally and sincerely regret to say it will be several moons away." We have cited these quotations in order that we may also give our exact position on this matter. It is said that we want Negro Bishops to preside over white conferences. We take it for granted that our white conferences have Bishops who answer their every need. An appeal is made growing out of the need in the South and not for Negroes to preside over white conferences. Negro Bishops are not especially needed in the white conferences and there is more work to be done among our colored conferences than any one man or two or three men might have time to do. And yet we are frank to state that no Bishop of our Church who has come South can but say that he has received the most respectful and, at times, reverential treatment at the hands of these colored brethren; and to often when he is the only white man in the conference. Our Bishops are most courteously received in the South and our plea for a Bishop from among our

own people is in no wise a reflection on the men who have served us in all these years.

But what do we ask for? A Bishop from among our people to work among our people. And this request is embodied in a memorial submitted to the last General Conference coming up from the Annual Conferences of Tennessee, East Tennessee, North Carolina, South Carolina, Florida, Mississippi, Texas and Lexington. Report number 12 of the committee on Episcopacy found in Journal of 1904, page 428 shows that we petitioned for the election of Bishops of African descent who shall be assigned to the presidency of the conferences consisting wholly or largely of ministers of African descent. From the beginning our request has been, even though we requested a General Superintendent, that he should be assigned to work among us and not for work throughout the Church.

## DIFFICULTIES IN THE WAY

That the proposition is fraught with difficulties and that it is not thoroughly beaten out, clearly understood and clearly defined is apparent to all. There are certain questions that we wish here to propound. If there is elected a Bishop under the proposed proposition for the Negro race, with jurisdiction limited thereto, what will be the status of such men as the Rev. Dr. L. M. Dunton of the South Carolina Conference, the Rev. Dr. J. S. Hill of the East Tennessee Conference and such others of their spirit who may choose to cast their lot among us? Would such a Bishop be barred from presiding over these conferences because these two brethren happen not to be of the same race as the majority of members of the conferences named. Or are we to understand that these men are to be forced from these conferences in order to elect this particular sort of Bishop?

If this Bishop is to have jurisdiction limited to a particular race, would we include in his jurisdiction all of the colored work found everywhere in the church. If so, what will we say when it comes to the administration of those conferences where we have yet colored work? For instance: Southern California has a group of churches of recent development; Colorado Conference has a small district recently placed on its list of appointments from the Lincoln Conference by Bishop Moore. What will become of our Great St. Mark church in New York that is now within the bounds of the New York Conference? What would we do in these cases? Would we force these colored brethren from these conferences? If so, it would appear unnecessary and out of harmony with our present policy, for we have acceded to the separation of the races in the South and border states for the reason that we have thought it more conducive to the growth of the work and to harmony among all concerned; but who will allege that there are legitimate reasons why these particular colored congregations should be separated from the conferences with which they are now connected?

Would this Bishop elected for the Negro race have charge of the conferences in Africa? If so, what would we do when it comes to the administration of those conferences of the Eastern Central and Western Central Missions and the Liberia conference where we have white missionaries? Is there not an embarrassing difficulty here that has not been thought of?

Further still, will this Bishop be amenable to the General Conference or to the Board of Bishops? The *Central Christian Advocate*, in its article of some time ago, asks seven questions and answers them and if these answers stand, the proposed Bishop is reduced far below the point that was intended by the spirit of the proposition sent down by the General Conference. Not only was it the intention of Bishop Merrill that this man should be a

full Bishop but that it was clearly the understanding of our people that he would be a full Bishop limited only to work among our people. This would be the maximum reduction of his power and dignity.

Our feeling has been that the church has been unwilling to elect a General Superintendent for the reason that such a course might be hazardous, and yet the General Conference had declared that a General Superintendent might be safely and wisely elected. There was also a fear that the election of a General Superintendent from among our colored ministers might awaken some uneasiness in the border conferences and might cause the separation of not a few of our members in that section. But now we are told that we don't measure up to the standard, and this Bishop is to be a trial Bishop; that we have not yet sufficiently grown to measure up; that is to say the standard is to be lowered to accommodate our needs. We are frank here to confess that it was not understood that this proposition was to be the lowering of the standard in order to permit the election of a man less qualified in intellect and heart life but that there were other weighty reasons why we should submit to the proposition and that in so doing we were not to admit to the Board of Bishops men confessedly inferior to other men who are to be elected to the Board. If we are to accommodate the standard to an inferior candidate, then we best halt here, for we must have no different test of manhood. It is not fair to a people not yet fully developed to set for them a standard less than the highest, or else we may cripple their development; and if this is the understanding as is clearly stated in several articles found in the Church papers then this Bishop will have the stamp of inferiority, and it was not so to be understood in the outset.

## MANY INTERPRETATIONS

Perhaps there has been no proposition submitted to the Church for a number of years upon which there has been placed so many different constructions as the proposition for Bishops for Races and Languages. They are varied as well as antagonistic. Aside from the constitutional question raised by the distinguished layman, the Honorable Robert T. Miller, numerous have been the interpretations.

The Rev. J. C. Houston, D. D., of the Upper Mississippi Conference, holds that it would "rob us of the magnificent service of the whole Board of Bishops and limit us to the comparative meagre service of one, possibly two, as if these two could in some mysterious way equal the incalculable service of twenty or twenty-five Bishops with unlimited supervision, jurisdiction and world-wide powers." To this we object.

We are sure that it was the understanding at the General Conference that we should not have three kinds of Bishops, namely, General Superintendents, Missionary Bishops and Race and Language Bishops. But "A Sober thought" in writing on the proposition says, "if carried it will not change the nature or jurisdiction of the Missionary Bishops, for they still will be elected for a particular foreign field." Would this give us three kinds of Bishops? The *California Christian Advocate* also says it would. And here arises another question: What would be the status of the present Missionary Bishops? Would they in turn be subjects for a new election or would they still remain Missionary Bishops? For an instance, if the amendment prevails so that we may elect a Bishop or Bishops for particular races and languages or for any of our foreign missions what would be the status of Bishops Hartzell and Scott? Will they still remain Missionary Bishops for Africa? If so and Brother A is elected for the Negro race then would he have func-



tion on the continent of Africa? Would we still have Missionary Bishops for India and Korea?

Further, one of the most influential members of one of our conferences says that he would agree to the proposition if it were the extension of the prerogatives of a Missionary Bishop.

Again, it is not clear that this proposition provides even for the election of a Negro Bishop. This is brought out in the very able article of the Rev. Dr. M. J. Naylor, of the Washington Conference, which was published in our issue of August 29. Dr. Naylor contends that even a white man may be elected to serve these Colored Conferences under the provisions of the proposition submitted. The Philadelphia Methodist joins Dr. Naylor in this opinion and says, "The proposition allows the election of a white man as their Bishop; this they now have and prefer greatly a Superintendent to one appointed especially to oversee their work. Not because he is white, but for the reason that they want one who has full power, and this makes them equal to all their brethren; so far as the administration of their affairs is concerned."

### THE PROPOSITION MUTILATED

We are frank to confess that so much has been said in derision concerning the Bishop proposed under this proposition and particularly for our people that such a Bishop has become objectionable. One General Superintendent has referred to such Bishop as "a Jim Crow Bishop." Whether he took the words from our people we know not. We know that he has used such a term. Again another General Superintendent has referred to the proposed Bishop as "a Kitchen or Bob Tailed Bishop." Another General Superintendent refers to him as a "Toy Bishop," as a man in "beggar's gabardine." Even another superintendent goes so far as to say that this is a skid by which the colored membership will be forced out of the church. This is the most serious allegation against the proposition yet come to light. The Negro membership of our church has no desire to sever connection with the church; on the contrary we believe that there are weighty reasons which concern us and the church for our remaining in the fellowship that is now ours; and we risk our interpretation of the signs of the times to state that if we are to choose between no Bishop and the remaining in the church in our present relation, a very large per cent, if not 95 per cent of our ministers and laymen, would choose to remain in the church; hence to have it circulated by one who is in authority that this proposition means our separation from the church is a reason to halt if not cause for alarm. This statement was made before an annual conference and it will be impossible to carry that conference to say the least for the proposition.

### OUR PRESENT DUTY

Voting on the proposition has already begun in other parts of the Church without adequate discussion. The *Pittsburg Christian Advocate* remarks that "it is unfortunate that we are on the eve of voting when calm examination and reply are not possible. The subject needs the fullest discussion," continues the *Pittsburg Advocate*, "a thing now impossible unless it should be taken up in the Conferences and debated until all points are out." Further the Honorable Robert T. Miller, in his article which has been published in most of the church papers, says, "A practical objection to this amendment is that it is dangerously indefinite and far too vague and impracticable in its present form to receive the concurrence of the Conferences." The *Northwestern Christian Advocate*, whose editor is a known friend to the proposition and to our race, says: "Owing to the fact that the proposition has not received adequate consideration, and it being one of far reaching importance, it would seem to be wise that the adoption of this proposed amendment should be deferred for another quadrennium. \* \* \* After further consideration then it could be presented again in what will be a satisfactory form to accomplish the object desired—that is, provision for all the future needs of the Church at home and abroad." In the conclusion of the *Northwestern* we most heartily concur. We are of

the opinion that an Annual Conference may decline to vote on any constitutional amendment for reasons that are satisfactory to itself. In this case it would appear to be entirely within the bounds of propriety as well as the only thing to do under the circumstances, to adopt a series of respectful resolutions embodying a refusal to vote and stating the reasons therefor and asking the General Conference to resubmit the proposition. If such a course should be pursued by any number of our Conferences the question would be carried to the General Conferences with sufficient weight as to secure the desired end, namely, a recasting of the proposition, the elimination of the objections, as far as practicable, and certainly a careful and definite statement of what the proposition means. In other words, the legislation should be completed and then submitted again for our consideration.

### SOUTHWESTERN DAYS

| Pastor            | Charge                      | Date            |
|-------------------|-----------------------------|-----------------|
| G. W. Carter      | Winkler, Tex.               | Sept. 15        |
| C. P. Cannon      | Forsyth, Ga.                | Sept. 15        |
| J. Jones          | Dalingerfield, Tex.         | Sept. 29        |
| A. W. Carr        | Navasota, Tex.              | Sept. 29        |
| W. H. Jackson     | Galveston                   | Sept. 29        |
| W. R. R. Duncan   | Hot Springs, Ark.           | Sept. 15        |
| J. C. Brown       | Pineville, La.              | Sept. 29        |
| F. Smith          | Alexandria, Tenn.           | Sept. 15        |
| S. D. Davis       | Selma, Ala.                 | Sept. 29        |
| A. Parham         | Camilla, Tex.               | Sept. 29        |
| J. S. Wyatt       | Hallettsville, Tex.         | Sept. 29        |
| E. L. Jackson     | Marlin, Tex.                | Sept. 15        |
| D. D. Shelby      | Tunica, Miss.               | Sept. 29        |
| J. S. Carroll     | Wheeling, Wash. Conf.       | Sept. 29        |
| H. J. Kirk        | Newbury, S. C.              | Sept. 15        |
| James Jordan      | Waynesboro, Miss.           | Sept. 29        |
| J. Bickham        | Mart, Texas                 | Sept. 15        |
| L. V. Taylor      | St. Luke, La.               | Sept. 15        |
| I. L. Pratt       | Pass Christian, Miss.       | Sept. 22        |
| I. T. Sanford     | Lockhart, Texas             | Sept. 22        |
| S. H. Cannon      | Moss Point, Miss.           | Sept. 15        |
| J. S. Medlock     | Waco, Texas                 | Sept. 15        |
| Wesley Robinson   | Bryan, Texas                | Sept. 22        |
| J. H. Thompson    | Opelousas, La.              | Sept. 29        |
| G. W. Nevils      | Edna, Tex.                  | Sept. 29        |
| P. W. Webb        | Marche, Ark.                | Sept. 29        |
| Chas. Jones       | New Castle, Lexington Conf. | Sept. 29        |
| Wade Hamilton     | Orange, Tex.                | Sept. 29        |
| H. F. Sorrell     | Lutcher, La.                | Sept. 29        |
| G. J. Rogers      | Batesville, La.             | Sept. 29        |
| W. B. Lott        | Seguin, Tex.                | Sept. 29        |
| Freeman Parker    | St. Paul, Galveston, Tex.   | Sept. 29        |
| Thos. S. Sanders  | Clinton, Ala.               | Sept. 29        |
| T. R. Wamhe       | Center Point, Ark.          | Sept. 22        |
| P. S. Morrow      | Temple, Tex.                | Sept. 29        |
| J. M. Beane       | Eastport, Md.               | Sept. 29        |
| T. S. McMorris    | Yoakum, Tex.                | Sept. 29        |
| S. A. Cowan       | Meridian, Miss.             | Sept. 29        |
| G. W. Baker       | Shuqualak, Miss.            | Sept. 29        |
| J. C. Houston     | Crystal Springs, Miss.      | Sept. 29        |
| S. M. G. Taylor   | Frierson, La.               | Sept. 15-22     |
| W. C. Statesman   | Jeffersonville, Ind.        | Sept. 15        |
| J. O. Richards    | New Orleans, La.            | Sept. 15        |
| A. G. Townsend    | Orangeburg, S. C.           | Sept. 29        |
| D. C. Richardson  | Elberton, Ga.               | Sept. 29        |
| Hy. Sauter        | Ruleville, Miss.            | Sept. 15        |
| J. B. Thomas      | Lake City, S. C.            | Sept. 29        |
| R. C. Worsham     | Alexandria, La.             | Sept. 29        |
| H. B. F. Charles  | Logansport, La.             | Sept. 15        |
| B. A. Johnson     | Elberton Cir., Ga.          | Sept. 29        |
| I. H. Fulton      | Orangeboro, S. C.           | Sept. 22        |
| W. S. Chinn       | Mallalieu                   | Sept. 29        |
| E. H. Holmes      | Indianola                   | Sept. 29        |
| J. A. Tircult     | Mt. Zion, La.               | Sept. 15        |
| N. H. Townsend    | Georgetown, Tex.            | Sept. 29        |
| D. G. Taylor      | Alexandria, La.             | Sept. 29        |
| S. M. Haynes      | Boyce, La.                  | Sept. 29        |
| R. Howze          | Heidelberg, Miss.           | Sept. 29        |
| A. B. Venable     | Musson, La.                 | Sept. 29        |
| J. E. Holmes      | Bay St. Louis, Miss.        | Sept. 22        |
| J. O. Landry      | Mansfield, La.              | Sept. 15        |
| C. A. Wallace     | Hudson, Lin. Conf.          | Sept. 29        |
| J. C. Hihbler     | Yazoo City, Miss.           | Sept. 29        |
| Columbus District | Texas                       | Sept. 29        |
| S. H. Cannon      | Moss Point, Miss.           | Sept. 15        |
| A. M. Trotter     | Handsboro, Miss.            | Sept. 29        |
| A. Lee            | Escatawba, Miss.            | Sept. 22        |
| P. H. Davis       | Peilahatchie, Miss.         | Sept. 30-Oct. 6 |
| E. A. Boyd        | Louisville, Miss.           | Sept. 22-29     |
| F. J. Jacobs      | Fayetteville, Ark.          | Sept. 29        |
| A. E. Franklin    | Athens Circuit, Miss.       | Sept. 29        |
| M. L. Baldwin     | Cane River, La.             | Sept. 29        |
| P. C. Colton      | New Iberia, La.             | Sept. 22        |
| E. Henderson      | Groesbeck, Tex.             | Sept. 22        |

|                     |                                |                 |
|---------------------|--------------------------------|-----------------|
| E. B. Burroughs     | Charleston, S. C.              | Sept. 22        |
| W. S. Thompson      | Bennettsville, S. C.           | Sept. 29        |
| J. W. Landrum       | Wedowee, Ala.                  | Sept. 29        |
| H. B. Hart          | Columbus, Miss.                | Sept. 22        |
| J. M. Shumpert      | Jackson, Miss.                 | Sept. 29        |
| J. M. Nevils        | Heaterville, Miss.             | Sept. 22-Oct. 6 |
| J. T. Cannon        | Okolona, Miss.                 | Sept. 29        |
| F. R. Morton        | Oakwood, Tex.                  | Sept. 22        |
| P. W. Carmichael    | St. James, Texas               | Oct. 20         |
| T. P. Norris        | Fairfield, Texas               | Oct. 13         |
| J. H. Harman        | McDaniel, Del.                 | Oct. 13-29      |
| Thos. W. Johnson    | Clark Memorial, Tenn.          | Oct. 13         |
| J. M. Carroll       | Annapolis, Md.                 | Oct. 20         |
| M. P. Moore         | Odessadale, Ga.                | Oct. 27         |
| A. McNeal           | Commerce, Ga.                  | Oct. 13         |
| J. F. Barnes        | Baumont, Tex.                  | Oct. 20         |
| C. E. Alexander     | New Zion, Ky.                  | Oct. 6          |
| W. M. Edwards       | Mitchelville, Tenn.            | Oct. 27         |
| G. W. W. Jenkins    | Trinity M. E. C., Wash.        |                 |
| Conference          |                                | Oct. 20         |
| W. M. R. Eaddy      | Rowesville, S. C.              | Oct. 20         |
| A. W. Talbert       | Warren Chapel, Lin. Conf.      | Oct. 20         |
| S. H. Norwood       | Frederick, Wash. Conf.         | Oct. 6          |
| P. H. Jenkins       | Hearne, Texas                  | Oct. 20         |
| J. B. Bradford      | Murfreesboro Cir., Tenn.       | Oct. 13         |
| Jas. Jordan         | Richmond, Tex.                 | Oct. 13         |
| W. T. Marley        | Knoxville, Tenn.               | Oct. 13         |
| Edward Lee          | Boynton, Houston, Tex.         | Oct. 20         |
| J. D. Poole         | Union Chapel, La.              | Oct. 13         |
| A. H. Lathan        | Cary, Miss.                    | Oct. 27         |
| J. H. Everett       | Durant, Miss.                  | Oct. 6          |
| V. D. Doatman       | Mantua, Ala.                   | Oct. 27         |
| J. W. Price         | Box Iron, Del.                 | Oct. 13         |
| A. G. Glenn         | Marion, Ala.                   | Oct. 13         |
| W. H. Redfield      | Florence, S. C.                | Oct. 13         |
| W. T. Wright        | Alesville, Miss.               | Oct. 27         |
| J. W. Warren        | Victoria, Texas                | Oct. 20         |
| I. D. Plitts        | Kent Island, Del.              | Oct. 13         |
| J. H. Nappler       | Floresville, Texas             | Oct. 27         |
| C. E. Hemsley       | South Berlin, Md.              | Oct. 20         |
| J. C. Chamon        | Evergreen & Sandbar, Ala.      | Oct. 13-20      |
| G. W. White         | E. Mexia, Texas                | Oct. 6          |
|                     | Parsonburg, Del.               | Oct. 13-20      |
| A. T. Jackson       | New Zion and Madors.           | Oct. 6-13-20-27 |
| H. J. Wright        | Crawford, La.                  | Oct. 27         |
| John J. Cecil       | Brownsburg, Wash. Conf.        | Oct. 6          |
| J. B. Brown         | Vienna, Del.                   | Oct. 13         |
| W. H. Smith         | Hickory, Miss.                 | Oct. 6-27       |
| Starkville District | Miss.                          | Oct. 13         |
| H. C. Ashury        | Timmons ville, S. C.           | Oct. 20         |
| J. H. Winters       | Lamont, Del.                   | Oct. 20         |
| J. L. Wilson        | Little Rock, Ark.              | Oct. 20         |
| J. N. Wallace       | Spencer, Lincoln Conf.         | Oct. 20         |
| Wm. Daniels         | Waynesboro, Ga.                | Oct. 13         |
| T. H. Wyatt         | Luling, Tex.                   | Oct. 27         |
| W. L. Dyas          | Kelthville, La.                | Oct. 20         |
| Wm. Bartley         | Hempstead, Texas               | Oct. 13         |
| Jno. Watts          | Rocky Ford, Ga.                | Oct. 20-27      |
| J. B. Middleton     | Darlington, S. C.              | Oct. 13         |
| G. M. Stewart       | Fairfield, Texas               | Oct. 13         |
| Joseph Courtney     | Flemingsburg, Lex. Conf.       | Oct. 13         |
| W. H. Riley         | Maysville, Lex. Conf.          | Oct. 13         |
| W. E. Hutcherson    | Brenham, Texas                 | Oct. 20         |
| Moses Smith         | Wesley Chapel, Tex. Conf.      | Oct. 27         |
| Robert Jones        | Macedonia, La.                 | Oct. 13         |
| J. A. Flemming      | Petersburg, Tenn.              | Oct. 13         |
| M. Fountain         | Huntsville Cir.                | Oct. 13         |
| B. F. Birks         | Brooks, Ga.                    | Oct. 27         |
| A. G. Kennedy       | St. Gordy, S. C.               | Oct. 27         |
| L. H. Langston      | Norton, Miss.                  | Oct. 27         |
| S. Carroll          | Plaquemine, La.                | Oct. 13         |
| T. A. Brown         | Baton Rouge, La.               | Oct. 13         |
| P. Prewett          | Boley, I. T.                   | Oct. 6          |
| E. R. Miller        | Grantville, Ga.                | Oct. 20-27      |
| H. Roundtree        | Roseneathe, Miss.              | Oct. 20         |
| J. K. Comfort       | Hattiesburg, Miss.             | Oct. 13         |
| F. M. Lashington    | Mt. Zion, La.                  | Oct. 20         |
| L. G. Gregg         | Easley, S. C.                  | Oct. 20         |
| Jas. McEaddy        | Clio, S. C.                    | Oct. 6          |
| Vachel Harri day    | Montgomery, Wash. Con.         | Oct. 13         |
| N. J. Moore         | Mexia, Tex.                    | Oct. 6          |
| A. R. Smith         | Reevesville, S. C.             | Oct. 27         |
| T. H. Munson        | Lake Providence, La.           | Oct. 13         |
| L. M. Moore         | Springfield, Tenn.             | Oct. 20         |
| W. J. M. Price      | Monroe, La.                    | Oct. 6          |
| M. White            | Huh, Miss.                     | Oct. 13-20      |
| Richard Rush        | Sweet Springs, Mo.             | Oct. 13         |
| M. S. Jordan        | Columbus, Tex.                 | Oct. 13         |
| K. W. McMillan      | Clarksville, Tex.              | Oct. 13         |
| W. McNeal           | Lumberton, Miss.               | Oct. 6          |
| E. Micheaux         | Willis, Tex.                   | Oct. 6          |
| R. L. Tate          | Hazlehurst, Miss.              | Oct. 13-20      |
| Wm. H. Jordan       | Alexander City                 | Oct. 27         |
| Jno. McKee          | Haven Chapel, New Orleans, La. | Oct. 6          |
| J. W. Stone         | Calvert, Tex.                  | Oct. 13         |



## PERSONALS

In the Griffin District report the amount should have been \$242, instead of \$42.

Angle Circuit, La., is still progressively alive. Sunday, August 25, one person was baptized.

The Epworth League, Mansfield, La., under the management of Mr. W. L. Sharp and the President, Mr. Eugene Gilbert, gave a concert from which \$7.80 were realized.

Little William, son of Mrs. Cora Drayden, Fayette, Mississippi, has been sick for several weeks. He is an energetic Sunday School scholar and his friends pray for his speedy recovery.

Mrs. Clara Sandford, Mrs. Alice L. Black and Magdelline, who have been visiting their relatives in St. Louis, Missouri, 3728 Morgan Street, after a pleasant stay, have returned to their home at Marshall, Texas.

Children's Day was observed at Marlboro Charge, S. C., second Sunday in June, collection \$729. At Temple, Bethel, and Ebenezer, the collection was \$5, \$10 and \$20. Rev. J. P. Robinson is pastor.

On Tuesday, August 13th, our church and parsonage at Decatur, Ala., were struck by lightning, destroying nearly everything we had, leaving us shelterless. We would be very glad if the brethren of the Conference would help us.—L. H. Hunly, Pastor.

On August 27th Captain W. T. Grant, a Mason of the 33rd degree, and Miss Florence Bryant, of New Orleans, stopped over at Mansfield, on their way to Shreveport. Captain Grant delivered a lecture on the work of the lodge with which he is identified.

Rev. S. W. Johnson, pastor of St. Mark's Methodist Episcopal Church, Beaumont, Texas, is making things go. Together with his few faithful members, he has completed the foundation for a new church in South Beaumont, and will begin to build soon.

The work at Maxton, North Carolina. J. W. Wells, pastor, is in a prosperous condition. A two weeks' revival has just been closed, resulting in 58 conversions. Since April 28th, 46 persons have been connected with the church. The pastor's wife has been sick, but is much improved.

Rev. J. A. Slate, pastor of our church at Greenville, Mississippi, was caught in a storm Monday night, September 2nd, which discomfited him for a short while, but soon manifested its good purport by bringing to bear many pounds of groceries and other necessities. Among the members of the storm party were Sisters Mitchell, Peirce, Shaw, Pleasant, Harris, Gales, Perry and Brother Perry and Greenwood. The good people of Greenville take great interest in the welfare of their pastor and church.

## Recent District Conferences and Conventions

### HOLLY SPRINGS DISTRICT.

The Epworth League Convention of the Holly Springs District convened at Potts Camp, Miss., August 6-8, in connection with the Holly Springs District Conference, the Rev. Dr. N. A. Clay, A. B., Presiding Elder. Dr. N. H. Williams preached to a highly appreciative audience Tuesday night. Wednesday morning the convention opened with the President, Prof. C. H. Oden, in the chair. Quite a number of delegates were present. After the organization and the regular routine of business, the President delivered his annual address. It was a masterly effort, well prepared and well delivered. The literary program was a success. Every subject was discussed and the papers read showed that the delegates had given thorough study to their subjects. The reports from the Leagues on the district were, for the most part, encouraging. Among the visitors were Dr. G. G. Logan, Secretary of the Board of Foreign Missions, who made an eloquent appeal for the cause he represents; the Rev. Mr. Guyton and Mr. Belden, both of Potts Camp; the Rev. Dr. Hart, of Columbus, who, in his forceful, brotherly way, solicited subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE; the Rev. Dr. Woolfolk, Presiding Elder of the Clarksdale District, who fluently spoke to us until our hearts burned within

us, and a great wave of enthusiasm overspread the Convention, and the Rev. Mr. Slate, of Greenville, who, in his own dignified way, spoke encouraging words to us. He bore greetings from the Greenville District. Prof. J. H. Phillips was of very much help to the Convention, with his knowledge of parliamentary law, and with his melodious voice he greatly assisted in the music. Magnificent sermons were preached by the Rev. W. A. Rogers, one of Gammon's sons, the Rev. W. M. Lester, the Rev. S. D. Troupe, and the Rev. J. H. Talbot. To realize the depth and magnitude of these sermons one must needs have heard them. The Rev. S. D. Troupe spoke of the needs of his church, and the Mercy and Help Department gave him \$2.25. Mrs. G. G. Logan represented the Woman's Home Missionary Society and was given \$10.10 for the E. L. Ruet Home Special Building Fund. The following officers were elected for the ensuing year: President, Prof. C. H. Oden; First Vice-President, Mr. J. H. Jackson; Second Vice-President, Miss Leana Griffin; Third Vice-President, Miss Edna Jones; Fourth Vice-President, Miss Findley; Recording Secretary, Miss Margie Marmon; Corresponding Secretary, Prof. J. H. Phillips; Treasurer, Mr. J. W. Ross; Organist, Mrs. G. G. Logan. The officers were installed by Dr. N. H. Williams. It is impossible for them to

### A Woman's Back

Has many aches and pains caused by weaknesses and falling, or other displacement, of the pelvic organs. Other symptoms of female weakness are frequent headache, dizziness, imaginary specks or dark spots floating before the eyes, gnawing sensation in stomach, dragging or bearing down in lower abdominal or pelvic region, disagreeable drains from pelvic organs, faint spells with general weakness.

If any considerable number of the above symptoms are present there is no remedy that will give quicker relief or a more permanent cure than Dr. Pierce's Favorite Prescription. It has a record of over forty years of cures. It is the most potent invigorating tonic and strengthening remedy known to medical science. It is made of the glyceric extracts of native medicinal roots found in our forests and contains not a drop of alcohol or harmful, or habit-forming drugs. Its ingredients are all printed on the bottle wrapper and attested under oath as correct.

Every ingredient entering into "Favorite Prescription" has the written endorsement of the most eminent medical writers of all the several schools of practice—more valuable than any amount of non-professional testimonials—though the latter are not lacking, having been contributed voluntarily by grateful patients in numbers to exceed the endorsements given to any other medicine extant for the cure of woman's ills.

You cannot afford to accept any medicine of unknown composition as a substitute for this well-proven remedy or known composition, even though the dealer may make a little more profit thereby. Your interest in regaining health is paramount to any selfish interest of his and it is an insult to your intelligence for him to try to palm off upon you a substitute. You know what you want and it is his business to supply the article called for.

Dr. Pierce's Pleasant Pellets are the original "Little Liver Pills" first put up by old Dr. Pierce over forty years ago, much imitated but never equaled. Little sugar-coated granules—easy to take as candy.

err after receiving such thorough instruction. The welcome address on behalf of the citizens, by Miss M. E. Marmon, and on behalf of the local League by Mrs. Wesley, were masterpieces in their line, and were ably responded to by Mr. J. W. Ross. The Convention closed with appropriate remarks by Prof. C. H. Oden.—(Mrs.) G. G. Logan.

### INDIANA DISTRICT.

The Indiana District Conference convened at Princeton, Ind., August 7-11. Many of the older men expressed it as their opinion that it was the best district conference in its history along all lines and showed marked improvement and advancement. On Tuesday afternoon and evening preceding the opening of the conference, the Lay Association met and discussed with profit some things pertaining to the welfare of our churches. Organization Wednesday morning with the presiding elder, the Rev. D. E. Skelton, in the chair. A manifest interest, eagerness, earnestness, spirituality and Christian fellowship began with the opening and did not wane until the close of the conference. The pastor of the church, the Rev. B. W. Kirtley, introduced to the conference the Mayor of Princeton, Dr. E. Cushman, who made an address of welcome on behalf of the citizens. His address was very pleasing, cordial, forceful, pointed and instructive. We learned that he is the son of a presiding elder, a loyal Methodist, and was elected Mayor on the Prohibition ticket and that the lid was tight on the saloons in that beautiful little city. Rev. W. S. Rawlins, of No. Vernon, made an appropriate and unique response, very creditable to himself and the conference. The report of the Presiding Elder, D. E. Skelton, was especially good and interesting and

showed that he is wide-awake, ambitious, a hard worker and determined that things must move and go forward under his administration. He has the confidence, love and hearty support of his brethren. The pastor's reports also showed progress and success. The elder introduced six new members on the district, all young, vigorous and intelligent, products of Gammon Theological Seminary and other schools of our church. The sermon by Rev. J. L. Franklin, of Terre Haute, was a spiritual treat and electrified the whole conference, likewise the sermons by the Revs. J. E. Wood and H. M. Carroll. The Woman's Home Missionary Society held sessions daily at the African Methodist Episcopal Church. One afternoon was given over to them at the seat of the conference. They gave one of the finest programs of the entire session. Excellent addresses were made by Miss Tucker, of Princeton, Mrs. Hill of Indianapolis, Mrs. McCown, Miss Shaw of Evansville and Mrs. M. C. E. Mason of Cincinnati, Ohio. Mrs. Mason made a most earnest plea for the Woman's Home Mission Society, the welfare of our women and the betterment of our homes. Much credit is due the president, Mrs. Ross, who is so earnestly and ably carrying forward this worthy organization. The Sunday School Institute, conducted by Mrs. M. E. Ramey, of Rushville, was especially interesting. Many helpful papers were read by delegates from the several churches. Equally interesting was the Epworth League Institute conducted by Dr. D. A. Bethea, of Chicago, Ill., who put forth efforts to make this the best in its history. Dr. Bethea is known for his literary attainments, ready wit and knowledge of League work. Some of the best papers of the conference were read at this meeting. The conference was especially favored in having several distinguished visitors, namely: Rev. E. A. White, presiding elder Ohio district; H. W. Tate, presiding elder Louisville District; E. L. Gilliam, pastor, Columbus, Ohio; J. W. Robinson, pastor, Covington, Ky.; Dr. and Mrs. M. C. B. Mason, Cincinnati, Ohio. Each of these visitors addressed the conference on different occasions. The Revs. Messrs. White, Tate and Robinson brought greetings from their respective districts and made great speeches on matters pertaining to the welfare of the church, the race and the problems that confront us as a nation. The Rev. E. L. Gilliam spoke in the interest of the Conference Academy. He was at his best. A subscription of \$150 was taken. Dr. M. C. B. Mason delivered one of his famous lectures on Friday evening at the First Methodist Episcopal Church to a large and appreciative audience of white and colored. He captivated and thrilled his audience by the masterly way in which he handled the race problems. Indeed the grand old church and the Negro alike are justly proud of Dr. Mason, for what he stands and is able to accomplish for both. The pastors' wives had a great meeting on Saturday evening. The addresses by Mrs. D. E. Skelton and others were grand. One hundred delegates and seven visitors were in attendance. The Rev. G. W. Bailey, of Indianapolis, represented the Church Extension Society; R. A. Crolley of Chicago, the Southwestern. Six cash subscriptions were secured. Much praise is due the Rev. B. W. Kirtley and the good people of Princeton for their successful efforts in their ardent efforts to make all welcome, happy and at home.

R. A. Crolley.



## MAYSVILLE DISTRICT.

The second district meeting of the Maysville District Woman's Home Missionary Society was held August 5th, in connection with the District Conference at Augusta, Ky. The welcome address by Mrs. Robert Kienny and response by Mrs. S. J. Watkins, expressed the full appreciation of hostess and guests. After organization and appointment of committees, the President, Mrs. J. W. Robinson, delivered a very eloquent and instructive address. The reports of the few auxiliaries on the district were very encouraging, and while all charges on our district do not have the Woman's Home Missionary Society, we were assured by the pastors and women present that by the next district meeting the society would be enlarged and improved. The lecture by the Rev. J. W. Robinson, our pastor at Ninth Street Church, Covington, on "Anglo-Saxon Weaknesses," was a masterful effort and highly enjoyed by all present. The Presiding Elder, the Rev. G. W. Ziegler, spoke very encouragingly to the women of their effort to improve the society on the district. Especial mention is due Miss Belle Marshall, conference secretary of the Young People's Work, who made a very excellent report of her work. The next annual district meeting will be in connection with the district conference at Mt. Sterling.—E. Beatrice Brown.

## CUMBERLAND RIVER.

The Cumberland River District (Tennessee Conference) convened in Seay Chapel, Alexander, Tennessee, August 14, the Rev. John B. Booth presiding. Devotional service conducted by the elder, assisted by the Rev. E. W. S. Hammond, of Waldon University. The writer was chosen secretary, S. Knight, assistant; J. A. Swift reporter to the Alexander and Nashville papers. And the writer to the SOUTHWESTERN. Walden University was represented by Dr. E. W. S. Hammond and Prof. W. D. Hawkins. A collection was taken for Walden, amount, \$3.00. The presiding elder's report showed that he had been quite faithful during the year. All pastors reported, with few exceptions. Their reports represented about one-half of the benevolent assessments raised. All pledged themselves to bring round reports to the annual conference at Memphis, September 25. Sermons preached: Opening sermon, S. Knight; missionary sermon, W. Ellison; educational sermon, J. A. Swift; gospel sermon, S. M. Utley, presiding elder, West Nashville District. Visitors introduced, E. W. S. Hammond, D. D., Prof. W. D. Hawkins, Presiding Elder S. M. Utley, J. R. Elliott, M. D., of Alexander, and Mrs. S. T. Miller, of Cherry Valley. The most active Epworth League chapter that I have been privileged to visit in the Tennessee Conference is at Alexander. A very excellent and high class recital was rendered during the session of the conference under the auspices of Dr. J. R. Elliott and Mrs. Belcher. Benevolent collections, \$255.75. Collec-

tions during the session: Walden University, \$3.00; Mission, \$12.00; Education, \$4.53; Pastor, \$7.97; Sexton, \$2.50; total, \$30.00; grand total, \$285.75. The committee on Home Missions recommended that the Cumberland River District, which comprises 23 appointments, be condensed into 17 appointments; this will set aside 6 supplies on the district. But in the meantime many of these 17 appointments will be strengthened and become self-sustaining. The reports of the committee was adopted. The Alexander people and her pastor, the Rev. Frank Smith, gave this district conference a very royal entertainment. Much praise is due them for their hospitality. We would like to go to Alexander again. W. Ellison.

## SHREVEPORT DISTRICT.

The 24th session of the Shreveport District Conference convened in St. Paul Methodist Episcopal Church August 7-12, with the Rev. H. Daniels presiding. The usual devotional exercises were conducted by the presiding elder, assisted by the Revs. W. L. Dyar, and D. Young. A. J. Proctor was elected secretary, with E. P. Harrie and B. F. Charles assistants; R. E. White statistical secretary, and Mrs. B. C. Murray, C. W. Johnson, assistants; W. R. Butler, treasurer; F. T. Chinn, reporter. The presiding elder gave a short and helpful talk. The reports of the several pastors showed marked progress along all lines. The following distinguished visitors were present and introduced: The Rev. Dr. B. M. Hubbard, presiding elder North New Orleans District; J. J. Ohee, presiding elder Alexandria District; Rev. J. O. Brown, presiding elder Monroe District; Prof. M. S. Davage, business manager SOUTHWESTERN CHRISTIAN ADVOCATE; W. Scott Chinn, C. Johnson, W. H. Jones, T. A. Brown, E. C. Gaines, fraternal delegates; Rev. J. H. Martin, pastor St. Matthew African Methodist Episcopal Church; the Rev. Mr. Dudley, of the Baptist Church. Each presiding elder and delegate addressed the conference. The Rev. W. M. J. Price and Dr. Pierre Landry were present and made addresses. Letters of greeting were received from the Rev. D. J. Price and the Lake Charles and the Monroe Districts. Candidates, ministerial presiding elders, and lay members were in evidence at the conference. Welcome and appropriate addresses were made. His honor, Mayor E. B. Bernstein, of the city of Shreveport, welcomed the conference in behalf of the city; his address was full of helpful suggestions and showed that the church had many friends among the better class of white people. The response by D. Smith, M. D., was fitting. Sermons were preached by Bros. R. E. White, D. Shelby, L. Estevan, C. D. C. Bryant. Presiding Elder Daniels was at his best at 11 a. m. on the Sabbath. The benevolent collections up to date broke the record. The membership in church and Sunday School are on the increase; SOUTHWESTERN subscription none the less, and a pledge was given to have a day for the same. We are with it, its editor and business manager, and intend to demonstrate this fact. The Home Missionary Society held its session on Saturday and showed what a power the women wield, with Mrs. Dr. W. L. Cain president. Papers were read by Mrs. W. H. Lang, S. G. Chinn, M. L. Lewis, Sallie Hewitt and Adele Murphy. Addressees by Mrs. H. Gilbert and V. Towneend; the delegates made

excellent reports of the several charges they represented. The president, Mrs. Dr. N. L. Cain, tendered a reception to the delegates. Too much praise cannot be given to the churches that so graciously entertained the conference, namely, Daniels Chapel, St. Paul's and St. James Methodist Episcopal churches. This being the 6th and last year of the Presiding Elder Daniels' administration on the district, it is the sense of the district to have him close with untold honor for service rendered. Already the district under his wise counsel is in a better state than it ever has been, and he who takes the reins after him must ride well and even go ahead of the lead of this, our outgoing presiding elder. We commend him to God and his grace. The place of the next District Conference is Pleasant Hill.

## BENNETTSVILLE DISTRICT.

The fourth session of the Bennettsville District Preachers' Meeting, Sunday School Institute and Epworth League Convention, convened in annual session, in Centenary Methodist Episcopal Church, Hartsville, S. C., July 17-21. Promptly at the time appointed for the opening, the Rev. J. S. Thomas, A. B., the efficient, dignified and polished Presiding Elder, opened the meeting with appropriate religious exercises. The roll call showed nearly all the members present. The Rev. B. S. Jackson was elected Secretary, with the Revs. J. McEaddy and D. L. Thomas assistants. The very excellent reports as rendered by the Presiding Elder and pastors, showed marked improvement along all lines—intellectually, morally, spiritually, and financially. Also that we are making progress in lifting up fallen humanity. The many papers and addresses showed thought and skill and research in their preparation. Many questions of vital importance were ably and intelligently discussed. Many of the distinguished visitors took part in the discussions, which were helpful to all whose good fortune it was to be present. The following distinguished visitors were present, viz.: Dr. G. G. Logan, of the Foreign Missionary Society; Dr. J. W. H. Bowen, President of Gammon Theological Seminary; Dr. J. E. Wilson, Presiding Elder of the Charleston District; Dr. R. C. Brown, Presiding Elder of the Florence District; Dr. C. C. Jacobs, of the Board of Education, Freedmen's Aid and Sunday Schools; the Rev. W. H. Redfield, pastor Florence, S. C.; Miss Etta Butler, teacher in Claflin University, all of whom made thrilling and inspiring speeches. The pastors are wide awake and are looking after every interest of the church. They are leaving no stone unturned. The battle cry is "Victory through our Lord Jesus Christ." The Rev. W. B. Romans, the excellent pastor, and the good people of Hartsville, entertained us royally. Many wanted to meet here next year, but we go to Chesterfield in 1908.—W. S. T.

## ATLANTA DISTRICT.

The Atlanta District Conference convened with the Ariel Bowen Church, in Atlanta, Ga., August 7-11. Devotions conducted by the Rev. A. P. Melton. The Rev. N. J. Crolley, pastor at College Park, was elected secretary, with the Rev. H. E. Burne, of the Grantville Circuit, assistant. The writer was elected reporter to the SOUTHWESTERN. The reports of the pastors, district stewards, local preachers, exhorters, presidents Epworth Leagues, superintendent Sunday Schools, etc., evidenced the fact that

the wheel of Zion revolves progressively in the great Atlanta district. They further showed that every phase of the workings of the great church had been emphasized. The conference was very largely attended, and great interest was manifested. Our new presiding elder, the Rev. C. L. Jobneon, held the reins with credit to himself and the great district over which it is his honor to preside. And when it is remembered that the Atlanta district is composed of many of the choicest men of the Atlanta Annual Conference including several general conference officers, professors and presidents of our institutions, we exclaim, All honor to C. L. Johnson!

The conference had an influx of welcome visitors. The following distinguished gentlemen were introduced and each man represented his cause with telling results. Drs. Jno. P. Wragg, the American Bible Society, I. G. Penn, the Epworth League, Geo. W. Arnold, the Seward Foundation for Africa, J. W. E. Bowen, Gammon Theological Seminary, W. H. Croghan, Clark University, Prof. Park, the Agricultural Department of Clark University, Rev. Geo. Standing and W. F. Penn, M. D., made telling addresses for race purity and race integrity. The Rev. S. A. Stripling, A. M., B. D., fraternal delegate from the Rome District Conference, brought happy greetings. "The Necessity of Advancing our Methodism and How?" Prof. F. M. Gordon, Superintendent Deaf and Dumb Asylum at Cave Springs, also of the Rome District, addressed the conference, telling of his work. Dr. A. M. Wilkins, of Griffin, made our hearts glad with a message from his heart. The Rev. Z. K. Gowen, B. S., presiding elder of Gainesville District, addressed the conference. The Rev. P. H. Travis, presiding elder Griffin District. The following were introduced and given a place among us: The Rev. A. C. Cheerles, Griffin District; Dr. Miller, of the A. B. College; Revs. J. A. Ricbie, King, A. B., B. D., J. Griffith, E. D. Petty, M. W. Burch, all of the Griffin District; Dr. J. N. Coggins, Gainesville District; the Rev. Geo. H. Hubbard, Secretary Gammon Theological Seminary; the Rev. Geo. E. Nalley, Colored Methodist Episcopal Church. Sermons by the Revs. W. M. McWille, H. E. Burns and J. J. Jones. The Sunday School and Epworth League Convention were held as usual in connection with the District Conference. The various subjects discussed and the papers read by our young folks proved to be quite fertile and showed a very wide range of investigation. The ladies of the Woman's Home Missionary Society, with Mrs. E. H. Oliver at its head, held quite a profitable session Friday afternoon. Dr. Haines, of Gammon Theological Seminary delivered the principal address. Mrs. E. H. Oliver, in the introductory address, swept all before her. The Rev. Dr. R. E. Jones, of the SOUTHWESTERN, was present, representing his paper, and preached before an immense audience Sunday. Too much praise cannot be given the Rev. D. Gray and his hospitable people, for adequate provision made for the care and comfort of the Conference. The next session, in 1908, will be held at Grantville, John Wesley.

E. R. MILLER.

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## Conference Notices

### DISTRICT CONFERENCES.

| District.                        | Place. | Date.       |
|----------------------------------|--------|-------------|
| Jacksonville—Jacksonville, Fla.  | .....  | Sept. 11-15 |
| Pine Bluff—New Edinburg, Ark.    | .....  | Sept. 11-15 |
| Jacksonville, Jacksonville, Fla. | .....  | Sept. 11-15 |
| Ocala—Lawtey, Fla.               | .....  | Sept. 19-22 |
| Gainesville—Jonesville, Fla.     | .....  | Sept. 26-29 |
| Clow, Canfield, Ark.             | .....  | Oct. 10-13  |
| Holly Springs, Hernando, Miss.   | .....  | Nov. 6-10   |
| Aberdeen, Crawford, Miss.        | .....  | Nov. 6-10   |
| Clarksdale, Lula, Miss.          | .....  | Nov. 20-24  |

### CONVENTIONS.

|                              |       |             |
|------------------------------|-------|-------------|
| Jackson                      | ..... | Sept. 12-15 |
| Jackson, Green Hill (Miss.)  | ..... | Sept. 12-15 |
| E. Tenn. Con., Dayton, Tenn. | ..... | Sept. 20-22 |
| Shuhuta                      | ..... | Oct. 10     |

### VICKSBURG DISTRICT.

#### FOURTH ROUND.

Meadville, October 5-6; Gloster, 9; Centerville, 10-11; Harriston, 12-13; Bonus, 14; Union Church (Mission), 16; Union Church, 19-20; Fayette, 26-27; Natchez, 28-29; Hamburg, 30; Bolton, November 3-4; Edwards, 9-10; Vicksburg, 16-17; Clinton, 23-24; Vicksburg Circuit, November 31 and December 1; Cary, December 7-8; Angulilla, 9-10.—Brethren—This round will finish my year's labor. I have the kindest regard for all the pastors and members who have stood so nobly to their post of duty. Success has been ours on almost all lines of church work, but let us push the battle this

round as never before. Good revivals have been held in a great number of the charges. We must meet the Conference in January with the best reports we have had in all our ministry. Let each pastor raise every dollar of his apportionment for benevolence.—R. P. Threlkeld, Presiding Elder.

### HOLLY SPRINGS DISTRICT.

#### FOURTH ROUND.

Victoria, September 28-29; Byballa, October 5-6; Ahheville and Tallahatchee, 12-13; Alesville and Taylor, 19-20; Potts Camp, 26-27; Duck Hill, November 1-3; Elliott, 2-3; Senatobia and Como, 4-5; Hernando and Cold Water, 9-10; Sardis and Spring Hill, 15-17; Batesville, 16-17; Grenada Sta., 22-24; Grenada Circuit, 23-24; Water Valley, November 30, December 1; Oxford Station, December 6-8; Oxford Circuit, 7-8; Holly Springs Station, 13-15; Holly Springs Circuit, 14-15.—Brethren—Let us remember that we must try to make a full report at Greenwood. We have done well thus far, yet we can't afford to stop until we reach the goal. The District Conference will convene at Hernando, November 6-10, 1907. Let us make this the banner Conference of the year. Many prominent visitors of the general church will be there. Let our revival report be the best in the history of the District. Let each Sunday School send \$2 to the Sunday School Convention, to finish up our Rust claims. Send a delegate from each Sunday School. Prof. J. H. Phillips, the President, will write you.—N. R. Clay, Presiding Elder.

### ABERDEEN DISTRICT.

#### FOURTH ROUND.

Aberdeen, October 4-6; Aberdeen Circuit, 5-6; Athens Circuit, 12-13; Strong's, 12-13; Columbus Circuit, 19-

20; Caledonia Circuit, 19-20; Columbus City Mission, 18-20; West Point Circuit, 26-27; Columbus Charge, 25-27; Brooksville Circuit, November 2-3; Crawford, 9-10; District Conference and Missionary Convention, 6-10; Macon, 15-17; Masbulaville Circuit, 16-17; Macon Circuit, 23-24; West Point Charge, 21-24; Shuquak, November 30, December 1; Hickory Grove Circuit, December 7-8; Center Ridge, 14-15.—Brethren of the Aberdeen District—Let me congratulate you on the splendid showing you made in the first District Conference, but let us remember we promised to raise every cent of benevolence assessed to our charges. Now is the time to push every interest of the church. Plan a rally for the pastor on my coming, so I may help you. Brethren—As you know, we hold our Missionary Convention with our last District Conference, which is to be held November 6-10. The first two days will be given to the work of the Missionary Convention, the last two to the work of the District Conference. We are appointing the delegates to this convention as fast as possible. Let each pastor co-operate to make these meetings a success both spiritually and financially. Come prepared to make a full benevolent report. Each local preacher must attend the District Conference, must raise two dollars for benevolence and must be a subscriber to the SOUTHWESTERN. Failure to comply will prevent renewal of license. Let each pastor and local preacher begin now and work up a large list of subscribers for the paper. District Conference, Crawford, November 6-10—F. H. Henry, Presiding Elder.

### SEDALIA DISTRICT.

#### THIRD ROUND.

Dresden Circuit, September 18-20; Georgetown, 21-22; Sweet Springs, 28-

29; Wellington, October 2-4; Lexington, 5-6; Odessa Circuit, 12-13; Malta Bend, 19-20; Green Valley, 23-25; Marshall, 26-27; Holden, 26-27; Warrensburg, 26-27; Knob Noster, 30-31; Clinton, November 2-3; Osceola Circuit, 6-8; Springfield, 9-10; Ozark, 13-15; Mt. Vernon, 16-17; Neosho, 20-22; Joplin, 23-24; Carthage, December 1-2; Ottumville, 5-6; Beaman, 5-6; Windsor, 7-8; Sedalia, 14-15; California, 18-20; Versailles, 21-22. Brethren—We come to you again through the columns of the SOUTHWESTERN, urging upon you the necessity of performing faithfully all the duties and obligations enjoined upon you. Will you kindly see that every department of the church's interest is carefully looked after.—W. H. Smith, Presiding Elder.

### PARIS DISTRICT.

#### FOURTH ROUND.

Bagwell Circuit, September 21-22; Paris Circuit, 28-29; Paris Station, 29-30; Greenville Station, October 5-6; Cooper Circuit, 6-7; Hinckley Circuit, 12-13; Morgan Chapel, 17-18; Brookston, 13-14; Terrell and Rosser, 19-20; Sulphur Springs and W., 26-27; Honey Grove & D., November 2-3; Bonham, 3-4; Clarksville Circuit, 9-10; Clarksville, 10-11; Free Hope Circuit, 16-17; Chicota Circuit, 23-24; Medill Circuit, 24-25; Wolfe City and L., November 30, December 1; Greenville Circuit, December 7-8.—Brethren—We are much pleased with the splendid showing made in your reports to the District Conference, and I have nothing but words of commendation for your zeal and enthusiasm. Please accept my thanks. It is but a few weeks to annual conference. Kindly push the spiritual and benevolent causes to their highest point and make a full report to Bishop Burt at Galveston, December 12th. Please collect \$2 from each charge for Bishop Bashford's work in China.

# WILEY UNIVERSITY, MARSHALL, TEXAS.

The last session of Wiley University was perhaps the best in all its history. The enrollment reached 620 and in this respect leads all other Texas institutions. Six graduated from the regular college department, thirteen from the Normal, eleven from the preparatory, thirty from the different industrial departments, five from Nurse-training and 85 were given certificates from the English department, consisting of eight grades. Fifteen college graduates hold Permanent State Certificates based on State recognition of our college work.

Wiley boasts of its aggressive college spirit. There is no time for dreaming and building air castles. In every department and in all phases of the work there is that moving spirit that brings things to pass. This is seen in the study hall, in the recitation rooms, in the chapel entertainments, on the playgrounds and everywhere. The good effects of this system is manifest in the lives of our young people when they return home and are called upon to mingle with the people.



We are just completing three new buildings for the year, viz.: The Carnegie Library Building, the Manual Trades Building and a Hospital Building. All of these will be ready for use at the opening of the session beginning September 30.

The outlook for Wiley was never more promising than at the present. If we are to judge from the numerous letters of inquiry and statements from students with pledges of friends to return with them, we shall have more than 700 students enrolled before the session is far advanced. We are glad to state to our pupils and all new ones who are planning to come, that Wiley is adding to her teaching force and equipment in the way of buildings and appliances, so that we shall be able to put our several departments abreast of the very best in the country.

For Further Information Address **REV. M. W. DOGAN, A. M., Ph. D., President,**  
Wiley University, Marshall, Texas.



Send the same for him to the Foreign Missionary Society, H. K. Carroll, D. D., Secretary. I will appreciate it.—James I. Gilmore, Presiding Elder.

#### MAYSVILLE DISTRICT.

##### THIRD ROUND.

Germantown, Sep. 25-26; Orangeburg, Tolesboro & Holly, 28-29; Washington, October 5-6; Portsmouth, O., 12-13; Louisa, 14-15; Ironton, 16-17; Maysville, 19-20; North Fork, 21; Augusta, November 2-3; Mayslick (R. F. Broadbudd), 9-10 (11 a. m.); Pleasantville, (R. F. Broadbudd, 10 (7:30 p. m.); Flemingsburg, 9-10; Popular Plain, 11; Tilton, 12; Mt. Sterling, 24-26; Sherburne, 14; Moorefield, 15-16-17 (11 a. m.); Sharpsburg, 17 (7:30 p. m.); Covington, December 1-2; Boyd, 7-8 (11 a. m.); Falmouth, 8 (7:30 p. m.); Lair, 9; Cynthiana, 14-15; Dover, 22 (7:30 p. m.); Aberdeen, 21-22 (11 a. m.); Laurel, O., 23.—By all means have a revival. Take benevolence in full. Be ready to pay balance of Minute Fund Conference Academy Day, September 29. Do your full duty as pastor.—G. W. Zeigler, Presiding Elder.

#### SAN ANTONIO DISTRICT.

##### FOURTH ROUND.

San Antonio—E. E. & C. Hill, September 18-19; Goliad and Beeville, 21-22; Calogne, Circuit, 23-24; Cuero, 28-29; Floresville Circuit, October 5-6; Ben Allen, 9-10; San St. Paul, 12-13; Yorktown and Karns City, 16-17; Gonzales and Shimer, 19-20; Gonzales Circuit, 21-22; Belmont Circuit, 26-27; Seguin and Olmas, November 2-3; Kerrville Circuit, 5-6; Lavernia Circuit, 9-10; Pleasanton and Rass-Vine, 16-17; El Paso, 16-17; Hands, 23-24.—T. W. Weakley, Presiding Elder.

#### JACKSON DISTRICT.

##### FOURTH ROUND.

Brandon, October 5-6; Pelahatchie, 12-13; Pratt Chapel, 19-20; Central, 25-27; Couparie, November 2-3; Carthage, 6; Canton, 8-10; Canton Circuit, 9-10; Madison, 11-12; Yazoo Circuit, 16-17; Benton, 23-24; Roseneath, November 30, December 1; Silver City, December 3-4; Greenhill, 7-8; Wiseton, 14-15; St. Stephen, 20-22.—Brethren of the Jackson District—This round closes up our year's work as Presiding Elder and pastors. Thus far the Lord has helped us. At our mid-year Conference the Jackson district was in advance of last year in benevolences. Now, then, the credit is due to you men of God who faithfully pleaded for the church and her causes. Let us double the amount by the Conference in souls and dollars, thereby putting the Jackson District in class first. Don't forget Rally Day for the SOUTHWESTERN. Remember the motto, "Victory."—A. J. McNair, Presiding Elder.

#### ALEXANDRIA DISTRICT.

##### FOURTH ROUND.

Campiti and Union, October 4-6-8; Mt. Zion, 5-6-7; Winfield, 11; Cane River, 12-13; Natchitoches, 13-15; Newtown, 16-17; Old River, 17-18; Colfort and Kaleland, 19-21; Rapides and Avoca and Rigolets, 22-25; Boyce, St. Paul, 26-27; Boyce and Village, 27-29; Spring Creek, November 6-7; Alexandria Mission, 8-9; Alexandria, 9-10; Pineville, 10-12; Richland, 13-15; Lecompte, 16-17; Teche and MacLain, 19-21; Opelousas Circuit, 22; Washington, 23-24; Opelousas, 24-25; Pleasant, 26; Melville, 27-28; Wiley, November 30, December 1; Shiloh, December 5-6; Mason, 7-8; Palmetto, 10-11; Waxie, 14-15; Big Cane, 16; Marksville, 18; Cottonport, 19-20; Bayou

and Evergreen, 21-22; Cheneyville and Lone Pine, 28-29; Boonville, 29-31; Eola, January 4-5, 1908.—Brethren—Let us close up with round reports. Be ready to report all benevolent monies, number of members and Sunday School scholars. We must succeed. Thanking you for your earnestness in the past and looking for the greatest year's work in the history of your ministry this year. Come up to Simpson with colors flying.—Joshua J. Obee, Presiding Elder.

#### TOPEKA DISTRICT.

##### THIRD ROUND.

Chetopa, Kansas, September 28-29 (A. Haynes); Oswego, 28-29; Fort Scott, October 5-6 (H. T. S. Johnson); Mound City, 5-6; Rosedale, 12-13; Kansas City, Kansas, 12-13; Bonnerspring, 26-27 (J. H. Taylor); Valley Falls, 19-20 (J. S. Burton); Lincoln, Neb., 19-20; Hastings, Neb., 26-27; Burlingame, November 2-3 (A. Faulkner); Clay Center, 2-3; Salina, 6-7; Manhattan, 9-10; Aima, 9-10 (J. S. Burton); Topeka, Asbury, 9-10 (W. McDonald); Mt. Olive, 16-17 (D. Smith); Dunlap, 16-17 (C. P. Thompson); Caldwell, 16-17; Independence, Kans., November 30 and December 1; Coffeyville, November 30 and December 1 (H. T. Canady).—Brother Pastors—Please do your best this quarter in the way of good revivals, and take all your benevolences, and don't forget the great SOUTHWESTERN paper, as our people need to take it.—J. J. Cabhell, Presiding Elder.

#### Special Notices

##### ASSESSMENT—ST. LOUIS DISTRICT.

By order of the St. Louis District Conference of the Central Missouri Conference, for the purpose of doing a more thorough work in the way of evangelizing our district, we purchased a tent for \$125 and each charge is assessed for the payment of same and each pastor is responsible for the collection of the amount opposite name of charge of which he is pastor. Said amount is to be collected within ninety days from August 18, 1907, and to be sent to Rev. B. D. Dixon, Rolla, Mo., Treasurer. Assessment of charges: Bowling Green, \$6; Curryville Ct., \$2; DeSoto Ct., \$4; Farmington, \$5; Fredericktown, \$3; Ironton, \$3; Lebanon, \$3; Montgomery City, \$6; Rolla, \$5; Clarksville Ct., \$3; Danville Ct., \$1; Ellbury Ct., \$5; Forrester Ct., \$3; Hannibal, \$3; Jacksonville, \$4; Louisiana, \$6; Poplar Bluff, \$1; St. Charles, \$5; Baden, \$2; St. James, \$5; Springfield, Ill., \$3; Truesdale, \$5; Bridgeton, \$6; Union Memorial, \$25; Troy, \$6; Wellsville, \$6; Wright City, \$4. The plan of grouping the several charges for revival meeting was also suggested by the presiding elder, which was adopted. First Group: Wellsville Ct., Montgomery City, Danville Ct., Wright City, Truesdale, Forestel and Troy. 2nd Group: Hannibal, Louisiana, Curryville Ct., Clarksville, Bowling Green and Ellbury. 3d Group: St. Charles, Bridgeton, Baden, Union Memorial and St. James. 4th Group: DeSoto, Ironton, Farmington, Fredericktown and Poplar Bluff. 5th Group: Rolla and Lebanon.

B. F. ABBOTT, P. E.

A. R. MARTIN, Sec'y.

##### EPWORTH LEAGUE GROUP MEETINGS.

###### Brookhaven District.

At Hazlehurst, Miss., September 26-27 (Crystal Springs, Brookhaven and Circuit, Bridgeville, Bowerton).

At Florence, Miss., October 10-11; all the circuits near the above place.

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Fernwood and Oak Grove, October 10-11, and Summit. J. I. GARRETT.

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## Doings of the Workmen

### ILLINOIS

Springfield, T. W. Fulgebene, pastor.—At Grace Methodist Episcopal Church, August 15, a very successful session of the second Quarterly Conference was held by the Rev. T. L. Francis. The elder's claim of \$8.00 was met in full. The Rev. Mr. Price, of the St. Paul African Methodist Episcopal Church, preached the sacramental sermon and the Rev. T. L. Francis administered the Holy Communion and preached during the evening hour. He has enrolled since Conference thirty-two new members.

### BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

### LOUISIANA.

Mansfield, J. A. Landry, pastor.—On the fourth Sunday in July, a rally was given for the pastor's salary, and the amount raised was \$39. I take this method of thanking the officers and members for their kindness shown me. I also wish to thank Mr. Eugene Gilbert for a five-dollar pair of shoes etc. He is an energetic young man, who is loyal to his church and pastor. On the first Sunday in August our presiding elder and his bride were with us. Elder Daniels preached an able sermon. Mrs. Daniels, in the absence of our regular organist, played and sang to the delight of all. The SOUTHWESTERN is being looked after, and I have promise of a good many subscriptions.

Shreveport, F. F. Robinson.—Sunday, July 7th, was a great day at Daniel's Chapel, beginning with the 5 o'clock prayer meeting. At 7 a. m. the Rev. F. Chinn came in with a host of his good people, and in the presence of a great number of persons, we baptized twenty happily converted candidates. Three were from St. James, the Rev. F. T. Chinn, pastor, and seventeen from Daniel's Chapel. At 1 o'clock a meeting was conducted by the Rev. G. G. Priestly. Five probationers were read in, three in full membership, and four children were baptized. Sacramental sermon was preached by the Rev. G. G. Priestly. Collection, good. Too much praise cannot be given Bro. Chinn for standing by this young church. May he live long and continue his good work in this Conference, for he is truly a young man's friend. We also thank the Rev. Mr. Priestly and the good people of this town for their interest. We expect to begin our camp meeting August 21st, and we earnestly solicit your powerful aid.

Keithville, W. L. Dyas, pastor.—

This circuit has pressed forward by leaps and bounds. We have two beautiful churches. Our church at Fairview is finished, at a cost of \$1200, and every cent paid. Our church at Keithville is nearing completion, and when finished will be out of debt. This is a model structure. Our new parsonage at Keithville is in a popular location. Our membership is increasing. The revival fire is on and souls are being converted at both churches. The benevolent money will be raised in full

and the presiding elder and the pastor will be paid their salaries. We will continue to send subscriptions for the SOUTHWESTERN.

White Hall, Allen Johnson.—On August 12th we had a glorious time at White Hall. The Rev. R. A. Taylor was here and preached a soul-stirring sermon, after which sacrament was administered by the pastor, Rev. M. C. Harrison and Rev. Mr. Young. The Epworth League here is doing well. We have just sent Dr. Penn \$4.00 for supplies. Bro. Harrison is leaving no stone unturned in making this a successful year. We have raised \$27 this quarter.

Comite, Mrs. E. Penn.—The Stewardess Board and the League of St. Luke Church gave the pastor a reception on his last birthday, which was his thirty-seventh. Among the many presents given him was a suit of clothes, presented by Mrs. O. Foster for the Stewardess Board. Others who spoke were Mrs. D. V. Williams and the Rev. C. W. Cotton, who spoke for the pastor. Mrs. Taylor sang a solo.

Pine and Beach Grove, A. Williams, pastor.—Our third Quarterly Conference was held August 6-7. The reports showed that we are climbing both spiritually and financially. Our presiding elder, Rev. J. W. Turner, being absent, the Rev. R. Jones presided. All the money assessed was raised. A reception was prepared by the following committee: Sisters L. Bell, E. Perkins and M. Wilson.

Washington, D. G. Taylor.—The meeting held in our church by Mrs. F. M. Foster, Vice-President of the Ladies' Aid Societies of the Louisiana Conference, was a blessing to all. Mrs. Foster in a few words filled our hearts with joy and inspired all present to do all they could for the cause she represented. This church is in good condition and everything is on the up-grade.

Rosedale, E. W. Jackson, pastor.—

A pound party was given at the church by the members and friends, Thursday night, July 25, led by Bro. Walter Oliver and Sister Beatie Worlds. Each member and friends gave a pound, and the total of the groceries presented was one hundred pounds. This is a loyal people. Shiloh is on the up-grade and we are moving commendably with the work of the church. Love prevails, uniting pastor and people, and we expect to bring a good, round report to the forthcoming Annual Conference. The Lord is blessing us here.

Merrill, C. H. Lindsay, pastor.—August 11 was a happy day for Methodism in the little town of Merrill, where we expect to erect a building for worship. Ground already paid for, deeds in hand. On the second Sunday in June, in rally, we raised \$25.05; on Sunday, August 11, in rally, we raised \$25.35. The following ministers rendered valuable services: Revs. Walker, Hopson, Lacey, Bran, Blake. The Baptists of Merrill and surrounding Methodism responded liberally to this great cause. I thank all who helped us. We have some lumber on grounds and thirty-five or forty dollars cash with which to start. Thank the Lord.

St. Luke Church, E. V. Taylor, pastor.—Our work is on the up-grade. Sunday evening the Epworth League had its installation, and the following officers were elected: Mrs. P. Taylor, president; Mrs. E. E. William, first vice; Mrs. E. Burgess, second vice; Mr. D. S. Walker, third vice; Mrs. I. O. Foster, fourth vice; Mrs. M. E. Taylor, secretary; Mr. N. Foster, treasurer.

Houma, Oille N. Bourgeois.—The Willing Workers' Club of the Wesley Methodist Episcopal Church visited the parsonage last Monday night at 11 o'clock loaded with choice groceries and "l'argent." Mr. C. D. Robinson presented the same. Mr. Arthur Williams in well chosen words, presented the "l'argent." The Rev. D. J. Price responded. Miss Mollie O. Saulsby presided at the piano. Mesdames C. V. Walker and Sarah Grant led the club "bonam causam" to victory, and their following was large.

### Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

### MISSISSIPPI.

Bell Circuit, J. W. Johnson, Pastor.—Our third quarterly conference was held at Drake Chapel July 20-21. Saturday Brother Hughes preached. The Rev. Dr. Clay delivered a splendid lecture on Methodism. Sunday morning Elder Clay preached a strong sermon and many souls were made happy. He administered the Lord's Supper to 22.

Caldwell and Wynne, Henry West.—On the 27th-28th of July the second quarterly conference convened at this place. The meeting was held in an old deserted house, and was presided over by Rev. L. G. Hodes. Reports were encouraging. Sunday services were well attended. The presiding elder delivered a glorious sermon. His sermon was simple but full of divine inspiration. Our pastor, Rev. S. J. Brown, stands high in the estimation of the people. During the conference we raised \$28. During the quarter \$20 were raised for benevolences and \$30 for the pastor. Total, \$78. One subscriber to the SOUTHWESTERN CHRISTIAN ADVOCATE.

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Mrs. Winslow's Soothing Syrup has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906, Serial Number 1093.



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## They Live in Our Memory

THE REV. HENRY A. HENLEY.

The Rev. Henry A. Henley, aged forty six years, nine months and five days, after several months' illness, died in his new home, 238 Johnson Street, at Sedalla, Mo., August 11, 1907, at 10 o'clock a. m. His funeral took place Wednesday, August 14, at 9 o'clock a. m., from Taylor's Chapel, where he was converted years ago. He was born in Warsaw, Mo., and spent his childhood and early school days in Sedalla, and at the age of eighteen he was one of the first two colored teachers employed by the School Board. Soon after his conversion at nineteen, he felt called to the ministry, but being young and ambitious, he determined to study theology and by the aid of the Board of Education of the Methodist Episcopal Church, he became a student of Central Tennessee College, Nashville, Tenn. Dr. Braden became his friend and helped to keep him there as a student for several years. But having a widowed mother, his attendance was irregular. In 1890 he graduated from the Normal department and in 1892 he left school a member of the Freshmen Class. In the spring of 1894 he took the church at Ironton, as a supply at the request of Rev. J. Will Jackson, Presiding Elder of St. Louis District, Central Missouri Conference. He also married in June of the same year. He preached at Ironton two years, Rolla five years, Troy four years, and Louisiana two years. He leaves a wife, three children, three sisters, a number of relatives and friends to mourn his "Home-going." The Rev. Wm. Smith, Presiding Elder of Sedalla District; Rev. Armsted Ward, of the African Methodist Episcopal Church, Kansas City, Kans.; Rev. W. C. Ellis, of Glasgow, Mo.; Dr. O. T. Fields, of St. Louis, and many other prominent young men were some of his school mates. He was very unselfish, modest and affectionate and none knew him but to love him, and it seems strange that one so young and useful should so soon be transplanted, but God is all-wise and doeth all things well.

WADLINGTON.—Mary Lou Wadlington, daughter of Mr. and Mrs. L. M. Wadlington, was born near Winona, Mississippi, January 9, 1891. She fell asleep in Jesus, April 12, 1907. She was converted and joined the Methodist Episcopal Church at the age of eleven years, and led a sweet, Christian life until she was summoned to the Celestial City of God. She had an unusually sweet disposition—a smile and a kind word for every one, so that all who came in contact with her were won as her friends. Her nature was bright as the sunshine, and expressed itself in a musical laugh that brought cheer to the sad and burdened heart. It was in the home these qualities showed themselves best, where she lavished affection upon her sisters and brothers and rendered obedience to her father and mother. To attend regularly Sunday School and other religious services was her highest ambition, and to sing the praise of her Saviour was her delight. No wonder the hearts of her loved ones seemed broken when on the twelfth of April, at noon, the angel from Heaven came to that beautiful home, and from its circle took this sweet girl and bore her spirit

away. But that angel was God's messenger. Though she passed with him beyond mortal vision, she is not dead, but only gone before to "the holy city, the new Jerusalem, where God shall wipe away all tears, and there shall be no more death, neither sorrow nor crying," and her voice is joining the chorus of salvation to the Lamb that was slain. Devoted parents, sisters and brothers, let us look beyond the grave; yea, beyond the sun, moon and stars; and let us not weep as those that have no hope, but let us live such lives that shall cause us to see our loved one again in that mansion above, never more to part.

MOOR.—Tallio Moor, daughter of Flemming and Adelaide Moor, died August 22, 1907, at the age of eighteen years. She was a member of the church at Marion, Ala.

KELLY.—John Kelly, of New Orleans, died August 20th, 1907, after four days' illness. Mr. Kelly was a mail carrier, which station he filled up to within four days of his death. He said that he was not afraid to die. He leaves a mother and sister to mourn his loss. —C. W. Reeves.

LEONARD.—Fannie Leonard, born June 14, 1884, died August 21, 1907. She joined the Methodist Church at Troy, Alabama, in 1900, and since then has been a true Christian. A mother, father and a brother survive her.

JOHNSON.—Freedman Johnson, son of the Rev. Peter and Alice Johnson, after an illness of about four weeks, died July 23, 1907, at his widowed mother's home. He died full of faith in the Lord Jesus Christ. A mother and two sisters survive him. The funeral was conducted by W. C. Weatherall and the Rev. H. A. Roberson at St. Paul Methodist Episcopal Church, Aberdeen, Miss.

ELDER.—Cloudle B. Elder, daughter of J. C. Elder, aged eighteen years, departed this life July 17, 1907. She was converted in 1906, at Red Oak, under the pastorate of E. J. Knight, and lived a faithful Christian life till the end. She leaves a father and two brothers and a host of friends to mourn her demise. She was a sweet singer and a lover of the Sunday School. She will be long remembered at Red Oak Methodist Episcopal Church, where she was converted. She was buried by the P. B. S. & L. Order, of which she was a member. The funeral was conducted by E. J. Knight, pastor.

## United for Life

HILL-HENDERSON.—Mrs. Lula Henderson and Mr. B. Hill, August 14, 1907, at the bride's home, near Denmark. The bride is a strong member of the Methodist Episcopal Church. The Rev. Mr. Logan, of the Colored Methodist Episcopal Church, officiated.

CARTER-JONES.—On Sunday, August 18, 1907, at the residence of the bride's parents, in Logansport, La., Mr. Edward Carter and Miss Sarah Jones, by the pastor, the Rev. H. B. K. Charles.

MITCHELL-PLAY.—On August 22, 1907, Mr. George Mitchell and Miss Florence Play, in Bertie, La., at the residence of the bride's parents. About two hundred people witnessed the ceremony. The bride is the daughter of Mr. M. Play, a local preacher of Woodlawn Charge. The Rev. E. H. Clark officiated.

## Doings of the Workmen INDIANA

Anderson.—Our work here has been moving slowly, but surely. The church has been newly papered inside, and the exterior painted, and the front plot sodded. Old debts have been cancelled, old members reclaimed and six new ones added. Stained glass windows repaired, cost \$11.50. On July 28th the Rev. J. S. Bailey, of Simpson Chapel, Indianapolis, preached, subject, "The Lord will provide." Hon. Geo. L. Knox, of the Indianapolis Freeman, spoke, to the delight of all. The Rev. P. Fisher, of Muncie, Ind., was also present. Mr. and Mrs. Riche and Miss Maggie, their daughter, who recently graduated from Tuskegee, were in attendance. The Rev. D. E. Skelton, Presiding Elder of Indiana District, is pleased with the three months work. Our church is the most conveniently situated of any in the district. "Southwestern day," August 29.

Malaria Makes Pale, Sickly Children. The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children: 50c.

## KANSAS.

Topeka, D. Smith, Pastor.—The Rev. J. J. Cabbie, presiding elder, held his 2nd quarterly meeting at Ashury Methodist Episcopal Church on Sunday, August 18. The Rev. M. C. Donaldson preached the afternoon sermon before a large and appreciative audience. The collection was \$160.

## OKLAHOMA

Langston, Ruth Baker.—At Oak Grove, August 3rd the second quarterly conference convened, with the Rev. Dr. W. F. Smith, Presiding Elder, in the chair. All of the conference members were present except two. I found the church in fair condition. The Presiding Elder preached two enjoyable sermons and every heart was revived. He was paid in full, \$7.50. On the 5th of August a Sunday School picnic was given. We cleared \$40, so we are on the upward move.

## TEXAS.

Greenville, F. W. Johnson, pastor.—The third Quarterly Conference met August 6, with the presiding elder, Rev. J. J. Gilmore, in the chair, who ruled impartially with love and strictness. The elder preached two long-to-be-remembered sermons, and as is his custom, he evinced his faith in a whole-hearted religion. Dr. N. J. Atkinson was secretary for the Conference, and as usual kept a clean record. The choir, directed by Mrs. M. S. Atkinson, gave us splendid music during the day. The following good sisters: Mesdames Lula Lee, Katy Brooks, Edith McCowins, M. S. Atkinson and M. M. Teycer, Catherine Owens, Ella Johnson, with Misses C. Hines, Ida Jackson, Lou Owens, Hallie Randalls, Mary E. Wesley, Betty Copeland, Parthenia Neal H. Denis, Irene Corley and Nollie D. Hunt have raised for the pastor during this quarter, \$32.73. We have raised for all purposes this quarter, \$83.74. Although we have but a few over twenty members, the ladies expect to send up, to the Annual Conference a fair report. Miss Ethel Potty and Miss Roberta Owens are expecting to pull off a big rally before returning to school. The elder, at the close of the meeting, made strong appeals for both the Southwestern and for Wiley, and we have strong hopes of bringing to the District Conference at Honey Grove several new subscriptions.

## HIGHER WAGES TO NEGRO WORKMEN

Secured by This New Union Order—Grows By Leaps and Bounds—Started Five Years Ago with Nothing But a "Principle"—Now Has Over 400 Subordinate Lodges and 38,000 Members.

Over 30,000 homes of our people have been filled with joy, because of the Protection of a great and powerful Union Order, which is using its strength and influence to secure better conditions for our people. This is the first and only great Union Order in this country, holding an International Union Charter from the Courts, which gives full Protection and Benefits to our race.

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The Grand Lodge donates \$100.00 for the burial of each deceased member. A fine monthly Journal is published. A Membership Book of the Order is recognized by all Lodges everywhere. Distressed members are assisted. Each member and Subordinate Lodge has the privilege of buying stock in the Order, on low monthly payments, said stock paying 8 per cent interest, guaranteed.

A Leading Negro Deputy is wanted in each locality, AT ONCE, to form Lodges, sell Buttons, take Journal Subscriptions, sell Stock and act as DISTRICT DEPUTY ORGANIZER. This work can be done in spare hours, but many are devoting their whole time and attention to it. Big money is made by good hustlers.

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any papers.

### Cash Remittances

We are hoping that no charge holding Southwestern day will fall so low in the number of subscriptions secured that its name will fail to appear in the final report we hope to make. Let every pastor endeavor to place his charge at the head of the list. Remember that the value of all your previous efforts will be placed according to the results of your last day. Therefore, see to it that what you have already done will not be counted as lost because of failure in the final outcome. We still have faith in you.

### SUBSCRIPTIONS RECEIVED. September 2-7.

Atlanta-Savannah—By J. D. Lovejoy, seven subscribers. By D. Gray, Hattie Brown, By W. A. Holmes, Mrs. Fannie Bohanan. By E. J. Kimball, Mrs. Ida L. Miliken, Wilcher James. By J. A. Rush, Mrs. Laura Huson, R. P. Johnson, Miss Beatrice Thornton, Rachael Gleton, D. W. Oglesby, J. G. Woods, Mrs. Agnes Grogden, Mrs. Florida Starr. By Jno. Watts, Hector Lambert, J. T. Coney.

Central Alabama—Mobile—By F. E. Wynn, W. M. Ruffin, J. A. Rogers. A. B. Lovette.

Central Missouri—By W. H. Smith, Mrs. Harriet Bryant.

Florida—R. B. Glover.

Little Rock—By F. Smith, T. B. Pratt; Mead and James Green.

Louisiana—By J. A. Barnes, J. W. Williams; Henry Watson. By George H. Lewis, L. O. Courseault.

Mississippi—Upper—R. S. Stovall. By W. N. G. Lipscomb, D. Conway. By J. E. Coleman, J. D. Simms, N. H. Isom. By H. B. Hart, Will Tucker. C. W. Wheedon. By H. N. York, Hattie Myers. By P. H. Davis, Joseph P. King. By Mrs. Ida Hughes, Mrs. E. B. Hathorn.

Texas and West—By J. W. Frazier, Annie Theadgille, Adaline Johnson, Ada Daniels, Robt. Smith, Josie Gordon. By H. H. Qualla, Jake Brothers. By F. L. Kirkpatrick, Mrs. L. M. Fleming. Orfe Green.

Miscellaneous—By W. G. Valentine, Lula V. Kirkland, P. B. McDonald.

### HONOR ROLL.

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J. D. Lovejoy.  
J. A. Rush.

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scalp affection. Stimulates the hair  
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## Crescent City Notes

### SPECIAL NOTICE.

South N. O. District.

The District Conference minutes are now ready for distribution. The pastors will please collect 25c from each local preacher, exhorter, Sunday School Superintendent, Epworth League President, Rept. Class Leader, District Steward, Rept. Ladies' Aid and send money to B. Mack Hubbard, Presiding Elder, 1110 Dublin St., New Orleans, La. Send names of those that pay to Rev. D. J. Price, Secretary, Houma, La. Let us have the money at once, or no minutes.

Miss F. C. Williams, after completing a term as teacher at Ponchatoula, La., returns to her home, Biloxi, Miss. While in the city she was the guest of Mrs. R. Harris.

HAVEN CHAPEL.—Services September 8 were well attended, Spiritual tide ran high. At 8:30 p. m. Sacrament was administered to a large number of communicants by the pastor, the Rev. J. McKee. Collection, \$27.50.

PLEASANT PLAINS.—The Rev. D. Riggs preached for this congregation recently. His message cheered and strengthened his hearers. The trustees of Pleasant Plains extend sincere thanks to Mr. and Mrs. Victor Joseph for their contribution of \$10 on the new parsonage.

SIMPSON MEMORIAL CHURCH.—The Sunday school service grows in interest and attendance. Services Sunday, September 8, were of great spiritual benefit to all attendants. At 7:30 p. m. the Rev. Henry Taylor, pastor, administered the Holy Communion to many waiting souls. He was assisted in this service by the Revs. P. A. Taylor, Forest and J. I. Garrett, of Mississippi. Collection, good.

FIRST STREET CHURCH.—At 7:30 the Reapers' Circle, Mrs. M. King, president, held its first thanksgiving service. The attendance was large. This circle has a membership of over 100 and a bank account of more than \$200. Sermon by the pastor, the Rev. C. W. Reeves. Collection, \$52.75.

WILLIAMS CHURCH.—The first Sunday in September was a great day from the early morning hour until the closing service at night. Notwithstanding the hot weather a nice congregation was out. One hundred partook of the Lord's Supper, administered by the pastor, the Rev. J. O. Richards. The Sunday School, with P. J. Becknell as Superintendent, J. Obee assistant, is progressing nicely. The Song service is largely attended every Sunday evening. The church is in good condition, both spiritually and financially.

### Died

HAMPTON.—Lugin Hampton, for eighteen years a member of Avoca Methodist Episcopal Church, Rapides, La., died August 1st, 1907, at the home of her brother, Noble Matthews. She leaves six children, one sister, three brothers, husband and father to mourn her loss. Funeral was conducted by the pastor, S. H. Mason.

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JOHN W. E. BOWEN, President



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| Niagara Falls | \$40.55 |
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| Washington    | \$46.50 |

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| Tickets bearing limit 60 days                                                                             | 35.60   |
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| Coach excursion tickets bearing<br>limit 10 days sold Tuesday and<br>Friday, not good in sleeping<br>cars | 22.10   |

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# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, SEPTEMBER 19, 1907

Vol. 41 No. 38

## A PLAIN STATEMENT

In the economy of Methodism the pastor is preeminently the man who *makes things happen*. It is for this reason that most appeals are addressed to him. Of course, opportunities are afforded all church officials to render effective, meritorious service; but in the end it is to the loyal pastor we turn when things are to be done. Is there a cause to be laid upon the hearts of the people? Is there some urgent need for placing special emphasis upon this or that benevolent claim? Whatever other plans may be suggested for the accomplishing of the desired end this surely is the first attempted: the securing of the sympathetic and hearty cooperation of loyal pastors. Let this be done, and the issue is no longer in doubt; the success of the enterprise or undertaking, however difficult, is practically assured.

THE SOUTHWESTERN CHRISTIAN ADVOCATE is essentially the pastor's friend and in a measure an assistant pastor. That it has been a useful instrument in the furtherance of our church work and the development of the spiritual life of our people is admitted; that it is one of the most valuable assets of the Negro people of this country for the development of their moral, religious and educational life is attested by many; that its usefulness would be increased in proportion to the increase of subscribers will not be doubted; that the people will subscribe for the paper when there is a persistent and continued effort on the part of the pastor has been proved.

No point reveals our weakness so much as the failure on the part of our constituency, which is large and increasing and which has a mighty following, to roll up a list of subscriptions to the SOUTHWESTERN that will at once put the paper squarely on its feet. So long as the paper does not have the hearty cooperation of all of our pastors and membership everywhere so long will our intelligence and our strength of membership be impeached.

For a number of years many appeals have been made, numerous suggestions offered, various plans unfolded with this end in view: the securing of new subscribers in larger numbers, the retaining of old subscribers, the bringing of the largest possible number of our people into sympathetic knowledge of the work, progress and polity of the Methodist Church by means of the SOUTHWESTERN CHRISTIAN ADVOCATE. Those heretofore connected with the paper have been zealous in their labors for the attainment of this result. Their appeals to pastors have met with gratifying responses. Realizing the tremendous influence which our pastors, and we include presiding elders, exert upon the thought life, the aims and aspirations of those unto whom they minister, having faith in their ability to bring to pass those things which under God they resolutely set their minds to, we do not hesitate to say that if the 1,800 ministers in our twenty colored conferences would but declare themselves, five thousand new subscribers would be secured within the next forty days; five

thousand new homes could be made to feel the uplift and inspiration of a Christian paper; five thousand families could be made to see as never before the world-wide movements, the stupendous plans of our Methodism and their relation to them. We deeply desire the attainment of this very end. It is by no means impossible. Our faith in the possibility of its being reached is not extravagant, but is found upon the sure foundation of what has recently been done. Indeed the success which has attended the earnest efforts of some of our pastors for increasing the circulation of the SOUTHWESTERN among their members is indeed remarkable. Neither locality nor the size of the church membership has anything to do with it. Here and there in the extreme North and in the far Southwest and in our neighboring states are many brilliant illustrations of what can be done. Some of our larger churches have sent in from 25 to 85 annual subscribers at one time, while some of our smaller circuits and country charges have sent in from 5 to 15 cash subscribers. Wonderful achievements, when all the circumstances are considered. What we now plead for is concerted action, a general forward movement in which every one of our 1,800 pastors shall take a part. Your members will gladly join you for they realize that it means progress, growth. We again make a direct appeal to each pastor to appoint a day before October 31 known as SOUTHWESTERN Day upon which day, by such means as seem best to him, he will bring his people face to face with the need of having such a paper as the SOUTHWESTERN CHRISTIAN ADVOCATE in their homes. We leave that to you, our able and loyal representatives. The signs of the time indicate a general intellectual awakening among our people and a hunger and thirst for knowledge not heretofore manifested. Now is the opportune time. The people will respond; they would have responded before, only they felt not the need. The time is short, but enough remains for the winning of a glorious victory; only quick resolves and earnest and immediate action are required.

Brethren, the eyes of the Church are upon us. We can, if we will, within forty days double the subscription list to the SOUTHWESTERN, and achieve thereby two things: A material and substantial increase in its receipts and the doubling of its power for good. Admiral Togo on the eve of the battle at Port Arthur said to his men: "The destiny of our Empire depends upon this action. You are expected to do your duty." Brethren, is it not reasonable for us to say that you are expected to do your utmost to place the SOUTHWESTERN in the home of every official member and as many others as possible?

Will you not take this appeal to heart? Appoint your day; notify us, encourage your members. Let us all join hands, get our energies together, combine our efforts in one tremendous action by October 31.

### IN TEXAS

Texas is a great state; not only great in its size and products, but great in its civilization. Many people think that a part of Texas, at least, is wild, and the cow boys are to be seen everywhere with bowie knives and revolvers, but to the contrary Texas is in the forefront in its progressive ideals and in the development of modern cities and towns. Galveston, Houston, San Antonio, Dallas and Ft. Worth are indeed representative cities. But what is true of Texas in general is true of our people in that State in particular. They are showing grit and determination for success to a remarkable de-

gree. A man who travels among our people cannot be a pessimist. He may be at times when he views at some stations loafers and idlers, but if he comes in contact with our people from place to place in that growing and buoyant home and church life he will look into the future with greater assurance. The best class of our people are unmistakably those who are connected with the churches. The church as yet is the center of our social and even our educational and commercial life. Within the pale of the church, with rare exceptions, will be found the progressive business men, the professional men, the educated and moneyed men of the Negro race. This is as true in Texas as it is elsewhere.

I went to Texas primarily to attend district conferences. It was not my privilege to enter the state in time to attend the sessions of the Huntsville and Palestine district conferences, but from all reports these sessions were profitable under the leadership of their presiding elders, the Rev. W. A. Fortson and the Rev. L. S. Blakeney. It was my privilege to attend four of the district conferences of the Texas Conference, the first of which was the Paris, held at Honey Grove. This conference was presided over by the Rev. J. I. Gilmore, who holds the reins of his district with firm grasp and who is enthusiastic for every department  
(Continued on Page Eight.)



## Historic Interest of Boston Common

By The Rev. James A. Foust, D. D.

No other city in the United States rewards the student of history and the traveling public with so many points of historic interest as Boston. New York has her Subtreasury Building standing on the spot where Washington was inaugurated; our own Old John Street Methodist Episcopal Church, even the original building, as I understand, and Old Trinity Church, truly ancient in organization, but very new in structure. One feels safe in saying that for enough money, New York would part with these few reminiscences of the Fathers to-morrow.

Philadelphia has been more loyal to the makers of National history, in that she preserves Liberty Hall and the old bell that chimed to the world the glad

across a path called Lafayette Mall stands the big white plain Congregational Church, known as "Park Street." It is one of the strongholds of Orthodoxy in Boston. One of the former Pastors made this church famous by preaching "hell-fire" as well as the love of God. So insistent and abundant was the pastor in his "Hell-Fire" doctrine that this church got for itself, in derision, the name "Brim-Stone Corner." Dr. Bowen when in the city a few days ago grew especially reminiscent in regard to its historical importance. The Doctor was in school here during the reign of the above pastor.

During the great seventy-five million dollar fire of 1872 a hundred thousand people and all the saved



THE FROG POND, BOSTON COMMON

tidings of the birth of a free nation on this Western Continent. These are certainly points of great interest, consecrated as they are by the voice, the eyes, ears, and touch of the heroes of one of the greatest nations of modern times. But Boston, poor in soil, hard in climate, is nevertheless rich in religion, mighty in learning, renowned in the physical strength and mental caliber of her sons and daughters and is therefore abundant in the number of heroes and heroines which she has given for the redemption, security, and maintenance of the nation.

Like London, which she imitates, Boston is a capitol; and like London, being conservative and having great reverence for the past, she not only treasures up hooks and pictures, and perpetuates ancient organization but preserves at great expense ancient things, buildings, and land-marks for the amusement and instruction of posterity. These places she counts by scores. Famous among them is that ancient grove or park known as Boston Common. It is the most renowned city park in this country and is famous throughout the enlightened world. The common ranks in historic interest with Hyde Park in London. The common includes about two hundred acres of land right in the heart of the city and is therefore of inestimable value. These acres are shaded by big ancient oaks and elms, many of which bear a tablet telling their species, origin and date of planting. Short cut and weedy grass covers the ground and adorns the many walks and shady nooks. Flowers are emphatic by their absence. It is one of the very few places in the city where you may walk, sleep, or sit on the grass. With no boards to say "keep off the grass" and no policeman to stare at you, perfect freedom reigns.

Thousands of people lounge here in the day and sleep here at night during the hot season.

On every Fourth of July the city burns from three to five thousand dollars' worth of fire works here for the amusement of the people.

Pigeons, sparrows and squirrels abound and everybody seems to feel the responsibility of their keep. Amid the green foliage of the giant oaks and elms the golden dome of the capitol of Massachusetts, bursting forth like the rising sun imparts grace and grandeur to the whole scene.

On the northeast corner of the common and just

goods from that great holocaust were packed into the common.

In the Summer, every Sunday afternoon, after the Fourth of July, there are services on the common. Ministers of all denominations, politicians of every party, anarchists and anybody else who cares to speak to the public are found here with a group around him listening to his sermon or speech. There are also sacred concerts here by the Grand Band to which thousands throng to listen to the music.

Only three monuments adorn the common. The first which I shall name has great interest for the black man. It is the Crispus Attucks monument erected in 1885. I will let it tell its own story. On one side is written March 5, 1770: "Erected in 1880 by the commonwealth of Massachusetts in honor of those who fell at the Boston Massacre." On the other side is written these strong words: "From that monument we date the severance of the British Empire."—Daniel Webster. "On that night the foundation of American Independence was laid."—John Adams.

The bronze medalion, set in the east front of the monument shows in basso-relievo the strong Negro features of Crispus Attucks lying dead on the ground while his other three companions in the throes of death are either falling or being sustained in the strong arms of friends. The shaft is of simple gray granite, polished and cut into a cone and stands about twenty-five feet high. Upon the foundation about ten feet above the ground stands a bronze group consisting of the

American Eagle ready for flight, and the Angel of Liberty holding the flag in one hand and a broken chain in the other; while with her right foot she stamps St. Edward's crown, the Emblem of British majesty, into a shapeless mass.

The last act, while thoroughly representing the feelings of the age in which the events took place I consider in bad taste for the following reasons: The failure of British arms on this Continent so far from destroying either the crown or the nation, left it still the most potent Monarchy and most powerful nation in the world. 2nd, The composition would have been equally as good without it. 3rd, Erected over a hundred years after the events thereon recorded, when England was our best and most beneficent friend, such an insult is as mean to a worthy but conquered friend as it is unnecessary to the remembrance and spirit of the conquerer.

Far out in the common and upon a great eminence rises a magnificent gray granite shaft in memory of Boston's Civil War veterans. It is also adorned with several bronze mettles in basso-relievo representing scenes in that bloody war in which Boston's contingent was prominent. It tells its own story in the following language: "To the men of Boston who died for their country on land and sea, in the war which kept the Union whole, destroyed slavery and maintained the Constitution, the grateful city has raised this monument that their example may speak to coming generations." On the upper foundation is a bronze group consisting of a typical soldier and sailor and two sitting female figures. One holds in her hands the olive branch of peace and the other wears a victor's crown of oak leaves, for the heroes that returned.

The last and by far the greatest memorial in this historic park, and one of the greatest in the state, which attracts more attention than any other in the city, is the Shaw monument erected by the state in honor of her fifty-fourth regiment of black men. It stands directly in front of the State House and consists of a granite slab ten by fifteen feet, set on edge. This stone is hollow on the front side into which has been set a bronze plate with figures in it in deep basso-relievo, representing the strong features of the determined and patriotic men who made up the fifty-fourth regiment. These figures are fully armed and accoutered for war and are marching in quick time. On the outside, Colonel Shaw rides a steed just fleshy enough to be fleet and fiery, which he is compelled to hold down to marching time with a strong hand.

On the whole it is an elaborate and exceptionally fine creation of art. To be appreciated it must be seen and studied from its own point of view.

On the back side of this monument is the following inscription: "The white officers taking life and honor in their hands, cast in their lot with men of a despised race, unproved in war, and risked death as inciters of vile insurrection if taken prisoners. Besides encountering all the common perils of camp, march and battle, the black rank and file, volunteered when disaster clouded the Union cause, and served without pay for eighteen months until given that of the white troops. They faced threatened enslavement if captured. They were brave in action, patient under heavy and dangerous labors, and cheer-



SHAW MEMORIAL



ful amid hardships and privations. Together they give to the nation and to the world undying proof that Americans of African descent possess the pride, courage and devotion of patriots and soldiers." "One hundred and eighty thousand of such Americans enlisted under the Union flag."

On the front is written: "Robert Gould Shaw, Colonel of the Fifty-Fourth Regiment of Massachu-

setts Infantry. Born in Boston in October, 1838; killed while leading the assault on Fort Wagner, S. C., July 18th, 1863."

"Right in the van of the red rampart's slippery swell,  
With heart that beat a charge he fell,  
Forward as bits a man;

But the high soul burns on to light men's feet  
Where death for noble ends makes dying sweet."

## Dr. Ernest Lyon, United States Minister to Liberia

By Bishop I. B. Scott, LL. D.

I am sure that the readers of the SOUTHWESTERN CHRISTIAN ADVOCATE will be interested in a brief sketch of the work and standing of Dr. Ernest Lyon, the American Minister accredited to Liberia, Africa. It has been 4 years since he was appointed to this post by President Roosevelt and during this time has made a record which is creditable alike to himself, his country, his race and his church.

He is an active Minister of the Methodist Episcopal Church and came directly from the pastorate of John Wesley Church, Baltimore, to the responsible position he fills here. He is still a member of the Washington Annual Conference.

He began his ministry in the city of New Orleans and after filling stations which have since become important Methodist centers was transferred to the New York Conference and assigned to the pastorate of St. Mark's Church, New York City. He is the immediate predecessor of Dr. William H. Brooks, its present pastor. It was during his pastorate there that the magnificent edifice now occupied by the congregation was secured as a permanent church home.

The late Bishop McCahe who was president of the Conference at the time of his departure for Africa appointed him to the additional honor of Professor of Church History in the College of West Africa, and the brethren of his Conference presented him with a substantial testimonial of their appreciation for his services.

His term as the accredited Diplomatic representative of the United States covers a most critical period in the history of Liberia arising from the boundary and other complications, which require diplomatic sagacity in handling the different phases of subjects he must necessarily discuss. I have upon several occasions called with him upon some of his colleagues, and was pleased with his manly and dignified bearing as Dean of the Diplomatic and Consular Corps, and also the evidence of respect and consideration given by them to his opinion on matters of Statecraft.

Dr. Lyon's conduct of the affairs of his own Government in its relation to the Government of Liberia has been satisfactory to the State Department at Washington and to the Liberian authorities as well.

During my recent visit to the States I called at the State Department at Washington and heard Mr. Adee, Second Assistant Secretary of State who has been in the Department for many years, speak in the highest terms of the Doctor's services.

As to his standing in Liberia perhaps nothing would more emphatically indicate the high esteem in which he is held than the honor recently conferred by the National College. The honorary degree of Doctor of Laws was conferred upon him and the addresses delivered on the occasion were extremely gratifying to every American present. I shall consume space to quote from only one, that of Dr. E. B. Richardson, the President of the College, though there were others that were equally complimentary. On presenting the diploma President Richardson said:

"Fellow-citizens, ladies and gentlemen: We have met to-day to confer degrees upon two of our own distinguished citizens, and upon the distinguished representative of the American Government, Dr. Ernest Lyon. In conferring this degree upon our worthy friend, the American Minister, I am confident that it is an honor most worthily bestowed, not only for ripe scholarship and wide experience, but for the satisfactory diplomacy with which he has exercised the functions of this high office during his residence in Liberia. He is not only worthy of the degree of Doctor of Laws, but is eminently fitted

for the higher degree, Doctor of Canon Laws, which it would be the greatest pleasure of this Institution to confer upon him; this honor having been given to only two others since the Institution was founded. As



DR. ERNEST LYON,  
American Minister to Liberia

Liberians, we regard Dr. Lyon as the best representative of the United States accredited to the Republic. His services to Liberia have been entirely satisfactory to all and an honor to both the Government and the race which he so worthily represents."

Dr. Lyon has travelled considerably through the interior territory of the Republic at the bidding of the State Department at Washington and his reports on his itinerary have received the special commendation of the Secretary of State, and it is quite evident that in the event of a dispute on boundary especially in the southeast the Minister's report will be found to give much of the information needed.

To my knowledge he has made five trips into the Hinterland and has covered the entire coast line from Sulima Point, the northwestern boundary to the Cavalla River, the southeastern boundary. From Cape Palmas he proceeded up the Cavalla River in a steam launch a distance of 90 miles to the head of navigation, thence in company with the Honorable G. W. Ellis, the Secretary of the Legation, Harrison Lyon, an amateur photographer, Mr. F. A. Price and myself penetrated into the interior as far as the Pahn country, a journey which consumed one month and a half and covered a distance of 500 miles.

The *Monrovia Spectator*, in its issue of March 2, in referring to his departure for this trip, commented as follows:

"The extensive tour on which Minister Lyon has just left will add to his already large store of information concerning Liberia and as a matter of fact, his continuous study of the country will place him beyond any of his predecessors by way of affording first handed information to his Government. With deference to all the foreign representatives in Liberia, we assert without fear of denial that none can boast of lending more personal interest and activity to their work than the American Minister, Dr. Lyon."

Perhaps it is only necessary to add further that the Doctor's wife and children are all loyal members of the Methodist Episcopal Church and take an active part in everything that concerns its development and well-being. In writing what I have

I am only actuated by that splendid principle set forth in the thought that honor should be given to whom honor is due. I should not hesitate to say what I have if the subject were dead, hence I believe it only just that this be said while he lives.

Monrovia, Liberia, Africa.

### China. Centennial News From the Field

The China Centennial Thank-Offering was taken in our self-supporting Chinese Church in Tientsin June 15th, and amounted to \$160 gold.

The companies have been organized by the Chinese and arrangements are being consummated for the installation of city water works, electric lights, and electric cars in Nanking, the old South Capital of the empire.

Viceroy Tuan Fang of Nanking expects to send twenty-seven students to America for study this fall.

Steam launches, with one or more barges in tow for freight or passengers, now ply on China's historic Grand Canal for a hundred and thirty miles. There are three of these launch companies, and each has daily boats. It is the advent of steam to this waterway which for hundreds of years has been filled with craft under sail or pulled by men.

Our Methodist Church in Chentu has about 130 members and probationers. The average attendance at Sunday morning services is 250.

The China Centennial Offerings on the Chentu District, West China Conference, will exceed one dollar Mexican (\$.55 gold) per member.

Several of the members of the Chentu (West China) Church live outside the South Gate and so cannot come to the evening services, as the city gate closes at dusk. They proposed, therefore, to the missionary that they open a chapel outside the gate and let their friends hear about the Gospel. They have rented a place about thirty feet square, fitting it up neatly and putting in benches and a pulpit. They have also provided a room for the minister to sleep, when he preaches in the evening and has to stay all night. The chapel was opened the latter part of May with a big crowd in attendance. Meetings are being held in the afternoon and evening of each Sunday, and during one afternoon of the week, the women are taught to read. The chapel is located on a busy street, and the interest and self-sacrifice of these Christians in voluntarily providing this preaching place will be the means of bringing the message of the Gospel to scores.

The attitude taken by some Chinese towards those who accept the Christian faith is aptly illustrated by the following: Mrs. Liang is a widow in Shantung, China, who, although very poor, is connected with well-to-do and proud families, several of whose men are literary. These relatives had promised to lend her some grain to enable her to get over the hard winter months. But when she accepted Christ as her Saviour, they refused to help her, using this philosophy: "If we feed grain to the pigs we can eat pork, if we feed it to the dog, it will watch our house, if we feed it to the hen, she will lay us an egg, but if we give it to a Christian, it will be wasted." This is hard-hearted heathenism. Converts like Mrs. Liang need our prayers that their faith faint not.

Some earnest enthusiasm of life is the effectual cure for all disquiet. There will always be minor cares and troubles for those who are at leisure to attend to them; nor can we be rescued from these except by interests and pursuits that take us out of their region.—J. H. Thom.

There is never any difficulty about the class meeting in a revival.—Rev. S. Chadwick.

Christ came into competition with no one; he was unique, unrivaled. He demanded obedience; he came not in the form of an intellectual suppliant, but in the form of a moral conqueror and spiritual Saviour. He spoke with authority. His gospel was a mighty affirmation.—Rev. A. T. Guttery.

The way in which God shall lead thee may be over rocks and deserts, over mountains and oceans, amid things perilous to the sight and the touch; but still go on thy way rejoicing.—Thomas C. Upham.

Earth's greatest blessings come to us in disguise.—Rev. Trevor H. Davies.



# THE CHRISTIAN LIFE

## The Safety of Danger

A safe place is a perilous place to be in when God calls to a place of danger. The only place of real safety is the place to which God calls. If that is a place of sorrow, stress, or staggering difficulty, or physical or even spiritual peril, we shall find greater safety there in companionship with God than in any spot that is free from those perils, but to which He has not called us. The very effort on our part that is necessary to resist and overcome the danger which God has asked us to meet may furnish the greater safety of which we are in need. Freezing cold is not commonly as conducive to healthy plant life as is a carefully protected hot-house. But take certain plants from the peril of the nipping exposure, and put them in the hot-house, and you have ended their life; the exposed place of danger was their only place of safety, for that is where God meant them to grow and thrive. God knows best; his assignments are to be trusted.—In *Sunday School Times*.

## Our Life Journey

REV. S. D. GORDON.

Living is like traveling. Life is a journey. It is a trip through a strange land where you have never been before, and you never know a moment ahead where you are going next. Strange languages, strange scenes, strange dilemmas; new tangles, new experiences, and some old ones with new faces so you do not know them. It is just as chock-full of pleasure and enjoyment as it can be, if you could only make some provision for the durdgery and hard things that seem to crowd in so thick and fast sometimes, as to make people forget the gladness of it.

Now I have something to tell you that seems too utterly good to be believed, and yet keeps getting better all the way along. It is this: the Master has planned that your life journey shall be a personally conducted one on this ideal plan. It was said a night or two ago that the Master has thought into your life and made arrangement for all its needs. Let me add to-night this further fact: *He has arranged with his best friend, who is an experienced traveler, to go with you and devote himself wholly to your interests.*

Some of you, I am afraid, will smile, and think I am just indulging in a fancy sketch—drawing on my imagination. And so I pray your Master to burn into our hearts that it is plain, matter-of-fact truth, for every day life. I would say that it is cold fact were it not that such a fact can never be cold.—From *The Quiet Talks on Power*.

## The Plow

I am a worker,  
Sleep on and take your rest  
Though my sharp coulter shows white in the dawn,  
Beating through wind and rain,  
Furrowing hill and plain,  
Till twilight dims the west  
And I stand darkly against the night sky.  
I am the worker, I, the plow.

I feed the peoples.  
Eagerly wait on me  
High-born and low-born, pale children of want.  
Kingdoms may rise and wane,  
War claim her title of slain,  
Hands are outstretched to me,  
Master of men am I, seeming a slave,  
I feed the peoples, I, the plow.

I prove God's words true—  
Tolling that earth may give  
Fruit men shall gather with songs in the sun.  
Where sleeps the hidden grain  
Corn-fields shall wave again;  
Showing that while men live  
Nor seed nor harvest-time ever will cease.  
I prove God's words true, I, the plow.

V. P. Boyson, in *Everybody's*.

## Prayer

When on my day of life the night is falling,  
And, in the winds from unshined spaces blow,  
I hear far voices out of darkness calling  
My feet to paths unknown:

Thou who hast made my home or life so pleasant,  
Leave not its tenant when its walls decay;  
O Lord divine, O Helper ever present,  
Be Thou my strength and stay!

Be near me when all else from me is drifting;  
Earth, sky, home's pictures, days of shade and shine,  
And kindly faces to my own uplifting  
The love which answers mine.

I have but Thee, my Father! Let Thy spirit  
Be with me, then, to comfort and uphold;  
No gate of pearl, no branch of pain I merit,  
Nor street of shining gold.

Suffice it—my good and ill unreckoned,  
And both forgiven thro' Thy abounding grace—  
I find myself by hands familiar beckoned  
Unto my fitting place.

Some humble door among Thy many mansions,  
Some sheltering shade where sin and striving cease—  
And flows forever thro' Heaven's green expansions  
The river of Thy peace.  
And find at last, beneath Thy trees of healing.

There from the music round about me stealing,  
I fain would learn the new and holy song.  
The life for which I long.

—John Greenleaf Whittier.

## Life's Struggles

REV. NEWELL DWIGHT HILLIS.

But the law of life is the law of growth. Seeds grow, and men must grow also. In the realm of intellect students grow, and their teachers too. Beginning with a mere impulse to follow Christ in thought and life, the Christian goes forward until thoughts, affections, and all ambitions are touched with the sacred fire. Every morning he begins anew his ascending march. Slowly he unfolds, going from littleness to full likeness to Christ. For let no man think that it is an easy thing to be a Chris-

tian. All high developments for reason or taste or conscience are difficult and represent drill and practice. It is hard to be born and maintain life as a babe. It is hard to be a little child and maintain health midst all the ignorances, distemperatures, and perils that come in like a flood against young life. It is hard to be a young man and to maintain one's spotless character midst the fierce flames of temptation that burst forth upon every side. If a man aspires to be a great jurist he gives himself to the study of great arguments, and the history of celebrated decisions, and practices the art of bringing high truths to bear upon judges and jury, and slowly climbs to the level of Marshall or Webster. If a man wishes to be a great scientist he begins where Darwin began, by studying the earthworms under his feet, and noting the movements of bugs, the flight of pigeons, until slowly, by accurate observation and patient, persevering drill he comes to be a world-wide scientist. There is no royal road to the temple of melody, where St. Cecilia dwells. There is no short cut to the temple of the beautiful, where Apollo reigns as lord of the arts of color, form, and music. The eager aspirant for eloquence, or wealth, or wisdom, begins a long, long way from the excellence that crowns one's life work. Every morning Mother Nature whispers to the youth, "Strive, struggle." Every night her last message is, "Sleep to waken again to new struggles, wrestlings and achievements." In the realms of conscience and character man must work out his own salvation through ceaseless struggling, toiling long, hard, and patiently. And just in proportion as he goes toward excellence does the work become difficult.—From *Faith and Character*.

## Be True

Do not hurry,  
Do not worry,  
Grip your purpose and be true;  
Days must measure,  
God's own pleasure,  
When this truth is plain to you.

Then be steady,  
Always ready,  
Never murmur, do your part;  
Light each duty  
With the beauty  
Of a wholesome, happy heart.  
—L. Meuch Chambers.

# SUNDAY SCHOOL LESSON

Third Quarter Lesson XIII. September 29, 1907.  
Title—"Review of the Third Quarter." Golden  
Text—"The Lord is merciful and gracious, slow  
to anger, and plenteous in mercy." (Psalm 103:8)

(Read Psalm 90.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

That the words of our golden text are true is evidenced by the way in which God dealt with Israel from the time she left Egypt until she reached the banks of the Jordan. Rebellious and disobedient in all of her ways, He, nevertheless, bore with her, and again and again manifested His great love for her. More than once did she provoke Him to anger; repeatedly did she incur His displeasure, yet was He "merciful and gracious." He knew their frame, He remembered that they were dust, and as a father pitieth his children, even so did He pity the Israelites, and dealt with them in gentleness and in love. Recasting the events of the twelve lessons we have studied this quarter, we can clearly see that the ways of God are not as the ways of men. Men are quick to anger, and quick to punish every violation of their laws. But not so with the Lord. His great heart of love is constantly grieving in sympathy for humanity. True, He will not withhold His anger forever, yet will He do all within

His power to bring men to a realization of the great truth that instead of hating and desiring their death, He loves and would have them come unto Him and live.

How full of comfort these words are! What light, what joy, what peace they bring to the human heart! For who is it that has not sinned? Indeed, we have all sinned, and can shout of the glory of God. Remembering that our God is a God of holiness and truth, and that no one may enter into His sacred presence without purity of heart; and remembering, also, that we have violated His law, have done wickedly in His sight, we might all despair of ever beholding His face in peace. But our Golden Text drives away that despair, and assures us that He is also a God of mercy and of love. It cheers our hearts by telling us that He will forgive us our sins, and renew right spirits within us. Coming unto Him, we will obtain forgiveness, for with Him "plenteous redemption" may be found.

Our lesson to-day is a review of the twelve lessons already studied. Let us recall them as follows:

I.—God Feeds Israel in the Wilderness.  
Golden Text: John 6:51.

Here we have brought to our attention the miraculous manner in which God provided food for Israel



while on their way from Egypt unto Canaan. In we see a beautiful type of the bountiful provision He has made for His people through all the centuries passed and yet to come. As He provided manna for their physical sustenance, likewise has He provided Christ, the "Bread of Life," for our spiritual maintenance.

#### II.—The Ten Commandments—Duties Toward God.

Golden Text: Deut. 6:5.

As our Creator, Preserver and Redeemer, God has a right to prescribe laws for our government and observance. This He has done. They may be embraced in one word: Love. Love to God sums up our duties, whether great or small, toward God. Nor are these duties trifling. Rather are they of the greatest importance. To love God with all of our heart, soul, mind and strength demands the exercise of all of our powers. Such, however, is possible. Let us make the effort, and leave the results with God.

#### III.—The Ten Commandments—Duties Toward Men.

Golden Text: Lev. 19:18.

Humanity is a unit. Of one blood hath God made all the nations of the world. Every man is, therefore, to every other man a brother. It is, consequently, our bounden duty to love each other. Indeed, we cannot love God unless we do. "Thou shalt love thy neighbor as thyself," is an epitome of our duties toward our fellows. This was clearly taught by the Savior. Following this instruction, we shall be blessed with everlasting life.

#### IV.—The Golden Calf.

Golden Text: I John 5:21.

Born and reared among an idolatrous people, it is not to be greatly marvelled at that Israel was turned to idolatry. But this sin is not confined to any one race or people. It is universal. Nevertheless, it is displeasing unto God, for He will brook no rival. He alone must be served and worshipped, hence his displeasure at the erection and worship of the golden calf. And He is displeased now, for many there are who yet follow this evil practice. One of the greatest evils and perils of the present age is the disposition to make an idol of money. Let us have a care lest we pay greater homage at the shrine of Mammon than unto the Lord of truth and righteousness.

#### V.—The Tabernacle.

Golden Text: Exod. 40:34.

The erection of the Tabernacle and its ceremonies was the institution of the kind of worship that God delights to have us give Him. Here we are taught that God is pleased when we forsake not the assembling of ourselves together for the purpose of worshipping Him in spirit and in truth. We are also taught thereby that we should consecrate ourselves wholly to His service. Let us be glad when it is said unto us, "Let us go unto the house of the Lord."

#### VI.—The Sin of Nadab and Abihu.

Golden Text: Prov. 20:1.

That "strong drink is raging, and whosoever is deceived thereby is not wise," is here clearly evidenced. Strong drink was, unquestionably, the cause of the sin of these two men. It has been the direct source of many evils in the ages that have followed. Many are the sins which may justly be laid to the door of this iniquitous vice. As it caused the destruction of Nadab and Abihu, even so will it cause the everlasting destruction of all who permit themselves to be held fast by its slavish chains. Let every Christian determine to neither touch, taste nor handle the unclean thing.

#### VII.—The Day of Atonement.

Golden Text: Heb. 7:25.

The Day of Atonement was a great day to Israel. It was the most solemn festal day of the Jewish church calendar. It was the day when the High Priest entered the Holy of Holies and made an atonement for the souls of the people. It forms a beautiful, but imperfect, picture of the atoning work of Christ, the Lamb of God, who taketh away the sin of the world. The Jewish High Priest had to enter the Holy of Holies once every year, but our High Priest has entered the Sanctum Sanctorum once for all. In Him we have the one perfect and complete sacrifice, "wherefore he is able to save them to the uttermost that come unto God by Him."

#### VIII.—Israel Journeying to Canaan.

Golden Text: Exod. 13:21.

Israel was on her way to Canaan. But of the way she knew nothing. Guidance, divine guidance, was necessary if the journey would be made in safety.

This God gave by the pillar of cloud to guide them by day, and the pillar of fire to give them light by night. Christians, too, are on their way to the heavenly Canaan. The way thereto is dangerous, rough and unknown. But God leads in the way. The Holy Spirit has been given us to guide us unto all truth. Let us follow its directions that we may in the end cross the Jordan of death and enter into the promised Canaan of everlasting rest.

#### IX.—The Two Reports of the Spies.

Golden Text: Num. 14:9.

That man would rather walk by sight than by faith is unmistakably brought out in this lesson. It was here that Israel blundered. Had she trusted in God more and in herself less, all would have been well. Had the counsel of Caleb and Joshua been followed, the forty days would not have been lengthened into forty years. Let us, in our journey to the better land, have faith in God. Enemies may surround us, but "the Lord is with us: fear thou not."

#### X.—The Brazen Serpent.

Golden Text: John 3:14:15.

Sin brings its own punishment. Disbelieving God, and murmuring against Him and Moses, God sent fiery serpents among the Israelites as a punishment therefor. But His anger abates, and he provides a remedy for their cure. He who looked upon the Brazen Serpent by faith, lived. The fiery serpent of sin is in the world. But a remedy for his bite has

been prescribed. Christ has been lifted up, and whosoever believeth upon Him shall not perish, but have everlasting life. Let us look and live.

#### XI.—Moses Pleading with Israel.

Golden Text: Deut. 6:12.

Moses had accomplished his work. His departure was near at hand. Accordingly he avails himself of the opportunity to plead with Israel in order that she might ever walk in the ways of the Lord and thus enjoy the pleasure of the Divine Preserver. And as Moses pleaded with Israel, so Christ pleads with men to-day to love and serve God, and to consecrate themselves wholly unto Him, for in His favor there is life and peace here and everlasting felicity hereafter.

#### XII.—The Death of Moses.

Golden Text: Psalm 116:15.

All men must die. Great and low, learned and unlearned, must pass away from time unto eternity. Hence Moses died. Having finished his task, the time at last came when he had to "wrap the drapery of his couch about him, and lie down to pleasant dreams." But he died not as the fool dieth. Having honored and served God in his life, God buried him, and unto this day no man knoweth of his grave. We too shall die, but if we love and honor God it shall be well with us, for "precious in the sight of the Lord is the death of His saints."

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—September 29:

### Liberal Towards God

(Mark 12:41-44.)

Passages for reference: Exod. 25, 2:36, 5, 6; Prov. 11, 24, 25; 2 Cor. 8, 1-5, 12; 9, 6-12.

BY REV. W. C. STOVALL, M. A., B. D.

*A Foreword.*—The apparently trifling history of the "widow's mite" shows, among other things, the tranquility of the mind of Christ. We see our Lord sitting so tranquilly at the gate of the temple shortly after the terrific "Woe to you!" had resounded. He avoids even the slightest appearance of having gone away in any excitement, or from any fear of further attacks. He sat where he could look into the court of the women, where was the treasury. The Rabbis tell us that this treasury consisted of thirteen brazen chests. "Nine chests were for the appointed temple-tribute (that is, money gifts, instead of the sacrifice), four chests for freewill offerings, for wood, incense, temple decorations and burnt offerings." No one, we may easily suppose, entered the temple without putting something in the treasury. Now, out of the procession of donors passing through the court of the women, Christ singles a widow stricken with poverty. However, we need not assert that He singled out and designedly made such honorable mention of this particular widow in order to make the contrast yet stronger with the haughty and unloving Pharisees. He is now through with them. The contrast was not made, but born of the reality of life. It deserves to be noted that our Lord does not at all censure or lightly esteem the gifts of the rich. Only He extols far above the beneficence of these the gift of the poor widow. The rich gave of their abundance. The woman, on the other hand, gave of her poverty. She cast in two mites. She could not give more; she would not give less. All the rest kept back much for themselves, the widow nothing. This was a sacrifice which Jesus estimates in its moral greatness.

*The Discussion.*—Let us learn from these verses how pleasing to Christ is self-denying liberality in giving. The stinginess of professing Christians in all matters which concern God and religion is one of the crying sins of the day, and one of the worst signs of the times. The givers to Christ's cause are but a small section of the visible church. Money is concentrated power of service. Whether we have much or little money, it is still concentrated power of service. Is it not an awful danger of our times, the greatest peril that threatens professedly Christian people, that though we are Christians, we so persistently ignore all true ends in the use of our money? Is it not too much our habit of thought to regard only those as people of means who have much

more money than we? When we read upon page after page of the New Testament the most searching warnings as to the use of money, is it not our habit to pass them on to the very wealthy, whose fortunes far exceed the means at our disposal? Yet the essential nature of money does not lie in its quantity, in the amount of money at a man's disposal. The god Mammon may be worshipped with a man's whole heart, though his business transactions be petty and his savings small. Some rich men give to good small contributions, with a hypocritical allusion to "the widow's mite," but our Lord bestowed His regal blessing upon the widow's mite, not because it was small, but because she gave her whole living to the Lord.

Nothing can be clearer than that He holds every Christian responsible for the right use of all his possessions, however small, however large, they may be. For the right use of the ten talents and the two talents there is the same commendation, the same relative reward; while the awful stress of contrast is laid upon him who had but one talent because he declined to use that one for his Master. There is no Epworth Leaguer, then, who can feel that the warnings and responsibilities that attend the possession of money for a Christian do not concern himself. Our giving, to be Christlike, must be sacrificial—like the gift of the widow. God's plan is to give more than is convenient, or more than we just happen to have in our pockets. It means more than denying ourselves some life luxury, and giving to the Lord a part of what is left. It means a careful and prayerful cutting down of our expenses that we may give freely to the Lord. It means not alone "giving one-tenth, but living on a tenth," if necessary. No compulsion is laid upon us, other than that of love, and whatever is done should be done by the free and glad choice of the soul. Dr. A. J. Jordan used to say: "The Lord loveth an hilarious giver."

*An Afterword.*—Jesus commends the worshipper who puts in the smallest gift. This was strange. Why did He do it? Two reasons (1) Because she gave her heart with it; (2) Because hers was really a great gift, in proportion to her means. God will have no gifts but such as are offered freely. He loveth a cheerful giver. If a man gives grudgingly or of necessity, God rejects the gift. What an example for us! Church debts, fettered missionary enterprises, ministers of the gospel converted into persistent yet unsuccessful beggars. Do we not need to stir up our hearts and take active measures to make our spirits willing? The aroused heart loosens the purse-strings.

Chicago, Ill.



## Recent District Conferences and Conventions

### AUSTIN DISTRICT.

The twenty-sixth session of the Austin District Conference was held in Austin, August 22-26, Dr. N. J. Johnson, Presiding Elder, presiding. Welcome addresses by Hon. L. M. Mitchell, Mrs. S. S. Frazier, Miss L. E. Pierce. Prof. R. A. Atkinson, of Lockhart, responded. Good music was furnished by Wesley's excellent choir. Miss Lillie Murray, the noted songstress rendered a charming solo. The Rev. D. F. Vance was elected secretary; the Rev. P. A. Morrow, statistical secretary; Prof. R. S. Lovinggood, treasurer; J. W. Frazier, reporter. The subject, "Better Methods of Taking the Collections," was discussed at length. The consensus of opinion was that there should be an improvement in the present method of taking collections. The Presiding Elder's report was brief, but it dealt with live subjects of grave and immediate interest. In addition to giving the condition of the District, spiritually and temporally, the question of "Home Getting" was impressed very forcibly. The report was adopted by the Conference and ordered spread upon the Minutes. Most of the pastors were present and rendered good reports. A banquet was served to the delegates, visitors and friends by Wesley Chapel. Samuel Huston College Rally was held at the College Auditorium. President Lovinggood's address was a strong appeal for money and for the education of our boys and girls. Total amount reported from the district to date is approximately \$200. This places the Austin District third in the list for Sam Huston College collection, Columbus being first, and San Antonio second. The concert Saturday night for the Woman's Home Missionary Society and for Sam Huston College was a great literary and musical treat. Willie Reynolds bass solo was superior. The following visitors made brief remarks: The Revs. A. M. Mason, Waco District; Mr. McMillan, Texas Conference, father of Dr. J. A. McMillan; Dr. J. B. Pius, of the Baptist Church; the Rev. Mr. Givens, of the Deaf, Dumb and Blind Asylum; Mr. W. M. Tears, a prosperous undertaker of the city; A. H. Rnambo and Mrs. E. S. Spriggs. Good sermons were preached by the Revs. I. T. Sandford, A. M. Mason, H. H. Qualis. All the local preachers were assigned to special fields. The Rev. Moses Smith, pastor, deserves great credit for the manner in which he cared for the Conference. The next Conference will meet at Smithville. The white daily paper was quite liberal in giving space for the proceedings. This was said to be one of the most harmonious and business-like Conferences ever held on this District. The Woman's Home Missionary Society held interesting meetings during the Conference. More than \$50 was raised for the society. This makes about \$290 raised on five districts for this organization this Conference year up to date. The ladies of the district presented Mrs. Spriggs, Conference Corresponding Secretary, of the Woman's Home Missionary Society, with a beautiful present.—J. W. Frazier.

### SEDALIA DISTRICT.

The eleventh session of the Sedalia District Conference convened in

Warren Street Church, Warrensburg, Mo., August 21-25. Wednesday morning, the Rev. N. H. Smith devoted thirty minutes to prayer and song. The organization was completed with the Rev. B. F. Bateman elected secretary. The Rev. W. A. Bohannon, pastor, delivered the address of welcome; response by Bro. G. W. Bail. It is said by many that this session was one of the most profitable and successful ever held on the district. The Presiding Elder in his annual address put great stress upon the importance, scope and magnitude of the Conference, which inspired interest and activity from the beginning to the end. Great interest was manifested by the large crowds that attended. Reports from all departments were very encouraging, regardless of the many disadvantages. The ready dispatch of business by our progressive and hard-worked Presiding Elder allowed inspection of every department of the District. The Rev. James W. Jackson was appointed reporter to the SOUTHWESTERN; C. S. Webster, the Rev. W. H. Wheeler and Prof. A. Reynolds, reporters to the secular papers. The Presiding Elder's report was very encouraging and showed improvement spiritually, intellectually and financially. Sermons by the Revs. R. H. Young, R. Rush, W. H. Wheeler, H. G. Gibson, B. F. Abbott, Presiding Elder, St. Louis District; B. F. Bateman, D. Payton and Brother Green Enyard. Among the distinguished visitors were Prof. H. L. Billups, Wiley University; Prof. A. C. McLin, Field Agent of George R. Smith College; the Rev. B. F. Abbott, Presiding Elder, St. Louis District; Prof. J. S. Morton, of Lincoln Institute, and the Revs. T. H. Lockwood and G. B. Abbott, of the St. Joseph District. Profs. Billups and McLin gave telling addresses and emphasized the need for Christian Education. Prof. Billups secured twenty subscriptions for the SOUTHWESTERN. Prof. McLin collected \$23.05 for George R. Smith Industrial Plant. The Rev. B. F. Abbott rendered valuable service in the discussions. Saturday afternoon the joint session of the Home and Foreign Missionary Societies was very interesting. Their work spoke for itself. The literary productions by our women showed ability, love and unflinching work. Sunday morning the annual love feast was conducted by Fathers J. W. Payne and Jas. Rhodes. At 11 o'clock our efficient Presiding Elder preached an impressive and convincing sermon. At 3 p. m. Ex-Presiding Elder R. Davis preached, subject, "Singing." He brought out the true value of song in service to God with power and effect. One hundred and fifty communed. Two little daughters of Brother and Sister Simpson were baptized. Sister Myrtle Brown, from the Colored Methodist Episcopal Church, united with us. Two bright and promising young men were converted during the session and united with our church. From 7 to 8 p. m. the Epworth League, conducted by Mrs. Maggie Scales, of Springfield, Mo. "Bear in Mind False Reproach," the topic was ably explained. Biblical quotations and a few prayers and impressive songs were of spiritual interest. At 8 p. m. the Rev. Leroy Woolrich preached. The discourse was expository and ably delivered. The Trustees' Rally amounted to \$91.26. Grand total, \$142.82. The

seat of the next District Conference is Greenfield, Mo. About eighty-five ministers and delegates were present and every charge reported except one.—B. F. Bateman.

### STARKVILLE DISTRICT.

Wednesday morning, August 14, the Starkville District (Upper Mississippi) Conference was called to order by Dr. Thomas W. Davis, Presiding Elder. The roll was called and many of the preachers were absent on account of revivals on their respective charges. The Rev. A. E. Boyd was elected secretary, the Rev. D. Green statistical secretary. The pastors present read good reports and the statistics showed the District in advance of last year along all lines of benevolence. The Presiding Elder read his report, and it was adopted by a rising vote. The following brethren were introduced: Drs. B. F. Woolfork, N. R. Clay, N. L. Lackey, N. H. Williams, G. G. Logan, and the Revs. C. H. Nevils, J. M. Marsh and W. M. Gillmore. Dr. N. R. Williams represented Rust University, and the Rev. J. M. Marsh ably represented the SOUTHWESTERN. Dr. G. G. Logan and wife represented their respective causes and brought them close to our hearts. Mrs. Logan organized the Starkville District Home Missionary Society among the ladies. She also delivered an able address to the Conference in behalf of the Elizabeth Rust Home. Mrs. McEwen was elected District Corresponding Secretary. Twelve ladies subscribed for the *Home Missionary Journal*. The following brethren preached able sermons: Revs. D. Green, D. A. Bragg, E. A. Boyd, Ashford, Ford, G. W. Hunt, W. H. Gatewood. Thus ended one of the best sessions ever held on the District.—(Mrs.) G. A. McEwen.

### COLUMBUS DISTRICT.

The twenty-ninth session of the Columbus District Conference and the tenth session of the Sunday School Institute and Epworth League Convention were held in LaGrange, Texas, August 13-18. The Rev. F. E. Mohan, pastor, had made ample provision for the delegates and visitors, and he worked hard to see that all were cared for. All denominations assisted. The Sunday School Institute was called to order at 10 a. m. Tuesday, by the President, W. D. Newton. Welcome addresses delivered by Mrs. A. Newsome, Miss A. D. Hudson and Dr. L. D. Cooke. Responses by Miss Golia Davis and Prof. G. R. Smith. President Newton's annual address was full of thought and his recommendations timely, and, if carried into effect by all Sunday School workers, will be of great good. Excellent papers were read by Miss L. A. Norman, Mrs. R. C. Baughman, and Mr. E. F. Grant. President Lovinggood, of Sam Huston College, gave a practical and helpful lecture on "Sunday School Methods." The Rev. M. S. Jordan's annual sermon Tuesday night to the Institute and Convention was a masterly one, fervent and instructive. Reports showed that the Sunday Schools throughout the district were in good condition. Raised by the Sunday Schools for Sam Huston College, \$124. The banner was awarded to the El Campo Sunday School, the Rev. G. W. Nevils, pastor. The Epworth League Convention was called to order by President J. W. Frazier. Miss Thomasine Isaacs, temporary secretary. The President read his annual report. Good papers on League work were read by Prof. E. J. Warren and Mrs. Gracie Johnson. Reports showed the Leagues

in good condition, but with room for improvement. Collection from Leagues for Sam Huston College, \$60; \$20 increase over last year. Rally for Sam Huston College: Wednesday night the church was crowded to overflowing to hear the educational address of J. W. Frazier, Professor of Mathematics in Sam Huston College, and President R. S. Lovinggood. The Rev. D. C. Lacy, the Presiding Elder, presided. The Rev. D. J. Thompson, of the Baptist Church, a former student of Sam Huston College, sang two sweet solos. The audience showed its interest in education by its contributions. The Presiding Elder led off with a donation of \$25, followed by his pastors, with \$5 each, except one who gave \$2.50. Dr. L. D. Cooke, a graduate of Flint Medical College of New Orleans University, gave \$5 in gold, after which the audience gave its generous contribution. Total collected for Sam Huston College at this Conference \$326. At the close of the Epworth League Convention the Presiding Elder took charge and administered the Lord's Supper, after which the Conference was organized. Prof. E. J. Warren was re-elected secretary; Miss Fannie Norman and Mrs. R. C. Baughman assistants. Prof. W. D. Newton, statistical secretary; the Rev. J. S. Wyatt, treasurer; J. W. Frazier, reporter and agent for the SOUTHWESTERN. The Elder's report showed the District in excellent condition spiritually and financially. There had been over 400 conversions and offerings since the annual conference in December. Reports from the pastors and various representatives showed the District to be alive and progressing. The Rev. C. C. Smith preached the missionary sermon. It was full of rich thought. Good sermons were also preached by the Revs. Mr. Sodla, D. C. Lacy, Presiding Elder J. H. Hutchinson and Dr. G. S. McMorris. The concert Saturday night for the benefit of the Woman's Home Missionary Society and Sam Huston College was superior. Receipts \$22. The writer, on behalf of the Woman's Home Missionary Society of the Columbus District, presented Mrs. E. S. Spriggs, Corresponding Secretary of the Society, with a beautiful scarf, made by the girls of the Eliza Dee Industrial Home and purchased by the Society of the District. She expressed her appreciation of the gift and urged the people to stand by the Home. Amongst the visitors were the Revs. J. W. Weakly, Presiding Elder San Antonio District; R. D. Sodla, of San Antonio; A. M. Mason, of Groesbeck (Waco District), and the Rev. D. J. Thompson, of the Baptist Church; Prof. S. H. Gates, of San Antonio; President R. S. Lovinggood, Rev. J. H. Harriord, of Giddings, and the pastor of the African Methodist Episcopal Church.

### NOTES.

A Mr. Hall (white), an elderly gentleman, sent the Rev. G. W. Nevils, a former pastor at LaGrange, a ten dollar bill saying: "Tell Rev. Mr. Nevils I send him this money to aid in saving souls. I believe he is a good man." The Baptists aided nobly in taking care of the Conference. The fifth Sunday in September was made SOUTHWESTERN Day on the District, by vote of the Conference. There was a convert at one of the morning devotions. The writer was entertained at the hospitable home of Mr. and Mrs. Jerome Cooke. Dr. L. D. Cooke has a good practice, he also takes deep interest in the church and the church is proud of him. A boy from Africa gave a short talk on his country after the sermon.—J. W. Frazier.



## The September Magazines

The Century will have a complete novelette by Dr. S. Weir Mitchell, prince of American story writers. It is announced as one of Dr. Mitchell's decidedly characteristic pieces of work, holding the reader's attention lag.

closely to a most unexpected end.

The New England Magazine has as its leading article the third of a series, "What's the Matter with New England," entitled "Vermont, Thrifty and Incorruptible, a Model State." The pictures are unusually fine. Wellesley graduates should read "The Letters of a Wellesley Girl" beginning in the September New England, by "H. B. Adams." The eighth chapter of Mr. Holman F. Day's story, "Old King Spruce," is delightfully funny, and more absorbing than ever. Mr. E. H. Clement's reminiscences under the name of "Nineteenth Century Boston Journalism," end with the September instalment, "The Flight for the Elevated and the Subway." Mr. David S. Barry's monthly article on "Men of Affairs at Washington" treats of the Naval Academy at Annapolis.

Mr. George F. Paul describes a climb "Up Mount Popocatepetl." "The Mistake," by Annie Hamilton Donnell, is a sweet little story, charmingly illustrated by Mabel B. Hill. "Dreams in Jeopardy," by Jeanette Marks, is only one of several other excellent short stories which appear in this number.

The American Review of Reviews.—Contents: Records of Current Events, Some of the Current Cartoons, Saint Gaudens and American Sculpture, by Ernest Knauff; Has Arkansas a Diamond "Field?" by Robert S. Lanier; The West Indies in Commerce, by Lewis R. Freeman; Developing a National Type of Horse, by Arthur Chapman; The prohibition Wave in the South, by John Corrigan; How Long Will Our Coal Supply Last? by John Llewellyn Cochran; Are Secret Societies a Danger to our High Schools? by Marion Melius; Why Is Interest High? by George Hies; The Crusade Against Billboards, by Clinton Rogers Woodruff; Leading Articles of the Month; The New Books.

Lippincott's Magazine.—Contents: A Chain of Evidence, a complete novelette, by Carolyn Wells. Queen Dolly, a paper, La Salle Corbell Pickett; The Long Courting of Henry Kumerant, a story, by Elsie Singmaster; Do Moon Pilot, a poem, by Wilhelmina Franklin Pruit; The Reporter Who Made a Story, a story, by Captain Lloyd Buchanan; "You," a story, by Prince Vladimir Vianatsky; The Passlug, a story, by Jane Bolfield; A Prayer, a poem, by Clarence Urmy; Shelley, a paper, by George L. Knapp; An Old Man's Dream, a poem, by Margaret Erskine; "The Girl From Tres Posos," a story, by Elliott Flower; The Sophisticated Mr. Lettredge, a story, by May Harris; The Triumph, a poem, by Richard Kirk. Ways of the Hour: "Dementia Americana," by Robert Adger Bowen; "The Animal Story," by Edwin L. Sabin; "Pessimism in Modern

Fiction," by Sarah D. Upham; "As to Child Labor Legislation," by Geo. Allan England.

In the Circle for September, Ernest K. Coulter writes of "The Big Brothers and the Children's Court." A very important article is the description of "The First Self-Governed Jewish Community Since the Fall of Jerusalem," from the pen of David Blaustein, D. D., Superintendent of the Educational Alliance. Viscount S. Aoki, the first Japanese ambassador, sends "A Peace Message to the American People." Thomas R. Yzarra, relates the "Battle of the Salton Sea," while Ernest Harold Baynes, in an article splendidly illustrated, describes "Hunting With a Camera." A new feature of the Circle is a page of original music by well-known composers. "The Song of the Poacher," by Louis F. Gottschald, is a fine, swinging song for bass or barytone voice. Mr. William C. Carl has an article in the Music Circle entitled, "What a Successful Organist Should Know." And Mr. Dan Beard, known everywhere as the boy's best friend, has taken charge of a department especially devoted to their interests.

The Woman's Home Companion is remarkable principally for two things—the exquisite cover, by Earl Stetson Crawford, which won the \$1,500 prize recently offered by the Companion, and for an excellent article on "The Influence of Business Life on Women," by Ania Steese Richardson. Anthony Hope continues his charming novel, "Heiropa's Path," and Jennette Lee, the late Julia Magruder, Grace MacGowan Cooke and several others contribute short stories. Dr. Edward Everett Hale's monthly editorial page is on the subject of letter writing. Grace Margaret Gould, the fashion editor, has special pattern pages for children's and young ladies's school clothes. Fannie M. Farmer tells how to cook the different kinds of macaroni, and all the other departments—embroidery, knitting, etc.—are full of timely and helpful suggestions.

The September Boy.—A fine picture of "Minnehaha" occupies the front cover. The editor's serial, Tad, and Tomlinson's story, The Camp Fire of Mad Anthony, are concluded with this issue. Off the Reservation, by Edward S. Ellis, is continued three chapters, and a new serial by the veteran writer of boys' stories, John H. Trowbridge, is begun. Hazy, and for the Flag, are also finished in in this number. Among the short stories and articles are: Capturing an Outlaw; Benjamin West, an interesting biographical sketch of that great artist; The "Spell" at Number Six; The Grizzly of the Siskiyou Mountains. The Banishment of Solomon is a fine nature story. Outwitting the Sioux tells how two Indians were beaten at their own game. Chats with big Americans this month is an interview with the famous "Buffalo Bill." Athletic boys will be interested in The Boy on His Muscle, and Keeping Tab on the World contains some interesting information of value to the boys who think \$1 a year. The Sprague Publishing Co., Detroit, Mich.

### NEW BOOKS RECEIVED.

Publishers, Jennings and Graham, 220 W. Fourth street, Cincinnati, O. "Comradeship and Character," (Talks to Young Men), by Rev. Thomas G. Selby and others. Net price, \$1.00.

"American Child and Moloch of Today," by Davis Wasgatt Clark. Price, 75 cents, net.

"Eden and Gethsemane" (Addresses for Communion Services), by Alexander Stewart and others. Net price, \$1.00.

"The Evolution of New China," by William A. Brewster. Price, \$1.25 net.

"Men of the Old Testament" (Calm to David), "Men of the New Testament" (Matthew to Timothy); by eight of England's foremost preachers and scholars. Net price \$1.50 each.

By Elijah P. Brown, "The Ram's Horn Man."

"Lifting the Latch" (an hour with the Twenty-third Psalm), "The Raven and the Chariot" (new thoughts on Elijah the Tishbite). Net price, 50 cents each.

"The Uplift of China" (Forward Mission Study Courses), by Arthur H. Smith, thirty-five years a missionary in China.

"Shadow and Shine," by Sarah Doudney. Price, \$1.50.

"The Man Who Rose Again" (The central idea of the story is based up on an incident in real life), by Joseph Hocking. Price, \$1.50.

"Thy Daily Cross," by Dr. Alexander Whyte, D. D., Edinburgh. Price, 15 cents net.

"Hope: The Heart's Unbroken String," by John A. Hutton, M. A. 15 cents net.

"In a Nook With a Book," by Frederick W. MacDonald. Price, 75 cents net.

"The Countess of Huntingdon and Her Circle," by Sarah Tytler. Price, \$3.00 net.

Publishers: Tho Macmillan Company, New York.

"Glori Christ!" (an outline study of missions and social progress), by Anna Robertson Brown Lindsay, Ph. D. Price, 50 cents net.

Publishers: Pittsburg Printing Company, 518-520 Seventh avenue, Pittsburg, Pa.

"The Deaconess Motherhouse," in its relation to the Deaconess work, by the Rev. Christian Golder, Ph.D.

Publishers: The Entertainment Publishing Company, Akron, O.

"An Evening With the Flowers," by Mrs. H. E. Kramer; a delightful entertainment for raising funds for church socials, Sunday Schools, Epworth Leagues, C. E. Societies, Mission Bands and other young people's organizations. Price, 25 cents.

The Roxburgh Publishing Company, Boston, Mass.

"Prejudice Unveiled," and other poems by Lizella Augusta Jenkins Moorer. Price, \$1.00.

Publishers: Eaton and Mains, 150 Fifth avenue, New York City.

"The Evolution of Love," by Emory Miller. Price, \$1.50 net.

### HORSFORD'S ACID PHOSPHATE

#### Superior to Lemonade

A teaspoonful added to a glass of cold water, with sugar, makes a delicious summer tonic.

### THE CENTRAL MISSOURI CONFERENCE.

BY PROF. H. L. MILLER.

During our brief visit to the various districts composing this progressive, expanding conference, we are indeed pleased with its steady, healthful growth along all lines. Conditions temporal, intellectual, financial, spiritual are pleasing, commendable and worthy of laudation.

Our first stop was Poplar Bluff, where the St. Louis District was in session. Here we found our dear brother, the Rev. B. P. Abbott, Presiding Elder, in the chair. This amiable, alert, progressive leader, with his strong executive ability, is moving things. He is much beloved by his brethren. Each charge seems to have the right man in the right place, and all goes well. His district, like the St. Joseph and Sedalia Districts, has a fine crop of young men coming in to the Conference, who believe God calls men to preach by way of the school room. Indeed the prevailing spirit is progressive, aggressive and evangelistic throughout. Leaving the St. Louis District, via Iron Mountain and Burlington, through St. Louis, St. Joseph, a most beautiful city of 120,000 inhabitants, was reached in due time. Presiding Elder A. H. Higgs, D. D., the affable, cultured, Christian gentleman, was at his post of duty. His faithful workers from each charge and station love him and delight to do him honor. Along all lines he, with his brethren, believe in expansion and progress. He is doing a great work.

Third and last district visited, the Sedalia District, Warrensburg, was the largest attended of the three. The sweet-spirited, judicious Presiding Elder, Rev. Wm. H. Smith, with great patience, occupied the chair. Youth and age were delighted, pleased and rejoiced. This, not unlike the rest, was a great meeting. The local management, method and caring for the Conferences cannot be too highly commended.

Brother Williams, Poplar Bluff; Brother Mitchell, St. Joseph; Brother Bohannon, Warrensburg, members and friends, deserve special mention for the generous care taken of the Conferences and the increased interest in the SOUTHWESTERN.

With her increasing strength, Methodism in Missouri is each year demonstrating what can be done, what may be done in advancing the cause of Christ and the Master's kingdom among men.

### MISSIONS—BIRMINGHAM DISTRICT.

The amounts raised for missions by the charges on the Birmingham district are as follows:

Manitou, V. D. Oatman, \$53; Enon Ridge, T. H. Hann, \$40; Selfville, J. R. Eatman, \$5; Sayreton, A. L. Boyd, \$45; Brownsville, L. Drake, \$11; Bessemer, W. M. Stores, \$15; East Thomas, A. Callahan, \$15; Village Springs, J. L. Carr, \$18; Tuscaloosa, J. H. Bynum, \$27.65; Warrior, W. H. Redrick, \$38; Woodlawn, William Leewood, \$22; Scott's Chapel, T. P. Phillip, \$8; Avondale, Wm. Colman, \$10; Mason City, G. W. Sewell, \$18.50; Blunt Springs, E. Mixon, \$74.40; Elyton Mission, B. G. Smith, \$2.50; Bange, S. T. Allen, \$2; Cardiff, G. W. Starks, \$3; Oneonta, E. L. Gary, \$10; total for missions, \$408.25; other benevolence, \$331.81. Total, \$740.06.

A. C. PAGE, Sta. Sec.  
W. H. NELSON, P. E.



# Southwestern Christian Advocate

1—All business letters should be addressed to Eaton & Malina, and all communications intended for publication to the Editor.

2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.

3—When the ADVOCATE does not arrive regularly, notify us promptly.

4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

## IN TEXAS

(Continued from Page 1.)

of the church, a man of brains and good leadership. Our church at Honey Grove is the only church in the County of Fannin and hence there were no large delegations from the country round about. But from the adjoining towns came representatives of almost every charge. The chief attraction of this district conference was the Wiley University rally. Mention will be made of this later in a different connection. But suffice it to say here these brethren were loyal to the school as was evidenced by the collection of \$400 to be used in the erection of a Boys' New Dormitory.

The SOUTHWESTERN received a cordial reception. The reports handed in showed evidence of progress. The Rev. W. G. Alston, D. D., directs the forces of the leading church of the district at Paris, and reported all the benevolences raised; pastor and presiding elder paid up to date and efforts on foot for the improvement of the church property. Clarksville also made a splendid report, under the direction of the Rev. K. W. McMillan, A. B., and a son of Wiley. These two brethren preached on Sunday to the delight of morning and evening audiences. Dr. W. H. Logan was present and preached to the conference in the evening, a strong evangelical sermon. Among the other visitors of the conference were Rev. J. O. Williams, President Dogan, Dr. Frank Gary, Rev. W. A. Fortson and Dr. J. M. Johnson. The district will report an increase in benevolences, and Elder Gilmore will come up to the conference on the shoulders of his brethren with an exceedingly gratifying report.

I said that Dr. Logan preached in the afternoon, and he did. When he was launching out in his discourse a sister proceeded to help him along. She was enthusiastic in her amens and shouts and the Doctor said, "Now, sister, you give me a chance;" whereupon she replied, "You give me a chance." Suffice it to say this good sister said nothing more during the entire sermon, and however eloquent the Doctor grew, she remained silent. But that night she had her time, shouting to her soul's satisfaction and next morning upon being approached as to her enjoyment of the night's services she had a great time and was happy, that she shook things and shouted all around, "Big Logan." When asked "if she was in the spirit," she said "yes"; when asked again "whether she knew what she was doing when she did not shake hands with the Doctor," she said "yes." She said she simply shouted around "Big Logan," because he had made her stop during the afternoon service.

Upon the invitation of Doctor Alston, in company with Dr. W. H. Logan, I visited the church at Paris and found the people all eager to praise the work of their pastor, who was transferred at the last conference from the Atlanta to the Texas Conference, and placed in charge of the Paris station. Here they hang on to the words of the pastor eagerly and follow him with pride and enthusiasm. To use the common phrase, Brother Alston has Paris "grabbed." They are with him, and this church will make a splendid report. In this charge Dr. W. H. Logan was converted, was licensed to preach and from here he went into the conference. It was fitting to have him speak to his home people, his former parishoners which he did with grace and appropriateness. At the close of his address an appeal was made for the SOUTHWESTERN by the Honorable R. L. Smith after which a substantial list was taken for the paper.

Paris for the present, at least, is the home of that liberally educated, wide-awake, thorough-going, ever-progressive loyal Methodist layman, the Honorable R. L. Smith, A. M., who holds the position

of Deputy Marshall in the United States Revenue Service for the Eastern District of Texas. Mr. Smith's office is a Presidential appointment, and comes as a recognition of his worth and distinguished service for his race, his unimpeachable character, his noted gentlemanly qualities and his humanitarian efforts. He is not a politician in the ordinary acceptance of the term. He is a partisan, however, and loyal to the principles of his party. He never has been known to stoop to anything that is questionable in methods or principles. Mr. Smith was educated in Atlanta University, and graduated from the classical course of that institution in 1884 and there is no alumnus of that institution that has conferred more honor upon it than this distinguished son, who went from South Carolina to Texas a quarter of a century ago. Mr. Smith's efforts in behalf of the Negro people in the state of Texas finds expression in the organization and work of



HON. ROBERT L. SMITH



MRS. R. L. SMITH

the Farmers' Improvement Society of Texas of which he is the founder and President. This organization has for its purposes the abolition of the credit system which has impeded the progress of the Negro farmer in the accumulation of holdings, and has reduced him in many cases to peonage, which at best is a mild form of slavery. It further proposes to improve the methods of farming; caring for the sick, burying the dead, promoting ownership and beautifying the homes and educating the youth.

It is a co-operative organization in which the members come together for mutual helpfulness. The organization so far is operated only in Texas. At its eleventh convocation which was held last fall the reports showed a total of 330 branches with a membership of 5,370. This membership owns 65,740 acres of land; 4,726 cows and 9,217 horses and mules with a property of taxable valuation of \$1,500,000. This organization maintains an Industrial College, at Oakland, in which there are several hundred students and nine teachers. The building is a very substantial and attractive structure. This school is maintained entirely by the Farmers' Improvement Society and is the first of a chain of ten similar institutions which this Society under the leadership of Mr. Smith proposes to found. It is doing a splendid work; and there is no movement in all the State of Texas that means so much for our people as this movement under the leadership of Mr. Smith. But in his work Mr. Smith has the hearty cooperation and unselfish and untiring support of his wife, who without thought of personal comfort and ease has given herself to the development of the work which her distinguished husband has founded. Like her husband Mrs. Smith is an eloquent pleader for the moral and commercial and economical development of her people. Her address at the Paris district conference, held at Honey Grove, was a star attraction of the session, and proved her to be a woman of clear vision, of high intelligence, of unquestioned and unselfish interest in the development of her people. These two noble persons, two of the most representative of the entire race, are members of the Methodist Episcopal Church and stand loyally by the pastor and every phase of our work. But Mr. Smith's work is not confined to Texas. He is known throughout the country. At the recent session of the Negro Business League, held at Topeka, Kansas, Mr. Smith responded to the welcome address delivered by the Governor of Kansas. He is held in the highest esteem in the Councils, held throughout the country, in the interest of our people. Mr. Smith is one of the trustees of the Jeane's Fund for the rudimentary education of the Southern Negroes. In this Mr.

Smith is associated with such men as Dr. Booker T. Washington, Secretary Taft, Mr. Andrew Carnegie, Principal Frissell of Hampton and others. This appointment is a tribute to his intelligence to his ability to grapple with the vital problems of life, to his loyalty to all that is noble and pure. It is with great pleasure that we present in this connection pictures of Mr. and Mrs. Smith of whom Texas Methodism and our people everywhere ought to be and are justly proud. Next week notes on the remaining district conferences will be continued, taking up in order the Marshall district conference.

R. E. J.

## Personal and General

Bishop Fowler was seventy years old August 11. Dr. George P. Maines has returned from England.

The Rev. D. J. Price, our pastor at Houma, was in the city recently.

Bishop Burt has in three years consecrated twenty Methodist deaconesses in Norway.

The General Committee of the Board of Education, Freedmen's Aid and Sunday Schools is to be held in Pittsburg, Penn., October 27-31.

The North Montana Conference votes against the proposition on Bishops for races 19 to 0, and the laymen of the same conference record their vote 5 to 0 against the amendment.

Mrs. Mary Lee Davis, a prominent member of St. Paul Methodist Episcopal Church, Columbus, Mississippi, left September 16th for her new home in Birmingham, Alabama.

Dr. E. M. Jones is earnestly urging all the churches to observe the Sunday School Rally Day, Sept. 22, 1907. He believes that the church should give the Sunday School Department \$125,000.

Bishop Neely, who has just returned from South America, is said to be in splendid health. The school established by him at Panama has become self-supporting and work is progressing on the new building.

Mrs. Taylor, wife of Mr. James H. Taylor, a popular undertaker in this city, after several weeks of visiting and sight-seeing in New York City and other Eastern points, returned home Wednesday of last week.

Mr. and Mrs. Stephen Duncan, of Hattiesburg, Mississippi, spent several days in the city recently. Mr. Duncan is the proprietor of a well-stocked and modern drug store and is having gratifying success.

Mr. and Mrs. E. P. Rose have issued cards to the marriage of their daughter, Ida Rebecca, to Mr. Wm. Penn Coleman, Wednesday, September 18, at 2318 Toledano Street, New Orleans, the Rev. C. W. Reeves officiating.

We learn that Bishop Alexander Walters is preparing to move from Jersey City to New York City in order that he may give his attention to the financial and general interests of the African Methodist Episcopal Zion Church in the East.

The Sumter District of the South Carolina Conference, the Rev. W. G. Valentine, D. D., presiding elder, is enjoying a glorious revival. The presiding elder thinks that the District will be able to report at least one thousand conversions by the Conference session.

Mr. Carter Wilson, of this city, in company with others of his post, attended the National Encampment of the Grand Army in Saratoga last week. This week Mr. Wilson is seeing the sights in New York City and will visit other Eastern points before returning home.

Mrs. Gertrude Ferguson, of Houston, Texas, the charming and cultured sister of Mr. Emmett J. Scott, of Tuskegee Institute, passed through the city en route to Tuskegee last week. During her stay she was the guest of Captain W. L. Cohen, registrar of the land office.

The members of the Washington and adjacent conferences are hereby requested to attend the Home Mission and Church Extension Convention to be held in Sharp Street Memorial Church, Baltimore, Md., October 10-13, 1907, under direction of Dr. I. L. Thomas. Further notice will follow in the columns of this paper.

The new Woodlawn Methodist Episcopal Church, at Newport, Tennessee, under the pastorate of the Rev. W. E. Johnson, has been completed and the dedicatory services held August 18, by the Rev. J. M. Hogans, assisted by the Rev. W. A. Webber, presiding elder, and the Rev. Judson S. Hill, D. D., president of Morristown College.



Efforts are being made on the part of the Methodists in the vicinity of Kansas City, Mo., to locate the headquarters of the Board of Home Missions in Kansas City. They contend that more than half of the membership of each church in the United States is found in the Western Division—to be exact 1,752,563. This western membership gave last year for missions \$90,000.00.

Mrs. Ethel Travis Armstrong, wife of the Rev. L. A. Armstrong, pastor of the Caledonia Circuit, Upper Mississippi Conference, died at Columbus, September 5. The Reverend and Mrs. Armstrong were united April 25, 1907 and she had been ill only nine days. Mrs. Armstrong was the daughter of the Rev. P. H. Travis, presiding elder of the Griffin District, Atlanta Conference.

The Western says: "While Secretary E. M. Randall was speaking at the closing service of the Epworth League Institute, at Lake Geneva, and asking for those who were willing to give themselves to God as missionaries, and one after another came forward and declared his intention to do so, his own daughter walked forward, fell into her father's arms, and said she, too, wanted to be a missionary of the Christ."

Rev. Chas. C. Jacobs, D. D., Field Secretary, Board of Education, Freedmen's Aid and Sunday Schools, has just finished a six weeks' tour of Georgia, South Carolina, North Carolina, Virginia, West Virginia and Maryland, visiting District conferences, Sunday School Institutes and Conventions delivering addresses and sermons in the interest of his work. Dr. Jacobs is an earnest, faithful and efficient representative of the interests committed to his care, and always has a hearty welcome and an enthusiastic hearing for his cause wherever he goes.

Dr. E. Langston Faulkner, of Denver, Colorado, well known in New Orleans, his home for many years, was married to Miss Willa Maud Hadley, daughter of the late Dr. W. O. Hadley, a resident of Nashville, Tenn., in which city the marriage occurred Wednesday, August 28. His bride is one of Nashville's most prominent young ladies and an accomplished musician. Dr. Faulkner, who is a graduate from Tuskegee Institute and afterward finished medicine and pharmacy at Meharry, is now established in Denver where he is a practicing physician, the proprietor of an up-to-date drug store and the owner of a beautiful home.

The Huntsville District Conference of the Central Alabama Conference at its recent session adopted a set of resolutions, naming the third Sunday in October as Southwestern Day for the District and also pledging the District to organize a scholarship to help one or more young men or women through school. The Conference also endorsed the administration of their presiding elder, concerning whom complimentary things were said in the resolutions, pledging themselves to raise every dollar of benevolence apportioned by the Annual Conference. The Conference also pledged itself to organize an auxiliary of the Woman's Home Missionary Society in every charge and to give the Central Alabama College its most liberal support.

### SOUTHWESTERN DAYS

| Pastor          | Charge                | Date        |
|-----------------|-----------------------|-------------|
| F. R. Morton    | Oakwood, Tex.         | Sept. 22    |
| E. B. Burroughs | Charleston, S. C.     | Sept. 22    |
| H. B. Hart      | Columbus, Miss.       | Sept. 22    |
| A. Lee          | Escatawba, Miss.      | Sept. 22    |
| T. R. Wamble    | Center Point, Ark.    | Sept. 22    |
| P. C. Colton    | New Iberia, La.       | Sept. 22    |
| E. Henderson    | Groesbeck, Tex.       | Sept. 22    |
| I. H. Fulton    | Orangeboro, S. C.     | Sept. 22    |
| S. M. G. Taylor | Fricson, La.          | Sept. 15-22 |
| I. L. Pratt     | Pass Christian, Miss. | Sept. 22    |
| I. T. Sandford  | Lockhart, Texas.      | Sept. 22    |
| Wesley Robinson | Bryan, Texas.         | Sept. 22    |
| J. E. Holmes    | Bay St. Louis, Miss.  | Sept. 22    |
| J. A. Tircuit   | Mt. Zion, La.         | Sept. 22    |
| J. J. Burns     | Green Grove, Miss.    | Sept. 22    |
| T. B. Cooper    | Baton Rouge, La.      | Sept. 22    |
| A. B. Brown     | Ft. Worth, Texas.     | Sept. 22    |
| J. C. Lodge     | Daleville, Miss.      | Sept. 22-29 |
| J. Jones        | Daingerfield, Tex.    | Sept. 29    |
| A. W. Carr      | Navasota, Tex.        | Sept. 29    |
| W. H. Jackson   | Galveston.            | Sept. 29    |
| C. D. Brown     | Pineville, La.        | Sept. 29    |
| D. Davis        | Seima, Ala.           | Sept. 29    |
| Parham          | Camilla, Tex.         | Sept. 29    |
| S. Wyatt        | Hallettsville, Tex.   | Sept. 29    |
| D. D. Shelby    | Tunica, Miss.         | Sept. 29    |
| J. S. Carroll   | Wheeling, Wash. Conf. | Sept. 29    |

|                   |                                |                 |
|-------------------|--------------------------------|-----------------|
| James Jordan      | Waynesboro, Miss.              | Sept. 29        |
| J. H. Thompson    | Oplousas, La.                  | Sept. 29        |
| G. W. Nevils      | Edna, Tex.                     | Sept. 29        |
| P. W. Webb        | Marche, Ark.                   | Sept. 29        |
| Chas. Jones       | New Castle, Lexington Conf.    | Sept. 29        |
| Wade Hamilton     | Orange, Tex.                   | Sept. 29        |
| H. F. Sarrell     | Lutcher, La.                   | Sept. 29        |
| G. J. Rogers      | Batesville, La.                | Sept. 29        |
| W. B. Lott        | Seguin, Tex.                   | Sept. 29        |
| Freeman Parker    | St. Paul, Galveston, Tex.      | Sept. 29        |
| Thos. S. Sanders  | Cinton, Ala.                   | Sept. 29        |
| P. S. Morrow      | Temple, Tex.                   | Sept. 27        |
| J. M. Beane       | Eastport, Md.                  | Sept. 29        |
| T. S. McMorris    | Yoakum, Tex.                   | Sept. 29        |
| S. A. Cowan       | Meridian, Miss.                | Sept. 29        |
| G. W. Baker       | Shuqualak, Miss.               | Sept. 29        |
| J. C. Heuston     | Crystal Springs, Miss.         | Sept. 29        |
| A. G. Townsend    | Orangeburg, S. C.              | Sept. 29        |
| D. C. Richardson  | Elberton, Ga.                  | Sept. 29        |
| J. B. Thomas      | Lake City, S. C.               | Sept. 29        |
| R. C. Worsham     | Alexandria, La.                | Sept. 29        |
| B. A. Johnson     | Elberton Cir., Ga.             | Sept. 29        |
| W. S. Chinn       | Mallaleu.                      | Sept. 29        |
| E. H. Ho'nas      | Indianola.                     | Sept. 29        |
| N. H. Townsend    | Georgetown, Tex.               | Sept. 29        |
| D. G. Taylor      | Alexandria, La.                | Sept. 29        |
| S. M. Haynes      | Boyce, La.                     | Sept. 29        |
| R. Howze          | Heldelburg, Miss.              | Sept. 29        |
| A. B. Venable     | Musson, La.                    | Sept. 29        |
| C. A. Wallace     | Hudson, Lin. Conf.             | Sept. 29        |
| J. C. Hibbler     | Yazoo City, Miss.              | Sept. 29        |
| Columbus District | Texas.                         | Sept. 29        |
| A. M. Trotter     | Handsboro, Miss.               | Sept. 29        |
| E. A. Boyd        | Louisville, Miss.              | Sept. 22-29     |
| F. J. Jacobs      | Fayetteville, Ark.             | Sept. 29        |
| A. E. Franklin    | Athens Circuit, Miss.          | Sept. 29        |
| M. L. Baldwin     | Cane River, La.                | Sept. 29        |
| H. Lenon          | Wilson, La.                    | Sept. 29        |
| S. A. Mason       | Rapides, La.                   | Sept. 29        |
| A. B. Britton     | Vale, Miss.                    | Sept. 29        |
| J. D. H. Frazier  | Gilead, La.                    | Sept. 29        |
| J. M. Watson      | Pulaski, Tenn.                 | Sept. 29        |
| F. T. Chinn       | St. James, Shreveport, La.     | Sept. 29        |
| E. I. A. Williams | Summerville, S. C.             | Sept. 29        |
| G. J. Rogers      | Mt. Vernon, La.                | Sept. 29        |
| G. E. Taylor      | Gonzales, Texas.               | Sept. 29        |
| D. D. Reid        | Nettleton, Miss.               | Sept. 29        |
| L. W. Williams    | Appleton, S. C.                | Sept. 29        |
| N. Johnson        | Cottonplant, Ark.              | Sept. 29        |
| N. W. Ross        | Meridian, Miss.                | Sept. 29        |
| A. L. Gabriel     | E. Calvert, Texas.             | Sept. 29        |
| H. R. S. Erby     | Meridian Cir.                  | Sept. 29        |
| K. Roberts        | Ft. Stephen, Miss.             | Sept. 29        |
| J. W. Wright      | Belmont, Tex.                  | Sept. 29        |
| W. H. Pope        | Smithland, Ky.                 | Sept. 29        |
| W. M. Reed        | Pilot Point, Texas.            | Sept. 29        |
| W. S. Thompson    | Bennettsville, S. C.           | Sept. 29        |
| J. W. Landrum     | Wedowee, Ala.                  | Sept. 29        |
| J. M. Shumpert    | Jackson, Miss.                 | Sept. 29        |
| J. T. Cannon      | Okolona, Miss.                 | Sept. 29        |
| J. M. Nevils      | Hesterville, Miss.             | Sept. 22-Oct. 6 |
| P. H. Davis       | Pelahatchie, Miss.             | Sept. 30-Oct. 6 |
| C. E. Alexander   | New Zion, Ky.                  | Oct. 6          |
| S. H. Norwood     | Frederick, Wash. Conf.         | Oct. 6          |
| J. H. Everett     | Durant, Miss.                  | Oct. 6          |
| G. W. White       | E. Mexia, Texas.               | Oct. 6          |
| John J. Cecil     | Brownsburg, Wash. Conf.        | Oct. 6          |
| P. Prewett        | Boley, I. T.                   | Oct. 6          |
| Jas. McEaddy      | Clio, S. C.                    | Oct. 6          |
| N. J. Moore       | Mexia, Tex.                    | Oct. 6          |
| W. J. M. Price    | Monroe, La.                    | Oct. 6          |
| W. McNeal         | Lumberton, Miss.               | Oct. 6          |
| E. Micheaux       | Whitis, Tex.                   | Oct. 6          |
| Jno. McKee        | Haven Chapel, New Orleans, La. | Oct. 6          |
| H. J. Brown       | Mt. Jordan, Miss.              | Oct. 6          |
| L. Woolridge      | Lexington, Mo.                 | Oct. 6          |
| N. McNeal         | Norwood, La.                   | Oct. 6          |
| J. N. Richie      | Stockbridge, Ga.               | Oct. 6          |
| J. H. Stanley     | Paris, Ky.                     | Oct. 6          |
| D. Vanford        | Duck Hill, Miss.               | Oct. 6          |
| M. S. Jackson     | Wellington, Mo.                | Oct. 6          |
| S. M. Bolden      | Yarboro, Texas.                | Oct. 6-20       |
| J. H. Talbert     | Batesville, Miss.              | Oct. 6-20       |
| W. H. Smith       | Hickory, Miss.                 | Oct. 6-27       |
| A. T. Jackson     | New Zion and Madors.           | Oct. 6-13-20-27 |
| T. P. Norris      | Fairfield, Texas.              | Oct. 13         |
| A. McNeal         | Commerce, Ga.                  | Oct. 13         |
| J. B. Bradford    | Murfreesboro Cir., Tenn.       | Oct. 13         |
| Jas. Jordan       | Richmond, Tex.                 | Oct. 13         |
| W. T. Marley      | Knoxville, Tenn.               | Oct. 13         |
| J. D. Poole       | Union Chapel, La.              | Oct. 13         |
| J. W. Price       | Box Iron, Del.                 | Oct. 13         |
| A. G. Glenn       | Marion, Ala.                   | Oct. 13         |
| W. H. Redfield    | Florence, S. C.                | Oct. 13         |
| I. D. Pitts       | Kent Island, Del.              | Oct. 13         |

|                     |                           |            |
|---------------------|---------------------------|------------|
| J. B. Brown         | Vienna, Del.              | Oct. 13    |
| Wm. Daniels         | Waynesboro, Ga.           | Oct. 13    |
| Wm. Bartley         | Hempstead, Texas.         | Oct. 13    |
| J. B. Middleton     | Darlington, S. C.         | Oct. 13    |
| G. M. Stewart       | Fairfield, Texas.         | Oct. 13    |
| Joseph Courtney     | Flemingsburg, Lex. Conf.  | Oct. 13    |
| W. H. Riley         | Maysville, Lex. Conf.     | Oct. 13    |
| T. A. Brown         | Baton Rouge, La.          | Oct. 13    |
| J. K. Comfort       | Hattiesburg, Miss.        | Oct. 13    |
| Vachel Harri-day    | Montgomery, Wash. Con.    | Oct. 13    |
| T. H. Munson        | Lake Providence, La.      | Oct. 13    |
| Richard Rush        | Sweet Springs, Mo.        | Oct. 13    |
| M. S. Jordan        | Columbus, Tex.            | Oct. 13    |
| K. W. McMillan      | Clarksville, Tex.         | Oct. 13    |
| J. W. Stone         | Calvert, Tex.             | Oct. 13    |
| Starkville District | Miss.                     | Oct. 13    |
| Robert Jones        | Macedonia, La.            | Oct. 13    |
| J. A. Flemming      | Petersburg, Tenn.         | Oct. 13    |
| M. Fountain         | Huntsville Cir.           | Oct. 13    |
| Thos. W. Johnson    | Clark Memorial, Tenn.     | Oct. 13    |
| S. Carroll          | Plaquemine, La.           | Oct. 13    |
| H. A. Foreman       | Steubenville, Ky.         | Oct. 13    |
| O. W. Crump         | Crawford, Miss.           | Oct. 13    |
| C. H. Hoveny        | Boyd, Miss.               | Oct. 13    |
| E. S. Bowie         | Okolona, Miss.            | Oct. 13    |
| W. M. Hanna         | Sumter, S. C.             | Oct. 13    |
| O. Gillespie        | Goodman, Miss.            | Oct. 13    |
| B. J. Reddix        | Lake Charles, La.         | Oct. 13    |
| W. H. Brown         | Sylvania, Ga.             | Oct. 13    |
| Chas. Wofford       | Paris Cir., Texas.        | Oct. 13    |
| H. H. Qualls        | Belton, Texas.            | Oct. 13    |
| J. C. McGee         | Pontotoc, Miss.           | Oct. 13    |
| J. P. Price         | Union City, Tenn.         | Oct. 13    |
| E. D. Miller        | Winchester, Ky.           | Oct. 13    |
| J. H. Harman        | McDaniel, Del.            | Oct. 13-29 |
| J. C. Chamon        | Evergreen & Sandbar, Ala. | Oct. 13-20 |
| Parsonburg          | Del.                      | Oct. 13-20 |
| M. White            | Hub, Miss.                | Oct. 13-20 |
| R. L. Tate          | Hazlehurst, Miss.         | Oct. 13-20 |
| J. M. Lyte          | Lawrenceburg, Tenn.       | Oct. 13-21 |
| P. W. Carmichael    | St. James, Texas.         | Oct. 20    |
| J. M. Carroll       | Annapolis, Md.            | Oct. 20    |
| J. F. Barnes        | Beaumont, Tex.            | Oct. 20    |
| Conference          |                           | Oct. 20    |
| W. M. R. Eaddy      | Rowesville, S. C.         | Oct. 20    |
| A. W. Talbert       | Warren Chapel, Lin. Conf. | Oct. 20    |
| G. W. W. Jenkins    | Trinity M. E. C., Wash.   |            |
| P. H. Jenkins       | Hearne, Texas.            | Oct. 20    |
| Edward Lee          | Boynton, Houston, Tex.    | Oct. 20    |
| J. W. Warren        | Victoria, Texas.          | Oct. 20    |
| C. E. Hemsley       | South Berlin, Md.         | Oct. 20    |
| H. C. Asbury        | Timmons ville, S. C.      | Oct. 20    |
| J. H. Winters       | Lamont, Del.              | Oct. 20    |
| J. L. Wilson        | Little Rock, Ark.         | Oct. 20    |
| J. N. Wallace       | Spencer, Lincoln Conf.    | Oct. 20    |
| W. L. Dyas          | Kelthville, La.           | Oct. 20    |
| W. E. Hutcherson    | Brenham, Texas.           | Oct. 20    |
| H. Roundtree        | Roseneathe, Miss.         | Oct. 20    |
| F. M. Lashington    | Mt. Zion, La.             | Oct. 20    |
| L. G. Gregg         | Easley, S. C.             | Oct. 20    |
| M. Moore            | Springfield, Tenn.        | Oct. 20    |
| D. H. Kearse        | Cowpens, S. C.            | Oct. 20    |
| N. N. Sidney        | Brandon, Miss.            | Oct. 20    |
| Jas. H. Love        | Batavia, Ohio.            | Oct. 20    |
| E. J. Kight         | Hampton, Ga.              | Oct. 20    |
| W. H. Jones         | Franklin, La.             | Oct. 20    |
| J. E. Bryant        | Marshall, Texas.          | Oct. 20    |
| S. Jossel           | Ocean Springs, Miss.      | Oct. 20    |
| M. C. Harrison      | Central, La.              | Oct. 20    |
| M. P. Franklin      | Booneville, La.           | Oct. 20    |
| Wm. H. Wheeler      | Springfield, Mo.          | Oct. 20    |
| E. R. Miller        | Grantville, Ga.           | Oct. 20-27 |
| M. P. Moore         | Odessadale, Ga.           | Oct. 27    |
| W. M. Edwards       | Mitchellville, Tenn.      | Oct. 27    |
| A. H. Lathan        | Cary, Miss.               | Oct. 27    |
| V. D. Doatman       | Mantua, Ala.              | Oct. 27    |
| W. T. Wright        | Alesville, Miss.          | Oct. 27    |
| J. H. Napier        | Floresville, Texas.       | Oct. 27    |
| H. J. Wright        | Crawford, La.             | Oct. 27    |
| T. H. Wyatt         | Luling, Tex.              | Oct. 27    |
| Jno. Watts          | Rocky Ford, Ga.           | Oct. 20-27 |
| Moses Smith         | Wesley Chapel, Tex. Conf. | Oct. 27    |
| B. F. Birks         | Brooks, Ga.               | Oct. 27    |
| A. G. Kennedy       | St. Gordy, S. C.          | Oct. 27    |
| L. H. Langston      | Norton, Miss.             | Oct. 27    |
| A. R. Smith         | Reevesville, S. C.        | Oct. 27    |
| Wm. H. Jordan       | Alexander City.           | Oct. 27    |
| L. W. Price         | Vicksburg, Miss.          | Oct. 27    |
| S. A. Virgil        | Pittsburg, Pa.            | Oct. 27    |
| Geo. Thomas         | Stony Point, La.          | Oct. 27    |
| J. I. Garrett       | Wesson, Miss.             | Oct. 27    |
| Joseph Nevils       | Stéphensville, Miss.      | Oct. 27    |
| F. L. Jackson       | Prairie Plains, Texas.    | Oct. 27    |
| C. L. Angum         | Mt. Nebo, La.             | Oct. 27    |
| C. C. Sapp          | San Augustine, Texas.     | Oct. 27    |



## PERSONALS

Mrs. J. T. Martin, wife of the Rev. J. T. Martin, of Anniston, Ala., is visiting relatives in Opelika.

Mr. A. J. Sengal is the proprietor of an up-to-date bakery at Centerville, Louisiana. He is meeting with encouraging success.

Mrs. Roberts, wife of the Rev. B. L. Roberts, of Gunnison, Mississippi, is spending a month in Schlater, Mississippi, with relatives.

In the report of the Griffin District Conference, which appeared in our columns recently, the amount raised for the Clark University Fund should have read \$242, instead of \$42.

A great revival has swept over the Liberty Hill Charge, LaGrange, Ga., in which thirty-one souls were happily converted and added to the church.—J. D. Jenkins is pastor in charge.

Mrs. Colton, wife of the Rev. P. C. Colton, of New Iberia, the seat of the recent session of the Lake Charles District Conference, in the entertainment of which body the mistress of the parsonage figured so conspicuously, is visiting relatives and friends at Marshville.

The new church is finished on the King Charge, at King, Mississippi, under the pastorate of the Rev. A. Johnson. The revival just closed resulted in the conversion and addition to the church of eight souls. In this meeting the Revs. D. D. Dukes and E. D. Forrest rendered large service.

The Local Preachers' Union and SOUTHWESTERN CHRISTIAN ADVOCATE Rally Day will be held Sunday, September 29th, at Asbury Methodist Episcopal Church, Shuqulak, Miss., the Rev. G. W. Baker, pastor. A fine programme is arranged.—S. M. Sweller, Chairman; W. A. Colman, Secretary.

The Rev. J. D. H. Frazier, of the Beach Grove Methodist Episcopal Church, East Feliciana Parish, desires to thank the friends for their very agreeable and substantial visit to the parsonage recently. Mesdames Martha Green and Eliza Perkins led the host. Among the gifts was a neat sum of money.

The Rev. S. Jossell, pastor, has just closed a successful revival at St. James Church, West Pascagoula, Miss. Bro. J. W. James, a local preacher, of McHenry, gave valuable service. The result was fifteen accessions and conversions. The help of the Baptist friends in this meeting was appreciated.

A very successful revival held in our church at Gainesville, Florida, closed with twenty-four conversions, four reclaimed. The baptism of sixteen adults and fifteen infants followed. During the meeting \$23.80 was raised for the pastor. Prosperity attends this work under the pastorate of the Rev. A. B. Young.

Miss N. A. Green, daughter of the Rev. S. Green, at Cheneyville, has returned home after a pleasant stay with relatives at Grosse Tete. Miss Green is now engaged in a house to house

canvass for the SOUTHWESTERN and on the second Sunday in October this church plans to roll up a large list of subscriptions.

Sunday, August 25, the re-opening sermon of the Second Methodist Episcopal Church at Oswego, Kans., was prosed at 3 p. m. by the Rev. Mr. Jones, of the First Methodist Episcopal Church (white), of Oswego. The church has been nicely repaired and beautified and every department is in good shape under its present leader.

Thursday night, August 28, the generous members and friends of the Wiley (Louisiana) Charge presented the Rev. T. A. Hampton, pastor, and family with about seventy-five pounds of choice groceries. Mesdames M. Smith, A. Rylander, M. Willis, L. T. Bugg, E. Deculr, L. Dixie, and others are responsible for this token of appreciation.

The Bell (Miss.) Circuit has held a successful revival, conducted by the pastor, the Rev. J. W. Johnson. There were fifteen conversions. The pastor is now engaged in an effort to build a new Wesley Chapel. A rally is on and on the fifth Sunday of the present month it is hoped to raise sufficient money to begin work on the proposed edifice.

The Rev. W. C. Conwell writes from Houston, Mississippi: "This charge has just closed a great revival with 40 conversions. I had with me Dr. N. L. Lackey, our Conference Evangelist, and the Rev. P. S. Bowie, our pastor at Okolona, and they rendered splendid service. We received \$60 during the meeting. The church has been greatly strengthened."

In a five days' meeting at Ebenezer Methodist Episcopal Church, on the Morton (Miss.) Charge, with the assistance of the Rev. W. L. Lamb, of Forest Circuit, and the Rev. J. K. Comfort, of Hattiesburg, eighteen precious souls were saved. The meeting was a spiritual benediction to the entire Morton Circuit. Baptized ten children and raised \$31. The Rev. E. H. Langston, Pastor.

The Rev. R. A. Thomas, pastor, writes: "We have just closed a very successful revival at Mechanicsville Church (N. C.). There were 60 converted, one of these being a man of 60 years. Our meeting ran only in the day. The pastor conducted a prayer service each morning for eleven days. The membership has been greatly quickened and many declare this the greatest revival meeting the church has ever realized."

The music furnished at the recent session of the Indiana District Conference, held in Princeton, Indiana, was exceptionally good. Mr. J. A. Washington acting as chorister, organized a good choir. The Rev. W. C. Statesman, whose singing is always an enjoyable feature, contributed largely to the song services. Charming solos were rendered by Miss Irene Spaulding, the sweet singer of the District, and Mr. R. A. Crolley, of Chicago, accompanied by Mr. A. M. Johnson, of Chicago.

The District Conference of the Huntsville District, Central Alabama Confer-

### If You Read This

It will be to learn that the leading medical writers and teachers of all the several schools of practice recommend, in the strongest terms possible, each and every ingredient entering into the composition of Dr. Pierce's Golden Medical Discovery for the cure of weak stomach, dyspepsia, catarrh of stomach, "liver complaint," torpid liver, or biliousness, chronic bowel affections, and all catarrhal diseases of whatever region, name or nature. It is also a specific remedy for all such chronic or long standing cases of catarrhal affections and their resultants, as bronchial, throat and lung disease (except consumption) accompanied with severe coughs. It is not so good for acute colds and coughs, but for lingering, or chronic cases it is especially efficacious in producing perfect cures. It contains Black Cherrybark, Golden Seal root, Bloodroot, Stone root, Mandrake root and Queen's root—all of which are highly praised as remedies for all the above mentioned affections by such eminent medical writers and teachers as Prof. Bartholow, of Jefferson Med. College; Prof. Hare, of the Univ. of Pa.; Prof. Finley, of Chicago; Prof. John King, M. D., of Cincinnati; Prof. John M. Scudder, M. D., of Cincinnati; Prof. Edwin M. Hale, M. D., of Hahnemann Med. College, Chicago, and scores of others, equally eminent in their several schools of practice.

The "Golden Medical Discovery" is the only medicine put up for sale through druggists for like purposes, that has any such professional endorsement, worth more than any number of ordinary testimonials. Open publicity of its formula is the best possible guaranty of its merit. A glance at this published formula will show that "Golden Medical Discovery" contains no poisonous, harmful or habit-forming drugs and no alcohol—chemically pure, triple-refined glycerine being used instead. Glycerine is entirely unobjectionable and besides is a most useful agent in the cure of all stomach as well as bronchial, throat and lung affections. There is the highest medical authority for its use in all such cases. The "Discovery" is a concentrated glyceric extract of native, medicinal roots and is safe and reliable. A booklet of extracts from eminent medical authorities, endorsing its ingredients mailed free on request. Address Dr. R. V. Pierce, Buffalo, N. Y.

ence, at its recent session, held with the Center Grove Methodist Episcopal Church, August 21-25, by resolution decided: "As we are living in a progressive age, and great demands are made upon us as a church and as a race, and in order to keep pace with the world's great movements in religious, social and civil reforms, through which our people must be redeemed: Be it resolved that each charge in the Huntsville District observe the third Sunday in October, 1907, as SOUTHWESTERN Day, in order to increase the circulation on the district: That the Huntsville District organize a scholarship in the District to help one or more worthy young men or women in school, with president, secretary, and treasurer, and the Presiding Elder ex-officio, member."

Wilson's Chapel Methodist Episcopal Church, West Raleigh, N. C., has just come successfully through a financial struggle in raising \$351.26 toward the erecting of a new edifice. The membership was divided under ten captains who brought in the following amounts: M. J. Haywood, \$43; Jack Liggon, \$32; Helen Hall, \$36.53; Lavinia Pettiford, \$50; Alice Lucas, \$23; Rachel Manly, \$14.15; Laura Morgan, \$36; Susan Flagg, \$35.31; L. A. Rhone, \$31; Rosa Morgan, \$37.25. The Rev. S. P. West, pastor, brought in a total of \$13.02, making \$351.26. On the third Sunday in September the pastor will begin a revival at West Raleigh, and trusts the harvest to yield 100 souls for Christ's service.

The Rev. M. Adams, of the Upper Mississippi Conference, preached our church at Morton, Mississippi, the Rev. E. H. Langston, pastor, on Friday night, August 30, on "The Child's Rights in the Church." It was a very instructive as well as impressive discourse.

The Ladies' Aid Society of Simpson's Methodist Episcopal Church, Washington, D. C., is doing splendid work, under the presidency of Mrs. Slater. Mr. Williams, at the head of the Parsonage Committee, is making the church proud indeed of that organization. It is the purpose of this membership to pay the last dollar of church indebtedness as well as lift the mortgage no later than October.

The Baton Rouge District Conference held its session in Scott's Chapel Methodist Episcopal Church, Port Allen, La., the Rev. G. A. Payne, pastor, August 14-18. Notwithstanding the unusually large attendance of members and visitors, all were royally entertained by said church, aided by the Lobdell Circuit. Special assistance was given by Mrs. Ferguson, of Waverly, and the Rev. E. Hill, pastor. The Rev. Mr. Harbon and his good people of the Shiloh Baptist Church, deserve special mention for their kindness in caring for a large number of the visitors. Except St. Mark and Wesley, each church served dinner one day, and in various ways exhibited a kindly spirit.

### LOCAL PREACHERS' INSTITUTE

Shubuta District.  
The Local Preachers' Institute the Shubuta District is to be held at DeSoto Charge from the 18th to 20th of October, 1907. I would be glad to have every local preacher on the Shubuta District attend. We have ready prepared homes. Everybody invited. Come one, come all, and help us out. We would be glad to have with us as many pastors as will come. We want to have a large meeting. Program: (Laurel) "What Can We Do to Better our Condition?" (DeSoto) "How Should We Treat our Pastors?" (Shubuta) "Shall Every Local Preacher Take the SOUTHWESTERN?" (Shubuta Circuit) "Who is our Neighbor?" (Waynesboro) "Can We Live Without Sin?" (Stateline) "What way Should We Raise our Missionary Money?" (Ucutta) "How Can We Help Cause of Missions?" (Heldelberg) "What is a Local Preacher's Duty?" (Liberty Hill) "What Is the Duty of an Exhorter?" (Magee) "What is Pure Religion?" (Collins) "Ought Local Preacher Attend the District Conference?" (Ellisville) "Ought Woman go to the General Conference?" (Ellisville Circuit) "What is the First Thing a Local Preacher Ought to do after he is Licensed?" (Pauldin) "Ought a Negro be a Bishop in America?" (Vernon) "Why is the Church Weaker now than it was ten years ago?" (Lake Como) "Can We Make a Better Christian?" (Mont Rose) "What is Our Duty to the Church?"

J. E. WEBB, Pastor.  
J. McREE, Chairman.  
B. J. COOPER, Secretary.

A NOTRE DAME LADY'S APPEAL.  
To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatic lumbago, backache, pains in the kidneys, neuralgia pains, to write to her for a treatment which has repeatedly cured all these tortures. She feels it her duty to send it to all sufferers FREE. You can send it at home as thousands will testify. No change of climate being necessary. A simple discovery banishes uric acid from the blood, loosens the stiffened joints, cleans the blood, and brightens the eyes, gives elasticity and tone to the whole system. The above interests you, for proof add Mrs. M. Summers, South Bend, Ind.

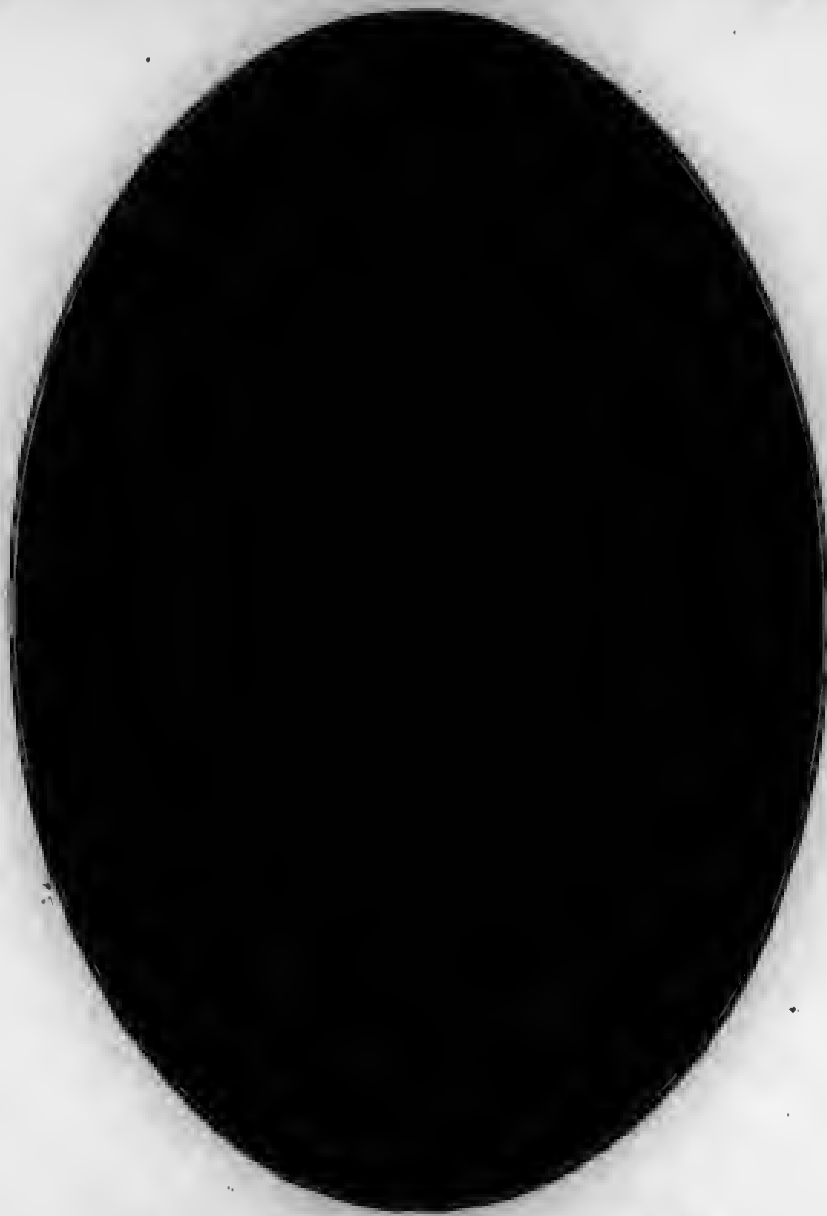


## The Remarkable Growth of Sam'l Huston College, Austin, Tex

Only Seven Years Old—Enrollment 517—Over \$40,000 Improvement in a Brief Time—  
Pushing, Aggressive, Thorough, Christian;

The growth and continued prosperity of Samuel Huston College is the marvel of educational effort in the South. Starting out seven years ago with only one unfinished building, with no furniture, no dishes, no teachers, no pianos, no library, in fact with only the president and his wife and an appropriation of \$500.00 for salary, to-day it is one of the leading colleges of the South, with six buildings, five pianos, one fine organ, library of 2,000 volumes, laboratory valued at \$500.00, printing outfit worth \$600.00, sewer system worth \$2,200.00, new boys' building \$17,500.00, new laundry \$1,200.00, old building completed at cost of \$10,000.00, sixteen teachers, 517 pupils, standing in the front rank of scholarship, oratory, athletics, and Christian conduct of her many students. The school is known all over the nation.

One reason of the growth is the fact that the West Texas Conference has been loyal every moment. The trustees, elders, pastors, Home Mission women and all have always worked loyally for the school. Among those who have worked faithfully may be mentioned: Rev. N. J. Johnson, B. D., John Swann, Rev. J. W. Weakley, Rev. Moses Smith, Rev. Harry Swann,



R. S. Lovinggood, Austin, Texas

Greek and Latin at Wiley University; was Conference Epworth League President of the Texas Conference; unanimously elected delegate from the Texas Conference to General Conference in Chicago in 1900; was almost unanimously elected delegate to last General Conference at Los Angeles by the West Texas Conference; President Texas Teachers' Association; has made four trips through the North at the request of the Freedmen's Aid Society—all this besides his work at Samuel Huston College.

His work at Samuel Huston College is too well known. His voice has been heard in nearly every nook and corner of Texas, pleading for the boys and girls. President Lovinggood is a good speaker, a fine scholar, and yet he is genial, brotherly and kind, easily approached by young and old. Every one loves him. Ask his boys and girls. His character is spotless. His life is an example for his boys and girls.

As Dr. M. C. B. Mason says: "What is unique about President Lovinggood is his courage, diligence, self-sacrifice, push and optimism. I have been his pastor. I have known him for years. He is bound to succeed wherever he goes. He is the kind of man we should put forward."



An average group of young men—One from each grade

Mr. L. M. Mitchell, Mr. J. W. Madson, Hon. R. L. Smith, C. W. Luckie, Rev. G. R. Bryant, Dr. G. J. Starnes, Dr. P. R. Robinson, Rev. T. H. Wyatt, Dr. I. H. Stevens, Rev. A. Brown, Mr. L. D. Lyons, Rev. C. P. Westhrookes, Rev. E. Henderson, Rev. A. M. Mason, Rev. T. S. Moore, Rev. H. H. Ponton, Rev. G. W. Nevels, Rev. S. W. Harvey, Rev. M. S. Jordan, Rev. Wm. Mosby, Rev. J. W. Stone, Rev. E. L. Jackson, Rev. W. J. Mitchell, Rev. J. T. Jacobs, Rev. George Waters, Rev. Wm. Reed, Rev. G. A. Shanklin, Rev. H. H. Qualls, Rev. J. W. Wormley, Rev. L. H. Richardson, Rev. J. H. Albert Johnson, Mrs. E. S. Spriggs.

The late C. L. Madson, Mack Henson, A. Foster, S. Gates, J. W. Robinson, G. W. Richardson, and hundreds of younger men, older men, laymen and pastors and faithful women who have never flagged in their interest in the school. Their names are too numerous to mention. We name here the trustees and mainly the older members. The younger ones will be

here a long time to assist the school.

PRESIDENT R. S. LOVINGGOOD.

Another reason of the growth is the untiring, consummate ability displayed in its management by its president, R. S. Lovinggood.

President Lovinggood has had a brilliant career. Born on a farm in South Carolina, he learned his alphabet in the blueback speller in Sunday school in a little log Methodist Church; in fact, he got his only college prepara-

tory course in Sunday school; entered Clark University, Atlanta, Georgia, in the lowest grade with \$15.00, expecting, as he put it, "to graduate in three months"; worked his way through college, he and his sister often picking cotton, cooking their meals in the fields; graduated from carpentry and classical course, being valedictorian of his class; edited the "Atlanta Times" two years; was principal of City Schools in Birmingham; taught

President Lovinggood is planning great things for Samuel Huston College, among them being a fine industrial building, and a farm. A contract has just been let to complete the Boys' Dormitory for \$5,000.

The West Texas Conference is proud of President Lovinggood and, as he said at the recent Commencement, he is proud of the Conference.

A. E. KIRKPATRICK.

—In Texas Guide.



An average group of young ladies—One from each grade



President Lovinggood at the grave of Mr. Samuel Huston, Koszta, Iowa



## Conference Notices

### DISTRICT CONFERENCES.

| District.                      | Place. | Date.       |
|--------------------------------|--------|-------------|
| Ocala—Lawtey, Fla.             | .....  | Sept. 19-22 |
| Gainesville—Jonesville, Fla.   | Sep.   | 26-29       |
| Clow, Canfield, Ark.           | .....  | Oct. 10-13  |
| Holly Springs, Hernando, Miss. | .....  | Nov. 6-10   |
| Aberdeen, Crawford, Miss.      | .....  | Nov. 6-10   |
| Clarksdale, Lula, Miss.        | .....  | Nov. 20-24  |
| Greenville—Indianola, Miss.    | .....  | Nov. 21-24  |

### CONVENTIONS.

|                              |                |
|------------------------------|----------------|
| E. Tenn. Con., Dayton, Tenn. | Sept 20-22     |
| Shubuta                      | Oct. 10        |
| Tupelo, Amory, Miss.         | Oct. 29-Nov. 3 |

### CLOW DISTRICT.

#### FOURTH ROUND.

Gurdon and Arkadelphia, September 29-30; Antolne, October 1-2; Roseburg, 2-3; Caddo Gap, 5-6; Elberta and Muddy Fork, 17-18; Nashville, 19-20; Murfreesboro, 20-21; Clow, 26-27; Clow Ct., November 2-3; Horatio and Ashdown, 9-10; Wilton, 12-13; Lockesburg, 16-17; DeQueen and Meua, 23-24; Texarkana, December 1-2; Fulton, 3-4; Saratoga, 7-8; Shaaltown, 10-11; White Cliffs, 14-15; Camden, 21-22; Stamps and Hope, 22-23; Texarkana Ct., 28-29; Lewisville, 29-30; Canfield, January 4-5.

Brethren, in a few days we will be called upon to render a report of our year's work. Shall we beg the question by making excuses? Or shall we like men of God measure up to the full requirements of the church? I hope that every brother will be able

to answer in the affirmative. Leave no stone unturned to save the sinners of our congregations.

Then again, brethren, with judicial plans well devised, worked and pushed, we can raise every dollar of our assessments. Already this has been well evidenced by some of the pastors of the district. I rejoice at their success. The church is perfectly safe in their hands. The District Conference will convene at Canfield October 13-14. We hope this will be the greatest meeting in the history of the district. Let each pastor bring his full delegation. We must make this conference a record breaker for the Southwestern. Let each pastor make a thorough canvass and bring at least 12 annual subscriptions. The only way to have good, active, and well informed officials is to acquaint them with the work of the church, by having them to read its literature. A full statement of all the benevolent causes will be made in the program for the district conference.

Finally, brethren, let us stop crying and play the man.

D. B. HARSTON, P. E.

### MARSHALL DISTRICT.

#### FOURTH ROUND.

Texarkana Miss., September 13-15; Texarkana-St. Paul, 14-15; Longview and Tyier, 21-22; Hawkins, 21-22; Lodi, 28-29; Pittsburg, October 5-6; Thompson, 12-13; Harlton, 19-20; Daingerfield, 26-27; Mineola, November 2-3; Queen City, 9-10; Woodlawn, 16-17; Marshall Cir., 23-24; Mallaleu, November 23-24; Rose Hill, December 1; Lasater, 7-8. Brethren, we must not be satisfied with anything less than a round report. You ought to, you can, I believe you will.

J. O. WILLIAMS, Presiding Elder.

### ST. LOUIS DISTRICT.

#### THIRD ROUND.

Readsville, September 28-29, J. H. Boone; Montgomery, 28-29; Williamsburg, October 5-6; Forstell, 9-10; Wright City, 12-13, B. McCain; Truesdale, 12-13; Thompson Chapel, 15-16; Troy, 19-20; Grassey Creek, 26-27; Clarksville, 28-29; Bowling Green, 26-27, S. P. Johnson; Hannibal, November 2-3; Elsberry, 2-3, A. Hubbard; Pittsfield, 6-7; Louisiana, 9-10, W. R. Rlvcre; Springfield, 9-10; DeSoto, 16-17; Bridgeton, 16-17, F. H. Small; Potosi, 19-20; Farmington 23-24; St. Charles, 23-24, E. P. Geiger; Fredericktown, 26-27; Lebanon, 30, December 1, B. D. Dixon; Union Memorial, December 1-3; Baden 5-6; St. James, 8-9; Rolla, 15-16. Dear pastors, use the 5th Sunday, September 29, for the Board of Home Mission and Church Extension and send the money collected into the board at once. Don't neglect your revival, but begin now. We are expecting unusual success from you in every department of your work.

B. F. ABBOTT, Presiding Elder.

### ATLANTA DISTRICT.

#### FOURTH ROUND.

College Park, September 13-15; North Atlanta, 21-22; Palmetto, 28-29; St. Charles, October 5-6; Hogansville, 11-13; Hogansville Ct., 12-13; Whitesburg, 19-20; University, 16-20; Fairburn, 26-27; Grantville and Lutherville, November 2-3; Ariel Bowen, 6-10; Warren Chapel, 7-10; Newnan Ct., 9-10; Central Ave., 17-18; Newnan, 24-25; Enon Grove, November 30-December 1; Grantville Ct., 7-8; University, 7-8.

Brothers: This finishes the conference year. The Atlanta District led in the district conference, financial roll calls. The other districts said they would meet us at the annual

conference. Let us all be there with every cent of assessment raised and hold our place at the head. The smallest charge can not afford to fail. B there on the first day.

C. L. JOHNSON, Presiding Elder.

### BROOKHAVEN DISTRICT.

#### FOURTH ROUND.

Crystal Spring, October 4-6; Crystal Spring Cir., 5-6; Haziehurst, 10-11; Bridgeville, 12-13; Barlow, 12-13; Bowerton, 19-20; Brookhaven, 26-27; Monticello, 30; Rockport, 31; Brook Cir., November 2-3; Kennolla, 10-11; Summit, 16-17; Fernwood and Tyler Town, 20-21; China Grove, 23-24; Columbia, November 29 and December 1; Buford, November 30 and December 1; Hub, December 4-5; Zion Ridge, 7-8; Shivers, 20; Kling, 21-22.

Now, dear brethren, let us push the revival meeting, and bring to the annual conference every dollar apportioned each charge for benevolence, and keep our district up to the high mark already made.

G. W. SMITH, Presiding Elder.

### Special Notices

#### IMPORTANT NOTICE.

Let the members of the Nashville District of the Tennessee Conference please meet in a called session in Centenary Methodist Episcopal Church, Memphis, Tenn., at 2 o'clock, on Tuesday afternoon, Sept. 24. The call is an important one and the members are requested to meet promptly without fail. Yours very truly,

W. R. SMITH, P. E.

### LINCOLN CONFERENCE.

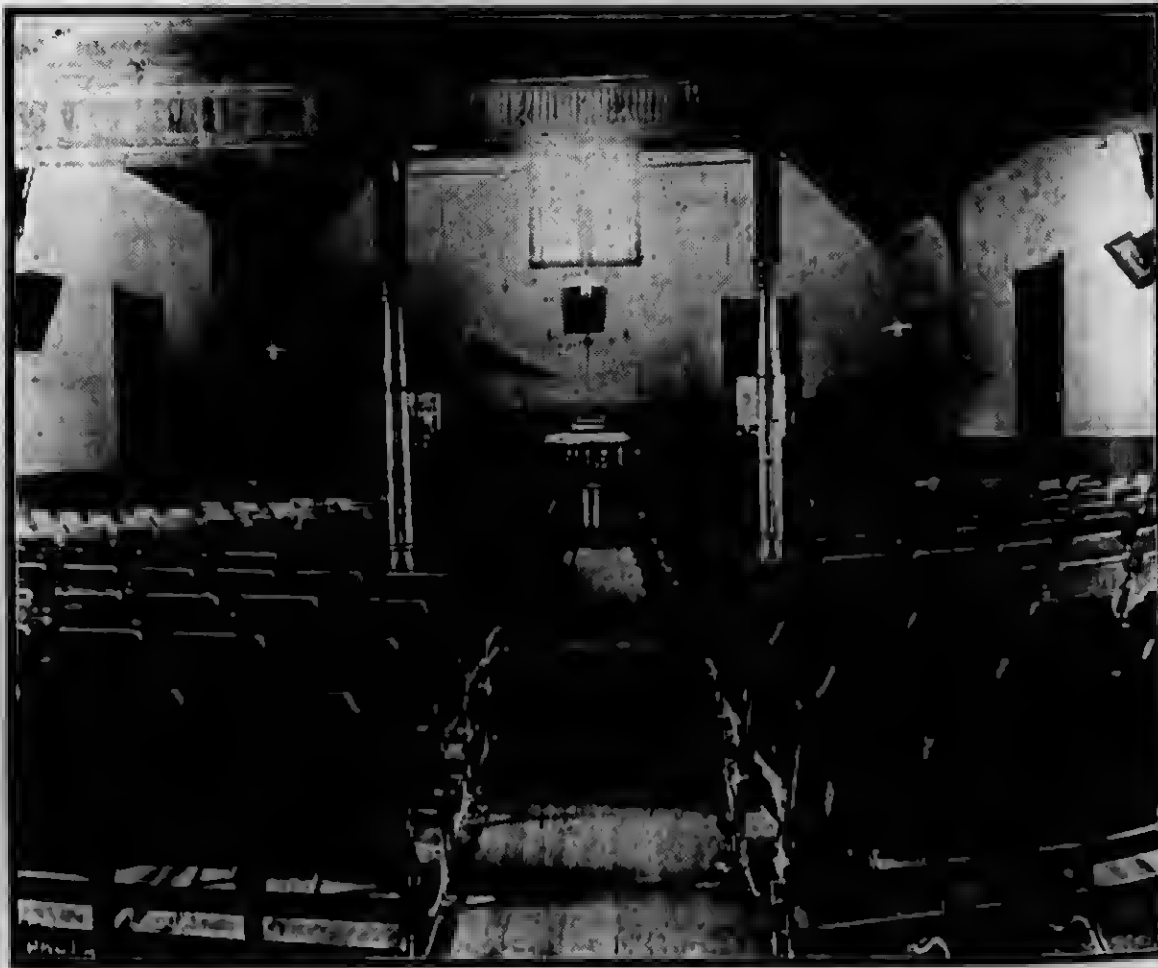
June 6, 1907, I sent each pastor and superannuate the following notice and request:

"The Tribune" Publishing Co., Independence, Kansas, advanced the

# WILEY UNIVERSITY, MARSHALL, TEXAS.

The last session of Wiley University was perhaps the best in all its history. The enrollment reached 620 and in this respect leads all other Texas institutions. Six graduated from the regular college department, thirteen from the Normal, eleven from the preparatory, thirty from the different industrial departments, five from Nurse-training and 85 were given certificates from the English department, consisting of eight grades. Fifteen college graduates hold Permanent State Certificates based on State recognition of our college work.

Wiley boasts of its aggressive college spirit. There is no time for dreaming and building air castles. In every department and in all phases of the work there is that moving spirit that brings things to pass. This is seen in the study hall, in the recitation rooms, in the chapel entertainments, on the play grounds and everywhere. The good effects of this system is manifest in the lives of our young people when they return home and are called upon to mingle with the people.



We are just completing three new buildings for the year, viz.: The Carnegie Library Building, the Manual Trades Building and a Hospital Building. All of these will be ready for use at the opening of the session beginning September 30.

The outlook for Wiley was never more promising than at the present. If we are to judge from the numerous letters of inquiry and statements from students with pledges of friends to return with them, we shall have more than 700 students enrolled before the session is far advanced. We are glad to state to our pupils and all new ones who are planning to come, that Wiley is adding to her teaching force and equipment in the way of buildings and appliances, so that we shall be able to put our several departments abreast of the very best in the country.

For Further Information Address

REV. M. W. DOGAN, A. M., Ph. D., President,  
Wiley University, Marshall, Texas.



express when sending you the conference minutes. It would have cost from 25 to 35 cents, but they prepaid it at 15 cents average per package, saving you from 12 to 15 cents. There is no money in treasury to pay the express charges. Please send me 15 cents (or whatever your office called for) to repay the company for saving you full express rates. Send stamps."

Up to date, September 3, 1907, only 10 of 56 ministers have responded. Brother pastors, please help us to retain the good name of the Lincoln Conference. I have asked each presiding elder to call the attention of each pastor on his district to this matter. The printer has done his work and needs his money. Send today please, and do not burden your secretary any longer with this responsibility.

ALBERT W. TALBERT,  
Conference Secretary.

To the Judges of Election, Upper Mississippi Conference:

Brethren: As secretary of the preceding Lay Electoral Conference, permit me to respectfully call your attention to the following disciplinary provision relating to the Lay Electoral Conference.

Paragraph 85 of the Discipline says: "The officers issuing the certificate shall certify the result of the ballot without delay to the secretary of the preceding Electoral Conference, etc. Said certificate shall contain the name of the delegate and reserve elected, and the post office of each, and the name of the Pastoral Charge."

I would greatly appreciate the efforts of the pastors and presiding elders if they will see that the names of the lay electoral delegates are sent to me without delay so that our roll may be made up according to this provision of the discipline.

J. BEVERLY F. SHAW.

## Crescent City Notes

Mrs. W. H. Jones, of Franklin, is in the city visiting her mother, Mrs. Martha Shepley.

The address of the Rev. W. D. Riggen is now 2234 Saratoga Street, New Orleans.

Mrs. M. J. Spotts is in the city again and the Crescent College, giving courses in hairdressing, manicuring, and facial massage is open to applicants at 1840 Dryades street, near St. Andrew.

FIRST STREET CHURCH.—Sunday services were well attended in spite of the inclement weather. Total amount turned over to stewards and trustees, \$210.27. Seven subscriptions secured by Pastor C. W. Reeves for the Southwestern.

The SOUTHWESTERN DAY program at St. Matthew Methodist Episcopal Church was highly pleasing to our faithful and energetic pastor, Dr. Pierre Landry. Results—twelve year subscriptions. The address by Mrs. Landry, the cultured wife of Dr. I. E. Landry, the speech by Mr. H. J. Mason and the musical selections by Miss Nellie V. and Lillian B. Landry,

were rare treats and highly appreciated by the audience.—C. D. Smith.

Mrs. D. C. Mead, president of the Woman's Missionary Society, attended the Baton Rouge District Conference and addressed that body on the needs of the work, showing the necessity of sending a representative to the Annual Meeting. She visited Wesley Chapel while in Baton Rouge and organized the auxiliary with twenty-four members, the Rev. T. A. Brown, pastor. Mrs. Mead visited also St. Mark Church of Baton Rouge, the Rev. T. B. Cooper, pastor, and spoke before that membership in the interest of the work she represents.

BOXTON CHURCH.—We take this method of thanking our many friends and the following churches for the valuable assistance tendered us in our class rally September 8 at 3 p. m., which proved a success spiritually and financially and made a very wholesome and favorable impression in the town of Gretna. Results of the rally under the following leaders: Geo. Winesbury, represented by A. Thomas of Mallalieu Chapel, \$7.06; D. Hamilton, by J. T. Jordan, of Mallalieu, \$6.81; N. Turner, by the Rev. P. Peterson of the New Hope Baptist Church, \$2.55; Mrs. T. Jackson, by the Rev. Edw. Fields, \$6.50; public collection, \$1.10; total, \$24.12. We will ever hold a warm spot in our heart for loyal Mallalieu Chapel, who sent a force of 22 to help us and for New Hope Baptist Church, with a force of 11, and Simpson Memorial, with its two representatives, and all other friends present. We hold ourselves in readiness to reciprocate. J. A. Lindsay, pastor; Geo. Winesbury, secretary.

The concert given at Simpson Memorial Church, Monday night, August 26, 1907, for the benefit of Mr. Geo. Carrere, was in every way a success. In his behalf the committee requests me to offer to the public and those who were immediately connected with the affair and rendered such valuable service, our highest appreciation for the great interest manifested in making this initiative movement for such a worthy cause a grand success. An excellent program was presented. The spacious edifice with its rays of brilliant lights shone down upon an intelligent and appreciative audience, composed of our best people. In the absence of the pastor, Mr. B. A. Barrow acted as master of ceremonies. The opening prayer was offered by the Rev. S. J. Channel. The committee voted to offer special thanks to the pastor and members of the church for the kindness shown. The ladies who served so well at the refreshment tables were also kindly remembered by the committee. Notwithstanding the Grand Army picnic and excursion on the same date, the committee was able to deposit in the Bank of Orleans in account with Geo. J. Carrere Fund, after some of the expenses were paid, \$107.65, with 609 outstanding tickets and they feel that when all returns have been made, the amount will increase possibly to \$125 or more. Again thanking each and every participator for his assistance and his sympathy in the ambition of Mr. Carrere to delve still deeper into the art of music, as a violinist, and with the hope that our next effort in his behalf will meet with greater success.—E. Gaudet.

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## Doings of the Workmen

### ALABAMA.

Lomax, J. H. Harris, Pastor.—Our meeting began the 18th of August, running seventeen days. At Mount Creek, six members were added to the church. At New Style eight await baptism and six entered on probation.

Collinsville, Jas. A. Curry, Pastor.—We had a grand revival. God visited us with showers of blessings. The Rev. J. W. Wright of Attalia, Ala., preached the word in its purity and sinners fell out with their wicked ways and turn to God. During our week and a half revival, the Lord blessed us with twelve converts, of which number nine joined our church.

Troy, J. T. Tompkins, Pastor.—I have just closed (Aug. 26) a ten days' meeting with good success. Six souls were brought to Christ and five of the number received baptism. Up to date seven new members have been added to the church this year.

### WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

### ARKANSAS.

Hensley, A. S. Miller, pastor.—We are getting along nicely on our new church, considering the many disadvantages that present themselves. And we are looking forward to the District Conference which will convene at this place on the 28th of this month with good cheer.

Holly Springs, T. R. Wamble, Pastor.—Our many friends will rejoice with us in the fact that Holly Springs Methodist Episcopal Church, the principal church of the Lackeshurg Circuit, has been rebuilt, for it was more than a year ago destroyed by fire. Presiding Elder D. B. Harston laid the corner stone Aug. 18, with the assistance of Bro. D. Hall and G. B. Donnelly. The occasion was one of special significance. The elder made a lasting impression in his sermon; text, "What think ye of Christ?" We all praise God for once again we are sheltered. The attendance was large from the nearby towns and distant churches. At the close of the service an appeal was made to those who had grown indifferent to renew their promises and several came. The trustees say they will not stop until the building is complete. Collection on Sunday, \$80.50. The trustees collected about one hundred dollars outside of the Sunday collection. The Sabbath was a joyous day in Holly Springs church. Sunday, Sept. 4, will be Southwestern Day. We hope to do large things.

Caddo Gap, G. W. Thompson, Pastor.—On August 25 the Rev. D. B. Harston, presiding elder, held the third quarterly conference. Additions to the church during the quarter, 11; amount raised for presiding elder, \$15.25; pastor, \$27.80. Amount raised for building church at Rose Burr, \$550; lot for church, \$80; amount collected on building, \$64.55; benevolence this quarter, \$7; total, \$744.60.

### GEORGIA.

Satilla Bluff Charge, P. W. Rock, Pastor.—There was a small company of faithful members who came to the parsonage and loaded our table down with choice groceries. Too much can not be said in their praise.

Ceylon, P. W. Rock, pastor.—August 10-11 our fourth Quarterly Conference was held, the Rev. J. W. Fisher presiding. Paid Presiding Elder up in full; raised for Trustees this year, \$300; for Foreign Missions, \$5; for Church Extension, \$5.50; at Wesley Chapel we are planning to erect a church at a cost of \$2,000. Our membership here is very small, numbering only forty-six, but they are all right. Our watchword is "Forward."

Temple Charge, H. W. B. Wilson, pastor.—Our church rally is over. It was a success. Our rally was held on the fourth Sunday in June. The Rev. A. J. Wilson, of Palmetto, preached at 11 a. m. and 8:30 p. m. The sermons were helpful to us, both temporally and spiritually. The church has been divided into two armies. The Whites were under the command of Gen. Geo. Luke, an able general. The White companies reported as follows: Julia Vaughn, \$2.60; Ann Williamson, \$3.50; Fannie Sumlin, \$3.50; Sallie Ables, \$2.05; Betty Wright, \$7.57; Aretta McClendon, \$11.40; total, \$30.62. Under the leadership of Gen. W. H. Wright, the victorious general, the Grays reported: Mattie Vaughn, \$13.88; Fannie Crowder, \$8.54; Melbry Bryant, \$6.60; Amanda Lewis, \$11.00; Ada Johnson, \$4.20; Lizzie McBeth, \$11.50; total, \$55.62. Public collection, \$7.19; total for the day, \$93.43. Our second Quarterly Conference has been held, and was a success. Presiding Elder Adams preached two glorious sermons.

West Point, Daisy Hatchett.—Our third Quarterly Conference was held in Pine Grove Methodist Episcopal Church, July 20-21, the Rev. F. R. Bridge, of La Grange, Ga., presiding. Reports, good. Sunday at 11 o'clock the elder preached an able sermon. We have a neat frame church, well ceiled, a progressive day school, with Miss Perzanna McCarden as teacher. Paid the elder in full. The Rev. D. C. Crandall is pastor.

### INDIANA.

Boonville Charge, H. Griffin, Pastor. When we came to Boonville we found ten members, and only a part of these were willing to work, with an indebtedness of \$256, interest compounding. We have paid \$40 on principal and have the interest paid up to date, have papered the parsonage, put in new chandeliers, have had ten additions to the church. Presiding Elder Skelton and wife spent one evening with us en route to the District Conference. They were given a grand reception. We found at Newberg eight members. We have raised on this charge \$50, and are now preparing to shingle the church. The spiritual interest is very good at each point. We have a good Sunday School and a live Epworth League. The Elder and wife were given a reception at Newberg also. We are moving along and trusting God for the results.

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### LINCOLN CONFERENCE.

The Lincoln Conference, Epworth League Convention, convened July 18, at Chetopa, Kansas, and lasted three days. A more appropriate place for holding the convention could not have been found within the bounds of the Conference. The union of interest made the whole three days one continuous feast of intellectual and spiritual good things. President Bruce presided with the dignity and ease of a first-class parliamentarian. Mrs. Sadie Green was elected secretary pro tem., and the programme was taken up in order. Though many of the persons assigned were not present, every subject was discussed with intelligence and enthusiasm. Among the papers read special mention should be made of Prof. Jas. E. Hogan's, of Coffeyville, Kansas, on "Social Gravity" and the Rev. W. McDonald's, of Mt. Olive Church, Topeka, Kansas, on "The Good I See in the Methodist Episcopal Church." The Hon. Sig. Lehman, Mayor, welcomed the convention Friday night and stayed with us until the end of that service. His more than forty years' residence in that town prove him to be right in the all-absorbing problem of the races. The Rev. Mr. Case, pastor First Methodist Episcopal Church, Chetopa, told us of the great Missionary Convention which he recently attended in Michigan. Mrs. Sadie Green fills the office of fourth vice-president, with this exception the officers remain unchanged. Sunday morning the Rev. D. Bruce, President, and the writer, to large and appreciative audiences, delivered the Lord's message, morning, afternoon and evening. Each service was accompanied with good spiritual results. The Rev. H. T. Canady, pastor, observes the disciplinary order of service and stands for progress along all lines. We were only twenty-five Leaguers in convention, but if the people of Chetopa judge from a standpoint of interest and the real good accomplished, credit will be given us for the work of ten times our number. The old Latin phrase which means "Much in little" best describes the first session of the Lincoln Conference, Epworth League Convention, both as to work and numbers.—H. T. S. Johnson.



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## They Live in Our Memory

THE REV. J. TUTSON.

At Macedonia Methodist Episcopal Church, Clinton, La., the memorial service of the late Rev. John Tutson, pastor at Wiley Methodist Episcopal Church, was well attended. People who knew the Rev. John Tutson during his administration as pastor at this place, were present from miles around. The sermon was preached by the Rev. N. McNeal and the Rev. W. Kershaw. Brothers Geo. Banks, D. Branch and S. B. Nohles spoke of his Christian ministry as pastor of the Macedonia Methodist Episcopal Church. The pastor was master of ceremonies.

WATSON.—Louis Watson, for twenty years a member of Avoca Methodist Episcopal Church, Rapides, La., died August 5th, 1907, at the home of his stepson the Rev. A. Thomas Presiding Elder, African Methodist Episcopal Church, Shreveport, La., and was buried by the U. O. F., with great honors. His funeral was conducted by the pastor, assisted by the Rev. Robt. Cleaveland, pastor of St. Matthew Baptist Church. GANT.—Elijah Gant died in New Orleans, August 19, 1907, after several months' illness. He professed religion just before he died. He leaves a mother and other relatives to mourn his death.

GAINES.—Cealey Gaines died August 9, 1907, at the home of her daughter and son-in-law, after a severe illness of nine months. She was a member of Macedonia Methodist Episcopal Church. One daughter and three grandchildren survive her. Her funeral was conducted by the pastor, assisted by Rev. Robert Cleaveland, pastor of St. Matthew Baptist Church, and Rev. Wads Hampton, Sr., pastor of the Baptist Church in Boyce, La.

BAILEY.—On August 16th, Alfred Bailey, of Valden, Miss., a young but faithful servant to the cause of Christ, was called to his reward. He was converted in early youth and filled the following offices in the church: Sunday School superintendent, class leader, Sunday School teacher and President of Junior Epworth League. He was sick about two months.

BUTLER.—Gayden Butler died at Peachatchie, Miss., July 28, 1907, aged 21 years. He was converted in a revival meeting about a year ago, and lived faithful to the cause. He fell asleep saying to mother and father, "Meet me in heaven." The church has lost a helpful member. He leaves many relatives and friends.—S. Jossel, Pastor.

ARMSTRONG.—After an illness of ten days, the spirit of Mrs. A. L. Armstrong took its flight to its maker. Mrs. Armstrong, who was the wife of the Rev. A. L. Armstrong, recently appointed pastor of the Military Church, Columbus, Mississippi, and who had been in the city but five months, had just married before coming here from near Atlanta, Ga., to which place the remains of the deceased were taken. Though cut down in the very bloom of life and happiness, yet it may be truthfully said that she was a devoted young Christian whose life had been consecrated to its Maker. The sympathy of the community goes out to the bereaved husband and parents.—(Mrs.) A. Roberts.

## United for Life

HAGOOD-HILL.—Simpson Chapel, at Indianapolis, Ind., was comfortably filled Wednesday morning, September 4, 1907, with friends who were gathered to witness the marriage of Miss Mattie Louis Hagood, eldest daughter of the Rev. and Mrs. L. M. Hagood, and William R. Hill, the only son of Mr. and Mrs. J. T. V. Hill. The ceremony, which was set for nine o'clock, was carried out in a simple but beautiful manner by the bride's father, assisted by the Rev. J. S. Bailey, pastor of the church. The "Wedding March" was played by Miss Mary Hagood, only sister of the bride. Ushers: Messrs. Walter Hodge, Zack Ellis and W. E. Viney. Miss Mamie Morris, the maid of honor, was joined at the altar by Mr. Alexander, of Chicago, best man. The bride wore pale blue Parisian voile, with hat to match; her traveling suit was dark blue Panama. The maid of honor, Miss Morris, wore white serge and black picture hat. The ceremony at the church was followed by a large reception at the home of the bride, 1425 N. Senate avenue. They received a large collection of valuable presents. Mr. and Mrs. Hill left at noon for Chicago, where Mr. Hill is a clerk in the registry department of the post office. They will live at 5701 Groves Avenue, Chicago.

JACORS-OLIVER.—On the 4th of September, 1907, Mr. Isaac Johnson and Miss Mattie Oliver, at Bradford Methodist Episcopal Church, Belcher, La., the Rev. E. H. Hall reading the ceremony.

HUNTER-ALEXANDER.—At Belcher, Louisiana, on August 17, Mr. Picket Hunter and Miss Stella Alexander, at the bride's home, the Rev. E. H. Hall officiating.

## Doings of the Workmen

### TEXAS.

Pittsburg, I. C. Culverson.—Our third quarterly conference was held on the 20th and 21st of July. For reasons unavoidable, Rev. J. O. Williams, Presiding Elder, was unable to be present, and Rev. G. W. Gill, our pastor, presided. We had a splendid quarter. A majority of the officers were present and all made a good report. Our pastor is a strong man; he understands how to bring things to pass. He has nearly doubled our membership in six months, and organized two Sunday Schools on the work. We have not had any in two years before he came. Raised for improvement, benevolence, pastor and Presiding Elder \$165. We had only thirty members when Elder Gill came to us December, 1906. We now have fifty-nine members. Our church never has been painted. We have paid for, and the paint is on hand, to paint it with. We praise God for Elder Gill and the good Bishop for assigning him to this charge.

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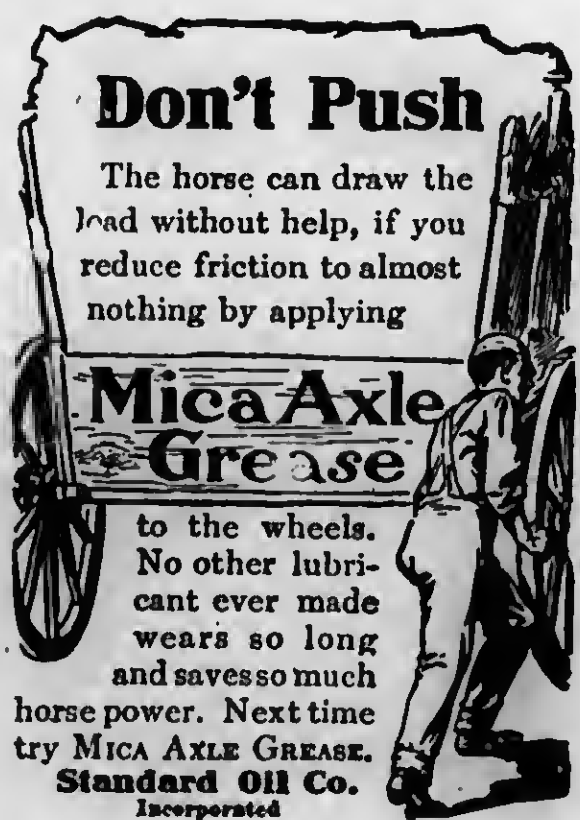
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We urge each pastor to report if possible during the week following the observance of their SOUTHWESTERN Day. This will enable us to determine the progress being made and the work accomplished. In case of rain or other interference, heed the old maxim and "try again."

Below follows the reports of District Conferences not hitherto published. We are deeply grateful to the brethren for the good work done for us during the District Conferences of the several states, and again express our appreciation.

September 9-14.

Alabama and Mobile—By R. M. Jones, D. A. Marable, Charley Alber-nath, T. H. Harrison.

Central Missouri—By B. D. Dixon, Jane Williams, Mary Bradford, Ester Dowell; by W. H. Smith, Martha Rhodes, Wesley Phillips, Susan Anderson.

Delaware—C. C. Gill.

Florida—B. C. Roberts.

Mississippi—By R. N. Jones, O. C. Peters; G. T. Crawford; R. L. Tate; by J. H. Talbert, J. C. Causler, Ida Harrie, Emaline Jackson; by N. N. Sidney, S. C. Curris; by D. P. Shaw, G. A. Logan; by C. H. Brown, Carl Robinson; by J. W. Dudley, O. S. Langston.

North Carolina—By M. J. Bullock, J. H. Doggett; J. D. Smathers.

South Carolina—By L. Donaldson, R. L. Robinson.

Tennessee and East—W. M. Hill; by J. P. Price, G. W. Love.

Lexington—By W. C. Statesman, Anthony Middleton; Lulu Dunham; H. H. Goode.

Lincoln—I. F. White.

Little Rock—By W. B. Smith, Saphonia McClellon; by L. G. Hodges, G. W. Willingham, Fannie Prescott; by H. C. Gair, Yancy Jones; by W. J. Hampton, Pleise Dixon.

Louisiana—By E. B. Richards, R. J. Dueschan; by J. L. Augustus, C. Johnson, William Collier, Ollie Collier; Evelyn Dright; by J. D. H. Frazier, Wm. Johnson; by C. O. Pardo, Chas. Daren-borgue, Dennis Young; by W. J. M. Price, Mattie Sumler, M. Alice Silas; Ben Fields; by S. M. Haynes, Emma Fairfax; by J. O. Brown, 4 annual subscribers; Jno. Shedrick; H. T. McGann; Wm. Wiggins; H. Christophe; by H. S. Williams, G. A. Griffin.

Texas and West—By W. E. Blackson.

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Washington—By V. E. Johnson, 7 annual subscribers; J. S. Carroll; B. T. Coard.

Honor Roll—J. H. Talbert, B. D. Dixon, V. E. Johnson, J. O. Brown, W. H. Smith.

### District Conference Results

Atlanta and Savannah—Atlanta District Conference, C. L. Johnson, P. E., 40 annual subscribers.

Central Alabama—Anniston District Conference, J. W. Thomas, P. E., 7 annual subscribers; Birmingham District Conference, W. H. Nelson, P. E., 9 annual subscribers; Huntsville District Conference, A. S. Williams, P. E., 5 annual subscribers.

Lexington—Indiana District Conference, D. E. Skelton, 6 annual subscribers; Lexington District Conference, L. M. Hagood, P. E., 4 annual subscribers.

Louisiana—Alexandria District Conference, J. J. Obee, P. E., 68 annual subscribers; Shreveport District Conference, H. Daniels, 57 annual subscribers; Baton Rouge District Conference, J. W. Turner, P. E., 56 annual subscribers; New Orleans North District, J. F. Marshall, P. E., 53 annual subscribers; Lake Charles District Conference, P. W. Clarke, P. E., 26 annual subscribers; New Orleans South District Conference, B. M. Hubbard, 26 annual subscribers; Monroe District Conference, J. O. Brown, P. E., 14 annual subscribers.

Mississippi and Upper—Shubuta District Conference, J. B. Brooks, P. E., 64 annual subscribers; Meridian District Conference, W. McMorris, P. E., 54 annual subscribers; Greenwood District Conference, S. H. Nevils, P. E., 37 annual subscribers; Clarksdale District Conference, B. F. Woolfolk, P. E., 35 annual subscribers; Vicksburg District Conference, R. P. Threlkeld, P. E., 35 annual subscribers; Tupelo District Conference, W. C. Clay, P. E., 30 annual subscribers; Greenville District Conference, J. W. Winbush, P. E., 29 annual subscribers; Aberdeen District Conference, F. H. Henry, P. E., 23 annual subscribers; Brookhaven District Conference, G. W. Smith, P. E., 23 annual subscribers; Holly Springs District Conference, N. R. Clay, P. E., 14 annual subscribers; Starkville District Conference, T. W. Davis, P. E., 12 annual subscribers.

Tennessee—Cumberland River District Conference, J. B. Booth, P. E., 7 annual subscribers.

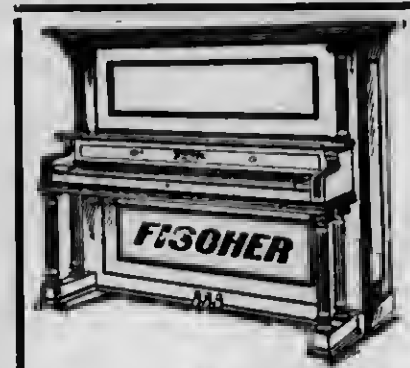
Texas and West—Houston District Conference, J. M. Johnson, P. E., 110 annual subscribers; Marshall District Conference, J. O. Williams, P. E., 102 annual subscribers; Navasota District Conference, B. M. Taylor, P. E., 65 annual subscribers; Paris District Conference, J. I. Gilmore, P. E., 53 annual subscribers; Dallas District Conference, L. H. Richardson, P. E., 18 annual subscribers; Columbus District Conference, D. C. Lacey, P. E., 7 annual subscribers.

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# Southwestern Christian Advocate

Farrell Biblical Institute

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, SEPTEMBER 26, 1907

Vol. 41 No. 39

Bishop Thoburn sometime ago announced himself strongly opposed to the missionary Episcopacy. He is still opposed to some features of the plan but "so long as the India missionaries have their superintendents in their midst, and also their entire working machinery, in common with all the rest, I am quite content to 'let good enough alone,'" said the Bishop. Continuing he gives forth the following sentence, which the church may seriously consider: "The one fate from which our brethren in India wish to be delivered is that of being superintended by men who do not know India, and who live on the opposite side of the globe." Is the Bishop opposed to General Superintendents visiting our mission fields? It would so appear. He says: "I even venture to think that at least for three years of each quadrennium the Episcopal administration in Southern Asia is the most complete and satisfactory of any section of our great church."

The distinguished Methodist layman, the Honorable R. L. Smith, of Paris, Tex., of whom mention was made in our last week's issue was struck from behind by a white man lately at Paris, with a bottle of whiskey, and was laid up for sometime; but Brother Smith has fully recovered and is again on his feet. This is to be deplored, for there never was a more unobtrusive and conservative citizen than Mr. Smith. While he was assaulted it is very gratifying that white public opinion strongly condemned the action and an apology was made and forgiveness of course cheerfully granted. It is always gratifying to note that this honorable citizen has made many friends among the white people of his adopted town and that there were those of them of strength and character and standing who insisted that an apology should be made to Mr. Smith and damages repaired as far as possible. This is one of the hopeful signs of the situation.

Race integrity is the pride of a certain portion of our Anglo-Saxon population, but it comes all too late. The dividing line between the races is hard to discern. This was shown the other day when a Mrs. Rosa Stone, the wife of a well-to-do farmer near Myrtle, Virginia, who is a pure Caucasian, but possesses a thin skin and was considerably tanned, was taken to be a Negro. She of course entered the coach for white passengers, but was approached by the conductor and required to move into the Negro coach. She subsequently found out that she was in the wrong car and sought to return to the white coach, but was forcibly restrained from doing so. Now Mrs. Stone has entered a suit against the railroad for damages, being forced to remain in the separate coach for Negroes. The truth is that the line of separation in so many cases has been so completely absorbed that it is hard to tell where one race begins and where the other race ends. The white men have sown the whirlwind and they are reaping. It is said that this is a peculiar case and the first of its kind that has come to the notice of the court in Virginia, but if our informers would come this far South they would mistake many a time white persons for Negroes and vice versa.

## THE ORGANIC UNION OF NEGRO METHODISTS

The Rev. R. A. Selle, D. D., at one time presiding elder in the Austin Conference, but now pastor in Kansas, comes out in an article found in the *Central Christian Advocate* of September 4th and proposes the organic union of the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church and the colored people now in the Methodist Episcopal Church. He asserts that this would at once be the second strongest Methodism in America and "that in the Providence of God such movement at an early date would not be surprising." We believe that the Doctor has interpreted God into a movement with which God would have nothing to do. If he sees God in such a movement we do not. If the three leading Negro Methodist Churches should unite we should say amen; but the ideal would be the union of all Methodist Churches, "That they all may be one," saith the Master, "as thou, Father, art in me and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

We could see nothing that would justify the assertion that God would approve of the separation of the colored membership now in the Methodist Church in order that we might organize with the colored Methodists of America. This certainly would not be a movement to close the chasm between the races but to widen it. We do not even see the wisdom or the justification for the suggestion that the Negro of the Methodist Episcopal church should get down and out. We are mindful of the fact that there is a current in our church, if not a growing current among certain people, who want us out. Permit us to say we know our rights and we will stand upon them. We do not propose to withdraw and the Methodist Episcopal Church has not the power to set us aside. There had just as well be a little plain talk on this question. The Negro members of the Methodist Episcopal Church do not look with favor upon any suggestion that looks toward their withdrawal from the church with which they have been identified these years; and for our loyalty and continued adherence to which we have been recipients of so much abuse and slander. With all charity to Doctor Selle and those who share his opinion it is at least discourteous for them to make any suggestion looking toward our separation. Courtesy would demand that the initiative should be taken by ourselves.

The Doctor not only suggests the organic union of the Negro Methodists of the country but goes so far as to propose a means therefor. Is he more in favor of the separating the Negroes from the Methodist Episcopal Church than he is concerned about the organic union of Negro Methodists? He even suggests the method by the appointment of a commission and names or suggests the names of a personnel that shall look toward our separation.

As far as we are concerned, whatever may be our contention as to the polity and policies of the Meth-

odist Episcopal Church we still are loyal members, and it is a travesty upon our brotherhood of which we boast so much and an unwarranted interpretation of the motto of our great Leader who declared that "The world is my parish," when we seek to divide our church on race lines. God forbid that the day may ever come when the Methodist Episcopal Church shall make bold to declare itself in favor of white supremacy. The weakest plea of Anglo-Saxon civilization is that plea made in its favor because it is white. Let the plea be made in favor of intelligence, morality and Christian piety; let supremacy be along these lines, but for God's sake and for the sake of the coming kingdom let us not declare ourselves in favor of a white church.

## CHINA CONTINUES TO CALL

Help China. Now is the time to do so. The General Missionary Committee appropriate to the celebration of the China Centennial issued an appeal for a thank-offering of \$300,000, to push forward Christianity in that empire. Of this amount there is on hand in cash and good pledges approximately \$180,000. The Woman's Foreign Missionary Society is seeking to raise a special thank offering of \$100,000 for work in China, and of this amount, in cash and good pledges, \$75,000 is in sight. While the Church is being stirred to the needs and opportunities in China a friend comes forward with a written guarantee that if the Church raises \$300,000 and the Woman's Foreign Missionary Society \$100,000 that he will add still another \$100,000, making a total of \$500,000 in all as a Centennial gift to Methodism for the progress of Christianity in China. That the Woman's Foreign Missionary Society will raise the \$25,000 necessary to complete its thank offering is not to be doubted. We are anxious, however, that the \$120,000 necessary to make good the \$300,000 called for by the China Centennial Commission shall be forthcoming. Several thousand pastors have already taken this collection and others are planning to do so this fall. We have no means of knowing how well the pastors within our territory have done, but we call their attention to the fact that this is an opportune time to help on the good work in China and to reinforce Bishop Bashford and the heroic missionaries who are there laboring for the coming of the Kingdom. What is more remarkable our churches among the natives in Tientsin have given \$160 in gold toward this Centennial thank offering. We should be no less zealous for the propagating of the Gospel among the Chinese than the converted Chinese themselves. We need not give large amounts; let us give in proportion to our ability and the \$120,000 needed will be forthcoming and then Methodism may shout over its contribution of \$500,000 for the redemption of China.

An abundant literature, setting forth most admirably the present day opportunities for splendid investments in China, can be had by addressing Dr. Frank D. Gamewell, at 150 Fifth Avenue, New York.



## The Department Agriculture of Clark University

By Director P. C. Parks

In the State of Georgia there are 18,700 Negroes farm owners, 35,250 cash tenants and 36,889 shore-tenants, a total of 90,839 producers, thousands of whom in all three classes would like to change their system of farming and to raise their earning power but they do not know how to do it. All their lives they have known nothing but the one crop system of cotton; they have seen no well arranged dairy, truck or fruit farm; they do not know what it is to raise and feed live stock, so as to get the highest price for their farm produce, hence they do not appreciate diversified farming. These Negro farmers go on growing cotton and buying their meat from the West and allowing the farms which they cultivate to run down for the want of attention.

Is there any wonder that this is true? And how could you expect anything else under the circumstances? They have not one farm which they look to as an example and no one to teach them in the art they must follow all their lives.

Again there are in the state of Georgia 117,939 farm laborers who have nothing to inspire them with a love for the calling which, from a force of circumstances, they must follow all their lives; the mule, the schutor plow stock, and the land are all furnished for the business of cotton growing. Even when things are in need of repairs he has only to report the same to the landlord. As a farm laborer many of them stick their plow-stock in the ground Saturday noon, often Friday night, and do not think of them again until Monday morning. When they go to the stable to catch a mule that has been fed by some else and raised in some other state, the thought never occurs to him what it cost to raise and feed the mules he plows. When such a laborer has worked a lifetime, he has nothing to show for his labor, nor has he gotten any enjoyment out of life. It will be useless to attempt to keep the Negro boys upon the farm unless something is done to change these conditions. It is just here where the farm at Clark University has an unlimited field for action. Is there no reward for the men who work upon the farm? I answer, "Yes," for the man who has brain can do things; the opportunity for good salaries and to win honor is just as great upon the farm as in any other occupation. I know men doing agricultural work who draw \$7,000 per year, and I know a man who has remained in the President's cabinet longer than any member because of his knowledge of agriculture. The calls are coming to my office constantly for the man who knows how to direct a farm. They say if we can get the right man, salary will not be a question; he may set his own salary. I know a farm where the owner clears \$50,000 a year. It will be our aim at Clark to teach men how they may raise their earning power and to get more good out of each effort put forth, and at the same time keep our farm and its operations down close to the real needs of the Negro people, so that each Negro farm boy may get an education, whether he has money or not. This is the way we mean to do it.

The farm will be organized into three main divisions—truck farm of 20 acres, dairying and swine raising and a general farm of a hundred acres the first year. The dairy and swine herd operated by student labor will furnish milk, butter and pork for the students and teachers' dining hall, and the surplus of milk, butter and pork will be sold in the city. Thus we hope to teach the Negro boys how to become expert dairymen. The same policy will be pursued with regard to the truck farm of twenty acres. Upon the general farm of one hundred acres will be grown sweet potatoes for the students' dining hall, fed for farm animals, cotton and hay to sell. Thus we hope to diversify our farming so as to maintain the fertility of the soil, and at the same time get the largest net returns from the operation.

2. Farm help. This will consist of twenty students who are anxious for an education, and who wish to work their way through school. They

will be under a contract to work eight hours per day the first year. As a compensation for said work the students are to be taught English, mathematics, etc., one and one-half hours five nights per week and to have their board and room rent free the first year; and in addition, if the students are faithful and keep their contract they are to enter the day school the second year with a credit

covering their board, room rent and books. By working after school each day and during vacation the second year, the students may earn a credit which will pay his expenses the third year. When these twenty-five students enter the day school which will be one year from the date they begin working upon the farm, the school will have contracted with twenty-five other students who wish to obtain an education in the same manner. In this way the money spent in operating the farm will serve a three-fold purpose: (a) in the production of crops, (b) in giving the student an opportunity to earn money with which to pay for his education, (c) it will put the farm in the closest touch with the actual life of the Negro farmer of the State.

## Our Conference Claimants

By the Rev. F. L. Baxter

So much has been said and written upon this subject, and so little good has resulted therefrom, that it seems almost a waste of time to agitate the question any further. But as there are men who are now coming to the front, men of broad and unbiased views, and whose minds are open to conviction, it is only necessary that facts that are indisputable be presented for their intelligent consideration.

I wish to call the attention of our Southern Conferences, but more especially the great South Carolina Conference, to certain items copied from the Minutes of the Philadelphia Conference for the year ending March 20th, 1907.

Collections for Conference Claimants:

From the four districts.....\$13,092.00  
From other sources..... 6,574.00

Total.....\$19,666.00

Disbursed as follows:

To 21 superannuated preachers.....\$ 5,270.00  
To 13 supernumerary preachers..... 3,030.00  
To 66 widows of preachers..... 11,307.00

I wish to call attention to the following facts:

Of the 21 superannuates, not one received less than \$135.00; the maximum received \$295.00.

In making comparison, it will readily appear that many of the superannuates, supernumeraries and widows receive a larger apportionment than some of our effective preachers. These are facts that demand our careful consideration and they should stimulate us to put forth renewed and more determined efforts to increase our Conference Claimants' collection, and regard the same as important as any of the others.

Would you have some one set the pace for us? Then here it is:

Collected for Conference Claimants: A. J. Kynt Memorial Church, \$20.00; Simpson Memorial Church, \$40; Central Church, \$110; Rehoboth, \$225; German Town, First Church, \$414; Arch Street Church, \$790.00; Perryburg, \$1.00; New London, \$3.00; Asbury, \$70.00; Centenary, \$160.00; Fremont, \$1.00; Friendship, \$1.00.

As shown from the above, the collections range from one dollar into the hundreds. This statement seems almost incredible, but these are facts and figures from the Minutes of the Philadelphia Conference, with the signature and approval of Bishop Goodsell. How are we to account for the great disparity in our collections?

It may be attributed to several causes. The most important is early training. The early Methodist has been taught that the support of the Gospel and the various benevolences of the church compose a large part of vital Godliness. Having been so early instructed, they have not departed from, but rather cherish the old land-marks, walking by the same rule and minding the same things as did the early fathers.

With our people, especially in the far South, the case is altogether different. But a little more than forty years removed from the blighting influence of slavery, dwarfed in intellect and scarcely capable of comprehending the sacred nature of the obligation that has been taken upon himself, to support the Gospel and the various benevolences of the church; hence duty, the performance of which should be a pleasure, now becomes a load, and worship proves a task. He now begins to question the

claims of the church, and in a great many instances pleads his inability to support the preacher and his family and meet the various demands that are made on him from time to time. With few exceptions the pastor does not dare to mention any other benevolent cause aside from Missions. And in most cases he has to raise his benevolence by resorting to such worldly methods as fairs, festivals and bazaars, offering prizes to the most successful collectors. It is amusing to hear some of our preachers make their reports at Conference. Here is an illustration: For Missions, \$150.00; Freedmen's Aid and Southern Education, \$50.00; for Conference Claimants \$1.00, and in a great many cases nothing at all.

Yet another cause for this discrepancy is want of interest on the part of some of our ministers. They will move heaven and earth to raise large amounts for Missions and some other benevolence, but put forth little or not any efforts at all for Conference Claimants. In concluding this statement, I appeal to every minister to give renewed diligence in looking after the Conference Claimants' collection and make it what it should be; not, secondary, but of equal importance with all other collections; so that when you are relegated to the ranks of Conference Claimants, you will not go with fear and trembling, but with ample provisions for your support. You will feel that the church to whom you have devoted your best days and vigorous manhood has not deserted you when you can no longer respond to the bugle call, but must remain in camp until called up before the Great White Throne to receive your reward—a crown of righteousness that fadeth not away.

Philadelphia, Pa.

### Pastors—Brothers

Good news of glorious revivals is reaching nearly every day. Some pastors have already gained their share of the 50,000. They have secured one new convert for every five church members. The best of it all is that the purpose seems to be to go right on and swell the list.

Any pastor can secure his share if he will pay the price! It means much prayer, much work, much love for souls, and an all-conquering faith. Pay the price, brothers!!

Always your brother,

W. F. MALLALIEU.

The heart is the key of this world, and of life. We often live helpless amid the most dreary circumstances in this world, that we may love others and minister to their happiness. Through our various imperfections we are often more capable of influencing others, and this strange influence expounds the riddle of our existence.—*Novalis*.

Let the peace of God rule in your hearts; there is a peace that will enter thus if you do not thwart it. There is a spirit that will take possession of your soul, provided that you do not quench it. In this world we are recipients, not creators. In obedience and in gratefulness, and the infinite peace of God in the soul of man, is alone to be found deep calm repose.—*F. W. Robertson*.



## Bishops for Races and Languages

By the Rev. F. H. Butler, Pastor St. Mark's Church, Montclair, N. J.

Church legislation should be as near the ideal as possible. There is a difference between laws that are enacted by the Creator and those that derive their force and efficacy from human authority. In all of its legislation the church must be so guided as to avoid having any of its laws come in conflict with the natural or revealed law.

If there be any organization to which the world looks for the adjustment of the relations of different peoples and nations according to the principles of the Golden Rule, it is the church. Every forward movement to this end has had its origin in the minds and hearts of those of the church. Its influence and power have been the means of bringing about the lessening of the wrongs perpetrated by the strong upon the weak. From this high standard no backward steps should be taken that would bring discredit and dishonor upon the glorious achievements of the past.

We talk about a race problem. Where righteousness prevails, there is no problem. God can adjust the relations of races and nations if men will let Him. Every legislation that seeks this end falls short of the accomplishment unless such legislation is broad enough to give to all men the recognition due them. This legislation must be general, and not special in its application. Special legislation increases caste, fosters prejudice and is contrary to the spirit of Christ. The human race is a brotherhood and toward recognition of this great truth all church law should tend.

There is no fault found with the present Third Restrictive Rule. That rule as it now stands is safe, sane and elastic enough to meet all conditions. Is any man barred from the ranks of the Episcopacy by the rule as it now is? To attempt to make a special provision is a confession that he is.

What necessity is there for the change of the rule? We are in the Methodist Episcopal Church because of the principles we stand for. Secular law is based upon sentiment, church law upon idealism. The law may not be lived up to in detail, but sanctification is progressive. We cannot afford to sacrifice the ideal because it is not immediately attained. This proposed amendment weakens the rule so much cherished as one of the most precious possessions of the church sacrifices the principle and concedes to that sentiment which, though decidedly contrary to right, is gaining ground in state legislation in the South, and against which we unitedly utter our protest because of its unfairness, its inequality, and its injustice.

There is no question of a half a loaf where a great principle is involved. Whatever the Negro has attained in our church has been based upon merit, and let it continue to be so. It is true that some of the men who have been appointed to positions have been assigned to work among our own people, as a matter of preference, and not as a matter of law. Every Negro pastor in our church is a pastor, no matter where he is, and may exercise the functions of his office wherever and whenever necessity demands.

It may be assumed that the end sought by this amendment is to make it possible for each race or nationality in the church to have its own bishop; but underneath this lies the danger of bringing about in a constitutional sense the recognition of the color line in church legislation. This is neither legitimate nor laudable. Constitutional legislation determines, and no one should desire that such determination should be in recognition of principles contrary to the teachings of righteousness. A careful scrutiny of this proposed amendment reveals a radical vice underlying it, which may be described as an oblivion of the spirit of the constitution of the church. The keyhole of constitutional construction lies in the logic expressed by Alexander Hamilton: "The propriety of a law in a constitutional sense must always be determined by the nature of the power on which it is founded." The nature of the power already given the Episcopacy must be considered.

It is not necessary to take out some integral part of this instrument and make it a basis of a species of law decidedly contrary to its principle and authority, and such a step may be regarded as an

abridgement of the general superintendency, under whose wise and judicial administration the constitution of our church becomes a subject of reasonable and direct understanding. The phraseology of the proposed amendment is not entitled to any substantive position in the organic instrument of our church. It is less than the ideal, foreign to the spirit of the instrument of government it aims to benefit, and fails to remedy the ills complained of by those desiring it.

The principle involved in such a change is at variance with the letter and spirit of what the Negro in the church is contending for. Any legislation that has the semblance of the segregated idea is an infamous and degrading stigma, which violates the principle of the equality of privilege without which our membership in the church is not worth having. There is, in a legal sense, no need of such a change. The rule as it now stands is capable of such interpretation, as far as its equity is concerned, as to be administered with a reasonable and benignant spirit, should a Bishop of African descent be elected with full Episcopal authority. Nothing less than that can the church consistently do. To legalize a restricted Bishopric means in substance to discount the status of the membership of that part of the membership to which the rule applies.

At a commencement of a theological seminary, the members of the graduating class were asked to write on the subject, "A Call to Preach the Gospel." This was done, and one of the class said his call was to preach to the educated people, another said he preferred the middle classes, and a third said he preferred to preach to the people. The third man received the prize. What would you think of a church ordaining a man to baptize Negro children and limiting his jurisdiction to the same? What would you think of a man being ordained to give communion to Negroes and limiting his jurisdiction to the same? The church ordains men to exercise the sacred functions of their office among the people wherever necessity requires. Custom may direct the channels in which these prerogatives may be exercised, but what is in harmony with custom is many times bad in equity and worse in law.

One of the reasons that the Negro is in the Methodist Episcopal Church is because of that accretion that comes to him on account of contact with what is best in the church life of this country. The race question has been a most delicate question to handle for some denominations, but our church has always dealt with it in such a straightforward, upright manner as to show itself the sponsor of the land for equality of opportunity for all men. More recognition has been given her Negro constituency than the race has obtained in any other ecclesiastical

body where the majority is composed of those of the other race. On every great question concerning our interests she has been broad and fair-minded. The Negro has profited by membership in this church. He has been brought in closer touch with the Anglo-Saxon and has had to measure with the best intellectual and spiritual life. This accretion has given him a keen sense of justice, an appreciation of high principles and a vision of the attainment of the highest gift in the range of the church life of America. He seeks these ends, not because he is a Negro, but because he is a man and enjoys the privilege of obtaining the distinctions that all other men aspire for. He asks for no platform erected for his special benefit in the mid-air, but is content to wait until he ascends to the summit from whence the others look upon the victories they have won.

The doctrine of necessity has more to do with the argument that has been given in favor of this change than anything else. The plea is put forth that it is the crying need of our people. Wherever the practices and principles of our Methodism are put forth in plain language and it is understood what the church is doing and has done for us, the Bishop question enters into the shadow of insignificance. Undoubtedly a General Superintendent would be a great help to us, and we are in favor of the election of one; but the intelligence of our people is reaching such a high standard now that it is an open question as to whether they would stand for any prescribed Episcopacy or not. Their aversion to such legislation in state affairs would stand to the same purpose in their church affiliations. We might reckon without our host if we count on the laity giving sanction to such a movement.

It has been said by some that this is the best we can do. There hasn't been manifest a heart's desire for it even on the part of those advocating it. The majority of us do not like it. Some may argue for it from the standpoint of necessity, but deep down in their hearts there seems to lurk an aversion to it. We have gained too much headway in the church to make any compromise on the vital principle of special legislation. Whatever may be said to contradict the assertion that it is not special legislation falls short of its purpose, for the motive of this amendment is specifically to give us Bishops of African descent, with limited jurisdiction; if this is not special legislation, what is? To say this is the best we can do is to charge the church with a partiality that we cannot adjudge her guilty of until the fullness of time has come. Furthermore, it will rob us of one of the richest assets we have, namely, that hope that some day we are to enjoy all the blessings the Aryan now enjoys, despite whatever may be our difficulties and obstacles. It will give the ascendancy to the principle of the element that believes in class legislation in the state and weaken one of the most powerful reinforcements the country has to bring about the day when the nation shall live up to the principles embodied in its constitution and the church to the teachings of the Golden Rule.

## Central Alabama College

An urgent appeal to the Presiding Elders, Pastors, Sunday School Superintendents, Epworth League Presidents and Congregations of the Central Alabama and Mobile Conferences:

Beloved Colleagues and Fellow-Members: It will cost us \$811.05 to put school furniture in our chapel and class-rooms; the best terms we can make with the Education Exchange Company is one-third of this amount cash and the balance payable one-third in six months and the other one-third in twelve months, with interest at six per cent. We need \$275.00 to have the furniture put in at once, and it does seem to us that this whole amount should be raised now, regardless of the sixty day pledge limit; if the Colored Methodist Episcopal Church, God bless them, raised by themselves \$12,000 nearly, for Christian education, in the State of Alabama, after a six months' campaign; they are erecting their college not more than two miles from Mason City, the seat of our own college, and will have it ready for students not later than November 1, 1907. Are our members poorer or less loyal than theirs? Are their Presiding Elders and pastors, Sunday School super-

intendents and Epworth League presidents better generals than ours? Have they more to interest and attract their young people than we? God forbid! Let us rally now in spite of the pledge limit and raise this furniture money, which will be only a forerunner of the thousands we too shall raise next year in the state for Christian education; October, 1908.

The following is a list of subscriptions and amounts received up to date, September 18, 1907:

| MOBILE CONFERENCE.        |          |          |        |
|---------------------------|----------|----------|--------|
|                           | Amount   | Am't     |        |
| District—Teacher's Room.  | Cost.    | Pledged. | Paid.  |
| Opelika—Prof. Winslow's.  | \$115.40 | \$100.50 | \$8.00 |
| Montgomery—Mrs. Butler's. | 115.40   | 103.00   | 33.00  |
| Marion—Mrs. White's.      | 110.60   | 87.25    | 10.50  |

| CENTRAL ALABAMA CONFERENCE. |         |          |        |
|-----------------------------|---------|----------|--------|
|                             | Amount  | Am't     |        |
| District—Teacher's Room.    | Cost.   | Pledged. | Paid.  |
| Huntsville—Prof. Palmer's.  | \$55.80 | \$68.50  | \$2.30 |
| Anniston—College Chapel.    | 300.00  | 221.50   | 31.50  |
| Birmingham—Miss McGee's.    | 113.85  | 132.50   | 1.00   |

Yours for Christian education,  
WM. R. A. PALMER, President.



# THE CHRISTIAN LIFE

## "Why, How, Where"

ERNEST G. WELLESLEY WESLEY.

An ancient legend tells that once  
Three earnest men before their Lord,  
Awaiting stood, to know His will:  
A preacher one, a student one,  
The third—a timid, loving heart.

Unto the first one day there came  
His call: "Go thou, without delay,  
And bear My words where snows are deep;  
Where day and night the icy hands  
Of chilling frosts in bondage hold  
The frozen earth."

The preacher paused  
To ask the question: "Why should I  
Go there, when harvests here await?"

The scholar also heard His call:  
"Go thou and bear My message true  
O'er mountain heights, o'er pathless plains,  
Through rivers deep and swift, where I  
Thy paths may choose."

The scholar stood  
To ask his Lord: "I would, but how  
Can I go forth to bear Thy words  
To regions which the feet of man  
Have never trod?"

By loving heart,  
So timid, weak, the Master's call  
Was heard: "Go thou where cruel hate,  
Where wrath of man doth bar the way.  
Fierce foes thy path oppose and wild  
Their rage. Thy life may be the price  
Of thee I ask."

Then love replied:  
"I go, dear Lord. Show Thou me where  
I toil may find to prove my love,  
And in Thy strength I gladly serve.  
All, all I ask is life or death  
For Thee, as Thou for me dost wilt.  
Thine own I am and only Thine,  
To be, to do, to go, to speak  
Wherever Thou my life canst use,  
In Thine own Name."

And legend asks:  
"Which of the waiting three art thou?"  
Providence, R. I.

—Ex.

"Take life like a man! Take it just as if it were  
—as it is—an earnest, vital, essential affair. Take  
it just as if you personally were born to the task of  
performing a merry part in it—as if the world had  
waited for your coming. Take it just as if it were  
a grand opportunity to do and to achieve, to carry  
forward great and good schemes."

## Life's Sweetest Lesson

Mr. Moody once said: "The sweetest lesson  
I have learned in the school of life is to let God  
choose for me." And after all, isn't that the best  
and sweetest thing to do?

"With such amazing love at our command,  
How can we choose apart from God to live?  
The very glory for us He has planned  
Must make more fearful the alternative  
By which we forfeit all His proffered grace,  
And madly turn away from Love's sweet face."

If He loved us enough to give His only Son  
for us, isn't it reasonable to believe He loves us  
enough to choose the best things for us? Since  
the wisest choices are valueless without Him, and  
the unwisest valuable with Him when we are  
trying to do our best, how foolish it is to make  
any decisions independently of Him. Then there  
is this sure thing about His decisions, they relieve  
us of the responsibility of their effect upon others,  
which oftentimes weighs heavily upon the consci-  
entious Christian.—*Ida Q. Moulton.*

## Our Redemption

To get Christ, we must first meet Him at Cal-  
vary as our Redeemer. As we there accept of Him  
as our Redeemer, He becomes our Purifier and  
our Sanctifier. He is not only a Savior who takes  
us from the pit of hell, but He delivers us from  
sin. Redemption is buying back, for we are told  
in Galatians, "He hath redeemed us from the  
curse of the law." He has brought us back from  
the sentence of justice. We belong to Him—"He  
hath redeemed us by His blood." Adam sold us  
very cheaply; Christ came and redeemed us at an  
infinite price, but without cost to us.—*D. L. Moody.*

## Lilies of the Valley

Lilies of the valley love to grow in clusters, and  
saints love holy company, and yet in some cases it  
must not be; they must live among thorns—grace  
struggling in loneliness is very choice in God's es-  
teem. If man sees thee not, O believer, thou mayest  
nevertheless sing, "Thou, God, seest me." The  
flower that blooms for God alone hath a special  
honor put upon it, and so hath the saint whose  
quiet life is all for Jesus. If you are unappreciated  
by those around you, do not therefore be distressed,  
for you are honorable in the sight of God. The  
lily should rejoice that it is a lily and not a thorn,  
and when it is wounded, it should consider it a  
matter of course and bloom on.—*C. H. Spurgeon.*

## Your Best for God

C. H. WETHERBE.

One of the strongest temptations to which the  
majority of Christians are strenuously subject is  
that of one's giving the poorest that he has to his  
Lord. This temptation constantly appeals to the  
selfishness of the natural heart. The natural de-  
sire is to obtain from God all of the very best that  
He has, and then, if any return be made, give Him  
the very poorest that one has. What Christian in  
all our land is there who ever asks God to give him  
the very smallest and poorest of His possessions?  
Who prays God to bestow upon him the least pos-  
sible measure of His power, His wisdom, His pity,  
and His comfort? No one! All Christians are all  
the while praying God for His very best gifts; and  
yet how great is the number who are too willing to  
give God only the poorest things that they have!  
There are many Christians who believe that they  
are very liberal towards God when they give their  
ten cents out of every dollar which they receive  
from him. They give one-tenth of their income to  
the Lord's cause, and then sing, "Praise God, from  
whom all blessings flow," and they want a large  
portion of that "flow" to come into their own hands.  
Nine-tenths of their income to the eternal God!  
Nine-tenths for self and one-tenth for the Lord!  
And then it is anxiously hoped that, because of such  
liberality towards God, He will increasingly bless  
the giver. O, how very selfish even good Chris-  
tians are! Really, is there not a great deal of un-  
holy boldness in us when we ask God to give us  
the best things that He has, and then slowly hand  
out to Him our poorest? Why should we not  
gladly and promptly give God the best service that  
we are capable of, the best of our love, the best of  
our praises, the best of our faith, and the best of  
our influence? Our very best thinking, purposing,  
planning, and paying is due to the great God who  
is always doing His best for us. The prayer of  
each Christian should be, "O God, may I no longer  
abuse Thee by presenting to Thee only the poorest  
things that I possess."

"O Jesus Christ, my Master,  
I come to thee to-day;  
I ask thee to direct me  
In all I do and say.

"I want to keep my promise  
To be thy servant true;  
I come to thee for orders,  
Dear Lord, what shall I do?"

## Clear the Way!

Men of thought! be up and stirring,  
Night and day;  
Sow the seed—withdraw the curtain—  
Clear the way!  
Men of action, aid and cheer them,  
As ye may!  
There's a fount about to stream,  
There's a light about to beam,  
There's a warmth about to glow,  
There's a flower about to blow;  
There's a midnight blackness changing  
Into gray;  
Men of thought and men of action,  
Clear the way!

Once the welcome light has broken,  
Who shall say  
What the unimagined glories  
Of the day?  
What the evils that shall perish  
In its ray?  
Aid the dawning, tongue and pen;  
Aid it, hopes of honest men;  
Aid it, paper—aid it, type—  
Aid it, for the hour is ripe,  
And our earnest must not slacken  
Into play.  
Men of thought and men of action,  
Clear the way!

Lo! a cloud's about to vanish  
From the day;  
And the brazen wrong to crumble  
Into clay.  
With the right shall many more  
Enter smiling at the door;  
With the giant wrong shall fall  
Many others, great and small,  
That for ages long have held us  
For their prey.  
Men of thought and men of action,  
Clear the way! —*Charles Mackay.*

She was just then in the state of mind that people  
are in when they say "I can forgive, but I never can  
forget;" a sort of forgiveness, let me tell you that  
isn't worth the name. It is base coin; and when-  
ever, you feel in that way towards anybody, you may  
as well take a long breath and think seriously before  
you say "Forgive us our trespasses" in the Lord's  
Prayer.—*Margaret E. Sangster.*

## The Way of the Cross

It is by the way of the Cross light comes, free-  
dom comes, growth comes, now as always. A mod-  
ern writer in a volume of weird sketches tells the  
parable of an artist who painted a beautiful picture.  
There was a wonderful glow upon it, which won  
the admiration of all his compeers, but which none  
could imitate. They were eager to find out where  
he got his colors. They sought rare and rich pig-  
ments in far-off lands; but when these touched the  
canvas their richness faded and died. So the secret  
of the great artist remained undiscovered. But  
one day they found him dead beside his picture,  
and when they came to strip him for his shroud  
they found a wound beneath his heart. It dawned  
upon them that he had painted his picture with his  
heart's blood. Yes! The work which really helps  
the world—work of statesman and philanthropist—  
work of poet and painter and doctor—work of  
teacher and preacher, is work into which men put  
their life, their heart's blood. It is this power to  
give without counting the cost to one's self, this  
power of suffering and sacrifice which is the secret  
of all redeeming work. Putting away sin by the  
sacrifice of himself is what every truly Christian  
man here and everywhere is doing. The law of  
sacrifice, which is wrought into the constitution of  
the world which was the law of Christ's whole life,  
and which was uplifted and glorified upon his cross,  
is the law that is laid upon every one of us.—*The  
Universal Cross.*



# SOUTHWESTERN DAYS

| Pastor            | Charge                      | Date            |
|-------------------|-----------------------------|-----------------|
| J. C. Lodge       | Daleville, Miss.            | Sept. 22-29     |
| Wm. Emmett        | Campbl. La.                 | Sept. 29        |
| J. A. Harrall     | Camden, S. C.               | Sept. 29        |
| N. L. Gabriel     | E. Calvert, Texas           | Sept. 29        |
| R. B. Reld        | Madisonville, Texas         | Sept. 29        |
| W. M. Mooney      | Alleyton, Texas             | Sept. 29        |
| M. S. Jordan      | Columbus, Texas             | Sept. 29        |
| J. H. Hutchinson  | Columbus Cir., Texas        | Sept. 29        |
| G. W. Nevils      | Edna, Texas                 | Sept. 29        |
| J. W. Wormely     | Flatonia, Texas             | Sept. 29        |
| J. S. Wyatt       | Hallettsville, Texas        | Sept. 29        |
| Felix Mohan       | LaGrange, Texas             | Sept. 29        |
| J. W. McKenzie    | Sublime, Texas              | Sept. 29        |
| J. W. Warren      | Victoria, Texas             | Sept. 29        |
| J. L. Stephens    | Welmer, Texas               | Sept. 29        |
| S. W. Harvey      | Wharton, Texas              | Sept. 29        |
| T. S. McMorris    | Yoakum, Texas               | Sept. 29        |
| G. B. McLean      | Laurinburg, N. C.           | Sept. 29        |
| J. Jones          | Dalingerfield, Tex.         | Sept. 29        |
| A. W. Carr        | Navasota, Tex.              | Sept. 29        |
| W. H. Jackson     | Galveston                   | Sept. 29        |
| J. C. Brown       | Pineville, La.              | Sept. 29        |
| S. D. Davis       | Selma, Ala.                 | Sept. 29        |
| A. Parham         | Camilla, Tex.               | Sept. 29        |
| J. S. Wyatt       | Hallettsville, Tex.         | Sept. 29        |
| D. D. Shelby      | Tunica, Miss.               | Sept. 29        |
| J. S. Carroll     | Wheeling, Wash. Conf.       | Sept. 29        |
| James Jordan      | Waynesboro, Miss.           | Sept. 29        |
| J. H. Thompson    | Opelousas, La.              | Sept. 29        |
| G. W. Nevils      | Edna, Tex.                  | Sept. 29        |
| P. W. Webb        | Marcho, Ark.                | Sept. 29        |
| Chas. Jones       | New Castle, Lexington Conf. | Sept. 29        |
| Wade Hamilton     | Orange, Tex.                | Sept. 29        |
| H. F. Sorrell     | Lutcher, La.                | Sept. 29        |
| G. J. Rogers      | Batesville, La.             | Sept. 29        |
| W. B. Lott        | Seguin, Tex.                | Sept. 29        |
| Freeman Parker    | St. Paul, Galveston, Tex.   | Sept. 29        |
| Thos. S. Sanders  | Cinton, Ala.                | Sept. 29        |
| P. S. Morrow      | Temple, Tex.                | Sept. 29        |
| J. M. Beane       | Eastport, Md.               | Sept. 29        |
| T. S. McMorris    | Yoakum, Tex.                | Sept. 29        |
| S. A. Cowan       | Meridian, Miss.             | Sept. 29        |
| G. W. Baker       | Shugualak, Miss.            | Sept. 29        |
| J. C. Houston     | Crystal Springs, Miss.      | Sept. 29        |
| A. G. Townsend    | Orangeburg, S. C.           | Sept. 29        |
| D. C. Richardson  | Elberton, Ga.               | Sept. 29        |
| J. B. Thomas      | Lake City, S. C.            | Sept. 29        |
| R. C. Worsbam     | Alexandria, La.             | Sept. 29        |
| B. A. Johnson     | Elberton Cir., Ga.          | Sept. 29        |
| W. S. Chinn       | Mallallen                   | Sept. 29        |
| E. H. Holmes      | Indianola                   | Sept. 29        |
| N. H. Townsend    | Georgetown, Tex.            | Sept. 29        |
| D. G. Taylor      | Alexandria, La.             | Sept. 29        |
| S. M. Haynes      | Boyce, La.                  | Sept. 29        |
| R. Howze          | Heidelberg, Miss.           | Sept. 29        |
| A. B. Venable     | Musson, La.                 | Sept. 29        |
| C. A. Wallace     | Hudson, Lin. Conf.          | Sept. 29        |
| J. C. Hibbler     | Yazoo City, Miss.           | Sept. 29        |
| A. M. Trotter     | Handshoro, Miss.            | Sept. 29        |
| E. A. Boyd        | Louisville, Miss.           | Sept. 22-29     |
| F. J. Jacobs      | Fayetteville, Ark.          | Sept. 29        |
| A. E. Franklin    | Athens Circuit, Miss.       | Sept. 29        |
| M. L. Baldwin     | Cane River, La.             | Sept. 29        |
| H. Lenon          | Wilson, La.                 | Sept. 29        |
| S. A. Mason       | Rapides, La.                | Sept. 29        |
| A. B. Britton     | Vale, Miss.                 | Sept. 29        |
| J. D. H. Frazier  | Gilead, La.                 | Sept. 29        |
| J. M. Watson      | Pulaski, Tenn.              | Sept. 29        |
| F. T. Chinn       | St. James, Shreveport, La.  | Sept. 29        |
| D. I. A. Williams | Summerville, S. C.          | Sept. 29        |
| G. J. Rogers      | Mt. Vernon, La.             | Sept. 29        |
| G. E. Taylor      | Gonzales, Texas             | Sept. 29        |
| D. D. Reid        | Nettleton, Miss.            | Sept. 29        |
| L. W. Williams    | Appleton, S. C.             | Sept. 29        |
| G. N. Johnson     | Cottonplant, Ark.           | Sept. 29        |
| N. W. Ross        | Meridian, Miss.             | Sept. 29        |
| A. L. Gahrrel     | E. Calvert, Texas           | Sept. 29        |
| H. R. S. Erby     | Meridian Cir.               | Sept. 29        |
| K. Roberts        | Ft. Stephen, Miss.          | Sept. 29        |
| J. W. Wright      | Belmont, Tex.               | Sept. 29        |
| W. H. Pope        | Smithland, Ky.              | Sept. 29        |
| W. M. Reed        | Pilot Point, Texas          | Sept. 29        |
| W. S. Thompson    | Bennettsville, S. C.        | Sept. 29        |
| J. W. Landrum     | Wedowee, Ala.               | Sept. 29        |
| J. M. Shumpert    | Jackson, Miss.              | Sept. 29        |
| J. T. Cannon      | Okolona, Miss.              | Sept. 29        |
| J. M. Nevils      | Hesterville, Miss.          | Sept. 22-Oct. 6 |

|                   |                                |                 |
|-------------------|--------------------------------|-----------------|
| P. H. Davis       | Pelahatchie, Miss.             | Sept. 30-Oct. 6 |
| C. E. Alexander   | New Zion, Ky.                  | Oct. 6          |
| S. H. Norwood     | Frederick, Wash. Conf.         | Oct. 6          |
| J. H. Everett     | Durant, Miss.                  | Oct. 6          |
| G. W. White       | E. Mexia, Texas                | Oct. 6          |
| John J. Cecil     | Brownshurg, Wash. Conf.        | Oct. 6          |
| P. Prewett        | Boley, I. T.                   | Oct. 6          |
| Jas. McEaddy      | Clio, S. C.                    | Oct. 6          |
| N. J. Moore       | Mexia, Tex.                    | Oct. 6          |
| W. J. M. Price    | Monroe, La.                    | Oct. 6          |
| W. McNeal         | Lumberton, Miss.               | Oct. 6          |
| E. Micheaux       | Willis, Tex.                   | Oct. 6          |
| Jno. McKee        | Haven Chapel, New Orleans, La. | Oct. 6          |
| H. J. Brown       | Mt. Jordan, Miss.              | Oct. 6          |
| L. Woolridge      | Lexington, Mo.                 | Oct. 6          |
| N. McNeal         | Norwood, La.                   | Oct. 6          |
| J. N. Richle      | Stockridge, Ga.                | Oct. 6          |
| J. H. Stanley     | Paris, Ky.                     | Oct. 6          |
| D. Vanford        | Duck Hill, Miss.               | Oct. 6          |
| M. S. Jackson     | Wellington, Mo.                | Oct. 6          |
| S. M. Bolden      | Yarboro, Texas                 | Oct. 6-20       |
| J. H. Talhert     | Batesville, Miss.              | Oct. 6-20       |
| W. H. Smith       | Hickory, Miss.                 | Oct. 6-27       |
| A. T. Jackson     | New Zion and Madors            | Oct. 6-13-20-27 |
| J. H. Thompson    | Shelbyville, Tenn.             | Oct. 13         |
| J. D. Evans       | Moherly, Mo.                   | Oct. 13         |
| G. A. Payne       | Cinton, Pa.                    | Oct. 13         |
| H. R. Smith       | Palestine, Texas               | Oct. 13         |
| J. W. Byrd        | Winona, Miss.                  | Oct. 13         |
| J. A. Tillery     | Waller, Texas                  | Oct. 6-13       |
| G. W. Hunt        | Belle                          | Oct. 13         |
| N. B. Bell        | Bellfontaine                   | Oct. 13         |
| N. B. Blockman    | Bradley                        | Oct. 13         |
| W. S. Gillespie   | Cedar Bluff                    | Oct. 13         |
| E. D. Cameron     | Eupora                         | Oct. 13         |
| D. W. Calvert     | Eupora Cir.                    | Oct. 13         |
| William Campbell  | Hopewell                       | Oct. 13         |
| M. C. McEwen      | Kilmichael                     | Oct. 13         |
| D. A. Bragg       | Kosciusko                      | Oct. 13         |
| E. D. Montgomery  | Kosciusko Cir.                 | Oct. 13         |
| W. H. H. Gaillon  | Liberty Hill                   | Oct. 13         |
| A. D. Sherman     | Little Rock                    | Oct. 13         |
| E. Boyd           | Louisville                     | Oct. 13         |
| J. E. Everett     | Maben                          | Oct. 13         |
| A. J. Trice       | Rockhill                       | Oct. 13         |
| E. C. F. Tronpe   | Sand Creek                     | Oct. 13         |
| D. L. Tubbs       | Starkville                     | Oct. 13         |
| Donaldson Green   | Weir                           | Oct. 13         |
| J. W. Parks       | White                          | Oct. 13         |
| W. T. Lomax       | E. Randolph, N. C.             | Oct. 13         |
| H. P. Halston     | Greensboro, N. C.              | Oct. 13         |
| A. W. McMaster    | Jackson, N. C.                 | Oct. 13         |
| A. S. Cotttingham | Leaksville                     | Oct. 13         |
| R. W. Winchester  | Reldsville, Va.                | Oct. 13         |
| C. E. Ball        | Reldsville Cir.                | Oct. 13         |
| S. M. Haynes      | S. Greensboro, N. C.           | Oct. 13         |
| J. W. Jones       | Summerfield, N. C.             | Oct. 13         |
| E. H. McArthur    | Wentworth                      | Oct. 13         |
| J. A. Laughlin    | W. Greensboro                  | Oct. 13         |
| T. P. Norris      | Fairfield, Texas               | Oct. 13         |
| A. McNeal         | Commerce, Ga.                  | Oct. 13         |
| J. B. Bradford    | Murfreesboro Cir., Tenn.       | Oct. 13         |
| Jas. Jordan       | Richmond, Tex.                 | Oct. 13         |
| W. T. Marley      | Knoxville, Tenn.               | Oct. 13         |
| J. D. Poole       | Union Chapel, La.              | Oct. 13         |
| J. W. Price       | Box Iron, Del.                 | Oct. 13         |
| A. G. Glenn       | Marlon, Ala.                   | Oct. 13         |
| W. H. Redd        | Florence, S. C.                | Oct. 13         |
| I. D. Pitts       | Kent Island, Del.              | Oct. 13         |
| J. B. Brown       | Vienna, Del.                   | Oct. 13         |
| Wm. Daniels       | Waynesboro, Ga.                | Oct. 13         |
| Wm. Bartley       | Hempstead, Texas               | Oct. 13         |
| J. B. Middleton   | Darlington, S. C.              | Oct. 13         |
| G. M. Stewart     | Fairfield, Texas               | Oct. 13         |
| Joseph Courtney   | Flemingsburg, Lex. Conf.       | Oct. 13         |
| W. H. Riley       | Maysville, Lex. Conf.          | Oct. 13         |
| T. A. Brown       | Baton Rouge, La.               | Oct. 13         |
| J. K. Comfort     | Hattiesburg, Miss.             | Oct. 13         |
| Vachel Harriaday  | Montgomery, Wash. Con.         | Oct. 13         |
| T. H. Munson      | Lake Providence, La.           | Oct. 13         |
| Richard Rush      | Sweet Springs, Mo.             | Oct. 13         |
| M. S. Jordan      | Columbus, Tex.                 | Oct. 13         |
| K. W. McMillan    | Clarksville, Tex.              | Oct. 13         |
| J. W. Stone       | Calvert, Tex.                  | Oct. 13         |
| Robert Jones      | Macedonia, La.                 | Oct. 13         |
| A. F. Fleming     | Petersburg, Tenn.              | Oct. 13         |
| M. Fountain       | Huntsville Cir.                | Oct. 13         |
| Thos. W. Johnson  | Clark Memorial, Tenn.          | Oct. 13         |

|                   |                           |            |
|-------------------|---------------------------|------------|
| S. Carroll        | Plaquemine, La.           | Oct. 13    |
| H. A. Foreman     | Steuhenville, Ky.         | Oct. 13    |
| C. W. Crump       | Crawford, Miss.           | Oct. 13    |
| C. H. Hoveny      | Boyd, Miss.               | Oct. 13    |
| P. S. Bowle       | Okolona, Miss.            | Oct. 13    |
| W. M. Hanna       | Sumter, S. C.             | Oct. 13    |
| O. Gillespie      | Goodman, Miss.            | Oct. 13    |
| B. J. Reddix      | Lake Charles, La.         | Oct. 13    |
| W. H. Brown       | Sylvania, Ga.             | Oct. 13    |
| Chas. Wofford     | Paris Cir., Texas         | Oct. 13    |
| H. H. Qualls      | Belton, Texas             | Oct. 13    |
| J. C. McGee       | Pontotoc, Miss.           | Oct. 13    |
| J. P. Price       | Union City, Tenn.         | Oct. 13    |
| E. D. Miller      | Winchester, Ky.           | Oct. 13    |
| J. H. Harman      | McDaniel, Del.            | Oct. 13-29 |
| J. C. Chamon      | Evergreen & Sandbar, Ala. | Oct. 13-20 |
|                   | Parsonburg, Del.          | Oct. 13-20 |
| M. White          | Hub, Miss.                | Oct. 13-20 |
| R. L. Tate        | Hazlehurst, Miss.         | Oct. 13-20 |
| J. M. Lyte        | Lawrenceburg, Tenn.       | Oct. 13-21 |
| C. W. Ivy         | Springfield, Miss.        | Oct. 20    |
| A. B. Harris      | Sildell, La.              | Oct. 20    |
| C. Washington     | Lake Como, Miss.          | Oct. 20    |
| C. C. Landry      | Baldwin, La.              | Oct. 20    |
| Thomas B. Walker  | Tampa, Fla.               | Oct. 20    |
| J. D. Banks       | Bayou Goula, La.          | Oct. 20    |
| James Hutchinson  | Columbus, Texas           | Oct. 20    |
| C. H. Johnson     | Sliver City, Miss.        | Oct. 20    |
| T. J. Thompson    | Van Buren, Ark.           | Oct. 20    |
| J. H. W. McCoomer | Monterey, Ky.             | Oct. 20    |
| J. S. Massey      | Murfreesboro, Tenn.       | Oct. 20    |
| C. D. Crockett    | Jeanerette, La.           | Oct. 20    |
| P. W. Carmichael  | St. James, Texas          | Oct. 20    |
| J. M. Carroll     | Annapolis, Md.            | Oct. 20    |
| J. F. Barucs      | Beaumont, Tex.            | Oct. 20    |
|                   | Conference                | Oct. 20    |
| W. M. R. Eaddy    | Rowesville, S. C.         | Oct. 20    |
| A. W. Talbert     | Warren Chapel, Lin. Conf. | Oct. 20    |
| G. W. W. Jenkins  | Trinity M. E. C., Wash.   |            |
| P. H. Jenkins     | Hearne, Texas             | Oct. 20    |
| Edward Lee        | Boynton, Houston, Tex.    | Oct. 20    |
| J. W. Warren      | Victoria, Texas           | Oct. 20    |
| C. E. Hemsley     | South Berlin, Md.         | Oct. 20    |
| H. C. Ashury      | Timmons ville, S. C.      | Oct. 20    |
| J. H. Winters     | Lamont, Del.              | Oct. 20    |
| J. L. Wilson      | Little Rock, Ark.         | Oct. 20    |
| J. N. Wallace     | Spencer, Lincoln Conf.    | Oct. 20    |
| W. L. Dyas        | Kelthville, La.           | Oct. 20    |
| W. E. Hutcherson  | Brenham, Texas            | Oct. 20    |
| H. Roundtree      | Roseneathe, Miss.         | Oct. 20    |
| F. M. Lashington  | Mt. Zion, La.             | Oct. 20    |
| L. G. Gregg       | Easley, S. C.             | Oct. 20    |
| L. M. Moore       | Springfield, Tenn.        | Oct. 20    |
| D. H. Kearse      | Cowpens, S. C.            | Oct. 20    |
| N. N. Sidney      | Brandon, Miss.            | Oct. 20    |
| Jas. H. Love      | Batavia, Ohio             | Oct. 20    |
| E. J. Kight       | Hampton, Ga.              | Oct. 20    |
| W. H. Jones       | Franklin, La.             | Oct. 20    |
| J. E. Bryant      | Marshall, Texas           | Oct. 20    |
| S. Jossel         | Ocean Springs, Miss.      | Oct. 20    |
| M. C. Harrison    | Central, La.              | Oct. 20    |
| M. P. Franklin    | Booneville, La.           | Oct. 20    |
| Wm. H. Wheeler    | Springfield, Mo.          | Oct. 20    |
| E. R. Miller      | Grantville, Ga.           | Oct. 20-27 |
| W. A. Hill        | LaGrange, Ga.             | Oct. 27    |
| Josey Smith       | Versailles, Ky.           | Oct. 27    |
| T. F. Robinson    | Shreveport, La.           | Oct. 27    |
| M. P. Moore       | Odessadale, Ga.           | Oct. 27    |
| W. M. Edwards     | Mitchelville, Tenn.       | Oct. 27    |
| A. H. Lathan      | Cary, Miss.               | Oct. 27    |
| V. D. Doatman     | Mantua, Ala.              | Oct. 27    |
| W. T. Wright      | Alesville, Miss.          | Oct. 27    |
| J. H. Nappler     | Floresville, Texas        | Oct. 27    |
| H. J. Wright      | Crawford, La.             | Oct. 27    |
| T. H. Wyatt       | Lulling, Tex.             | Oct. 27    |
| Jno. Watts        | Rocky Ford, Ga.           | Oct. 20-27 |
| Moses Smith       | Wesley Chapel, Tex. Conf. | Oct. 27    |
| B. F. Birks       | Brooks, Ga.               | Oct. 27    |
| A. G. Kennedy     | St. Gordy, S. C.          | Oct. 27    |
| L. H. Langston    | Norton, Miss.             | Oct. 27    |
| A. R. Smith       | Reevesville, S. C.        | Oct. 27    |
| Wm. H. Jordan     | Alexander City            | Oct. 27    |
| L. W. Price       | Vicksburg, Miss.          | Oct. 27    |
| S. A. Virgli      | Pittsburg, Pa.            | Oct. 27    |
| Geo. Thomas       | Stony Point, La.          | Oct. 27    |
| J. I. Garrett     | Wesson, Miss.             | Oct. 27    |
| Joseph Nevils     | Stephensville, Miss.      | Oct. 27    |
| F. L. Jackson     | Prairie Plains, Texas     | Oct. 27    |
| C. L. Angram      | Mt. Nepo, La.             | Oct. 27    |
| C. C. Sapp        | San Augustine, Texas      | Oct. 27    |

Instead of a gem, or even a flower, cast the gift of a lovely thought into the heart of a friend.—George Macdonald.



## SUNDAY SCHOOL LESSON

Fourth Quarter Lesson I. October 6, 1907. Title—"Joshua Israel's New Leader." (Joshua I: 1-11). Golden Text—"I will not fail thee, nor forsake thee." (Josh. I: 5). Hymn No. 461.

(Read Numb. 27:12-23; Josh. I.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

What a blessed thing it is to know that with God "there is no variableness, neither shadow of turning!" How comforting, how full of encouragement, how inspiring the thought that the Lord Jehovah changeth not! Why thus, do you ask? Simply because this knowledge makes weak men strong, and enables them, despite the mightiness, and difficulties, and discouragements, and embarrassments of the way of life, to push onward and upward to the goal of their ambition. With the promise and assurance of the Divine presence and protection we may safely take up and prosecute the work assigned us by the Lord. This Joshua knew. For years he had witnessed the dealings of the Lord with Israel, and not once had he known the word of the Lord to fail. God had made good His every promise to His people. Hence when he was called upon to assume the leadership of Israel, and when, with that call the promise was given him, "I will not fail thee, nor forsake thee," Joshua felt assured that success would crown his labors, and that the purpose God had in mind for him to accomplish would be achieved. He knew that with the call the ability would be given to do. Consequently he went forth, not in his own strength, but in the strength of the Lord.

The word of the Lord is the same to-day and is meant as much for them that love and serve God as for Joshua. God knows the way that leadeth unto the heavenly Canaan, and in order that we may not lose heart, nor fail by the way, gives us the promise, "I will not fail thee, nor forsake thee." Surely this promise should cause all anxieties and perplexities to be banished from the mind, and all fear to be driven from the heart. Let us be like the Apostle who was able at all times to say, "I can do all things through Christ who strengtheneth me."

Our lesson to-day is taken from the book of Joshua. Here we have the call of Joshua to the leadership of Israel. Moses had gone to his reward. The children of Israel had lingered on the banks of the Jordan for thirty days engaged, during that time, in mourning for their departed leader. But they must continue their journey. They must cross the Jordan and enter into the inheritance promised unto their fathers. God accordingly calls upon Joshua to assume the task of "the conquest of Canaan." Mark the following suggestions:

1. There are no gaps in the work of the Lord. "Now after the death of Moses, the servant of the Lord, it came to pass, that the Lord spake unto Joshua." For forty years Moses had been God's faithful representative unto and leader of Israel. But his work was done, and he had departed to enter into the rest prepared for them that love the Lord. But the end God had in view for Israel had not been reached. Hence God calls Joshua, "Moses' minister," to take up the work laid down by his faithful servant. Thus the work of the Lord goes on, and we learn the lesson that, "no man, however great his genius, is absolutely indispensable to God." Men may come and men may go, but the work of the Lord goes on forever. Joshua succeeds Moses, Elisha takes up the mantle of Elija, and Solomon follows in the room of David. God always has some one in training and readiness to take up the work laid down by others.

2. God's call requires immediate obedience. "Arise, go over this Jordan, thou, and all this people." Not next month, but now. "I have promised you the land; it is yours; arise, go forth and possess it." This called for action. They must break camp and enter at once into their possession. Gazing across the Jordan upon its vine-clad hills, and longing for its cooling streams, was not sufficient. It was necessary for them to "arise" and conquer it. So with us in the battle of life. If we would possess the Canaan of a peaceful mind,

clear conscience, and happy heart, we must "arise" and conquer the evil propensities of our nature. We must go forth and drive out the enemies whose presence prompts and leads us to sin. Likewise if we would possess the heavenly Canaan. Mere longing for it is not sufficient. We must "arise" and toil, and struggle until the Master says, "it is enough; come up higher." And this we must do now. "To-day, if ye hear my voice harden not your heart."

3. Enemies, powerful though they may be, cannot stand in the way, nor retard the progress of the man who has God as his guide. "There shall not any man be able to stand before thee all the days of thy life." Thus was Joshua given the assurance of God's protection and guidance. True there would be difficulties to be overcome, enemies to be encountered and driven out, but he need not fear. "As I was with Moses, so I will be with thee," says the Lord. Likewise was God with Gideon, Deborah, Samuel, David, and scores of others. He is with His people to-day. They need not fear the face of man, nor become discouraged because of the difficulties of the way. God leads and protects. That is sufficient. Let us take God at His word and go forth. Doing so we will capture the great and fortified cities, and put "the giants" to flight.

4. Only strong and courageous men can do the work of the Lord. "Only be thou strong and very courageous, that thou mayest observe to do according to all the law." Joshua would not find his task an easy one. There would come defeats from without and dissensions from within that would have a tendency to cower and weaken him. His people were a rebellious people and would not always follow in the ways of the Lord. He would need, therefore, extra courage to keep him from being "affrighted" or becoming "dismayed." The

same is true of God's people now. It takes a strong and courageous man to be a true and genuine Christian. A moral weakling has no place in the army of the Lord. Sin is powerful; alluring, attractive, destructive. With it there can be no compromise. Hence he who would stand must be strong in the Lord, and in the power of his might.

5. God never calls us to His work without assuring us of His constant presence. "Have not I commanded thee? \* \* \* the Lord thy God is with thee whithersoever thou goest." A similar promise had been given unto Moses. It is here repeated for Joshua's encouragement. It was well that it was, for the period Israel had reached was a critical one. Much had yet to be done before they would be able to sit down under their own vine and fig tree and rest. Hence the repeated command "be strong and of courage," and the promise to be with them "whithersoever" they might go. But not only was this promise of great comfort to Joshua. It has also been a source of great comfort and inspiration to God's people in all ages of the world. It has enabled many a man to climb with patience "the Hill of Difficulty," and to be faithful unto death. Many, who at times have been inclined to turn their back unto the enemy, have been greatly strengthened and encouraged to fight on when they heard the voice of God saying unto them, "Be strong and of good courage." Let us remember, then, that the Lord our God is with us "whithersoever" we go. Let us bring into exercise all our individual powers, "then trust in the Providence that leads the faithful and dutiful into the promised land."

6. Preparation is necessary to success. "Then Joshua commanded the officers of the people, saying, \* \* \* Prepare you victuals." Within three days they were to begin to pass over Jordan and enter into Canaan. But before doing so they must make the necessary preparation. This they did. So must all who would succeed in life. It took Moses eighty years to prepare for his great work—forty years in Egypt and forty years in Arabia. Heaven is a prepared place for a prepared people. If we would enter it we must make preparation here. Let us learn the lesson and so do.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic, Oct. 6, 1907.

The Principle Approved

(Matt. 23. 23.)

(Christian Stewardship).

Passages for reference: Gen. 14. 19, 20; Lev. 27. 30-33; 1 Cor. 16. 2.

BY REV. W. C. STOVALL, M. A., B. D.

*A Foreword.*—Of that awful delusion which has done at all times so much harm in the church—namely, that the office sanctifies the officer, at least before the people—there is not the most distant trace in the great denunciatory discourse of the Christ against the Scribes and Pharisees addressed to the people, but rather the very opposite. Jesus fully recognizes the office held by the Scribes and Pharisees; but the sacredness of the office instead of furnishing any apology for their corrupt morals, increases only their guilt, and He, therefore, exposes with the utmost severity the wickedness of their lives. Never did any prophet deliver such a discourse as this. Here is turned into wrath the holy love of Jesus, which seeks and fosters that which is lost, which casts out none, but attracts all that show themselves in the least degree susceptible. Still, this awful severity is as much a proof of His divine mission and character as the sweet tenderness of His invitation to the sinner to come to him for rest and peace.

Our Lord means to commend practical benevolence as better than any scrupulosity about ceremonial purity. "Instead of any excessive anxiety," he says, "about having the outside of your vessels duly purified, it would be better to give their contents to the poor. Such a spirit of beneficence will render any merely ceremonial defects of small account." The perverseness of the Pharisees consisted in this, that they applied the command to

tithe to the most insignificant trifles, e. g., mint, anise, etc., and on the other hand neglected the inviolable requirements of Divine Law.

*Discussion.*—In both the Old and New Testament every Christian is required to aid in sustaining the cause of God, supporting the ministry, the church and its benevolences. God's system is a just one, and one which appeals to every candid, thoughtful Christian, for it does not require from any above their ability. "But why," some one asks, "should I give systematically?" 1st. Because God commands it. (Deut. xvi. 17.) 2nd. Because it will tend to our spiritual welfare. (Mal. iii. 10.) 3rd. Because we are assured of temporal and financial increase. (Luke vi. 38; Prov. iii. 9, 10.) The scriptural plan equalizes the burden of finances, i. e., according to individual ability and income. Again a query is raised: "How am I to be sure what my ability is, or what portion I should pay into God's treasury?" The scripture teaches us the tithe system as successfully and perfectly settling that question. This fact will be more plainly seen when we consider the manner in which they took the tithe of flocks and herds. The rabbis explain this in the following words: "When a man was to give the tithe of his sheep or calves to God, he was to shut up the whole flock in one fold, in which there was one narrow door capable of letting out one at a time. The owner, about to give the tenth to the Lord, stood by the door with a rod in his hand, the end of which was dipped in vermillion or red ochre. The mothers of those calves or lambs stood without: the door being opened, the young ones ran out to join themselves to their dames; and as they passed out the owner stood with his rod over them, and counted, one, two, three, four, five, etc., and when the tenth came, he touched it with the colored rod, by which it was distinguished to be the tithe calf, sheep, etc., and whether poor or lean, perfect or



blemished, that was received as the legitimate tithe." By this method no one could appropriate to his own use God's portion of that which was entrusted to his use.

The tithe system marks out the minimum, but it should never be the maximum of our giving. A Christian should never think of giving less than a tenth and as much more as possible, or as God hath prospered him. But often the Christian church is regardless and deaf to the calls of God upon them, and abhors "the detestable collection basket" and is dismayed and awe-stricken if asked for a few more dollars than it is accustomed to give. How many will argue and parley and plead poverty at the mention of benevolence? It is no wonder that many are met with reverses, and are sorely pressed to make ends meet. Disobedient to God's laws and requirements they are only reaping the results. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." (Prov. xi. 24; Haggai, i. 5-10.) God's treasury would be filled to overflowing were all his children faithful to duty in giving the tenth.

Systematic giving will result in untold benefit to the church, in increasing her influence for good; and with the means at her disposal she might break forth on the right hand and on the left, sending her evangel of Christ to many fields now unoccupied and enlarging her borders on every side, where she now sits hampered because so many have failed to restore to God that which was due Him. Then again, systematic giving would save the church from the temptation of raising money from questionable methods and entertainments which are swamping our Zion in worldliness.

After all, there is no way by which our love is so accurately measured as by our gifts. Love finds great delight in giving. The affectionate husband lavishes gifts upon his beloved. God so loved the world that He gave His only begotten son. Great love will find expression in great gifts. You say you love much—how much have you given? How much from this day, forth will you covenant with God to give? While love gauges the amount of our giving, it is true, also, that increased giving will oftentimes increase our love.

Chicago, Ill.

## Explanation Needed (?)

In a recent issue of the SOUTHWESTERN CHRISTIAN ADVOCATE there appeared an obtrusive, derogatory statement of Rev. R. E. Gillum, pastor of Union Memorial Church, St. Louis. It is an uncalled for thrust—un-Christian, unmanly. To notice it thus is to honor a dishonorable act, an act too little to be noticeable, or noticeable only to be belittled. Was it not for the importunities of others, who plainly see the malicious intent of this statement, I would fain pass it by with "silent contempt." However, since Brother Gillum has boastfully called for an explanation, and, further, to acquaint the reading public with the only apparent cause of his evident disquietude, I reluctantly relate the following facts:

Some time in the early part of June a musical entertainment was given in my church in this city. The Rev. Dr. J. D. Bateman, assistant editor of the *Central Christian Advocate*, was present by my invitation. At its conclusion I remarked to him, "Doctor, if you can conscientiously do so, I would have you say something of my church, as you may appreciate it, from what you have seen and heard here to-night." In its issue of June 12th (I think it was) the *Central* contained quite a complimentary reference to the affair, and also made favorable comment upon the recent consolidation of our churches in this city. In the same connection, speaking of the consolidation of our St. Louis churches, it said: "It is interesting to note that while Dr. Jackson served as pastor in St. Louis, what is now the great Union Memorial Church in that city was the outcome of the consolidation of two churches, brought about largely by his agency under his leadership." Dr. Jones, editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, copied, in part, the *Central's* statement, supplementing it with remarks expressive of his admiration and approval of our efforts. I appreciated these very generous notices, the more because their contents were not of my dictation or suggestion. I did not write a scratch of the pen to either paper for publication. The language used by them is of their own selection, and it was encouraging in tone and spirit.

But these statements proved to be very offensive to the sensitive, intellectual nostrils of my dear Brother Gillum. He strides forth and, like unto one breathless with alarm and haste, publishes to the world his erudite "Explanation Needed." Brother Gillum is hardly aware of the magnitude of its peculiar intrinsic value. Do I say too much when I solemnly affirm that, possibly, as a production of wide denominational interest, it may be justly regarded as a most remarkable, if not, indeed, a profoundly intricate contribution to the store-house of general church history? Do I, in any measure, undervalue the significant potency of its literary force, or, in any degree, detract from the beauty and sublimity of its soothing, Christ-

like ebullitions, when I denominate it "a masterpiece of transparent problematical perturbation?" No doubt, it fills a long-felt want—of the pastor of Union Memorial, who, possibly, has long wanted to speak it out. Nevertheless, I may be pardoned for acknowledging the fact that I am constrained to ponder in my mind the question, "for what needed?" "Who, or what, needed it?" No allusion to him was made in the *Central*—nothing derogatory to his reputation was uttered, hinted at, or dreamed of. Still, the dear brother rushes into the arena of public contradiction and challenge (when there is absolutely nothing for him to contradict), striking right and left, with fearfully awkward blows; but he stands alone, with no antagonist in sight, no attack! Is not this what Paul calls "beating the air?" In the SOUTHWESTERN of August 8, referring to the above quotation from the *Central*, Brother Gillum remarks, "If it is the intention of the above to infer that the success of Union Memorial Church is in some way to be attributed to the consolidation, the following facts should be explained: In 1899, the year the consolidation was consummated, Elliott Avenue reported 4 probationers and 200 full members and Wesley Chapel reported 370 full members and 7 probationers, making 11 probationers and 570 full members in the new organization at the time of the consol-

idation. In 1900 the new organization reported 7 probationers and 412 full members. Some one will please explain how the consolidation has helped Methodism in this great city. Anon." I submit the following:

(1) The minutes of 1900 are replete with statistical errors. Instances: New Frankfort, Burlingame and Osage, Rosedale, Fredericktown and Carthage, are reported as having no members at all; the Elliott Avenue Church property's probable value was \$2,000, the parsonage, \$5,000; and the "present indebtedness" of Elliott Avenue was only \$500,000. (2) I can prove, by members of Union Memorial Church, that the number of members of Elliott Avenue, up to the Conference of 1900, was unknown. I had had one meeting (may be more than one) of the official board, to readjust the membership, shortly before leaving for the Conference. The work was to have been completed on my return. No record of the membership of the consolidated church, corrected from the old Records of Membership, as I had proceeded to do, can be shown of that year, as no such record had been made out. I never disputed the figures given in the minutes. It was of small concern to me. (3) I can prove, by members of Union Memorial Church, that on the first day (Sabbath) of the consolidation, 31 persons joined the church. (4) I can prove, by members of Union Memorial Church, that our congregations were large, accessions of common occurrence, and that the church was practically a unit for my return from the Conference of 1900, though I had served those people as Presiding Elder and pastor for eleven years. (5) I can prove by the "Minutes" that at the Conference of 1899, Elliott Avenue and Wesley Chapel reported \$50.50, total Disciplinary Collection for the two churches, and that at the Conference of 1900 the consolidated church reported \$141, besides \$107 as "other benevolent collections." At this Conference the consolidated church contributed to the Missionary cause alone an amount equal to the combined collections of the two churches, separately, the year before.

Did consolidation help Methodism in that "great city?" Praise God for the results! I feel that I can share in the general jubilation of the good people of Union Memorial, for many of us have labored together in laying the firm foundation for the present resplendent superstructure. The record of one's good deeds is never written by his enemy. I seek not the praise of men. If I do anything of permanent value to men, it will not perish, though I die.

I have only this more to say now: Had Elliott Avenue and old Wesley Chapel never been consolidated, there would not now be the great Union Memorial congregation of my people, in the splendid metropolis of the West, worshipping in a magnificent temple, once dedicated to the religion of the Jewish faith.

J. WILL JACKSON.

Kansas City, Mo.

## The Religious Newspaper

By Mrs. Margaret E. Sangster.

No home is fully furnished for every demand unless it has coming to it regularly a religious newspaper. In these days nobody dreams of doing without a daily, or, at least, a semi-weekly, secular paper. We must be made aware of what is going on. History is making every day, and the world moves on at such a pace that we can not afford to lose the record of a single twenty-four hours. Equally we need to know what is being done in the world of religious thought and activity. We cannot be intelligent Christians unless we keep abreast of the rapidly changing and wonderfully changing missionary movements of our time, and we ought to have information as to men and methods in the religious world.

Shall we be thought narrow if we insist that the first requisite is, not as some persons imagine, a well-edited, non-sectarian journal, but rather a thoughtful, comprehensive and interesting denominational newspaper. People should know what is going on in their own household, and advance from that point to the issues which affect the community. One's denominational paper should take precedence, and other literature follow. Why should we have so little denominational loyalty that we care nothing for the traditions of our own church, for our own standards and our own work? Those who spend the small sum of money needful to keep them in touch with their own church will, all things

considered, be better Christians and care more truly for the whole field than those who neglect this means of obtaining up-to-date information.—*Exchange.*

I have often marveled that I did not die in the desert. When I saw it from afar, I said, "I could not live there." Yet I have passed through, and my life is preserved. The moment I entered the desert I felt a nameless strength. It was Thy nameless angel, O Father—the angel that struggled with Jacob to keep him standing when he seemed to fall. So should I have fallen but for Thy nameless angel—Thy strength that passeth understanding. It was not that my anticipation of the desert proved false; it was as bad as I expected it to be. If I had been left to myself, I should have groveled on the ground. But the nameless Hand upheld me, the unseen Presence saved me, the indefinable Peace supported me. It was an incomprehensible peace. It came where it had no right to be. By all the laws of nature, I ought to have fallen; the gravity of the whole earth was dragging me down; wherefore did I stand! It was Thy veiled arm that held me. O Peace irrational, O Strength invisible, O Rest inexplicable, O Power that movest through shut doors, I have lived by Thee! Thy staff in the valley, Thy rose in the desert, Thy star in the night, Thy crown in the cross, Thy bells in the snow, Thy voice in the storm, Thy print in the wounds, Thine angel with the beasts of the field—it is they that have comforted me.—Rev. George Matheson, D. D.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

### IN TEXAS—II

A district conference with 350 registered delegates hardly seems possible, and yet this was the record of the Marshall district conference which held its recent session at Texarkana, Texas, under the leadership of the Rev. Joshua Obidiah Williams, A. B., B. D., the alert, invincible, witty, congenial presiding elder of that district. Forty seven persons of the Lodi circuit alone were there as accredited delegates; and Ebenezer, Marshall furnished equally as many. They came in special cars. The district conference took on the air of an annual conference. Not only did a full audience greet each session but the delegates were alive to every interest of the church and took an active part in the various discussions.

"General Williams" would be a better term perhaps than Presiding Elder Williams, for he certainly knows how to marshal his forces. The brethren of his district follow his every suggestion. They believe in him—in his judgment—in his motive—in his plans for success. There might be, however, one exception to this broad statement of leadership given just here. Nominations were being made for the seat of the next district conference. Some brother with the best of motive named a place where our membership was quite small, and the town itself small. Presiding Elder Williams hesitated to accept the nomination, and when another small town was named, the presiding elder taking in the situation, realizing that the next district conference would likely be more largely attended than the one then in session, said that it was out of the question to nominate other than one of three or four places, which he proceeded to name; whereupon a brother arose and in a clear and ringing voice announced: "Mr. Chairman, if you propose to dictate the place of meeting, why have us nominate?" and the presiding elder was floored. Although he has wit for every occasion and can pull himself out of the most unfavorable circumstance by his original humor he could not answer the charge. Of course his judgment prevailed and Jefferson, one of the larger points on the district sufficiently strong to take care of the 400 or 500 delegates that may attend next year's conference was chosen as the seat of the next conference.

The session was held in our church at Texarkana which has been recently remodeled. It has been nick-named "Little Trinity," because of the similarity of the front view of this structure and that of the great Trinity at Houston. The pastor, Rev. E. H. Holden, has simply touched high water mark in the leading of our Methodist forces in Texarkana, for not only was the church beautified and remodeled for the occasion, but the parsonage was thoroughly renovated clean. The church and parsonage occupy a corner on one of the principle streets of the city, and it is not saying too much when we say the appearance of both was a credit to the street and to the city. Nothing gaudy or showy appeared, but everything clean and attractive. While Brother Holden proved himself to be a royal host, entertaining to the satisfaction, so far as we could learn, every person of the large delegation, he could not, however, have carried forward such splendid work without the co-operation of his wife who proved herself to be the "better half." The Rev. and Mrs. Holden indeed deserve the thanks of the entire district for the magnificent way they cared for the conference. The session first was educational. This was planned in the program. An effort was made to teach our people the history and polity of our church and make them thoroughly conversant not only with our church of the past but of the present. Every interest of the church received its just deserts: missions as well as education; conference claims as well as pastors support. No little emphasis were placed upon the

needs of the ministry of to-day, and ministry as an inviting field for young men was opened up.

Within the Marshall district is located Wiley University, the pride of the Texas conference. As reference to the Wiley rallies will be made next week suffice it to say here that this district did itself proud when it placed on the table \$703 in one night for the erection of a Boys' Dormitory at Wiley University. The train of distinguished visitors whose names appeared in connection with the Paris district conference, mentioned of which was made last week, were also on the scene thoroughly interested of course in the brethren and their loyalty to Methodism and to every interest of the church which formed the basis of many an eloquent and burning address. But in the midst of this tremendous district conference, the largest that it has been my privilege to attend in all my conference visitation, the SOUTHWESTERN was not at all forgotten. I had received several times as many as 100 subscriptions at a single district conference, but just to beat the record, the Marshall district conference gave me 103.

R. E. J.

### MISSISSIPPI CONFERENCES—I

Now that the most of the district conferences are over it is our pleasure to say a word touching those it was our privilege to attend. Some months ago the presiding elders, aggressive leaders as they are, were issuing their calls and urging the pastors of their respective districts to bestir themselves so that no connectional interest might suffer and that the major portion of their benevolences might be raised ere the convening of their several district conferences. In nearly every instance to these calls was graciously added a strong appeal for a more strenuous endeavor on the part of the pastors to place the SOUTHWESTERN in the homes of our people. How faithfully and with what success the wishes of the various presiding officers were performed is now history, having been previously and admirably told at length by conference reporters.

We were privileged to visit a number of district conferences in Louisiana and Mississippi. The conferences were after a fashion delightfully monotonous. To illustrate: These statements were heard at nearly all of them; "This is the best district conference ever held in this community," or "This is the best conference in the history of the district." Nearly every report was a decided improvement upon the one of last year.

This has been a very hard year in many places in the South, unfavorable weather and other untoward circumstances having greatly interfered with the crops. But it is inspiring to notice that there were no footsteps backwards, no seeking for refuge in weak excuses; on the other hand desires to do, determinations to bring glorious things to pass were manifested everywhere. This is a sign of growth, an indication of the development of real manhood.

A notable feature of the conferences was the loyalty of the brethren to their presiding officers. How they would rally at a mere word from one of them! The ease with which discipline and order were maintained; the dignity with which business was conducted was a surprise and revelation to those who lived in communities more accustomed to other religious assemblages and where the Methodist Church was not so well known. But it is of the Mississippi district conferences which we wish to speak now, reserving the Louisiana district conferences for the next writing.

The Jackson district conference convened at Canton, Mississippi, Rev. A. J. McNair, D. D., presiding elder. No one would have thought from Dr. McNair's finished order of procedure that this was his first district conference. All of the work of the conference was creditably done and in due form. Even had the Doctor faltered there was no occasion for alarm, as there were the veterans Drs. J. M. Shumpert and J. C. Hibbler, who would have stood on either side like Aaron and Hur of old and held up the Doctor's arms. Our church here is a beautiful structure and compares favorably with the white churches of the city. It is carpeted throughout. But when one remembers that this is the 17th church which Rev. D. F. Dudley, the builder and present pastor, has either builded or remodeled, we are not surprised at its completeness. The large audiences gave evidence of refinement and culture. Our people here are the proud possessors of many delightful homes; notable among them the home of Mr. and Mrs. Henry Cage, situated on one of the

main thoroughfares of Canton and in one of the most fashionable districts.

Canton for sometime has had the unenviable distinction of being one of the few towns in which whiskey was sold, but the people have spoken and not only spoken, but in a recent election have voted that its nine saloons must go; so that within a few months Canton will take its place among the dry towns of the State. The Rev. D. F. Dudley played a very conspicuous part in the bringing about of this glorious prohibition victory.

Vicksburg District Conference, the Rev. R. P. Threlkeld presiding, held its annual session at Fayette, Mississippi. We could only remain here a short while, but long enough to discover that there was a safe pilot at the helm. Our reception was cordial and our business prosperous. Great crowds of men were in attendance. It is always as cheerful as it is rare a sight to see a church crowded with men. A pathetic incident and yet to us the most impressive and beautiful feature of the conference was the tender regard and love shown Brother L. W. Price, absent because of severe illness. Business was suspended while the entire conference engaged in earnest prayer led by the Rev. J. C. Houston for the recovery of their stricken Brother. One could not help but feel that this was not the offspring of mere formality but was born of genuine brotherly love and sympathy. We left the conference greatly strengthened and encouraged, and at the same time prophesying that it would be one of the greatest in the history of the district. Subsequent events have proved us in this one instance at least a true prophet. The Rev. A. H. Lathan rendered great assistance in the securing of subscriptions while the Rev. P. H. Rembert, the host, gave evidence that it was not a new thing for him to care for district conferences.

The seat of the Clarksdale District Conference was Sumner. Upon arriving here we found to our dismay that the church was situated seven miles out in the country. And as we were burdened with a trunk and had made no definite previous arrangements for disposition of same, we were just about to inquire the time of the first train going in the direction whence we had come, when we learned of the excellent plans that had been made for the accommodation and transportation of visitors. Hence it came to pass that we, in company with a number of other visitors, found ourselves proceeding joyfully on our way to the conference. Brothers I. B. Jackson and Taylor deserve the many compliments they received for the admirable way in which they managed to have the crowds carried to and fro. The people were out in great multitudes, but there was not a single instance when this great gathering was not under the full control of that quiet and effective presiding officer, the Rev. B. F. Woolfolk, D. D. We arrived late in the session, but not too late to form a clear idea of the despatch and clear cut manner in which business was done. A feature of this conference was the address delivered by Presiding Elder Woolfolk to the class of young men seeking license to preach. All who listened were profoundly impressed and at its conclusion there was no one present but had loftier ideals of that high and holy calling, the Christian ministry. The membership of this church is deserving of especial mention because the excellent entertainment furnished the conference was done largely, almost altogether, upon their own initiative, as the Rev. G. J. Dobson our pastor at Clarksdale was serving only as acting or temporary pastor. This conference meant much for Methodism in the Delta.

M. S. D.

(Continued Next Week.)

If you have not announced SOUTHWESTERN Day you ought to. Others have done so, and you might fall in line and help swell the mighty victory that awaits us in the near future. SOUTHWESTERN Day in every charge is now in order.

The Rev. J. B. Hingley, Secretary of the last General conference calls attention to the fact that the number of reserved delegates cannot exceed three nor can it exceed the number of delegates. See discipline, paragraph 38, section second; paragraph 39, section four. Some conferences have not observed this limitation.

The Iowa Conference voted against the proposition to elect Bishops for races by a vote of 9 for and 95 against.



## Personal and General

Dr. W. W. Van Orsdell will represent the North Montana Conference in the General Conference at Baltimore.

A statute of Jefferson Davis is to be erected in front of the capitol in Montgomery, Ala., at a cost of \$15,000.

Bishop Oldham dedicated recently eight chapels in six days in the province of Pampanga in the Philippines.

Gammon Hall of Gammon Theological Seminary has undergone thorough renovation for the coming session.

It is announced that a National Theological Seminary is about to be established in connection with the Roger Williams University.

The National Baptist Convention convened in Washington, D. C., Wednesday, September 8, and continued in session until September 16.

Dr. James T. Docking, of Cookman Institute, made a number of effective speeches at the North during the summer on "Conditions in the South."

A strong program is announced for the missionary convention of the Orangeburg District Sunday School Convention, the date being October 6-9, at Orangeburg.

The Afro-American Fair Association will hold a great colored fair at Shreveport, La., October 1-10. A splendid program is announced covering several days.

The Orangeburg Circuit, South Carolina Conference, the Rev. A. G. Townsend, D. D., pastor, reports 89 converts and 28 accessions from the August revival.

Miss Valena Mullon, daughter of Dr. and Mrs. I. E. Mullon, this city, after a month's visit to the family of Bishop Scott's at Nashville, Tennessee, returned home last week.

The second Sunday in October is to be SOUTHWESTERN Day on the Greensboro district, North Carolina conference. We are expecting these brethren to produce large results.

A reception will be tendered by New Orleans Methodism to Dr. Weir, the new president of New Orleans University, next Friday evening in Wesley Methodist Episcopal Church.

Mrs. Chas. Alexander and children, in company with her mother, Mrs. Nelson Walker, of Columbus, Mississippi, left for Muskogee, I. T., September 2, where they will remain for a month.

The dedication of the Mary E. Dunton Hall, Claflin University, Orangeburg, S. C., will take place Wednesday, October 9th. The address will be delivered by the Rev. M. C. B. Mason, D. D.

Dr. and Mrs. I. L. Thomas will celebrate the twenty-fifth anniversary of their marriage next Monday evening, September 30, at their residence, 2111 Druid Hill Avenue, Baltimore, Maryland.

The Rev. P. H. Rembert, our pastor at Fayette, Mississippi, passed through the city last week from Gulfport, Mississippi, where he conducted a successful revival, assisting our pastor at that point, the Rev. J. P. Patterson.

Dr. and Mrs. Booker T. Washington announce the engagement of their daughter, Miss Portia Marshal to Mr. Walter S. Pittman, of Washington, D. C., the ceremony to take place at Tuskegee Institute during the latter part of October.

The *Northwestern Christian Advocate* says: "A note from Bishop J. W. Hamilton states that he is rapidly regaining his former vigorous health and that he has already gotten back forty-five pounds of the fifty that he lost during his protracted illness."

Dr. John W. Weir, president of New Orleans University, reached the city on Monday of this week. Next Monday, September 30, will be registration day at the University. All students are urged to be present and register next Monday.

Mr. Frank Green, of Rosedale, Louisiana, went to Washington, D. C., a few days ago to see his sisters, Mrs. Julia Mallory and Mrs. Dude, from whom he was separated during the days of slavery and whose whereabouts he only learned recently.

Prof. J. M. Matthews, A. B., is announced as acting principle of Gilbert Academy which will open its regular session October 2. Professor Matthews comes highly recommended and will no doubt give efficient service in the position to which he has been elected.

China is opposed to the amendments now being voted upon by the Annual Conferences and is not in favor of a missionary Episcopacy. It is asserted that an additional General Superintendent to labor

with Bishop Bashford in that great field would materially advance its interests there.

At the recent district conference of the Sedalia District, Central Missouri Conference, the presiding elder, the Rev. W. H. Smith, read a brilliant and instructive report dealing with the various phases of the work. The report was highly commended for its spirit as well as its breadth of thought.

According to the *Asbury Park* (N. J.) *Morning Press*, Dr. L. W. Munhall's Ocean Grove Summer Bible-class is one of the largest and probably the most unique class in the world. It is made up of people from all climes and of every religious denomination, Roman Catholics as well as Jews and Protestants attend the sessions.

Richard Mansfield, one of the greatest actors of to-day and the best known actor on the American stage, died at his summer home, Seven Oaks, Ocean Avenue, New London, Connecticut, Friday, August 30. He was born on the island of Heligoland, off the German coast, on May 27, 1857. Mansfield's estate is valued at \$900,000.

Gammon Theological Seminary will open October 3. Wednesday, October 2 is registration day. President Bowen and faculty are prepared for a large entering class. Prof. C. H. Haines, D. D., will deliver the opening address. All students are expected to register October 2. For catalogues address President Bowen, South Atlanta, Ga.

The old soldiers of the State of Missouri will hold a reunion at Waynesboro, Missouri, October 2-3, the principle addresses will be Rev. Dr. R. E. Gillium, St. Louis and Rev. F. R. McDonald, of Kansas City, Missouri. All old soldiers of that State are urged to be present and to notify Rev. Richard Rush, Sweet Springs, Missouri, so that ample accommodations may be provided.

*The Christian Republic*, under the editorship of Dr. Ward Platt, is issuing striking numbers in the interest of the work of Home Missions. The number for August was devoted to our work in the West is attractive and illuminating. The September number is devoted to the work in the South and the conditions and progress of our work in this section is full of information that will make friends and increase the collections for Home Missions.

Governor J. Frank Hanly, of Indiana; the Rev. Charles Stelzle, of the Department of Church and Labor, of the Presbyterian Church, and the Rev. Dr. Collins Denny, of Vanderbilt University, Fraternal delegate of the Methodist Episcopal Church, South, to the General Conference of the Methodist Episcopal Church, Baltimore, in May, 1908, are among the distinguished men who have accepted invitations to address the annual general Convention of the Wesley Brotherhood, at Louisville, Ky., November 19, 20 and 21.

The Rev. George A. Simons, for the last two years pastor at Bayside, Long Island, sailed from New York on the steamer Kaiser Wilhelm der Grosse, Tuesday, August 27, en route to Saint Petersburg, Russia. Mr. Simons is a native of Indiana, a graduate of German Wallace College, of New York University, and of Drew Theological Seminary. He was admitted to the East German Conference in 1899, and was transferred to the New York East Conference in April, 1903. He goes to Saint Petersburg as Superintendent of the Finland and Saint Petersburg Mission Conference.

Our church at Winona, Miss., is again visited by a cyclone and is demolished for the third or fourth time. Little damage was done the parsonage, although the church must be rebuilt. A small cyclone insurance was carried, but not sufficient amount to rebuild, hence the pastor, the Rev. J. W. Byrd, appropriately appeals for help not only from his conference brethren but from those elsewhere who will come to his assistance. Any contributions sent to the Rev. J. W. Byrd, Winona, Miss., will be safely applied to this church which has been burned several times and as often visited by wind.

The pastor of our church at Brookhaven, Mississippi, the Rev. W. P. C. Morrison is a wide awake and progressive man. One of the evidences of this is his plan for the SOUTHWESTERN Rally which is announced to begin September 29 and run through four nights with a literary program, made up of extracts from the editorials of the SOUTHWESTERN as well as select readings from the contributed columns. Brother Morrison announces that the program is to be interspersed with vocal selections and that all the present subscribers will in some way be used on the program. We have no doubt but that

this unique observance of SOUTHWESTERN Rally will not only be entertaining but productive of great good.

Three recruits for the Andes Conference sailed from New York, Thursday, August 22. Mr. and Mrs. Isaac Irving Scott, of Evanston, Ill., go to Iquique, Chile, where Mr. Scott will be a member of the faculty of the Iquique English College. Both Mr. and Mrs. Scott are graduates of the Academy of Northwestern University, and the former received the degree of Bachelor of Science from the University this year. Mr. Scott has been one year in the University and has also studied in the Chicago Training School for City, Home and Foreign Missions. Miss Ina R. Phillips, of Wellsboro, Pa., will join the faculty of the Santiago College. She is a graduate of the Wellshoro High School and has studied nursing for two years in the Lucy Webb Hayes National Training School in Washington.

Dr. I. L. Thomas calls attention to the coming event—The Rally Day for Home Missions and Church Extension—Sunday, November 24. "America for Christ"—the theme in every pulpit. An offering for the Great Cause from every member and friend. The Christian Republic in every home. Ample time should be given for the preparation of the Home Mission and Church Extension Day. This vital cause for the spread of the Kingdom in America should have the right of way on the time fixed by the Board. All departments of the local Church should unite in the movement. "Every Dollar of the Apportionment," is the motto. Pastors whose Annual Conferences meet prior to the Rally Day should observe the occasion before their Conference convenes.

The parsonage of our church at Marion, South Carolina, the Rev. R. A. Cottingham, pastor, was totally destroyed by fire Sunday eve Sept. 8. The building had been handsomely furnished at a cost to the pastor of several hundred dollars, all of which was a total loss, including a library worth about \$800, which was the result of 30 years' collection. Everything the pastor had was consumed. The parsonage, which was valued at about \$1,200 had an insurance of only \$500. The pastor appeals to Methodism throughout the Church to help replenish his library and parsonage and in this appeal he is joined by the Rev. C. R. Brown, presiding elder of the Florence District. We wish that the friends would send something to him immediately, addressing the Rev. R. A. Cottingham, Marion, South Carolina.

The Sumter District, of the South Carolina Conference, under the leadership of the Rev. W. G. Valentine, presiding elder, is pushing to the front. Brother Valentine uses progressive and intelligent methods in the development of the work. The *Sumter District Reporter*, a copy of which comes to our desk, shows with what vigor the work on this District is being pushed. Aside from increasing the pastor's salary, and the effort to raise the entire apportionment, Elder Valentine is pushing the SOUTHWESTERN, and has on his own accord pledged to raise three hundred new subscribers by the first of October. Of this three hundred the presiding elder has already in hand one hundred, which he is to report, the pastors to report the additional two hundred by the first of October. We lift our hat to Presiding Elder Valentine.

Dr. B. J. Meredith, presiding elder of the Lexington District, Tennessee Conference, is a lawyer as well as a preacher. He began preaching, however, twenty-two years ago, and since that time has been admitted to the bar at Murfreesboro, Tennessee, practicing in all courts, being the second colored man ever allowed to practice in Rutherford County of that state. He is a graduate of Walden University, both from the English and the Theological departments. In 1900 he was assigned to Martin, Tennessee, where in the three years he constructed McCabe Temple, a substantial and beautiful brick structure, leaving an indebtedness of only \$200.00. In 1904 he was assigned to Seay's Chapel, Nashville, where he remained until the fall of 1905, when Bishop McCabe appointed him presiding elder of the Lexington District, and in this particular field he has shown unusual ability, having added ten new charges to the District. He inherits much of his culture and mental ability from his father, Lewis Meredith, who was a Methodist preacher of renown, educated in the North before the war, he handed down to his son a splendid record. Dr. Meredith is one of the representative men of the Tennessee Conference, wide-awake and alert to every interest of the church.



## PERSONALS

The Rev. D. H. Young has removed from Gahagan to Longstreet, Louisiana.

Mrs. S. Carroll, of Plaquemine, spent a short while at Clinton, La., recently, visiting friends.

The address of the Rev. W. L. Darlus, after September 23, will be South Atlanta, Georgia.

St. Matthew Church, Natchitoches, is succeeding nicely, under the pastorate of the Rev. M. L. Baldwin.

The recent visit and the service rendered by the Rev. A. J. Proctor, of Marthaville, to Shady Grove Church were highly appreciated.

The Rev. L. G. McDonald has closed the revival at St. James Church, Denver, North Carolina, with the addition of eleven to the membership.

Mr. and Mrs. R. J. Simmons, of Douglasville, Ga., are happy over their first born, a ten-pound boy. He came to them Thursday night, September 13.

The anniversary exercises of Rust Church, at Oberlin, Ohio, are being held this week. The exercises began Sunday and will continue until the 29th of September.

Master Edward Harden, a cousin of Mrs. R. C. Borrow, of Crescent, La., was badly hurt and his arm broken at the Louisiana Cooperage Mill. He is recovering.

St. Mark Church, Washington, La., is holding a revival. Already seven converts have received baptism and one accession made to the church. The pastor, the Rev. D. G. Taylor, is conducting the meeting.

A glorious revival wave swept over Mount Carmel Church at Woodland, Louisiana, under the pastorate of the Rev. A. R. Scott. The results were twenty-five conversions and the return of three penitents. The entire membership is revived.

Programs are out announcing the Meridian District Missionary Convention to be held in the Methodist Episcopal Church, Scooba, Mississippi, November 13-14. Many interesting topics relating to the work of Missions will be read and discussed.

On the Madisonville (Texas) Circuit the revival closed at the following points with results as follows: Wilson

Chapel, additions 15; Midway, additions 13; Tanyard, additions 8; total for the revival season, 36; total for this year, 44. Collections very good.

Mrs. H. B. Brothers, of Holly Springs, Miss., in honor of her sister, Miss N. Hill, and her two small granddaughters, gave a delightful reception during their visit. Many friends were bidden, who pronounced it one of the most delightful affairs of the season.

The Rev. and Mrs. Edward Jackson, of Rosedale, rendered good service at Shady Grove Church a few Sundays ago. The reverend gentleman preached and his wife presided at the organ, to the delight of all present. They were the guests of his father and mother, Mr. and Mrs. Andrew Jackson, of Spider.

The parsonage at Wolfe City, Texas, was invaded on the evening of September 8, by a large company of members and friends, laden with several hundred pounds of groceries. Mesdames Fannie Hughes and Missouri Yeager were the instigators of this pleasant visit, which the Rev. and Mrs. S. A. Pryor heartily appreciate.

At St. Peter's Church, Musson, La., the Stewardesses gave the pastor, the Rev. A. B. Venable, one hundred and eighty pounds of assorted groceries. Mrs. Lizzie Huston led the company. The pastor desires to thank the Stewardesses and King's Daughters at Maringoulin, for the gifts presented to him recently through their kindness.

S. D. Troupe, of Water Valley, Miss., writes: "We have just closed a glorious revival at this place. Dr. Clay, Presiding Elder, caught us in the midst of the great battle and rendered valuable service. All pastors of the town took active part in the meeting, and the result was six souls happily converted and united with the church. The congregations are large and on the increase. We have enrolled between 45 and 50 members."

The rally day services, held Sunday at Richards Chapel, Troy, Ohio, brought out large audiences at each meeting. Morning, afternoon and evening services were held, with special programs of readings, recitations and music. In the afternoon, the Rev. P. Ferguson, of Springfield, preached a missionary sermon. The collections during the day amounted to over \$92, to be used in helping to pay the debt on the parsonage. The Rev. T. R. Fletcher is pastor at Troy.

## Central Alabama College and the Huntsville District

The Huntsville District Conference was held at Center Grove, about 10 miles from Huntsville, August 22-25. The change of date made it impossible for us to carry out our programme on behalf of Christian Education as carried on by our Mason City College. President Palmer was accorded every courtesy and given the right of way.

Pastor Sammons, Presiding Elder Williams, and in fact the whole Conference, was stirred by the thrilling speech of the Field Secretary of the Board of Education, Freedmen's Aid Society and Sunday Schools, Dr. E. M. Jones. The District fell in line, and with an exception here and there, pledged itself to raise in five and ten

## Women Who Wear Well.

It is astonishing how great a change a few years of married life often make in the appearance and disposition of many women. The freshness, the charm, the brilliance vanish like the bloom from a peach which is rudely handled. The matron is only a dim shadow, a faint echo of the charming maiden. There are two reasons for this change, ignorance and neglect. Few young women appreciate the shock to the system through the change which comes with marriage and motherhood. Many neglect to deal with the unpleasant pelvic drains and weaknesses which too often come with marriage and motherhood, not understanding that this secret drain is robbing the cheek of its freshness and the form of its fairness.

As surely as the general health suffers when there is derangement of the health of the delicate womanly organs, so surely when these organs are established in health the face and form at once witness to the fact in renewed comeliness. Nearly a million women have found health and happiness in the use of Dr. Pierce's Favorite Prescription. It makes weak women strong and sick women well. Ingredients on label—contains no alcohol or harmful habit-forming drugs. Made wholly of those native, American, medicinal roots most highly recommended by leading medical authorities of all the several schools of practice for the cure of woman's peculiar ailments.

For nursing mothers, or for those broken-down in health by too frequent bearing of children, also for the expectant mothers, to prepare the system for the coming of baby and making its advent easy and almost painless, there is no medicine quite so good as "Favorite Prescription." It can do no harm in any condition of the system. It is a most potent invigorating tonic and a strengthening nerve tonic adapted to woman's delicate system by a physician of large experience in the treatment of woman's peculiar ailments. Dr. Pierce may be consulted by letter free of charge. Address Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y.

dollar subscriptions, and payable in sixty days, sufficient money to furnish a room in our college. It also felt the necessity of perfecting plans for the establishment of a scholarship for some worthy student. The Rev. L. H. Hunley represented the Southwestern. The Anniston District Conference was held in Anniston, August 21-25. The Woman's Home Missionary Society decided to furnish a dormitory room of our Mason City College, and also to establish a scholarship. Another writer will tell of the hospitality of this people, especially that of Pastor Martin and his wife and Presiding Elder and Mrs. J. W. Thomas, who entertained so royally in their mansion below President and Mrs. Palmer, Prof. Winslow, Field Secretary Dr. E. M. Jones and others. It is our purpose to call attention to the special work on behalf of our Mason City College, in addition to that mentioned above. Every brother of the District pledged himself to raise ten dollars to furnish our chapel, due and payable in sixty days; thirty-one dollars and fifty cents were taken up for this purpose in public collection—an additional sum to that given in subscriptions. The good white people of Anniston granted us the use of the Court House all day on the Lord's Day, when President Palmer preached in the morning on "Christ Before Pilate," and Dr. G. G. Logan represented the cause of Foreign Missions at night.

At 3 p. m. a Christian Educational mass meeting was held, consisting of a musical and literary programme: "The Holy City" was rendered by Miss Ruston; "Down in the Depths," the Rev. J. W. Thomas; "Melody of Love," an instrumental duet, Mrs. Palmer and Prof. Winslow, and "Calvary," Mr. J. W. Thomas. A symposium of five minute addresses on the "Christian Education of the Negro," formed the literary feature of the programme as follows: "The Need of Denomination-

al Schools," the Rev. James Brown, the Congregational Church; "Our Idyllic Fastors," Mrs. J. W. Martin; "Our Church, a Maker of Race Leaders," the Rev. L. H. Hunley; "Does Higher Education Unfit the Women of Our Race for Life's Duties?" Miss M. Muse; "The Colored Methodist Episcopal Church's \$10,000 State for Christian Education," the Rev. Dr. W. J. Turner, of the Colored Methodist Episcopal Church; "Christian Education, the Negro's Best Investment," Mr. T. J. Jackson; "Can Anniston District furnish our College Chapel?" the Rev. I. Townsen; "Does a Liberal Education Pay?" Prof. M. M. Winslow; "Is the Educated Negro a Menace to the South?" the Rev. Mr. Eason, of the Baptist Church. Presiding Elder Thomas introduced President Palmer, who presided on this occasion, which was pronounced the greatest and most successful meeting held in Anniston on the "Higher Education of the Negro Race in Christian Schools."—W. R. A. Palmer.

## A Wonderful Tonic

### HORSFORD'S ACID PHOSPHATE

Cooling, refreshing and invigorating. Dispels that dragged out feeling of spring and summer.

### A VALUABLE PIECE OF GROUND

GIVEN TO OUR CHURCH BY THE CITY COUNCIL OF YORKTOWN, TEXAS.

Dear Editor—Please allow us to express in your valuable paper to express our sincerest thanks to the City Council of Yorktown, Texas, for their liberal donation of one acre of land to us for the purpose of building a Methodist Episcopal Church. Our thoughts are too limited to fully express our appreciation of this worthy gift. It came to us in our greatest need. To property and build a church at present high prices of city property and lumber, considering our small poor membership, seemed to be an undertaking highly improbable. We have long desired to buy property to build a church, but the undertaking was so stupendous that we lost heart and failed in each attempt. While in this situation the City Council came to our rescue with the above named donation and gave us heart and courage to go forth in the noble work of Lord and Master. This goes on record as another substantial evidence of the honest, industrious and law-abiding Negroes have unfailing friends in the South. I have long since determined to let down the bucket where I figuratively speaking, we stand in the presence of His Honor the Mayor and the noble Board of Aldermen with covered heads and thank them on our heart of hearts for their most magnificent and valuable gift.—J. C. San, A. M., D. D., Pastor, on behalf of the church.

Wanted—To cure one case of Catarrh in each neighborhood to introduce Karsner's Catarrh Remedy. Send free. Dr. Karsner's Catarrh Remedy Co., Salem, Ill.

### THE NEW WEST TEXAS

CHAUTAUQUA (formerly Vignette) the main line of the Texas & Pacific Railway, in Callahan County—the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas. E. P. Turner, G. P. A., Dallas, for particulars.



## Recent District Conferences and Conventions

### PALESTINE DISTRICT.

The Palestine District, Epworth League Convention, Sunday School Institute and Woman's Home Missionary Society met in joint session at Fairfield, Texas, August 6-11, under the presidency of the Rev. T. S. Biskoney, presiding elder. Devotional exercises conducted by J. F. Taylor and H. Speights. The Rev. P. H. Timpkins was elected secretary; G. W. Carter, assistant; G. T. Nemi statistical secretary and agent for the Southwestern; H. R. Smith treasurer and recording secretary; C. C. Sapp reporter to the Southwestern.

The addresses of welcome on behalf of the ministry by the Rev. G. B. Daggett, A. B.; response by the Rev. P. H. Timpkins, on behalf of the district stewards, O. C. Jones; on behalf of the delegates, Miss Pearlle Jones; response by Mrs. C. G. Simpson. This is the best year in the history of the district. Every charge made a good report. The conference was largely attended. Among our distinguished visitors were: The Rev. W. A. Fortson, presiding elder of the Huntsville district; the Rev. J. O. Williams, Marshall district; President M. W. Dogan, of Wiley University; the Rev. R. Hillory, pastor the Marshall district; the Rev. B. M. Taylor, presiding elder Navasota district; the Revs. H. Parom and E. Mischenaux, Huntsville district; Miss Rosa Simpson, conference organizer of the Woman's Home Missionary Society; the only colored deaconess in the Texas annual conference; she is a strong worker; Prof. H. B. Pemberton, principal City School, Marshall, Texas. Good preaching and singing. The many good lectures and papers were greatly enjoyed. The elder reported raised up to date on benevolence, \$901. The district is far ahead of all previous years. The president, M. W. Dogan, on Thursday night made a strong speech in the interest of Wiley University and the need of good Christian education. Also made statement of all work done. Raised for Wiley University, \$423.00 in cash. The pastors and people and delegates stood by the presiding elder in this great cause. The convention unanimously endorsed the many good plans recommended by the elder, which, if earnestly prosecuted, will result in great good. This being Elder Blakeney's sixth year, every pastor and friend has warmly pledged himself to stand by him and see that he makes a full and round report at the next annual conference. Sunday morning the Rev. L. S. Blakeney, presiding elder, delivered before a crowded house, a strong sermon. At 3 o'clock the Rev. P. H. Timpkins preached, and the Rev. H. R. Smith at night. The many good lessons taught by our able presiding elder will ever be treasured in our hearts. Madisonville was selected for the seat of our next district conference.

### HUNTSVILLE DISTRICT.

Our district conference met in the Center Grove Methodist Episcopal Church August 21, with Dr. A. S. Williams in the chair. The writer was elected secretary and Mary E. Kenchloe assistant; J. H. Harris statistical secretary. Dr. Wm. R. A.

Palmer, president Central Alabama College, preached an interesting sermon. May the Lord bless him in his labor with abundant success. We had also Dr. E. M. Jones with us, representing the Sunday School Union. The Rev. L. H. Hunley, of Decatur, represented the Southwestern. Mrs. Dr. Scruggs and others, of Huntsville, visited the conference. The reports of presiding elder and pastors showed the prosperous and harmonious condition of the district and an increase over last year. The presiding elder had in mind and brought into consideration every interest of the church. The literary exercises were well rendered. Center Grove is in Madison county, about 9 miles southwest of Huntsville. The good people of that community gave us a grand entertainment, and we gave them two sermons per day, and on the Sabbath three sermons, including the funeral sermons of Bros. Wm. Samuel and Dennis Patterson preached at 3 p. m. The Rev. L. D. Williams, of Huntsville, preached a glorious sermon at 11 a. m. to about 2,000 people; subject, "What do you think of Jesus." The conference adjourned to meet next year in Scottsboro, Ala., Jackson county.

G. W. MANN.

### ROME DISTRICT.

The Rome District Conference convened August 7 at Douglasville, Ga., in Mount Carmel Methodist Episcopal Church. This was the most successful session in the history of the conference. Quite a large number of delegates was in attendance. The pastors' reports showed a large increase in the benevolent collections, \$800.00 having been raised for this cause since the annual conference. The reports showed that a great many converts had been added to the church, and a large number of children baptized. The district stewards' reports showed that the financial condition of the work was encouraging. The different departments all had excellent reports. Visitors to the conference: Revs. J. A. Matthews, W. A. Spencer, J. A. Richie, E. D. Petty, M. M. Alston, D. D., J. A. Rush, D. D., G. W. Arnold, D. D., J. P. Wragg, D. D., H. Travis, presiding elder Griffin District, Prof. I. Garland Penn, and President W. H. Crogman, Lit. D. Each of these gentlemen spoke very encouragingly of the progress that has been made on the district and of the manner in which the presiding elder conducted the conference. The elder's report showed that all the preachers had done excellent work on their charges and deported themselves as Christian ministers. The pastor, the Rev. J. O. Smith, and his hospitable people spared no pains in caring for the delegates. Too much cannot be said about Bro. Smith and his officials. The conference, though held five miles from Douglasville, did not suffer the least inconvenience, as teams were in evidence each day of the conference at the disposal of the delegates for transportation to and from the station. The church is an excellent one, and the Rev. and Mrs. Smith have endeared themselves to the people by their faithfulness. There was a great revival at the conference and many persons confessed faith in Je-

## FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Women's Ailments.

I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—yes, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, South Bend Ind., U. S. A.

sus. The preachers preached as if they were at the feet of Jesus. Quite a number joined the church. Prof. W. H. Harper conducted the Sunday School for the superintendents. He showed how a model Sunday School could be conducted. A large number of local preachers and exhorters had characters passed and licenses renewed. Adjournment to meet at Summerville, Ga., in 1907. Many resolutions were read and adopted complimenting the impartial manner in which the elder presided.—F. M. GORDON.

### OHIO DISTRICT.

The thirty-fourth annual session of the Ohio District Conference was held at Hawthorne Street Methodist Episcopal Church August 14 to 18. Wednesday afternoon our beloved presiding elder, E. A. White, took the chair, called the house to order and conducted the devotionals, assisted by the Rev. G. C. McPheeters, the Rev. H. W. Tate, presiding elder Louisville District. The Rev. H. A. Forman was elected secretary, the Rev. E. L. Gilliam and the Rev. E. W. Kinchen reporters to the daily papers; Rev. B. J. Colman and the Rev. H. H. Hinton to Western and the SOUTHWESTERN CHRISTIAN ADVOCATES, respectively. The reports of the presiding elder and pastors showed the district to be in a very prosperous condition along many lines. Since the annual conference, in March, two new church buildings have been erected and a number repaired. Nearly \$400 of benevolent money raised, more than four score conversions and a large number added to the church. Both presiding elder and pastors are hopeful of this being the greatest year in the history of the district. Communications were read to the conference from Bishop I. B. Scott, Dr. I. L. Thomas, D. D., and Dr. L. M. Hngood, expressing their interest in the work of the great church and their blessings upon the work of the conference. Among the visitors of prominence introduced and some of whom made interesting talks, were the Revs. W. Z. Thomas, pastor Mt. Zion Baptist Church, Columbus; Joseph Courtney, D. D., of Flemingsburg, Ky.; D. E. Skelton, D. D., presiding elder Indiana district; H. W. Tate, D. D., presiding elder Louisville district; Dr. J. M. Thomas, of Cleveland, Ohio; Mr. J. A. Washington, R. A. Crolley and Mr. Hamilton, of Chicago, Ill.; Mrs. D. L. Williams, secretary of the Woman's Home Mission Society and the Rev. J. A. Fitzwater,

D. D., secretary of the Home Mission Society. The presiding elder displayed much executive ability in dispatching the business of the conference. Owing to the great needs of our work in the city of Toledo, Ohio, the conference requested that each church of the district take a special collection within two months to assist the work. The conference was favored with many rare treats. Among which was the able address by Dr. J. Courtney on "Education and the Lexington Conference Academy," which very greatly assisted the conference in procuring a subscription list of more than \$175 to the Academy Fund. The lecture by Dr. M. C. B. Mason, on "Race Problem" was full of interest, logic and thought; also the address by the Rev. E. L. Gilliam on "Existing Conditions and the Reintion of the Church There-to." The able addresses of the Rev. J. A. Fitzwater, D. D., on "Home Mission and Church Extensions," and of Mrs. D. A. Williams on the "Woman's Home Missionary Society," were elevting and instructive. The singing was directed by Mr. J. H. McCullough, of Stubensville, and Mr. J. A. Washington, of Chicago, Ill. Excellent service was rendered at the piano by Miss Anna Howard, of Stubensville, and Miss Della Steward, of Oberlin. Beautiful solos were rendered by Miss Smallwood, of Columbus, Mr. J. A. Washington and Mr. R. A. Crolley, of Chicago, Miss Ann A. Brooks and Mrs. Topson, of Cincinnati; select reading by Miss Nannie Leggett and Miss Mary Masters, of Delaware, Ohio. Miss Gertrude Howard and Miss Gertrude Anderson, of Stubensville, and Miss Louella Burns, of Cummingsville. The Rev. J. H. Payne and the Rev. E. L. Gilliam very greatly assisted the pastor in making it pleasant for the conference. Through the kindness of the pastor and these brethren, the members of the conference were given a trolley ride around the great capital city, visiting many points of interest. They also obtained permission and carried members and visiting friends to the number of 141 through the state penitentiary. Too much can not be said in words of praise and commendation of the Rev. E. W. Kinchen and his good people for the able and painstaking way with which they entertained the conference. This church was organized less than four years ago, and has grown to a membership of more than 200, and now has the distinction of having the largest Sunday School within the bounds



of the district, there being an average attendance of 165. Several pastors remained over during the Sabbath and gave their services to the churches of the city. The Rev. B. J. Colman, of Martin Ferry; the Rev. H. H. Hinton, of Lorain, and the Rev. H. A. Forman, of Stubensville, preached to the great satisfaction of the audiences. The Sacrament of the Lord's Supper was administered at night by Presiding Elder E. A. White. Thus closed one of the greatest sessions of the Ohio District, to meet again at Troy, Ohio.—H. H. HINTON.

#### NOTES FROM DICKINSON, TEXAS.

Dickinson Circuit has taken on new life under the leadership of our young pastor, the Rev. L. V. Harrison. Not only are we gaining ground materially but there are great spiritual blessings coming to the people. Churchmanship is being revived. For two years the church stood uncared for with a membership of twenty-six; we are glad to say that under the administration of a young and energetic Gammonite and minister of God, we have a present membership of thirty-eight, our church finished, two rooms of the parsonage neatly papered, an elegant pulpit set, a new supply of two different sets of hymnals and a creditable Sunday school with plenty of literature on hand.

Our Ladies' Aid Society has been organized, also our Epworth League and they are making splendid progress. Another great meeting was held here last Sunday. Bro. Peter Miller, an old soldier of the Cross and a member of Trinity Church, brought a large delegation down from Houston. The pastor preached an awakening sermon at 11 o'clock, after which Bro. Miller conducted a glorious class-meeting.

Sister H. A. Jones, of Houston, addressed the Woman's Home Missionary Society. Collection, \$15.05. Although the Rev. Mr. Harrison has only been with us since May 5, 1907, out of our indebtedness of \$67.65 we owe now but \$13.

Prof. Robt. Brown and Dr. W. H. Logan were with us last month. Dr. Logan preached an impressive sermon.

Messrs. Sheddle and "Doc" Timmons, enterprising young men of the city, gave an entertainment last Saturday night for the benefit of Warren Methodist Episcopal Church.

Mrs. Mary Patterson and daughter recently paid a visit to Mr. and Mrs. S. W. Harrison of Houston.

Mrs. Adonia Ware has gone to Austin.

Mrs. Lizzie Blow and children are in Galveston, where they will remain for about five months.

Mr. John T. Williams, of St. Paul Church, Galveston, was with us last Sunday.

The Rev. Mr. Harvy, of the African Methodist Episcopal Church, preached a very excellent sermon for us the 2nd Sunday in August.

ADAM JACKSON.

#### Doings of the Workmen MISSISSIPPI.

Montrose, M. Johnson.—The third quarterly conference convened at Spring Hill Church on the Spring Hill charge, August 20. The Rev. Wm. McMorris, presiding elder, in the chair. The officers presented good reports which indicated prosperity along all lines. The presiding elder was paid in full. The protracted meeting was on during the quarter. The Rev. F. B. Britton, of Vale Circuit, preached for us at 11 a. m. and at night the presiding elder preached.

## Conference Notices

#### DISTRICT CONFERENCES.

| District.                      | Place.         | Date. |
|--------------------------------|----------------|-------|
| Gainesville—Jonesville, Fla.   | Sep. 26-29     |       |
| Clow, Canfield, Ark.           | Oct. 10-13     |       |
| Gulfport—Bond, Miss.           | Oct. 23-27     |       |
| Tupelo—Amory, Miss.            | Oct. 29-Nov. 3 |       |
| Holly Springs, Hernando, Miss. | Nov. 6-10      |       |
| Aberdeen, Crawford, Miss.      | Nov. 6-10      |       |
| Greenwood—Durant, Miss.        | Nov. 12-17     |       |
| Clarksdale, Lula, Miss.        | Nov. 20-24     |       |
| Greenville—Indianola, Miss.    | Nov. 21-24     |       |

#### CONVENTIONS.

|                             |                |
|-----------------------------|----------------|
| Shubuta                     | Oct. 10        |
| Brookhaven, Florence, Miss. | Oct. 10-11     |
| Tupelo, Amory, Miss.        | Oct. 29-Nov. 3 |
| Meridian, Scooba, Miss.     | Nov. 13-14     |

#### TUPELO DISTRICT. FOURTH ROUND.

Nettleton, October 5-6; Bell Ct., 12-13; Houston Ct., 19-29; Houston, 26-27; District Conference at Amory, 19-November 3; Amory, November 2-3; Tupelo, 8-10; Tupelo Ct., 9-10; Armory Ct., 9-10; Okolona, 15-17; Okolona, 15-17; Okolona Ct., 16-17; Union Grove, 23-24; Pontotoc, 29-December 1; Pontotoc Ct., 30-Dec. 1; Corinth, 6-8; Corinth Ct., 7-8; Ripley 13-15; Ripley Ct., 14-15; New Albany, 21-22; Cotton Plant, 21-22. Brethren: This round will tell of our success or failure for the year, let us know no failure. The Lord will give success if we work and trust him. The District Conference, Sunday School Convention and the District Woman's Home Missionary Con-

vention will convene at Amory, Mississippi, October 19-November 3. The first day will be given to the Woman's Home Missionary Convention. We want delegates from every church. Each pastor will please see that a full apportionment for Rust Industrial Hall is brought up by his Sunday School delegates. I shall expect the pastors to report all benevolences in full. Brethren, don't fail to appoint a day for the Southwest rally, and send a large subscription list to Dr. Jones before October 31.

W. C. CLAY, Presiding Elder.

#### GREENVILLE DISTRICT. FOURTH ROUND.

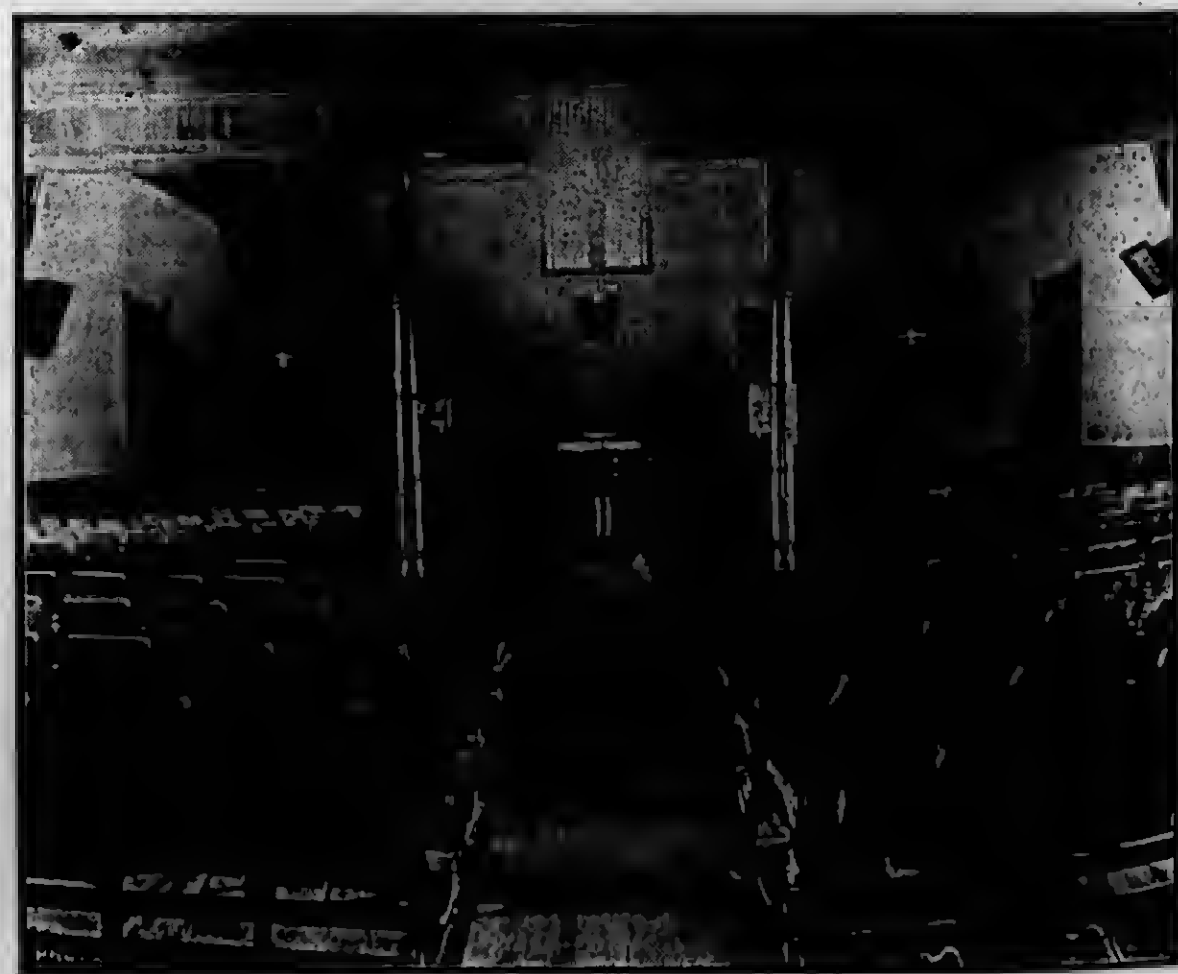
Indianola, October 5-6; Belzoni, Bairds, 12-13; Sheppardstown, 19-20; Stephensville, 26-27; Cude and Matoon, 28; Dahomey and Winterville, November 2-3; Greenville, 8-10; G. and Nelson and Rosedale, 1-3; Arnold and Boyles, 4; Shelby and Mound Bay, 16-17; Daddsville and Blaine, 20-21; December 1: Heads and Holly Ridge, 7-8; Itta Bena, 14-15; Hollandale and Bourbon, September 28-29. Dear Pastors: Our first District Conference was the best, in many respects, that we have had since our coming upon the district. We have another pull, which, I hope, will bring up all of our benevolence claims for 1907. We are delighted with the results which crowned your revival efforts. Let's raise more benevolent money, send more students to Rust University, and put more Southwesterns into the many homes up the district than ever before. Our second District Conference convened at Indianola Thursday, November 24, 1907, at 10 o'clock a. m. All local preachers and exhorters are expected to make full reports at the session.

J. W. WINBUSH, Presiding Elder.

# WILEY UNIVERSITY, MARSHALL, TEXAS.

The last session of Wiley University was perhaps the best in all its history. The enrollment reached 620 and in this respect leads all other Texas institutions. Six graduated from the regular college department, thirteen from the Normal, eleven from the preparatory, thirty from the different industrial departments, five from Nurse-training and 85 were given certificates from the English department, consisting of eight grades. Fifteen college graduates hold Permanent State Certificates based on State recognition of our college work.

Wiley boasts of its aggressive college spirit. There is no time for dreaming and building air castles. In every department and in all phases of the work there is that moving spirit that brings things to pass. This is seen in the study hall, in the recitation rooms, in the chapel entertainments, on the play grounds and everywhere. The good effects of this system is manifest in the lives of our young people when they return home and are called upon to mingle with the people.



We are just completing three new buildings for the year, viz.: The Carnegie Library Building, the Manual Trades Building and a Hospital Building. All of these will be ready for use at the opening of the session beginning September 30.

The outlook for Wiley was never more promising than at the present. If we are to judge from the numerous letters of inquiry and statements from students with pledges of friends to return with them, we shall have more than 700 students enrolled before the session is far advanced. We are glad to state to our pupils and all new ones who are planning to come, that Wiley is adding to her teaching force and equipment in the way of buildings and appliances, so that we shall be able to put our several departments ahead of the very best in the country.

For Further Information  
Address

REV. M. W. DOGAN, A. M., Ph. D., President,  
Wiley University, Marshall, Texas.



SHUBUTA DISTRICT.  
FOURTH ROUND.

Shubuta Ct., October 5-6; Liberty Hill, 10-11; Waynesboro, 12-13; DeSoto, 15-16; Shubuta, 19-20; Ucutta, 19-20; State Line, 19-20; Enterpriso, 22-23; Mt. Jordan, 26-27; Qutman, November 2-3; Heidelberg, 9-10, Vernon, 12-13; Paulding, 14-15; Lake Como, 16-17; Mt. Rose, 16-17; Turnersville, 14; Laurel, 19-20; Ellisville Cir., 21; Ellisville, November 30-December 1; Collins, December 7-8; Magee, 14-15; Sanford, 14-15. Dear Brethren: This is our last chance. Please push every cause. Send in the money for Meridian Academy. Let us raise three hundred dollars more for benevolence. I ask that the Ladies' Aid presidents send in their moulas.

J. B. BROOKS, Presiding Elder.

BATON ROUGE DISTRICT.  
FOURTH ROUND.

St. Peter, October 19-20; Clinton, 20-21; Asbury, 22; St. Paul Ct, 23-24; Mt. Carmel, 26-27; Macedonia, 27-28; Beach and Pine Groves, 29-30; Norwood, 31; Mt. Zion, November 1; Jackson, 2-3; Wesley and Wilson, 9-10; Rylander, 12; Stoney Point Cir, 13-14; Deerford, 15; Albert Cir., 16-17; Baker, 17-18; Slaughter Cir., 19-20; St. Luke and Plainview, 21-22; Jones Creek, 26; Jorden, 27; Prairieville, 28; New Roads and Moganza, 30, December 1; Batchelor and Mason, December 3-4; Lettsworth and Island, 5-6; Union, 7-8; Lobdalo Cir., 13; Port Allen, 14-15; Conrad, 17; Sumner, 20; Rosedale, 21-22; St. Mark 29-30; Baton Rouge Mission, 31; Lafourche, January 1; Baton Rouge and Wesley, 12-13.

Brethren, I am looking for you to come up on all lines. We hold second place and are fighting for first place.

J. W. TURNER Presiding Elder.

GULFPORT DISTRICT.  
FOURTH ROUND.

Barbara, Oct. 5-6; Palmer, Washington Chapel, 8-9; Bentley Chapel, 10; Bay Creek, 11; Bason, 12-13; Donovan, 15; Merrill, 16; Leaf, 17; Murry Chapel, 18; New Augusta, 19-20; Ragland, 21; Bond and Wiggins, 26-27; McNeill, Nov. 1; Byrd Settlement, 2-3; Richardson, 4; Poplarville, 5; Lumbertou, 6; Hintonville, 7; Purvis, 8; Hattiesburg, St. Paul, 9-10; McHenry, 16-17; Indla, 18; Sumrall, 19-20; Wortham, 21; Lyman, 21; Pass Christian, 22-23; Delisale, 26; Long Beach, 27; Pearlinton, 28-29; Bay St. Louis, Nov. 30-Dec. 1; Handsboro, 7-8; Turkey Creek, 11; Biloxi, 12-13; Moss Point, 14-15; Escatawpa, 15-16; West Pascagoula, 18; Ocean Springs, 19-20; Gulfport, 21-22. Brethren: This being the last quarter for this Conference year, will you see to it that full reports for all claims are made at this quarter. Let each community be present with a report. We must not fall behind our past record. I trust you may have a great revival in each church. I am depending on you for without you we cannot do much. So each one will do his best. Now, dear laymen, stand by this call; let each give \$1.00 to help send the Gospel to the people of all lands. Let it be reported in this round. Our District will convene at Bond, Miss., in our new church October 23-27. The Rev. A. C. Lacy and his people are working hard to entertain you. Let each officer and member be present at roll call.—R. N. JONES, Presiding Elder.

INDIANA DISTRICT.  
THIRD ROUND.

Connersville, Sept. 28-29; Rushville, 29-30; Shelbyville, Oct. 5-6; Madison, 12-13; North Vernon, 13-14; Bloomington, 19-20; Cementsville, 20; Watson, 20-21; Port Fulton, 22; Jeff. Wesley, 26-27; Cannelton Tell City, 29-30; Browns, Nov. —; Princeton, 2-3; Evansville, 3-4; Boonville, 5; Newburg, 1; Rockport, 6-7; Anderson, 9-10; Muncie, 10, at 3 p. m.; Chicago, Scott, 17-18; Chicago, St. Mark, 21-24; Greenfield, 29; New Castle, Dec. 1-2; Indianapolis, Simpson, 1-2; Green Castle, 5; Terre Haute, Merrills, 6; Terre Haute, Saulters, 7-8; Indianapolis, Barns, 8. Have no blauks this year. You can't fail if you have faith in God, the Church and yourself.—D. E. SKELTON, Presiding Elder.

HOUSTON DISTRICT.  
FOURTH ROUND.

Mt. Vernon, Sept. 29-30; Sloan Street, 29-31; St. Mark, Oct. 6-8; Boynton, 6-7; Beaumont, St. James, 11-13; Beaumont, St. Mark, 12-13; Kountze, 14; Orange, 19-21; Richmond, 25-27; Rosenberg, 26-27; Kendleton, Nov. 2-3; Thompson, 9-10; Wallisville, 16-17; Anchor and Columbia, 23-24; Roeville, 30-Dec. 1; Liberty, Dec. 7-8; Harrisburg and Dickinson, 5-8; Deepwater and Crosby and China. Brethren: This is the last round; now see to it that every cause is presented and collected. Come to the Annual Conference with glad hearts and clear consciences, having done your full duty. Move up a little on all lines.—J. MERCER JOHNSON, Presiding Elder.

## Special Notices

The Alexandria District Preachers' Meeting will convene at Natchitoches, La., October 9, 1907, the Rev. J. J. Obee, Presiding Elder; M. P. Franklin, President; W. L. Amos, Sr., Secretary.

## GREENWOOD DISTRICT.

*Conference and Missionary Convention:* The Second District Conference and Missionary Convention will convene in Durant, Miss., at the Methodist Episcopal Church, Nov. 12-17. The missionary convention: Tuesday, Nov. 12, at 7:30 p. m., Wednesday, Nov. 13, at 8:30 a. m., Wednesday afternoon, and also Wednesday evening. Adjournment Wednesday evening at 10:30 p. m. The Conference will open Thursday morning at 8:30 and will close Sunday, Nov. 17, at 10:30 p. m. S. H. NEVILS, Presiding Elder.

The *Meridian Missionary Convention* convenes in Blues Chapel Methodist Episcopal Church, Scooba, Miss., Nov. 13-14. Each pastor is requested to put out extra collection of benevolent money and also push the usual committees. He will be expected to report at Roll Call, on the first day, that he has collected his entire apportionment of benevolent money.

WM. McMorris, Presiding Elder.

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Doings of the Workmen  
LOUISIANA.

COTTONPORT, A. D. Augustine. — The presiding elder held his third quarter, and the work showed an increase along all lines. The elder seemed to be well pleased with the work at Cottonport. During his many years as pastor and presiding elder the Rev. Mr. Obee has no doubt stud-

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led men carefully. He was surprised to see a new church. The people at Cottonport and members are always glad to meet Elder Obee. Children's day was observed at Union Chapel. An excellent program rendered under direction of Mrs. S. Williams and a collection of \$3 raised.

Mr. F. Stevens, class leader, presented the pastor a three dollar hat. Paid the presiding elder this quarter \$10.

Pastors, Sunday School  
Superintendents.

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## Doings of the Workmen

### LOUISIANA.

CENTRAL, M. C. Harrison, pastor.—The Rev. W. Scott Chinn held our third quarterly conference. He gave a splendid lecture Saturday night. The Sunday morning love feast was a glorious service. Mr. Chinn preached a splendid sermon, and all hearts were made glad. One joined the church, and sinners asked for prayers. After which the communion was administered to 160. White Hall is again in its glory. The Rev. Mr. Chinn did his duty as presiding elder. Collection, \$38.

### MISSISSIPPI

Trenton Circuit, C. C. Bates.—Children's Day was observed here on July 7. Programme well rendered, at New Chapel. Our Sunday School is in a prosperous condition. It is one among the best. Superintendent, Rev. Wm. Ennis, Pastor; W. M. McMorris, Presiding Elder; C. C. Bates, Conductor. Collected for benevolent causes, \$7; total for the day, \$11. At Snady Grove Church, the collection was carried over until the third Sunday in July, and then was announced. The result was remarkable. The following good women raised: Miss Harper, \$2; Miss Mary Myers, \$2; Miss Nancy Keeton, \$2; Total collection, \$13.45. We are small in number (eleven members) but we are not the least.—O Wimb's, Superintendent.

VAIDEN, C. E. Moody, pastor.—On August 9-10 the Rev. S. H. Nevils, presiding elder, held our third quarterly conference. Paid pastor this quarter \$132; paid on old indebtedness \$150; raised for building and improvement, \$65. All benevolences in hand. Spiritual and financial condition of the work is good. We have succeeded in ceiling the parsonage, putting in new window panes, building a new gallery and boring a well 58 feet deep. This work was done at a cost of \$80, all of which is paid for. Our parsonage is very comfortable and a most desirable home for any preacher.

CANTON, D. F. Dudley, pastor.—On August 23 we had a good quarterly conference, Presiding Elder A. J. McNair holding the same. We had a good conference. The leaders and stewards made good reports; the work progresses nicely. Dr. McNair preached two able sermons. Seventy-five communion. We paid the elder. The conference and our rally came in connection; we raised, all told, \$267.37, as follows: Church indebtedness, \$169.10; pastor, \$68.52; presiding elder, \$20; insurance, \$10.25. Four joined the church this quarter. The church is in a healthy condition. We expect to take up the notes as they come due. We are preparing for our Sunday School rally; we hope to make it a great day. The Sunday School is improving. New scholars are coming in. On the first of September we will have less saloons in Canton than we have had for seventy-five years. Crops are doing well in this neighborhood.

Liberty Hill, J. G. Hudson.—This charge is doing good and effective work along all lines. We paid some time ago all our benevolence. There are three churches on this charge. Liberty is the strongest on the circuit. We pay our pastor

from \$20 to \$30 per month at this church. Our members pay 25 cents each per month, a system instituted by Dr. Gallion. We started our revival at Barren Chapel the second Sunday in August, closing with great success; twenty souls decided to follow in His footsteps. Our meeting began at Liberty Hill on the third Sunday. The result was thirty-eight additions to the membership. We began our campaign at Spring Hill on the fourth Sunday, and thirty-six members were added to the church. Total, for the entire circuit, ninety-four. We are grateful to Presiding Elder Davis for sending the Rev. W. H. Gallion to us this year. We mean for the Starkville district to lead the upper Mississippi Conference and Liberty Hill Circuit to lead the Starkville District. We mean to demand the best that's going.

Dixon, W. D. Slaughter.—Our third quarterly conference convened at Prairie Chapel August 31, with the Rev. Wm. McMorris presiding. Their reports showed marked improvement over every previous year. Paid the elder up in full. Elder McMorris preached able and effective sermons on the Sabbath.

We have just closed a glorious revival and sixteen precious souls acknowledged Christ, one being a veteran of ninety-two years. The Rev. A. Holland is our beloved pastor.

Fayette, P. H. Rembert, Pastor.—Our work is in a progressive state. Our third quarter was a success. Paid pastor \$152; presiding elder, \$18; benevolent money raised during the quarter, \$3. Total collected, \$316.45. At this writing, September 3, we are engaged in a battle at Pine Grove Church for the Lord. Five saved thus far, and the altar is crowded. Father Moses Adams was with us on August 25. He had not been to Fayette before in thirty-seven years, and the old members and friends of the church were indeed glad to meet him. Our church at this place, Adams' Chapel, is named in honor of Bro. Adams. He did good work during his stay with us. Mrs. S. A. Rembert made a very appropriate speech, paying tribute to Father Adams' long and faithful service to the church. After which Sister L. Watts handed him \$12, a gift from the church. The Lord willing, we will come to the annual conference with a round report.

Union Church, P. Howze, Pastor.—My revival began on the 18th of August at Bell Hill. Forty-five souls were baptized into the church at this place. Then we began at Hickory Block on the 25th ult., where 88 more were happily converted and added to the church, making the grand total of conversions and accessions 133. The Rev. J. E. Thompson reached me August 8 from Bolton, and the revival began that day. His sermons and lectures and his splendid way of conducting meetings were very effective. The Rev. Wm. Harvey also assisted us.

Harriston.—I have held two of my meetings and fourteen souls were happily converted. Accessions fourteen. These meetings were the greatest ever held since I have been on this work. A meeting started at Harriston August 25, and we are looking and praying for large results. The work is in good condition spiritually and financially. The steward sisters of Harriston church presented their pastor a fine pair of pants, for which he extends sincere thanks.

Canton Circuit, J. E. Coleman,

pastor.—At Hopewell Methodist Episcopal Church, Dr. J. McNair held the third quarter, September 17-18. The church is still progressing. The presiding elder preached twice Sunday to the delight of large audiences. The elder's claim was met in full. Total collections for this quarter, \$155.

Oxford Circuit, E. Wood.—The third quarterly conference was held at Sulphur Springs, August 17-18, by Presiding Elder N. R. Clay. Very good reports were presented. On Sunday the elder preached twice before good audiences. The elder's claim was met in full for the quarter. Collections for the day, \$17.80.

### AN INQUIRY.

I wish to inquire about some of my husband's fellow servants whom he left in Aniston County, Mississippi, in the Upper Mississippi Conference, near Louisville. My husband's name, Nathan Cannon; was one of the oldest ministers of the Mississippi Conference. Joined the Conference in the 60's. When the conference divided, his work was in the southern part of the state, causing his work to be in the Mississippi Conference and his home in the Upper Conference. He owned 80 acres of land in Winston county near Louisville, which he left in charge of one of his fellow servants, John Cannon, who belonged to the same family as my husband. The deed was given into the hands of this said John Cannon that he might be able to pay the taxes when money was sent. No trace of any of the comrades of my husband has been found so far. Any information will be gladly received of old man John Cannon or any of his sons, that I might get a little aid in my old age. Please address our pastor, N. W. Ross, Meridian, Miss. DISEASE CANNON.

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## They Live in Our Memory

**PLEASANT.**—On or about the 20th of August, 1907, Dinah Pleasant, an aged woman, wandered away from her home and her mental condition being such as to render her unable to care for herself, she was lost and two weeks passed before the body was found. She leaves several children.—W. N. G. Lipscomb, pastor.

**KENNEY.**—George Kennedy, a member of Kynette Methodist Episcopal Church, Boyce, La., a Steward and Trustee, who lived a faithful member of the same; after six months' illness fell asleep in Jesus August, 1907. He leaves his wife, several children, sisters, brothers, and other relatives and many friends. His body was conveyed to its final resting place by the Masons.—N. R. Randolph, Pastor.

**FORD.**—Harriet Ford, a faithful member and Stewardess Sister of Bradford Methodist Episcopal Church, Belcher, La., died August 18, 1907, aged 38 years. She served the church for twenty years. She leaves three children, two brothers and one sister, besides a host of friends. The funeral was attended by the Rev. E. H. Hall and the Revs. C. Libbertons, W. H. High and S. Hunter.

**NEWMAN.**—Mary Swicher Newman, wife of L. M. Newman, of Yazoo City, Miss., fell peacefully asleep on August 20, 1907. She was a faithful wife, a loving mother, a consistent Christian and member of St. Stephen's Methodist Episcopal Church. Her husband, four children, mother, sister and many friends survive her. The funeral was largely attended.—J. C. Hibbler.

**BRIGG.**—Edgar Brigg, a young man, whose mother and sister belong to our church in Yazoo City, Miss., cut off his own life without God and the hope of eternal life. It was a sad bereavement. He died August 31, the funeral services being held at the home of the family.

**BODY.**—Harriet Body, after some months of illness and severe suffering with consumption, died August 29, 1907, at Yazoo City, Miss., aged 26 years. She had not been a Christian, but after much persuasion and prayer by a Christian mother and friends, she professed saving faith in Christ. We baptized her and received her in the church the day before she died.—J. C. Hibbler.

**WIGFALL.**—Augusta, wife of Mr. Wm. Wigfall, to whom she was united in marriage, July, 1903, died at Lawrenceburg, Tenn., August 5, 1907. She professed hope in Christ and joined the St. John Methodist Episcopal Church in 1900, and remained with the Christian family until summoned home in the twenty-first year of her life. Besides husband and baby, father, mother, four brothers, and five sisters survive her. The funeral was conducted by the Revs. H. C. Welch, J. C. Carter, and F. R. W. Summerhill. To her numerous friends she leaves the memory of a sweet Christian life worthy of emulation.

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### Doings of the Workmen LOUISIANA.

**Crawford, H. J. Wright, Pastor.**—Our third quarterly conference was held by the Rev. B. Mack Hubbard, D. D., presiding elder, August 24 and 25. Paid the presiding elder \$11; paid the pastor \$59 on salary this quarter. Also turned over to trustees on debts \$41. During this season our people handle very little money here. As to the condition of the church, would say that the church on the Cote Blanche Island has been taken by the owners thereof, and has been converted into a boarding house. We have never held any services there, and doubt whether any preacher has in the past few years. There is not a colored person there, or anywhere near. The church at Georgetown is a mere shell, with a debt hanging over it of \$99, having \$200 from the Church Extension Society. No members and a poor outlook for any in the future. Average collection, 50 cents. Mt. Zion, the mother of all churches near or around, is nothing to what she used to be. The circumstances of the people is vastly different from former days. Some planters pay off every 15 days. Others pay off once a month. With these various changes many of the people have left for the cities, saw mills, and railroad towns. Those left are struggling to maintain body and soul, societies, lodges and the church. In 1885 this church was built by the Rev. Washington Brooks (deceased) by aid of \$250 donation and \$250 loaned by the Church Extension Society. Interest having overcome the principal by \$5, or total amount, \$505, at 6 per cent for 17 years. A compromise having been made when these people here borrowed \$250 from the owner of one of the planters near at 3 per cent in 1902, to pay off this loan to the Society. Having paid on the same in 1903 \$62, nothing in 1904, 1905; in 1906 \$15; in 1907 \$25, leaving a balance due on said mortgage note of \$276.06, according to my figures, but I am told that we owe on said note \$301. Then on sexton account they acknowledge, they owe \$33.35; carpenter \$12.75; other debts \$14.15; makes a total due by church of \$335.20. We having just taken up one note of \$35 due a merchant near by for the year passed. This note was burned up in the presence of the congregation by one of the Sunday School tots. We will now have to turn our attention to our conference duties and obligations. In saying this, I do it in justice to those who have been here struggling to maintain and hold up their end; and those who shall follow. Some may claim we ought to have done better, but they have no knowledge of what we had to encounter with in our several charges, knowing that all places are good charges until we see further, then it is we know more of its internal work. The Journal, page 92, of 1901, gives the debt of this charge to be \$97. We found debts here amounting to \$400.10, and having paid \$64.90 this year.

**Opelousas, J. H. Thompson, Pastor.**—Opelousas charge is alive. During a very effective testimony meeting Sunday, September 1, several penitents came to the altar for prayer. The Southwestern was presented and several pledges received. A large number communed. Collection good. My people are loyal. During all my illness they have stood by me. My local men are the best to be found

## United for Life

**EUSAN-BLOODWORTH.**—On Wednesday, September 4th, at the residence of the Rev. J. W. Weakley, D. D., San Antonio, Tex., the Rev. Joseph C. Eusan, of Yorktown, and Miss Florence M. Bloodworth, of Lockhart; the Rev. J. W. Weakley officiating. The bride is a student of Tillotson College and a graduate of Prairie View State Normal and Industrial College. She is an excellent housekeeper, an accomplished seamstress, a successful teacher, and is of an exceptional Christian character. The groom is a native of Louisiana, a graduate of the Classical Course of Wiley University, Marshall, Tex., and of the Gammon School of Theology, South Atlanta, Ga. He also pursued a special course in sociology and history in Chicago University. He has taught successfully in Tillotson College and the public schools of Louisiana and Texas, and has had great success for nine consecutive years in the pastorate of the Methodist Episcopal Church. He makes friends easily and labors continually to elevate his people and to create a more friendly relation between the races by precept and example. Both the bride and groom have a host of friends among white and colored.

**WASHINGTON-CRUMP.**—A wedding of unusual interest to a wide circle of friends took place on Thursday evening, September 12, 1907, in Kynett Chapel. The contracting parties were Mr. A. Taylor Washington and Miss Binnette L. Crump, the Rev. W. P. C. Morrison and Rev. J. H. Hordey officiating. Attendants: Miss Irma Walker, maid of honor, and Misses Carrie Monroe and Beulah H. Wallace, bridesmaids; ring-bearer, little Kathleen Brooks; flower girls, Hazel Washington, Henreen Taylor, Myrtle Connor and Bonnie Osborne; pages, Masters Isaacstien Osborne and Ardley F. Connor. The groom was attended by his brother, Mr. J. Price Washington. The bride was accompanied to the altar by Hon. J. E. Walker, of Gunnison, Miss. The bride was attired in a princess robe of embroidered chiffon over silk and carried a shower bouquet of bride-roses and maidenhair fern. An elegant reception was held at the home of the bride's mother, Mrs. J. R. Crump, after which the bride and groom left for Chicago, their future home. Many valuable presents were received. Among the visitors from a distance were Hon. J. E. Walker, Gunnison, Miss.; Mr. J. H. Pratt, Memphis, Tenn.; Miss Carrie Monroe, Alexandria, La.; Miss Edwena Houston, Crystal Springs, Miss.. The beautiful wedding march was played by Miss Blanche M. Gullege. Mississippi Methodism loses the service of a faithful daughter.

anywhere. Our presiding elder is the pastor's friend and helper.

**BELCHER, E. H. Hall.**—The Rev. H. Daniel, presiding elder, was with us in our third quarterly conference. Reports showed an improvement along all lines. Elder Daniel preached soul-stirring sermons morning and night before large and appreciative audiences. The spiritual feeling was high. Three new members were received into the church. Paid presiding elder in full,

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## Cash Remittances

Next week will be published some SOUTHWESTERN Day results. The reports given last week of District Conference results was not intended as a complete report but only of such conferences whose reports had not already been published.

SUBSCRIPTIONS RECEIVED  
Sept. 16-21.

Atlanta and Savannah—By J. A. Rush, E. L. Tatum, W. H. King; H. A. Carlisle; by W. J. Hamilton, Esther Willis, R. B. Dennison, J. C. Whitaker.

Central Missouri—Ida O. Wrightell, W. H. White; by J. Will Jackson, Annie Wilson; by R. E. Gillum, W. Wallace.

Delaware—A. N. Wright; by J. R. Holland, Harrison Jenkins.

Florida—By G. W. Lewis, C. F. Johnson; by J. S. Todd, I. C. Mann, J. W. Davis.

Lexington—By B. W. Kirtley, Annie Adams; by L. M. Hagood, I. R. Miller.

Little Rock—By J. W. Burns, John Gibbs.

Louisiana—By Rev. J. O. Richards, 4 annual subscribers; by A. B. Harris, Mack Frederick, W. L. Jefferson, Harriett Abraham, Geo. Lane; by J. D. Brightop, W. D. Stanely; G. W. Williams; by P. W. Clarke, Gabriel Thompson; by W. H. Lang, Robt. Johnson; Lizzie E. George; Mrs. C. O'Gillvie; by G. W. Banks, P. Mitchell.

Mississippi and Upper—R. W. Rose; by J. A. Thomas, Clara Jenkins; by R. L. Lee, Mrs. D. E. Richmond; by W. P. C. Morrison, Benette Washington; by J. W. Windush, W. M. Bufkin; J. M. Shumpert; by C. H. Johnson, West Rembert; W. D. Davis, Lou Wadlington; by R. B. Anderson, Harriett Atkins; T. R. Walker, A. E. Perkins.

North Carolina—By J. W. Wells, Martha McRae.

Texas and West—By J. H. Swan, 9 annual subscribers; by H. R. Smith, W. B. Steel; by E. L. Jackson, A. C. Wilson, G. Shaw, James Carter, B. C. Carter; H. S. Smith.

HONOR ROLL—P. Landry, J. H. Swann, A. B. Harris, E. L. Jackson, J. O. Richards.

Crescent City  
Notes

Miss Olivia Gibson is spending a while at Waveland.

The Colored Young Men's Christian Association of this city has held two important meetings of late. On the third Sunday in September the annual sermon was delivered in the St. James African Methodist Episcopal Church, by the pastor, Rev. J. W. Washington, D. D. In spite of the inclement weather, a fair audience greeted Dr. Washington, who delivered a most eloquent and appropriate sermon.

On last Sabbath Simpson Memorial Methodist Episcopal Church, the Rev. Henry Taylor, pastor, the young men opened their campaign for Five Thousand Dollars with which to repair and equip their building. The meeting was largely attended. The principal address was delivered by the Rev. J. A. Rice, D. D., of this city, pastor of Rayne Memorial Methodist Episcopal Church, South. A fuller notice of this meeting will appear next week.

Mr. and Mrs. Richard Clark entertained at dinner recently at their beautiful home on Burthe street the Old Folks Home Club, consisting of prominent young men of First Street Methodist Episcopal Church. Among those present were Messrs. Thomas Smith, W. Duplessis, M. King, V. Thompson, L. Lee and others.

One of the features of the recent "SOUTHWESTERN Day" program at St. Matthew Church, Algiers, was the interesting little address made by Hazel, an intelligent little miss of five years,

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daughter of Mr. and Mrs. C. D. Smith and granddaughter of Dr. A. E. P. Albert, on "The SOUTHWESTERN." Another interesting speaker was Beulah Godberry, of seven years. Little Beulah will be one of the speakers at the reception to be tendered Dr. J. W. Welr, the new president of New Orleans University, in Wesley Church, Friday evening, September 27.

On Wednesday evening, September 11, there was a joyous celebration at the home of Mrs. M. Wallace in honor of the twelfth birthday of Ruth, her daughter. Miss Ruth proved a charming little hostess and her friends left expressing their appreciation and pleasure in the evening's entertainment.

The pastor, superintendent, officers, teachers and scholars of First Street Methodist Episcopal Sabbath School extend to the bereaved family of the late Mr. J. D. Kellar their heartfelt sympathy, and pray God's blessings upon them in their recent bereavement. ELLA LEE ROSE, Secty.

At Pleasant Plains Church Sunday, September 15, excellent sermons were preached at the morning and evening hours of worship by W. Wilson and the Rev. A. L. Scott, respectively.

WILLIAMS CHURCH.—The third Sunday in September good services were enjoyed by all attendants. Mr. H. J. Mason, of the SOUTHWESTERN staff, delivered an instructive address before the Sunday school. Dr. R. E. Jones, editor of the SOUTHWESTERN, preached at 11 a. m. Collection, good.

FIRST STREET CHURCH.—Sunday, September 22, at 11 a. m. and 7:30 p. m. the Rev. W. R. Butler, pastor of St. Paul Church, Shreveport, preached strong and effective sermons. The Rev. Mr. Butler is an ex-pastor, also the builder of the present church edifice and the members of First Street and their pastor, the Rev. C. W. Reeves,

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## NOTICE.

PREACHERS, BATON ROUGE DISTRICT.

According to our usual custom, the District Preachers' Meeting would convene on the Thursday after the first Sunday of each month, and thus our next meeting would be October 3, but because of a special necessity the District Preachers are hereby notified to meet with Wesley Methodist Episcopal Church, Baton Rouge, La., September 30, in connection with the opening of the Baton Rouge District Academy and other business of importance that claims the attention of all the brethren will be transacted, and the preachers are all requested to be present. Brother J. S. Weaver will give the exegesis of the Sunday School Lesson.

T. A. BROWN, Pres.  
C. JOHNSON, Secty.  
J. W. TURNER, P. E.

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# Southwestern Christian Advocate



ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, OCTOBER 3, 1907

Vol. 41 No. 40

It would appear that the United States is becoming a world power. With a Secretary of State in Mexico and a Secretary of War in Japan we are no longer confined in our operations to the territory lying between the two oceans. We are taking our place among the world forces and it appears that the world is all the better therefor.

Most of our schools and colleges are opening this week with favorable indications of an increased attendance. It is to be hoped that the young people who will crowd these institutions are leaving home not only duly impressed with the necessity of making the most of the advantages offered but also with a high regard for their parents at home who for the joy of having them secure an education are enduring the cross of self-denial and hard work.

No one can surmise the turn that race prejudice will take. Like a wild horse it runs mad without reason. Not only is the Negro the victim of an unfair, unwarranted, unchristlike prejudice; not only have the Japanese felt the sting of its pangs, but now the Italians of Sumrall, Mississippi, are the occasion of a row at the public school of that place. The liberty loving Americans of Sumrall object to the presence of Italians in the public schools. The matter took a serious turn and the Italians were beaten by a mob. The *Pacific Christian Advocate* says race prejudice is human infirmity, a beastly passion, which is not overcome by any thing short of a genuine experience which brings one into vital relation with our Lord.

The Rev. H. R. Northcott writes in a recent issue of the *Western Christian Advocate* on "Our Episcopacy and Some of Its Needs." He favors the practical districting of the Bishops. Supporting this position he says: "Let there be an arrangement made by the Bishops at each General Conference, dividing the whole work into as many districts as there are effective Bishops, and let each district be made up of contiguous Conferences and appoint one Bishop to each district for the ensuing four years, but removable at the end of any one of the four years if the interest of the work requires it, each Bishop to hold all the Annual Conferences in his district and oversee the work generally in that district, and have no direct responsibility for any other part of the connection."

It is reported that Dr. Booker T. Washington has secured Governor B. B. Comer's plantation in Barber and Bullock Counties, Alabama, for the purpose of establishing Negro colonies. The plantation consists of 18,000 acres and is said to be under a high state of cultivation with improvements alone valued at \$50,000. If Dr. Washington really has in mind such enterprise as this he will doubtless see to it that only the better class of intelligent, thrifty Negroes are given a chance to settle here. So far very few such colonies of any kind have succeeded in the manner hoped, however it may be that it will be possible to build up a modern community here such as we find at Mound Bayou, Mississippi. At any rate the outcome will be awaited with interest.

## THE TEXAS CONFERENCE AND WILEY UNIVERSITY

It was the pleasure of the editor to visit four of the six District Conferences of the Texas Conference and to note, with great satisfaction, the abounding enthusiasm for the support of Wiley University, which is the pride of East Texas Methodism. This was evidenced in many ways, but particularly in the collections that were taken at the several District Conferences for the erection of a new Boys' Dormitory, which because of the growth of the institution has become an immediate necessity. The University has issued a lithograph group showing the buildings erected within the past seven years. The Texas Conference has not only erected a main building with a chapel, annex, costing \$30,000 (a few thousand dollars' assistance came from sources outside of the state), a Trades Building, President's Cottage, Hospital and several other out buildings, and remodeled others. Along with these improvements has come the erection of the Carnegie Library, which is nearing completion, the gift of Mr. Andrew Carnegie. The main building met a long felt want as the Girls' Dormitory, Administration Hall and Chapel. The Trades Building houses the industrial department in which is operated the only electrical department to be found in any of the schools of our Freedmen's Aid work. The President's Cottage is a deserving tribute to the hard work of President Dogan and at the same time is a structure that will be commensurate with Greater Wiley University, which is the inevitable. The erection of the hospital was the outcome of the establishment of a Nurses' Training Department. After having done so much these Texas Conference brethren are only getting ready to do and to dare for Wiley. This is shown by the fact that at all the District Conferences the Wiley collections exceeded any of the previous years. The Huntsville District, the Rev. W. A. Fortson, presiding elder, raised \$422, the Palestine, the Rev. L. S. Blakeney, presiding elder, raised \$423. We were present at the rally of the Paris District, the Rev. J. I. Gilmore, presiding elder, where the charges vied with each other the Paris charge leading off with \$91.00 the Clarksdale following with \$84.00, the district totaling \$400.00. Could our readers have been present at the rally conducted on Friday evening during the Marshall District Conference they would have seen enthusiasm running high. These people out of their hard earnings vied with each other seeing who could give the most toward the erection of this building and when things had cleared away the Marshall District had given \$702.00. It was appropriate, therefore, that this rally should have been conducted on the lawns where the college yells, inspired by the waving of the college pendants, led the District on to victory. Then the Navasota District came in with a collection of \$605 and the Houston with \$750. Altogether more than \$3,200 raised in six weeks out of the hard earnings of our poor people in the state of Texas for the erection of a new dormitory for their boys. This is certainly a gratifying approach to self-support and

one that will awaken enthusiasm throughout the church. President Dogan is one of the hardest worked men we have met. A forceful speaker, a careful administrator, a leader of youth, an educator of profound learning, he is an honor not only to Texas Methodism, but to our race and church at large. Tiring not after the magnificent work that he has done during the past ten years President Dogan enters with heartiness upon the gigantic task of erecting a Boys' Dormitory to cost \$3,000. The building is to be 80x100 feet, five stories high and is to contain all modern conveniences, together with Y. M. C. A. and gymnasium rooms. The bricks for this building are being made, and the foundation will be completed in the early fall. We hail the coming of the Greater Wiley University with a thousand students.

## A BRUTAL ATTACK

The average white man feels secure in his assaults and attacks upon Negroes from any sort of punishment, not to say at times from even trial. He is not intimidated the least bit when he is moved by his passion or prejudice to "pull down" on a Negro, for he knows as far as immediate results are concerned he can call to his aid a mob and when it comes to the courts everything is in his favor. An illustration in point: A few days ago a Negro passenger on a Norfolk and Western train went into the white coach near Martinsburg, Va., and was accosted by two or three young white men, who had been drinking, and asked what he wanted. He replied that he was looking for a white gentleman. "You get out of here," said one. "We don't allow coons in here." "Pull down on him," said another. A pistol was discharged and the Negro fell, with a bullet in his head. The latest news is that notwithstanding this brutal and unwarranted attack no arrests have been made, and none will be made. We regret very much that the Negro was thus brutally assaulted, but more harm was done civilization, law and order than was done this helpless and unobtrusive Negro. No man can play with law and civilization without damaging himself and civilization far more than his victim. And so long as such continues, and the more often it is done, the quicker will come the inevitable, the downfall of a civilization that is unjust and tyrannical to the weak. The gods of justice and of right will not permit for always the high-handed reign of those who are strong and brutal because of their strength.

The City Council of Montgomery, Alabama, refused to grant licenses to Negro saloon keepers, but forthwith issued licenses to 154 white saloon keepers. If it is the purpose of this council to keep whisky away from the Negroes they have hardly succeeded, for the white saloon keepers will supply their every demand. If it is the purpose of the Council to break up low dives their method would hardly bring the desired result for it is commonly understood that the lowest dives yet maintained are those run by white men for Negroes.



## The Negro in the Church

(An Editorial in the Southern Churchman)

One of the questions which either will or ought to engage very largely the attention of the approaching General Convention is the work that the church ought to be doing for the Negro race.

The phrase "ought to be doing" is used deliberately and advisedly, because the work that the church is doing is almost too insignificant to be a subject of serious discussion.

It would be easy to write largely of the vast extent of the work to be done, and of the obligation of the church to do it; but this would only be to thresh over old straw and repeat a thrice-told tale. Every intelligent man knows, or ought to know, the conditions existing among the negroes all over this land, and the dire need for some strong moral influence to be exerted on that race. And every intelligent churchman knows, or ought to know, how little this church is doing to solve the most serious problem that confronts and threatens this nation today. Therefore, passing by all preliminary discussions and rehashing of old stories, the *Southern Churchman* wishes to come straight to the real heart of the matter.

First. Has this church, as a church, any real, vital interest in the work among the negroes? None whatsoever, so far as the facts stand. This we might as well face, right at the beginning of all discussion.

This is not to say—nor to suggest for a moment—that there are not individuals in the church who have the profoundest interest in this work, and who are making sacrifices of money and love and labor for its promotion; nor is it meant to deny that a few scattering Bishops and Dioceses have given a small bit of their time and a much smaller share of their money to the cultivation of a kind of exotic work here and there for the uplifting of this race; but it is meant deliberately and plainly to assert that there is no series of acts or facts in the history of this church to show that it has any real, vital, compelling interest in this most needful work.

This is the condition that must be faced and realized before any real foundations can be laid or any lasting and useful work done.

It is absurdly useless—worse than a waste of time—to discuss theories of church government; bishops or not bishops; methods of organization, and so on, if the entire discussion is purely academic, and will never eventuate in practical results. How any intelligent man can look out on the conditions existing in this church, its wealth and culture and power; and then compare this with the conditions existing among the negroes; and then, in the face of that comparison, claim that this church—as a national church—has any interest in the work for the negroes, passes intelligent comprehension.

And yet, in the face of this callous and cold-blooded indifference, church councils and church papers will spend their time and intelligence discussing methods that no one thinks of applying, and arguing as to "how" to do what no one seems to have the slightest interest in doing. It is as if a city council sat watching the burning of their city, idly discussing, as an academic question, the best method of organizing a fire department! The question at issue in such a juncture, would not be "Methods of Organization," but some means of arousing the entire citizenship to the necessity of being up and at work.

As the *Southern Churchman* sees the matter, the first and most important issue before the General Convention is not to decide on "Methods," but to adopt some plan or use some means by which the church can be aroused to a sense of the duty that is upon it and the work that lies before it. How shall the church—as a church—be made to realize its responsibility and to face faithfully the work that results from that responsibility.

The man who can answer this question will be the real Moses for the rather dazed and benighted American Israel at this time. And let us understand clearly that this leadership will not consist

in arousing a temporary and ephemeral enthusiasm, but in instilling a spirit which shall seriously face a most serious problem, and strenuously, persistently and patiently, set itself to solve that problem.

The day when mere enthusiasm could do anything considerable towards this work has passed and gone; and the time has come when only fixed and inflexible principle can do any good.

Then, granted that the church can once be aroused to the duty and obligation of the work; that it wants to do the work; that the spirit is aroused and the interest excited; then, and only then, comes the time when we can turn our thoughts and efforts to the formulation of methods or organization and work.

As to those methods the *Southern Churchman* has clear and definite views, and one of them is this: that *no race can be successfully evangelized and given permanent church organization, except by members of its own race.*

No race can ever be fully comprehended—understood in all its mental and moral and spiritual processes, and thoroughly sympathized with by members of an alien race. Every race has its own mental, moral and spiritual character and processes, and no member of another race can ever comprehend and master these processes. It has grown to be more or less of a fashion to say that the negro is peculiar; but as a matter of fact the negro race is no more peculiar than any other race. It is sim-

ply the fact that the negro race—as is the case with all races—has its own racial instincts, peculiarities and characteristics.

And because this church has hitherto largely ignored this universal law, it has naturally failed in the small work it has undertaken for the negro. Furthermore, no race will ever develop to any extent until it has first developed its own race pride and self-respect, and as long as an individual or race is kept in the nursery or in leading strings it will prove quite impossible to develop self-respect.

If, then, the negro is to be developed to his best possibilities, it must be done, not by trying to graft on him externally a few of the white man's views and ideas, but by cultivating his own qualities and gifts along the lines of his own racial instincts. In order to do this he must have leaders and teachers who can enter into and sympathize with his own racial views, instincts and aspirations; and this the white man, with the utmost devotion and interest, can never do. He must have trained leaders and teachers of his own race; and once given these, then, and only then, can just judgment be passed on the negro as to what he can do and can not do.

All this may cut across preconceived and academic views of "Church Order," but what the church needs to do just now is not to conserve theories, but to accomplish results.

Therefore, the work that lies before the church just now is, first, to arouse the church's conscience, to its patent duty, and then to commit the execution of this duty to men who are by nature, as well as training, qualified to do the work which the church knows and recognizes ought to be done.

## The Ministry of Little Children

By Bishop E. R. Hendrix

The greatest event in the history of the world was the coming into it of two little children about six months apart. The chiefest of the archangels, the mighty Gabriel, was sent to announce their coming, and to leave the names by which they should be called. The happy mothers, Elizabeth and Mary, poured out their hearts to each other and before God in songs of holy joy. When the two sons were born, they were welcome children, and there were two Madonnas in place of one. The prenatal influence of such messages as each received from the archangel touched each heart to the very core, and prepared the way for devout and grateful motherhood. How much each child owed even before its birth to a brave and uncomplaining mother, who deemed that her body was a temple of the Holy Ghost, and reverently awaited the Divine will with prayer and praise! They were to be worthy mothers of God's supreme gifts to men, the forerunner and the Christ. Neither John nor Jesus could have been without a human mother, and such mothers. Nor could the mothers have been without the ministry of such children both before and after birth. The ministry of a little child begins before it is born. It makes possible mother love.

The making of a mother is the crowning work of creation. It is not the giving birth to a child that makes the mother. It is the ministry of the child, the calling out the deepest affections, the dearest prayers, the holy vows, the high resolves, that makes the birth of a child the rebirth of the woman. As all the bloom of the flower is simply the blush of approaching maternity, telling of its continued life in its offspring, so woman's beauty of face and form tell of her robust life, not as maiden or wife, but as mother. Woman finds herself with her child in her arms. Every mother is a possible

Madonna. It is the little hand of a child laid upon a mother's breast that finds her heart. It is the searching eyes of a child that can find a very heaven in a mother's eyes. Surely the ministry of a little child that gives the world a new mother with all her wealth of courage and tenderness and unselfishness is the holiest and most fruitful ministry in the world. The seed of the woman restores hope and peace and faith and love in the dark firmament. A little child is the world's greatest artist and sculptor, filling the earth with Madonnas.

Not only does the ministry of little children regenerate womanhood, it creates manhood. As men have listened to the mute appeal of beauty and of innocence, they have heard a new gospel, the gospel of unselfishness and of helpfulness. Self is no longer the supreme object. Though the man has never heard of Froebel, he, too, says: "Let us live for the children." A baby's hand touches chords which vibrate for none other. A mother's lullabys are sweeter than any lovely maiden's song. The home is more sacred now with its little, weak, helpless life appealing to strength and patience and self-sacrifice and promising love without limit. Our hard natures, grown harder in dealing with men, are now subsoiled by the simple faith of our children. We dare not betray that trust, or leave to them a dishonored name. "I could not endure the thought that my children would come to despise me," was a strong man's breaking-point with strong drink and the beginning of his Christian life. A little child's simple blessing at the table, or his evening prayer at the father's knee in the absence or sickness of the mother, has left a memory which no antagonisms of trade, no ambitions for professional success could destroy. It is preserved like a fossil fern underneath the superincumbent weight of countless ages. If the child makes the mother, the mother makes the father, rich in sympathy and tenderness as in strength and courage. Now, for the first time, fit for a seat in Areopagus or Sanhedrim



his ripened nature responds to all that is best for the family and the state.

Suicering, too, has a new meaning to the man whose child is burning with fever. Men unused to weep are broken by the sight of the first coffin which, though smothered in flowers, bears a little child away. The gates of pearl open wide to the gaze of a father whose child has been borne thither in the arms of Jesus. After he himself has done all and failed, he is content that the Good Shepherd should take the little lamb to himself. That is a hopeless skepticism which can survive the burial of one's own dear child. We need a heaven for our little ones. Earth has failed to be a nourishing mother and human skill has broken down, but the God who gave can take them to his own loving arms forever. His own Son has said: "Of such is the kingdom of heaven."

What, too, have not children done for organized society—if in fact society is ever organized without their presence and needs? How different the life and laws of a mining-camp before children have come to claim protection and moral and intellectual training! "A little child shall lead" these rough and reckless men who are unwilling that their children shall grow up without the Sabbath and the school. It is often a child's hand that thus lays the corner-stone of a church, and bolts the door of the saloon and the gambler's gilded palace. Let an outrage be committed on helpless childhood, and new laws find their place on the statute-books. A state is measured by its provision for the protection and education of its children. If the parent fails, the state may, for its own protection as well as that of the neglected child, see to its well-being. The safety of childhood is a measure of the state in every age. A government which affords no proper protection to childhood is a failure. The cry of a helpless child has called men to arms like a war-trumpet. Christianity gives no new affections, but it leads to the proper exercise of those we have. Men are humanized by a great affection or a great sorrow, and nothing like a little child's cry can humanize a selfish race. Said Southey: "Call not that man wretched who, whatever ills he suffers, has a child to love." For such love is sure of its return.

In nothing is the twentieth century nearer the first than in the place which children are beginning to have in literature. Christ rediscovered childhood. He noticed and recorded the play of little children in the streets of Jerusalem. He pointed to their simple trust as the model faith to all who would enter the kingdom of heaven. He spoke such pure words about the marriage tie that mothers wanted his touch and blessing on their little ones,

small enough to be taken up into his arms. His entrance into the city called out the children with their "Hosannas," the "perfected praise," which comforted his lonely heart. Greek art had no place for children. As with the Romans, infants were valued as they might make soldiers. Even Shakespeare found no place for children in his art modeled so largely after the Greek school. Rome almost deified the holy mother, but failed to see the many Madonnas in the world. Luther set the example for modern literature, as he began to write for his children. Wordsworth and Longfellow have helped to make sacred "the children's hour." Dickens lives in his little Pauls and little Nells with their "God bless us every one." He interpreted them to us as they helped to interpret God to him. He said: "I love these little people, and it is not a slight thing when they, who are so fresh from God, love us." The absence again of children from the world's literature would be a sign of degeneracy.

"God divided man into men that they might help each other," said Seneca. It was a noble sentiment, the best, perhaps, ever given us by the old Roman. But after all at bottom is, perhaps, the military idea of legion and phalanx, the locked shields and the unbroken battle-line. A nobler sentiment is, God divided man into men and children that they might help each other. The child does as much for the man as the man does for the child. Who can say which most influences the other, the father or the child? It is this unconscious influence of the child that suppresses passion, that checks vice, that stays waste and teaches provident economy for our children, that delights to see them get on their feet, and that lives one's life over again in their efforts for success. It is this that helps to make the family the unit of society, and children the teachers of the race. If he was the greatest of teachers who said, "I have learned much from my teachers, more from my associates, but most from my pupils," then he is the noblest and wisest of parents who has been apt in learning the true mission of childhood, with its messages of the simple life and its true-hearted sincerity. It is because the Bible has been given to us by a Father that it will ever be the sacred heirloom of the home, where we record our children's births and translations. Our Lord's strongest, tenderest appeal to men as justifying his own ministry of infinite pity in a world of infinite pathos was: "Which of you that is a father?" His strongest passion was the final one as he sought ever the glory of the Father, and dying cried: "Father, glorify thy name." God's greatest and final revelation was when he "spoke unto us in a Son."—*In Pittsburg Christian Advocate.*

## Oxford University Extension Lectures

BY THE REV. J. O. SPENCER.

Oxford (or Oxenford—the *ford* for oxen), a mediaeval town still in many of its aspects, yet interesting beyond calculation. It is modern enough to ally itself with the external university movement, and welcome a thousand students of both sexes and of all ages from every part of the globe. Japan, China, India, Africa, the various British colonies, every country of Europe and the United States are represented. Over forty are registered from the United States, and they hail from various localities between Boston and Los Angeles.

The lectures are of a very high order, the opening one being by the Earl of Halsbury, one of the Law Lords of Great Britain. Several members of Parliament, representing the socialistic wing of modern democracy, present such topics as, "The Feeding of School Children," "Old Age Pensions," "Socialism," "Labor Laws," "Co-operative Production," and many other modern topics, both sides being represented, though the bulk of the audience is clearly in sympathy with what is called, somewhat vaguely, advanced views.

But these are only a part, and that the smaller part, of a very full program. Seventeenth century history, the stirring times of Civil War, the Restoration, the Revolution of 1688, the times and influences logically preceding and following these great events, are all treated by masters in their departments. Oxford's relation to seventeenth century history and her active part in it is very noticeable. Indeed, for a time Oxford was the capital under King Charles I, the famous Christ Church College Hall serving as the meeting place of a somewhat broken and itinerant Parliament. In the other colleges various offices of states were installed. Troops were drilled in the college quadrangles, halls used for granaries, chapels for military commissions. Grave Fellows laid aside the gown for armor, the pen for the sword. The vast collections of college plate were for the most part melted down to be coined into good money for the King, for Oxford was strongly royalist. But I digress. All these and many more facts are presented from various points of view, showing the large and, on the whole, healthful influence that Oxford has exerted on the nation and on the world. Indeed, when we think of the long procession of churchmen and statesmen, with a few men of science who have wended their way through Oxford, to undying fame or to imperishable shame, the head grows dizzy with viewing the ever-shifting scene.

Americans would do well to make more careful study of English universities—not as models to be imitated, but as sources of ideas—ideas high and noble that may have died in being born.

It is a happy omen that one colored man, Alain LeRoy Locke, has entered Hereford College as a Rhodes Scholar from the great State of Pennsylvania. May his example be followed by many.

Oxford University, Aug. 23, 1907.

"You sigh for some glorious vision of Alpine scenery. Have you ever met God in your own little back garden?"

The little country churches, built up and down, won for this land religious liberty, and kept the flame of genuine religion burning.—Rev. J. D. Jones.

It requires more courage to be kind and merciful than it does to be cross. It requires the heroism of a warrior to be a peacemaker. Kindness is not only courageous, but contagious.—Rev. G. E. Cutting.

Happiness rarely is absent; it is we that know not of its presence. The greatest felicity avails us nothing if we know not that we are happy. There is more joy in the smallest delight whereof we are conscious than there is in the approach of the mightiest happiness that enters into the soul.—Maeterlinck.

You know in the church we go to men with very softened breath and say, "This is the law, as it were!" We are to go to men and tell them that this is the eternal commandment, the inviolable righteousness, and that you cannot transgress the least of these commandments but it means unutterable distress and ruin.—Rev. W. L. Watkinson.

## Louisiana Delegates to the General Conference

By the Rev. M. C. Harrison

I hear whispering of many of the Louisiana Annual Conference men, saying, "Stand by me for General Conference." But they don't say what they want to go for. We are in a progressive age, and there are serious, grave and vital questions to be considered and voted upon at this great meeting. And to send men to this great body not knowing how they stand on these important questions is not very wise on the part of the Louisiana Annual Conference. We should find out how our candidates stand on these leading questions; especially the proposition sent down from the last General Conference to be voted on by the General Conferences during the years of 1907-1908, which relates to the election of "Bishop or Bishops for languages and races." God undoubtedly is leading. The men of God saw that it was impossible to elect a Bishop of our race by votes under the present constitution; they proposed an amendment, thus showing us that they want to do the right thing by us, if they have to outwit their white brother. Not a Negro delegate ought to vote against this proposition and every colored conference ought to vote solid for it. Look the matter square in the face, brethren. We are men now. We have about 100 votes, other races about 600. How in this world are you expected to win on merit. There is no use of putting your hat under your arm and saying "please sir." That day is gone. You have got to get the votes. Bishop Scott was elected by votes. Many white brothers

wanted the place, but failed to get the votes. Let's stop talking about "Jim Crow" in the church; there is no "Jim Crow" in the church. The only "crow" is the absence of the necessary votes to elect, and this is the "scare crow" with which many of our learned brethren try to frighten the supposed unlearned people of our church. You will never do it. When you get too large for the old church, "you know this world is wide."

Coming back to the question, we want men to go to the General Conference that are with the church and that are willing to sacrifice race pride for righteousness. Let's send a new crowd this time to the General Conference. Louisiana wants some recognition when it comes to appointment of General Officers; also an act to divide. Don't go looking for yourself, look for the interest of the church. The rumor is that we send three presiding elders and one pastor; there is no objection. This is the thing that will be done.

Watch this point: the election of delegates to General Conference comes before the reading of the appointments. We may find the elected pastor appointed a presiding elder. The Louisiana Conference is a great conference and is self-supporting. The church is looking for great things from her. Push the old SOUTHWESTERN in every home. What a record our own Prof. Davage is making, and he is only a boy; what will he do when he is a grown man? That's a product of Louisiana. Finally, brethren, let's push on every interest of the church.



# THE CHRISTIAN LIFE

## Thankful for Our Cross

Dr. George Matheson of Scotland is totally blind and yet he is one of the most learned and gifted men in all Britain. The following touching words from his pen ought to strengthen the Christian patience of God's afflicted children: "My God, I have never thanked thee for my thorn. I have thanked thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall receive compensation for my cross, but I have never thought of my cross as itself a present glory. Thou, Divine Love, whose human path has been perfected through sufferings, teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed to thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Then shall I know that my thorn was blessed by thee."

"Nearer, my God, to thee,  
Nearer to thee;  
E'en though it be a cross  
That raiseth me."

## The Cable of Christ's Love

It is not strength of intellect that saves a man, or the most respectable surroundings, or orthodoxy of creed. All these under pressure have proved to be but ropes of sand attached to anchors of straw; they never hold a man against the tides of strong temptation. He must have Christian principle, or he is lost. No man is safe in business or safe in politics or safe in personal character, when conscience cuts loose from God. He may float for a while, but it is a question of time how soon he shall strike and go to the bottom. God never insures anyone, not even in the Church, who has refused to guide his course by the Bible compass, and to fasten his soul to Jesus Christ. But the cable of Christ's love will not only keep you steadfast through life's storms and through its treacherous undercurrents, but will advance you heavenward. The refusal of Jesus Christ means the shipwreck of your immortal soul. Fasten in faith your weakness to his strength, your sinful heart to his cleansing grace, and you are saved. If you reach heaven, my friend, you will come in, like that returning ship from its long voyage, with your anchor at the prow. You will give all the glory not to your own skill or your own seamanship, but to Him whose atoning blood purchased your redemption, and whose mighty arm of love brought you into the heavenly port.—*Theodore L. Cuyler.*

## If I Can Live

BY LOU BERTHA PRICE.  
IF I CAN LIVE.

If I can live  
To make some pale face brighter,  
And to give  
A second luster to tear-dimmed eye,  
Or e'en impart  
One throb of comfort to an aching heart,  
Or cheer some wayworn soul in passing by;  
If I can lend  
A strong hand to the fallen,  
Or defend  
The right against a single envious strain,  
My life, though bare,  
Perhaps, of much that seemeth dear and fair  
To us on earth, will not have been in vain.  
Thou purest joy,  
Most near to heaven, far from earth's alloy,  
Is bidding clouds give way to sun and shine,  
And 'twil be well  
If on that day of days the angels tell  
Of me: "She did her best for  
One of Thine."  
Grenada, Miss.

## "An Hour With Thee"

My heart is tired, so tired to-night—  
How endless seems the strife!  
Day after day the restlessness  
Of all this weary life;  
I come to lay the burden down  
That so oppresses me,  
And shutteth all the world without,  
To spend an hour with Thee,  
Dear Lord,  
To spend an hour with Thee!

I would forget a little while  
The bitterness of fears,  
The anxious thoughts that crowd my life.  
The buried hopes of years;  
Forget that mortal's weary toil  
My patient care must be.  
A tired child, I come to-night  
To spend an hour with Thee,  
Dear Lord,  
To spend an hour with Thee!

A foolish, wayward child, I know—  
So often wandering;  
A weak, complaining child—but O,  
Forgive my murmuring,  
And fold me to Thy breast,  
Thou who hast died for me,  
And let me feel 'tis peace to rest  
A little hour with Thee,  
Dear Lord,  
One little hour with Thee!

—*The British Weekly.*

## Treading the Waves

How like our experience was that of Peter when there was no way by which he could reach the Master but by the before untried way of treading the waves between. We read it and wonder how he dared step out on the treacherous waters, even if the Master was near by, and we are in full sympathy with the feeling of horror that made him cry out for help when he felt himself sinking. But there was a reason for Peter's going down even so little a way. He had not kept his eyes fixed upon the Master. He was thinking of the wind that was "boisterous" and "he was afraid." He forgot for the moment who it was that said "Come," and so fear overtook him just as it has so often overtaken each one of us many times when we were really in the plain path of duty; just as surely called to its performance as was Peter to walk the waves when Christ said "Come." What we think we can do, and what we really succeed in doing, are two widely different propositions. We do not always see the possibilities that may arise, the danger or the unpleasant features a call to certain duties may hold, and when we come to them we are "afraid," and we draw back, refusing to face the situation, and unless, like Peter, help is near and we claim it, we sink under the waters of discouragement.

Life has its stormy weather, and its sea is often turbulent and fearsome. We have suffered too often while battling with its angry waters not to dread and stand dismayed in the face of some new command that will send us out in another storm. We know so well the limit of our human strength, both of will and of heart, and we dread a new disaster. That other time we failed and went down under the waves in a lesser storm than seems to be breaking over the waves of our sea now, no wonder we are afraid to step out alone. It would be dangerous if we were in truth to go alone. But the Master never yet said "Come" to anyone, however weak, but he stood ready to make the way safe, to still the waves until there could be no danger to the frailest vessel.

Our failures are due largely to our losing sight of the fact that we can never be really unsafe when we are obeying any command He may give us. Even when we must go into the heart of the storm of some great affliction, we can walk the waves if we keep so close to him that his love and sympathy can

enfold us, and when we can hear him say to storm that beats upon our lives, "Peace, be still." If we could but understand the love that never grows weary, nor fails us in our hour of need—that that love is ever watchful for our happiness for our best interests, and, like a great rock in a weary land, will shelter us from every storm, that we can bear them safely, we would know something of the comfort of trusting, and we would not so often be afraid to walk on the waters that they overflow us.

"Fearest sometimes that thy Father  
Hath forgot?  
When the clouds around thee gather,  
Doubt him not!  
Always hath the daylight broken,  
Always hath He comfort spoken,  
Better hath He been for years  
Than thy fears."  
—*Burlington Hawkeye*

## A Prayer

God of all patience, help me, I pray thee, to be patient with myself. When temptations come, again and again, help me not to give myself up. When my endeavors fail, again and again, maintain my courage and confidence. When sorrow gathers thickly around me, be thou my abiding light. Shine. Endow me with thy perseverance. May I never abandon myself while thou dost not abandon me. May I rise undismayed from every fall, rise into thy loving, outstretched arms. Not to grow carelessly secure, resting too easily in thy forgiveness. Not to become deadened against sin, forget how thou dost hate it. But only to have strength to fight, only to get on my feet again, and again, and always again, till in thy strength and thy grace the final victory comes. This I ask Jesus' sake. Amen.—*Gilbert Fairchild.*

## Christ Every Day

The periodical piety that goes by the calendar and only serves the Lord Jesus at set times and places, is of very little value; it is only a perfunctory piety that possesses both peace and power. He is the only healthy Christian who runs his Christianity through all the routine of his everyday experience. Some people keep their religion as they keep their umbrellas, for stormy weather, and hope to have it within easy reach if a dangerous sickness overtakes them. Others, and quite too many, serve their piety for the Sunday and the sanctuary and on Monday they fold it up and lay it away with their Sunday clothes. A healthy, vigorous, cheerful, working religion cannot be maintained by Sundays and songs and sacraments; every day must be a "Lord's day," if we expect to make real headway heavenward. I have observed those who try to live by fits and frames and feel they are never fruitful Christians.—*Theodore L. Cuyler, D. D.*

## Meditation

I look to-day  
From out the windows of this earthly home  
And catch a vista of the destined way  
Of life that is to me. Awhile I roam  
Amid the scenes of sorrow and delight;  
Till death shall come and o'er this frame hold sway  
And give me vaster sight.

Ah, who should fear  
To pass those portals to the higher plane;  
For life was not begun upon this sphere;  
'Tis but a school that fits the soul to gain  
A home immortal and completes the chain  
That links us with the ones we love so dear.  
I know not where our loved ones roam to-day,  
Within His vaulted realms of high ascent;  
I only know that somewhere, far away,  
Is ever peace and rest—I am content,  
And Hope is hovering with the promise sweet.  
That some time, somewhere, we again shall meet.  
*Azalia E. Martin, in Voice of the New*



## Southwestern Days and Results

### Results

The mere publication of the announcements by our pastors of SOUTHWESTERN Days to be observed has created widespread interest in the success of this movement. These announcements told eloquently of results to follow. Now that the results promised are actually being achieved will stimulate and intensify the interest already manifested. The results which follow, though they are few in number, are unmistakable signs and brilliant prophecies of still larger things to come. We have faith that every pastor whose name has previously appeared in the announcement column will see to it that his name is also enrolled in the loyal legion of those who have brought something to pass for the SOUTHWESTERN.

| Pastor.                               | Charge. | No. Subscribers. |
|---------------------------------------|---------|------------------|
| J. A. Landry—Mansfield, La.           |         | 18               |
| F. R. Morton—Oakwoods, Texas.         |         | 12               |
| Pierre Landry—St. Matthew, N. O., La. |         | 11               |
| J. A. Tircult—Mt. Zion, N. O., La.    |         | 10               |
| W. Victor Mitchell—North Fork, Va.    |         | 8                |
| V. E. Johnson—Buchanan, Va.           |         | 7                |
| I. L. Pratt—Pass Christian, Miss.     |         | 6                |
| I. H. Fulton—Orangeburg, S. C.        |         | 5                |
| S. B. Danley—Pasadena, Calif.         |         | 5                |
| J. O. Richards—Williams, N. O., La.   |         | 5                |
| P. H. Carpenter—Salem, Va.            |         | 4                |
| H. B. Hart—Columbus, Miss.            |         | 4                |
| W. R. R. Duncan—Hot Springs, Ark.     |         | 4                |
| E. L. Jackson—Marlin, Texas.          |         | 4                |
| W. J. Hamilton—English Eddy, Ga.      |         | 3                |

### Dates

| Pastor                                    | Charge | Date            |
|-------------------------------------------|--------|-----------------|
| J. M. Nevils—Hesterville, Miss.           |        | Sept. 22-Oct. 6 |
| W. M. Crawford—Rocky Mt., N. C.           |        | Oct. 6          |
| W. W. Pope—Lumerton, N. C.                |        | Oct. 6          |
| J. D. Houston—Durham, N. C.               |        | Oct. 6          |
| P. H. Davis—Pelahatchie, Miss.            |        | Sept. 30-Oct. 6 |
| C. E. Alexander—New Zion, Ky.             |        | Oct. 6          |
| S. H. Norwood—Frederick, Wash. Conf.      |        | Oct. 6          |
| J. H. Everett—Durant, Miss.               |        | Oct. 6          |
| G. W. White—E. Mexla, Texas.              |        | Oct. 6          |
| John J. Cecil—Brownsburg, Wash. Conf.     |        | Oct. 6          |
| P. Prewett—Boley, I. T.                   |        | Oct. 6          |
| Jas. McEaddy—Cllo, S. C.                  |        | Oct. 6          |
| N. J. Moore—Mexla, Tex.                   |        | Oct. 6          |
| W. J. M. Price—Monroe, La.                |        | Oct. 6          |
| W. McNeal—Lumberton, Miss.                |        | Oct. 6          |
| E. Micheaux—Willis, Tex.                  |        | Oct. 6          |
| Jno. McKee—Haven Chapel, New Orleans, La. |        | Oct. 6          |
| H. J. Brown—Mt. Jordan, Miss.             |        | Oct. 6          |
| L. Woolridge—Lexington, Mo.               |        | Oct. 6          |
| N. McNeal—Norwood, La.                    |        | Oct. 6          |
| J. N. Richle—Stockbridge, Ga.             |        | Oct. 6          |
| J. H. Stanley—Paris, Ky.                  |        | Oct. 6          |
| D. Vanford—Duck Hill, Miss.               |        | Oct. 6          |
| M. S. Jackson—Wellington, Mo.             |        | Oct. 6          |
| S. M. Bolden—Yarboro, Texas.              |        | Oct. 6-20       |
| J. H. Talbert—Batesville, Miss.           |        | Oct. 6-20       |
| W. H. Smith—Hickory, Miss.                |        | Oct. 6-27       |
| A. T. Jackson—New Zion and Madors.        |        | Oct. 6-13-20-27 |
| Haney May—Benton, Miss.                   |        | Oct. 13         |
| D. F. Dudley—Canton, Miss.                |        | Oct. 13         |
| J. F. Coleman—Canton, Miss.               |        | Oct. 13         |
| J. W. Dudley—Carthage, Miss.              |        | Oct. 13         |
| H. Henderson—Couprie, Miss.               |        | Oct. 13         |
| W. A. Oates—West Jackson, Miss.           |        | Oct. 13         |
| P. W. Baldwin—Green Hill, Miss.           |        | Oct. 13         |
| R. B. Davis—Madison, Miss.                |        | Oct. 13         |
| C. H. Johnson—Silver City, Miss.          |        | Oct. 13         |
| P. H. Davis—Pelahatchie, Miss.            |        | Oct. 13         |
| J. C. Hibbler—Yazoo City, Miss.           |        | Oct. 13         |
| A. M. Quinn—Yazoo City Ct., Miss.         |        | Oct. 13         |
| W. R. Walker—Winston, Miss.               |        | Oct. 13         |
| H. Rountree—Roseneath, Miss.              |        | Oct. 13         |
| J. H. Thompson—Shelbyville, Tenn.         |        | Oct. 13         |
| J. D. Evans—Moberly, Mo.                  |        | Oct. 13         |
| G. A. Payne—Clinton, Pa.                  |        | Oct. 13         |
| H. R. Smith—Palestine, Texas.             |        | Oct. 13         |
| J. W. Byrd—Winona, Miss.                  |        | Oct. 13         |
| J. A. Tillery—Waller, Texas.              |        | Oct. 6-13       |
| G. W. Hunt—Belle.                         |        | Oct. 13         |
| N. B. Bell—Bellfontaine.                  |        | Oct. 13         |
| N. B. Blockman—Bradley.                   |        | Oct. 13         |

|                                          |            |
|------------------------------------------|------------|
| W. S. Gillespie—Cedar Bluff.             | Oct. 13    |
| E. D. Cameron—Eupora.                    | Oct. 13    |
| D. W. Calvert—Eupora Cir.                | Oct. 13    |
| William Campbell—Hopewell.               | Oct. 13    |
| M. C. McEwen—Kilmichael.                 | Oct. 13    |
| D. A. Bragg—Kosciusko.                   | Oct. 13    |
| E. D. Montgomery—Kosciusko Cir.          | Oct. 13    |
| W. H. H. Gallion—Liberty Hill.           | Oct. 13    |
| A. D. Sherman—Little Rock.               | Oct. 13    |
| E. Boyd—Louisville.                      | Oct. 13    |
| J. E. Everett—Maben.                     | Oct. 13    |
| A. J. Trice—Rockhill.                    | Oct. 13    |
| E. C. F. Tronpe—Sand Creek.              | Oct. 13    |
| D. L. Tubbs—Starkville.                  | Oct. 13    |
| Donaldson Green—Weir.                    | Oct. 13    |
| J. W. Parks—White.                       | Oct. 13    |
| W. T. Lomax—E. Randolph, N. C.           | Oct. 13    |
| H. P. Hairston—Greensboro, N. C.         | Oct. 13    |
| A. W. McMaster—Jackson, N. C.            | Oct. 13    |
| A. S. Cottingham—Leaksville.             | Oct. 13    |
| R. W. Winchester—Reidsville, Va.         | Oct. 13    |
| C. E. Ball—Reidsville Cir.               | Oct. 13    |
| S. M. Haynes—S. Greensboro, N. C.        | Oct. 13    |
| J. W. Jones—Summerfield, N. C.           | Oct. 13    |
| E. H. McArthur—Wentworth.                | Oct. 13    |
| J. A. Langhlin—W. Greensboro.            | Oct. 13    |
| T. P. Norris—Fairfield, Texas.           | Oct. 13    |
| A. McNeal—Commerce, Ga.                  | Oct. 13    |
| J. B. Bradford—Murfreesboro Cir., Tenn.  | Oct. 13    |
| Jas. Jordan—Richmond, Tex.               | Oct. 13    |
| W. T. Marley—Knoxville, Tenn.            | Oct. 13    |
| J. D. Poole—Union Chapel, La.            | Oct. 13    |
| J. W. Price—Box Iron, Del.               | Oct. 13    |
| A. G. Glenn—Marion, Ala.                 | Oct. 13    |
| W. H. Reddix—Florence, S. C.             | Oct. 13    |
| I. D. Plitts—Kent Island, Del.           | Oct. 13    |
| J. B. Brown—Vienna, Del.                 | Oct. 13    |
| Wm. Daniels—Waynesboro, Ga.              | Oct. 13    |
| Wm. Bartley—Hempstead, Texas.            | Oct. 13    |
| J. B. Middleton—Darlington, S. C.        | Oct. 13    |
| G. M. Stewart—Fairfield, Texas.          | Oct. 13    |
| Joseph Courtney—Flemingsburg, Lex. Conf. | Oct. 13    |
| W. H. Riley—Maysville, Lex. Conf.        | Oct. 13    |
| T. A. Brown—Baton Rouge, La.             | Oct. 13    |
| J. K. Comfort—Hattiesburg, Miss.         | Oct. 13    |
| Vachel Harriaday—Montgomery, Wash. Con.  | Oct. 13    |
| T. H. Munson—Lake Providence, La.        | Oct. 13    |
| Richard Rush—Sweet Springs, Mo.          | Oct. 13    |
| M. S. Jordan—Columbus, Tex.              | Oct. 13    |
| K. W. McMillan—Clarksville, Tex.         | Oct. 13    |
| J. W. Stone—Calvert, Tex.                | Oct. 13    |
| Robert Jones—Macedonia, La.              | Oct. 13    |
| J. A. Flemming—Petersburg, Tenn.         | Oct. 13    |
| M. Fountain—Huntsville Cir.              | Oct. 13    |
| Thos. W. Johnson—Clark Memorial, Tenn.   | Oct. 13    |
| S. Carroll—Plaquemine, La.               | Oct. 13    |
| H. A. Foreman—Steubenville, Ky.          | Oct. 13    |
| O. W. Crump—Crawford, Miss.              | Oct. 13    |
| O. H. Hoveny—Boyd, Miss.                 | Oct. 13    |
| P. S. Bowls—Okolona, Miss.               | Oct. 13    |
| W. M. Hanna—Sumter, S. C.                | Oct. 13    |
| O. Gillespie—Goodman, Miss.              | Oct. 13    |
| B. J. Reddix—Lake Charles, La.           | Oct. 13    |
| W. H. Brown—Sylvania, Ga.                | Oct. 13    |
| Chas. Wofford—Paris Cir., Texas.         | Oct. 13    |
| H. H. Qualls—Belton, Texas.              | Oct. 13    |
| J. C. McGee—Pontotoc, Miss.              | Oct. 13    |
| J. P. Price—Union City, Tenn.            | Oct. 13    |
| E. D. Miller—Winchester, Ky.             | Oct. 13    |
| J. H. Harman—McDauel, Del.               | Oct. 13-20 |
| J. C. Chamon—Evergreen & Sandbar, Ala.   | Oct. 13-20 |
| —Parsonburg, Del.                        | Oct. 13-20 |
| M. White—Hub, Miss.                      | Oct. 13-20 |
| R. L. Tate—Hazlehurst, Miss.             | Oct. 13-20 |
| J. M. Lyte—Lawrenceburg, Tenn.           | Oct. 13-21 |
| D. H. E. Harris—Clow, Ark.               | Oct. 20    |
| W. Singleton—Oberlin, Ohio.              | Oct. 20    |
| C. A. Taylor—Fordyce, Ark.               | Oct. 20    |
| S. R. Davis—Colfax, La.                  | Oct. 20    |
| J. W. Brown—Bascom, Ga.                  | Oct. 20    |
| H. E. Morgan—Lake, Miss.                 | Oct. 20    |
| Aaron Taylor—Free Hope, Texas.           | Oct. 20    |
| C. W. Ivy—Springfield, Miss.             | Oct. 20    |
| A. B. Harris—Slidell, La.                | Oct. 20    |
| C. Washlondy—Lake Como, Miss.            | Oct. 20    |
| C. C. Landry—Baldwin, La.                | Oct. 20    |
| Thomas B. Walker—Tampa, Fla.             | Oct. 20    |
| J. D. Banks—Bayou Goula, La.             | Oct. 20    |
| Jamos Hutchinson—Columbus, Texas.        | Oct. 20    |
| C. H. Johnson—Silver City, Miss.         | Oct. 20    |
| T. J. Thompson—Van Buren, Ark.           | Oct. 20    |
| J. H. W. McCoomer—Monterey, Ky.          | Oct. 20    |
| J. S. Massey—Murfreesboro, Tenn.         | Oct. 20    |
| C. D. Crockett—Jeanerette, La.           | Oct. 20    |
| P. W. Carmichael—St. James, Texas.       | Oct. 20    |
| J. M. Carroll—Annapolis, Md.             | Oct. 20    |
| J. F. Barues—Beaumont, Tex.              | Oct. 20    |
| Conference                               | Oct. 20    |
| W. M. R. Eaddy—Rowesville, S. C.         | Oct. 20    |
| A. W. Talbert—Warren Chapel, Lln. Conf.  | Oct. 20    |
| G. W. W. Jenkins—Trinity M. E. C., Wash. |            |
| P. H. Jenkins—Hearne, Texas.             | Oct. 20    |
| Edward Lee—Boynton, Houston, Tex.        | Oct. 20    |
| J. W. Warren—Victoria, Texas.            | Oct. 20    |
| C. E. Hemsley—South Berlin, Md.          | Oct. 20    |
| H. C. Asbury—Timmons ville, S. C.        | Oct. 20    |
| J. H. Winters—Lamont, Del.               | Oct. 20    |
| J. L. Willson—Little Rock, Ark.          | Oct. 20    |
| J. N. Wallace—Spencer, Lincoln Conf.     | Oct. 20    |
| W. L. Dyas—Kelthville, La.               | Oct. 20    |
| W. E. Hutcherson—Brenham, Texas.         | Oct. 20    |
| H. Roundtree—Roseneath, Miss.            | Oct. 20    |
| F. M. Lashington—Mt. Zion, La.           | Oct. 20    |
| L. G. Gregg—Easley, S. C.                | Oct. 20    |
| L. M. Moore—Springfield, Tenn.           | Oct. 20    |
| D. H. Kearse—Cowpens, S. C.              | Oct. 20    |
| N. N. Sidney—Brandon, Miss.              | Oct. 20    |
| Jas. H. Love—Batavia, Ohio.              | Oct. 20    |
| E. J. Kight—Hampton, Ga.                 | Oct. 20    |
| W. H. Jones—Franklin, La.                | Oct. 20    |
| J. E. Bryant—Marshall, Texas.            | Oct. 20    |
| S. Jossel—Ocean Springs, Miss.           | Oct. 20    |
| M. C. Harrison—Central, La.              | Oct. 20    |
| M. P. Franklin—Booneville, La.           | Oct. 20    |
| Wm. H. Wheeler—Springfield, Mo.          | Oct. 20    |
| E. R. Miller—Grantville, Ga.             | Oct. 20-27 |
| W. C. Carewell—Houston, Miss.            | Oct. 27    |
| F. R. Bridges—LaGrange, Ga.              | Oct. 27    |
| W. H. Gilliam—Grenada, Miss.             | Oct. 27    |
| N. Ford—Slaughter, La.                   | Oct. 27    |
| G. Todd—Dodge Ct., Texas.                | Oct. 27    |
| W. A. Hill—LaGrange, Ga.                 | Oct. 27    |
| Josey Smith—Versailles, Ky.              | Oct. 27    |
| T. F. Robinson—Shreveport, La.           | Oct. 27    |
| M. P. Moore—Odessdale, Ga.               | Oct. 27    |
| W. M. Edwards—Mitchellville, Tenn.       | Oct. 27    |
| A. H. Lathan—Cary, Miss.                 | Oct. 27    |
| V. D. Doatman—Mantua, Ala.               | Oct. 27    |
| W. T. Wright—Alesville, Miss.            | Oct. 27    |
| J. H. Nappler—Floresville, Texas.        | Oct. 27    |
| H. J. Wright—Crawford, La.               | Oct. 27    |
| T. H. Wyatt—Luling, Tex.                 | Oct. 27    |
| Jno. Watts—Rocky Ford, Ga.               | Oct. 20-27 |
| Moses Smith—Wesley Chapel, Tex. Conf.    | Oct. 27    |
| B. F. Blrks—Brooks, Ga.                  | Oct. 27    |
| A. G. Kennedy—St. Gordy, S. C.           | Oct. 27    |
| L. H. Langston—Norton, Miss.             | Oct. 27    |
| A. R. Smith—Reevesville, S. C.           | Oct. 27    |
| Wm. H. Jordan—Alexander City.            | Oct. 27    |
| L. W. Price—Vicksburg, Miss.             | Oct. 27    |
| S. A. Virgil—Pittsburg, Pa.              | Oct. 27    |
| Geo. Thomas—Stony Point, La.             | Oct. 27    |
| J. I. Garrett—Wesson, Miss.              | Oct. 27    |
| Joseph Nevils—Stephensville, Miss.       | Oct. 27    |
| F. L. Jackson—Prairie Plains, Texas.     | Oct. 27    |
| C. L. Angum—Mt. Nebo, La.                | Oct. 27    |
| C. C. Sapp—San Augustine, Texas.         | Oct. 27    |

It is an easier thing to accommodate evil than to conquer it.—Rev. S. Chadwick.

A child's eyes! Those clear wells of undefiled thought, what on earth can be more beautiful? Full of love, hope, curiosity, they meet your own. In prayer, how earnest; in joy, how sparkling; in sympathy, how tender. The man who never tried the companionship of a little child has carelessly passed by one of the greatest pleasures of life as one passes a rare flower without plucking it, or knowing its value. A child cannot understand you, you think. Speak to it of the holy things of religion, of your grief for the loss of a friend, of your love for someone who you fear will not love you in return. It will take, it is true, no measure or soundings of your thought; it will not judge how much you should believe, whether your grief is rational according to your loss, whether you are worthy or fit to attract the love which you seek; but its whole soul will incline to yours and engraft itself, as it were, on the feeling which is your feeling for the hour.—Hon. Mrs. Norton.



## SUNDAY SCHOOL LESSON

Fourth Quarter Lesson II. October 13, 1907. Title—"Israel Enters the Land of Canaan." (Joshua 3: 5-17). Golden Text—"And he led them forth by the right way that they might go to a city habitation." (Psalm 107: 7). Hymn No. 527.

(Read Joshua 2-4.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

The children of Israel were indeed God's "chosen people." From the time that He called Abraham, from whose loins they sprang, until they crossed the Jordan, and, for many years thereafter, they were "the apple of His eye," and received at His hands favors that were bestowed upon no other people. Of them God desired to make a nation that should be an honor unto and glorify him among the nations of the earth. It is no wonder, then, that He cared especially for them amongst all the circumstances that befell, and the changed conditions that, from time to time, came unto them. Most clearly is this evidenced by the lessons we studied during the last quarter, and the lessons yet to be brought to our attention. When Jacob and his sons and their families went down into Egypt, they were but few in number. But they multiplied rapidly, with the result that it became evident that the land of Egypt could not remain the home of both races. Nor was it intended. Years before God had promised Abraham that his seed should possess Canaan, that it should be their home. Consequently, when "the fullness of time" came, He led forth Israel, and started her on her way to a city of habitations." Many were the hardships that came unto them while enroute thereto, and devious and rough was the road over which they had to pass. Nevertheless they went not alone. God guided them by a pillar of cloud by day and a pillar of fire by night. Not once did he leave them. His promise had to be verified, His purpose concerning them accomplished. This was done, and Israel crossed the Jordan and entered into the land of promise.

Christians, too, are the elect of God. Like Israel in the wilderness, they are pilgrims and strangers upon the earth. Here they have no continuing city. They are seeking one out of sight, whose builder and maker is God. But the way thereto is devious, and sometimes rough and dark. However, they are not left to travel alone. God has promised to be with them. He says: "I will guide thee with mine eye." Thus they are assured that, following their guide, they will ultimately enter into the heavenly Canaan and rest, for "there remaineth a rest for the people of God."

Our lesson for to-day is an account of the crossing of the Jordan by Israel, and a most beautiful and instructive lesson it is. The mourning for Moses was over, the leadership of Joshua was announced and accepted, and the time for them to strike camp and "go forward" and enter the promised land was at hand. They accordingly prepare themselves as commanded, and cross the Jordan, and enter into the inheritance promised unto Abraham, Isaac and Jacob, and their descendants. Note the following points:

1. We should make special preparation for the visit of the King. "Sanctify yourselves; for to-morrow the Lord will do wonders among you." God was about to come into their midst, and once more make bare His mighty arm in their behalf. But before doing so, the people must bathe themselves and put on clean garments. They must make special "preparations for the approach of the Divinity." This was their part in the marvelous manifestation Jehovah was about to make. He would do the rest. Likewise doth God call upon His people everywhere to "sanctify themselves" before entering into His sacred presence. As we would not await the approach of an earthly king in ordinary attire, neither should we await the approach of the King of Kings in an ordinary frame of heart or mind.

2. When God leads the way, His people may unhesitatingly follow. "Take up the ark of the covenant, and pass over before the people." This was the symbol of the divine presence, and an assurance that they would be led by the Almighty. Because of this, all doubt or fear was instantly re-

moved. They at once knew that the crossing of the Jordan would be successful, and that by night they would be safe on the other side. Consequently they unhesitatingly prepared themselves for the journey. The lesson is patent. God's leadership invariably results in victory. He led Abraham, Joseph, Moses, and scores of others, to success in this life, and to everlasting joys beyond the skies. He is doing the same to-day. Those who trust in and follow Him may rest assured that He will guide them by His counsel, and afterwards receive them into glory. Hence, when we hear Him say, "follow me," we unhesitatingly obey, for to do so is to be led to success here and increasing glory hereafter.

3. God always sets His seal of approval upon those who do His work aright. "This day will I begin to magnify thee in the sight of all Israel." Joshua was the successor of the mighty Moses, and as such needed to be inaugurated before the people. As the crossing of the Red Sea was the divine introduction or approval of Moses unto the leadership of Israel, likewise was the crossing of the Jordan unto Joshua. Aside from this, Joshua had approved himself unto God by daring to be one of the minority of the spies. Hence God sets His seal of approval upon him. And He has always acted thus, notably in the cases of Joseph, Samuel, Elijah, Paul, Wesley, Luther, and many others in the humbler walks of life. When a man's ways please the Lord, he will have power with God and among men. Thus will he know that God approves his work.

4. Standing still, if God so commands, is as much the Christian's duty as "going forward." "Ye shall stand still in the Jordan." Perhaps there were some who thought it best to keep marching. But God had not so commanded. He knew best, and His commands must be obeyed. It was not their's to reason why, but to obey. In like manner should Christians act. As the Captain of their salvation, God knows when it is best for us to "go forward" and when it is best for us to "stand still." When commanded to "stand still," we should neither murmur nor complain, but rather remember that it is a good thing to wait upon the Lord.

5. God never fails to give assurances to His people that He is ever with them. "Hereby ye shall know that the living God is among you." The dividing of the waters of the Jordan was intended to inspire, and encourage them, and to be a visible manifestation of the constant presence of "the living God." Having their faith thus strengthened, they might rest assured that God would "without fail" drive out from before them the Canaanites. His promise of assurance to Moses was: "My promise shall go with thee." His promise of assurance to His people now is: "Lo, I am with you always." Thus are we assured that in life's struggles we are not alone, but that God is with, and will be with us, until the Jordan of death has been crossed, and we are safe on the other side.

6. If need be, nature's laws will be suspended in order that God's purposes may be consummated. Read verses 14-16. God meant for Israel to reach and possess Canaan. Nothing, therefore, could stand in the way. This was clearly manifested in the dividing of the waters of the Red Sea, the sending of manna for food, the flowing of water from the rock to quench their thirst, and the backing of the waters of the Jordan in order that they might enter into the promised land. It is not a difficult matter for God to suspend the laws of nature, and we believe in the miracles recorded in the Scriptures. God changeth not, and we believe that, if necessary, He will perform miracles in our day and time ere He will permit His word to fail of fulfillment. Spiritual Israel must enter into spiritual Canaan. Nothing shall stand in their way, and what, in their behalf, cannot be effected in an ordinary way will be effected in an extraordinary way.

7. Faith has its sure reward. Read verse 17. The priests led the way, and the people following passed in safety to the other side of the Jordan. Thus God honored the faith and obedience of His people. As they trusted and obeyed His word, they beheld the miraculous dividing of the waters. Had they doubted, it would have been otherwise. But they doubted not. They dared have faith and courage "to follow the indications of Providence." Faith and obedience have always acted thus. They unhesitatingly "enter the open doors of opportunity" and walk in the way of God, even though it be through wilderness or river or sea or lions' den or fiery furnace." Let us daily pray for an increase of faith, that we may thus act and be thus rewarded.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—October 13,

Membership in the Church

(John 15: 1-8.)

Passages for reference: Rom. 12: 4, 5; 1 Cor. 12: 12-28; Rev. 21: 27.

BY REV. W. C. STOVALL, M. A., B. D.

A Foreword—Various circumstances have been imagined as suggesting to the mind of Christ the parable of the vine. The vineyards on the way to Gethsemane, the carved vine on the great doors of the temple, a vine trained about the window of the guest-chamber, are all fanciful. The cup, so lately partaken, is certainly nearer. But most probably, as Lucke says, the Lord did not take the similitude from any outward suggesting occasion, but as a means of illustrating the great subject, the inner unity of Himself and His. It illustrates the precious truth of the organic life-union of Christ with believers. He is the only source of their spiritual life and fruitfulness; they live in Him and of Him; and apart from Him they must inevitably wither and die, like the branches cut off from the parent stem, though they may retain for a little while an appearance of life. Instead of thinking of a dead Christ, of a far distant Christ, of a Christ on the cross, as too many do, the believer can know a living, loving, ever-present Christ, who abides in him, and in whom he abides. The child of God should look to the Lord Jesus Christ for everything, live moment by moment by faith in Him; draw life from Him, as the branch from the vine; feed upon His word, and constantly grow in spiritual

strength by His Spirit working in him, and thus produce fruit to the glory of God abundantly.

Discussion—The highest, noblest name ever given to the church was when the Apostle called it "the body of Christ." When Christ was in the world He had His own earthly body—His feet, with which to walk to and fro, doing good; His friendly voice, speaking words of help and good will; His blessed hands, touching to heal; His eyes, full of love, looking on friends and foes with radiant benediction. Now He is no more here in outward form, but His Spirit is still here, and needs a body with which to act. The church is that body—says the Apostle: "Now ye are the body of Christ." Christ should look love, through the eyes of the church, on mankind; should heal with the hands of the church; the church should be His feet, to do about doing good; the church should be His voice, speaking pardon and peace to the sinner. If it do not do this, it fails of its duty. The church is powerful. The roots of it are planted deep in the heart of mankind. Grant that it is an imperfect institution. Let it then be improved. Others may call it, if they will, the Bride of Christ, the ark of safety, the pure and holy mother of souls, the spotless and fallible body. Let us rather name it, as Jesus did, a company of disciples, of children, to be met to learn. The word disciple means simply learner, a scholar. You do not blame a learner because he is ignorant. Ignorance is his qualification for learning. Members in the church may not be very wise nor very good, but if they are sitting at Christ's feet to learn of Him, then they are



disciples. The rock on which the church stands is not a creed nor a miracle; not a pope or a priest; not superstition, nor ceremony, nor habit, but the everlasting need felt by the earthly child for his Heavenly Father. But whatever we are, let us know that in serving God our first aim must be truth, to learn it by all means, to follow it, to do it, to speak it. Now, Jesus taught no carpet gospel. "If any many will come after Me," He cried, "let him deny himself and take up his cross and follow Me." The pains He took lest any one should follow Him blindly appear in many short, stern words, at which we, who hear so much about the sweetness of Jesus, are sometimes surprised. Jesus was no diplomatist. He never shielded Himself, and never made things smooth to possible disciples, were they great or small. And yet the exacting severity of Jesus startles us, who see so much elastic and accommodating Christianity among church members. Oftentimes the world and the church are pieced together with neatness and tact. Duties are divided according to convenience and leisure. Peace is sought, but the sword of faith is hidden. The cross is polished and scented. How often is it that church members shrink and wince at sharp work, or com-

plain because they are misapprehended or overlooked, or smile at vulgar flattery? The true church member's course is a strife throughout, in which the soldier learns to hold his life in his hand, despising those little triumphs of success and stings of disappointment which he meets with day after day. His aim is distant and high. He feels that he cannot take his armor off as long as he can strike a blow. He can never say that he has finished his work on this side of death, or death-like incapacity. A man must dismiss at once and for life the expectation of getting any earthly profit or comfort out of his faith, if he commits himself to the communion of Jesus—i. e., of supposing that earthly blessing is the thing to be aimed at, or is a grand chief consequence of that communion. Blessings do accompany church membership here, but they are, as it were, accidents of faith. The perfect man is not necessarily a successful one, as the world counts success. He is a mere servant in the hands of God. If we abide truly in Christ, many of the mysteries will no longer be mysteries, and doubt will become faith, and the unknowable will be known to us.

Chicago, Ill.

## The New Magazine

Have you heard of the New Magazine to be issued by the Sunday School Department of the Methodist Episcopal Church?

What, another magazine? Surely, of the making of books there is no end." What can they want with another, is not the *Sunday School Journal* a good one?

Yes, it is first class in all particulars. Of its kind there is nothing better. It is read by nearly one million persons each month, and never was more popular than now.

Then does it not meet the needs sufficiently to get along without another?

No, this is an age of progress. Every organization has its organ. A while ago when the Home Department became a factor to be reckoned with, it was found necessary to issue a Quarterly intended for its members, and it is used by more than 200,000 students each month.

Now we have the *Adult Bible Class Movement* that is growing rapidly. The classes in connection with our churches are numbered by thousands and are constantly increasing. Men who have not attended Sunday School for many years are being brought in by this movement, and it gives promise of much good. It is penetrating all the denominations and in some of them is ahead of us. They have their literature that keeps them informed as to what is taking place. These classes are not simply a part of the school, but they have a distinct organization. They study the Sunday School lesson faithfully; they are loyal to the school; but their work broadens, they grapple with special topics, social questions, and the best ways they can serve both God and man. Now if we are true to our own and ready to help them, we will not deny to them all the help our literature can give. For this reason the Book Committee has granted, and the Book Concern will publish a magazine to help further this work.

There is another reason why it is to be issued. There is a need felt through the church for a better training of teachers. There are now many individuals and classes that are pursuing courses of study much to their advantage and profit; but it is proposed to prepare a new course, well defined, and up to date in the latest and most approved methods, to cover a course of three years, and this Magazine is to be the exponent of that work. Besides the regular training lessons there will be articles and suggestions that will be of great value to every teacher now in service, or any who are to become teachers.

Is this intended to take the place of the *Sunday School Journal*?

Not at all. It is to occupy a place of its own. The *Journal* is for those who are now teaching the lesson each Sunday, and who find here suggestions that are nowhere else. The New Magazine is only for the *Adult Bible Class* and for *Teacher-Training*. So it has its place.

How large will it be?

It will contain 64 pages, half being devoted to each

department, and its title will be "*The Adult Bible Class and Teacher-Training Monthly*."

When will it be issued and what will it cost?

The first issue will bear the date of January, 1908, and will be ready for distribution about the first of November. The cost will be fifty cents for a single copy, for one year, or forty cents in clubs of six sent to one address.

The entire church should rally to the support of this new enterprise and let the promoters feel that their efforts to do the best things for the people are appreciated.

### General Conference Delegates

CALIFORNIA CONFERENCE.—Ministerial: Freeman D. Boyard, editor; William C. Evans, P. E.; W. S. Matthew, P. E.; E. P. Dennett, pastor; William Angwin, pastor; and L. R. Dille, pastor. Lay: Mrs. E. P. Laikin, C. B. Perkins, L. J. Norton, Jere Lelter, R. V. Watt and H. Morton.

CENTRAL ILLINOIS CONFERENCE.—Ministerial: Samuel Van Pelt, Peoria; R. E. Buckey, Abingdon; D. S. McCown, Henry; W. R. Wiley, Rock Island; Richard Crews, Normal. Reserves: J. F. Robinson, Kankakee; J. H. Ryan, Pontiac. Lay: Messrs. Neitz, Oliver, Morgan, Ward, Fuller.

COLORADO CONFERENCE.—Ministerial: C. B. Spencer, editor; W. D. Phifer, P. E.; R. A. Chase, P. E.; and H. A. Buchtel, governor.

COLUMBIA RIVER CONFERENCE.—Ministerial: Ulysses F. Hawk, Spokane, Wash.; Robert Warner, Pendleton, Ore.; M. H. Marvin, Pullman, Wash.; Henry O. W. Mintzer, Spokane, Wash.; Henry Brown, Spokane, Wash. Lay: David H. Cox, Walla Walla, Wash.; John Sarginson, Spokane, Wash.; L. V. Wells, Wenatchee, Wash.

DES MOINES CONFERENCE.—Ministerial: B. F. Miller, P. E., Chanton; Fletcher Brown, agent Preachers' Aid Society; E. M. Holmes, P. E., Des Moines; A. H. Collins, pastor, Boone, Ia.; E. W. McDade, pastor, Red Oak, Iowa; L. C. Nye, pastor, Des Moines. Lay: C. R. Benedict, Shelby, Iowa; Chas. R. Benton, Dallas Center, Iowa; W. G. Clark, Corydon, Iowa; E. L. Stratton, Red Oak, Iowa; Dr. C. S. Erickson, Council Bluffs; Mrs. T. W. Lamme, Pleasantville, Iowa.

DETROIT CONFERENCE.—Ministerial: John Sweet, P. E., Detroit; Clarence E. Allen, pastor, Flint; Geo. Elliott, secretary, Chicago; A. W. Stalker, pastor, Ann Arbor; Wm. J. Balmer, pastor, Hancock; A. Raymond Johns, pastor, Wyandotte; C. B. Steele, P. E., Port Huron; J. E. Jacklin, assistant editor of *Michigan Christian Advocate*, Detroit.

EAST OHIO CONFERENCE.—Ministerial: L. H. Stewart, P. E., Akron; O. W. Holmes, P. E., Youngstown; C. B. Mitchell, pastor, Cleveland; J. S. Secret, P. E., Barnesville; J. J. Wallace, P. E., Cambridge; J. C. Smith, P. E., Canton; Lay: Monroe Patterson, East Liverpool; F. T. Eagleson, Cambridge; B. J. Taylor, Warren; Salem Kile, Akron; L. T. Cool, Canton; S. R. Badgley, Cleveland.

IDAHO CONFERENCE.—Ministerial: W. W. Van Dusen. Lay: G. H. Currey.

WEST SWEDISH CONFERENCE.—Ministerial: Peter Munson, pastor, Omaha. Lay: Swan Johnson, Dayton, Iowa.

WEST WISCONSIN CONFERENCE.—Ministerial: S. W. Trousdale, Madison; F. W. Straw, Eau Claire; E. C. Dixon, Monroe; W. H. Vance, La Crosse. Reserves: E. L. Eaton, E. Trimm. Lay: A. P. Nelson, Grantsburg; E. E. Bentley, La Crosse; John A. Hoslig, Mauston; Franklin Johnson, Baraboo.

### The Oil of Joy

W. R. RUTHERFORD.

In the course of conversation, a gentleman said: "The world wags a whole lot better when you do things in the pleasantest way." This is a remark that at once took hold of the hearer as one freighted with much meaning. We know the value of oil on machinery, as not only making the machine work more smoothly for the time, but also preserving it from such rapid wear as would result from running dry.

Now, pleasant dealing in the ordinary business of life is the oil, the grease, if you please, for the wheels; it facilitates the performance of that business, and lengthens the life of the human machines that do the work of the world.

It is said that every laugh adds a minute to one's life, and that every sigh draws a drop of blood from the heart and lessens the number of heart-beats. The famous philosopher, Sir William Hamilton, held that pleasure is connected with the increase in the vital energy, while the sensation of pain is attended by a diminution in the vital energy. There is surely sound reason in this. In fact, some of us probably know of persons whose lives have been shortened by grief and mere physical pain, even where that pain is not caused by disease. This being true, the converse must also be equally true, that people often have their lives lengthened by mere sensations of pleasure.

How simple and plain a duty it becomes, therefore, for each one of us to endeavor to lengthen both our lives and those of our fellow beings by the kindly smile, the cheery word, the deed that shows true sympathy and friendliness, thus increasing the pleasure of the world and adding to its joy.

Our lives in this world are so intertwined that every individual touches others at many points. Consciously, and, even more, unconsciously, we help others to a brighter outlook upon life in its many and varied aspects, or else we make the world a duller one than it need be.

In the common acts of every day—in the home, on the street as we pass, in the store when making the most trivial purchase, in the workshop at the regular operations, in the office with its daily routine, in the friend's home when we pay a visit—how many are the opportunities for a bright word of hopeful, cheery salutation, how many a remark that may draw attention to the silvery lining, it may be, of a dark cloud, or to the sunshine lying all about our pathway—even if no better, a jest or witticism uttered in good humor, something that will put ourselves and others in touch with the brightest, the pleasantest things in life. So we can, as my friend suggested, help in no small degree to make the world wag along better by doing the most ordinary things, even the most difficult or unpleasant duties, in the pleasantest way.—From "A Look on the Brighter Side."

### Episcopal Plan of Visitation

| Conference.                   | Place.            | Date.   | Bishop.    |
|-------------------------------|-------------------|---------|------------|
| Genesee                       | Buffalo           | Oct. 9  | Berry      |
| Holston                       | Knoxville, Tenn.  | Oct. 9  | Wilson     |
| New Mex. Eng. Mts.            | Albuquerque       | Oct. 9  | Cranston   |
| West Virginia                 | Huntington        | Oct. 9  | Spellmeyer |
| Oklahoma                      | Oklahoma City     | Oct. 9  | Cranston   |
| Pac. Japanese Mts.            | Fresno, Calif.    | Oct. 9  | Neely      |
| Upper Iowa                    | Cedar Falls       | Oct. 9  | McDowell   |
| Northern German               | St. Paul, Minn.   | Oct. 10 | Goodsell   |
| North Dakota                  | Minot             | Oct. 10 | Goodsell   |
| Dakota                        | Vermillion        | Oct. 10 | McDowell   |
| North Carolina                | Winston           | Oct. 17 | Spellmeyer |
| East Oklahoma Mts.            | Muskogee          | Oct. 17 | Cranston   |
| East Tennessee                | Bristol           | Oct. 17 | Wilson     |
| Atlantic Mts. Conf. Preachers | Va.               | Oct. 22 | Wilson     |
| New Mexico Spanish            |                   |         |            |
| Mission Conf.                 | Albuquerque       | Oct. 23 | Cranston   |
| Blue Ridge                    | Walkertown, N. C. | Oct. 23 | Spellmeyer |
| Austin                        | Dallas            | Nov. 21 | Burt       |
| South Carolina                | Camden            | Nov. 28 | Moore      |
| West Texas                    | Marlin            | Nov. 28 | Burt       |
| Central Alabama               | Attala            | Dec. 5  | Wilson     |
| Savannah                      | Waycross, Ga.     | Dec. 5  | Moore      |
| Southern German               | Plehwerville      | Dec. 5  | Burt       |
| Alabama                       | Hann              | Dec. 12 | Wilson     |
| Atlanta                       | Rome              | Dec. 12 | Moore      |
| Texas                         | Galveston         | Dec. 12 | Burt       |
| Georgia                       | Atlanta           | Dec. 19 | Moore      |
| Mobile                        | Montgomery, Ala.  | Dec. 19 | Wilson     |

JOHN M. WALDEN,  
Secretary Board of Bishops.



# Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

## THE NATIONAL NEGRO BUSINESS LEAGUE

The wisdom and practicalness of Dr. Booker T. Washington is to be seen in the history and growth of the National Negro Business League. That it stimulates business enterprises and the commercial spirit among our people can not be doubted. It is one of the most gratifying phases of our racial progress. The meeting recently held in Topeka, Kans., was a decided success. The following resolutions adopted by that meeting briefly state the beneficent work of this organization:

The National Negro Business League organized at Boston, Mass., in August, 1900, is no longer an experiment.

Attendance upon its annual sessions has grown year by year. More than 1,200 persons in the seven years of its existence have allied themselves with it as members.

There are now 456 local and six state business leagues, doing the work and extending the influence of the national organization in different parts of the country.

The amount of capital invested in Negro enterprises and the number and variety of Negro business concerns is increasing steadily from year to year. There are 31 Negro banks now in active operation and some four, possibly six, others are in process of organization. Eight years ago there were but two. Much of this progress is due to the enthusiasm which the meetings of the National Negro Business League have created and to the encouragement which indirectly has been given to business enterprises.

We emphasize again our belief in our honored president's terse epigram, that "An inch of progress is worth a yard of complaint." This is the spirit we would have our people adopt throughout the country.

We would emphasize the value of beginning now the establishment of businesses on no matter how modest a scale. It is not possible at the very beginning for us to have business enterprises to compare with those which have been started years ago in humbler beginnings.

We would urge our people to secure homes; to root themselves into the soil, and before too late get possession of the land now undeveloped in the rural districts and that there they are to find opportunity for independence such as is not to be found in the cities.

We would be recreant to our duty if we did not urge the most rigid economy in living and steady application to such employment as we are engaged in.

A bank account, no matter how small, is the surest sign of progress. We would urge the starting of bank accounts everywhere.

The Rev. D. H. Kearse, A. M., D. D., was assigned to Cowpens Charge of the South Carolina Conference six years ago. During these six years nearly four hundred souls have been converted, over three hundred added to the church and a splendid school established and chartered, enrolling 375 students and giving appointment to six competent teachers. Aside from this a beautiful and commodious church building has been erected and a congregation constructed that will compare favorably with any congregation of the cities. Six years ago this charge paid the presiding elder \$20.00 per year, now it pays \$70.00. It paid the pastor then \$260.00, it pays the pastor now \$725.00, and raises for all purposes from \$1,500.00 to \$2,000.00 per year. Dr. Kearse has just closed a splendid revival in which he was assisted by the Rev. F. E. McDonald, reporting thirty-seven conversions and thirty-four accessions.

## WITH THE DISTRICT CONFERENCES

The Shubuta District conference which met at Enterprise, Mississippi, worthily maintained the high order of transacting business which had been established at the preceding conferences. Here, too, abounded the same zeal and enthusiasm for the cause of Christ and growth of our Methodism. Presiding Elder J. B. Brooks presided with ease and dignity. His decisions were clear cut and judicious. To this conference belongs the proud distinction of having led the entire State in the number of cash subscriptions reported at the seat of the conference. This was the consequence of the working out of the well formulated plans of the presiding elder. The untiring efforts of the Rev. B. W. Robinson who proved a most efficient canvasser for the SOUTHWESTERN and the large lists handed in by the pastors led by the Revs. H. J. Brown and J. E. Webb were also strong factors in bringing this glorious result about. There are few pastors anywhere more beloved by the membership and the community in general than is the Rev. R. N. Toole, our pastor here. Many were the words said; many were the tokens shown of the general esteem in which he was held. Thus happily concluded the summer sessions of the district conferences of Mississippi. With many words of appreciation and many evidences of zealous labor for the cause which it was our privilege to represent, we now, for a time, take leave of our Mississippi brethren.

### LOUISIANA CONFERENCES.

Slidell, the seat of the North New Orleans District Conference, is situated about thirty miles from the City of New Orleans in what is becoming widely known as the "Ozone Belt" of Louisiana. Here abound magnificent pine forests; exhaling, invigorating, life-giving fragrance. Here too are operated some of our largest sawmills. The wisdom and skillful judgment displayed by the Rev. J. F. Marshall, D. D., was such as can only come through long experience. This is Dr. Marshall's sixth year on the district, and the brethren have, to a man, determined that it shall be his best year. He and the men of his district with firm step and measured tread are resolutely marching on to higher ground. Appropriate resolutions touching the work and Christian conduct of Brother Marshall and expressing the high regard in which he was held by those associated with him were read and heartily endorsed. It is pleasing to recall that in this conference the ministers did not seek to fill all of the positions, but yielded even the most prominent ones to the local preachers and other laymen. The business sessions were conducted in order according to well defined rules of parliamentary practice. The committees were prompt and faithful in the discharge of their duties. In fact it seemed that every member had a mind to work and joined in making the conference the success it was. Consequently all share in the glory. The Rev. A. B. Harris, conference host, was careful to see that all visitors received proper entertainment.

The Rev. B. M. Hubbard, D. D., presides over the destinies of the South New Orleans District with a loving and sympathetic heart, but at the same time with an eye single to the development of his District along the highest possible lines. The pathway up the hill of attainment is not an inviting flower-lined avenue along which sluggards delight to stroll. Only toiling earnest men are found there. But evidently presiding elder and pastors have chosen to walk in this rugged way. We were permitted to witness only the closing session of the district conference which met at Morgan City. An extensive literary program had been prepared and was performed in a manner in everyway creditable to those taking part. From the difficult subjects assigned the Doctor evidently has a high regard for and faith in the ability of his pastors to grapple with hard problems. The Presiding Elder's sermon on Sunday morning was forceful, eloquent and a feature of the conference.

The Shreveport District Conference met in the beautiful city of Shreveport, the head of the District and the "Queen City" of the State. Shreveport is a rapidly growing railroad center, and is thoroughly progressive. Its paved, well kept streets are in pleasing and marked contrast with the neglected streets of our own Crescent City. Our people, too, have caught the spirit of progress, and taking advantage of the opportunities offered they have successfully embarked in various business enterprises.

This is the sixth year of Presiding Elder H. Daniels' administration. These have been years of achievement and prosperity in which Presiding Elder, pastors and people have worked harmoniously together for the good of the cause; as a consequence the District has flourished "like a tree planted by the rivers of water." It was evident to any one in attendance that the Rev. Daniels' kindly method of dealing with his brethren had bound them to him with hooks of steel. As he leaves the District this year he leaves behind a fitting monument to his labors—Daniels' Chapel, our third church in Shreveport. Under the leadership of her energetic young pastor, the Rev. T. F. Robinson, this church has had a wonderful increase, and gives assurance that it will soon rank among the strong churches of the State.

More will be said of this church at a later time. The business sessions of the conference were well attended and fully up to the standard. Altogether the Conference was thoroughly enjoyable.

We could only be present at the evening session of the closing day of the Lake Charles District Conference whose session was held at New Iberia. This is the most recent acquisition to the sisterhood of Districts, having been organized by Bishop Berry at the last Annual Conference. The witty, philosophical and hard working Presiding Elder, Peter Wellington Clark, is in charge.

The descriptive adjectives used here are numerous, but necessary. In point of attendance, in enthusiasm manifested, in benevolences raised this District compares favorably with the older Districts. The audiences were large and interesting. It is easy to tell those communities where the people have the advantages of a high school. Even though not of our denomination, as in this case, its refining and uplifting influence is everywhere evident. The sermon of the presiding elder made a deep impression upon the assembled multitude. The pastors are simply delighted at the showing which their district has made in this brief time, and are inspired to carry to a worthy completion the good work so worthily begun.

M. S. D.

(Concluded Next Week.)

## TENNESSEE CONFERENCE APPOINTMENTS, 1907

### CUMBERLAND RIVER DISTRICT,

J. B. Booth, Presiding Elder.

Alexandra Circuit, Frank Smith; Algood Circuit, J. A. Swift; Brierville, D. V. Phifer; Clarkeville, Miss., D. Scott; Cherry Valley, Thomas Belcher; Cookeville, J. B. Bradford; Dover, J. M. Hudleston; Gallatin, Joseph Harrison; Gainsboro, Supply; Gordonsville, P. R. Woodson; Hartsville, H. P. Belcher; Mitchelville, to be supplied; Nashville, Braden Chapel, L. M. Moores; Springfield Circuit, S. T. Miller; Seay Circuit, Samuel Hartsfield; Lebanon, W. Ellison; Lebanon Circuit, T. E. Woods; Stonewall Circuit, Alison Ridley.

### LEXINGTON DISTRICT,

B. J. Meredith, Presiding Elder.

Adamsville, A. L. Nelson; Ala City, Memphis, S. T. Garth; Annesdale, Memphis, W. H. Fulkner; Burdett's Chapel, J. H. C. Means; Clifton, A. Ransome; Centreville (mission), to be supplied; Etna, to be supplied; East Memphis, to be supplied; Hohenwald, A. J. Dixon; Oak Grove, R. L. Williams; Parsons, J. F. Fenner; Jackson, Miss., to be supplied; Lexington, Miss., S. W. Whittaker; Linden, to be supplied; Allen's Creek, T. H. Hassell; Selma, J. D. Dixon; Waynesboro, W. A. Chapel; Warren Chapel, S. M. Strayhome; Waverly, D. D. Watson; Hollow Rock, S. M. Buford; Nummerly, to be supplied.

### NASHVILLE DISTRICT.

W. R. Smith, Presiding Elder,

614 N. Manly Ave., Murfreesboro, Tenn.  
Bon Air, Miss., A. Wooten; Cainville Circuit, J. F. D. Fennell; Christiana and Dilton, S. Knight; Eagleville, Miss., H. C. Hicks; Hillsboro Circuit, S. M. Carmichael; Murfreesboro Station, B. F. Anderson; Murfreesboro Circuit, H. Primm; Murfreesboro, Miss., N. S. Jarrett; McMinville Station, D. T. Burch; McMinville Circuit, H. W. Rucker; Manchester Circuit, Lewis Burks; Nolenville Circuit, H. E. Erwin; Nashville, Clark Memorial, T. W. Johnson; Nashville, Hubbard Chapel, E. J. Guthrie; Nashville, Thompson Chapel, E.



W. S. Hammond; Nashville, West Mission, C. Elder; Pleasant Grove, G. R. B. Waters; Shelbyville, R. B. Ross; Sparta Station, I. S. Rucker; Sparta Circuit, J. H. Nelson; Salem and Nelson Chapel, W. L. Lillard; Smyrna Circuit, L. W. Florer; Tullahoma, F. N. Collier.

## WEST NASHVILLE DISTRICT.

S. M. Utley, Presiding Elder.

Brentwood, J. R. Reasonover; Beech Grove Circuit, E. F. Carter; Cumberland Circuit, J. A. Fleming; Columbia, C. L. Seward; Dickson, A. D. Butter; Franklin, J. A. Hill; Flat Rock, S. M. Redmond; Farmington Circuit, S. J. Jenkins; Gordon Chapel, R. A. Dowel; Green Chapel, E. M. Douglas; Lawrenceburg Circuit, Miles Williams; Lewisburg Circuit, S. J. Boone; Mt. Pleasant Circuit, to be supplied; Petersburg Circuit, N. D. Pettus; Springhill Circuit, A. L. Nelson; Seay Chapel, A. Phillip; Texas Chapel, W. C. T. Travis; White Bluff, J. W. Satterfield.

## WEST TENNESSEE DISTRICT.

J. M. Lyte, Presiding Elder.

Alamo, A. Porter; Brownsville, S. J. Gilbert; Big Creek, C. L. Field; Binghamton Mission, Wm. Neil; Fowlkes, K. H. Turner; Galloway Circuit, E. J. Reddick; Humboldt, P. H. Ruffin; Klondike Mission, to be supplied; Mansfield, J. A. W. Moore; Martin, J. W. Richmond; Mason, John H. Thompson; Memphis, Centenary, H. W. Key; North Mission, H. Dunlap; Paris, W. E. Edwards; Sharon Kenton, Wm. Meals; Springville Circuit, J. M. Moseley; Pleasant Grove, J. M. Moody; Union City, Jesse P. Price.

**Delegation.**—Ministerial: H. W. Key, pastor; S. M. Utley, presiding elder. Reserves: W. R. Smith, presiding elder; T. W. Johnson, pastor. Laymen: D. W. Fields, dentist, Memphis, Tennessee; W. D. Hawkins, professor, Walden University, Nashville, Tenn.

**Vote on Propositions.**—Proposition 1: For, 4; against, 62. Proposition 2: For, 3; against, 65. Proposition 3: For, none; against, 69. Proposition 5: For, none; against, 73.

Prof. F. G. Smith has been for many years the efficient and successful principal of the Pearl High School, Nashville, Tennessee. The *Nashville Clarion* contains the following tribute: "Prof. Smith is unquestionably one of the most efficient teachers in the race. He makes no great display of his learning but it is difficult to find a man with a wider range of knowledge. He is a thorough master of the art of instructing and is annually appointed to conduct the state institute for teachers. In addition to the knowledge of his chosen profession he is a graduate in pharmacy, and medicine and has mastered shorthand and typewriting. He makes a specialty of German and is very proficient in that language. Dr. C. V. Roman, who is himself a scholar of the first order, credits Prof. Smith with having a knowledge of mother English unsurpassed by any man of his acquaintance."

The Orangeburg District Missionary Convention is to be held in Trinity Methodist Episcopal Church, Orangeburg, South Carolina, October 6-9. Among the many interesting speakers will be heard Dr. G. G. Logan, Field Secretary of the Missionary Society; Dr. L. M. Dunton, president of Claflin University; and the Rev. G. W. Cooper, Presiding Elder of the Orangeburg District. Tuesday evening, October 8, Dr. M. C. B. Mason will deliver an address; subject: "The Future of the Negro in the United States." On Wednesday afternoon will occur the dedication of the Mary E. Dunton Hall of Claflin University, at which time addresses will be made by Dr. Mason and others. The Rev. I. H. Fulton is pastor of Trinity Church.

The New Hampshire is sending around a resolution asking the General Conference to assign the Bishops to a group of Conferences contiguous to each other for a period of four years. It is quite probable that this resolution will be voted down, but the day will come when it will pass both the General Conference and the Annual and Electoral Conferences by a great majority.

## Personal and General

Bishop Hamilton will start for California soon. Bishop and Mrs. J. M. Walden are spending a few months in California.

Bishop Hartzell is First Vice President of the World's Sunday School Association.

Bishop Neely has a fine lecture on South America that he is giving at the Conferences.

Logan County, Oklahoma, elected by a 7,000 majority a Negro as County Commissioner.

The Colorado Conference asked that Bishop McDowell be assigned to it for its next session.

Dr. R. E. Rainwater and Mr. Charles Mitchell were in from Shreveport a few days ago and paid our office a pleasant visit.

The Rev. C. B. Spencer, editor of the *Central Christian Advocate*, heads the general Conference delegation of his Conference, the Colorado.

The Chickamauga charge, of the Atlanta Conference, has had a glorious revival under the leadership of the pastor, the Rev. J. H. Brandon.

Miss Nellie V. Landry, A. B., after spending vacation with her father and relatives in this city returned to her work last week at Paris, Texas.

The Rev. W. Singleton, pastor of Rust Methodist Episcopal Church, Oberlin, Ohio, is spending his vacation at Niagara Falls and Buffalo, New York.

A successful revival has been conducted at Carthage Miss by the Rev. J. W. Dudley and 33 conversions and accessions are reported, and the fire still burns.

The Rev. A. L. Demond, of Buxton, Iowa, former pastor of Central Congregational Church, this city, is, we learn, the new editor of *The Buxton Gazette*.

In Damascus, the oldest city in the world still inhabited, in February, 1907, an electric street lighting service was installed and electric cars began running.

The old stage coaches so familiar on Fifth Avenue, New York, have been displaced by electrical omnibuses, and the fare has been raised from five to ten cents.

The evening class in the applied science department of the Carnegie Technical School at Pittsburgh has already an enrollment of four hundred young men.

As President Raymond will be absent for the first half year President William North Price will be acting President of Wesleyan University, Middletown, Connecticut.

Professor Samuel R. Singer has opened school at LaGrange, Ga., with 120 pupils. Mrs. F. R. Bridges, Miss Julia Moore and Miss Mabel Parham are his assistants.

Bishop Burt has in the past three years consecrated 20 deaconesses in Norway. The European Congress held by the Bishop September 4-8 attracted considerable attention.

The membership of Leigh Street Methodist Episcopal Church, Richmond, Virginia, is increasing. A baby came to the home of the Rev. and Mrs. W. H. Dean on September 18.

Professor and Mrs. A. E. Perkins and their sister, Miss A. E. Hutchinson, were in the city last week enroute to Biloxi, Mississippi. They were pleasant visitors in our office.

In Russia, during August, according to police statistics, 31 sentences of death were executed and 309 persons assassinated. Of these 107 were government officials and 202 were citizens.

The General Committee of Foreign Missions meets in Seattle, Wash., November 9 and in Portland, Oregon, November 14. The General Committee of Home Missions and Church Extension opens its meetings.

The Twenty-sixth Annual Meeting of the Board of Managers of the Woman's Home Missionary Society of the Methodist Episcopal Church will be held in St. Mark's Church, Brookline, Mass., Oct. 23rd-30th, inclusive.

Bishop Bashford's "God's Missionary Plan of the World" is the only one of the six best selling books at our dispositionetaoinhrdlucmfwyvbgkqj books at our depositories at New York, Boston, Pittsburgh and Detroit, that appears in each list.

Rev. S. F. B. Peace is meeting with splendid success as pastor of our church at Charlotte, N. C. This membership of 140 has raised in cash, for building purposes, this year, \$1,560; and they are expecting to carry this even a notch higher before conference convenes.

Our pastor at Cambridge Memorial Church, the

Rev. A. L. Martin, recently wrote a letter of condolence to the Colonel Hughlett of that place occasioned by the loss of his son by drowning. In appreciation of this letter the Colonel presented Brother Martin with an umbrella which cost \$35.

The North Indiana Conference is planning to build a Methodist Home for old people, and toward Warren, Indiana, have given \$25,000; the Conference will double this amount. This will make this enterprise William and Ruth O. Chopson, of the eleventh Methodist Home for old people in the United States.

Seid Back, Jr., son of the wealthiest Chinese merchant in Portland, Oregon, has been admitted to practice at the bar of the Federal District and Circuit Courts. This is believed to be the first incident of the kind in this country. The new lawyer is 26 years old, a native of Portland, and a graduate of the Oregon Law School.

The Rev. J. C. Eusan, B. D., is meeting with splendid success as pastor of Yorktown, Texas. He not only married on the sixth of September a charming young woman, but the city council of Yorktown donated to our church through Brother Eusan a church site valued at \$1,000. Brother Eusan is standing loyally by his work and is meeting with flattering success.

The New Waugh Methodist Episcopal Church at Cambridge, Maryland, Delaware Conference, the Rev. A. L. Martin pastor, is nearing completion at a cost of over \$12,000. A steam heating plant is now being installed and more than \$600 subscribed of the \$900 necessary to secure Mr. Carnegie's gift for a pipe organ. The pastor is now in the midst of his 10th year, and as a mark of appreciation of his worth, his salary is again increased.

Miss Anna T. Jeanes, the last surviving member of an old Philadelphia Quaker family, who donated recently \$1,000,000 to Negro education in the rural districts in the South, died at her home, September 24, in her 85th year. It is thought that the bulk of her fortune has been left to the Society of Friends, the education of Negro children, and other charities in which she was interested. Miss Jeanes's gifts within the last few years have amounted to more than \$1,000,000 not counting the \$1,000,000 for educational work among Negroes.

The Rev. Dr. M. C. B. Mason made a great impression in his address before the recent session of the Iowa Conference. The *Burlington Hawk-Eye* referred to him as "one of the greatest American Negroes," and said: "The audience expected something instructive from Dr. Mason, and was not disappointed. Dr. Mason is an excellent representative of his race. He is not a half Negro; he is black. His address was a powerful plea for justice." Dr. Mason evidenced his usual conservatism in his reply to Senator Tillman, and in referring to this reply the *Hawk-Eye* said that even the Senator's friends could not have taken exception to the criticism offered by the Doctor.

A letter from Dr. Charles W. Drees, of Buenos Ayres, Argentina, announces the death from typhoid fever of Mrs. William E. Myers, on Wednesday, July 17. Mr. and Mrs. Myers, with their little daughter, had arrived in South America but a short time before her illness. They had taken up their residence in Lomas de Zamora, where Mr. Myers had entered upon his duties as assistant pastor of the church at Lomas de Zamora and missionary in charge of La Plata. It is thought that the care and anxiety caused by the serious illness of her little daughter, coming in the midst of the period of acclimation, left Mrs. Myers ill prepared to cope with the attack of typhoid that came upon her. Every effort was exerted in behalf of her life, but in vain. The death of Mrs. Myers removes a promising missionary from the field.

The cost of the new building of the International Bureau of American Republics when fully completed and ready for occupancy will be nearly \$1,000,000, of which Mr. Andrew Carnegie contributed \$750,000 and the different American nations approximately \$250,000. This building will occupy one of the most attractive and commanding sites in the National capital—Van Ness Tract. The dimensions of the building will be approximately 160x160 feet. The International Bureau of American Republics was founded seventeen years ago at the first Pan-American Conference held in Washington, presided over by James G. Blaine. The original object, as announced, was that of making the American republics better acquainted with each other and of exchanging information about their respective resources and trade.



## PERSONALS

Mr. and Mrs. J. H. Bronstine and Mr. and Mrs. Henry Faircl, all of Camp Hill, La., are each hereafter in the loss of a little one, the deaths occurring September 21 and 20 respectively.

On September 22, at Green Mount Church, Barnesville, Georgia, fifteen persons were baptized. Sermon by the Rev. W. C. Hunter. Miss Gussie E. Beeks, who is in the employ of Dr. John Wraggs, was present with a supply of Bibles, which she easily disposed of. She is doing great good.

The Rev. T. F. Robinson and family of Shreveport, were agreeably surprised by the members and friends of Daniel's Chapel, the evening of September 19. Mesdames Martha Bras, Fannie Johnson, Mary Steward and John Carson led the host. More than 75 pounds of assorted groceries were presented.

"On the occasion of the third anniversary at Scott Chapel, Pasadena, California, \$200.00 was raised for the church. We hope to be free in a short

time of debt. Any member from any of our churches will find a welcome at Scott Chapel, 618 So. Five Oaks Ave. We have raised over \$500.00 for all purposes this year," writes the pastor, the Rev. S. B. Danley.

At the home of Mr. and Mrs. A. B. Brothers, of Holly Springs, Miss., their little granddaughters, Thelma and Irma Loran, of Lake Charles, La., and their aunt, Miss H. Hill were delightfully entertained. Misses Bessie and Sarah Elliott received. Twenty-five little guests or more and a host of older friends were present. Dainty refreshments were served.

Miss M. V. Williams, assisted by the Junior Epworth League of New Hope Church at Wesson, Mississippi, of which she is president conducted a very successful entertainment recently. Bessie Lyles and Eva Hedgert were the contestants for the prize offered. The former won. The sum of \$18.00 was realized and presented to the pastor, the Rev. J. I. Garrett, on account of salary.

## Recent District Conferences and Conventions

### PINE BLUFF DISTRICT.

The Sunday School and Epworth League Convention of the Pine Bluff district met with Davis Chapel, at Marvel, Ark., August 22. The convention opened with the ever alert and pushing Presiding Elder, the Rev. S. McDonald, in the chair. The devotional exercises were conducted by the Elder, assisted by the Rev. M. B. A. Cain and the Rev. D. W. Nelson. The convention elected D. W. Nelson, Secretary; Miss L. Dickerson, Assistant; Mrs. A. C. Freeman, Statistical Secretary; G. T. Saxton, Assistant. Marvel is a beautiful little town on the Arkansas Midland R. R., backed up by a fine farming section, and our church is three miles out from town. Our people are there to stay. Many of them own beautiful homes and others are buying, and with the help of their Baptist friends, gave generous entertainment to the convention. The convention was a great blessing to the many people who attended and to the country at large. Among the leading people of our church and community are the Davis, Thompson, Moore, McGinnis and the Petus families. Mrs. A. C. Freeman, of Pine Bluff, one of the oldest teachers of that city, and now doing a flourishing grocery business on Main Street, Prof. R. C. Childress, of Little Rock, Ark., the International Sunday School Agent for the colored work in Arkansas, took part in all of the discussions of the meeting. His address on Saturday night will ever be helpful to the people who heard him. The following read excellent papers on the various subjects: Mrs. Annie C. Freeman, Prof. B. F. Jordan, Miss L. Ross. Mrs. Annie C. Freeman also organized the Queen Esther Circle among the young ladies of the convention. The convention was full of interest from start to finish. The re-

ports showed quite an increase along all lines. The Rev. S. McDonald, Presiding Elder, beat his own record on this district and all others. The financial report reflected any report of the kind made since he has been on the work in this district. Elder McDonald is the right man in the right place, and whenever the right man gets in the right place success is bound to follow. God is always pleased with such men, and in fact this is the only class of men who can succeed—"Men who do and dare." The officers elected for the Epworth League for the ensuing year are the Rev. G. T. Saxton, President; the Rev. Z. R. Fields, First Vice-President; Miss Ada McGinnis, Second Vice-President of Mercy and Help Department; Mrs. Annie C. Freeman, Third Vice-President; D. W. Nelson, Secretary; the Rev. S. McDonald, Treasurer; Miss Mary Thompson, Junior Superintendent; Miss L. Dickerson, Epworth Guard. On Sunday the Sunday School and praise service took up the first hours of the morning, and at eleven o'clock Dr. J. M. Cox entered the stand and preached from the text, "And there is not a vessel more." It was a masterpiece. At 3:30 p. m., the Rev. Z. R. Fields preached from the fifteenth chapter of Luke, and great was the rejoicing. At night the Rev. G. T. Saxton stirred his hearers with words of power. It was truly a great meeting. The Little Rock Conference has never enjoyed a better convention since it has been a Conference. Sermons were preached during the convention by the writer, the Rev. Z. R. Fields, M. B. A. Cain, G. T. Saxton, Dr. J. M. Cox. The next meeting will be held at Wahbaseka, Ark. The students of Philander Smith College presented Dr. J. M. Cox with a silver offering, led by the Rev. G. T. Saxton, who was assisted by Prof. B. F.

### A Lazy Liver

May be only a tired liver, or a starved liver. It would be a stupid as well as a savage thing to beat a weary or starved man because he lagged in his work. So in treating the lagging, torpid liver it is a great mistake to lash it with strong drastic drugs. A torpid liver is but an indication of an ill-nourished, enfeebled body whose organs are weary with over work. Start with the stomach and allied organs of digestion and nutrition. Put them in working order and see how quickly your liver will become active. Dr. Pierce's Golden Medical Discovery has made many marvelous cures of "liver trouble" by its wonderful control of the organs of digestion and nutrition. It restores the normal activity of the stomach, increases the secretions of the blood-making glands, cleanses the system from poisonous accumulations, and so relieves the liver of the burdens imposed upon it by the defection of other organs.

If you have bitter or bad taste in the morning, poor or variable appetite, coated tongue, foul breath, constipated or irregular bowels, feel weak, easily tired, despondent, frequent headaches, pain or distress in "small of back," gnawing or distressed feeling in stomach, perhaps nausea, and "rises" in throat after eating, and kindred symptoms of weak stomach and torpid liver, no medicine will relieve you more promptly or cure you more permanently than Doctor Pierce's Golden Medical Discovery. Perhaps only a part of the above symptoms will be present at one time and yet point to torpid liver or biliousness and weak stomach. Avoid all hot bread and biscuits, griddle cakes and other indigestible food and take the "Golden Medical Discovery" regularly and stick to its use until you are vigorous and strong.

The "Discovery" is non-secret, non-alcoholic, is a glyceric extract of native medicinal roots with a full list of its ingredients printed on each bottle-wrapper and attested under oath. Its ingredients are endorsed and extolled by the most eminent medical writers of the age and are recommended to cure the diseases for which it is advised.

Don't accept a substitute of unknown composition for this non-secret MEDICINE OF KNOWN COMPOSITION.

Jordan, the Misses Petus, McGinnis, Miss Mary Thompson, Miss Moore and the writer. The collection amounted to more than a hundred dollars.—D. W. Nelson, Secretary.

### For Loss of Appetite.

### HORSFORD'S ACID PHOSPHATE

It nourishes, strengthens and imparts new life and vigor. An excellent general tonic.

### CUMBERLAND DISTRICT.

The fifteenth session of the Cumberland District Conference and Sunday School Convention convened at Piedmont, W. Va., July 31st, at Walden Methodist Episcopal Church, under the presidency of L. W. Briggs, Presiding Elder. Devotional services conducted by the Revs. L. W. Briggs, S. P. Huskins, pastor, and S. A. Virgil, of Pittsburgh. An inspiring song service was conducted by Professor I. C. Cabell. Secretary, the Rev. C. S. Briggs; Assistant, the Rev. J. S. Carroll; Corresponding Secretary, Mrs. Mary F. Coffman Assistant, Miss Ella L. Washington. The annual sermon was preached by the Rev. D. D. Johnson, of Morgantown. The Epworth League and Sunday School Convention convened at 2:30, with Professor I. C. Cabell in the chair. Devotional services conducted by the Rev. C. S. Briggs, Second Vice-President of the District. Mrs. Mary F. Coffman was appointed Secretary, pro tem. Papers by J. W. Streets, "What is the Duty of the Officers of the Membership in General to the Epworth League?" the Rev. Jos. W. Jackson, "What Should be the Attitude of the Epworth League Toward the Liquor Traffic?" Discussed by Prof. I. C. Cabell and Mrs. Julia Woods. Addresses followed by Presidents I. C. Cabell and the Rev. J. S. Carroll, on "Culture, Power, Growth and Usefulness," and were discussed by the Rev. S. A. Virgil and the Rev. C. S. Briggs.

Welcome addresses by the Rev. S. Huskins, pastor, and Presiding Elder L. W. Briggs. Responses by the Rev. D. W. Shaw, D. D., and the Rev. C. Briggs. The evening ended in a reception. The following morning reports received from Presiding Elder and preachers. "Aims and Needs of the District Conference on the Cumberland District;" open discussion in the afternoon the Epworth League met with Prof. I. C. Cabell presiding. Devotions conducted by Mrs. Nellie E. Mason, First Vice-President of the District. Paper, "Should the Washington Conference Vote for the Proposition Handed Down by General Conference of 1904 to Change the Restrictive Rule of the Discipline," etc., discussed by the Revs. D. W. Shaw, G. W. Jenkins, Jos. W. Jackson, J. S. Carroll, C. S. Briggs, L. W. Briggs, Presiding Elder and Mr. Eagland. Thursday evening the convention opened with Prof. I. C. Cabell presiding. Devotional services by Dr. D. W. Shaw. Paper, "Our Belief and the Need of Better Support," was discussed by the Revs. W. W. Jenkins, S. A. Virgil, S. P. Huskins and Mr. P. H. Jeffries. Friday morning, devotional services in charge of the Rev. Jos. W. Jackson, the Rev. L. W. Briggs, presiding. Reports received from local preachers, exhortations, etc. Paper, by Clement C. Gill, B. "The Preacher, Conduct Helpful and Hurtful." Dr. I. Garland Penn. Dr. I. L. Thomas addressed the convention. Officers elected: Presiding, Prof. I. C. Cabell; First Vice-President, Mrs. Nellie E. Mason; Second Vice-President, the Rev. C. S. Briggs; Third Vice-President, Mr. P. A. Jeffries; Fourth Vice-President, Mrs. Mary Coffman; Secretary, Miss Estella C. Uric; Junior Superintendent, Miss Pauline Blue. Paper by Miss Etta L. Washington, "What are the Most Difficult Obstacles in the Way of the League, and How may They be Overcome?" Dr. I. L. Garland Penn, Mrs. Julia Woods and Dr. I. L. Thomas each made short addresses. Friday evening Prof. I. G. Penn spoke upon "League Work," and Dr. I. L. Thomas upon "Home Missions and Church Extension." Saturday morning the district Conference convened, Elder Briggs presiding. The Cradle Roll was discussed by Mrs. Nellie E. Mason and the Rev. Joseph Jackson. Paper, "The Duties of Our Laymen to Ministry in Point of a Better Ministry," by J. T. Washington, read by Miss Etta L. Washington. "Service Building and Its Delivery," by Rev. C. S. Briggs. Huntington, Va., was chosen as the seat of the next conference. Saturday afternoon session. Presiding Elder L. W. Briggs made his farewell address; sub-district organizers appointed, Mrs. J. Woods, the Rev. Jos. Jackson, Mr. Ruffin. "Is the Junior League Meeting the Expectations of the Church in Cumberland District—If not, Why not?" discussed by Mrs. Nellie E. Mason, the Revs. G. W. W. Jenkins, S. Carroll. Sunday, August 4th, 1904. At 10 a. m. sermon by Dr. I. L. Thomas. In the afternoon a platform meeting of Epworth League workers held by Dr. I. L. Thomas and Rev. W. W. Jenkins. The missionary sermon was delivered at night by

### THE NEW WEST TEXAS TO

CHAUTAUQUA (formerly Vigo) the main line of the Texas & Pacific Railway, in Callahan County—on the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas. E. P. Turner, G. P. A., Dallas, Tex. for particulars.



Rev. J. S. Carroll. (Mrs.) Mary F. Coffman.

#### NAVASOTA DISTRICT.

The District Conference, Sunday School, Epworth League and Woman's Home Missionary Society of the Navasota District met in joint session at Bethlehem Methodist Episcopal Church, Hempstead, Texas, August 27-Sept. 1st. Impressive devotional exercises were conducted by the Rev. S. A. Kelly. The Rev. B. M. Taylor, Presiding Elder, made very encouraging remarks to the conference touching upon the work of the district in a general way. S. M. Bolden was elected secretary, the Revs. B. R. Booker and W. E. Hutcherson, assistants; the Rev. J. A. Tillory, recording secretary; the Rev. S. A. Kelly, treasurer; Profs. C. F. Simmons and H. L. Davis, reporters to the papers. Splendid welcome addresses were delivered as were also the responses. The religious and literary programs were indeed helpful to all. Subjects upon Sunday School and Epworth League work were well discussed. All pastors and the various delegates made encouraging reports showing that excellent work is being done on the district. Visitors present who spoke during the session: the Revs. W. A. Fortson, Presiding Elder Huntsville District; W. H. Logan, D. D., pastor Trinity Church, Houston; M. W. Dogan, Ph. D., President Wiley University; Dr. J. E. Bryant, Marshall; Dr. J. O. Williams, Presiding Elder Marshall District; the Rev. L. S. Blakney, Presiding Elder, Palestine District; the Rev. T. S. Pryor, Conroe; Dr. F. Gary, Houston; Dr. J. M. Johnson, Presiding Elder Houston District and others. Dr. R. E. Jones, editor SOUTHWESTERN, spoke on Thursday night in the interest of that paper. Sixty-five subscriptions were taken during the conference. The Wiley rally came on Friday night. Pastors and people were never more interested in this school. President Dogan is greatly encouraged. The conference was peaceful and fruitful from beginning to close. Sunday: Love feast in the morning; the Rev. B. M. Taylor, Presiding Elder, preached a most excellent sermon at 11 a. m., and S. M. Bolden preached at 3:30 p. m. The Rev. A. W. Carr preached the closing sermon at night. Complimentary resolutions were passed, endorsing the SOUTHWESTERN and its editor, giving a pledge to do all possible to increase its circulation, expressing appreciation of the courteous and fair administration of Presiding Elder B. M. Taylor, commending the Secretaries and thanking the pastor, the Rev. W. M. Bartley, and his people for their hospitality. The session closed to meet in Belleville, Texas, in 1908.—S. M. Bolden.

#### ALEXANDRIA DISTRICT.

The Alexandria District Conference convening in the city of Alexandria, August 21st, was called to order by the Rev. J. J. Obee, Presiding Elder. The following officers were elected: the Rev. M. L. Baldwin, Secretary; Assistants, the Revs. M. P. Franklin and S. M. Haynes; the Rev. J. C. Brown, Statistical Secretary; Assistants, H. H. Holbert, A. W. Goins, S. A. Mason. The Rev. W. L. Amos and I. W. Young, M. D., reporters. The conference was largely attended night and day. The proceedings of this body were conducted in a manner indicating the progressiveness and up-to-dateness of its presiding officer and members. The Elder made a good report of the work done on the district. The pastors and other officers reported. Among our visitors were the following Presid-

ing Elders: the Revs. H. Daniel, Shreveport District; J. O. Brown, Monroe District; B. M. Hubbard, New Orleans South District; J. W. Turner, Baton Rouge District; P. W. Clark, Lake Charles District. These brethren made instructive addresses. The Revs. P. Landry, B. J. Reddix, T. B. Cooper, C. Johnson, D. Shethy, A. W. Brazier, M. D., T. A. Brown, W. Davis, of the Baptist Church, Alexandria, Wm. Scott Obee were introduced and made short talks. Prof. M. S. Davage did good work for the SOUTHWESTERN. Sermons were preached day and night by the pastors. An increase was shown along all lines. On Sunday at 11 o'clock Presiding Elder J. J. Obee preached a powerful sermon from the Book of Revelation to a crowded house, and all were filled with great joy. Sermon by the Rev. M. P. Franklin, a fitting close to a splendid session.—W. L. Amos.

#### LOUISVILLE DISTRICT.

The Louisville District Conference convened at Hartford, Ky., August 20, the Rev. H. W. Tate, Presiding Elder, presiding. All the pastors were present but one. The first day was given to the Woman's Home Missionary Society. The Rev. Mrs. Dollie Louis presided. The meeting was highly interesting and profitable. The Conference sermon was preached by the Rev. R. L. Dickerson, A. M., of Jackson Street Church, Louisville, followed on successive nights by the Rev. W. H. Pope, of Smithland, and the Rev. M. S. Johnson, of Edaville. This session was the best attended of any ever held on the district. The people came from twenty-five miles around. The reports of the Presiding Elder and pastors were very good and inspiring. The district is awake to every interest of the church. The Presiding Elder introduced a new method of representing the Book Concern and many Song Books, Hymnals, Bibles, etc., were sold by the Rev. J. H. Ross, as Agent. The Rev. D. E. Skelton, Presiding Elder Indiana District, and the Rev. E. A. White, D. D., of the Ohio District, delivered excellent addresses; also Mr. White delivered his fine and pleasing lecture on "The National Yellowstone Park" to a crowded house. The conference was in every way a grand success and a credit to our Methodism. Subscriptions for the SOUTHWESTERN, 34; books sold to the amount of \$30; for Conference Minutes, \$40; benevolence \$227; amount raised during conference, \$178. A collection of \$6 was taken for the Rev. Truman Williams, of Sonora, who was paralyzed last June. We are expecting great things from Dr. H. W. Tate, who is now serving his first year as Presiding Elder of this district.—R. L. Dickerson.

#### BROOKHAVEN DISTRICT.

The Brookhaven District Conference convened in the Lampton Station Methodist Episcopal Church August 21-24, under the presidency of Dr. G. W. Smith, Presiding Elder. R. L. Tate was elected Secretary; W. H. Cain, assistant. N. McNeal was elected Statistical Secretary; W. P. C. Morrison, assistant. The reports from pastors and the Presiding Elder were read and indicated great success along the line of church work throughout the entire district. Reports of local preachers, exhorters, class leaders, District Stewards Sunday School Superintendents, Epworth League presidents and Ladies Aid presidents, all showed some improvement in the great work of the church. The District president, the Rev. J. I. Garrett, made his report. It indicated that he had been pushing the work of the District League, Visitors;

### DO YOU GET UP WITH A LAME BACK?

#### Kidney Trouble Makes You Miserable.

Almost everybody who reads the newspapers is sure to know of the wonderful cures made by Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy. It is the great medical triumph of the nineteenth century; discovered after years of scientific research by Dr. Kilmer, the eminent kidney and bladder specialist, and is wonderfully successful in promptly curing lame back, uric acid, catarrh of the bladder and Bright's Disease, which is the worst form of kidney trouble.

Dr. Kilmer's Swamp-Root is not recommended for everything but if you have kidney, liver or bladder trouble it will be found just the remedy you need. It has been tested in so many ways, in hospital work and in private practice, and has proved so successful in every case that a special arrangement has been made by which all readers of this paper, who have not already tried it, may have a sample bottle sent free by mail, also a book telling more about Swamp-Root, and how to find out if you have kidney or bladder trouble. When writing mention reading this generous offer in this paper and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The regular fifty-cent and one-dollar size bottles are sold by all good druggists. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.



Home of Swamp-Root.

Dr. Fetherstone, pastor Methodist Episcopal Church, South; Dr. J. M. Shumpert, pastor Central Church, Jackson, Miss; the Rev. R. P. Threlkeld, Presiding Elder Vicksburg District; Dr. W. W. Lucas, of Meridian; the Rev. Haney May, pastor Benton; Dr. J. C. Hibbler, of St. Stephen Church, Yazoo City; M. H. Foster, of the Little Rock Conference; and the Rev. Gabriel Dukes, all of whom made interesting speeches. The Rev. R. L. Tate delivered the missionary sermon; Dr. G. W. Smith, J. C. Hibbler, A. Randall, Dr. J. M. Shumpert, Dr. J. C. Houston and Dr. S. A. Cowan, of St. Paul, Meridian, delivered strong sermons and addresses. Resolutions of thanks were offered Dr. G. W. Smith for his wise and painstaking administration during the Conference; to the Rev. W. W. Hite and his people for so royally caring for the Conference; to the Rev. R. L. Tate for his faithfulness and carefulness as Secretary. The following ladies read acceptable papers on the work of Home Missions: Mesdames Lolla Hall, S. A. Brown, M. C. Smith and Leath Richard. The welcome address was delivered by Prof. Foster; responded to by the Rev. J. C. Houston. The Statistical Secretary's report, though a partial one, showed that more than \$400.00 had been raised for benevolence, and more than three hundred conversions; ministerial support over \$4,305.99. Thus the Conference closed to meet next year at Magnolia, Miss. R. L. TATE.

#### LEXINGTON DISTRICT.

The fiftieth session of the Lexington District Conference convened at Shelbyville, Ky., in St. John Tabernacle, August 20, the Rev. Dr. L. M. Hagood, Presiding Elder, in the chair. A large number of preachers and delegates were present. E. D. Miller was elected Secretary, F. S. Delaney assistant. Reports from pastors and the heads of the various departments showed a marked improvement over last year. The Rev. E. A. White, Presiding Elder Ohio District, the Rev. D. E. Skelton,

Presiding Elder Indiana District, and the Rev. J. W. Robinson, pastor at Covington were present and addressed the Conference. They brought greetings from their respective Districts. Bro. Robinson representing the Lexington Conference Academy Fund, secured \$240.00 in reliable subscriptions. Letters from Drs. I. L. Thomas, secretary Church Extension; G. W. Ziegler, Presiding Elder Maysville District; and R. E. Jones, Editor SOUTHWESTERN, were received and read. The Conference expressed its sympathy for Dr. I. L. Thomas in the loss of his son and passed strong resolutions on the SOUTHWESTERN. Welcome addresses were delivered by the Rev. D. C. Carter, pastor African Methodist Episcopal Church Shelbyville and W. D. Locke, M. D. Responses were made by the Revs. F. P. Robinson and E. D. Miller. As a whole this was an advanced meeting intellectually and otherwise. Sermons were delivered by Dr. L. M. Hagood, the Revs. J. Small, W. M. H. McCoomer, and E. D. Miller. The ministers of the District presented Dr. Hagood with a pair of gold glasses in recognition of his ability and as a token of the high respect in which he is held. The Rev. Mr. McCoomer composed the Conference poem. A resolution was offered by the Rev. A. M. Herolt to the effect that the Lexington Annual Conference holding a unique position with relation to the leading Conferences (white) in the States of Indiana, Ohio, and Illinois, bringing it within the boundaries of several of them and its moral, spiritual and intellectual development is closely noted that at this time when candidates seeking to represent this Conference in the next General Conference, that the body put itself on record as being opposed to sending any man whose past public record may in anyway reflect upon the moral integrity of the named Conference. The Rev. W. H. Bloomer and wife deserve great credit for the generous entertainment which the Conference received. The Conference will meet next year in Frankfort, the capitol.

E. D. MILLER.

#### KNOXVILLE DISTRICT.

The District Chapter of the Epworth League of the Knoxville District met at Russellville, July 24. The house was called to order by Mrs. H. R. Walker, District President. Devotional exercises in charge of the Rev. W. E. Johnson. Program: "Methodism a Progressive Movement," the Rev. S. Delaney, Jefferson City; "The Greater League of To-morrow," the Rev. J. B. Martin; "The Epworth League for Absolute Temperance," the Rev. W. T. Marley, Knoxville; "The Possibilities of Growth of Junior League," Miss Katie Carmichael. Every one participating showed care and earnestness in preparing for the occasion. The District Officers elected and installed for the ensuing year: President, the Rev. W. T. Marley; First Vice President, Miss Sallie Lee; Second Vice President, the Rev. B. J. Martin; Third Vice President, Miss Maggie Cox; Treasurer, Miss Anna Lonas; Secretary, Miss Katie Carmichael; Junior League Superintendent, Mrs. Jennie Ingram. Several spicy talks were given on how to revive the work. The President's address will never be forgotten. It was practical and full of good thought. Miss Sallie Lee brought to the Conference a quilt by which she had raised \$4 for the work. It was presented to the Rev. Samuel Delaney. The meeting as a whole was business-like and interesting. KATIE CARMICHAEL.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                      | Place. | Date.          |
|--------------------------------|--------|----------------|
| Clow, Canfield, Ark.           | .....  | Oct. 10-13     |
| Gulfport—Bond, Miss.           | .....  | Oct. 23-27     |
| Tupelo—Amory, Miss.            | .....  | Oct. 29-Nov. 3 |
| Holly Springs, Hernando, Miss. | .....  | Nov. 6-10      |
| Aberdeen, Crawford, Miss.      | .....  | Nov. 6-10      |
| Starkville, Kosciusko, Miss.   | .....  | Nov. 12-17     |
| Greenwood—Durant, Miss.        | .....  | Nov. 12-17     |
| Clarksdale, Lula, Miss.        | .....  | Nov. 20-24     |
| Greenville—Indianola, Miss.    | .....  | Nov. 21-24     |

### CONVENTIONS.

|                                                        |       |                |
|--------------------------------------------------------|-------|----------------|
| Shubuta                                                | ..... | Oct. 10        |
| Brookhaven, Florence, Miss.                            | ..... | Oct. 10-11     |
| Tupelo, Amory, Miss.                                   | ..... | Oct. 29-Nov. 3 |
| Meridian, Scooba, Miss.                                | ..... | Nov. 13-14     |
| Little Rock Conf., (E. L. & S. S. Con.), Brinkly, Ark. | ..... | Nov. 14        |

### MERIDIAN DISTRICT.

#### FOURTH ROUND.

Scooba, October 1; Rose Hill, 5-6; St. Paul, (Meridian), 11-13; Hickory, 19-20; Meridian Circuit, 26-27; Lake, 29; Morton, Nov. 1; Forest, 2-3; Lauderdale, 5; Lillian, 9-10; Missionary Convention, Nov. 12-13; Garlandville, Nov. 15-17; Vale, 16-17; Spring Hill, 19; Collinsville, 21, Trenton, 23-24; Neshoba, 23-24; Daleville, 30-Dec. 1; Ft. Stephens, Dec. 3; Philadelphia, 5; Coy, 6; DeKalb, 7-8, Haven Chapel (Meridian) 14-15; Meehan, 21-22. Brethren: Please keep in mind our Missionary Convention on Nov. 12 and 13, at Scooba, Miss. Each pastor is asked to make report of entire benevolence collected to this Convention. Remember the fifth Sunday

in September is Rally Day for Sunday Schools, Etc. Make a success of SOUTHWESTERN Day.

WM. McMonnis, P. E.

### SOUTH N. O. DISTRICT.

#### FOURTH ROUND.

Plaquemine, Oct. 12-13; Bayou Goula, 15-16; St. John, 17; Winsted, Nov. 2-3; Godman, 3-4; Franklin, 8-10; Centerville and Verdunville, 9-10; Patterson, 11; Morgan City, 15-17; Berwick, 16-17; Beattleville, 21-22; Houma, 23-24; Schriever, 25-Dec. 1; Thibodaux, 30-Dec. 1; Woodlawn, 7-8; Napoleonville, 8-9; Union, 13; Crawford, 14-15; Virlon, 21-22; Hahnville, 28-29; Donaldsonville, Jan. 4-5, 1908; First St., 8-12; Wesley, 9-12; Williams, 10-19. Brethren: This is the last official round for the present conference year, which points vividly to the rapid coming together of the Louisiana Annual Conference in a body at Simpson Memorial. May I urge you to renew your energies and make one more, and the final pull along all lines for a complete report. Be prepared to report all your apportionments of benevolent money at the Fourth Quarter. I shall expect each pastor to report his full apportionment of souls saved. We cannot afford to fail at soul-saving.

B. MACK HUBBARD, P. E.

### Special Notice

#### LAKE CHARLES DISTRICT.

The preachers of the Lake Charles District are urged to be present at the Preachers' Meeting at Lafayette, La., on October 10. Business of importance calls us. Let every member be on hand.

P. WELLINGTON CLARK, P. E.

### Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

## Crescent City Notes

Mrs. D. M. Seals is at the bedside of her mother, Mrs. Ella Ross, who is critically ill at Central, La.

Mrs. Anna Fisher is again at home after a pleasant visit with friends in Chicago. Shortly after the return of Mrs. Fisher a reception was given in her new home, where 32 invited guests enjoyed a very pleasant evening.

Miss Bertha McNeal left the city this week for Gilbert Academy. Miss McNeal spent the summer very pleasantly and profitably in teaching near Varnado, after passing a very creditable examination.

Miss Ora J. Wilson, who has taught this summer at the Catere Crossing School, three miles from Mount Herman, is again at her work in the Robertson school. For her the "Piney Woods" proved highly beneficial.

Miss Viola Hurst looks to be in splendid health. She spent nearly two months at Catere Crossing and the later weeks of her vacation at Franklinton.

Mrs. Amelia Ford, a member of Simpson Memorial Church, New Orleans, visited her sister, Mrs. M. E. Norman, of Monroe, recently.

Mrs. Ella Dennis, of First Street Church, this city, is visiting friends and relatives at Monroe, where she addressed the St. James Sabbath School on a recent Sunday and her remarks were very much appreciated.

WILLIAMS CHURCH—The fence around the parsonage and church presents an attractive front. It has been nicely whitewashed through the kindness of Mr. P. J. Becknell, to whom Pastor Richards and members are grateful for the donation of \$6 to the trustees; also Miss S. A. E. Brazley for the sum of \$9.25, raised in an entertainment. Mr. M. S. Davage, business manager of the SOUTHWESTERN, preached for this membership Sunday morning, September 22. One new member added to the Sunday School.

A good program was rendered at the Good Hope Baptist Church, Algiers, Sunday, September 29, the occasion being

the celebration of the 25th anniversary of the successful pastorate of the Rev. John H. Flemings. The offerings of the Sunday school were presented to the pastor by little Beulah Godberry, and that of the friends was presented by the pastors of St. John African Methodist Episcopal Church and the St. Matthew Methodist Episcopal Church. Each member of the church presented to the Rev. Mr. Flemings a sealed envelope containing his gift.

### NOTICE.

The Preachers' Meeting of the New Orleans South District will meet at Shreveport, La., Wednesday, October 9. All pastors are requested to be present on business of importance. By order of the president, M. S. GOINS.

Walden University, Nashville, Tenn., is the oldest and largest of our professional schools for colored people. Of educational, high moral and Christian tone; thorough in instruction and practical in requirements. While it is one of the very best schools, Walden University is one of the least expensive. Aided by the Freedmen's Aid and Southern Education Society, this school commands safe and moral, as well as wise and cordial support. The literary, scientific and practical work done here are well suited to the real needs of the colored people. Her thirteen departments are well equipped. These are the Collegiate, Normal, English, Commercial, Music, Domestic Science, Industrial, Brazen Rib Training School, Law, and the Meharry Medical, Dental, Pharmaceutical, and Nurse Training Colleges. Cultured moral and experienced teachers and lecturers come before all classes from matriculation to graduation. The Faculty strong.

The Meharry Colleges are noted for their efficiency. Three-fifths of all the licensed colored physicians, dentists, and pharmacists in the United States are graduates of these colleges.

For information or catalogue, address John A. Kumler, D. D., President, or W. Hubbard, M. D., Dean of the Meharry Colleges, Nashville, Tenn.

### United for Life

NUNNERSON-JACKSON—On August 2, 1907, Mr. Robert Nudderson and Miss Nauby C. Jackson, in Welch, La. The Rev. Wm. Ector and the Rev. Wm. Jones performed the ceremony.

LEWIS-BRISON—Mr. Lewis, of Navasota, Tex., and Miss Pearl Bisbort August 21, 1907, at Madisonville, Tenn.

# WILEY UNIVERSITY, MARSHALL, TEXAS.

The last session of Wiley University was perhaps the best in all its history. The enrollment reached 620 and in this respect leads all other Texas institutions. Six graduated from the regular college department, thirteen from the Normal, eleven from the preparatory, thirty from the different industrial departments, five from Nurse-training and 85 were given certificates from the English department, consisting of eight grades. Fifteen college graduates hold Permanent State Certificates based on State recognition of our college work.

Wiley boasts of its aggressive college spirit. There is no time for dreaming and building air castles. In every department and in all phases of the work there is that moving spirit that brings things to pass. This is seen in the study hall, in the recreation rooms, in the chapel entertainments, on the play grounds and everywhere. The good effects of this system is manifest in the lives of our young people when they return home and are called upon to mingle with the people.



We are just completing three new buildings for the year, viz.: The Carnegie Library Building, the Manual Trades Building and a Hospital Building. All of these will be ready for use at the opening of the session beginning September 30.

The outlook for Wiley was never more promising than at the present. If we are to judge from the numerous letters of inquiry and statements from students with pledges of friends to return with them, we shall have more than 700 students enrolled before the session is far advanced. We are glad to state to our pupils and all new ones who are planning to come, that Wiley is adding to her teaching force and equipment in the way of buildings and appliances, so that we shall be able to put our several departments abreast of the very best in the country.

For Further Information Address

REV. M. W. DOGAN, A. M., Ph. D., President,  
Wiley University, Marshall, Texas.



## WONDERFUL CURE

Great Suffering and Wonderful Cure of a Religious Woman in Kansas.

### HER HUSBAND'S LETTER

He Says It is Next to Work of Miracles.

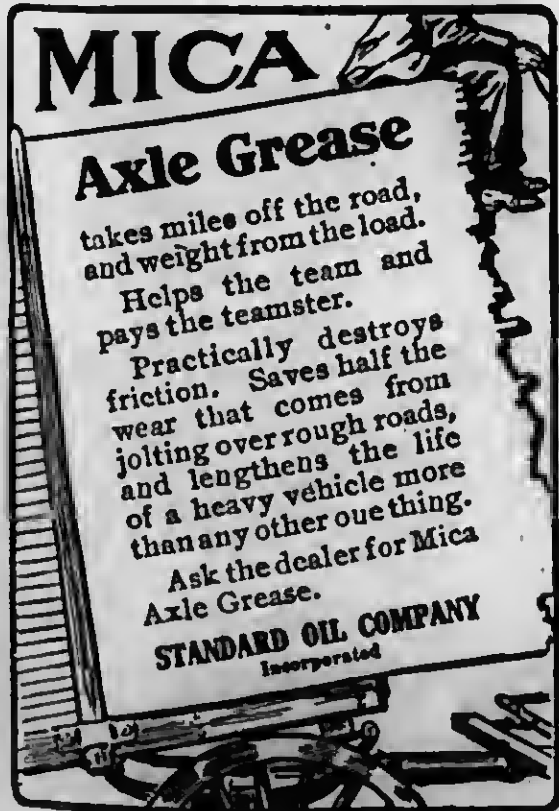
Have you ever read of the case of Mrs. C. R. Stone, of Lawrence, Kas., given up by many doctors to die, over 14 years ago, yet today alive and well, as a result of taking Wine of Cardui? If not, the following letter from her husband will give you the details of her case. You will find it absorbingly interesting to read about.

My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Theford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

Free Medical Advice, and a valuable 64-page Book on Female Diseases, will be sent in plain wrapper to any lady who will address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.



**MICA**  
**Axle Grease**  
takes miles off the road, and weight from the load.  
Helps the team and pays the teamster.  
Practically destroys friction. Saves half the wear that comes from jolting over rough roads, and lengthens the life of a heavy vehicle more than any other one thing.  
Ask the dealer for MICA Axle Grease.  
**STANDARD OIL COMPANY**  
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### Cash Remittances

SUBSCRIPTIONS RECEIVED.  
SEPTEMBER 23-28.

Atlanta and Savannah—By J. B. Siburd, Chas. Holzendorf; by Rome District Conference, 12 annual subscribers.

Central Missouri—By J. A. C. Wade, Hy. Welsh; L. R. Grant.

Delaware—M. M. Trautner.

Florida—By J. S. Todd, C. D. Davis, C. W. Williams; by P. H. Debus, G. W. Watson, James Weatherspoon, John Shepherd, A. S. Sessions; by J. P. Patterson, E. L. Banks, Hector Williams.

Lexington—By G. F. White, Ida Montgomery, T. E. Perkins; by P. T. Gorham, W. J. Langston, Mrs. M. E. Payne.

Lincoln—By A. H. Haynes, W. H. Herndon.

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Louisiana—J. A. Trecut, 10 subscribers; by R. E. Jones, Olivia McArthur, D. S. Gullford; by J. D. Brightop, Tony Jones; E. W. Jackson; by W. H. Long, Peter Dozier; by P. C. Coulton, E. S. Gullet; J. A. Landry, 18 annual subscribers; by L. L. Green, M. V. Anderson; by J. H. Thompson, Chas. Bowman.

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### Doings of the Workmen ALABAMA.

La Fayette, J. H. Brooks.—The third quarterly conference of Powel Chapel, of which the Rev. R. M. Davis, A. B., is the efficient pastor, has just closed with the Rev. J. A. Holliday, Presiding Elder, present. Friday night, the 6th of September, found him in the chair with about 22 class leaders and 100 other officers and members before him. He gave us a splendid lecture along the lines of spiritual and moral development. Reports from pastors and officers showed improvement along all lines. The church has been painted. During the quarter there were 101 accessions to the church. Paid pastor \$133.90; Trustees, \$104.43; Sunday School purposes, \$7.84; Woman's Home Missionary Society, \$15; Missions, \$31.36; Elder, \$21.70; total, \$328.73. The Elder preached a strong sermon Sunday night. Communion was had with 96 communicants. One subscriber to the SOUTHWESTERN.

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## NORTH CAROLINA.

Salisbury, P. F. Johnson, Pastor.—This charge is in good condition. I am supplying this work until conference and have been here but six weeks (August 9). We have been successful in building a temporary house to worship in, and we have had a meeting which lasted ten days. The membership was greatly revived, and three were added to the church. Our church in Salisbury is making a wonderful impression on the people and, too, all realize that we are here to stay. The Rev. R. J. Ship assisted us in our meeting. He is a good preacher. Our people enjoyed his sermons. We are getting up a good membership in this city and we will build a nice church soon; so, brethren, when you pass through Salisbury look up our church, and see what we are doing. I also serve Pine Grove, Advance, N. C. Here we have a nice congregation doing well. We had a picnic at this place on the 27th of July, and the Rev. N. D. Shamburger was the speaker for the occasion. We realized \$37. Our protracted meeting begins the third Sunday in August. We are looking for great results.

## OKLAHOMA

Cleveland, E. M. Madden, Pastor.—In Armstrong Chapel, the Second Quarterly Conference convened September 7-8, the Rev. W. F. Smith presiding. Reports showed an increase along all lines. We are planning to build a church at this place and I hope that every member will take an active part in this movement and help make it a success. Sunday was a day of spiritual benefit. The Rev. W. F. Smith, Presiding Elder, preached an able sermon and every heart was made to rejoice. The Lord's Supper was administered to a goodly number. The doors of the church were opened and two came forward and united with us. The pastor preached Sunday night, also the Elder. Collection for the day, \$10.01. A revival meeting will begin at this place the fourth Sunday in this month, conducted by the pastor who will be assisted by the Rev. Mr. Jackson of Chandler.

## LOUISIANA.

Crowley, F. Aldrige.—We have just closed a three weeks' revival resulting in ten conversions. Sunday was a day long to be remembered in this city. At 7:30 a. m., our pastor baptized three by immersion and at 1 p. m. eight were baptized at the altar and one infant at night. The Rev. W. M. Ector preached the sacramental sermon to an unusually large congregation and administered the sacrament. Our church here is only 7 months old, being organized in March by our present pastor, the Rev. A. J. Smith. He is a born leader and the man needed here. He has the affairs of our church in splendid shape.

Mansfield, J. A. Landry.—A concert was given by the Epworth League Aug. 30, under the management of the President, Mr. Eugene Gilbert, W. L. Sharp, Miss Anita Bryant and others. These young people deserve much praise for their work. They realized \$7.80, for which we thank them and hope that they will not stop here, but continue this good work. On the 27th of August Capt. W. T. Grant, 33 degrees, of the Masons, and Miss Florence Bryant, of New Orleans, called to see us. Capt. Grant delivered an able lecture on the work of the Masons at this place Aug. 27.

Battleville, G. J. Rogers, Pastor.—The Class Rally held August 25 was a surprising success to the members and friends. In the midst of inclement weather the members worked like beavers. Class collections, under the leaders named, as follows: D. W. Jackson, \$17.30; J. Johnson, \$12.05; J. Zilston, \$10.80; L. H. Smith, 20.15; Envelope moneys, \$43.85; total, \$104.15. We are marching on to victory.

Franklin, W. H. Jones, Pastor.—At Ashury August 3 our third Quarterly Conference convened. Reports showed great improvement. Souls have been converted. A new house has been built and the appearance of the property greatly improved. The Presiding Elder was much pleased with the condition of the work. He preached an excellent sermon Sunday night. As we were about to retire from the business session of the Conference, a large number of friends came in bringing many good things. Refreshments were served and a social time indulged in. This year closes the best of our administration at this place. October 20 is SOUTHWESTERN DAY here.

Wiley, Thomas A. Hampton, pastor.—Sunday, August 18, a deep spiritual feeling seemed to pervade all services. Able sermons were preached by T. J. Johnson, Joseph G. Governer and the pastor, T. A. Hampton. The results of the recent revival were good. Six reclaimed and two converts, and the outlook bright for larger harvests. At 8 o'clock our beloved presiding elder, the Rev. J. J. Ohee, administered the sacrament to 71 communicants. Collections for the day, \$19.80. God bless the good people of Wiley and the surrounding country.

Baton Rouge, T. B. Cooper, pastor.—At St. Mark Methodist Episcopal Church, Sunday, September 1, services were well attended. At 3 p. m. the King's Daughters rendered an excellent program and at night the Holy Sacrament was administered to 118 communicants. Two joined the church. W. E. Shallowhorne, M. D., has placed his membership with St. Mark and we are pleased to have him with us. The choir rendered excellent music. Miss M. D. Cooper presided at the organ. Collection for the day, \$54.90.

Union Church, A. C. Mitchell, pastor.—Dr. B. M. Hubbard presided over our third quarterly conference, August 23. Four members have been received this quarter. Bro. Francis Francois was elected delegate to the Lay Electoral Conference. Dr. Hubbard's sermon was, as usual, highly appreciated by his audience.

Slidell, Bishop J. Jordan.—This work under the administration of the Rev. A. B. Harris, is alive as never before. The membership has higher ideals, and the pulpit is elevated. The entire church and sinners admire and respect our pastor. On August 6 the pastor was given a three weeks' leave of absence, and money was given him to defray his expenses and his family as well, with the assurances of more if needed. After

going over North Louisiana visiting three district conferences and over to Arkansas, he and family returned, much improved, on Wednesday, August 28. A grand reception and many friendly tokens were tendered them the same evening. Over 100 members and friends entered the church, where Dr. Brazier introduced Messrs. Bishop, Jordan, Moses, Reilly and R. H. Mays, who assured the pastor that all were glad of his return and stood ready to assist him as never before. Dr. Brazier then presented to him \$15 worth of choice groceries. Refreshments were served abundantly. A gold watch guard was also presented by Mrs. Ada Porter.

## MISSISSIPPI.

Aberdeen Circuit, W. C. Weatherall, pastor.—We have held our revival, which resulted in thirteen conversions. It is said to have been the best in the history of the church. I was assisted by the different pastors of Aberdeen, who rendered large service. Mrs. Kittie Brooks, who bought an organ for the Life Boat Church the first of June at a cost of \$61.50, has paid for same. Mrs. Brooks knows no failure in church work. Mesdames Fannie Loyd and Maria Sykes, who, with many others, assisted in raising the money—may these good sisters continue in their good work for His people and church. There cannot be too much credit given to Mrs. Brooks for the service she is rendering the church.

## KENTUCKY.

Louisville.—In Jackson Street Church the second quarterly conference convened September 7th. The Rev. H. W. Tate, D. D., Presiding Elder, was present and presided, to the satisfaction of all present. The reports were good and showed remarkable progress. Elder Tate preached two excellent sermons. One hundred and fifty communed. Notwithstanding the presence of 10,000 Knights of Pythias in the city, in their magnificent display for five days, we had a very large crowd Sunday and an excellent meeting. The financial and spiritual condition of Jackson Street Church has never been better. The church has been thoroughly organized in all her departments and is working splendidly and the members are rejoicing in the fact that all the indebtedness has been paid off, and the church swings clear of debt once more, after her heavy undertaking one year ago of enlarging the church and putting in a pipe organ. Having been appointed to this charge March 8th, in our first Board meeting we took account of all debts, and decided to pay them, which we have done. We have raised in these two quarters, since March 22nd, \$1,340; paid to pastor, \$520; Presiding Elder, \$70; paid on indebtedness, \$710, including \$425 on the pipe organ installed one year ago. Much credit is due the various captains who did excellent service in making our efforts a success, viz: Miss Lizzie Clay, Taylor Brisco, Mrs. Casselia Lynch, Henry Breckenridge and Letha Higga.

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MISSISSIPPI.

Hickory, W. H. Smith, Pastor.—We have just closed a glorious and one of the most successful revivals for the short time of five days and nights, ever witnessed at Wesley church, conducted by pastor and members alone. Seven were added to the membership and the church seems greatly revived. We shall begin on the second Sunday, possibly at Sylvester or Newton town. With this number thirty have been added to the church. One hundred and fifty dollars paid out on old debts; have raised \$77 on benevolences this year. We intend, by the help of the Lord, to raise \$30 more for this cause. This work is still on the up grade Pastor and presiding elder are paid up in full.

Gunnison, B. L. Roberts, Pastor.—A storm passed through this town and struck the parsonage of Wesley Chapel, and blew in about 60 pounds of groceries. Too much can not be said in praise of these good people for the way in which they care for their pastor and family. The storm was led by Mesdames Ida Williams Rilla Wilson and others.

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TEXAS.

East Calvert Circuit, A. L. Gabriel, Pastor.—The members of Chapel Hill Church are faithful revival workers. We closed a three weeks' meeting at Chapel Hill, where we had been assisted by the Rev. G. W. Carter, of Winkler Circuit, who rendered splendid service. Returning from the District Conference we found our people engaged in a week's prayer meeting and after two weeks of hard fighting our meeting closed with thirty-three precious souls converted. Of that and one visiting friend from the Indianapolis two joined the Baptist Church an Territory blessed by this meeting, will place his membership in our church there. The others united with the East Calvert work. On Sunday, the 8th, the altar was crowded with candidates for baptism.

Pitt Bridge, Clara J. Lewis.—Zion Hill Methodist Episcopal Church is prospering nicely under the second year's administration of the Rev. L. H. Barnett, our pastor. The membership has increased this year. We are now rejoicing over a great revival meeting that has just closed. After a struggle of two weeks, Rev. L. H. Barnett has the pleasure of adding thirty souls to our membership. In our meeting great interest was manifested. The country and church were stirred as never before. Our beloved pastor rendered valuable service. God bless him. Our Sunday School is doing splendid work.

VIRGINIA

Covington, J. B. Arter, Pastor.—We have succeeded in getting our little flock more closely united for effective services. At Lowmoor we have an encouraging and growing Sunday School, with an enrollment of twenty-five pupils and an average attendance of thirty-five, under the superintendency of T. D. Cyrus. Prof. W. H. Smith formed a temporary organization of an Epworth League, which we will soon be able, we trust, to make

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a permanent organization to help gather in and utilize our young people. We have just finished a very encouraging old-time bush meeting at Warm Springs. Ex-Pastor J. H. Anderson and the Rev. J. W. Warren, of Union, W. Va., were with us, and we were also ably assisted by our local brothers T. B. Dunable and Frank Lindsay. Our services were well attended and in the outset bid fair for a spiritual ingathering, but the heavy rainfall during the week lessened our forces and on August 25th, after a successful day's services in the woods, our meeting was closed with our members strengthened and much encouraged. During the meeting we took in over \$60, after deducting expenses. I was able to pay my family a visit, the first time since the Annual Conference, and also to add something to our benevolent funds.

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**Why Don't You Send For It** And give it a chance to prove to you what it will do, a chance to show you how it works? It is easy to get. A short note, giving your name and address, saying, "I want to try it," will bring it to you by next mail, all charges paid. You don't need to fill out any blanks, don't need to give any references, don't need to answer any questions. You don't need to send any money. It is yours to try, simply for the asking **WHY DON'T YOU?** We don't care where you are, what your nationality, sex, religion or politics may be. We care only to know that you are sick, that you need it and will try it. That is all. We are glad to send it to you without a penny. We don't even care what your trouble is. We are willing to take our chance on it helping YOU, as it has helped thousands with all diseases, and on you paying us after it has helped you. Why don't you send for it? Why not write today?

**It Costs You Nothing To Try! Why Don't You?**

**One Million Sick People** have accepted our offer and tried Vitae-Ore at our risk. Why don't you follow their example? One million sick people have written "Send me a package on trial," and they got it. One million sick people have tested Vitae-Ore without a penny's risk, have judged it, have seen for themselves what Vitae-Ore is and what it can do, as we ask you to see and judge. Hundreds of ailing, sickly, bodily weak, worn-out people are sending for it every day in the year. Perhaps at this very moment some one a short distance from your home is writing us for a package on trial, taking the first step to health we ask you to take. Month after month our trial offer has appeared and has been accepted by thousands of people who needed the health Vitae-Ore offers. We keep on advertising this offer, because Vitae-Ore cures and satisfies, because people judge it honestly and gladly pay for the trial treatment when they are benefited. Why don't you send for it? You have everything to gain and nothing to lose. You are to be the judge. Read our trial offer, read the good work Vitae-Ore has done for others, and write for a package today.

## Proved A God-Send

**Suffered for Years with Rheumatism and Thought There Was No Cure**

HARRISBURG, PA. My conscience tells me that I must fulfill my duty towards humanity and Vitae-Ore by telling publicly the great good



It has done for me. It has certainly proven a God-send to me. I suffered for years with Rheumatism and was led to think from repeated failure to cure that there was no hope for a cure. Today I am cured and all through this efficient remedy. It drove it all out of my system and there has been no return. I recommend it most highly for the great good it has done me and want everybody who suffers the terrible torture of Rheumatism to know how it cures this disease. I believe it will help any Rheumatic case and cannot find words to say enough good in its praise. MRS. HANNAH WELBY.

## Our 30-Day Trial Offer

**If You Are Sick** we want to send you a full sized \$1.00 package of Vitae-Ore, enough for 30 days' continuous treatment, by mail, postpaid, and we want to send it to you on 30 days' trial. We don't want a penny—we just want you to try it, just want a letter from you asking for it, and will be glad to send it to you. We take absolutely all the risk—we take all chances. You don't risk a penny! All we ask is that you use V.-O. for 30 days and pay us \$1.00 if it has helped you, if you are satisfied that it has done you more than \$1.00 worth of positive, actual, visible good. Otherwise you pay nothing, we ask nothing, we want nothing. Can you not spare 100 minutes during the next 30 days to try it? Can you not give 5 minutes to write for it, 5 minutes to properly prepare it upon its arrival, and 3 minutes each day for 30 days to use it. That is all it takes. Cannot you give 100 minutes time if it means new health, new strength, new blood, new force, new energy, vigor, life and happiness? You are to be the judge. We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.-O. has benefited you. Read what V.-O. is, and write today for a dollar package on this most liberal trial offer.

### WHAT VITAE-ORE IS

Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in these mineral deposits being thus taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals in medicinal strength and curative healing value many gallons of the world's powerful mineral waters, drunk fresh at the springs.

### EVERY DAY IN THE YEAR

We get letters from people in all parts of the United States and Canada, testifying to the efficacy of Vitae-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Affections, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Sores and Ulcers, and worn out, debilitated conditions. Why shouldn't it cure you?

**It is The Personal Duty** of every sick and ailing person to use every possible means to be cured of their ailments. It is not fair to one's family nor to society to remain ill, in an unnatural condition, unfit for the fullest duties of life, if a cure can be obtained. Any sick and ailing person who fails to give Vitae-Ore a trial on this offer fails to take advantage of one of the cheapest as well as the best curative agents ever offered, the only one honestly offered on the "No Benefit, No Pay" Plan.

## You Don't Pay For Promises,

you pay only for the health it brings you. You pay for the work, not words, and if the work has not been done to your satisfaction, you don't pay for it—No, not a penny! You are to be the judge, and you can easily judge. You know if you feel better, if you sleep better, if you are stronger, more active, if your limbs do not pain you, if your stomach does not trouble you, if your heart does not bother you. You know whether or not your organs are acting better, whether or not health is returning to your body. If not—DON'T PAY. But you must try it to know, must give it a chance, must get it and take it, so send for it immediately AT OUR RISK.

## Cured of Cancer of the Stomach Returned To Work After Using One Package, Although Doctors Said He Could Not Live.

BROWNVILLE, MINN.—I have been ailing for many years and for a long time I had been unable to do any of the farm work, for severe pains came upon me as soon as I exerted myself in the least and totally disabled me so I was helpless. The pains were mostly in the stomach, but my heart was also affected. I consulted several physicians; one said that I had Consumption, the other that I had Liver Trouble, and the third said that I had Heart Disease, but none of them helped me. I also tried various patent medicines and an electric belt, but all with the same result—a little relief and then the same thing over again. I finally became so low that I once more consulted a noted physician, who cleansed my stomach by means of a stomach pump and examined the stomach carefully. He then declared that I had Cancer of the stomach and said that he could not help me, and that I could live only a few months longer. I read about Vitae-Ore and as a drowning man grasps at a straw, so I grasped at this remedy. I hardly had faith in it, but thought, "I will try it as a last resort, it will not harm even if it should not help me." After using Vitae-Ore for two weeks I felt an improvement, and after using one entire package I could do some work. Then I ordered another package and after using it I could help along with all the work. I even assisted in harvesting and hay-making, and this year I feel better than since a very long time, even though I am 61 years old. I owe my life to God's help and this medicine. I recommend it to anyone who is sick and needs it, telling every one how it is sent on trial without a penny to pay until the sufferer is benefited. FRANK HEMER.



Whenever I find a person who is sick and needs it, I tell every one how it is sent on trial without a penny to pay until the sufferer is benefited.

**One Dose of Vitae-Ore** Proves it different from other remedies—different in appearance, in smell, in taste. A hundred doses (one month's treatment) prove it different in its curative action, a difference that explains its efficacy where ordinary medicines failed, a difference that has won praise from thousands—a difference that cures. It contains substances which, when the body is in ill health, are needed for the work of recuperation, and in supplying such materials it promotes health in those organs upon which health in the entire body is dependent. Whenever there exists an abnormal symptom, Vitae-Ore assists nature to remedy the disturbance which causes it. It is a vitalizing, tonic, healing, corrective and strengthening force that arouses nature to correct action in vital functions. It acts always in a natural way, by assisting nature to properly perform functions which always are properly performed in good health, and thus helps to establish good health in all parts.

## HAD DROPSY FROM A FEVER

**Feet and Limbs Were Badly Swollen—Had Kidney and Heart Trouble.**

ABALINE, ARK.—I was taken down with a Fever a year ago, which resulted in Dropsy and Kidney Trouble, and after a time I became afflicted with Tonsillitis and Heart Trouble. My feet and limbs were so swollen I thought they would burst; there seemed to be an ulcer in my stomach, and I had no appetite whatever. I was treated by two of the best doctors in this country, but they did me no good. One of them said that I would have to go to Hot Springs and have an operation performed on my throat before I could be cured. I was in a horrible condition, and did not think I could live to see another winter. I sent for a package of Vitae-Ore, but had small hopes of it helping me, for I thought I was beyond the reach of medicine. I began taking Vitae-Ore and after three weeks' use the swelling was disappearing and my throat was well; my heart was beating normally and the color had returned to my face; the fever had left me and I had regained my appetite. After taking two packages of Vitae-Ore I was in better health than I had been for ten years; I felt like a different woman entirely. I cannot praise V.-O. enough, and even though I were to write for a week I could not tell all it did for me. It has saved my life, and I tell all my friends, as well as the doctors, who are surprised at my improvement, that Vitae-Ore has cured me. I also advise those who are ailing and wish to get well to take it as I did. I have since used it for Piles and three applications effected a cure. I have used it in my family for Colds, Fever, Cramp and Ulcers, and I find it good for all; in fact, we cannot do without it. GERTRUDE JOHNSON.



## Its Cures Are Permanent

Like a house built on a rock in their positiveness and completeness. First is created a structure of health in the blood, a substantial basis for all else to rest upon. Then the edifice is built naturally, stone after stone, day after day, nerve, tissue, muscle and ligament are placed in a normal, healthy, natural condition, drains put in thorough working order, parts cleansed, healed and purified, and the completed work is then turned over to the tenant's hands. The foundation is right, the work is right, and it lasts. Dosing stops—there is nothing to require it. Suffering ends—there is nothing to cause it. Vitae-Ore strikes the disease at its root. Its cures are permanent and for this reason it itself is a permanent remedy, one that has come to stay, that is growing in popularity and selling more rapidly from year to year, curing with permanent cures, satisfying with permanent satisfaction.

**Address, Theo. Noel Co. S. N. DEPT. Vitae-Ore Bldg. Chicago, Ill.**



The SOUTHWESTERN from Now Until Jan. 1, 1909, for \$1.25

# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, OCTOBER 10, 1907

Vol. 41 No. 41

Cumberland, Maryland, adds one to the year's record of lynching. A Negro shot a policeman and his crime was immediately avenged by an angry mob that shot and kicked him to death.

The way of the transgressor verily is hard. Mrs. Cassie Chadwick, the notorious bank swindler, who is now serving a ten years' sentence in the state prison of Ohio, has been stricken with blindness. Alone, deserted practically by all her friends, the world now becomes to her all darkness, with the memory of her sumptuous past to haunt her. Imprisonment and blindness are the wages that she has received of sin.

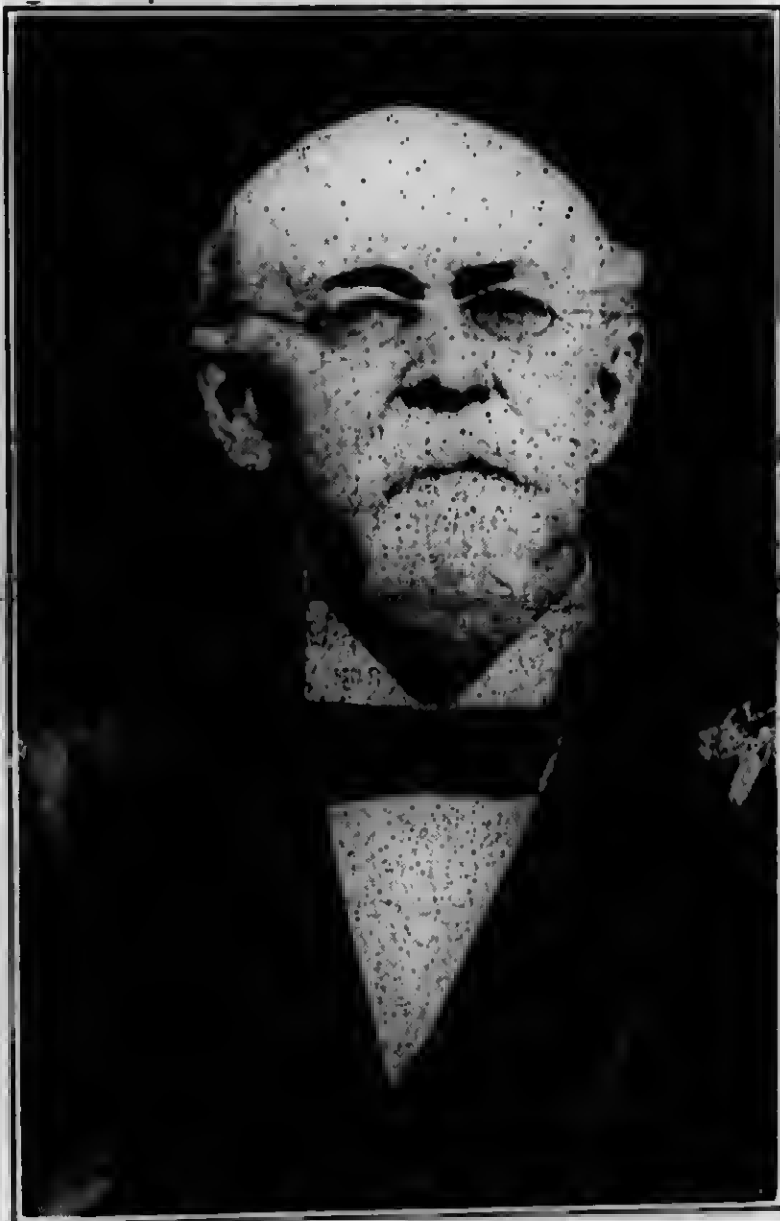
It is reported that a man at Ada, Ohio, who had been for years a pronounced atheist, in the presence of his family and several neighbors was denying and defying God and said, "I defy the supreme being to punish me." No sooner had the words left his mouth than he was stricken and died in a few minutes. No doubt he got an immediate answer to his threat and in the new world has awakened to the consciousness of the existence of the Almighty and Supreme being. It is written that every knee shall bow and every tongue shall confess Him; whether willingly or unwillingly; whether by love or fear; whether by duty or by force; and every knee shall bow whether in the lowly hut or in the king's palace; whether on some sandy hill or around some church altar; whether on the gold paved streets of the new Jerusalem or the fiery bottoms of hell; every knee shall bow and every tongue confess Him who is God over all blessed forever. An interesting paragraph added to the incident connected with this atheist is that all his children are Christians, having been secretly instructed by their mother. A godly mother is a glorious heritage.

The National Society for the Promotion of Industrial Education has for its purpose, as its name suggests, the promotion of industrial education among the masses. Not necessarily among the Negroes, but especially among the whites. The industries are the backbone of civilization. As a preliminary to a meeting to be held in Chicago of manufacturers, trade unionists and educators, in December, this Society for the promotion of industrial education sought the views of 300 manufacturers on the importance of the introduction of technical instruction in the public schools. President R. K. LaBlond, of the LaBlond Machine Tool Company of Cincinnati, said: "I think it of just as great importance that hands and brains should be educated technically as any other way. Any man forfeits a great deal of pleasure and usefulness in this life when he lacks a constructive education." Mr. Richard Moldenke, of the American Foundrymen's Association, in answering the same question said: "I think the only hope we have to keep this nation in front industrially is to push industrial education with might and main, and not wait long before beginning." Here is food for thought for those who oppose industrial education among Negroes.

## DR. JAMES M. KING IS DEAD

The Rev. James Marcus King, Doctor of Divinity, Doctor of Laws, a noted churchman, a loyal Methodist Episcopalian, the first Secretary of our Board of Home Missions, a strong defender of the Truth is not for God has taken him. The summons came in the early morning of October 3. So far we have had no details of his death, but we take it that he died suddenly at his home in Philadelphia.

Dr. King became identified with the official life of the Methodist Episcopal Church in 1899, when he was chosen Secretary of the Board of Church Ex-



THE REV. JAMES MARCUS KING, D. D., LL. D.

BORN  
1839  
Garaud, Pa.

DIED  
October 3, 1907  
Philadelphia, Pa.

tension, filling the unexpired term of the Rev. Dr. Alpha G. Kynett. But long before this he was known throughout the borders of the connection. Up to and including the last General Conference he had been a member of six General Conferences and was a prominent participator in debates of the General Conferences and from time to time was officially connected with some of the important committees.

He was a man of very strong intellect; he saw things clearly, grasped them firmly and held to his convictions tenaciously. He took his place among men and held his own. As Secretary of the Board of Church Extension and subsequently Secretary of the Board of Home Missions and Church Extension he proved himself a proficient official, knowing thoroughly every detail of the work committed to him and having a clear vision of the purposes of the organization, of its difficulties and intricacies, and grasped every situation, however difficult, with a firmness that would convince the most skeptical that the cause of the Church was in safe hands.

Beginning with the General Conference of 1900 Dr. King served, up to the death of the Rev. Dr. W. A. Spencer, as Assistant Secretary of the Board of Church Extension, at the death of Dr. Spencer he was chosen the Corresponding Secretary and since that day his hand and ideals have been firmly felt in that arm of our benevolence. He has been exacting in his demands, but just. He sought the payment of old church debts, even to the point of the law, but then he was moved by the purest motives, believing that the fund thus used was a trust fund not to be wrecked by the failure of churches to return loans for which they had given adequate security. But this instance is only one to indicate the firmness with which he took hold of his work. Church Extension to him was a passion. In the organization of the Board of Home Missions at the First Methodist Episcopal Church, Syracuse, New York, it was from his fertile brain and patriotic heart that came forth the striking slogan, "America For Christ." It was here he wrote the first appeal that set the Church at thinking and fixed at once the place of Home Missions in the mind of the Church. He was one of the striking personalities of our Methodism.

Does the Church mourn his departure? Yea, verily. A prince has fallen, a mighty man has gone the way of all the earth. A general, a church statesman, a scholar, a preacher, a brother, enters into eternal rest.

Dr. King was born at Girard, Pennsylvania, the year of 1839; was a graduate of Wesleyan University, Middletown, Connecticut. On his graduation he was chosen Professor of Natural Science at the Collegiate Institute, Fort Edward, New York, and in this capacity served six years. In 1868 he joined the Troy Conference and served the Fifth Avenue Church at Troy, New York, for three years and the First Church at Saratoga Springs, for three years. He transferred to the New York Conference in 1873 and since then was successively the pastor of St. John's, Washington Square, St. James, Eighteenth street, Park Avenue, St. Andrews and Union. He was a member of the Ecumenical Conference which was held in London in 1881; and ten years later represented his church in the same conference held in Washington. He was General Corresponding Secretary of National League for Protection of American Institutions, since May, 1899. He was the author of "Facing the Twentieth Century," a book that had wide circulation.

In the death of Dr. King the church loses one of its most prominent figures and one of its strongest defenders.

The Episcopal Church is holding its convention in the St. Paul Church at Richmond, Virginia, which church was attended by Jefferson Davis. Seated within the altar along with the other Bishops of the Church is Bishop Ferguson, a Negro of the diocese of Liberia, Africa. Bishop Ferguson recently assisted in the laying of the corner stone at Washington of the great Episcopal cathedral. Among the others who participated in the ceremony were the Rt. Rev. Henry W. Satterfield, Bishop of Washington, and President Roosevelt.



## The McKinley Memorial at Washington

William McKinley loved the American people and showed that love by his deeds. The American people loved William McKinley and have given proof of that affection in the numerous memorials already raised to his name. They will continue to show their love for his memory by creating other monuments. The recent unveiling of the graceful obelisk at Buffalo and the imposing ceremonies at the dedication of the great mausoleum at Canton are but two events in a series of affectionate popular tributes.

McKinley's first profession of the Christian faith is fitly enshrined in the modest church at Portland, Ohio. His Christian character and devotion have found visible remembrance in the beautiful windows of his home church in Canton. The monuments unveiled at Toledo in 1903, and at Columbus in 1905, speak with silent eloquence of his distinguished services to the great commonwealth of Ohio as a citizen, a soldier, and a governor who adored both private and public life with peculiar grace and strength. The bronze statue at Adams, Massachusetts, completed in 1903, is a splendid token of the admiring love of the Old Bay State for his brilliant part in bringing prosperity to the people. The marble shaft in Buffalo with its crystal waters splashing at its base, typifies his spotless purity, expresses the feeling of that city whose name is innocently, but sadly, linked with the "deep damnation of his taking-off," and embalms for posterity the loyal allegiance of the Empire State to one of the country's best presidents. Into the precious and celebrated work of art erected at Canton have been poured the gifts of thousands, to make a shrine, forever dear to every patriot, in the city whose homes and hearts were, as no others, loved by William and Ida McKinley.

While these and other lesser monuments in various places have been rising to perpetuate his name, the people of the State of Ohio in particular, and of all the country in fact, have been making gifts for some suitable recognition of William McKinley at the national capital. A massive, chaste edifice, covering 18,000 square feet, built of white marble from Vermont, stands roofed and domed on the fair heights, four hundred feet above the Potomac, in the place of honor among many others to be erected. It is the McKinley Memorial College of Government of the American University. Already \$150,000 has been expended to bring the structure to its present stage. Another \$150,000 is needed to complete and equip the interior. Whatever may be said in praise of other memorials to the great and good man, no one can doubt that this one at Washington will most fitly represent McKinley as a living force in the thought and life of the American people. The leading factors in this supereminent fitness are:

**McKinley's Interest**—In one of the many interviews between President McKinley and Bishop Hurst, as usual the conversation turned to the American University. The Bishop said: "I have some plans of the Ohio College of Government to show you." "Let me see them," said the President, "though I would much rather see the building itself." He always showed a lively interest in the University, early subscribed a thousand dollars for the Ohio building, and was a valuable trustee for two years prior to his death. At one time, to Bishop Hurst's great joy, he indicated a willingness to accept, on his retirement from public life, the deanship of the College of Government. He had promised to lay its corner-stone. His untimely death threw this service, as it did many others, into the hands of President Roosevelt, who gladly fulfilled the promise.

**Its Location**—McKinley lived in Washington for nearly seventeen years, covering his remarkable career in the House of Representatives, of which John Hay in his memorial address said: "This chamber was his home," and his more wonderful record as President for four and a half years. Washington, too, as the seat of the national government, is the most appropriate place, for here are found in unceasing activity the choice spirits of the nation, discharging the highest functions of state in the threefold union of framers, interpreters and administrators of the law. Through co-operation with

these men, experienced in the science of government, the heads of the various departments of the College will be able to secure the most valuable assistance in furnishing the soundest, most mature and practical views bearing on the intricate and vital problems of the day in their legal relations and bearings on our own and other nations.

**Its Spirit**—The College of Government is to embody McKinley's broad-minded spirit concerning the amity and comity of nations as breathed in his public acts, and especially in his notable speech at Buffalo, where he said: "Let us remember that our interest is in concord, not conflict, and that our real eminence is in the victories of peace, not those of war. Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors, and like blessings to all the peoples and powers of earth."

**A School of Law**—McKinley, after his brave soldier life, was a student and lover of law. The College of Government will include the departments of Constitutional Law, Municipal Law, Federal and State Law. It will thus become a perennial mark of honor to our fallen chieftain, martyred for the principles of government, and an efficient and perpetual protest against anarchism in all its hideous forms. As Governor Hughes said of the monument at Buffalo, it will be "in testimony to the futility of insensate envy and the lasting supremacy of law and order."

**Its Scope**—It will shelter the great departments of International Law, Diplomacy and Arbitration, with all of which his life and administration were strikingly and nobly identified. Senator Fairbanks said of him at Toledo: "His name was a beneficent influence throughout the world." Governor Bates declared at Adams: "He made America the champion of the oppressed and the avenger of the weak. He caused her to step forth, a world power, with obligations commensurate with her strength and opportunity." Secretary Hay, whose opinion is the safest and sanest on this subject, says: "In dealing with foreign powers, he will take rank with the greatest of our diplomatists. He disposed of every question as it arose with a promptness and clarity of vision that astonished his advisers, and he never had occasion to review a judgment or reverse a decision. By patience, by firmness, by sheer reasonableness, he improved our understanding with all the great powers of the world, and rightly gained the blessing which belongs to the peacemaker."

**Its Ideals**—Its aim will be to embody in human conduct and in state policies the higher moral law as against the technical "letter that killeth." McKinley vindicated America against the vigorous indictment which John Ruskin once brought against Great Britain, when he said: "No government is ultimately strong, but in proportion to its kindness and justice; a nation does not strengthen by merely multiplying and diffusing itself. But, as it is at their own peril that any nation extend their dominion in mere desire of power, so it is at their greater peril that they refuse to undertake aggressive war, according to their force, whenever they are assured that their authority would be helpful and protective. Nor need you listen to any sophistical objection of the impossibility of knowing when a people's help is needed, or when not. Make your national conscience clean, and your national eyes will soon be clear. I tell you that the principle of non-intervention, as now preached among us, is as selfish and cruel as the worst frenzy of conquest, and differs from it only by being not malignant, but dastardly." McKinley heard and voiced in executive action the conscience of the American Republic.

**Its Power**—No one denies the educative influence of bronze and granite and marble in commending the virtues of the worthies of the past to the imitation and emulation of the youth who come thoughtfully into their presence. They point in silence to the path of achievement and teach the steps that lead to success. Yet how much broader and deeper becomes the tuition of granite and marble and bronze when they are transformed from the staid and fixed forms in which art has clothed them into such a flowing fountain of living thought and pro-

gressive conviction as is contemplated in the McKinley Memorial at Washington! Here, as the years grow into centuries, are to be assembled the choice minds of this and other lands, to receive guidance and inspiration from the wisest and ablest teachers for life careers in the service of their respective peoples. The prophet's vision and the poet's imagination are not sufficient to measure the power of such a consummation. Secretary Long, at Adams, with tongue clothed with fine depiction, said: "He lives in our memories, in American history, in this eternal bronze. He lives a model to American youth. This statue has withdrawn us from our daily round. Our gaze is absorbed and riveted on it. And lo, as we lose ourselves in the mesmeric haze, the figure slowly stirs, then quickens into life. The eyes, those eloquent eyes, again look into ours; the benignant face lights up as of old; the lips open with the old cordial greeting; the hand closes on ours with the old warm grasp, and McKinley still lives." What John D. Long saw and made his hearers see on that September day among the Berkshire hills, under the thrilling circumstances of the hour, may be the experience of countless thousands in the years to come, as they study the slow but sure and stately growth of human law and government, and give themselves anew to the promotion of the principles which shone as a bright and steady beacon in the life of William McKinley.

The completion and equipment of the Memorial Building will, with the completed College of History, furnish sufficient room and prepare the way to open the American University. Gifts for the building are solicited from all classes of people and from all parts of the land, either in cash or subscriptions payable in from one to five years, and may be sent to the American University, Washington, D. C. The additional \$150,000 needed for this perpetual fountain of good in commemoration of the man of whom our American poet, Edmund Clarence Stedman, most fitly calls the "Augmenter of the State," should be easily raised in small amounts from the hosts of men and women of average means who loved McKinley, or in larger sums from those of ampler fortunes. Either large or small contributions will be equally welcomed and promptly acknowledged. Justice William R. Day, at Columbus, two years ago, truthfully said: "He lives in the thousands of homes where comfort and domestic peace reflect the wisdom of his statesmanship." From these "thousands of homes" we confidently look for the glad and just gift of the thousands of dollars now essential to the perfecting of this live memorial at the nation's capital to our beloved McKinley.

ALBERT OSBORN.

### TO ALL OUR PASTORS

Dear Brethren: We most earnestly and affectionately entreat you to enter upon revival work without delay. Let no matters of minor and temporary importance hinder. The edification of believers and the conversion of the unsaved are of supreme importance.

Do not wait until all conditions appear favorable. Do not wait until an evangelist or evangelists can be secured. There are not enough evangelists to supply the demand. Do not wait until union services can be arranged. As a rule such services diminish the sense of personal responsibility.

First of all call your official board together and spend an evening with them in prayer, and secure their active co-operation. Then do precisely the same on some other evening with your Sunday School officers and teachers. Then be sure you renew your own personal vows of consecration, seek for the fullness of the blessing of the gospel of Christ; pray for a special endowment of the Holy Spirit that you may be able to render faithful and effective service; be diligent in pastoral visitation; preach short, heart-searching sermons on the great fundamental themes, sin and salvation, Sinai and Calvary, death, judgment and eternity, warning every man and teaching every man in all wisdom, so that with Paul every pastor may say, "I have kept back nothing that was profitable to you, but have showed you and have taught you publicly and from house to house. For I have not shunned to declare unto you all the counsel of God. I cease not to warn everyone night and day with tears."

Brethren, if we follow the example of Paul, and the weakest may do it; if we promptly and persistently follow the suggestions offered it is absolutely

(Continued on Page 3.)



## Proceedings of the Tennessee Annual Conference

### FIRST DAY—MORNING SESSION.

The Tennessee Annual Conference held its forty-third session in the new Centenary Methodist Episcopal Church, Memphis, Tennessee, beginning September 25. In the absence of Bishop L. B. Wilson, D. D., L. L. D., the Rev. E. W. S. Hammond called the Conference to order. Devotional exercises were conducted by the Rev. B. B. Manson and the Rev. H. Prium, two of the oldest members and pioneers of the Conference. The morning session was devoted to the administration of the Lord's Supper by Dr. E. W. S. Hammond, Dr. H. W. Key, the Rev. H. Prium and Rev. W. R. Smith. The session concluded with the benediction by Rev. Miles Williams.

### AFTERNOON SESSION.

Bishop Wilson, being further delayed by wreck, appointed by wire Rev. H. W. Key to preside in the afternoon session. The opening services were conducted by the Rev. W. R. Smith; Dr. E. M. Jones of the Board of Education led in prayer. Rev. T. W. Johnson, Secretary of the last Conference, upon the request of the chairman, called the roll, and on taking the ballot, T. W. Johnson was elected as secretary, naming as his assistants E. W. S. Hammond, D. T. Burch, E. R. Gravely; J. M. Lyte was chosen as statistical secretary, W. E. Ellison, F. Douglas, R. A. Dowell and J. P. Price as assistants. The Conference chose as treasurer S. M. Strayhorne, who named as his assistants E. J. Guthrie and A. L. Nelson. The report of the standing committees was read by S. M. Strayhorne, secretary of the presiding elders, and was approved. J. A. W. Moore was appointed reporter to the daily papers, and J. P. Price for the *Epworth Herald* and H. E. Erwin for the church press. Dr. E. M. Jones addressed the Conference in the interest of the Board of Extension, Freedmen Aid and Sunday School. The Conference adjourned with benediction.

### SECOND DAY—MORNING SESSION.

Bishop L. B. Wilson took the chair at the opening of this service; reading in the devotional service the twelfth chapter of the Romans. Question 13 was taken up, and preachers and presiding elders made their reports. The presiding elders' report showed careful study of the needs of the work and application thereto, and evidences of substantial progress. The three new presiding elders appointed last year, namely, J. B. Booth, S. M. Utley and Miles Williams, gave a good account of their stewardship, as did also W. R. Smith and B. J. Meredith. One of the happy occasions of the Conference was the welcome address by Mayor J. H. Malone, who in presenting the welcome to the Conference to Memphis, did so in very select and appropriate words, paying tribute to the stand the colored people were taking in favor of temperance and reform. Mr. Malone was elected mayor on the reform ticket. He was appropriately responded to by Bishop Wilson. The Conference continued the report of the pastors, concluding with the hearing of reports from all effective elders on all the districts.

Addresses were made by Dr. I. G. Penn and the editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE*. Among the visitors who were introduced were: The Rev. Dr. W. C. Clay, Rev. E. F. Scarboro, Rev. Dr. N. R. Clay, and Rev. R. Sewell—all members of the Upper Mississippi Conference. Revs. J. Jacobs and C. C. Townsend, were also introduced to the Conference. The session closed with benediction by Bishop Wilson. The statistical session was held in the afternoon, Rev. Dr. E. W. S. Hammond presiding by appointment of the Bishop.

### THIRD DAY—MORNING SESSION.

Devotional exercises were conducted by the Rev. Miles Williams and the Rev. E. W. S. Hammond. The Bishop presented to the Conference a draft of \$22 on the chartered fund and for \$666, dividends from the Book Concern. J. A. Fleming, F. N. Collier, H. W. Rucker, Samuel J. Boone, William

N. Neele, W. L. Lillard, David J. Mitchell, James A. Hill, Anderson D. Butler, Samuel Redmond and Samuel M. Carmichael were admitted into the Conference in full connection, having been previously ordained as deacons. Dr. I. L. Thomas, Field Secretary of the Board of Home Missions, addressed the Conference in the interest of his work. A happy address of greetings was also delivered by the Rev. Dr. L. Dowell, of the First Methodist Episcopal Church South, Memphis. President J. A. Kumler, of Walden University, Nashville, Tennessee, was introduced to the Conference. After prayer by the Rev. T. E. Woods, the Bishop delivered a thoughtful and helpful address to the class. By previous motion, the order of the day was the election of delegates to the General Conference. On the first ballot H. W. Key received 38 out of 75; on this ballot T. W. Johnson received 15; W. R. Smith, 31; E. W. S. Hammond, 11; S. M. Utley, 29, and A. L. Nelson, 8. Among others voted for were: J. A. W. Moore, S. M. Strayhorne, S. Knight, J. M. Lyte, D. T. Burch, D. J. Meredith, J. B. Booth, L. M. Moores and J. W. Richmond.

On the second ballot, W. R. Smith received 35, S. M. Utley 20, T. W. Johnson 6, and E. W. S. Hammond 6, with no election. After the election, Dr. T. S. Pearson, of the Colored Methodist Episcopal Church, was introduced, and the Conference adjourned by benediction by President J. A. Kumler.

### AFTERNOON SESSION.

Conference convened with Bishop Wilson presiding, and balloting for the General Conference delegates was resumed. On this, the third ballot, W. R. Smith received 25 and S. M. Utley 35 out of 68 votes cast, and S. M. Utley, Presiding Elder of the West Nashville District, was declared elected delegate to the General Conference. A ballot was taken for reserved delegates, and W. R. Smith, presiding elder of the Nashville District, and T. W. Johnson, pastor of Clark Memorial, were elected. John H. Ellison, having completed the Conference course of study and passed in character, was elected to elder's orders and was ordained on the following Sunday. L. W. Flora and Nelson Garrett and R. D. Bracey were elected to local deacon orders. Invitations for the seat of the next Annual Conference were received from McMinnville and Braden Chapel, Nashville, Tennessee. Braden Chapel was chosen as the seat of the next Conference. The Conference took up the consideration and voting on the constitutional proposition. On the proposition to elect Bishops for races and languages, the vote was 4 for and 62 against; on the Iowa proposition, substituting the word "25" for "90" in the paragraph referring to General Conference representation, was defeated by 3 for and 62 against. Proposition 3, coming from the Wisconsin Conference relative to the reduction of the representation, was defeated by a vote of none for and 69 against. Proposition 4, coming from the Illinois Conference, relating to the reduction of the General Conference representation, was defeated by a vote of none for and 73 against.

Memorial services in honor of the deceased ministers were ordered to be held Sunday afternoon. Bishop Wilson retired from the chair, appointing Dr. E. W. S. Hammond to preside, and delinquent statistics called. Conference adjourned with benediction.

### FOURTH DAY—MORNING SESSION.

The Conference opened with the usual devotion, Bishop Wilson presiding. J. F. Summerfield, S. B. Danley, J. Houston, J. R. Race, T. P. Blackman, J. P. Crockett and S. A. Peters were named as supernumerary preachers. The supernumerated preachers of the Conference are: Geo. Marsh, D. E. Mansen, B. J. Mitchell, J. H. Ellison, Denton, A. M. Brooks, L. E. Vansen, and I. E. Pinkard left without appointment to attend some one of our schools. A. F. Phifer, E. W. Florer, J. O. John-

son, W. T. C. Travis and Spencer P. Gilbert were received and enrolled in studies of the first year.

Morris C. Hicks was recognized as deacon coming from the Cumberland Presbyterian Church. Dr. R. F. Boyd, of the faculty of Meharry Medical College; Rev. S. McMichael, of the Baptist Church, and the Rev. N. T. Cooper, of the African Methodist Episcopal Church, were introduced. After some miscellaneous business of the publishing of Conference minutes and distribution of Conference claimants' funds, the Conference adjourned with the benediction by the Rev. N. T. Cooper.

The afternoon session of the fourth day was opened under the presidency of Bishop Wilson, who relinquished the chair, appointing President Kumler to preside. The afternoon was devoted to the consideration of the various reports. The Sunday services were most effective, the Conference Love Feast being led by J. P. Price, the ordination of deacons and elders present, the sermon by Bishop Wilson. An immense audience greeted the Bishop, filling all the available space in the new church.

The Bishop's message made a tremendous impression upon the city of Memphis. From every viewpoint it was a great sermon; certainly great in construction, great in subject matter and great in effect. In the afternoon memorial service was held, and papers on Bishops McCahe and Fitzgerald were read, as also on the Rev. G. G. Gordon and the daughter of the Rev. J. P. Price. In the evening service Rev. R. B. Anderson preached an appreciative sermon to a large audience.

### FIFTH DAY—MORNING SESSION.

The devotional exercises were conducted by Dr. G. G. Logan, Secretary of the Board of Foreign Missions. Bishop Wilson presided at the opening of the session, but relinquished the chair to meet the presiding elders, appointing the editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE* to preside. The regular reports were presented and adopted. A resolution pledging support to Walden University and to raising \$500 during the year for that school was approved. The Statistical Secretary presented reports which showed decrease in membership, which was explained in part by the fact that some of the brethren had not reported. The following items are taken from the Treasurer's report:

|                                                   |        |
|---------------------------------------------------|--------|
| Board of Foreign Missions .....                   | \$ 558 |
| Missions not divided .....                        | 86     |
| Board of Home Missions and Church Extension ..... | 409    |
| Children's fund for Students' Aid .....           | 223    |
| For Freedmen's Aid and Sunday Schools...          | 173    |
| Local Educational Interest (Walden) .....         | 44     |
| American Bible Society .....                      | 13     |
| Woman's Foreign Missionary Society .....          | 11     |
| Woman's Home Missionary Society .....             | 10     |
| Special Gift to China .....                       | 1      |
| General Conference expenses .....                 | 26     |
| Conference Claimant .....                         | 38     |
| Episcopal Fund .....                              | 45     |
| Epworth League .....                              | 21     |

Grand Total .....

Bishop Wilson resumed the chair, and after transacting some minor items of business, the appointments were announced, as appeared in last week's *SOUTHWESTERN*.

### TO ALL OUR PASTORS

(Continued from Page 2.)

certain that glorious results will follow. When the rank and file of our ministry and a fair percentage of our members unite in their praying and working a sweeping revival will overspread the whole country. May God speed the day.

W. F. MALLALIEU, Pres.

J. P. BRUSHINGHAM, Secy. and Treas. of the Genl. Conf. Com. on Aggressive Evangelism.

When the leaves begin to fall, it is an evidence that winter is nigh, frost has come. Leaves of hope, peace and joy are ever to fade and fall from the soul. When they do, it is an evidence of winter on that soul. "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the flowers appear, the fig tree putteth forth her green figs, and the vines with the tender grapes give a good smell."—(Song of Solomon.) Eternal spring abides in that soul where Jesus is.



# THE CHRISTIAN LIFE

## A Sermon in Rhyme

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset's glow.  
Why should good words no'er be said  
Of a friend—till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Walt' deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them. And by kindly sharing  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

*Selected.*

In wireless telegraphy, instruments that are keyed to the same pitch receive each other's messages. Hearts pitched to chord with heaven receive messages from the skies, from Him who sitteth on the Throne.

"Line busy." That is the answer one frequently gets from "Central" when wishing to talk over the phone. Not so with the line that connects with the Throne. It is always open, never busy when one calls. The Lord, says the Psalmist, will hear when I call unto Him.

A lawn nicely mowed with the lawnmower, but where the edges of the walks and the grass around the shrubbery are not trimmed, is still an unkempt lawn. So it is with our hearts and lives. Unless we are "complete in Him" (Col. 2:10), there is work of grace yet needed.

## Faith for One's Friends

The faith that one has for a friend, then, has virtue and value in the sight of God. Friendship implies an interest in the fortunes of the object loved. A Christian will naturally pray that his friend's best interests may be furthered—and there is no friendship so worthy of the names as that which is inspired by mutual attachment to Him who is the Friend that sticketh closer than a brother. The Christian man understands that his brother's needs are partly physical and partly mental, but are most of all spiritual. His prayers will, therefore, be most concerned for his friend's salvation, or, if he has reason to trust that they are already converted, for their perfection is holiness.

Prayer offered to God for the spiritual well-being of another is, we are sure, prayer according to the will of God. It is that sort of intercessory prayer which the Scripture encourages from its first book to its last. The Lord heard and healed Job when he prayed for his friends. Moses was great in many respects as a leader, but was greatest of all as an intercessor for Israel, being in that regard a type of Christ. The Holy Spirit, in the ineffable mystery of the Trinitarian relation, is represented in the Scripture as praying for the followers of Jesus with groanings that can not be uttered. There is every reason, therefore, why Christians should make supplication for their fellow-men, and sad indeed would it be if, within the delightful relations of social intercourse and intimate friendship, they did not feel concerned to do for those whom they love the supreme favor of taking an interest in the question of their soul's salvation.—*New York Observer.*

## The Influence of a Word

How enormously important are these first conversations of childhood! I felt it this morning with a sort of religious terror. Innocence and childhood are sacred. The sower who casts in the seed, the father or mother casting in the fruitful word, are accomplishing a potifical act, and ought to perform it with a religious awe, with prayer and gravity, for they are laboring at the kingdom of God. All seed-sowing is a mysterious thing, whether the seed fall into the earth or into souls. Man is a husbandman; his whole work, rightly understood, is to develop life, to sow it everywhere. Such is the mission of humanity; and of this divine mission the great instrument is speech. We forget too often that language is both a seed-sowing and a revelation. The influence of a word in season—is it not incalculable? What a mystery is speech! But we are blind to it, because we are carnal and earthly. We see the stones and the trees by the road, the furniture of our houses—all that is palpable and material. We have no eyes for the invisible phalanxes of ideas which people the air and hover incessantly around each one of us.—*Henri Frederic Amiel.*

## The Lost Piece of Silver

This story carries us far away into an Eastern cottage. A woman has lost one silver piece out of her hoard, and she is engrossed in the eager search for it. The cottage is dark; there are no windows in it; there is only one entrance for the light—that is, the door. So she has lit a candle, and in the twilight darkness of her little home, she is peering and prying for her silver piece. At last, in a heap of dust, she spies the coin. There it is, glittering in the candle light; and, had it been a diamond that she found, her heart would not have given a greater throb. She was so happy—she must share her happiness. Her joy was far too big for that small cottage; so she cries on her female friends from up the street, "Rejoice with me, for I have found the piece which I had lost." "And so," says Jesus, "among the angels of God"—and the angels of God are here and everywhere—"there is joy over one sinner that repenteth."

Such, then, is the simple story that Jesus told; and I doubt not the common people heard him gladly. And it is into the inner meaning of that parable that I wish you to find your way. God grant us the light of a far brighter candle than was ever kindled in the woman's cottage.—From *"The Parables of Jesus."*

## Why Do We Worry?

Why do we worry about the nest?  
We only stay for a day,  
Or a month, or a year, at the Lord's behest,  
In this habitat of clay.

Why do we worry about the road,  
With its hills or deep ravine?  
In a dismal path or a heavy load  
We are helped by hands unseen.

Why do we worry about the years  
That our feet have not yet trod?  
Who labors with courage and trust, not fears,  
Has fellowship with God.

The best will come in the great "To be,"  
It is ours to serve and wait;  
And the wonderful future we soon shall see,  
For death is but the gate.

*Sarah K. Bolton.*

Fresh sermons, like freshly baked pastry, are best.

Your hands are to the handles of the plow. You are cautioned not to look back. Whether the furrow you turn is wide or narrow, deep or shallow, is naught to you. What you will be called into account for is whether that furrow be straight or not. See to that.

## For Others

"For others"—what a glorious thought,  
That we, so crowded on this busy earth,  
Can learn this lesson with such blossoms fraught,  
Living the only life of real worth,  
For others!

The cares and toils that burden and annoy  
The heartaches that so keenly pierce to-day,  
The sorrows that o'ercloud the path of joy,  
Are lightened when, forgetting self, we pray  
For others!

O let us then in kindly sympathy  
Be watchful e'er for every chance to bless;  
Following Him who e'en on Calvary's tree  
"Pleased not Himself," but suffered on the cross  
For others!

Thus walking in His footsteps day by day,  
Trying to be like Jesus 'mid the earthly strife,  
Thou'lt come in God's appointed time and way,  
To dwell with Him who gave His precious life  
For others!

*Rev. G. M. Donehue.*

## Stronger Men

O, do not pray for easy lives! Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—*Phillips Brooks.*

## The Master

No man can ever understand what Jesus means by the assertion, "One is your Master, even Christ," without laying emphasis where He laid it, upon the word "One." Unique in all that He did and said, the claim upon obedience which Jesus always made was rendered doubly significant by the absolute and unqualified equality which he preached as characteristic of the relation of His disciples to one another. The difference between Himself and the most worthy, or most wise, of His followers was, therefore, not one of degree, but of kind.

"Ye call me Master and Lord: and ye say well, for so I am," is followed by His clear-cut injunction, "Be not ye called masters, for One is your Master, even Christ." "Call no man father," he continues, for God alone, "your Father who is in heaven," can hold such relation of authority over any of you. "Be not ye called rabbi," adds Jesus in the same breath, reminding them again, "all ye are brethren." Jesus is here reproofing, not as is so often taught from this text, the pride of the schools; but the authority of the church. He is reproofing, not academical vanity, but prelatical assumptions. That Paul understood Him is evident from the words he addresses to his converts, when in his letter to the Romans he preaches the absolute freedom of the disciple; and that Peter laid the lesson to heart one may see in his warning that no believer is to claim or exercise "lordship" over any other.

Thus in their relations to each other the body of believers constitutes the purest democracy the world knows; in their relation to Jesus, the most absolute autocracy. As to His authority over His disciples, He places no metes or bounds. It relates equally to their belief and to their conduct. What He says is to them the truth; what He commands is for them the law. He never qualifies His claims by any condition or weakens them with any proviso. Life itself is less sacred to Him than loyalty. The most tender and holy of earthly ties, those of the family, are as nothing when brought into conflict with obedience to His Word. No one who has ever studied without prejudice our Lord's claims could put Him in a class and so come to talk about "Christ and Other Masters." There never was another Master in the sense in which He uses the word Master as related to Himself.—*The Interior.*



# SUNDAY SCHOOL LESSON

Fourth Quarter Lesson III. October 20, 1907. Title—  
 "The Capture of Jericho." (Joshua 6: 8-20).  
 Golden Text—"By faith the walls of Jericho fell  
 down, after they were compassed about seven days."  
 (Heb. 11: 30). Hymn No. 418.

(Read Joshua 5-8.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

"Faith," says the Apostle, "is the substance of things hoped for, the evidence of things not seen." Or, more plainly put, and as the margin has it, "ground or confidence." Being, as we are, but pilgrims and sojourners here, and traveling towards a land invisible to human sight, we must, of necessity, have some "ground" upon which to stand, or some one in whom to place a "confidence" absolutely certain of fruition. We have that some one. He is God. He has spoken unto man and has promised that they who put their trust in Him shall never be confounded, nor be put to shame. But man can not, with his natural eyes, see, nor with his natural ears hear, God. Here is where "faith," or "confidence," comes in. It lays hold of the spoken word of the Almighty and accepts it as being sure or certain of fulfillment. It was faith in God that led Abraham to leave his home and go unto a land he knew not of. True, he had many difficulties to face and many obstacles to overcome, yet he wavered not, for he "judged Him faithful who had promised." The patriarchs walked "by faith and not by sight." Likewise did Israel. "By faith" she crossed the Red Sea, endured the hardships of the wilderness journey, and at last passed over Jordan and entered into the inheritance promised unto the fathers.

For the Christian there is a spiritual Canaan, a land of joy, of peace, of plenty, and of everlasting rest. But the way thereto is difficult and fraught with danger. Many are the errors that will overtake us by the way, and innumerable are the obstacles that will have to be overcome. Many trials will have to be endured and many battles will have to be fought before he shall be able to lay his armor down. But with "faith" in God, he need not fear, but march boldly on. His victory over Jordan and Jericho is assured.

Israel had crossed the Jordan and was now encamped at Geiegal. Here they remained long enough to perform the circumcision of all the males who, during the wilderness journey, had not been circumcised. Here they also celebrated the first Passover kept in the Holy Land. They were not, however, to remain in idleness. Canaan must be conquered and divided among them. Lying about a mile to the west of them was the strongly fortified city of Jericho. It lay directly across their path, and must be captured and destroyed. Our lesson to-day tells us how this was done. Note the following suggestions:

1. Obedience is an essential element of spiritual success. "And Joshua had commanded the people, saying, ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout. So the ark of the Lord compassed the city, going about it once; and they came into the camp, and lodged in the camp." Doubtless, to a great many, this way of capturing and destroying a great city seemed foolish. Perhaps they reasoned that if those strong and well built walls were ever to fall, they would only do so by the continuous use of hattering rams, and the ceaseless assaults of thousands of armed men. But it was God's way. And since it was His way, it was the best way. What God would do it was not for them to know. They were required to do but one thing: obey. Doing this, God would do the rest, and success would be theirs. It is the same way now. If we would succeed in capturing the Jerichos that stretch across our pathway, we must do what God commands. "Whatsoever He saith unto you, do." Remember that "to obey is better than to sacrifice." Saul, obeying "the heavenly vision," became the Paul, the great Apostle. The lesson is clear.

2. The exercise of faith means certain victory. "And it came to pass at the seventh time, when the

priests blew with their trumpets, Joshua said unto the people, Shout: for the Lord hath given you the city." For six days the simple compassing of the city had been going on. The seventh came, and with it the time for God to manifest His power, and honor the faith that had been reposed in Him. Just what means He would use to accomplish the overthrow of the city no one knew. He had said that He would deliver Jericho into their hands, and the Israelites believed Him. Hence, when the command to "shout" came, they hesitated not, but immediately obeyed, with the result that they "took the city." They took it, not with cannon, hattering-rams, nor catapults, but "by faith." The victories of faith are many. No man can exercise it without the certainty of victory. It is a weapon before which no foe can stand. He who possesses it can command the omnipotence of the Almighty. Let us see to it that this mighty weapon is ours, for possessed of it we shall be able to fight our way, and at last lay hold "on eternal life."

3. God's people must keep themselves pure. "And ye, in anywise, keep yourselves from the accursed thing." Jericho was a great and beautiful city. Many costly and attractive buildings were there. It was also a city of great wealth. Gold and silver were there in abundance. But with none of these things were the Israelites to have to do. The theory that "to the victors belong the spoils" was not to apply here, so far as it might refer to them. God was the real victor, and unto Him belonged such things as He might choose to have. Israel was not to take nor possess "the accursed thing," lest it should become a snare unto them.

The world, like Jericho, is great and beautiful. Many are its attractions. But the people of God must keep themselves from any entanglements therewith. They are a peculiar people, and as such must use the things of this life legitimately and only to the extent that it is necessary to their comfort and good. As the people of God, they must set their affections upon things that are above, and not upon things that are upon the earth.

4. Kindness shown unto God's people never loses its reward. "Only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent." Rahab's act of kindness was, seemingly, a small thing, yet it resulted in great good unto her and her house. But back of her kindness was faith. She believed in God and in the promise of the spies. Consequently she feared not to place them in safety in the time of their danger. She was rewarded therefore. Because of her kindness to the prophet, the widow's oil never gave out. Unto many, in the last day, it shall be said, "Inasmuch as ye did it unto the least of these, my little ones, ye did it unto me. Enter thou into the joy of thy Lord." Let us heware, then, how we treat God's people, or entertain strangers.

5. We must keep in the straight way if we would enter heaven. "The people went up into the city, every man straight before him, and they took the city." No man had to go a step out of his way to get into the city; all he had to do was to go straight ahead from the spot where he was. Likewise must Christians. The way to heaven is straight, plain and narrow, and once we begin to walk therein, we must not step out, but keep straight ahead until we reach the city of everlasting habitations. Remember that no man that putteth his hand to the plow and looketh back is fit for the kingdom of heaven. The promise is not unto him who begins, but unto him who holds out unto the end.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic, October 20, 1907.

### Hearing and Doing

Passages for reference: Ezek. 33: 30-32; Matt. 13: 14, 15; Rom. 2: 13; 2 Cor. 4: 3, 4.

BY REV. W. C. STOVALL, M. A., B. D.

*A Foreword.*—The church in the time of James was crowded with men who heard the word but did not live according to the word. It was against this fault that the portion of the epistle used as a basis for the lesson was directed. This insistent demand on the Jewish Christians and the Jews was the cause of the martyrdom of Simon, the brother of James, under the reign of Trajan; it was also the cause of the early martyrdom of James not long after he wrote this epistle. James' idea was: you must become wholly consistent Christians, if Christianity is to effect your salvation. The Jews, as Jewish Christians, for awhile attained self-knowledge, in that they saw themselves in the mirror of the Gospel according to their natural and individual course of development and appearance. But this stage of self-knowledge in the word, believing hearing, was followed by speedy departing, the averting of the mind from the fullness and depth of the word; the departing was attended by the forgetting of the mirror image, i. e., the loss of self-knowledge conscious of the necessity of salvation which would have impelled the man to the consequence of Christian renovation of life. The expression "doer of the work" cannot signify a work-activity separated from faith, but it denotes the perseverance of the life of faith, which owing to its oneness of energy leads of its own accord to a consistent exhibition of corresponding outward deeds.

*Discussion.*—The right spirit for the Christian is the receptive; ready to hear, and to receive with meekness the engrafted Word, which is to be as the seed falling on the good ground. But a receptive spirit is not alone sufficient. Actions must follow. A wise hearer is not only a receiver of the Word, but a doer of it. We may listen to a sermon with a heart like the hard wayside, careless, thoughtless and unconcerned. Christ crucified may be affec-

tionately set before us, and we may hear of His sufferings with utter indifference, as a subject in which we have no interest. Fast as the words fall on our ears, we may forget them, and go home as if we had not heard any sermon at all. There are many such hearers. It is true of them as of the idols of old, "eyes have they, but they see not; they have ears, but they hear not." How do we hear? We go to a place of worship Sunday after Sunday, and hear sermons. In what spirit do we hear them? What effect have they upon our characters? Can we point to anything that deserves the name of fruit? To reach heaven at last, it needs something more than to go to church regularly on Sundays and listen to preachers. The word of God must be received into our hearts, and become the mainspring of our conduct.

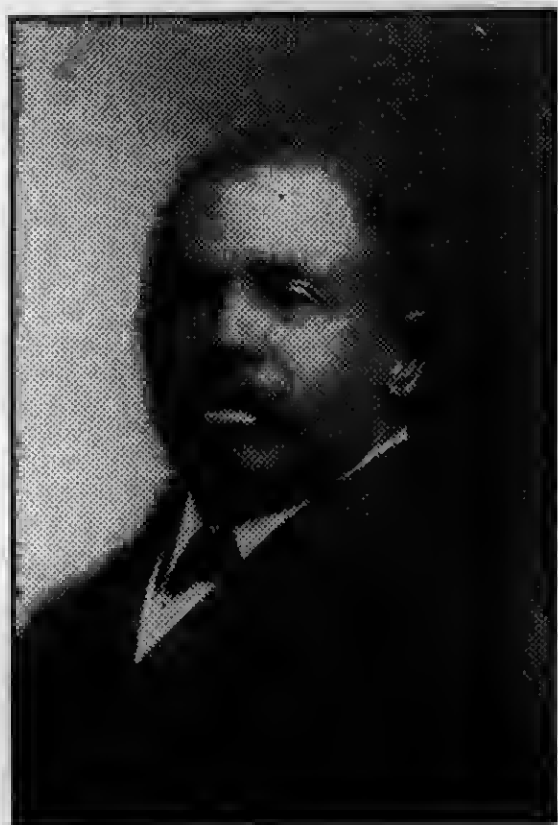
A poor woman in the country went to hear a sermon, in which the use of dishonest weights and measures was exposed. The next day when the minister called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all he had delivered. "But one thing" said she, "I remembered, —I remembered to burn my bushel." How many lives are made better when the Gospel is preached? How many apply the word they have heard to their lives? Christ said, "And I, if I be lifted up, will draw all men unto me." He is best lifted up before the eyes of men in the lives of his people. Every man has an inborn admiration for character, which has an unequalled drawing force. One of the most pressing needs in the church is seven-day Christianity. Speech is easy, even profession is not difficult, but character is costly. The eyes of the world are looking for a difference between the man in the Church and the man outside of it. The church ought to demand its visible existence. It is a glittering fallacy, but nevertheless a black-hearted one, which declares that we must conform to the world to reach the world. We have already gone too far in that direction and have lost power every

(Continued on Page Eleven.)



## The Home Mission and Church Extension Convention at Baltimore, October 10-13, 1907

Historic gathering at Sharp Street Memorial Church, Sunday, October 6, was observed as special prayer day for the convention in all the church-



THE REV. DR. I. L. THOMAS

es in the city. The object of the convention is to bring before the preachers and the people the serious condition of our native land; to give information of the work of Home Mission and Church Extension; to stimulate greater liberality toward the evangelization of the home field; and to get all the departments of the church to take a deeper interest in Home Missions and Church Extension.

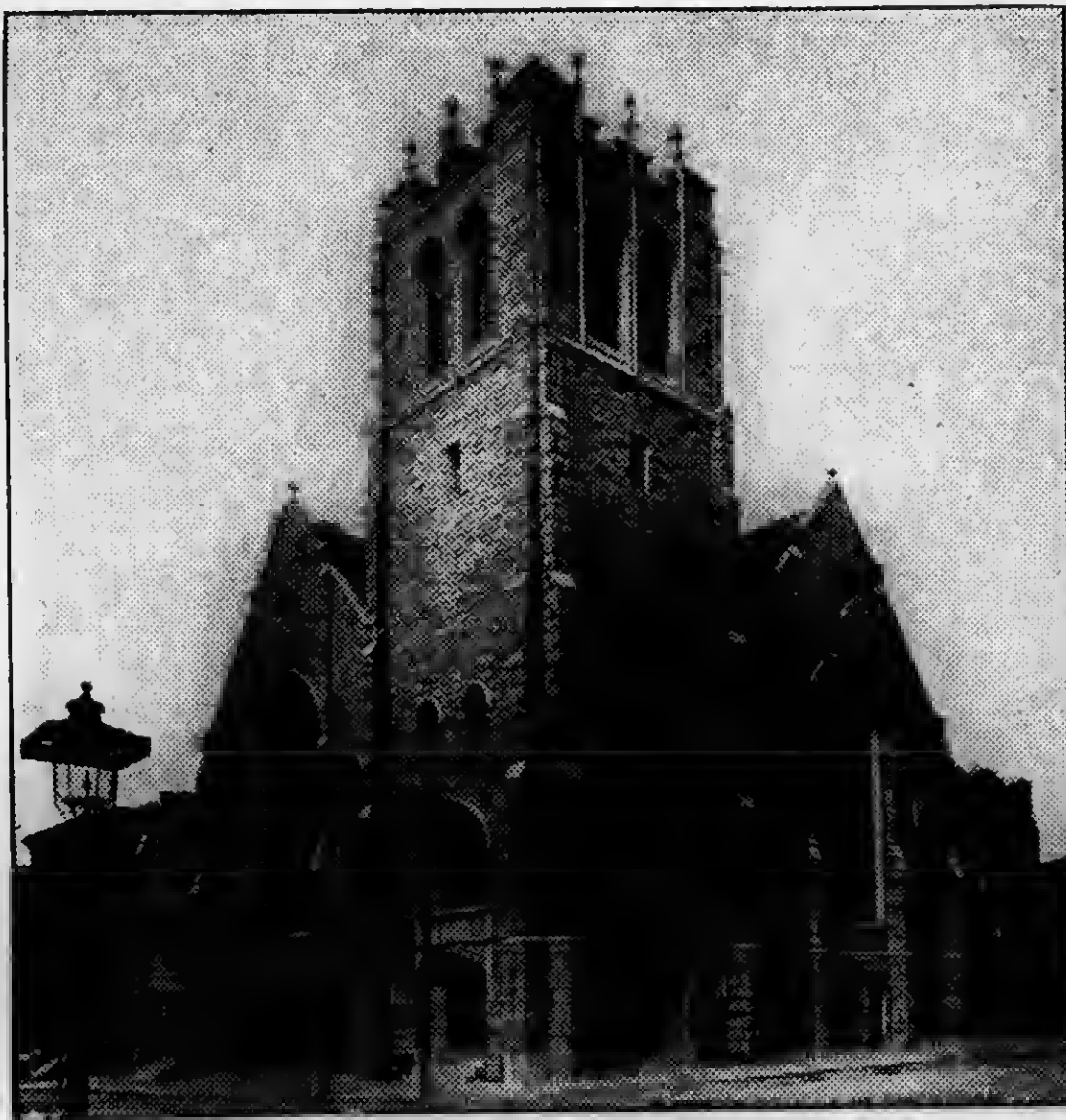
The welcome address will be delivered by Dr. W. A. C. Hughes, the pastor of the church. Dr. M. W. Clair, of Washington, D. C., will respond on behalf of the convention. The addresses during the inspiration hour will be delivered by Rev. L. W. Briggs, Presiding Elder, of Cumberland, Md., and Dr. J. D. Chavis, of Greensboro, N. C. The sessions will be presided over by Drs. W. H. Gains, Alfred Young, S. R. Hughes, M. J. Naylor, J. A. Holmes and S. H. Brown, of Baltimore, Dr. H. A. Monroe, of Philadelphia, and Dr. P. O'Connell, of Salisbury, Md.

The convention will be graced with the presence of the following General Church officials: Dr. J. M. King, Corresponding Secretary of the Board of Home Missions and Church Extension, and Robert Forbes, First Assistant Corresponding Secretary, of Philadelphia, R. E. Jones, Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, of New Orleans, I. Garland Penn, Assistant General Secretary of the Epworth League, South Atlanta, Ga., G. G. Logan, Field Secretary of Board of Foreign Missions, C. C. Jacobs, of Sumter, S. C., E. M. Jones, of Montgomery, Ala., and I. L. Thomas, of Baltimore, the promoter of the convention. The following speakers of note will address the convention on vital subjects of the hour, germane to the great theme "America for Christ," namely: Dr. D. W. Hays, Miss Ida R. Cummings, Dr. E. W. S. Peck, W. N. Holt, of Baltimore; Rev. B. T. Perkins, Washington, D. C.; Dr. D. W. Shaw, Cumberland, Md.; Rev. N. W. Moore, Centerville, Md.; Rev. C. G. Cummings and Rev. W. C. Thompson, of Lynchburg, Va.; Rev. J. H. Nutter, Middletown, Del.; Rev. G. E. Curry, Winchester, Va.; Rev. S. A. Virgil, Pittsburg, Pa.; Dr. J. H. Scott, Chester, Pa.; Dr. S. S. Jolly, Newark, N. J.; Dr. J. R. Waters, Germantown, Pa.; Rev. J. E. A. Johns, Wilmington, Del.; Dr. G. W. W. Jenkins, Clarkshurg, W. Va.; Rev. C. E. Hodges and A. J. Oliver, Roanoke, Va.; Rev. J. R. Brown, Milford, Del.; Dr. C. A. Tindley, of Philadelphia; Rev. R. R. Riggs, of Reistertown, Md.; Rev. J. H. Goodrich, Ellicott City, Md.; Rev. D. H. Hargis, of Centerville, Md.; Dr. N. M. Carroll, of Annapolis, Md.; Dr. W. F. Cotton,

of Philadelphia; Rev. Moses Lake, Lewisburg, W. Va.; Rev. W. M. Moorman, Baltimore, Md.; Rev. A. Dennis, Washington, D. C.; Rev. C. W. Pullett, Easton, Md.; Rev. W. H. Dean, Richmond, Va.; Mr. Geo. I. Simms, Miss Ella Davis and Mr. J. H. Smith, Baltimore; Rev. F. H. Butler, Mt. Clair, N. J.; Rev. Joseph Henry, Laurel, Md.; other participants, Rev. P. G. Walker, Westminster, Md., Rev. H. A. Carroll, C. G. Key, J. H. Jenkins, G. A. Davis, J. C. Love, A. A. Brown, of Baltimore, Rev. J. M. Beane, Eastport, Md.

The special soloists during the convention will be Rev. E. S. Williams, Madam Helen Cooper, Madam Annie Hazleton Lee and Misses Ella Davis and Lillian Dolman, Mr. Samuel Wesley, of Baltimore and Rev. B. T. Perkins, of Washington, D. C. A ministerial quartette under the direction of Rev. E. S. Williams, will render selections during the convention. The convention choir of fifty voices selected from various choirs of the city, under the direction of Prof. T. R. Parker, will lead the great audiences in the new and inspiring choruses. Rev. E. S. Williams will be the Assistant Director. At the Missionary and Temperance Rally Sunday, October 13, at 3 p. m., Mr. W. O. Johnson will direct the Juvenile Chorus of fifty voices, Prof. E. M. Peck will perform at the great organ and Rev. Jos. Wheeler, of Harrisonburg, Va., at the piano.

The one inspiring theme throughout the convention will be "America for Christ." The convention sermon will be delivered at Sharp Street Mem-



SHARP STREET MEMORIAL, BALTIMORE, MD.

orial by Dr. R. E. Jones. The pulpits of the city will be filled by noted preachers; great convention singing in all the churches; Missionary and Temperance rally at the seat of the convention. The people throughout the city are urged upon to crowd the churches on the convention Sunday and during all the sessions at Sharp Street. All traveling preachers and exhorters with a representative from the class leaders, stewards, trustees, Ladies' Aid Society, Woman's Home Missionary Society and the Home Mission and Church Extension Committee, also the superintendent of the Sunday School, the president of the Epworth League and the Superintendent of the Junior League will be accepted as delegates to the convention. The Bureau of Information and distribution of Home Mission and Church Extension Literature will be a feature of great interest.

The souvenir convention pin will be worn by the delegates. The convention picture will be taken in front of Historic Sharp Street Church. The build-

ing, which is a monument to the race throughout the United States, has been renovated. It truly is a gem; and it will be a great privilege to anyone to see it in its magnificent appearance.

The decorations for the convention will be in good taste. Everything will be done by the pastors of the city with the officials of the local churches and the committee of arrangement to make the convention an event that shall help permanently to spread the Kingdom of our Lord Jesus Christ.

We wish it were possible that the ten thousand readers of the SOUTHWESTERN CHRISTIAN ADVOCATE could spend the convention week in Balti-



THE REV. ROBERT FORBES, D. D.  
Secretary of the Board of Home Missions and Church Extension

more where the Methodist Episcopal Church was born. Since it is impossible, we ask the prayers of the people into whose homes this issue of the paper shall go, that they pray the Great Head of the Church to make the convention a benediction to Baltimore and all communities represented at the convention.

### Why Save America?

"Because America being the last of the great continents to be discovered, God has put it at the crux of the position in reference to saving the world.

"Because to our shores the millions from other lands are teeming, making it possible for us to reach earth's nations without leaving our own doors."—Rev. Daniel W. Shaw, D. D., McKendree Methodist Episcopal Church, Cumberland, Md.

"Because of its very favorable geographical position, its unique type of institutions as well as its remarkable commercial activities, it is destined to exert greater influence over mankind, either for weal or woe, than any other country upon the face of the globe, therefore, to save America will prove a long stride toward saving the world."—Rev. D. W. Hays, D. D., Pastor, Baltimore, Md.

"1. Because it is worth saving for its own sake.

"2. Because our own salvation is involved in our doing our best to save those about us.

"3. Because of America's peculiar relation to the rest of the world. Save America, and the day is not distant when the kingdoms of this world will be taken for our Christ."—Rev. M. J. Naylor, D. D., Presiding Elder, Baltimore District Washington Conference.

"If 'America' means opportunity, it means not only a discovery and appropriation of its rich resources, but the rather a development of the highest possible ideals. Physical, mental and moral improvement, the material of this high development, comes properly through 'The Powers that Save.' Whatever there may be to correct in the process of this training, prejudice or pride, error or fanaticism, must be done by the ineffable principles of right and justice, whose fullest application is the Gospel of Service.

"If America is saved, this gospel will not be limited to our borders; for with our polyglot population, men born of many nations, its end is a mission to the world."—Rev. Storer S. Jolley, D. D., Pastor St. John's Methodist Episcopal Church, Newark, N. J.



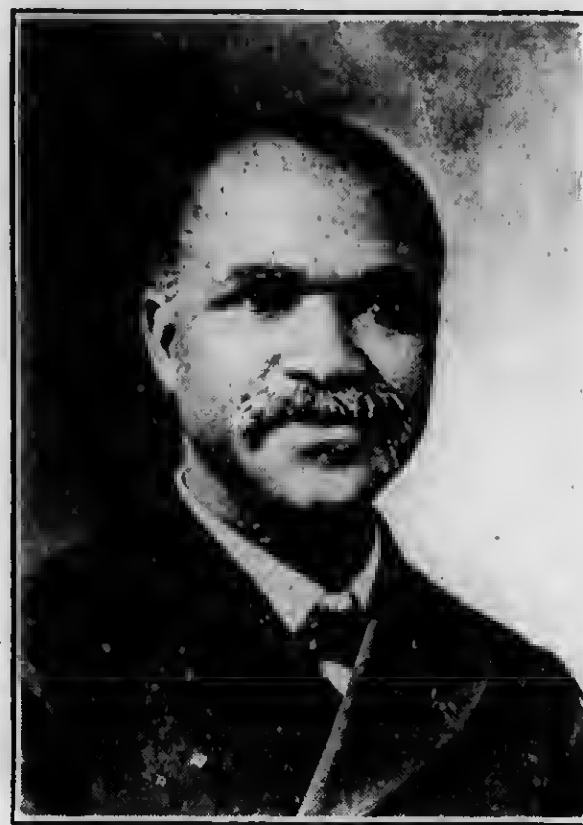
## Some of the Speakers of the Baltimore Home Mission Convention



The Rev. J. M. Beane



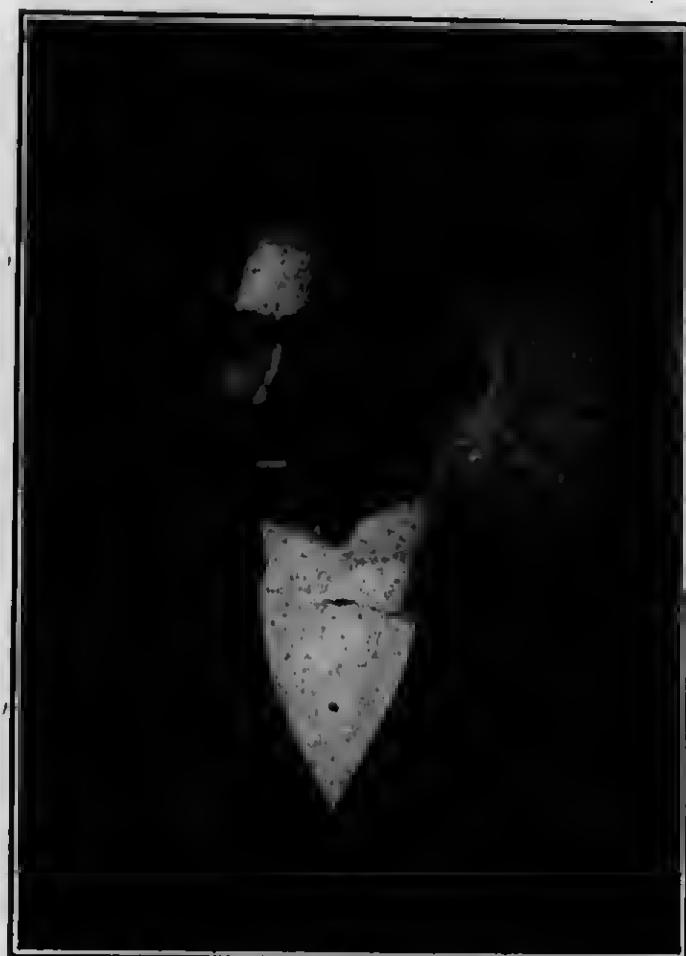
The Rev. C. C. Jacobs, D. D.



The Rev. D. W. Hays, D. D.



The Rev. M. W. Clair, Ph. D.



The Rev. M. J. Naylor, D. D.



The Rev. D. W. Shaw, D. D.

The Rev. E. S. Williams,  
B. D.The Rev. P. O'Connell,  
D. D., Ph. D.The Rev. S. S. Jolly,  
D. D.

The Rev. S. H. Norwood

The Rev. J. R. Brown,  
D. D.

### HOME MISSION NOTES

At the September meeting of the Board of Home Missions and Church Extension, resolutions expressing the pleasure and gratitude of the Board at the news of the greatly improved health of Bishop Foss and of his return to home in the city, were unanimously adopted.

The reports made to the Board show that the various secretaries have been exceedingly busy during the past summer in furthering the cause.

Doctor King was present at the Silver Bay Conference and frequently occupied church pulpits, presenting the work.

Doctor Forbes had been attending numerous camp meetings, dedications, conferences and conventions.

Doctor Platt had been engaged in editing the *Christian Republic* and placing it upon a firm business foundation.

Doctor Kynett, in addition to work in the offices, had attended several conventions and churches.

Doctor Fitzwater, of the Central Division, had been holding conventions and institutes right through the summer.

The same reports came from Dr. George Elliott of the Chicago Division, Doctor Coker of the Southwest Division, and Additional Assistant Corresponding Secretaries Iliff and Boswell.

Doctor Boswell had been in great demand at camp meetings.

Doctor Kynett recently presented the cause at the Centennial of the Catherine Methodist Episcopal Church in New York, in connection with the Elmira District Conference of the Central New York Conference.

Dr. Coker reports that the Epworth Leagues of the McPherson District, Southwest Kansas Conference, Rev. D. D. Akin, Presiding Elder, prom-

ised \$200 for the relief of our brethren at Flat River, Missouri, St. Louis Conference, where there is great need. He believes that other districts and organizations can be induced to come to the relief of pressing cases.

Beginning with the September issue, the form of the *Christian Republic* has been reduced from 24 to 16 pages. The size of the page is slightly enlarged. The change will reduce the yearly expense very considerably, without materially lessening the effectiveness of the publication.

A series of about sixty lantern slides, illustrative of the work of the Board of Home Missions and Church Extension, has been prepared. Duplicate sets are being sent to each of the Field Secretaries. The purpose is to send them out to those pastors who may desire to use them in connection with the presentation of the cause of Home Missions and Church Extension.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malins, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

### IN TEXAS—III

The attention of the readers of the SOUTHWESTERN was last called to the session of the Marshall District Conference, held at Texarkana, Texas. It was my pleasure to spend a few days between this conference and the others that followed in the president's cottage, Wiley University, the guest of Dr. and Mrs. M. W. Dogan, where I was the recipient of the most cordial and comfortable entertainment. Dr. and Mrs. Dogan are royal entertainers, and enjoy the comforts and luxuries of a well appointed home. At that time everything was being put in readiness for the opening of Wiley.

We left for the Navasota District Conference by the way of Longview, going over the International and Great Northern to Houston in order that we might reach Hempstead in time for the session. It has been some time since the trip was made, but I never can forget the experience of that night, making the journey from Longview to Houston over the I. & G. N. I had heard so much about the accommodations of the Great Northern, especially of its treatment to the Wiley students, and had previously made editorial references to the effort of the General Passenger agent to make it comfortable for Negro passengers, that I had prepared to find on this road adequate and comfortable accommodations at all times for colored patrons, but was disappointed. We were crowded in an end of a coach, altogether 12 or more. The space allotted to us was scarcely 8 by 8, and here we were crowded all night long, with an offensive toilet to remind us and keep us awake. To say the least it is unfair for the railroads to take the money of the colored patrons and not give them the same accommodations that they give the other passengers for the same money. That the Negro as a rule has no chance for redress at the courts, and more that he is generally unobtrusive and seeks not to create trouble, and goes on and accepts accommodations with little protest, is no reason why any railroad should impose upon the traveling colored public. I was prepared for rough treatment on some roads, but certainly not on the Great Northern. And to my surprise, I found persons going around about way to shun the Great Northern because this road had the reputation of furnishing such poor accommodations to colored people in that state. Actually, colored passengers would wait where there was any possible chance to do so to take another route rather than take the Great Northern.

At last we arrived at Hempstead and found the Rev. B. M. Taylor in the saddle, firmly mounted and gracefully riding. The conference host was the Rev. William Bartley, the genial and successful pastor of Hempstead. Both he and his wife gave themselves unselfishly and without reservation to the entertainment of the conference, and they did it to the satisfaction of all who were present. The Hempstead people are a live and progressive set. It is no surprise that Hempstead ranks among the best churches of the state. Brother Bartley has remodeled and beautified the church property there at a considerable cost, and with a commendable taste. The conference was a good one. The pastors were present, local preachers and various officers came. The church at Navasota was greatly in evidence under the leadership of the Rev. A. W. Carr, its pastor. As usual the pastors were present to a man. The Rev. J. E. Bryant, ex-presiding elder of this district, was on hand looking for nothing particularly, only to shake hands with his many friends. His popularity as presiding elder of that district has not waned and the people love and honor him, thinking none the less, however, of the present presiding elder, the Rev. B. M. Taylor, who is painstaking, loyal to every interest of the church and helpful to his brethren. From

this district comes Mr. H. J. Mason, whose appointment to the office of the SOUTHWESTERN CHRISTIAN ADVOCATE was announced some time ago. Mr. Mason's appointment was recognized with suitable and appropriate resolutions with a pledge of the district to do large things for the SOUTHWESTERN. The Navasota District is proud of Mr. Mason and justly so.

Hempstead is in close proximity to the State Normal and Industrial College at Prairie View, Texas, and the influence of this institution is felt in the community round about in lifting the community level of intelligence and morals. The professors of Prairie View were in evidence and notably Prof. C. W. Luckie, a stalwart and loyal member of our church, was a most welcome visitor at the District Conference. Prof. Luckie is co-principal of the State Institution. A more genial and brotherly man among our race we have never met. Open, frank, approachable. He has not only the esteem and confidence of the faculty and student body of Prairie View, but the people throughout Texas look up to and honor him as an unselfish leader and brother beloved. Professor Luckie has been a member of Trinity Methodist Episcopal Church, Houston, and is an honor to our Methodism. The Navasota Conference gave to the SOUTHWESTERN 65 subscribers, with a pledge for more.

From Hempstead I went to Houston and as usual enjoyed a few days with Dr. and Mrs. Logan, preaching on Sunday morning at Trinity. Trinity is losing none of its enthusiasm for large things. Preparations were being made for the installment of a pipe organ to cost \$3,000 and to be run by water. Other improvements are now in contemplation, such as concreting sidewalks on both sides of the church, remodeling and enlarging the parsonage and carpeting the auditorium and repainting the church building. Trinity as it is known, occupies a corner on Travis Street, in the heart of the white residential district of Houston, and it is a good thing that the church stands where it does; it has a good chance to show to the other people that there are those of our race who are cultured, well meaning and pious and refined in hearing. I have no doubt but that the existence of Trinity in this present location has a great deal to do in making a good impression for our people in Houston. It is said that one of the most distinguished citizens of Houston, living within a block of Trinity, said that he had just as soon have that congregation occupy that spot as any congregation in Houston. I have referred from time to time to the splendid work of Dr. W. H. Logan, pastor of Trinity, whose influence and popularity wanes not, but grows with each day. He is a leader of considerable force; Not a man who watches the tide, but who goes in the front and controls the tide. A strong preacher, a splendid pastor, a brother beloved and honored throughout Texas Methodism; is one of its strongest and best sons. On Sunday night I visited Mr. Vernon, under the pastorate of the Rev. Dr. Frank Gary, finding the congregation greatly increased and the church beautified. This much Dr. Gary has been able to accomplish, notwithstanding that he has been ill throughout the year. Dr. Gary is one of the strongest preachers of the Conference having been educated in Gammon Theological Seminary. Dr. Gary was not able to take part in the district conference debate but he has many strong friends.

The Houston District Conference, which is in some regards the big district of the Conference, was held at Liberty, Texas. Now, Liberty is a small place, some forty miles from Houston. It is said—the truth of which is not vouched for—that a passenger came to Liberty and quoted the famous statement of Patrick Henry, "Give me liberty or give me death," and remarked: "If this be Liberty, give me death." Now, Liberty is really not the poorest town on the map. It is progressive, and our people are doing exceedingly well. The Fidelity Supply and Improvement Company, under the direction of the president, J. H. Roberts, operates two cotton gins and a grocery store. The colored farmers round about Liberty produce a large percentage of the cotton crop, and hence these two gins are kept going constantly. Our church there has met with remarkable success under the pastorate of Rev. B. J. Brooks. The membership has been increased. This district has as its presiding elder the Rev. J. M. Johnson, D. D., who came to this district from a long term pastorate at Ebenezer, Marshall. Dr. Johnson is a thoroughly prepared

man for the work of the ministry, having been trained in Gammon Theological Seminary, and since his leaving the Seminary has been a hard student, paying special attention to economics and sociology and history. Dr. Johnson is making himself widely known in the delivery of his well prepared lecture, "Toussaint L'Overture." He has a big district. It went in for large game and got it, reporting \$750 at the Wiley rally, 109 subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE, 42 of which, as previously stated, came from Trinity, increase in benevolences and a bright outlook for the largest report in the history of the Houston District. This district has upon it such distinguished men as Dr. W. H. Logan, Dr. Freeman Parker, Dr. Frank Gary, and Dr. Wade Hamilton. These, reenforced by men of sterling worth, are bringing to the district great prestige, under the leadership of the presiding elder, Dr. J. M. Johnson. Our Texas Methodism is in every way progressive and alert; it is forging to the front in membership and in spiritual life. It was no little pleasure to visit these brethren and note the success of our work in the Lone Star State.

R. E. J.

### A FRANK AND TRUE STATEMENT

Occasionally some paper in the South comes out in open and strikes the bull's eye in the discussion of the race situation. *Terrebonne* (Louisiana) *Times* deserves the thanks of every good citizen who is seeking the just solution of our race difficulties, for a timely editorial which appeared in its columns some time ago. In referring to the situation between the races the *Times* very pertinently remarked:

"Not the least difficult part of the Negro question is the white man's. If all the white men could be made to do right, it would not be so hard to manage the Negro. Let us get that truth very firmly fixed in our minds. It will help us very greatly in solving the Negro question, so far as we of this generation are able to solve it. What we mean is this: Stop the white man from filling the Negro with mean whisky, stop the white man from stealing from and robbing the Negro through so-called loans and exorbitant interest, stop the white man from over-charging the Negro at the stores, stop the white man from brutal treatment of Negro laborers, stop the white man from immoral relations with Negro women, and you will have gone far towards solving the Negro problem."

New Orleans University opens with a large enrollment, an increase over last year at this time. President Wier was tendered a most cordial reception on a recent Friday evening by New Orleans Methodism which was largely attended. Dr. Wier sends the following word to the brethren of the patronizing conferences:

"For the cordial reception given my family and myself by the churches I am grateful indeed. Already it is very apparent to me that the University is upon the hearts of our ministers. The initial registration exceeds that of last year; and the outlook is very promising. Permit a request: During the coming weeks hundreds more of young people throughout your charges will be considering the question of a school, and deciding the place of attendance. Will you kindly call special attention to the University in your pulpits and direct as many as possible thereto."

"With a capable loyal staff of instructors, a careful custody of students and a pronounced moral and religious spirit pervading the entire institution, this is pre-eminently the place for Youth."

"The attention of intending students in medicine, pharmacy and dentistry is called to Flint Medical College of the New Orleans University. Dr. Bush and his strong and earnest staff are pushing the work of the New Year. The school for nurses is doing excellent work."

Soon a second Young Men's Christian Association building will be erected in China. One is in Shanghai and the second, which is to be built in Canton, at a cost of \$100,000, is to be called the Robert Morrison Memorial, in memory of the first Protestant missionary to China.



## Personal and General

The exports of the United States exceeded imports by \$194,000,000 for eight months ended August 31.

Mrs. L. J. Shallowhorne, of Baton Rouge, spent awhile in the city last week looking after business interests.

Mr. Oscar Woolfolk, A. B., son of the Rev. B. F. Woolfolk, has entered Gammon Theological Seminary.

The address of the Rev. Dr. W. D. Godman and Miss Inez A. Godman is now 5241 Sansom Street, Philadelphia, Pennsylvania.

Miss Lillian B. Landry has returned to Marshall, Texas, where she takes up her work as first assistant music teacher at Wiley University.

A Girls' Dormitory has been added to the buildings of the Brenham (Tex.) Industrial College for Negroes, through the generosity of the citizens.

The Rev. E. H. Forest has issued a program of the thirty-eighth annual session of the East Tennessee Conference which meets at Bristol, Tennessee, October 17.

The Rev. V. D. Jenkins, of the Atlanta Conference, registered last week from his church, one student in Gammon Theological Seminary, and 11 in Clark University.

The Rev. J. J. Obee, the Rev. P. H. Clark and the Rev. J. W. Turner, presiding elders of the Louisiana Conference, were in the city last week visiting their families.

Up to September 28 the vote on the proposition for Bishops for Races and Languages stood as follows: Ministerial, for, 962; against, 2,212. Lay, for, 498; against, 1,297.

The Annual meeting of the Woman's Home Missionary Society to be held in St. Mark's Church, Brookline, Boston, opens October 23rd. An unusually interesting session is confidently anticipated.

Mrs. Carrie B. Joyce, wife of Bishop Isaac B. Joyce, died at the home of her son, the Honorable L. Joyce, at Minneapolis, Minnesota, Saturday, September 28. Mrs. Joyce was in her sixty-seventh year.

Mrs. G. G. Logan, Corresponding Secretary, Upper Mississippi Annual Conference Woman's Home Missionary Society, will attend the annual meeting of the Woman's Home Missionary Society, Boston, Mass., Oct. 23-30.

On the night of the anniversary of the Board of Foreign Missions at the recent session of the Tennessee Conference after the Rev. G. G. Logan had spoken a collection of twenty-five dollars was taken for the China Centennial Fund.

The Rev. and Mrs. M. S. Goins, of Napoleonville, La., announce that the marriage of their daughter, Pazetta A. to Mr. Clarence Welch will be solemnized in Wesley Methodist Episcopal Church, Wednesday afternoon, October 16.

After sixty years of incessant agitation the British House of Lords has at last consented to a bill legalizing marriage with "a deceased wife's sister." Its success at this time is attributed largely to the influence of King Edward and the royal family.

The Rev. W. T. Anderson, completing his tenth year as chaplain in the Tenth Cavalry, has been promoted to the position of Major in the United States Army, a tribute befitting his record. This honor comes to a Negro Chaplain for the first time in the history of the regular army.

The Rev. Daniel Wheeler, the pioneer of Methodism in Southern Maryland, died suddenly at the home of his daughter, Mrs. Cora Day, Tennallytown, D. C., Thursday morning, September 19. Funeral Monday, September 23, from Mt. Zion Methodist Episcopal Church, W. Washington.

The Deaconesses of Methodism aside from provision for their room, board and the common necessities of life live on a salary of \$8 per month. At the recent session of the National Deaconess conference held at Chicago, after much discussion, a vote was passed increasing the salary from eight dollars to ten dollars.

According to the *Indianapolis Freeman* Mrs. Lucy Nichols, an aged and well known colored woman of New Albany, Ind., who served as nurse in the Twenty-third Indiana during the Civil War, is the only colored woman in the United States who is a member of the G. A. R. She receives a pension of \$12 a month by special act of Congress.

The Rev. C. H. V. Parrish, D. D., president of Eckstein Norton Institute, Cane Spring, Ky., has been called to the presidency of the largest Baptist school in the country—the Virginia Theological Seminary and College at Lynchburg, Virginia. It is said that Dr. Parrish will render his decision after a personal inspection of the school.

On September 20 occurred the twenty-fifth anniversary of the marriage of Bishop and Mrs. McDowell. The Bishop was at that time presiding over the Illinois Conference and on a hint from Dr. C. B. Spencer a superb loving cup was presented Bishop McDowell and wife, the presentation speech being made by Dr. W. N. McElroy.

We have on our desk a copy of the official journal of the first session of the Lake Charles District, Louisiana Conference. Its neat mechanical appearance, interest and well edited pages are a credit to the conference as well as to its secretary, the Rev. J. B. Johnson, and to the Rev. P. W. Clark, who is "making good" as presiding elder of this new District.

A commission of six unofficial persons has been appointed by the government of the Straits Settlement to inquire into the opium question as far as it affects that British Colony. The Governor has honored Bishop Oldham, whose official residence is at Singapore, by making him the clerical member of this commission, although he is a citizen of the United States and a member of the Methodist Episcopal Church.

There is not a kindergarten connected with the public schools for Negroes in Richmond, Virginia, although the Negro population there is about 45,000. The Catholics taking advantage of this condition of affairs, established a kindergarten in that city two years ago and it is now a fixture, well conducted and largely attended. The Catholics lay solid foundations, building wisely and well for future growth.

Talbott County, Maryland, gives its Negro children but five months schooling during the year. The Young Men's Enterprise Association at Unionville, a Negro organization, will open a school in one of its own buildings, having already employed a teacher who will be paid by the Association. Mr. T. B. Cooper is president of this Association, which has a general store and is said to be doing a good business.

At a recent meeting of the Woman's Home Missionary Convention of Louisiana Conference held in this city, Mrs. Helen Payne was elected delegate to the National Convention to be held in Boston. She was promised help on her expenses and this is perfectly fair. We trust that the ministers of the conference will take this matter up through their auxiliaries and raise the expenses of Sister Payne to Boston. Her address is Clinton, La.

Mrs. E. Goler, wife of President W. H. Goler, of Livingstone College, Salisbury, North Carolina, died suddenly last week and was buried Sunday, October 5th. Mrs. Goler comes from one of the most prominent families of North Carolina. She was a woman of many charms and graces and given

to good works. Educated and refined, she was a most helpful companion of her husband. Dr. Goler has the sympathy of his many friends in his bereavement.

*The National Review*, published in New York by Roscoe Conkling Simmons, is a brilliantly edited journal. On its mast head it floats this startling claim: "The largest circulated of any publication edited by an American Negro." Come now, Mr. Simmons, that's a little extravagant. You are no doubt sincere and have an explanation, but the explanation should be forthcoming. *The National Review* is no doubt a largely circulated periodical, but there are others.

The Steamship Minnesota sailing from Seattle September 12, and having on board Secretary Taft's party for the Philippines, carried also a number of Methodist Missionaries. The Rev. E. S. Lyons and wife are returning to their work in the Philippine Islands after a furlough period spent in the United States. The Rev. and Mrs. E. T. Iglehart are on their way to Japan. Mr. Iglehart returned to the United States during the summer, at his own charges, in order to be married to Miss Luella Clark.

It is announced that Mr. A. N. Johnson, owner of the best and most up-to-date undertaking establishment in Mobile, Alabama, is to locate in Nashville, Tennessee, where he will open up, says the *Nashville Clarion*, a funeral establishment which will be the finest in the city, regardless of color. Mr. Johnson is a man of great intelligence. He has business ability in a marked degree, which is evidenced by his remarkably successful career thus far and the recognition accorded him in the state of Alabama.

At the recent session of the Iowa Conference the Rev. Thomas B. Hughes, D. D., preached his semi-centennial sermon. An interesting incident connected therewith was the presence of his distinguished sons, the Rev. Edward Holt Hughes, D. D., president of De Pauw University, and the Rev. Matt. S. Hughes, pastor at Kansas City, Missouri. To have lived to preach his semi-centennial sermon is remarkable but to have the presence of two such distinguished sons on that occasion was no doubt gratifying to the father.

The Rev. E. E. Williams, of Baltimore, Md., sustained the loss of his sister, Mrs. Roberta Beatrice Mitchell who died in Atlantic City, N. J., Wednesday, September 25. She passed away as peacefully as her life had been quiet and beautiful. Mrs. Mitchell was a graduate of Morgan College; had taught in the public schools of Baltimore and had been married about one year. She was an ardent member in the Methodist Episcopal Church. Her last services being as teacher in the Sabbath school and as organist of the Asbury Methodist Episcopal Church, Atlantic City, the place she last resided. We share with Brother Williams his sorrow.

The National Baptist Convention, which held its twenty-seventh annual session in Washington, D. C., recently was one of the largest and most successful meetings in its history. About 7,000 delegates and visitors were in attendance. Dr. R. H. Boyd, Secretary of the Publication Board and manager of the publishing house at Nashville, Tenn., which gives employment to 300 Negro men and women reported \$160,152.14 receipts for the year; expenditures, \$44,576.96. The receipts for the Home Mission Board were \$42,576.96. There was an increase of 131,114 in the membership of the church during the year, making a total of 2,245,548. In the church educational work was reported 613 instructors and 12,261 students. Among the distinguished speakers before this body were Dr. Booker T. Washington and the Hon. W. T. Vernon, Registrar of the Treasury.

To all who will remit \$1.25 we will send the SOUTHWESTERN CHRISTIAN ADVOCATE from now until January 1, 1909, a total of fifteen months. This is the most remarkable offer we have ever made. To renew your subscription at once is profitable. If you are not a subscriber, now is the time to subscribe. The earlier one subscribes the more papers he will receive. During these fifteen months one will have the full proceedings of the General Conference and an account of the most exciting year in national politics. **Subscribe now. Fifteen months for \$1.25.**



## General Conference Delegates

**IOWA CONFERENCE.**—Ministerial: J. C. Whitts, P. E.; I. B. Shreckengast, pastor; J. M. McClelland, pastor; A. V. Kendrick, P. E. Lay: O. P. Wright, Knoxville; J. F. Hollday, Morning Sun; H. M. Havner, Marengo; U. M. Hibbets, Grinnell.

**MICHIGAN CONFERENCE.**—Ministerial: W. P. French, pastor, Lansing; M. M. Callen, P. E., Kalamazoo; E. A. Armstrong, pastor, Ludington; D. D. Martin, P. E., Albion; James Hamilton, secretary, Grand Rapids; J. C. Floyd, secretary, Cincinatti, Ohio; N. L. Bray, P. E., Big Rapids. Lay: Samuel Dickie, Albion; James T. Field, Jackson; L. J. Harding, Morley; G. F. Stevers, Muskegon; C. F. Cole, Kalkaskon; G. L. Caple, Mendon; F. L. Convis, Alma; F. B. Reynolds, Coldwater.

**MONTANA CONFERENCE.**—Ministerial: John W. Bennett. Lay: J. H. Inch.

**NORTH MONTANA CONFERENCE.**—Ministerial: W. W. Van Orsdel, P. E. Lay: Miss E. Augusta Ariss.

**NORTH OHIO CONFERENCE.**—Ministerial: W. F. Whitlock, professor, Delaware; G. A. Reeder, P. E., Cleveland; C. F. Johnson, pastor, Wooster; Charles Gallimore, pastor, Mt. Vernon. Lay: Ed. L. Young, Norwalk; I. H. Good, Ashland; Wm. M. Bayne, Cleveland; G. T. Barnes, Levering.

**NORTHWEST NEBRASKA CONFERENCE.**—Ministerial: Allen R. Julian, P. E.

**SWEDISH CONFERENCE.**—Ministerial: K. A. Jansson, college president; Gustaf Wagnsson, P. E. Reserves: C. P. Carlsson, K. A. Wik. Lay: Olaf Bohlin, Erik Lundgren.

### NORTHWEST GERMAN CONFERENCE.

Ministerial, William H. Roling, Charles City, Ia.; reserve, Louis J. Brenner, Colesburg, Ia. Lay, Frederick W. Kians, Colesburg, Ia.; reserve, George Witter, Storm Lake, Ia.

### WEST GERMAN CONFERENCE.

Ministerial, Rev. Gustav Becker, St. Joseph, Mo.; Professor O. E. Kriege, Warrenton, Mo.; reserves, Rev. Adam Jungmeyer, Wichita, Kan.; Rev. J. G. Leist, Lincoln, Neb. Lay, John A. Kost, St. Joseph, Mo.; W. F. Muenzemeier, Junction City, Kan.

### CENTRAL SWEDISH CONFERENCE.

Ministerial, William Swenson, reserve, — Lay, Frank A. Johnson, Chicago; reserve, Peter Herdien, Galva, Ill.

### OHIO CONFERENCE.

Ministerial: Adam J. Hawk, presiding elder Gallipolis District, Gallipolis; Levi C. Sparks, Newark; W. V. Dick, presiding elder Marietta District, Marietta; Levi Gilbert, editor *Western Christian Advocate*, Cincinnati; P. A. Baker, superintendent National Anti-Saloon League; A. M. Mann, presiding elder London District, Delaware; reserves, J. C. Arbuckle, Washington Court House; William D. Cherrington, presiding elder Lancaster District; A. H. Norcross, presiding elder Columbus District. Lay: Mrs. O. N. Townsend, Zanesville; George D. Selby, Portsmouth; William Leiby, Lancaster; D. S. Gray, Columbus; Wesley Montgomery, Newark; S. H. Wright, Logan; reserves, Samuel Dunlap, Williamsburg; J. M. Parker, Nelsonville; J. A. Shawan, Columbus.

### SOUTHERN ILLINOIS CONFERENCE.

Ministerial: John F. Harmon, East St. Louis; Charles D. Shumard, presiding elder, Lebanon District, Belleville; Charles A. Beckett, presiding elder Vandalla District, Centralia; J. W. McNeill, presiding elder Mount Vernon District, Carbondale; reserves: S. A. D. Rogers, presiding elder Olney District, Olney; J. H. Ford, presiding elder Alton District, Granite City. Lay: Mrs. Etta Root Edwards, Pinckneyville; Robert Gray, Flora; Cyrus D. Kendall, Newton; John M. Mitchell, Mount Carmel; reserves: M. H. Chamberlain, Lebanon; W. F. Daniel, Mount Vernon.

### ERIE CONFERENCE.

Ministerial: Thomas W. Douglas, New Castle, Pa.; Daniel A. Platt, Franklin, Pa.; William P. Murray, Erie, Pa.; William H. Crawford, Meadville, Pa.; Harvey M. Burns, New Castle, Pa.; reserves: Horace Y. Dodds, Meadville, Pa.; Thomas R. Thoburn, Erie, Pa. Lay: William C. DeForest, Sharon, Pa.; Chas. E. Welch, Westfield, N. Y.; George G. Stiltzinger, New Castle, Pa.; Truman D. Collins, Nebraska, Pa.

### CINCINNATI CONFERENCE.

Ministerial: A. B. Leonard, New York City; H. C. Jameson, Cincinnati; S. O. Royal, Dayton; D. L. Aultman, Hillsboro; J. A. Story, Westwood; reserves: H. C. Weakley, Cincinnati; V. F. Brown, Dayton; G. P. Benton, Oxford. Lay: H. C. Minnich, Oxford; W. F. Boyd, Cincinnati; William Christle Herron, Cincinnati; O. F. Hypes, Springfield; C. M. Sams, Hillsboro.

### NORTHWEST INDIANA CONFERENCE.

Ministerial: John S. Hoagland, Greencastle; Edwin A. Schell, Crawfordsville; George W. Switzer, Lafayette; Paul C. Curnick, South Bend; reserves: D. M. Wood, Hammond; M. H. Appleby, South Bend. Lay: William E. Carpenter, Brazil; Governor J. Frank Hanly, Indianapolis; Marvin Campbell, South Bend; John F. Simson, Romney; reserves: W. S. Rowey, Terre Haute; George F. Keiper, Lafayette; Finley S. Carson, Michigan City.

### PACIFIC GERMAN CONFERENCE.

Ministerial: George Hartung, pastor, Cornell, Wash.; reserves: H. F. Lange, Walla Walla, Wash.; F. H. Luecke, Spokane. Lay: D. Bakenhuss, Seattle; reserves: Frederleh Hussmann, Davenport, Wash.; Edward C. Glerke, Erwal, Wash.

### NORWEGIAN-DANISH CONFERENCE.

Ministerial, Carl F. Eltzholtz, Cambridge, Wis.; reserve, Nels E. Simonsen, Evanston, Ill. Lay, Anton Haugen, Chicago, Ill.; reserve, Martin S. Field, Racine, Wis.

### PUGET SOUND CONFERENCE.

Ministerial: G. A. Landen, Tacoma, Wash.; B. F. Brooks, Tacoma, Wash.; E. M. Randall, Chicago, Ill.; S. S. Sulliger, Bellingham, Wash.; reserves, D. L. Rader, Portland, Ore.; W. S. Harrington, Seattle, Wash.; G. L. Cuddy, Tacoma, Wash.; J. P. Marlatt, Tacoma, Wash.

### NORTHWEST IOWA CONFERENCE.

Ministerial: W. S. Lewis, president Morningside College, Sioux City; J. B. Trimble, field secretary Board of Foreign Missions, Kansas City, Mo.; George C. Fort, Fort Dodge; E. S. Johnson, presiding elder, Ida Grove District, Ida Grove; Robert Smylie, presiding elder Sioux City District, Sioux City; reserves, O. K. Maynard, presiding elder Algona District, Clear Lake; Hugh Hay, presiding elder Sheldon District, Sioux City. Lay: J. L. Bleakly, Ida Grove; O. P. Miller, Rock Rapids; C. H. Lockin, Aurelia; E. B. Soper, Emmetsburg; Senator J. P. Dolliver, Fort Dodge; reserves, F. M. Wishard, Sioux City; E. G. Bowman, Ida Grove; J. S. Bell, Storm Lake; J. H. Allen, Pocahontas; H. D. Peck, Wall Lake.

### CENTRAL OHIO CONFERENCE.

Ministerial: Christian R. Havighorst, Bellefontaine, Ohio; Elias D. Whitlock, Fostoria; Thos. H. Campbell, Lima; Samuel L. Roberts, Defiance; Wesley G. Waters, Toledo. Lay: Wm. H. C. Goode, Sidney; J. M. Killets, Bryan; Florence D. Richards, Leipsic; William Beatty, Toledo; C. W. Benedict, Findlay.

### INDIANA CONFERENCE.

Ministerial: E. H. Hughes, president DePauw University; C. E. Bacon, presiding elder Indianapolis District; Joshua Stansfield, pastor Meridian Street Church, Indianapolis; M. B. Hyde, presiding elder Seymour District; J. W. Duncan, presiding elder Evansville District; L. F. Dimmitt, presiding elder Bloomington District; Robb Zarling, Assistant Editor *Western*. Reserve: W. B. Grimes, pastor, New Albany; E. B. Rawls, presiding elder, Indianapolis; C. C. Edwards, presiding elder, Moore's Hill. Lay: C. B. Cooper, First Church, Columbus; S. W. Wilson, Grace Church, Indianapolis; F. E. Bye, Milltown; Professor A. J. Bigney, Moore's Hill College; W. N. Showers, College Avenue Church, Bloomington; Dr. L. E. Van Osdel, First Church, Washington; C. E. Grubbs, Connersville. Reserve: John C. Shirk, Brookville; E. V. Hawkins, Connersville; T. F. McClure, Oaktown.

### KENTUCKY CONFERENCE.

Ministerial: Rev. J. D. Walsh, Maysville; E. L. Sheppard, Nicholasville. Reserves: F. W. Harrop, Latonia; J. R. Howes, Barbourville. Laymen: Robert T. Miller, Cincinnati; John Venn, Ludlow.

### MINNESOTA CONFERENCE.

Ministerial: H. C. Jennings, F. M. Rule, J. F.

Stout, Frank Doran. Reserves: S. T. Kerfoot, T. B. Cowgill. Lay: H. E. Woodis, J. L. Mitchell, W. A. Sperry, F. T. Clemans.

### ST. LOUIS GERMAN CONFERENCE.

Ministerial: F. Munz, Covington, Ky.; Geo. B. Addicks, Warrenton, Mo.; E. S. Havighorst, Mt. Pleasant, Iowa. Reserve: F. Plehler, Quincy, Ill.; H. W. Schwierling, Burlington, Iowa. Lay: Arthur Hertzler, Burlington, Iowa; Thil. Sipple, Jr., Pekin, Ill.; Geo. Brandt, St. Louis, Mo. Reserve: Theo W. Niedringhaus, St. Louis, Mo.; Chas. Ruthenberg, Muscatine, Iowa.

### CENTRAL GERMAN CONFERENCE.

Ministerial: Albert J. Nast, Cincinnati, O.; John W. Huber, Louisville, Ky.; C. Golder, Cincinnati, O.; reserves, J. J. Bochstahler, presiding elder Michigan District, Detroit, Mich.; G. E. Hiller, presiding elder Louisville District, Booneville, Ind. Lay: C. A. J. Walker, Covington, Ky.; G. Golder, Pittsburg, Pa.; L. Hartman, New Albany, Ind.; reserves, John J. Schnelder Columbus, O.; William Graessle, Marlon, Ohio.

### CHICAGO GERMAN CONFERENCE.

Ministerial: Professor J. L. Nuelsen, Berea, O.; J. A. Mullinger, presiding elder Chicago District, Chicago, Ill.; reserves, A. C. Berg, F. W. Wrede. Lay: W. F. Filter, Milwaukee, Wis.; W. Bletsch, Chicago, Ill.

### ILLINOIS CONFERENCE.

Ministerial: Chris Galeener, Champaign; W. J. Davidson, Decatur; B. F. Shipp, presiding elder Decatur District, Decatur; J. W. Miller, Quincy; J. W. Van Cleve, Decatur; W. H. Wilder, Decatur; Robert Stephens, presiding elder West Jacksonville District, Danville; Parker Shields, presiding elder Mattoon District, Charleston; reserves, Theodore Kemp, Bloomington; S. H. Whitlock, presiding elder Danville District, Homer; J. B. Horney, presiding elder Bloomington District, Bloomington. Lay: W. G. Cochran, Sullivan; Edmund J. James, Urbana; S. A. Bullard, Springfield; J. G. McKinney, Barry; W. C. Ross, Rossville; J. R. Harker, Jacksonville; W. T. Dwire, Quincy; C. M. C. Hamilton, Saybrook; reserves, Henry R. Crawford, Hillsboro; S. A. D. Harry, Hoopston; Mrs. Frank T. Cool, Springfield.

## Episcopal Plan of Visitation

| Conference.                     | Place.           | Date.   | Bishop.    |
|---------------------------------|------------------|---------|------------|
| Genease                         | Buffalo          | Oct. 9  | Berry      |
| Holston                         | Knoxville, Tenn. | Oct. 9  | Wilson     |
| New Mex. Eng. Mts.              | Albuquerque      | Oct. 9  | Cranston   |
| West Virginia                   | Huntington       | Oct. 9  | Spellmeyer |
| Oklahoma                        | Oklahoma City    | Oct. 9  | Cranston   |
| Pac. Japanese Mts.              | Fresno, Calif.   | Oct. 9  | Neely      |
| Upper Iowa                      | Cedar Falls      | Oct. 9  | McDowell   |
| Northern German                 | St. Paul, Minn.  | Oct. 10 | Goodsell   |
| North Dakota                    | Minot            | Oct. 10 | Goodsell   |
| Dakota                          | Vermillion       | Oct. 10 | McDowell   |
| North Carolina                  | Winston          | Oct. 17 | Spellmeyer |
| East Oklahoma Mts.              | Muskogee         | Oct. 17 | Cranston   |
| East Tennessee                  | Bristol          | Oct. 17 | Wilson     |
| Atlantic Mts. Conf. Pinner, Va. |                  | Oct. 22 | Wilson     |
| New Mexico Spanish              |                  |         |            |
| Mission Conf.                   | Albuquerque      | Oct. 23 | Cranston   |
| Blue Ridge                      | Wakertown, N. C. | Oct. 23 | Spellmeyer |
| Anatolia                        | Dallas           | Nov. 21 | Burl       |
| South Carolina                  | Camden           | Nov. 28 | Moore      |
| West Texas                      | Marlin           | Nov. 28 | Burl       |
| Central Alabama                 | Attala           | Dec. 5  | Wilson     |
| Savannah                        | Waycross, Ga.    | Dec. 5  | Moore      |
| Southern German                 | Waycross         | Dec. 5  | Burl       |
| Alabama                         | Bonny            | Dec. 12 | Wilson     |
| Atlanta                         | Rom              | Dec. 12 | Moore      |
| Texas                           | Galveston        | Dec. 12 | Burl       |
| Georgia                         | Atlanta          | Dec. 19 | Moore      |
| Mobile                          | Montgomery, Ala. | Dec. 19 | Wilson     |
| FOREIGN CONFERENCES.            |                  |         |            |
| South India                     | Madras           | Dec. 12 | Warne      |
| Central Provinces               | Khandwa          | Dec. 27 | Oldham     |
| North India                     | Lucknow          | Jan. 3  | Robinson   |
| Northwest India                 | Muttra           | Jan. 10 | Oldham     |
| Bombay                          | Bombay           | Jan. 10 | Warne      |
| Bengal                          | Muzaffarpur      | Jan. 15 | Oldham     |
| Burma                           | Bangoon          | Jan. 30 | Warne      |
| Malaysia                        | Singapore        | Feb. 5  | Scott      |
| Liberia                         | Cape Palmas      | Feb. 27 | Robinson   |
| Philippine Islands              | Mailla           | Mar. 19 | Robinson   |

JOHN M. WALDEN,  
Secretary Board of Bishops

Dr. J. C. Sherrill and membership of the Methodist Episcopal Church, Cape Palmas, are preparing to entertain the Liberia Annual Conference, which meets February 5th. The church is being enlarged and thoroughly renovated.

Dr. E. M. Jones, Field Secretary of the Board of Education, Freedmen's Aid Society and Sunday Schools, was the life and inspiration of the Sunday School Convention held at Dayton, Tenn. He also took good care of his Board at the Tennessee Annual Conference last week at Memphis.

*The Liberia and West Africa* says: "The memory of the late Prof. T. R. McWilliams of the College of West Africa was commemorated on Saturday, July 27th, by the unveiling of a marble slab over his grave. Remarks were made by Mr. George W. Ellis, Bishop Scott and J. H. Reed. The stone was given by his wife and friends previous to her death."



Southwestern Days and Results

A NEW LIST OF RESULTS.

The results coming in not only demonstrate the sincerity and genuine activity of the pastors announcing the observance of Southwestern Day, but also indicate that interest in the movement is not local but general. They show plainly that it is not confined to any particular Conference or State. Last week there were results from California in the West and from Virginia in the East. This week from Florida in the South and Kentucky and Ohio in the North. And at the same time Texas, Arkansas, Louisiana, Mississippi and Georgia are right in line. Notice! We have so far published but a partial list of those whom we hope will make a special effort for subscribers during this month. If your name has not appeared in the list of Announcements that is all the greater reason why it should appear in the list of Results.

Just as great work may be done on the finishing parts as in the beginning; so see to it that you are not left out entirely. We want that every good and loyal pastor should be identified with this splendid work.

|                                                |    |
|------------------------------------------------|----|
| H. W. Tate—Louisville (Ky.) District.....      | 23 |
| O. F. Niblack—Gainesville (Fla.) District..... | 22 |
| J. C. Hibbler—Yazoo City, Miss.....            | 12 |
| W. Hartley Jackson—Galveston, Texas.....       | 12 |
| K. Roberts—Meridian, Miss.....                 | 10 |
| A. B. Venable—Maringouin, La.....              | 8  |
| W. R. R. Duncan—Hot Springs, Ark.....          | 8  |
| F. T. Chinn—St. James, Shreveport, La.....     | 7  |
| J. T. Cannon—Okolona, Miss.....                | 7  |
| A. M. Trotter—Huntsboro, Miss.....             | 6  |
| M. L. Baldwin—Natchitoches, La.....            | 6  |
| B. J. Goff—Bruceville, Tex.....                | 6  |
| D. D. Reid—Nettleton, Miss.....                | 5  |
| C. P. Cannon—Forsyth, Ga.....                  | 5  |
| G. W. Baker—Shuqualak, Miss.....               | 5  |
| D. G. Taylor—Washington, La.....               | 5  |
| Alfred Vincent—Franklinton, La.....            | 4  |
| S. D. Brown—Earlsboro, Okla.....               | 4  |
| J. S. Carroll—Wheeling, W. Va.....             | 4  |
| J. C. Brown—Pineville, La.....                 | 3  |
| T. R. Wainble—Center Point, Ark.....           | 3  |

SOUTHWESTERN DAYS.

| Pastor                                 | Charge | Date            |
|----------------------------------------|--------|-----------------|
| S. M. Bolden—Yarboro, Texas.....       |        | Oct. 6-20       |
| J. H. Talbert—Batesville, Miss.....    |        | Oct. 6-20       |
| W. H. Smith—Hickory, Miss.....         |        | Oct. 6-27       |
| A. T. Jackson—New Zion and Madors..... |        | Oct. 6-13-20-27 |
| Haney May—Benton, Miss.....            |        | Oct. 13         |
| D. F. Dudley—Canton, Miss.....         |        | Oct. 13         |
| J. F. Coleman—Canton, Miss.....        |        | Oct. 13         |
| J. W. Dudley—Carthage, Miss.....       |        | Oct. 13         |
| H. Henderson—Couparie, Miss.....       |        | Oct. 13         |
| W. A. Oates—West Jackson, Miss.....    |        | Oct. 13         |
| P. W. Baldwin—Green Hill, Miss.....    |        | Oct. 13         |
| R. B. Davis—Madison, Miss.....         |        | Oct. 13         |
| C. H. Johnson—Silver City, Miss.....   |        | Oct. 13         |
| P. H. Davis—Pelahatchie, Miss.....     |        | Oct. 13         |
| J. C. Hibbler—Yazoo City, Miss.....    |        | Oct. 13         |
| A. M. Quinn—Yazoo City Ct., Miss.....  |        | Oct. 13         |
| W. R. Walker—Winston, Miss.....        |        | Oct. 13         |
| H. Rountree—Roseneath, Miss.....       |        | Oct. 13         |
| J. H. Thompson—Shelbyville, Tenn.....  |        | Oct. 13         |
| J. D. Evans—Moberly, Mo.....           |        | Oct. 13         |
| G. A. Payne—Clinton, Pa.....           |        | Oct. 13         |
| H. R. Smith—Palestine, Texas.....      |        | Oct. 13         |
| J. W. Byrd—Winona, Miss.....           |        | Oct. 13         |
| J. A. Tillory—Waller, Texas.....       |        | Oct. 6-13       |
| G. W. Hunt—Belle.....                  |        | Oct. 13         |
| N. B. Bell—Bellfontaine.....           |        | Oct. 13         |
| V. B. Blockman—Bradley.....            |        | Oct. 13         |
| R. J. Shipp—Sherrillsford, N. C.....   |        | Oct. 13         |
| P. B. Gibson—Barnesville, Ga.....      |        | Oct. 13         |
| M. Mundy—Melrose, N. C.....            |        | Oct. 13         |
| Wm. Bellinger—Pulaski, Ga.....         |        | Oct. 13         |
| Jos. M. Deas—Ocala, Fla.....           |        | Oct. 13         |
| W. S. Gillespie—Cedar Bluff.....       |        | Oct. 13         |
| E. D. Cameron—Eupora.....              |        | Oct. 13         |
| D. W. Calvert—Eupora Cir.....          |        | Oct. 13         |
| William Campbell—Hopewell.....         |        | Oct. 13         |
| M. C. McEwen—Kilmichael.....           |        | Oct. 13         |
| D. A. Bragg—Kosciusko.....             |        | Oct. 13         |
| E. D. Montgomery—Kosciusko Cir.....    |        | Oct. 13         |

|                                              |            |
|----------------------------------------------|------------|
| W. H. H. Gallion—Liberty Hill.....           | Oct. 13    |
| A. D. Sherman—Little Rock.....               | Oct. 13    |
| E. Boyd—Louisville.....                      | Oct. 13    |
| J. E. Everett—Maben.....                     | Oct. 13    |
| A. J. Trice—Rockhill.....                    | Oct. 13    |
| E. C. F. Troupe—Starkville, Miss.....        | Oct. 13    |
| D. L. Tubbs—Starkville.....                  | Oct. 13    |
| Donaldson Green—Weir.....                    | Oct. 13    |
| J. W. Parks—White.....                       | Oct. 13    |
| W. T. Lomax—E. Randolph, N. C.....           | Oct. 13    |
| H. P. Halston—Greensboro, N. C.....          | Oct. 13    |
| A. W. McMaster—Jackson, N. C.....            | Oct. 13    |
| A. S. Cottingham—Leaksville.....             | Oct. 13    |
| R. W. Winchester—Reidsville, Va.....         | Oct. 13    |
| C. E. Ball—Reidsville Cir.....               | Oct. 13    |
| S. M. Haynes—S. Greensboro, N. C.....        | Oct. 13    |
| J. W. Jones—Summersfield, N. C.....          | Oct. 13    |
| E. H. McArthur—Wentworth.....                | Oct. 13    |
| J. A. Langhlin—W. Greensboro.....            | Oct. 13    |
| T. P. Norris—Fairfield, Texas.....           | Oct. 13    |
| A. McNeal—Commerce, Ga.....                  | Oct. 13    |
| J. B. Bradford—Murfreesboro Cir., Tenn.....  | Oct. 13    |
| Jas. Jordan—Richmond, Tex.....               | Oct. 13    |
| W. T. Marley—Knoxville, Tenn.....            | Oct. 13    |
| J. D. Poole—Union Chapel, La.....            | Oct. 13    |
| J. W. Price—Box Iron, Del.....               | Oct. 13    |
| A. G. Glenn—Marion, Ala.....                 | Oct. 13    |
| W. H. Redfield—Florence, S. C.....           | Oct. 13    |
| I. D. Pitts—Kent Island, Del.....            | Oct. 13    |
| J. B. Brown—Vienna, Del.....                 | Oct. 13    |
| Wm. Daniels—Waynesboro, Ga.....              | Oct. 13    |
| Wm. Bartley—Hempstead, Texas.....            | Oct. 13    |
| J. B. Middleton—Darlington, S. C.....        | Oct. 13    |
| G. M. Stewart—Fairfield, Texas.....          | Oct. 13    |
| Joseph Courtney—Flemingsburg, Lex. Conf..... | Oct. 13    |
| W. H. Riley—Maysville, Lex. Conf.....        | Oct. 13    |
| T. A. Brown—Baton Rouge, La.....             | Oct. 13    |
| J. K. Comfort—Hattiesburg, Miss.....         | Oct. 13    |
| Vachel Harriday—Montgomery, Wash. Con.....   | Oct. 13    |
| T. H. Munson—Lake Providence, La.....        | Oct. 13    |
| Richard Rush—Sweet Springs, Mo.....          | Oct. 13    |
| M. S. Jordan—Columbus, Tex.....              | Oct. 13    |
| K. W. McMillan—Clarksville, Tex.....         | Oct. 13    |
| J. W. Stone—Calvert, Tex.....                | Oct. 13    |
| Robert Jones—Macedonia, La.....              | Oct. 13    |
| J. A. Flemming—Petersburg, Tenn.....         | Oct. 13    |
| M. Fountain—Huntsville Cir.....              | Oct. 13    |
| Thos. W. Johnson—Clark Memorial, Tenn.....   | Oct. 13    |
| S. Carroll—Plaquemine, La.....               | Oct. 13    |
| H. A. Foreman—Steubenville, Ky.....          | Oct. 13    |
| O. W. Crump—Crawford, Miss.....              | Oct. 13    |
| C. H. Hoveny—Boyd, Miss.....                 | Oct. 13    |
| P. S. Bowie—Okolona, Miss.....               | Oct. 13    |
| W. M. Hanna—Sumter, S. C.....                | Oct. 13    |
| O. Gillespie—Goodman, Miss.....              | Oct. 13    |
| B. J. Reddix—Lake Charles, La.....           | Oct. 13    |
| W. H. Brown—Sylvania, Ga.....                | Oct. 13    |
| Chas. Wofford—Paris Cir., Texas.....         | Oct. 13    |
| H. H. Qualis—Belton, Texas.....              | Oct. 13    |
| J. C. McGee—Pontotoc, Miss.....              | Oct. 13    |
| J. P. Price—Union City, Tenn.....            | Oct. 13    |
| E. D. Miller—Winchester, Ky.....             | Oct. 13    |
| J. H. Harman—McDaniel, Del.....              | Oct. 13-20 |
| J. C. Chamon—Evergreen & Sandbar, Ala.....   | Oct. 13-20 |
| Parsonburg, Del.....                         | Oct. 13-20 |
| M. White—Hub, Miss.....                      | Oct. 13-20 |
| R. L. Tate—Hazlehurst, Miss.....             | Oct. 13-20 |
| J. M. Lyte—Lawrenceburg, Tenn.....           | Oct. 13-21 |
| C. C. Scott—Anderson, S. C.....              | Oct. 20    |
| W. M. Kelley—Pleasanton, Texas.....          | Oct. 20    |
| G. F. Miller—St. Stephens, S. C.....         | Oct. 20    |
| J. W. Knok—Mt. Sterling, Ala.....            | Oct. 27    |
| J. M. Trammell—Sans Pulaski.....             | Oct. 27    |
| I. T. Geimer—Lovlace, Ga.....                | Nov. 3     |
| D. H. E. Harris—Clow, Ark.....               | Oct. 20    |
| W. Singleton—Oberlin, Ohio.....              | Oct. 20    |
| C. A. Taylor—Fordyce, Ark.....               | Oct. 20    |
| S. R. Davis—Colfax, La.....                  | Oct. 20    |
| J. W. Brown—Bascom, Ga.....                  | Oct. 20    |
| H. E. Morgan—Lake, Miss.....                 | Oct. 20    |
| Aaron Taylor—Free Hope, Texas.....           | Oct. 20    |
| C. W. Ivy—Springfield, Miss.....             | Oct. 20    |
| A. B. Harris—Slidell, La.....                | Oct. 20    |
| C. Washington—Lake Como, Miss.....           | Oct. 20    |
| C. C. Landry—Baldwin, La.....                | Oct. 20    |
| Thomas B. Walker—Tampa, Fla.....             | Oct. 20    |
| J. D. Banks—Bayou Goula, La.....             | Oct. 20    |
| James Hutchinson—Columbus, Texas.....        | Oct. 20    |

|                                              |            |
|----------------------------------------------|------------|
| C. H. Johnson—Silver City, Miss.....         | Oct. 20    |
| T. J. Tbompson—Van Buren, Ark.....           | Oct. 20    |
| J. H. W. McCoomer—Monterey, Ky.....          | Oct. 20    |
| J. S. Mnssey—Murfreesboro, Tenn.....         | Oct. 20    |
| C. D. Crockett—Jeanerette, Ln.....           | Oct. 20    |
| P. W. Carmichael—St. James, Texas.....       | Oct. 20    |
| J. M. Carroll—Annapolis, Md.....             | Oct. 20    |
| J. F. Barnes—Beaumont, Tex.....              | Oct. 20    |
| Conference.....                              | Oct. 20    |
| W. M. R. Eaddy—Rowesville, S. C.....         | Oct. 20    |
| A. W. Talbert—Warren Chapel, Lin. Conf.....  | Oct. 20    |
| G. W. W. Jenkins—Trinity M. E. C., Wash..... |            |
| P. H. Jenkins—Hearne, Texas.....             | Oct. 20    |
| Edward Lee—Boynton, Houston, Tex.....        | Oct. 20    |
| J. W. Warren—Victoria, Texas.....            | Oct. 20    |
| C. E. Hemsley—South Berlin, Md.....          | Oct. 20    |
| H. C. Asbury—Timmons ville, S. C.....        | Oct. 20    |
| J. H. Winters—Lamont, Del.....               | Oct. 20    |
| J. L. Wilson—Little Rock, Ark.....           | Oct. 20    |
| J. N. Wallace—Spencer, Lincoln Conf.....     | Oct. 20    |
| W. L. Dyas—Kethville, La.....                | Oct. 20    |
| W. E. Hutcherson—Brenham, Texas.....         | Oct. 20    |
| H. Roundtree—Roseneath, Miss.....            | Oct. 20    |
| F. M. Lashington—Mt. Zion, La.....           | Oct. 20    |
| L. G. Gregg—Easley, S. C.....                | Oct. 20    |
| L. M. Moore—Springfield, Tenn.....           | Oct. 20    |
| D. H. Kearse—Cowpens, S. C.....              | Oct. 20    |
| N. N. Sidney—Brandon, Miss.....              | Oct. 20    |
| Jas. H. Love—Batavia, Ohio.....              | Oct. 20    |
| E. J. Kight—Hampton, Ga.....                 | Oct. 20    |
| W. H. Jones—Franklin, La.....                | Oct. 20    |
| J. E. Bryant—Marshall, Texas.....            | Oct. 20    |
| S. Jossel—Ocean Springs, Miss.....           | Oct. 20    |
| M. C. Harrison—Central, La.....              | Oct. 20    |
| M. P. Franklin—Booneville, La.....           | Oct. 20    |
| Wm. H. Wheeler—Springfield, Mo.....          | Oct. 20    |
| E. R. Miller—Grantville, Ga.....             | Oct. 20-27 |
| W. C. Carewell—Houston, Miss.....            | Oct. 27    |
| F. R. Bridges—LaGrange, Ga.....              | Oct. 27    |
| W. H. Gilliam—Grenada, Miss.....             | Oct. 27    |
| N. Ford—Slaughter, La.....                   | Oct. 27    |
| G. Todd—Dodge Ct., Texas.....                | Oct. 27    |
| W. A. Hill—LaGrange, Ga.....                 | Oct. 27    |
| Josey Smith—Versailles, Ky.....              | Oct. 27    |
| T. F. Robinson—Shreveport, La.....           | Oct. 27    |
| M. P. Moore—Odessdale, Ga.....               | Oct. 27    |
| W. M. Edwards—Mitchellville, Tenn.....       | Oct. 27    |
| A. H. Lathan—Cary, Miss.....                 | Oct. 27    |
| V. D. Doatman—Mantua, Ala.....               | Oct. 27    |
| W. T. Wright—Alesville, Miss.....            | Oct. 27    |
| J. H. Nappler—Floresville, Texas.....        | Oct. 27    |
| H. J. Wright—Crawford, La.....               | Oct. 27    |
| T. H. Wyatt—Luling, Tex.....                 | Oct. 27    |
| Jno. Watts—Rocky Ford, Ga.....               | Oct. 20-27 |
| Moses Smith—Wesley Chapel, Tex. Conf.....    | Oct. 27    |
| B. F. Birks—Brooks, Ga.....                  | Oct. 27    |
| A. G. Kennedy—St. Gordy, S. C.....           | Oct. 27    |
| L. H. Langston—Norton, Miss.....             | Oct. 27    |
| A. R. Smith—Reevesville, S. C.....           | Oct. 27    |
| Wm. H. Jordan—Alexander City.....            | Oct. 27    |
| L. W. Price—Vicksburg, Miss.....             | Oct. 27    |
| S. A. Virgil—Pittsburg, Pa.....              | Oct. 27    |
| Geo. Thomas—Stony Point, La.....             | Oct. 27    |
| J. I. Garrett—Wesson, Miss.....              | Oct. 27    |
| Joseph Nevils—Stephensville, Miss.....       | Oct. 27    |
| F. L. Jackson—Prairie Plains, Texas.....     | Oct. 27    |
| C. L. Angram—Mt. Nebo, La.....               | Oct. 27    |
| C. C. Sapp—San Augustine, Texas.....         | Oct. 27    |

EPWORTH LEAGUE

(Continued from Page Five.)

step of the way. "Come ye out, and be ye separate," has never been taken away from the list of divine commands. Weakness can never become power. Strength of character will alone be the requisite force. With all the faults of this age, it admires reality and hates "cant" and hypocrisy. It does not ask Christian men to cut the Ten Commandments and the Sermon on the Mount, and Golden Rule out of their Bible, but it demands that Christian men shall reveal them in their lives. The life must correspond better with the creed. A Chinese preacher who received twenty-two dollars a month, refused the position of consul at fifty dollars, in order that he might remain and preach the Gospel to his countrymen, who said of him, "There is no difference between him and the Book." That is a tribute which the Church of to-day needs for its support.

We must learn to reduce the truth we hear to practice. This is the hearing that is acceptable to God. Hearing is a great privilege. As a privilege it involves responsibility.

Chicago, Ill.



## Personals

Correspondents of the Rev. R. F. Long, are hereby notified that his address is now Gammon Theological Seminary, South Atlanta, Georgia.

The home of the Rev. and Mrs. J. W. Byrd, at Winona, Mississippi, is blessed with the presence of another fine baby boy. May he, like his father, prove a strong friend and ardent supporter of the SOUTHWESTERN.

During the recent visit of Mrs. Turner, wife of Presiding Elder J. W. Turner, to the home of the Rev. and Mrs. J. A. Barnes at Baton Rouge, the members of the Jones Creek charge tendered in her honor a pleasant reception.

On September 27th, a reception was tendered Mrs. Ella Dennis, of New Orleans, in the home of Mr. Wm. Barnes, of Monroe, by the following ladies: Mrs. Mary L. Hayes, Mrs. Oton Wiggins and Mrs. M. E. Norman. Among those present were Mrs. M. Brooks, Mr. and Mrs. I. L. Turner, Mr. and Mrs. V. H. Reeves, Mrs. A. H. Clay, Mr. J. H. Hilton, Mr. A. F. Rogers and others. Mrs. Dennis left for home the following day.

Presiding Elder W. G. Valentine, of the Sumter (S. C.) District, says: "We have several flourishing Sunday Schools on the district. At Sumter, E. E. Jones, Superintendent, is to be found one of the best organized and best managed Sunday Schools in the State. E. J. McGirt, of Camdeu, is the Superintendent of another Sunday School that is hard to be excelled by any other anywhere. P. B. Bruner, of Oswego, has a fine Sunday School, and is one of the best all round workers in the State."

## RECENT PREACHERS' MEETINGS.

The Regular Preachers' Meeting of the New Orleans South District met at Hahnville, La., September 12, called to order by the President, the Rev. M. S. Goins. Devotional exercises conducted by the President. J. O. Richards was elected Secretary pro tem. A letter from the Presiding Elder, regretting that he could not be present, was read. On call of the roll the following responded. M. S. Goins, S. Carroll, C. Spears, J. D. Wilson, J. O. Richards. Each pastor made an encouraging report respecting his work which showed that the same was in advance of last year. The Rev. J. D. Wilson and members made it pleasant for the visitors. The writer preached at 3 p. m. and Revs. C. Spears and S. Carroll at night. The meeting was a benediction to all present. Too much cannot be said in praise of the Rev. J. D. Wilson and his loyal members.

J. O. RICHARDS.

The Lake Charles District Preachers meeting met at Lake Arthur, September 12 with great results. Five pupils were baptized and added to the church. The following ministers were present and preached: Coleman, N. Kyle, B. J. Reddix, A. J. Smith, P. W. Clark. This was the most successful meeting ever held on the district. The Rev. T. B. Oville, pastor, and members, made the stay of all pleasant indeed. The next meeting will be held at Lafayette, La., October 10. P. W. Clark, Presiding Elder; B. J. Reddix, President; A. J. Smith, Secretary.

## Conference Notices

## DISTRICT CONFERENCES.

| District.                          | Place. | Date.          |
|------------------------------------|--------|----------------|
| Clow, Canfield, Ark.....           |        | Oct. 10-13     |
| Nashville—Shelbyville, Tenn..      |        | Oct. 20        |
| Gulfport—Bond, Miss.....           |        | Oct. 23-27     |
| Tupelo—Amory, Miss.....            |        | Oct. 29-Nov. 3 |
| Holly Springs, Hernando, Miss..... |        | Nov. 6-10      |
| Aberdeen, Crawford, Miss.....      |        | Nov. 6-10      |
| Starkville, Kosciusko, Miss.....   |        | Nov. 12-17     |
| Greenwood—Durant, Miss.....        |        | Nov. 12-17     |
| Clarksdale, Lula, Miss.....        |        | Nov. 20-24     |
| Greenville—Indianola, Miss.....    |        | Nov. 21-24     |

## CONVENTIONS.

|                                                            |                |
|------------------------------------------------------------|----------------|
| Brookhaven, Florence, Miss.....                            | Oct. 10-11     |
| Tupelo, Amory, Miss.....                                   | Oct. 29-Nov. 3 |
| Meridian, Scooba, Miss.....                                | Nov. 13-14     |
| Little Rock Conf., (E. L. & S. S. Con.), Brinkly, Ark..... | Nov. 14        |

## FORREST CITY DISTRICT.

## FOURTH ROUND.

Bledsoe, November 2-3; Park Place, 3-4; Haynes, 6-7; Felton, 8; Marianna, 9-10; Cobbs, 11-12; Oak Forest, 13-14; Gill, 16-17; Palestine, 17-18; Auvergne, 23-24; Augusta, 27-28; Cotton Plant Circuit, November 30-December 1; Howell, December 4-5; Dark Corner, 6; Cotton Plant, 7-8; Brinkley Circuit, 12-13; Brinkley, 14-15; Jonesboro, 17-18; Marked Tree, 19-20; Crawfordville, 21-22; Caldwell, 28-29; Forrest City, January 3-5, 1908. Brethren—I am expecting you to raise every dollar assessed to your work. Please don't fail. Our great Missionary Convention convenes on the 23rd of October, at Pine Bluff. If you can not go, send me all your missionary money by the 20th. I will report for you and get vouchers for same. We must make a full report at that convention. I am indeed thankful to you for your loyalty to the different causes. Now make one more strong pull and it is all over.—L. G. Hodges, Presiding Elder.

## SUMNER DISTRICT.

## FOURTH ROUND.

Lynchburg, October 5-6; Lamar 12-13; Rock Springs, 18; Camden Circuit, 19-20; St. Matthews, 26-27; Camden Station, 27-28; Wateree, November 1-3; Longtown, 2-3; Mt. Zion, 9-10; Sumter Station, 10-11; Borden, 15; Sumter Mission, 16; Bishopville, 18. I am expecting every pastor to raise his benevolences in full. The SOUTHWESTERN should be in every Methodist home. Remember our pledge, 300 new subscribers from the Sumter District this fall, 200 by pastors and 100 by the Presiding Elder. He has his 100. Let all who have given him their subscription and have not paid, be prepared to do so at once. Never in the history of this district have there been such great revivals as this year. Hundreds have been saved and added to the church. Remember our motto: 1,000 conversions, \$1.00 per capita for missions, the same for education and Freedmen's Aid. Rally for Clafin! Send students and money. Is your name recorded in the "Big Book?" We haven't place in this number for our laymen. A. J. Andrews, of Sumter, from the standpoint of actual service, stands in the front rank. I. B. English, of Camden, P. B. Bruner, of Oswego, and a host of others are also worthy.—W. G. Valentine, Presiding Elder.

## SOUTH FLORIDA MISSION.

## FOURTH ROUND.

Hernaudo, October 19-20; Tarpon Springs, 21-22; Clearwater, 23; Bradenton and Palmetto, 24; St. Petersburg, 26-28; Tampa, November 1-4; Port Tampa City, 5; Key West, 8-14; Miami, 15-18; Ft. Lauderdale, 13; Melbourne, 19; Lake Helen, 20-21; Ormond, 22; Daytona, 23-24; New Smyrna, 24-25; Ft. Myers, November 30 to December 2; Plant City, 4; Spring Lake, 5-8; Lakeland, 8-9; Sanford, 13-15; Winter Park and Wood Bridge, 15; Smithville and Kissimmee, 22; Orlando, 22-23. Brethren—This is our last round for this conference year. I trust you will be ready to report your full assessment for benevolence collected. Let the trustees prepare itemized reports as the Discipline requires. Start at once your revivals, that by God's blessings you may be able to report at our annual conference many souls have been converted and added to the church.—Jeffrey Grant, Superintendent.

## LITTLE ROCK DISTRICT.

## FOURTH ROUND.

Batesville Circuit, October 26-27; Batesville, November 3-4; Jacksonport and Newport, 7-10; Lonoke and Richwood, 16-17; Hensley, 23-24; Sweet Home, December 1-2; Little Rock Circuit, 7-8; North Little Rock, 15-16; White Chapel, 20-22; Rock Street, 25-26; Hot Springs, 29-30; Wesley Chapel, January 5-6, 1908; Hazen and Scott, January 7-8, 1908. Brethren—The conference year is almost gone, and what you do now you must do quickly. We want nothing less than a round report from each charge. Some of you are behind with your claims and I trust you will start now to catch up. Dear brethren, call your committees together and set them to work, for I will expect a report from every department. Urge your members to attend the quarterly conferences. Make a strong pull for the SOUTHWESTERN on SOUTHWESTERN Day. I stand ready to help you in any way I can.—W. S. Serrill, Presiding Elder.

## SHREVEPORT DISTRICT.

## FOURTH ROUND.

Benson, Oct. 16-17; Shady Grove, 18-20; Pleasant Valley, 22-24; Mansfield, 26-27; Brownlee, 30-31; Gahagan, Nov. 2-3; Lake End, 4; Grand Bayou, 5-6; Bayou La Chute, 7; Pleasant Hill, 9-10; Mt. Zion, 10; Marthaville, 11-12; Allen, 13; Beleher, 15; Vanceville, 16-17; Flournoy, 19-20; Fairfield, 21-24; Keithville, 22-24; Many, 29; Columbus, 30-Dec. 1; Leesville, Dec. 2; Curtis, 3; Desare, 4; Williams, 6; Coushatta, 6; Frierson, 7-8; Rocky Mount, 11; Longstreet, 14-15; Logansport, 14-15; Daniels Chapel, 19-22; St. James, Jan. 2-9; St. Paul, 8-16. Brethren: Let us do our whole duty by the church. Let us report a dollar for each member. Keep the revival fire burning. Let us put the SOUTHWESTERN in every home, and advise the people to read it.

H. DANIELS.

## N. O. NORTH DISTRICT.

## FOURTH ROUND.

Thompson, October 25; Gretna, 29; Ponchatoula, Nov. 2-3; Pleasant Plains, 5-6; Mallalieu, 7-8; Mandeville, 9-10; Covington, 11; St. Matthew, 13-14; Darrow, 16-17; La Place, 18; Scott Chinn, 20-21; Bogalusa, 22; Angie, 23-24; Ross Chapel, 26; Haven, 27-28; Asbury, Dec. 1; Mt. Zion, 4-5; Franklinton, 7-8; Union, 11-12; Litcher, 13-15; Central, 14-15; Malden, 17; Simpson, 18-19; Slidell, 21-22. Brethren: You have done well up to this time.

Now is the time to redouble your efforts for closing up a splendid year. Begin fall revivals. Have a hand in bringing in the 50,000 converts asked for by the church. We are already into the canvass for the paper. Don't stop till the paper is in the home of every family. Raise the balance on the benevolent apportionment before the hard weather comes on. Keep in mind and raise at once, the special apportionment for the 100 new missionaries. Send in as soon as possible your apportionment for General Conference Expenses to Mr. O. P. Miller, Rock Rapids, Iowa.

J. F. MARSHALL, P. E.

## Special Notices

## WOMAN'S HOME MISSIONARY SOCIETY.

## East Tennessee Conference.

The Woman's Home Missionary Society of the East Tennessee Conference will be in session at Christiansburg, Virginia, October 24-25. Every auxiliary is requested to send delegates with full reports of all work accomplished during the year, the amounts of moneys raised and for what purpose. All Presiding Elders and pastors are expected to be present.

Mrs. E. E. Moore, Conf. Pres.  
Mrs. M. F. Diggs, Vice-Pres.,  
Mrs. B. J. Hall, Cor. Sec.,  
Mrs. D. E. White, Rec. Sec.,  
Mrs. E. E. Gardner, Gen. Organizer.

## APPEAL TO JACKSON DISTRICT.

## A. J. McNAIR, Presiding Elder.

Dear Brethren—We have closed our third round with glowing success, and not one has fallen in the hands of the grim monster, Death. Now let us double our efforts for the fourth round. Laymen and pastors—Let us go in to raise every cent for benevolence that has been apportioned to our several charges. Pay the pastors every cent that has been estimated for salary and closely observe SOUTHWESTERN Rally Day in every charge and circuit. Then let us go up to the Annual Conference with a round report in January. The Annual Conference will convene in Jackson, the capital. Let us make our reports equal to the greatness of the conference and place, and to do this we must make a sacrifice acceptable and well pleasing to God. Brethren of the Jackson District—Onward, onward to victory is our watchword.

## Little Rock Conference.

Dear Sisters and Brethren—This will call your attention to the fact that we are due the first quarter's assessment on our Woman's Home Mission contribution. Our contribution for the past year excelled that of any previous year. For all purposes the districts contributed as follows: Pine Bluff District, \$44.75; Clow, \$69.25; Ft. Smith, \$49.80; Forrest City, \$45.75; Little Rock, \$182.25; Conference Collection for Boaz Building, \$1.25; total, \$393.05. This is a very excellent showing for our Conference work. Dear workers, let us take courage from this and not let our reports for this year be any less. By beginning at once with the first quarter, we shall be able to pay our full assessments without any very great sacrifices. We regret very much that the full report of our annual meeting was not given through the SOUTHWESTERN, due to the neglect of the reporter. Please send all moneys for Woman's Home Missions to Mrs. Georgia Gray, 1214 Pulaski Street, Little Rock, Ark.—(Mrs.) Annie Strickland, State President.



## SEDALIA DISTRICT.

## EPWORTH LEAGUE.

Dear Brethren.—We come to you through the columns of the Southwestern, reminding you of our election as President of the District League. Allow me to say our success depends upon your prayers, your work and your money. Prepare for us, prepare your congregations to meet us; let us make the Epworth League a real vitalizing, uplifting force in the Sedalia District. Remember the importance of keeping the following dates before your congregations: Georgetown, October 4-5; Sweet Springs, 12-13; Odessa, 17-18; Wellington, 19-20; Malta Bend, 22; Marshall, 26-27; Beaman, 29; Otterville, 31; California, November 2-3; Versailles, 5-6; Windsor, 7-8; Clinton, 9-10; Oceola, 12-13; Springfield, 16-17; Ozark, 19; Mt. Vernon, 21-22; Carthage, 23-24; Neosho, 26-27; Joplin, 30, December 1; Sedalia, December 7-8.—A Reynolds, District President.

## MISSIONARY AND CHURCH EXTENSION CONVENTION.

## LITTLE ROCK CONFERENCE.

There will be a great Missionary and Church Extension Convention held in St. James Methodist Episcopal Church, Pine Bluff, Ark., October 23-26, by Drs. G. G. Logan and I. L. Thomas.

Program—First day, beginning at 2 p. m., devotions by M. N. Lunston, B. D., Presiding Elder; organization; missionary sermon, by J. W. Jackson, A. M., Forest City, at 7:30 p. m.

Second day—8:30 a. m., devotions, Z. R. Fields; remarks, Drs. Thomas and Logan, "Has the Little Rock Conference Done Her Duty for Foreign Missions? If Not, Why Not?" Dr. W. R. R. Duncan, "How Can We Arouse Our People to the Great Importance of Church Extension and Foreign Missions," Rev. D. H. E. Harris. At 2 p. m. devotions led by Rev. B. H. Johnson. "What Is Our Church Doing in India?" D. B. Harston; "Our Mission Work in China," W. S. Sherrill, Presiding Elder; "Our Mission Work in Korea," L. G. Hodges, Presiding Elder; "Our Mission Work in Japan," H. P. Coulter; "Our Mission Work in Africa," D. W. Boatner; "The Young People and Foreign Work," S. McDonald, Presiding Elder; "The Mode and Methods of Mission Study," Dr. J. L. Wilson.

Thursday—Missionary exhibit at 8 p. m., by Dr. Logan; devotions led by Rev. D. W. Nelson.

Third day—devotions, Lee Nelson; remarks by Dr. Thomas; "Is the Little Rock Conference Doing Her Duty for Church Extension? If Not, Why Not?" W. McIntosh; "What Has the Conference Raised for Church Extension Since 1897, and What Has it Received?" Rev. G. T. Saxton.

Third day's session, 2 p. m.—Devotions by C. A. Taylor; "The Pastor's Duty Toward Foreign Missions," Rev. A. T. Stephen; "The Laymen and Missions," Rev. G. A. Hall; "The Disciplinary Plan of Mission Work in the Local Church," Rev. T. R. Wamble.

Friday night—Opening by J. W. Burns; address, Dr. I. L. Thomas.

Fourth day—Devotions by P. W. Webb; reports of districts. Each pastor is expected to be present and report his Foreign Missionary and Church Extension collections.

Rev. M. N. Lunston, Chairman, W. S. Sherrill, Secretary.

## STATE E. L. AND S. S. CONVENTION, LITTLE ROCK CONFERENCE.

To the Leagues and Sunday School Workers, greeting: We have announced elsewhere that the State convention with the Missionary Society would meet at Wabbaseaka, Ark., October 1, 1907. We have changed the date and place. Instead of the meeting as announced, the Convention of Sunday School and Epworth League will meet at Wesley Chapel Methodist Episcopal, Brinkly, Ark., Nov. 14th, 1907.

It is the sense of the State Convention that all local chapters should make their report to their district meeting. Also all district officers should make their report to the state officers of all work done by Sunday School and Leagues throughout the State.

Election of Delegates: You should remember that each school and League should elect their delegates and report the same 30 days before the sitting of the Convention and send the name of said delegate to the Rev. P. W. Webb, Marcha, Ark.

J. W. BURNS, Pres.  
P. W. WEBB, Sect.

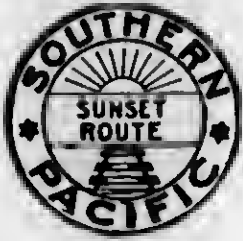
## United for Life

TAYLOR-SENSLEY—Mr. James E. Taylor and Miss Barthalla E. Sensley, at Mount Carmel Methodist Episcopal Church, August 28, 1907. They were both graduates of Alcorn College. The Rev. I. R. Scott, pastor, officiated.

OVERTON-GIBBS—Mr. George Overton and Miss Georgia Gibbs, at the Second Baptist Church of Fulton Tex., August 29, 1907. Miss Hattie McKin sang a beautiful solo and Miss Gertrude McKin played the wedding march. The bride, who is a graduate of Fulton High School, is of one of the most prominent families of Fulton. The groom, too, is of a well known family and is a thrifty young man. The Rev. John McAllister officiated.

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The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.



## Doings of the Workmen

### ALABAMA.

Clinton.—The West Green and Clinton Charges are steadily increasing, improvements being made along all lines. Since the great spiritual blessing passed over us in our District Conference of August 1-4 we have succeeded in putting another \$20 lamp in the church. Since we have beautified our church, putting in a new set of chairs, new lights, etc., it can now be truthfully said that Oak Grove is the leading church of this vicinity. Our pastor, the Rev. Thos. S. Sanders, an energetic young man of much intellectual and spiritual ability, has added more members and done more for the church than any one in its history. He has been with us about three years, and we will be at a loss if the Conference takes him away before another three years have passed. The members of Mt. Moriah are getting themselves ready for the \$5 rally set for the fourth Sunday in October and are expecting to raise \$200 for the improvement of the church at West Green. We have just closed a glorious revival at Oak Grove and are now ready to begin the battle. Our Presiding Elder, Dr. H. N. Brown, elevated the minds of the people no little on Monday and Tuesday nights in his address. He was en route to Gainesville.

### LOUISIANA.

The Rev. F. T. Chinn, pastor, has instituted an improvement on the manner of conducting the meetings of the Epworth League of the St. James Church. The public is canvassed and enticing invitations extended. A program is rendered and other amusements and refreshments follow. Lively are the conversations, jest and pleasure of these Christian bands. The following is one of the programs delivered by the Epworth League of the St. James Church, Thursday night, Sept. 12: Songs; prayer by Pastor Chinn; Scripture reading; Address, by Mr. A. B. William, subject: "The Duty of the Hour" Trio, by Misses E. V. Bennett, Z. M. William, and P. Collins; Reading of Scripture, by little Miss T. Murphy; Address, Mr. A. Murphy, "What of the Night"; Bible quotations by the League; Quartette, by Messrs. A. Murphy, A. B. Williams, Mesdames. Adel Murphy and P. Collins; Remarks by Bro. F. S. Legardy. Prof. R. P. Player addressed the League in behalf of the Afro-American State Fair, which will begin October 1-10. A handsome collection was taken for the League. Brief remarks by Mrs. A. Legardy, president of the Literary Department. Instrumental solos by Miss A. Mosfue, Mrs. R. Murphy. Select reading and recitations by Miss L. C. Cash, Mrs. Carrie Smith, Miss Manile Perry and Master Malvin Huntley. Refreshments were served by Mesdames F. Huntley, M. J. Lewis, J. P. Williams, Edna Chapman and others.

The management of the Afro-American Fair is making every effort to make it succeed. There will be daily programs. Floral drill by the school children Oct. 10. Liberal prizes will be given during the Fair.

Seventy-five persons from this place attended the recent National Baptist Convention in Washington, D. C.

R. P. PLAYER.

The Rev. A. C. Hill, a graduate of the A. & M. College of Alabama, class of 1898 and of Gammon Theological Seminary, class of 1904, is making an acceptable record in the North Carolina Conference. His first church in



THE REV. A. C. HILL

this conference was at Raleigh, the capital of the state, where in his first year's pastorate the benevolences were increased from \$25 to \$75 and the amount raised for all purposes was increased from \$300 to \$750. Brother Hill went from his charge to Mount Airy, which is a splendid structure costing some \$7,000, upon which there was an indebtedness of a thousand dollars, which had been standing for seven years. When it is considered that there is only 65 members, and besides making improvements of \$250, it is remarkable. Brother Hill has raised \$600 this year on the old indebtedness, making a total amount raised



MALLALIEU TEMPLE  
MT. AIRY, N. C.

for all purposes of \$1,125. This is a splendid victory for him and for the church. This was an old church extension debt that had been standing for some time. The mortgage was burned some time in September and the people are shouting happy and they have just reasons for being so. Brother Hill is a worker, an ardent preacher, a zealous winner of souls and stands high among his brethren, honored and beloved for what he has accomplished. We congratulate him on his success. He has just closed a splendid revival with 25 souls added to the church and a daughter born in the parsonage on a recent Sunday morning just in time for Sunday school. We know our people are glad to look upon the face of this hustling pastor and his church.

### Cures Woman's Weaknesses.

We refer to that boon to weak, nervous, suffering women known as Dr. Pierce's Favorite Prescription.

Dr. John Fyfe one of the Editorial Staff of THE ECLECTIC MEDICAL REVIEW says of Unicorn root (*Helonias Diotica*) which is one of the chief ingredients of the "Favorite Prescription":

"A remedy which invariably acts as a uterine invigorator... makes for normal activity of the entire reproductive system." He continues "in Helonias we have a medication which more fully answers the above purposes than any other drug with which I am acquainted. In the treatment of diseases peculiar to women it is seldom that a case is seen which does not present some indication for this remedial agent." Dr. Fyfe further says: "The following are among the leading indications for Helonias (Unicorn root). Pain or aching in the back with leucorrhoea; atonic (weak) condition of the reproductive organs of women, mental depression and irritability, associated with chronic diseases of the reproductive organs of women; constant sensation of heat in the region of the kidneys; menorrhagia (flooding), due to a weakened condition of the reproductive system; amenorrhoea (suppressed or absent monthly periods), arising from or accompanying an abnormal condition of the digestive organs and anemia (thin blood) habit; dragging sensations in the extreme lower part of the abdomen."

If more or less of the above symptoms are present, no invalid woman can do better than take Dr. Pierce's Favorite Prescription, one of the leading ingredients of which is Unicorn root, or Helonias, and the medical properties of which it most faithfully represents.

Of Golden Seal root, another prominent ingredient of "Favorite Prescription," Prof. Finley Ellingwood, M. D., of Bennett Medical College, Chicago, says:

"It is an important remedy in disorders of the womb. In all catarrhal conditions, and general enfeeblement, it is useful."

Prof. John M. Scudder, M. D., late of Cincinnati, says of Golden Seal root:

"In relation to its general effects on the system, there is no medicine in use about which there is such general unanimity of opinion. It is universally regarded as the tonic useful in all debilitated states."

Prof. R. Bartolow, M. D., of Jefferson Medical College, says of Golden Seal:

"Valuable in uterine hemorrhage, menorrhagia (flooding) and congestive dysmenorrhoea (painful menstruation)."

Dr. Pierce's Favorite Prescription faithfully represents all the above named ingredients and cures the diseases for which they are recommended.

## United for Life

WOODS-BRINCK—A notable event of September 11th was one of the prettiest weddings of the season, which took place at the residence of Mr. and Mrs. J. W. Woods, Oberlin, Ohio. The participants were Miss Maud Viola Woods, the beautiful and accomplished daughter of Mr. and Mrs. J. W. Woods, and Mr. Harrison Brinck, a progressive business man of Chicago, Ill. The Rev. W. Singleton performed the ceremony. The bride carried white hildes roses, and was gowned in white silk and pointed lace. About eighty-five guests were present, and they gave the bride and groom a great many handsome and costly presents. Among the out of town guests were Mrs. Johnson, of Geneva; Mrs. Tucker, of Cleveland; Mrs. Dean, of Chicago; the Rev. A. McHowe, Ph. D., of Chillicothe; Mr. J. W. Jones, of Columbus, and Mr. D. C. Fisher, of Loraine. The guests were royally entertained. Mr. and Mrs. Brinck left Thursday noon for Chicago, where he is credit man and auditor of a large wholesale house.

HANDY-JACKSON—On Sunday, September 15, 1907, at the residence of the groom's parents in Spider, La., Mr. Pate Handy and Miss Berthena Jackson, by the pastor of Shady Grove Methodist Episcopal Church, the Rev. Lawrence Liance Estavan, officiating.

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## Doings of the Workmen

## LOUISIANA.

On Sept. 4th, the preachers of the Alexandria District, Louisiana Conference, met at Eola, the Rev. M. P. Franklin President. The Devotional Exercises were conducted by the Rev. Sam Green. The President said many good words touching all matters pertaining to the work of the church. The Revs. Sam Green, S. M. Haynes, W. L. Amos, H. J. Robinson, J. W. Pierce and R. C. Worsham gave short instructive talks touching the subject of unity with the pastors on the District. The Rev. D. B. Boggs, of the Baptist Church, was introduced and spoke on the same subject. Much life was manifested in the meeting and many among the laity made encouraging remarks. Good sermons by the Revs. Sam Green, Haynes, Pierce, Frankli and Worsham. Many penitents came to the altar for prayers. The Rev. H. J. Robinson is "making good." The next Preachers' Meeting will be held at Atchitoches, October 9-10.

W. L. Amos, Secretary.

Winton Mission, R. L. Wilson.—Monday night, September 2nd, the Rev. B. J. Reddix, our beloved pastor at Lake Charles, preached an able sermon to a large number. Bro. C. H. Shumpert, of the Baptist Church, was with us. Collections good. After service Bro. Reddix came to the home of the writer, where he was surprised by a band of good workers, led by Sister H. Wilson. Many choice groceries were presented to him.

Lake Providence, T. H. Morris.—Our second quarterly conferences was a success. Our presiding elder was present as usual. Reports showed an advance over last quarter. New life seems to spring up, and the church is in a prosperous condition. Our Sunday School is second to none on the district; the superintendent is pushing the work, and is determined that our Sunday School shall take the first place on the district. Our Epworth League report shows that the League work is still advancing. The League has already raised \$15 on benevolence. The stewards report shows \$244 raised for all purposes during the quarter. On Wednesday night after the conference a delightful storm party invaded the parsonage, bringing many good things. They aroused the pastor and family, marched into the dining room, spread the table and loaded it with eatables of all kinds; in the hallway three freezers of choice ice cream. Misses Annie Scott and Nellie Theardcraft were the prime movers of the party, which was given in honor of Mrs. Clara A. Fuller, our daughter-in-law. The Providence Amateur Brass Band rendered delightful music for the occasion. Mrs. Fuller was delighted with this expression. Prominent among the many present were: Mrs. S. J. Green, wife of Prof. S. J. Green, of Southern University, New Orleans; Mrs. W. W. Johnson, wife of Mr. W. W. Johnson, deputy clerk of Internal revenue, New Orleans, and many others, citizens of Lake Providence.

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I want to get a personal letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their full name and postoffice address, so I can send them **Free** a full-sized, **One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**Actually and Permanently Cures Rheumatism.** I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot **erase** Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot **sease** it out with unguents, electricity or magnetism. You cannot **imagine** it out with mental science. **You Must Drive It Out.** It is in the blood and you must **Go After It and Get It.** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. The Rheumatism has to go and it **does go for good.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints and cures them to stay cured.

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If you will only let me do it, I will prove much **in One Week's Time** if you will let me do it at my expense, if you will only sit down and write my Company to send you a dollar bottle **Free Of Charge.** I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real** Rheumatic Remedy will do. Read our offer and write to us immediately.

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We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test and a just verdict is all we ask. If you like it and find it is curing your Rheumatism or Neuralgia, order more to complete your permanent cure and thereby give us our chance for profit. If it does not help you, no harm is done. We know what Rheumatism is, we know our treatment, know just how it works, and will take this chance. We do not send a small sample vial, containing about a thimbleful and of no practical value, but a full-sized bottle, selling regularly at drug-stores for **One Dollar Each.** This bottle is heavy and we must pay Uncle Sam to carry it to your door. We ask you to send us 25 cents to pay cost of packing and mailing case and postage and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be **nothing to pay** on receipt or later. No other Rheumatic Remedy has been or can be so offered. Don't wait until the valves of your heart are injured by Rheumatic Poison, but send today for this one dollar bottle free on trial. Only one bottle sent free to a family and only to those who have never before used this remedy. Address, immediately.

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## They Live in Our Memory

JOHNSON.—Caroline Johnson, for 35 years a faithful member of the St. James' Methodist Episcopal Church, Monroe, Louisiana, died September 5th, 1907, aged about 100 years. She leaves one daughter and several grandchildren. "Servant of God, well done."—W. J. M. Price, Pastor.

LYMAN.—On the 30th of August, 1907, Betsy Lyman, a faithful member of St. James Methodist Episcopal Church, Ocean Springs, Miss., fell asleep in the full triumph of Christian faith. Her husband and several children mourn their loss. The church loses a faithful member.—S. Jossel, Pastor.

COOPER.—Anderson Cooper, of Woodlawn, Louisiana, aged 69 years, died without Christ on September 3, 1907, after three weeks' illness. He had no family. The writer was assisted in the funeral service by Brothers M. Play and L. White.—E. H. Clerk, Pastor.

RUDISON.—Victoria Rudison, wife of Mr. Mose Rudison, of Woodlawn, La., and sister of the Rev. C. D. C. Bryan, pastor of Flannery and Round Grove Circuit, Louisiana Conference, died September 1, 1907. She was a member of the Methodist Episcopal Church for 46 years, and was about 60 years old. Her husband; three sons, one sister and other relatives and many friends mourn their loss. The church is also bereaved. The remains were laid to rest in the Woodlawn Methodist Episcopal Cemetery. Brother M. Play assisted the pastor in the funeral service.—E. H. Clark, pastor.

KELLY-SMITH.—Mesdamee Kelly and Ellen Smith, faithful members of St. Paul's Methodist Episcopal Church, Cheneyville, Louisiana, answered the summons Tuesday, August 27, 1907. Both funerals were conducted by the Rev. J. P. McCane, the Rev. C. L. Robert and the Rev. Wade Jones.—S. Green, Pastor.

TURNER.—Claesie Turner, a member of Scruggs Methodist Episcopal Church at Gill, Ark., died August 26, after an illness of more than a year. She was 83 years of age. She died in the full triumph of Christian faith, leaving three sons, one daughter and a host of

friends. The Rev. Wm. Speed conducted the funeral services.

HUBERT.—Mary Hubert, one among our very best members of the Pittsburg, Texas, church, died Sunday morning, August 18, 1907. She leaves a husband, three children, one sister, two brothers and the thirty members of her church who mourn their loss.—G. W. Gill, pastor.

LEMON.—Sarah, the oldest daughter of the Rev. and Mrs. P. A. Lemon, of No. Carrollton, Miss., died after a few days' illness August 24, 1907. She was fifteen years of age and had been a true Christian for five years. She impressed her Christian life on all with whom she came in contact. She was born February 1, 1892. Her passing was peaceful. The funeral was attended by the Presiding Elder.

RILEY.—J. L. Riley, steward and trustee of Riley Chapel, Handsboro, Miss., accidentally shot and killed himself, on Tuesday, August 29, while landing his schooner at Biloxi. The remains were buried from our church yesterday by the Masonic lodge. The ceremonies were conducted by J. L. Collins, Grand Lecturer. The deceased was a social leader among many circles in South Mississippi and a leading officer in our church for more than 20 years. His active Christian life and piety will live in the memory of our people. He was a successful business man. The largest funeral procession ever known in this community followed the remains. A wife, nine children, father and five brothers were in attendance.—A. M. Totter, pastor.

BULL.—Wallace Bull, a faithful member of Wesley Methodist Episcopal Church, of Kennolle, Miss., was killed by lightning on the 28th day of August, 1907. The deceased leaves a bereaved wife and six children.—I. S. Thomae, Pastor.

FEARN.—A. M. Fearn, a faithful member of the Lake Side Methodist Episcopal Church, Huntsville, Ala., for 43 years, died August 31, 1907, after an illness of several weeks. She leaves five children and a host of friends. The funeral was conducted by the writer, assisted by the Rev. A. S. Williams, Presiding Elder of the Huntsville District.—L. D. Williams.

CHAPMAN.—John Chapman, of Clarence, Louisiana, born June 9, 1874, met death suddenly, Friday, August 30, 1907. While chopping in the woods along the L. & A. R. R.,

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| Asheville     | \$27.80 |
| Cincinnati    | \$30.00 |
| St. Louis     | \$26.00 |
| Louisville    | \$27.25 |
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## JAMESTOWN EXPOSITION—NORFOLK.

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| Tickets bearing limit Dec. 15                                                                    | \$42.65 |
| Tickets bearing limit 60 days                                                                    | 35.60   |
| Tickets bearing limit 15 days                                                                    | 28.75   |
| Coach excursion tickets bearing limit 10 days sold Tuesday and Friday, not good in sleeping care | 22.10   |

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he was struck by a falling tree, receiving injuries which resulted in his death. The body was shipped to Hagen and there laid to rest. The deceased was converted in 1896, joining Mt. Zion Methodist Episcopal Church, and from that time until removed by a Higher Power he lived a faithful member of the same, and was at the time of his death a steward. Wife, parents, several brothers and sisters and many friends are bereaved in his death.—F. M. Lashington, Pastor.



## Southwestern Christian Advocate

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## Crescent City Notes

Miss Madge Cheatham, of New Iberia, was in the city last week.

Miss Ellie P. McGann passed through the city this week, en route to Baldwin.

**PLEASANT PLAINS.**—At the 11 o'clock service Sunday, September 29, Mr. D. B. Phillips preached. The Memorial sermon of the Helping Hand Aid Circle was preached at night by the Rev. R. J. Johnson of Ross Chapel. Other features were the address by the Rev. B. F. Branch and a solo by Mrs. Pearl Harrell.

**SIMPSON MEMORIAL CHURCH.**—Enjoyable services were held Sunday morning, September 29. Attendance good. The Senior Epworth League was well attended at 6:30. The memorial service of the Garden District Lodge, K. of P. No. 41, began at 7:30. Sermon by the Rev. Mr. Wehh. The members were generous and a neat sum was presented to Simpson. Total collection for the day, \$118.20.

The Rev. N. R. Randolph, who came to the city several weeks ago for treatment in the Charity Hospital, has recovered sufficiently to return to his work at Boyce. He desires to thank Presiding Elder J. J. Obee, who lifted a collection for him of \$8.25 during the session of the Alexandria District Conference; the Revs. Henry Taylor, M. P. Franklin, T. J. Johnson and Pierre Landry for the sums of \$3.25, \$3.00 and \$2.00 and \$1.00 respectively; also the Revs. J. W. Turner, B. M. Hubbard, J. E. Rolax, W. Schinn and Mr. P. Dribone for their contributions. Brother Randolph is sincerely grateful to the Rev. John McKee and his good wife for the unstinted kindness shown him during the days he spent at their home after leaving the hospital.

**FIRST STREET CHURCH.**—At 7:30 p. m. Sunday, September 29, the Pride of Louisiana Lodge No. 3, K. of P., held its memorial service. The seating capacity of the church was overtaxed. Sermon by the pastor, the Rev. C. W. Reeves. This branch of the Pythians has to its credit several thousand dollars. Collection, \$65. On October 2, the third quarterly conference was held by the Rev. B. M. Hubbard, presiding elder. The reports showed good work for the quarter. Twelve had joined the church. The trustees are striving to clear the church of debt. Sunday, October 6, at 11 a. m. the leaders speaking meeting was conducted by Presiding Elder Hubbard. Dr. A. E. P. Albert was present. His talk was encouraging. At 3 p. m. the Daughters and Sons of Conference met. Service conducted by Mrs. E. S. Boyd. At night the sacrament was given to

258. The pastor was assisted by Brothers Armstead, Wiggins and Williams. Collection, \$62.10. Trustees raised \$70. One subscriber for the Southwestern. Three joined the church at this service.

### A BEAUTIFUL HOUSE WEDDING.

ROSE-COLEMAN.

One of the most elegant weddings of the season was celebrated on Wednesday afternoon, September 18, at the home of the bride, Miss Ida Rebecca Rose, 2318 Toledano street. The decorations were superb. The lawn and spacious side entrance presented the appearance of a park; ferns, palms and flowers were most artistically arranged. The interior decorations of the house were white, green and gold, which gave it the effect of a palm garden. The bride wore grandmother's swiss with val lace over white satin and a bridal illusion veil which hung to the end of her train. The groom was dressed in a Prince Albert suit; white mull was the costume of the bridesmaid. As Mendelssohn's wedding march was being played by Miss Rillmer Straughter of Patterson, La., the bridal party formed in the dining hall and marched into the spacious parlor, led by the bride's sister, Miss Ella L. Rose, who was gowned in cream lace over pink satin. The bridesmaid, Miss Olivia Wright, carried a beautiful bouquet of pink bride's-maid roses, followed by the groomsmen, Mr. Ira W. Lawson, of Patterson. The little nieces of the bride, Thelma and Mercedes, strewed thornless roses. Immediately afterwards the bride, carrying a shower bouquet of roses and lilies of the valley, and borne upon the arm of her father, entered the parlor, followed by the ring bearer, Master T. J. Brown, who carried the ring upon a pillow of satin. The guests formed an aisle through which the bridal party passed. Mrs. Ella Boyd admitted the bridal party, together with the families, by removing a green cord from across the doorway. The groom awaited the coming of the bride under a hall of white and here while kneeling on a cushion of green and white, the Rev. C. W. Reeves conducted the ceremony, while Miss Straughter sang very sweetly, "Call Me Thine Own." Miss Gertrude Wright was the modiste. The bride's dress was most beautifully made. The ushers were Messrs. Edward Johnson, Charles Fisher and Harry B. Woods. The decorations were in charge of Mrs. Ella Boyd and other friends. The bridal table at which the bridal party sat was handsomely decorated and served by Mrs. Alice Brown and Mr. and Mrs. Lockle Lee. Many beautiful presents were presented, a list of which will be given later. The groom, Mr. William Penn Coleman, comes from an excellent family of Patterson, La. He is a millwright in one of the leading mills of that town. The bride is a graduate in music from the New Orleans University, and is one of New Orleans' most popular girls. Her parents are honored members of First Street Methodist Episcopal Church. The steward sisters of that church presented and served the ice cream. After the reception the bride donned her traveling suit of gray, and together with her party left the same evening for their future home in Patterson. Among the guests from there were Misses Letha and Gertrude Coleman, Messrs. Oscar Canguletti, Warren Lockett, Andrew Gee, Willie Cook and unnie Taylor.

### WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

### Doings of the Workmen

LOUISIANA.

Bayou La Chute, H. Henderson, Pastor.—We held here a revival meeting for fourteen days, resulting in one convert and two members received from the Baptist Church. On September 7 a great fair was held and on the 8th

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### TEACHER WANTED!

Hartzell Academy, Donaldsonville, La. Splendid location, thorough equipment, a great opportunity. Write Mrs. L. J. Shallowhorne, Climax Pharmacy, Batou Rouge, La.

a successful rally, in which we raised \$42.25. Paid the Presiding Elder \$7.00 and purchased a bell at a cost of \$50, paying cash for the same. The Trustees are paying 25 cents per month until the church is built. I have a splendid Trustee Board.

### BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.



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The SOUTHWESTERN from Now Until Jan. 1, 1909, for \$1.25

# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

OCTOBER 17, 1907

Vol. 41 No. 42

The *Christian Advocate* is of the opinion that the use of individual communion cups is not only unauthorized by the Church, but is contrary to the law of the Church. The ritual of the Church refers to "the cup." This is the position taken by the Bishops at their Conference in November, 1898.

A man who had been a confirmed drunkard was paroled after having promised to abstain from the use of all intoxicants. His shattered constitution could not withstand the shock and he died a martyr to his pledge. What might he not have accomplished had he only come to himself before the drink demon had worked his ruin.

We are publishing in this issue an account of a thrilling religious awakening in Africa from the pen of Bishop Scott. This spiritual awakening at Grand Cess reads like a romance. The people are truly in need of a church. Here is a chance for one of our large Conferences or some wealthy individual to do great service for the Master by giving a few thousand dollars for the erection of a church at this place which God has signally honored.

Efforts are being made by those who favor the canteen system to show that the abolition of the canteen has increased liquor drinking and dissipation. According to the Judge Advocate General the compiled statistics tell a different story, quite to the contrary. Here is the record that speaks for itself:

- "1900—General courts martial, 6,680; drunkenness, 1,645.
- "1901—General courts martial, 6,065; drunkenness, 1,458.
- "1902—General courts martial, 5,311; drunkenness, 960.
- "1903—General courts martial, 5,275; drunkenness, 811.
- "1904—General courts martial, 4,429; drunkenness, 616.
- "1905—General courts martial, 4,800; drunkenness, 508.
- "1906—General courts martial, 4,596; drunkenness, 504."

Some time ago the SOUTHWESTERN published a symposium on the present method of taking collection. We shall renew later our effort to change our present form of taking collection. Nothing more detracts from the service than this present form of marching to the table and singing from three to six and eight hymns. Upon a recent visit to Trinity, Houston, it was gratifying to note that the table collections had been discarded, and upon inquiry as to the success, the pastor, Dr. W. H. Logan, stated that instead of the collections decreasing in basket collections, they had actually increased. We asked how it was done. The statement was made that the matter was brought up in stewards' board and carefully canvassed and an agreement reached to use the baskets. After an announcement to the people and an explanation the baskets were introduced without protest, and the receipts showed gratifying increase. What this charge has done others can do, if they only try.

## "EXTREMITY OF OUTRAGE AND OPPRESSION"

Of all women the Negro woman occupies the most unenviable position. She is the subject of the attack of the low and vicious of her own race within, and is constantly besieged with all sorts of propositions from the white man without. The white man inherits from the infamous institution of American slavery the traditional opinion that the Negro woman was created for the gratification of his lusts and, at times, it has been asserted that there is no transgression of moral law when a Negro woman is seduced by a white man. That there are many Negro women of unquestioned chastity, of lives as clean and as pure as the snowflake that has never kissed the earth, is all because they are strong willed and have outridden many attempts upon their virtue and purity. Much of the infamy of the race situation and much of the difficulty are to be found in the relation of the Southern white man to the Negro woman. The former feels free to insult her almost without exception anywhere she may be met, and that too with impunity.

The *Atlanta Constitution* in a recent issue calls attention to an occurrence which took place in Rome, Georgia. A white man by the name of Jones met a colored woman by the name of McGuire. Jones approached her and she resented it; whereupon this man drew his pistol and shot her. Jones was subsequently arrested and placed under an unreasonable (?) bond of \$100. The *Vicksburg (Miss.) American*, commenting upon this occurrence, says:

"This short item presents the whole of the Negro's side of the race problem in a nutshell. It is the logical outcome of the determination of the whites to demand all and give nothing. We condemn the Negroes for immorality; we preach sermons and write editorials about the duty of the race to elevate itself, and answer with the shotgun when they try to do so. One of our favorite preachments to them is that the morality of its women is the cornerstone of a race's excellence, and yet the Negro woman, pursued or insulted by a white man, must submit or run the risk of being shot down. This is the last extremity of oppression and outrage."

We call attention especially to the last sentence of this remarkable paragraph—remarkable for the reason that the *Vicksburg American* knows whereof it speaks and it requires an unusual amount of bravery to refer to this delicate question in such a positive way. That the Negro woman is pursued and insulted, must submit at times even to retain positions as a domestic, that she is accosted in the street cars and elsewhere with impunity is as the *Vicksburg American* asserts "the last extremity of oppression and outrage." But the *Vicksburg American* goes on further in the discussion of the subject, and we prefer the *American* to tell the story for us. We read:

"Such occurrences as the one ascribed above are rare, but the case is not without parallel—many that never come to the notice of the public. The cause is not the lack of protection given the Negroes by those charged with the execution of law. It is

folly to deny that a different view is taken by many of those when it is a question of a white man or Negro. A different application of the law is made; and in such differences the advantage is invariably and overwhelmingly on the side of the white man. The laws as executed do not protect the Negro. Moreover, with white men of the type of Jones the idea prevails that the color of their skin gives them immunity, especially in a controversy with a member of the weaker race. It is from whites of this class that the dangers and difficulties of the 'race problem' arise, and to the same spirit of imaginary 'supremacy' that caused Jones to shoot Lula McGuire when she resented his insult can be traced nine out of ten of the 'race wars' and difficulties that so frequently occur, almost always taking place where whites of the Jones species are in a large majority."

These are brave words. The truth is told without reservation. The moral consciousness of the better South thus pleads the cause of the weaker brother. God be praised! We are grateful to the *Vicksburg (Miss.) American* for the timely words in our defense and to the *Jackson (Miss.) News* for republishing it with hearty approval.

Truly the Negro lacks protection of the law. In the application of the law a difference is openly made and invariably and overwhelmingly the difference is to the advantage of the white man. The laws are not executed to protect the Negro, but rather they are to prosecute and oppress him and hinder his progress. One of the most vital questions that concern us is touched upon in the incident here referred to and the comments that are made. Here hangs a mighty story—a story that stings and burns. The Negro woman, the basic rock for the elevation of the race, must have a fuller and fairer protection of the law and an emancipation from the persistent insults of the white man. God hasten the day.

## A BLIND SENATOR

Oklahoma recently adopted a constitution in line with its statehood aspirations and elected its state officers. Among the two chosen for the United States Senate is the Honorable Thomas P. Gore, who is but 37 years of age and is totally blind. Mr. Gore was born in the state of Mississippi. When but eight years of age he lost one eye by an accidental stroke of a playmate. Three years later while a page in the Mississippi State Senate, still another accident caused him the loss of the other eye. From the age of eleven he has been in total darkness as far as physical sight is concerned. Undaunted he entered the Normal College at Walhalla. Through the kindness of a classmate, who read aloud, he mastered his studies. In June, 1892, he graduated from the Law Department of Cumberland University at Lebanon, Tennessee. In 1896 he was nominated for the Mississippi Legislature before he had reached his majority and hence declined. In 1896 he was a member of the Populist National Convention. In 1901 he moved to Lawton, Oklahoma, and the very next year was elected to the Territorial Senate. His opponent for the honors of the United States Senate in the recent

(Continued on Page Eight.)



## A Religious Awakening in Africa

By Bishop I. B. Scott

To those who are familiar with conditions in our work in Liberia, Africa, the signs of the times indicate that there is every reason to be hopeful. The ingathering of souls last year was so emphatic and general that some who criticize and oppose us were greatly aroused. The most marked opposition was of course among the heathen, and it is for the purpose of calling attention to what followed our revival in one large town that I am now writing. The name of the community is Grand Cess, and the principal town, called Bigtown, is estimated to contain ten thousand people, and when New Cess and three smaller towns are included, there must be fully twelve thousand or fifteen thousand heathen natives within easy call of the war drum. Right in the midst of this dense population, perhaps a quarter of a mile from the nearest town, is our Grand Cess Mission Station. It was established during Bishop William Taylor's administration and while there was not a great deal accomplished in the early days of its history, it was nevertheless kept alive, but all of a sudden came into special notice as though it had only been awaiting an opportunity.

Grand Cess is about fifty miles from Cape Palmas, the nearest civilized community, being thirty miles farther up the coast than our splendid Garroway Station.

It would seem that the bread cast upon the water by the pioneer workers is now being gathered, as the place has been blessed with one or two revivals which are the most remarkable our work here has experienced for many years, if ever before. The first year I worked in Liberia the report came up to the conference that there had been over two hundred conversions in our work at Grand Cess. Rev. Dr. J. C. Sherrill, presiding elder, had not had an opportunity to investigate, and neither had Miss Agnes McAllister of Garroway, our nearest regular missionary. Hence it was thought best not to include the figures in the conference report until the matter could be thoroughly investigated, and thus the report went over. The mission there is in charge of a native worker by the name of George B. Grando, one of the few converts that were the fruits of the labors of Brother J. B. Robertson, who was in charge in Bishop Taylor's day. This Brother Grando is rather a remarkable man—a consecrated, devoted Christian man. He has the confidence of his people and is greatly beloved by them.

After conference (1906) both the presiding elder and Sister McAllister visited the place and found the reports not only true, but, if anything, understated. Fully three hundred of the choicest and best young people of this group of towns called Grand Cess had been brought to Christ and were simply wild with delight over their new-found hope. But this is not all that was found; they also found that the leaders of Bigtown, where the king lives, the largest of the group, had been aroused against the movement, and had organized what they called the "Fool Company" to break it up. But as is usually the case, this made the Christians all the more determined, and Brother Grando found another great revival on his hands. He carried it on till he broke down with a hemorrhage. It was about this time that the Lord sent Miss McAllister along, and, though none too strong herself, she took right hold with Brother Grando and God greatly blessed their labors. This meeting resulted in one hundred and thirty more conversions. It was a glorious meeting and had stirred the Kroo coast for many miles.

But the "Fool Company" was not idle by any means. They forbade the people attending church, which, though some may have obeyed, yet it was evident there could not have been many. They flogged all they could catch, and the pastor, Brother Grando, told me when I was there some weeks ago, "Yes, Bishop, they 'frogged' me, too." In addition to the flogging, they shaved the heads of the women and rubbed cayenne pepper on the bare, closely shaven scalp. Others they tied close up in the apex of their huts and smoked them, putting a liberal supply of cayenne pepper in the fire. But this did not stop them. The people

were simply determined to attend the religious services, and the persecution seemed to intensify their zeal and purpose. The women would take their "king jars," in which they place loads to be carried on their heads, fill them with trash to be thrown away, and leave the town as though they had no other purpose in mind. When they were out of sight, they would conceal their "king jars" and go to the meeting, at the close of which they would walk back to their huts, singing as though nothing had happened.

The "company" objected to the movement on three special counts: First, it forbade polygamy; second, it urged the people to cease secular labor on Sunday; and third, it opposed most bitterly both the sale and the drinking of rum and other liquors. These are strange and unwelcome doctrines in any heathen town, but the people of Grand Cess were beginning to see that their observance by the Christian people was being felt in a very pronounced way. Several of the big men of the town make a good deal of money selling strong drink which certain of the English captains are said to smuggle in to them. That it may be understood just how bitterly opposed to rum many of our people are, I need only give this one incident: Among King Naffa's sons is one named Samuel, who is a very consistent Christian. He took his family from the heathen town and lives in one of the small houses on our mission property. His father met him one day and asked how he was getting on and what he could do for him. He told Samuel he would send some men to work his farm, and this he did. When the men went to work, Samuel asked them what his father was going to pay them. They told him rum. "Then you must not work my farm," he said. "I do not want my farm worked for rum." And he sent them away. His father was displeased and scolded him, but he stood his ground.

Our workers had done what they could to stop the persecution, but finally gave it up. Miss McAllister took a large body of the young Christians and went to Cape Palmas, where a house was rented, and she remained there with them several months. During their stay, they were of great assistance to Dr. Sherrill in a revival which resulted in the conversion of more than one hundred natives in Krootown and Basa Town, which are parts of the town of Harper on the Cape.

The persecution at Grand Cess was reported to the Annual Conference in the session last January, and I determined to visit the places as soon as I could conveniently do so. I had to take a steamer and go 250 miles down the coast to Cape Palmas and then come back up the coast fifty miles in a surf boat manned by native men. Meanwhile the American minister, Dr. Ernest Lyon, under orders from his government, had to visit Cape Palmas, and I invited him to go with me to Grand Cess. He accepted, and, accompanied by Rev. J. C. Sherrill, D. D., and others, we made the trip, stopping at Garroway on our way up, where Miss McAllister had twenty-one awaiting baptism. When it became known that we were in Grand Cess, the excitement in the town was intense. As we walked through the streets, fully five hundred men, women and children thronged us. Now they were in front of us, next behind us, then all about us, laughing, howling, chattering and leaping. Sometimes we threatened them with our umbrellas so as to keep them back, but we could not drive them off. At last we reached the king's house, where the throng was still greater. King Naffa received us, but seemed greatly agitated. He shook hands with each of us and then withdrew at once. We sent for him again; he came out and received the presents we had brought him and made an appointment to meet us later that evening. I gave him a clock which alarmed at the appointed hour by playing a tune; this pleased him much. We immediately left the town for the mission house, followed by the hooting crowd. It was at once evident to us that we were going to have a stiff fight, even though they offered us no violence. And this was all the more conclusive when the king failed to see us

that evening as agreed. However, there was some consolation in the fact that at night we had a great meeting with the Christian people, unmolested. The little iron church, about sixteen feet by twenty-four feet in size, which had been repaired by our native Christians, did not begin to hold the audience. So we lighted the grove adjoining and held an outdoor meeting. Such singing and impassioned praying (in the native tongue) it seemed to me I never heard before. I preached to them from the text, Eph. 6:11, "Put on the whole armor of God," etc., and O, what a glorious meeting we had with these persecuted Christians! How graciously the Master manifested himself to his people! After the service a body of the young men came around and begged that I should not leave till the king and his chiefs had come on some agreement to stop the persecution. I promised to stay by them, and Minister Lyon assured me that he would remain with me as long as I thought necessary. So thus we inaugurated the siege. Shortly after the close of the meeting, a messenger brought word from King Naffa that he would see us at seven o'clock next morning. Hence we retired that night feeling more hopeful.

That morning when we reached Bigtown things were quieter; we were conducted to the council square, where seats were arranged for us. Our party made quite a respectable showing, consisting of Dr. Lyon, the American minister; Dr. J. C. Sherrill, presiding elder; Mr. G. W. Ellis, secretary of legation; Harry Lyon, the minister's son; Brother Grando, our pastor, and myself, not to mention a large number of native Christians, who followed us and who seemed vitally interested. After a brief interval the great drum in the high priest's house was sounded. Shortly afterward there filed into the council square the most solemn, determined, dangerous looking set of old men that I ever saw. There were a dozen or more of them, and they took their seats on the opposite side of the square from us. The most dangerous looking of the company were Chief Nimley, the king's brother, and Chief Gbe, the leader of the "Fool Company." After a few minutes in walked King Naffa, tall of figure, long white beard, and wearing a big overcoat and high white beaver hat. First there was some parleying over an interpreter. Our pastor was considered, but they thought best not to take him. Then there was "Jack," an intelligent fellow, but he had once been in the mission, and though now a backslider, he was believed to be too friendly. Finally, however, they agreed on "Jack," choosing another fellow of the "viler sort" as a check on him. The "palaver" began at once. Very politely it was said: "Will the Bishop please tell the council what he wants?" This was my opportunity. I congratulated them on their large town and fine-looking people, their growing fields and beautiful location. I had come to gain their friendship for myself, my workers, and the mission. I wanted permission to continue the mission, wanted more land so as to grow food to feed the children, wanted to repair and enlarge the mission buildings, and freedom for my people to worship God. My, this set them a-going, and how some of them stormed! They said King Subie, now dead, had agreed to let Bishop Taylor build a mission, but this was no longer the Taylor Mission. And, beside, the way it was now run it was interfering with their *fash* (customs).

I then managed to satisfy them that the mission is the same, and by my passport convinced them that I am from "Big Merica," the country from which Bishop Taylor came. I told them I had with me the American consul, who would speak to them.

Then Dr. Lyon addressed them in his characteristic and pointed way. It was evident that he made a good impression. A part of the council wanted to render their decision at once and tell us they wanted no more mission, but the more friendly, the cooler heads, contended for a postponement, and they won. We were to meet them again that afternoon. So we went to dinner, feeling that there was a fair chance for success. At the hour appointed we returned to the meeting, but soon learned that not only was the king absent, but a number of the chiefs. However, we talked over matters with those present, and arranged for another meeting the following morning. I am glad to say the next morning we had a full attendance, the king himself being present. He begged that

(Continued on Page 3.)



# THE CHRISTIAN LIFE

## Now

Lord, I do discover a fallacy whereby I have long deceived myself. It is this: "I have desired to begin my amendment from my birthday, or from the first day of the year, or from some eminent festival, that so my repentance might bear some remarkable date. But when those days were come, I have adjourned my amendment to some other time. Thus, whilst I could not agree with myself when to start, I have almost lost the running of the race. I am resolved thus to befool myself no longer. I see no day equal to to-day; the instant time is always the fittest time."—Thomas Fuller.

## The Inner Life

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness and lovingness wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind, with good-will in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

"In ourselves the sunshine dwells;  
In ourselves the music swells;  
Everywhere the heart awake  
Finds what pleasure it can make;  
Everywhere the light and shade  
By the gazer's eye is made."

This is the secret of that fine art which some people possess of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people, and there is no reason why we should not set his ideal for our lives.—F. R. Miller.

## Windows Open Toward Jerusalem

The world still needs the type of man whose windows open toward Jerusalem. The Temple of Solomon has long since moldered into dust, and not much remains even of the Temple of Herod. We do not nowadays face toward Jerusalem, nor is the "eastward position" really a correct practice for Protestants. We have no Mecca in the material sense. Yet still the windows of the soul need to be open—toward a spiritual Zion. The open-window stands for an outlook upon the great expanse of heaven—for a gaze upon the Infinite, and a vision of the Eternal. No life can be successful that is simply concerned with matters which lie within the narrow circle of a self-absorbed individualism. He who looks merely within himself sees little that will comfort his conscience or elevate his hope. It was the look into the opened heavens that gave Paul his life impulse as a wonder-worker in the spiritual sphere, and in a similar manner men to-day must see Jesus sitting at the right hand of God, throned in power, if they are to catch a like enthusiasm and live and die with an equal hope. Many a life is dark and despairing because there is not in it so much as a skylight through which the light of a heavenly hope may shine down. No man can be happy whose life has not to it a Godward aspect and an upward outlook. The question, "Are your windows open toward Jerusalem?" becomes then of the greatest importance. Earth itself is meant to be but the vestibule of heaven, and he who, while he lives, misses all thought and vision of the other and higher world, which is illumined by the immediate presence of the Creator, misses all things.—*New York Observer*.

Don't you think we should have better results in our churches if we could bring home to our children that in childhood they were given to God?—Rev. John Grimshaw.

## Have Faith

The sky, with all its myriad jewels twinkling,  
The sea, with ebb and flow and waves' wild throb,  
The trees, the birds, the mighty Nature-voices,  
All speak to thee of God.  
There is no thing in this sublime creation  
That hath not its appointed duty set,  
And hastens to obey its destined mission—  
Yet dost thou, man, forget!  
Is there so much that down thy spirit beateth,  
So much of pain, so many hours of woe?  
The partings and the tears, the dreams all vanished;  
Did not thy Saviour know?

Look up! Strive on! Thy recompense is double;  
Thou workest here, what matter if alone,  
All burdens that thou bearest now for others  
Bring thee before God's throne.  
The day draws on, the dusk, and then the night time,  
The last sheaf gathered, last sad duty done;  
It shall be well; for see, the sinless angels!  
Behold th' eternal sun!  
One hour of earth, earth's trials nobly vanquish'd,  
One space of wrestling with temptations might,  
One bitter struggle with the powers of darkness;  
And then eternal light.

Hope on! Trust on! Work ever while the day beams;  
It is but short—the way our dear ones trod—  
And then, again, we clasp them in reunion,  
And dwell for aye with God.  
Have faith. Neville Lynn.

## Love in Absence

Christ's saying to his disciples that it was necessary to leave them in order that the Spirit of Love might teach them all things, is often echoed in the deepest human relationships, and the greatest ministrations of love are probably rendered to the absent. Only they of little faith clamor for the perpetual presence of the beloved and because of this scarcity of faith can perform no great works in their name.—Dorothea Price Hughes.

## The Unspoken Word

"The unspoken word," the men say, "is the only safe word." It is true, of course, that the unspoken word is often safe, but it is often ungenerous and insincere. There is not one of us who would not like to call back utterances which have escaped us in some moment of anger, jealousy, or inconsiderate absent-mindedness to make trouble and do harm. But is there one who would not like to call back some opportunity of kindly words which has passed beyond our reach forever? If the unspoken word is safe, it may also be cruel. If it averts danger, it may also bring us loss. There is a selfish reticence which is quite as worthy of all good men's blame as inconsiderate speech. When the psalmist prayed, "Set a watch, O Lord, before my mouth; keep the door of my lips," he was not asking to be made dumb, but to be kept from evil. The unspoken word of kindness never cheers a sorrowing or discouraged friend. The unspoken word of recognition for good work done makes no warmth and nurtures no ideals in the worker's heart. Because the tongue is a fire, shall it not warm because we must not let it burn? How often we take love and loving service for granted, giving it none of the recognition it deserves; only to wish that we had been kinder—nay, that we had been more just, when the opportunity of recognition slips away from us. With many of us, outside our special, narrow circle of work, the power of cheerful, kindly words may be the one talent, meant for the profit of our Lord and the blessing of our brothers, which we hide or suppress at our peril. The unspoken word, in a narrow and often selfish sense, may be safe; but safer and wiser is the word fitly spoken which is "like apples of gold in pictures of silver."—*Boston Transcript*.

## An Autumn Prayer

Grant that these autumn days may be our harvest season; that our lives may reap the fruitage of a well-spent year. Let us be happy with the joy of the flaming hillsides, with the glory of the Indian summer, with the ecstasy of the ripening grain; happy in the harvest of our high hopes, in the garner of sweet memories, in the ripening of true friendships, in the reaping of bounteous blessings of the buoyant spring and brimming summer; happy in the knowledge of some little kindness done, some great good gained; happy in our new strength, our surer hope, our wider lives and loftier vision. Let these be our jubiliant days, the days of our rejoicing.—Edwin Osgood Grover.

## Our Highest Ideals

BY HENRY VAN DYKE, D. D.

To desire and strive to be of some service to the world, to aim at doing something which shall really increase the happiness and welfare and virtue of mankind—this is a choice which is possible for all of us; and surely it is a good haven to sail for.

The more we think of it, the more attractive and desirable it becomes. To do some work that is needed, and to do it thoroughly well; to make our toil count for something in adding to the sum total of what is actually profitable for humanity; to make two blades of grass grow where one grew before, or, better still, to make one wholesome idea take root in a mind that was bare and fallow; to make our example count for something on the side of honesty, and cheerfulness, and courage, and good faith, and love—this is an aim for life which is very wide, as wide as the world, and yet very definite, as clear as light.—From *"The Friendly Year."*

A high conception of the glory and beauty of the church will save us from that foolish vagrancy that is one of the perils of our time; we shall cease to treat the church as a shop to which we bring our custom, but shall regard it as a sanctuary and home, in which love and faith display their richest gifts.—Rev. A. T. Guttery.

Prayer has won its victories on the battlefield of sorrow, trial, and temptation, where the fighting has been greater than at Inkerman, Austerlitz, or Waterloo.—Rev. J. G. Beauchamp.

## A Religious Awakening in Africa

(Continued from Page 2.)

I excused him for his absence the day before and concluded by saying: "The end has come at last. Please tell us again what you want us to do." I did this in a brief speech, followed by Dr. Lyon. The council then agreed to grant all I asked except to give more land. I felt that this can be easily managed later and accepted their terms. I then told them I wanted some pledge of their friendship for my mission and the Christian people, whereupon they called the oldest man of the town to shake hands with me as their pledge of friendship. This was done amid the rejoicing of the Christian people.

Our party then went back to the mission and held a glorious meeting with the people, Dr. Lyon preaching. At the conclusion of the sermon the doctor and I baptized sixty-three young people who had been converted some weeks before. This was indeed a fitting climax to the three-days' struggle we had passed through to secure the pledge of peace. We now have over five hundred members in Grand Cess, and we must have a church in which to hold our meetings. The people asked me for a church, and I promised to begin raising money at once to assist them in building one. I gave them my word to help them, and I am praying the Lord to raise up to us friends to assist in carrying forward the work in this most fertile field. May the prayer be speedily heard!—In the *Northwestern Christian Advocate*.



## YOUNG FRIENDS

### The Message of the Flowers

I wonder what's in the heart o' you?  
Flower so rare!  
O, bloom so fair!  
I know why the bees go slippin',  
And butterflies shyly tippin'  
Your petals there!  
But there's other treasure hlding,  
Gentle secrets, too, confiding,

I wonder where!  
For all the world loves the sight o' you,  
Flower so dear!  
Bright heart o' cheer!  
And the poorest has delight in you  
A-growling here.  
I'm wondering how, O little friend,  
Whom out of the earth-home God did send,  
You without voice  
Can still rejoice  
The souls that under sore burdens bend?

I put my ear to your lips, my dear,  
But never a whisper do I hear!  
Yet you speak, I know, for they've told me so,  
The suffering ones to whom you go!  
Hot eyes will fill  
And sobs grow still  
As they lay your cheek against theirs, sweet thing,  
The peace returns,  
The love-light hurns  
As they tell the message you breathe, dear thing.

Ah, I know! I know; and it must be so:  
Wherever the flowers of God's fields grow  
He speaks to you who have never a voice,  
And those words of life all your lives rejoice,  
Till in hue and texture and perfume rare,  
And in million forms so fair, so fair,  
You smile to the sky, where He smiles on high.  
And now I can tell you the reason why  
We all love you so: They are cups of praise  
That around the world you silently raise.

And somewhere, forever, through nights and days,  
You gladden the world for the Master's gaze.  
Come, then, my flower, and we will go  
To the homes where tears of sorrow flow,  
To haunts where children are shut away  
From fields where the birds and squirrels play,  
To dear old saints, who, with folded hands,  
Are waiting the Captain's last commands;  
Wherever God's people need heavenly cheer,  
There you and I will be going, my dear!

Ada Melville Shaw.

### Don't Slouch

Don't slouch along in your gait as though you were afraid to raise your feet. Show by your carriage that you are worth considering. Step lively, as though you had some business in hand, even if you have not. Never permit your physical standard to drop. Keep up your vigor. Walk as if you were going to do something. Don't shuffle like the failures we see sitting around on the park benches with their hands in their pockets.

Don't give people the impression that you are discouraged. Hustle right along. The boy who thoroughly believes in himself walks with his head up, his chin in, his shoulders back and his chest out. Stand erect. Be a man. Don't slouch. You cannot aspire to accomplish great and noble deeds if you assume the gait of a tramp. You were created to walk upright. Put character, energy, strength and rustle into your walk, and after a while you won't have to walk.—Selected.

"It is well to be cheerful of disposition, to wear a bright face, to speak in a happy tone, to be lively in action—it 'doeth good like a medicine,' is a tonic to others as well as a benefit to one's self. It is as infectious as disease, encouraging good spirits in those about one, as well as stimulating healthy views of life in one's own mind."

### Six Simple Rules for Good Letter Writing

Dr. Edward Everett Hale devotes his editorial page in the September number of the *Woman's Home Companion* to the subject of "Letter Writing."

He calls the attention of his readers to six simple rules that every one will do well to remember:

1. Know what you want to say.
2. Say it.
3. Use your own language.
4. Short words are better than long ones.
5. The fewer the words, the better.
6. Leave out all fine passages.

As one of the judges in a recent prize letter-writing contest, Dr. Hale had an exceptional opportunity of examining letters from over 30,000 women. Many of these, he says, were ruled out at once because the handwriting was not good.

The great besetting sin, however, of letter writers seems to be that they do not know what they want to say when they begin their letter, and flounder about, to the great disgust of the reader, until they hit upon a subject. A few minutes spent in thought upon a letter before you begin to write will enhance its interest to the reader many fold.

### President Roosevelt on Keeping Engagements

A friend of mine was closeted with President Roosevelt, discussing a matter of much importance, when the private telephone bell rang. The President answered it, and a boyish voice said, "Who is this?"

"It is the President."

"Is Archie there?"

"He is not here, but I think he is somewhere about."

"Well, he promised to come and play with me at 2 o'clock, and it is now 3 o'clock, and he has not come, and I am very much disappointed."

"I will look the matter up at once," said the man of affairs. He spoke with as much interest and determination as would have been manifested over any question of statecraft or public policy. Turning to the house telephone, he soon located Archie, and said, "Did you have an engagement to meet a playmate at 2 o'clock? And if so, why have you not kept it?"

"Oh, yes, I promised to meet one of the boys, but I forgot all about it."

"Go to him at once and apologize."

The President then gave his son a homily on the morality of keeping an engagement something like this: Not to keep an engagement is to be guilty of a species of falsehood, and it should be as carefully avoided as any other variation from the truth. Charge your mind with the fact, so that you will be in no more danger of forgetting it than you would be of forgetting any moral or religious duty. Such action is a great help in the development of a manly character. If you play fast and loose with these promises, you will lose the fine sense of duty, and undermine your whole character. If you keep engagements as a boy, you will keep them as a man; if you are careless with them now, you will have to learn new principles or be a failure in life. Never forget that honor and manliness require you to keep all your engagements or to make timely and adequate explanation.

Our young people will do well to bear in mind these earnest words from so high authority. It is one of the faults of our youth that they apparently hold their word carelessly.

There are many "promising" people who are not on hand when the time comes to fulfill the promise. A man of wide experience said the other day, "Nothing has cost me so much as keeping my engagements and keeping them on time, and nothing has paid me better in character and reputation."—Rev. Charles L. Goodell.

A river never ceases to flow; nor does the believer's peace. "Then had thy peace been as a river."—Isa. 48:18.

### The Model Young Woman

BY MISS AGNES GOODE.

The subject matter is very simple and few in words, but oh how weighty in thought!

What do we understand by the model young woman? Do we mean one who is gay and giddy, fond of society, noted for beauty and gay flounces? Do these go toward making the true and model woman?

To be a good, true model woman is more than to live a gaudy life of pleasure and frivolity and possess beauty and style. These qualifications go nowhere in answer to the question, What is a model woman?

In our estimation a model woman is one who possesses an unselfish spirit, carrying sunshine and giving cheer and comfort to the unfortunates. "One whose worth is estimated by the real goodness of her soul and the purity and sweetness of her character." Be she ever so homely these qualities will leave a telling effect in the world.

The mission of a model woman is great and the duties never ending. 'Tis not her mission to sit still and wait for her fellow man to help her, but she launches out into the deep, doing what her hands find to do. Her mission is first found in the home.

First. As a dutiful daughter seeking the pleasure of others and not her own. It is here her influence sways for good or evil as she chooses. It may be among the loved ones, sister or brother. The greatest proof of the truth of religion is sometimes exemplified in the life of a sister and thereby influences the brother for good and oftentimes keeps the young man from going to ruin.

Secondly. The model young woman seeks to be a stimulus for good to her fellow man. Nine times out of ten, words that fall from the lips of a true woman will be heeded and regarded when a more powerful appeal from other sources would fail. A young man's character is just what we women make it. If we indulge them at the card table and with the wine-glass we make them gamblers and drunkards. If we would seek happiness in the home, make home interesting, attractive and amusing and our brothers would form a true character of woman and then they would have a high and more manly respect for woman and not seek to mingle in a lower circle. The model woman will demand respect of a man. It is in her power to make a man or destroy him. Her influence is great.

Thirdly. Her relationship to the Christian world, Sunday School and Church. At an early age we see her toddling along to Sabbath School from Sabbath to Sabbath and finally as the years go by we see her blossoming into a beautiful woman. Older workers have laid their heads beneath the sod and she now takes up the work where they left off and continues to plod along from Sabbath to Sabbath. Her life has worked upon immortal minds by her constancy to duty and thereby imbued her associates and friends—yea, friends unaware, with just principles, with fear and reverence toward God and their duty to fellow man. We all are responsible for some soul.

There is a more earnest plea to-day than ever for more active model young women in the religious world and a more powerful impulse in behalf of morality. We say this emphatically. To our model young women we must look for an influential and powerful leader in behalf of morality and religion. They ought early to consecrate their hearts to truth and right.

Three virtues the model woman should cultivate, viz.: 1st, Purity, the first moral element of character. 2nd, Sentiment to duty. One writer has said, "The two most beautiful things in the universe are the starry heavens above our heads and the sentiment of duty in the human soul." 3rd, the virtue of Piety. This inestimable virtue may be regarded as the crown of all moral virtues. With these four virtues the model young woman teaches us to

"Be a woman on to duty

Raise the world from all that's low,

Place high in the social heavens

Virtue's fair and radiant bow.

Lend thy influence to each effort

That shall raise our nature human,

Be not fashion's gilded lady

Be a—whole soul—true woman."

Charlotte, N. C.



Southwestern Days and Results

ANOTHER LIST OF RESULTS.

Still they come, and more to follow! These results make interesting reading matter. Evidently our pastors—some of them—are in earnest. We mark the absence of excuses. Despite rain and other unfavorable circumstances, only results are coming in. Good. October 31 is still two weeks away. Plenty of time to add your name to this ROLL OF HONOR. Indeed, the list, full as it may be, will still be incomplete without your name. This invigorating weather makes one active and eager to work. We are now anxious to hear from you.

| Pastor.          | Charge.              | No. Subscribers. |
|------------------|----------------------|------------------|
| F. R. Morton     | Oakwoods, Tex.       | 14               |
| J. H. Swann      | Waco District        | 11               |
| Paul Prewitt     | Boley, I. T.         | 10               |
| A. B. Venable    | Maringouln, La.      | 10               |
| R. C. Worsham    | Alexandria, La.      | 9                |
| C. P. Cannon     | Forsyth, Ga.         | 9                |
| S. A. Cowan      | Meridian, Miss.      | 8                |
| A. B. Britton    | Rosehill, Miss.      | 8                |
| P. H. Davis      | Pelahatchie, Miss.   | 8                |
| J. H. Fulton     | Orangeburg, S. C.    | 8                |
| S. H. Cannon     | Moss Point, Miss.    | 7                |
| Thos. S. Sanders | West Green, Ala.     | 6                |
| W. J. M. Price   | Monroe, La.          | 5                |
| W. S. Thompson   | Bennettsville, S. C. | 5                |
| W. H. Smith      | Hickory, Miss.       | 4                |
| S. M. G. Taylor  | Frierson, La.        | 4                |
| J. H. Everett    | Durant, Miss.        | 4                |
| E. Micheaux      | Willis, Tex.         | 3                |
| F. P. Robinson   | Jeffersonton, Ky.    | 3                |

SOUTHWESTERN DAYS.

| Pastor            | Charge                    | Date       |
|-------------------|---------------------------|------------|
| J. H. Harman      | McDaniel, Del.            | Oct. 13-20 |
| J. C. Chamon      | Evergreen & Sandbar, Ala. | Oct. 13-20 |
|                   | Parsonburg, Del.          | Oct. 13-20 |
| M. White          | Hub, Miss.                | Oct. 13-20 |
| R. L. Tate        | Hazlehurst, Miss.         | Oct. 13-20 |
| J. M. Lyte        | Lawrenceburg, Tenn.       | Oct. 13-21 |
| C. C. Scott       | Anderson, S. C.           | Oct. 20    |
| W. M. Kelley      | Pleasanton, Texas.        | Oct. 20    |
| G. F. Miller      | St. Stephens, S. C.       | Oct. 20    |
| J. W. Knok        | Mt. Sterling, Ala.        | Oct. 27    |
| J. M. Trammell    | Sans Pulaski              | Oct. 27    |
| I. T. Gelmer      | Lovlace, Ga.              | Nov. 3     |
| D. H. E. Harris   | Clow, Ark.                | Oct. 20    |
| W. Singleton      | Oberlin, Ohio             | Oct. 20    |
| C. A. Taylor      | Fordyce, Ark.             | Oct. 20    |
| S. R. Davis       | Colfax, La.               | Oct. 20    |
| J. W. Brown       | Bascom, Ga.               | Oct. 20    |
| H. E. Morgan      | Lake, Miss.               | Oct. 20    |
| Aaron Taylor      | Free Hope, Texas.         | Oct. 20    |
| C. W. Ivy         | Springfield, Miss.        | Oct. 20    |
| A. B. Harris      | Slidell, La.              | Oct. 20    |
| C. Washington     | Lake Como, Miss.          | Oct. 20    |
| C. C. Landry      | Baldwin, La.              | Oct. 20    |
| Thomas B. Walker  | Tampa, Fla.               | Oct. 20    |
| J. D. Banks       | Bayou Goula, La.          | Oct. 20    |
| James Hutchins    | Columbus, Texas.          | Oct. 20    |
| C. H. Johnson     | Silver City, Miss.        | Oct. 20    |
| T. J. Thompson    | Van Buren, Ark.           | Oct. 20    |
| J. H. W. McCoomer | Monterey, Ky.             | Oct. 20    |
| J. S. Massey      | Murfreesboro, Tenn.       | Oct. 20    |
| C. D. Crockett    | Jeanerette, La.           | Oct. 20    |
| P. W. Carmichael  | St. James, Texas.         | Oct. 20    |
| J. M. Carroll     | Annapolis, Md.            | Oct. 20    |
| J. F. Barnes      | Beaumont, Tex.            | Oct. 20    |
| Conference        |                           | Oct. 20    |
| W. M. R. Eaddy    | Rowesville, S. C.         | Oct. 20    |
| A. W. Talbert     | Warren Chapel, Lin. Conf. | Oct. 20    |
| G. W. W. Jenkins  | Trinity M. E. C., Wash.   |            |
| P. H. Jenkins     | Hearne, Texas.            | Oct. 20    |
| Edward Lee        | Boynton, Houston, Tex.    | Oct. 20    |
| J. W. Warren      | Victoria, Texas.          | Oct. 20    |
| C. E. Hemsley     | South Berlin, Md.         | Oct. 20    |
| H. C. Asbury      | Timmons ville, S. C.      | Oct. 20    |
| J. H. Winters     | Lamont, Del.              | Oct. 20    |
| J. L. Wilson      | Little Rock, Ark.         | Oct. 20    |
| J. N. Wallace     | Spencer, Lincoln Conf.    | Oct. 20    |
| W. L. Dyas        | Kelthville, La.           | Oct. 20    |
| W. E. Hutcherson  | Brenham, Texas.           | Oct. 20    |
| H. Roundtree      | Roseneathe, Miss.         | Oct. 20    |
| F. M. Lashington  | Mt. Zion, La.             | Oct. 20    |
| D. H. Kearse      | Cowpens, S. C.            | Oct. 20    |

| Pastor.         | Charge.                   | Date       |
|-----------------|---------------------------|------------|
| L. G. Gregg     | Easley, S. C.             | Oct. 20    |
| L. M. Moore     | Springfield, Tenn.        | Oct. 20    |
| N. N. Sidney    | Brandon, Miss.            | Oct. 20    |
| Jas. H. Love    | Batavia, Ohio.            | Oct. 20    |
| E. J. Kight     | Hampton, Ga.              | Oct. 20    |
| W. H. Jones     | Franklin, La.             | Oct. 20    |
| J. E. Bryant    | Marshall, Texas.          | Oct. 20    |
| S. Jossel       | Ocean Springs, Miss.      | Oct. 20    |
| M. C. Harrison  | Central, La.              | Oct. 20    |
| M. P. Franklin  | Booneville, La.           | Oct. 20    |
| Wm. H. Wheeler  | Springfield, Mo.          | Oct. 20    |
| James Robinson  | Collins, Miss.            | Oct. 20    |
| D. H. E. Harris | Clen, Ark.                | Oct. 20    |
| G. W. Jackson   | Morrilton, Ark.           | Oct. 20    |
| Wm. B. Smith    | Little Rock, Ark.         | Oct. 20    |
| C. E. Hemsley   | Berlin, Md.               | Oct. 20    |
| J. Burton       | Pickens, Miss.            | Oct. 20-27 |
| E. R. Miller    | Grantville, Ga.           | Oct. 20-27 |
| W. C. Carewell  | Houston, Miss.            | Oct. 27    |
| F. R. Bridges   | LaGrange, Ga.             | Oct. 27    |
| W. H. Gilliam   | Grenada, Miss.            | Oct. 27    |
| N. Ford         | Slaughter, La.            | Oct. 27    |
| G. Todd         | Dodge Ct., Texas.         | Oct. 27    |
| W. A. Hill      | LaGrange, Ga.             | Oct. 27    |
| Josey Smith     | Versailles, Ky.           |            |
| T. F. Robinson  | Shreveport, La.           | Oct. 27    |
| M. P. Moore     | Odessadale, Ga.           | Oct. 27    |
| W. M. Edwards   | Mitchelville, Tenn.       | Oct. 27    |
| A. H. Lathan    | Cary, Miss.               | Oct. 27    |
| V. D. Doatman   | Mantua, Ala.              | Oct. 27    |
| W. T. Wright    | Alesville, Miss.          | Oct. 27    |
| J. H. Nappler   | Floresville, Texas.       | Oct. 27    |
| H. J. Wright    | Crawford, La.             | Oct. 27    |
| T. H. Wyatt     | Luling, Tex.              | Oct. 27    |
| Jno. Watts      | Rocky Ford, Ga.           | Oct. 20-27 |
| Moses Smith     | Wesley Chapel, Tex. Conf. | Oct. 27    |
| B. F. Birks     | Brooks, Ga.               | Oct. 27    |
| A. G. Kennedy   | St. Gordy, S. C.          | Oct. 27    |
| L. H. Langston  | Norton, Miss.             | Oct. 27    |
| A. R. Smith     | Reevesville, S. C.        | Oct. 27    |
| Wm. H. Jordan   | Alexander City            | Oct. 27    |
| L. W. Price     | Vicksburg, Miss.          | Oct. 27    |
| S. A. Virgil    | Pittsburg, Pa.            | Oct. 27    |
| Geo. Thomas     | Stony Point, La.          | Oct. 27    |
| J. I. Garrett   | Wesson, Miss.             | Oct. 27    |
| Joseph Nevils   | Stephensville, Miss.      | Oct. 27    |
| F. L. Jackson   | Prairie Plains, Texas.    | Oct. 27    |
| C. L. Angrum    | Mt. Nebo, La.             | Oct. 27    |
| C. C. Sapp      | San Augustine, Texas.     | Oct. 27    |
| G. W. Baber     | Leona, Texas              | Oct. 27    |
| W. S. Leake     | Vaiden, Miss.             | Oct. 27    |
| D. A. Smith     | Cotton Port, Ark.         | Oct. 27    |
| H. Taylor       | Simpson Memorial          | Oct. 27    |
| W. C. Bryant    | Summerville, Ga.          | Oct. 27    |
| W. F. Smith     | Guthrie District          | Nov. 3     |
| Wm. Jones       | Eutaw, Ala.               | Dec. 8     |

EPWORTH LEAGUE

(Continued from Page 6)

its growth among men with the growth of the early church at Jerusalem, and it had to break its way through that intense exclusiveness which, with the Jewish Church, had been a cult for centuries. For generations God had walled in His chosen people, had separated them from the rest of the world, that their knowledge of Him and their realization of His presence might be intensified by exclusion. In the fullness of time, when the Word was made flesh, when the love of God was poured into the life of man through the life and the words of Christ, this spirit of love for all mankind burst the cements of the old dispensation, and the Christian Church began its wondrous growth on earth.

A Christian Church, the Church in America, stands to-day face to face with its answered prayers. All fences are down, even in the uttermost parts of the earth. All fields may be entered by the benevolent agencies of the church: Foreign and Home Missions and Church Extension. But in the study of church benevolences, there inevitably rises the problem of means. Since the great, the rapidly growing wealth of this Christian nation is in the hands of Christian men and women of mature years, what answer can be given for ourselves before the

judgment throne of God, if this glorious work of Christian upliftment is checked and dwarfed, and fails of its glorious possibility, because we who are God's stewards hold fast to God's money for our own selfish uses? There is a time when the Almighty Banker of the Universe calls in His loans. There is a time when the Master, about to return from far countries, Himself makes rigid yet loving inquiry of every steward concerning the talents, be they one or ten, intrusted to his use. Are we so using the money God has given us to give Him "His own with interest?" When we become convinced that there is in our hands as stewards money to be used for our absent Lord—for our Lord in bodily presence withdrawn, in spirit dwelling in us—then how gloriously does the scope of these various benevolent agencies of the church open out before us as we look at the money in our hands. Every agency of the church helps someone to help himself, and bring them under the sway of that one Supreme Personality, the Lord Jesus Christ. We should, as Epworth Leaguers, burden our hearts with the cause of each society. We should, we must, give to them more largely; we must pray for them and talk about them that they may do the fullest possible work.

An Afterword—We look for the speedy giving of much money to the various benevolent causes, as the responsibility of money comes to be more clearly felt. Meanwhile, let us see to it that by loving and free giving until we feel it in the sweet deprivations that we are willing to meet for Christ's sake, we each one of us show to the world something of that spirit that brings a blessing from the Lord, Who still "sits over against the treasury."

Chicago, Ill.

The New Age Dawning

The upheavals of thought and life which usher in a new order always appear purely destructive to those who dread them. Yet after the wind, the earthquake and the fire, is heard the still small voice. The advent of such a spiritual influence can not be hastened, nor will it be delayed. It may well be once more that "there be some standing here who shall not taste of death till they see the kingdom of God coming with power." We believe that many of the signs of the times foretold such an appearance of the Son of God. The duty of Christian teachers in such an age is the same as that of the saints who have gone before. They must listen to the inward voice of their Lord in simplicity and sincerity of heart. They must watch for the signs of His coming in all movements of thought and life. As they thus wait upon Him, they will receive in growing fullness His message to their age. They will thus be witnesses to the permanent in the midst of change, and while guarding the spiritual treasures of the past, will lead the way to the enlarged discovery of Christ, which is reserved for the future.—*Methodist Times*.

Time is flying; each day counts its last opportunities. Oh! that we may feel now the truth that came too late to the thriftless vicar, Amos Barton, in the story, as he stood beside the cold body of his sainted wife: "She has gone from him, and he could never show his love for her any more, never make up for omissions in the past by showing future tendernesses." Oh, the bitterness of that midnight prostration upon the grave! If we do not awake to our part and responsibility under this law of tenderness, I believe it will come to us some time. I hope and pray it may come, for better the pain and the life that comes therefrom than the insensibility and the living death involved in the absence of pain. "Milly, Milly, dost thou hear me? I didn't love thee enough—I wasn't tender enough to thee—but I think of it all now."—*Jenkin Lloyd Jones*.

Watch from a height any group of ships that may be lying in an open roadstead. At night when you retire they all point westward; in the morning they are all looking to the east. Each ship has infallibly felt the first veering of the wind and water, and instantly veered in the requisite direction, so that neither wind nor wave has ever been able to strike her on the broadside. Thereby hangs the safety of the ship. Ships not at anchor do not turn and face the foe. The ship that is left loose will be caught by a gust of wind on her side and easily thrown over. As with ships, so with souls.—*Arnott*.



## SUNDAY SCHOOL LESSON

Fourth Quarter Lesson IV. October 27, 1907. Title—  
"Caleb's Faithfulness Rewarded."—(Joshua 14: 6-15.) Golden Text: "Thou hast been faithful over a few things, I will make thee ruler over many things."—(Matt. 25:23.) Hymn No. 424.

(Read the chapter.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

The thought that, after one's labor has been well done, there will be a sure reward, has always been an inspiration and incentive to noble endeavor. This truth is clearly evidenced in the secular and intellectual realms of life, and is the propelling power by which a man is led to put forth his best efforts in order that, when his task is completed, he may receive the reward that naturally follows. The idea of labor and its consequent rest is natural, and, to the good man, is wholly devoid of selfishness. Nor is man responsible for this idea. From the beginning of things unto the present, God has been constantly cheering the human race with the thought that after the toils and struggles of life are over, they shall enter into a rest—into a reward that shall be unceasing. Because of this thought Abraham left his native land and went out, he knew not where; Joseph endured unjust punishment; Moses suffered to be abused by a people that otherwise should have been grateful; the prophets, and apostles, and pastors of the church, kept on in the even tenor of their way, counting not their lives dear unto themselves in order that they might finish their course of joy. Yes, the good and true man, however humble his position in life may be, shall in the end receive a most glorious reward. He may not, in life, be able to do much. The sphere in which he may move may be small and his opportunities few; yet, if he is faithful over the few things given him, God will make him ruler over many things. God requires no more of us than we have the ability to perform. If He has given us one talent, it is our duty to be as faithful in the use of it as the man unto whom He has given ten. Faithfulness, rather than largeness of gifts, is the standard of reward. If we would be "ruler over many things," let us be faithful over the few things we now have.

Our lesson to-day is a continuation, practically, of Lesson IX, of the last quarter. In that lesson Caleb is brought to the front. Before that time but little was known of him, but by a sudden and sure bound, he comes into prominence and becomes one of the greatest characters of all the ages. Daring to be in the minority, he stands out as an illustration of what may be accomplished by a man who has a determination to do, and a firm and unyielding faith in God. Since then forty-five years have passed and great changes have taken place. But in the midst of all he has been faithful. Not once has he swerved. With an eye single to the glory of God, he has marched steadily on, looking forward to the coming of the day when, the work of God having been accomplished, he should enter into the promised inheritance. Let us note the following suggestions:

1. It is well to keep in mind the promises of the Lord. "Caleb, the son of Jephunneh the Kenizite, said unto him, thou knowest the things that the Lord said unto Moses the man of God concerning me." Caleb was not an Israelite, but descended, most probably, from the Edomites, and had, therefore, no right, by birth, to an inheritance in Canaan. But though he had no right thereto by birth, he did have a right by way of a reward for faithfulness. Having cast in his lot with Israel, and having proved himself true and faithful, God promised him an inheritance, and now that the land is being divided, he hesitates not, but with boldness comes and claims his inheritance, predicating his right thereto upon the promise of the Lord. Perhaps it was this promise that nerved his heart and strengthened his arm as he went forth to fight the battles of the Lord. One thing is certain: he kept in mind God's promise. Likewise should the people of God in all ages and at all times. Doing so, the heart will never fail, nor the arm weaken in the many conflicts through which they may have to pass.

2. There is nothing wrong in relating, if the occasion requires it, one's personal experience. "Forty years old was I when Moses the servant of the Lord sent me from Kadesh-bonnea to espy out the land; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God." Thus he relates, in a few words, his experience at that time, and the dread and fear that seized the hearts of the people. Doubtless his own words: "Let us go up at once, and possess it; for we are well able to overcome it," likewise came into his mind, and of them he was indeed proud. David, in speaking to Saul, told of the achievements of his life as a shepherd boy. Paul never tired of telling his. Nor, indeed, should any man who has one that is worth telling. Moreover, they are helpful and inspiring to those whose good fortune it is to hear their recital. Many a man has been led to learn the ways of sin and the haunts of vice because of the experience of some good man made known publicly or privately. Let us never be ashamed to make known the dealings of the Lord with ourselves.

3. It should be the desire of every man to wholly follow the Lord. "But I wholly followed the Lord my God." This was the secret of his strength and success. Many were the discouragements that came to him; not a few were the trials through which he passed, but by none of them was he weakened or deterred, and all because he "wholly followed the Lord." Let us pause and ask: Have we "wholly followed the Lord"? What caused our defeat in the battle in which we engaged yesterday? Why is it that we are so easily overcome by temptations? Remember that we cannot follow the Lord at a distance and keep strong. Peter did that and fell into a grievous sin. If we would be strong, courageous, bold and faithful, we must wholly, not partly, follow the Lord.

4. Strength used in the service of God shall

be constantly renewed. "As yet I am as strong this day as I was in the day that Moses sent me; as my strength was then, even so is my strength now." For forty-five years he had engaged in the service of the Lord. Thirty-eight of these had been spent in the wilderness, and seven in the conquest of Canaan, yet he feels as young as when he was forty. It was said of Moses when he died that his eye was not dimmed, nor his natural strength abated. This may not be true with all men naturally, but it is true of all men spiritually who use their strength in God's service. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."

5. Great faith in God hesitates not because of apparently insurmountable barriers. "Give me this mountain \* \* \* if so the Lord will be with me, then I shall be able to drive them out." This is the same hill-country mentioned in Numb. 13:17. It was inhabited by the Anakims, a strong and warlike people. But what does Caleb care about the Anakims? Their fierceness of visage, their hardness in war, have no effect upon him whatever. He rather liked the task of driving them out, and thus, by his own hand, secure his inheritance. Great faith! Noble spirit! David had the same kind of faith when he encountered Goliath, and likewise Elijah in his contest with the priests of Baal upon Mt. Carmel. If we would encounter and overcome great difficulties, and wage victorious war with the enemies of our souls, we must be possessed of great faith.

6. After labor comes rest; after war, peace. "And the land had rest from war." Caleb, having been blessed by Joshua and given Hebron for an inheritance, went out and conquered the Anakims and possessed the land. This done, he rests from his labors, and ceases from war. The people of God have been given heaven as an inheritance, but they must labor and fight therefor. Mere longing for will not give them the possession of it. If they would enjoy the fruit of its vine-clad hills, and drink from its running brooks, they must toil and fight until, every enemy in the soul having been vanquished, they become fit and meet for the Master's use. Then will come rest, then will come peace.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—October 27:

### The Foundation and Purpose of the Church

(Studies in Church Benevolences.)

Passages for reference: Psa. 102:13; Isa. 35:1-10; Heb. 12:22-23; Eph. 1:10, 22, 23; Zech. 14:8.

BY REV. W. C. STOVALL, M. A., B. D.

*A Foreword*—The heathen are termed those "afar off," the Jews those "nigh." The latter had the theocracy and a covenant of God with them, repeated in many ways, and containing a glorious promise; the former without hope and without God. The heathen with their natural gifts wallowed ever more deeply in the creature; the Jews with their gracious gifts relied more and more on God's election. Such distinctions, defining the relation of God to the nations and of the nations to God, define at the same time differences in the moral conduct of the Gentiles and the Jews. The heathen are spoken of as heathen; the Jews are sojourners. Without Christ the "heathen" cannot come to God, nor does the nearness to God in the case of the "sojourner" become fellowship with God. Without Christ, a man or a people is either "stranger" or "sojourner," and the advance from "stranger" to "of the household of God" is not through the "sojourner," but through Him who "hath broken down the middle wall of partition between us."

*The Discussion*—The church is essentially a fellowship, closely united and organic. Her support is in Christ, her beginning in the pure and powerful Word of God, in His apostles and prophets, her designs respect every man and every nation; her task is not merely the worship of God, but abiding

fellowship with God. She is "the assured residence and abiding working place" of God, from which He works further into His world. In the world He indeed already has His real, imminent, continued presence, but in the church He is present in an extraordinary manner; she is His palace, His immediate surroundings, His family, while the world is His broad kingdom, on which He operates from this and which is subservient to it. The foundation of the church, the beginning of this building, is not the persons of the apostles, but their witness of Him, the preaching of the apostles. Scripture is not the producer, but the product; not before the church, but within and for her. The Word of God springing up in the apostles, as prophets of God, as men in whom revelation was imparted by the Holy Ghost, and preached by them, is the foundation. She has her support and deepest ground in Christ, her beginning in the preaching of the apostles, and no other foundation can suffice. When philosophical speculation or critical erudition, political affinity or human enactments supplants it, the structure topples and is about to fall. The opinions of Luther, Calvin, Cranmer, Wesley, Knox or Erskine are not the foundation. In the final analysis the church is bent upon reducing right theories of life to right living. Life-power and moral truth are the mightiest forces in God's world. In Christian character these two forces are combined; God is life and truth; godliness worked out in life is character. The purpose of the church was not to save itself, but rather to save the world through the uplifted Christ. A deep yearning love for lost men has always marked the true church. It began

(Continued on Page Five.)



## Recent District Conferences and Conventions

### TUPELO DISTRICT.

The District Epworth League Convention of the Tupelo District met in Union Grove Church, Nettleton, Mississippi, August 6th, the Rev. P. S. Bowie, the District President, presiding. The song and prayer services were very beneficial. The president made his annual report. There had been marked improvements made along all lines of League work; quite a number of spiritual meetings held and much finance gathered both for the church and benevolent causes. There was over \$400 raised during the conference. The different topics were ably discussed. The pastor, the Rev. J. T. Cannon spared no effort in making preparations for the conference. He repaired and painted the church and had it in readiness for the session. The delegates were nicely entertained by the people of Union Grove. The delegation was larger than ever before. This was one of the best sessions of the District League.

MANDOZIE MILLER.

### STARKVILLE DISTRICT.

The Epworth League and Sunday School Convention convened at Penderville Church, Weir, Miss., September 4-8. Dr. T. W. Davis, D. D., presided over the League and Prof. Wm. Ford presided over the Sunday School Session. Wednesday morning the Convention opened with Dr. T. W. Davis presiding. The District was very well represented. The President's annual address inspired us to go forward. Owing to the lateness of the distribution of programs the delegates did not have sufficient time to prepare papers on the topics; nevertheless the discussions were good. The reports of the Sunday Schools and Leagues were very good indeed. Able sermons were preached by the Rev. G. W. Hunt, Dr. W. H. H. Gallion, the Revs. E. D. Cameron, E. D. Montgomery, W. H. Gatewood, E. C. F. Troupe and D. A. Bragg. Too much cannot be said about the hospitality of the people of Weir, under the leadership of the distinguished pastor, the Rev. D. Green. With the assistance of the good people of Weir we raised more money than has been raised in the history of the Convention. Amount raised for all purposes, \$132.50. Officers elected for the League: The Rev. D. Green, President; Dr. W. H. H. Gallion, Vice President; Miss Olivia M. Anderson, Secretary; Mrs. Callie D. Mullett, Corresponding Secretary; Mrs. Alice Lane, Treasurer; Miss Eve Collier, Organist. Sunday School: Prof. Wm. Ford, president; Mr. C. I. Ashford, Vice President; Mrs. Callie D. Mullett, Secretary; Mrs. Julia Knox Stevens, Corresponding Secretary; Miss Minnie Knox, Treasurer; Mrs. Childress, Organist. (Mrs.) CALLIE D. MOLLETT.

### LITTLE ROCK DISTRICT.

The Epworth League and Sunday School Convention convened in Hensley, Ark., New Haven's Chapel, August 28. Presiding Elder W. S. Sherrill being sick, Dr. J. L. Wilson, chairman pro tem., called the meeting to order. J. H. Greer was elected secretary. Dr. J. L. Wilson spoke of the necessity of our meeting and of the great work of the Methodist Episcopal Church. The Rev. A. T. Stephens was elected Stat-

istical Secretary. Dr. J. M. Cox spoke of the Morden conventions and of the beautiful new church built by the Rev. A. L. Miller and his good people. The second morning the Presiding Elder, W. S. Sherrill, had recovered sufficiently to preside. His report showed marked improvement on all lines. Afterwards the preachers and local preachers made their reports, which were commendable. Reports were received from the different departments of the church. The Epworth League and the Sunday School Convention held their sessions each evening along with the district conference. This was the largest delegation in the history of the Little Rock District. Batesville Station and Circuit, New Park, Jackson Port, with Hot Springs, are to be especially commended for their full representation, the long distance traversed by many showed their interest in their churches and the work. Visitors and members introduced: Prof. R. C. Childress, Secretary of the International Sunday School Union, represented his work; Drs. Coffin and Meadows were introduced. These gentlemen are members of Wesley Chapel Methodist Episcopal Church of Little Rock. The conference was informed that as Dr. W. R. R. Duncan's wife was very ill, he was obliged to remain at her side. The Rev. S. McDonald, Presiding Elder, Pine Bluff District, was introduced. He made a good speech. The Rev. G. T. Saxton, pastor of St. James Church, Pine Bluff, was introduced and made a good and appropriate speech. The Rev. D. B. Harston, Presiding Elder, Clow District, was presented. He was highly enthused over the new church built at this place. This is Elder Harston's old home. The Rev. Mr. Cain was introduced and brought forth many interesting things. Thursday night was the great educational anniversary. Speakers on that occasion: Dr. J. L. Wilson, J. H. Greer and Dr. G. G. Logan. Dr. Logan spoke on Foreign Missions. He completed his speech the following day, with a subscription of \$25 and \$10 cash. This was an extra assessment. Mrs. A. C. Freeman was introduced. Her work is with the young people of the State. She organized a Circle before she left the Conference. The Rev. A. T. Stephens preached the missionary sermon. Cash raised during the Conference, \$225; receipts for benevolence, \$875. Those who preached on Sunday: H. P. Coulter, Dr. D. W. Boatner and H. C. Dunlap. The next meeting of the District Conference Epworth League and Sunday School Convention is to be held at Batesville. A good impression was made on the good people of Hensley and they pronounced this the greatest meeting ever held in Hensley by any denomination.—J. H. Greer.

### WASHINGTON DISTRICT.

The fifteenth session of the Washington District Conference, Washington Conference, convened in Metropolitan Methodist Episcopal Church, Pomona, Md., with Rev. Alfred Young presiding. The devotional exercises were conducted by the Presiding Elder, assisted by the Rev. Alex. Dennis. The Rev. M. W. Clair was elected secretary, with Mrs. Cora Day assistant. The reports of the Presiding Elder, the pastors and the various other departments

of the church throughout the district indicated progress. The sentiment of the conference was solid against the Constitutional Amendment; Rev. T. H. Brooks read a very strong paper on the question. The conference endorsed a plan to show the appreciation of the district of the six years' services of its esteemed residing Elder, the Rev. Alfred Young, who goes out of office at the next session of the Annual Conference, and appointed M. W. Clair chairman of a committee to execute the plans. The district is in good condition. Pastors and people are laboring to advance and strengthen the cause. Every interest of the church is being carefully looked after in all parts of the district. Received licenses to preach: Robt. A. Hart, David A. Keets, James Wills, Phillip Johnson, John H. Thomas and James Fleet. Charles E. Jackson, Joseph H. Conway, Rudolph Wheeler and Benjamin J. Johnson were recommended to the Annual Conference for Orders. Geo. De Young, a student in Howard University, was recommended to the Conference for admission on trial. Dr. I. L. Thomas and C. C. Jacobs were present and ably represented their causes. A letter of regret was read from Dr. J. W. E. Bowen. By order of the Conference, the next session will be held at the District Conference and Sunday School and Epworth League in Mt. Zion Church, St. Ingoe's, St. Mary's County, Md. The Conference was well attended and was regarded as the best in several years.—"Tam."

### ALEXANDRIA DISTRICT.

The Epworth League Convention convened at Bedford City, Va., September 4-6, in connection with the Alexandria District Conference, the Rev. C. G. Cummings, Presiding Elder. Pastors and delegates took active part in the discussions. Among the important subjects discussed were: "The Meaning of Temperance as Interpreted by the Methodist Episcopal Church," and "Why the Attendance at Theatres and Circuses is Forbidden by the Methodist Episcopal Church." The following General Officers were present: Drs. I. G. Penn, Assistant General Secretary, Epworth League; Rev. C. C. Jacobs, Field Agent, Board of Education, Freedmen's Aid, Southern Education and Sunday School; Dr. I. L. Thomas, Field Agent, Board of Church Extension and Home Missions. There were introduced to the convention the following: Rev. L. Sears, of the African Methodist Episcopal Church, and Dr. Batton, of the Methodist Episcopal Church South. These brethren brought to us greetings from their respective churches. Magnificent and able sermons were delivered by the Rev. C. G. Cummings, Presiding Elder Alexandria District, Prof. G. E. Stephens and Dr. I. G. Penn. Mrs. E. J. Cummings spoke in the interest of the Woman's Home Missionary Society. Officers elected for the ensuing year: President, Rev. W. C. Thompson; First Vice-president, Rev. W. S. Jackson; Second Vice-president, R. D. Burton; Third Vice-president, Rev. Bradley Johnson; Fourth Vice-president, Rev. J. W. Jenkins; Recording Secretary, Miss Etta Williams; Corresponding Secretary, Miss Geneva Branch; Statistical Secretary, Rev. W. V. Mitchell; Field Agents, Rev. C. S. Harper, Rev. F. E. Nichols; Treasurer, T. N. Austin; Chorister, Rev. C. S. Harper. Junior League Superintendent, Mrs. I. H. Carpenter; Organist, Mrs. Cora Berry.—(Miss) Geneva Branch.

### INDIANA DISTRICT.

The sixth annual session of the Woman's Home Missionary Society of the Indiana District convened at Princeton, Ind. The District meeting was so largely attended that it reminded one of the Annual Conference. The session was opened Wednesday morning, August 7, by the President, Mrs. Carrie Ross. Devotional exercises were conducted by Mrs. Mary Lamhart, of Evansville. Introduction of Representatives by Mrs. Julia Franklin, of Terre Haute. Reports from Auxiliaries were very good and interesting. Wednesday afternoon was held our anniversary service. The greetings were by Miss Julia Tucker, a brilliant young lady of Princeton; the response by Mrs. J. T. Hill, of Indianapolis, and Miss Myrtle Ferguson, of Rushville. Solo by Mrs. Anna Adams, of Princeton. Paper by Mrs. Mollie McCown, of Indianapolis; subject, "What Benefit is the Woman's Home Missionary Society to the Church?" "Echoes From the Annual Meeting," by Mrs. Dr. M. C. B. Mason. Instrumental solo by Mrs. Bettie Curry, of Greenfield. "Personal Service," by Miss Sophina Shaw, of Evansville. Then followed a beautiful solo by Miss Irene Spaulding, of Bloomington, the Black Patti of the Lexington Conference. Thursday, Friday and Saturday meetings were systematically carried out. The Literature Secretary reported over 400 leaflets and 14 Woman's Home Missions. Miss Myrtle Ferguson, of Rushville, Secretary of Young People's work, gave a lecture on the work which was a most striking plea to the young people. Memorials were held in honor of our deceased members: Mrs. Marshall Taylor and a sister in Evansville. Mrs. M. C. B. Mason gave a lecture to the young people and encouraged them to organize a Queen Esther Circle, which they did with a membership of 9. All old officers were re-elected with the exception of two. The Rev. Drs. Tate, E. A. White and E. L. Gilliam brought greetings to us from their Conferences. We adjourned to meet next year at Shelbyville.

MRS. MOLLIE MCCOWN.  
MRS. D. E. SKELTON.

### FORREST CITY DISTRICT.

The second session of the Forrest City District Conference, Epworth League and Sunday School Convention met in Haven Chapel 12 miles east of Marianna, Ark., August 28 to September 1, with all pastors and a large number of delegates present. The first day was used exclusively for the Epworth League and Sunday School work. Reports from the various schools and chapters showed an increase over that of last year. On the second day the Presiding Elder filled the chair. The Rev. W. A. Smith was elected Secretary, the Rev. G. N. Johnson, Statistical Secretary. The Presiding Elder, after a good talk to the local preachers, made his report showing that the District is in advance of last year. Reports from pastors were good. Good sermons were preached by the Rev. S. J. Brown, W. J. S. Donaldson, G. N. Johnson, Jackson Hatchett and W. A. Smith. Visitors: Dr. J. M. Cox and Dr. G. G. Logan, each of whom made able addresses on the cause they represent. Sunday was a joyous day at Parks Place. At 9:30 a love feast and preaching by Dr. G. G. Logan. At 3:30 we left aboard a boat, owned and controlled by a Negro, on a 25-mile voyage over the St. Francis river and the L'Anquille to Marianna.

J. T. HAWKINS.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Baton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
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### A BLIND SENATOR

[Continued from Page One.]

campaign was a millionaire banker and attorney and, notwithstanding his opponent had the strong influence of the state press behind him, Mr. Gore won overwhelmingly. He is put down as a man of ready wit, iron memory and of remarkable eloquence. These characteristics, which developed to a remarkable degree, he called to his aid in outstumping his opponent and winning his seat in the United States Senate. Indeed, a most remarkable achievement and so far as we know he is the only blind man who has held a place in the Upper House of Congress.

### WITH THE DISTRICT CONFERENCES

Port Allen, situated on the Western bank of the Mississippi River, just opposite the capital city of Louisiana, was the seat of the Baton Rouge District conference. Rev. J. W. Turner who presides over this district is one of the strong young men of his conference. It would be inappropriate to speak of him as a coming man, as he has already arrived. During the session of his conference he was tried by the pastors of his district and found guilty of having brought with him to the conference and of carrying with him on his rounds a satchel which was by no means commensurate with the dignity of his office nor the prestige of his district. He was forthwith presented with a handsome new one and sentenced to use it ever afterwards in place of the old one which was to be immediately discarded. This district is famed for having large and successful conferences. Both laymen and pastors look forward to the meeting of their conference with joyful anticipation and, when the time comes, join with hearty good will in making of it the success it usually is. All the benevolences were reported in advance of the previous year. The majority of the pastors had been well provided for, and appeared contented, being perfectly willing to be returned to their present appointments for another year—unless, of course, something better is offered. The city of Baton Rouge is becoming a railroad center and is, therefore, being awakened from its slumber and inaction of the past. Our Methodism, alert and active is expanding in harmony with the growth of the city. Smith Chapel, our third church here, is the youngest product of Methodism in Baton Rouge, and being situated as it is in one of the suburbs known as South Baton Rouge, where our people are rapidly buying homes and which will soon become the center of population, will, at no distant day, be fully able to hold its own.

St. Mark, our second church here, has been rebuilt this year and its present structure, spacious and well appointed is indeed a thing of beauty. The members of this church under the influence of the Rev. T. B. Cooper, their popular pastor, seem inspired with the ambition to become one of the leading churches of the conference, and the truth is, they are making commendable progress towards the attainment of that end.

Wesley Chapel, the mother of our churches in this city is dignified and conservative, and yet, under the leadership of the Rev. T. A. Brown, its present pastor, is worthily maintaining its place as the head of the district.

In response to the general cry throughout the entire district for more light and better educational facilities this conference unanimously voted the re-establishment of the District High School in the city of Baton Rouge. The Rev. Cornelius Johnson, A. M., B. D., is in charge. Its recent opening exercises gave promise of a prosperous and helpful career.

We have had great reason to regret our inability to visit the recent session of the Monroe district conference. The reports received from those privileged to attend showed that the district is in a flourishing condition. This district which comprises the Northeastern part of the State is perhaps, confronted with greater difficulties than either of our other districts. The Rev. J. O. Brown, safe, sane and painstaking is in charge, and has the loyal support of his pastors.

The Alexandria district conference which convened in the city of Alexandria brought to a glorious conclusion the district conferences of the State. Here abounded oratory, vehement, imploring and varied. Here visitors who had addressed other conferences so eloquently wholly eclipsed their former forensic efforts. It was the testimony of old citizens that this was the largest, the most representative gathering of Methodists, aside from our annual conference which met in this city some years ago, which had ever assembled here. The Rev. Joshua J. Obee was in the chair, and did completely fill it. Considering the great crowd of visitors present—and they were legion—the ease and dispatch with which business was transacted was truly remarkable. This conference, in the number of subscriptions to the SOUTHWESTERN led the entire state. Notwithstanding some of its strong churches had gone to make up the Lake Charles district, its increase in subscriptions for the paper was nearly 200 per cent. "Very good," you say, to which we reply: Amen. The brethren of the district proudly refer to the Rev. Mr. Obee as their Joshua, their leader. This Joshua, however, unlike his distinguished namesake of ancient days, has at no time commanded anything or anybody to stand still; on the other hand he preaches, and is an exponent of active and strenuous endeavor. As stated above, visitors were in abundance; but this could truly be said of each of the conferences, for most of them took on the appearance of an annual conference. At times it would no doubt have been difficult to have told from the ministers present just what conference was in session; so well were the other districts represented. Just why this was so this year more than the three preceding years, we are unable to say, not being a philosopher.

While it may be true that these expressions of good will and interest in one another's welfare are more numerous and eloquent every four years, still they add to the pleasure, interest and enthusiasm of the several conferences, and serve to make these meetings in many respects memorable; for where else do we find the affection and brotherly kindness which we see manifested when a number of Methodist preachers are gathered together? And so, inspired from our association with them and with sincere thanks for the good work which they did for the cause which it was our pleasure to represent, we leave the brethren busily engaged in planning still greater things for the future.

M. S. D.

### ANNIVERSARY OF BOARD OF EDUCATION

The anniversary of the Board of Education, Freedmen's Aid and Sunday-schools will be held in Pittsburg, Pa., October 25th to 31st, inclusive. The anniversary begins with a conference Friday afternoon at three o'clock in the Emory Church, Corner North Highland and Ripper, in the interest of the Freedmen's Aid work, with short addresses from presidents of the schools in the South, and a question drawer with Secretary M. C. B. Mason as Chairman.

At night in the same church a general mass meeting will be held at which the Claflin Jubilee Singers will sing. Dr. L. M. Dunton, President of Claflin University, Orangeburg, S. C., Dr. J. W. E. Bowen, President of Gammon Theological Seminary, Atlanta, Ga., and Dr. P. J. Maveety, Field Agent will speak.

On Saturday night the 26th a concert will be given by the Claflin singers, with short addresses by Dr. J. S. Hill, Dr. M. W. Dogan.

On Sunday afternoon, the 27th two great mass meetings will be held, one in the North Avenue Church, Allegheny, the Rev. C. W. Blodgett, pastor, at which Dr. L. M. Dunton will preside, and addresses will be delivered by Dr. J. W. E. Bowen and Dr. E. M. Mills. The other mass meeting will be held in the Emory Church, Pittsburg, Sec-

retary M. C. B. Mason presiding, and addresses by Prof. Lovinggood, President of Sam Houston College, Austin Tex., and Dr. Booker T. Washington, of Tuskegee.

All departments of the Board will be represented in the churches Sunday morning and evening, and exhibits from the industrial work of the schools in the South, and charts and illustrations from the Sunday School department will be shown in the halls of the churches.

On Monday night, the 28th Dr. William F. Anderson will speak in the interest of the Student Aid department of the Board, and meetings morning, afternoon and evening will be held from the 29th to the 31st, inclusive, with addresses by Drs. McFarland, Downey, Doherty, Baketel and others on special phases of Sunday School work.

### A RECORD BREAKING ACHIEVEMENT

Eleven thousand dollars for Miles Memorial College, located at Birmingham, in one effort is the record breaking achievement of the Negroes in Alabama who are members of the Colored Methodist Episcopal Church, in a great educational convocation held there last week. This represents the largest single collection ever given by our people in the South for their own education, and the fact that such a large amount of money could be secured from the meagre purses of the people, speaks volumes for the willingness of the black people in the South to help themselves.

Bishop R. S. Williams, of Augusta, Ga., the Bishop of the district in which Miles Memorial College is located, led the hosts of black people in that state to this accomplishment simply by showing to them the urgent necessity of concerted action in order that a creditable church institution should be erected in Alabama. From every presiding elder's district and from every minister came money that represented the greatest difficulties in its earning and the sheerest sacrifice on the part of the donors. An extensive program was rendered during the week of the convocation, addresses being delivered by Bishop Isaac Lane, Dr. James A. Bray, Dr. John W. Gilbert, Dr. C. H. Tobias, Dr. N. C. Cleaves, Dr. J. D. Hammond, Secretary Education of the Methodist Episcopal Church, South, and many others. The total amount of money in actual cash was \$11,364.49. Of this amount the ministers themselves contributed \$1,117.00. Prof. James A. Bray, formerly president of Lane College, Jackson, Tenn., was elected president of Miles Memorial College. Miles Memorial College has been recently removed from Booker City to Birmingham.

*Zion's Herald* placed on its front page of a recent number a splendid picture of General William Booth, founder of the Salvation Army. The General is in his seventy-ninth year. He spoke recently in Boston on the success of the Salvation Army; and in referring to this effort *Zion's Herald* says that "General Booth spoke for one hour and a quarter; while no orator in the professional sense of the term, the vast audience listened to the last with unflagging and often tearful interest." The *Herald* then adds the following tribute: "What a masterful man he is! What a leader, organizer, director, general! In the wide world he has now no equal. The fact has come to be gratefully recognized among all classes of people that he is the providential religious leader of the age, summoned by God himself to find the 'lost sheep' and lead them back to the Great Shepherd. What a pity it seemed, as we listened to him, that the English Wesleyan Church, into which he was born and in which he began his work, should not have been sufficiently sympathetic, brotherly, broad and elastic, to have held him within its fold! If this had been done, he might have kept the heart and head of Methodism warm on both sides of the Atlantic, and led it on still to do the work of shepherding the people to whom it was so distinctly called through its founder, John Wesley."

The Rev. E. D. Giddens, presiding elder of Waycross District, Savannah Conference, is issuing an appeal to the Board of Home Missions for an additional aid in the development of our work in that section of the State covered by his district. Within one year the number of preaching places has been increased from 14 to 41. We think this appeal is in every way worthy of the aid Brother Giddens seeks.



## Personal and General

Bishop Hartzell left South Hampton, September 28, to spend three weeks in the Maderia Islands.

Miss Adele Simpkins, a prominent member of our church at Mansfield is visiting friends at Little Rock, Arkansas.

James A. Jefferson, a former student of Wiley University, has matriculated at Meharry Medical College, Nashville.

An exchange says that the Governor of Mississippi (Vardaman) has refused to sign any more charters for banks in that state to be conducted by Negro men.

It is probable that the enrollment in the schools, colleges, and Universities of the United States during the present scholastic year will reach nearly twenty millions.

Miss Mary, the charming daughter of Mr. and Mrs. Scott Griffin, of Columbus, Mississippi, has entered upon her third year of study at Spellman Seminary, Atlanta.

Mrs. Sprinkers, after a pleasant visit of several weeks with her daughter, Mrs. Scott Griffin and friends, of Columbus, has returned to her home at Yazoo City, Mississippi.

President Roosevelt, at the beginning of his river tour on October 1, delivered an address at Keokuk, Iowa, where he was presented a gold-headed cane by the Negroes of that place.

On opening day Wiley University opened its doors with more than two hundred and eighty students present—the largest enrollment on opening day in the history of the school.

President R. S. Lovinggood has been invited to speak at Pittsburg, Penn., Sunday, November 27. Among the distinguished speakers on that occasion will be Dr. Booker T. Washington.

The Rev. J. E. C. Jenkins, A. B., of Claflin University, class of 1907, has resigned the pastorate of Mt. Pleasant, South Carolina Conference, and entered Gammon Theological Seminary.

One of the brightest and newsiest papers in the state of Texas is the *Guide*, published at Victoria, with Mr. Theodore Baughman as editor and proprietor. If there is any news around Baughman will find it.

Miss Carrie Ruth, daughter of the Rev. I. L. Pratt, of Pass Christian, Mississippi, has gone to Chicago, where she will take a course in nurse training. Miss Ruth was accompanied as far as Jackson by her father.

The Lake Mohonk Conference of friends and Indians and other dependent people will hold its 25th annual meeting October 23-25 at Mohonk Lake, New York. Many notable persons are announced to speak on the program.

The Journal of the eighteenth session of the South New Orleans District conference which has recently made its appearance is complete in every respect and speaks well for the efficiency of the secretary, the Rev. D. J. Price, A. M.

The Tennessee Annual Conference made a splendid report in its collections for the Board of Foreign Missions at its recent session in Memphis, Tenn. In addition to this each pastor pledged a special collection for the China Centennial Fund.

The Rev. R. M. Davis, our pastor at Lafayette, Alabama, has just closed his mid-summer revival with 105 accessions. Brother Davis certainly is doing his share to roll up the 50,000 for which an appeal has been made by the committee on Aggressive Evangelism.

Mr. Henry Wilson, one of our progressive young men of this city, has hung out his shingle as At-

torney-at-Law, at 429 Carondelet Street. He read law under Judge Sanders, was introduced to the courts by the District Attorney, the Honorable R. F. Foster, and was admitted to practice in all the courts as a solicitor and proctor.

Dr. W. A. Frye, of Trenton, N. J., will deliver an address at the annual meeting of the Woman's Home Missionary Society in Boston. Dr. Frye is pretty well known among the workers of the Woman's Home Missionary Society and his presence will be warmly welcomed. Mrs. J. Ellen Foster will speak on "The Child in the Midst."

Dr. G. G. Logan will hold a district Missionary Meeting for the Marion District, Mobile Conference at Eutaw, Ala., Oct. 22-23. The Rev. Dr. H. N. Brown is presiding elder. Every pastor, Sunday school superintendent, League president and Missionary worker of the district is urgently requested to be present. The aim is to raise three hundred dollars for Foreign Missions alone.

The Rev. A. H. Higgs, presiding elder of the Marshall district, Central Missouri Conference wants three good men for good work in his district. He says there are openings for those who desire to transfer and join a growing conference. Those desiring to go West should write the Rev. A. H. Higgs at Marshall, Missouri, giving experience, age, number in family and enclosing recommendation.

A Negro has actually invaded Wall Street and opened an office within this great financial center of our country. His name is Robert W. Taylor, for a number of years financial secretary of Tuskegee Institute; a man of large education, of strength of character and is referred to by the *Mercantile and Financial Times*, one of the largest and most conservative papers of Wall Street Society, in most complimentary manner. We wish Mr. Taylor large success.

A letter from Bishop James W. Bashford gives the dates for the China Conferences as follows: North China, September 18, at Peking; Central China, October 2, at Nanking; Foochow, October 16, at Foochow; Hinghua, October 24, at Hinghua; West China, January 16, 1908, at Tsicheo. Bishop Bashford at the time of writing had arranged to make the trip up the Yangtze River with Dr. Arthur H. Smith. The Bishop's Secretary, Mr. H. S. Elliott, was to accompany him.

The monument in honor of the Rev. Dr. C. O. Fisher, who died some years ago, an honored and influential member of the Atlanta Conference, will be unveiled November 5 at Atlanta, Ga., the Rev. Dr. E. H. Oliver, secretary of the Committee, invites all of the pastors and friends to be present, particularly of the Savannah and Atlanta Conferences. Rev. Dr. J. B. L. Williams, pastor of Ebenezer, Jacksonville, Florida, a friend and collaborer of Dr. Fisher, will deliver the address.

The Northwestern Branch will entertain the Thirty-Eighth Annual Meeting of the General Executive Committee of the Woman's Foreign Missionary Society of the Methodist Episcopal Church in the First Presbyterian Church, Springfield, Illinois, commencing Thursday, October 24th, at 10 a. m., closing October 31st. This meeting promises to be one of very great interest. Bishop Burt will speak on Sabbath morning; and at the anniversary service, the Rev. W. A. Brown and Mrs. William Butler.

Mr. Arthur P. Bedou, of this city, is having remarkable success as an out-door photographer. After having spent some two months at Tuskegee taking pictures of the interior and exterior views of the buildings and the grounds and notable persons upon the campus Mr. Bedou spent awhile in Atlanta where he was most cordially received by all the schools and leading people of the city. He is making a tour through Georgia, his last place being

Columbus, where he is having remarkable success. Mr. Bedou is making a splendid record.

St. Marks Methodist Episcopal Church, New York City, the Rev. W. H. Brooks, D. D., pastor, will celebrate its 36th anniversary Sunday, October 20; the Rev. W. P. Thirkield, D. D., President of Howard University, will preach at the morning service. The Rev. Frank Mason North, D. D., will preside at the platform service in the afternoon. In connection with the anniversary there will be a grand rally, the object of which is to secure a Christian home for the aged colored people of New York City. There will be a number of short addresses from visiting pastors.

The Rev. D. H. V. Purnell, a member of the Lexington Conference, is now engaged in the work of the Amanda Smith Industrial Home. Mr. Purnell is a member of the Lexington Conference of the Methodist Episcopal Church. He is a graduate of Oberlin College, a pastor and business man possessing culture and ability. The Waring Ice Company, one of the largest and most successful business enterprises at Lorain, Ohio, was organized by Mr. Purnell and he brings to the Amanda Smith Industrial Home his several years of experience as assistant superintendent of the Howard Colored Orphan Home in Brooklyn, New York.

The Rev. S. G. Butcher, a graduate of Beloit College, Beloit, Wisconsin, and of the Hartford Theological Seminary, Hartford, Connecticut, has been chosen president of Straight University, this city, to succeed the Rev. Dr. Hastings, whose resignation was announced some time ago. Mr. Butcher was for five years associate pastor with the Rev. Dr. J. W. Cooper, Secretary of the American Association. He had served as principal of the Normal School in Orange Park, Florida, and from this work was called to the pastorate of the Congregational Church at South Rapids, South Dakota. We welcome him into our midst and bid him God speed in his great work.

The Rev. Dr. George H. Trever does not appear in the delegation to the General Conference from the Wisconsin Conference, in which delegation he has held a place for so many quadrenniums. He is not in the delegation for the reason that he publicly and privately stated that he was not a candidate. Dr. Trever has advocated the sending from his conference one educational representative, one presiding elder and two pastors, and with consistency he supported the delegation which was elected, leaving himself out. Having gone before as a pastor and now being connected with Gammon Theological Seminary, which is outside of this conference, he chose rather to have others fill the delegation.

### THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION OF THE METHODIST EPISCOPAL CHURCH

To the Members and Friends of the Church:

Dear People: The Church at large and Methodism in particular has been bereaved. One of its leaders has fallen. Dr. James M. King is dead. The Board of Home Missions and Church Extension has lost its executive officer and the Church mourns. The law of the Church and of the Board places upon me for the present the burden of administration. I assume the responsibilities of the office trusting in God for guidance and feeling assured of the sympathy and cordial support of all friends of this great organization. We shall together push the cause and carry forward the work committed to us, keeping ever in mind the watchword, the battle cry—"America for Christ."

Cordially,

ROBERT FORBES.

To all who will remit \$1.25 we will send the SOUTHWESTERN CHRISTIAN ADVOCATE from now until January 1, 1909, a total of fifteen months. This is the most remarkable offer we have ever made. To renew your subscription at once is profitable. If you are not a subscriber, now is the time to subscribe. The earlier one subscribes the more papers he will receive. During these fifteen months one will have the full proceedings of the General Conference and an account of the most exciting year in national politics. **Subscribe now. Fifteen months for \$1.25.**



## Recent District Conferences and Conventions

### HOUSTON DISTRICT.

The Houston District Conference met with St. James Methodist Episcopal Church at Liberty, Texas, on September 3, Presiding Elder J. Mercer Johnson presiding. The Rev. L. V. Harrison preached the opening sermon at 8 p. m. Devotional services on Wednesday morning, conducted by the Rev. Wm. Mack. The Rev. Freeman Parker was elected secretary, Rev. W. L. Duncan and Prof. H. T. Davis assistants. The Rev. Jas. Jordan treasurer, Dr. W. H. Jackson reporter to the secular papers. The following gentlemen were introduced and addressed the Conference: President M. W. Dogan, of Wiley University, Dr. R. E. Jones, of the SOUTHWESTERN, W. A. Fortson, J. O. Williams and B. M. Taylor, Presiding Elders of Huntsville, Marshall and Navasota Districts respectively. Rev. S. M. Bolden, Profs. H. B. Pemberton and B. H. Hayden were introduced, also the Rev. Mr. James of the Missionary Baptist Church. It was shown by the Presiding Elder's report that he had visited over his work the third time, where peace and prosperity reign between pastors and congregations. The appointments under his charge were in advance of last year on nearly all lines. The pastors' reports along all lines of church work were encouraging. Reports were handed in by the representatives of the various departments of the church. It was seen from these reports that no phase of the work was overlooked. The character of each local preacher and exhorter was carefully looked after and the pastors representing these men made the SOUTHWESTERN a special feature. The Revs. Messrs. Lawson, Holland and R. Bowie were granted licenses to preach; Revs. Apollos W. Lee, Wm. Allen, L. V. Harrison and B. F. Wallace were recommended for reception on trial in the Annual Conference. The following read well prepared papers: "What Is the Pastor's Duty Toward the Sunday School of His Charge?" Rev. J. F. Barnes; "Should There Be a Restoration of the Time Limit?" F. Parker; "The Modern Pastorate," Dr. W. H. Logan; "How to Reach and Help Young Men," S. W. Johnson; "Local Preacher, What of the Night?" Jas. Jordan; "The Importance of Good Literature to the Young People," Prof. H. T. Davis; "How Best to Raise the Standard of Amusements?" Miss Richie Watson; "What Part Can the Church Take in the Making of a Great Preacher?" W. L. Duncan; "The Power of a Teacher in Winning Souls for Christ," Mrs. J. H. Roberts; "How to Prepare a Sunday School Lesson," Mrs. W. H. Logan; "What Good has been Derived from the Work of the Senior Epworth League?" Mrs. F. G. Grant. The work of the session ran highest on Friday night as we came to the great rally for the boys' dormitory at Wiley University. Rev. Aaron Adair and Prof. J. H. Roberts had succeeded in securing from the county officials the court house in which to hold the rally. Long before the hour our enthusiastic and large delegation and the white and colored citizens and friends of Liberty had taken every seat and available space. The conference choir, with Prof. H. B. Pemberton as organist, sang well. Presiding Elder Johnson announced the purpose of the meeting

and introduced Dr. Dogan as the speaker of the evening, and his words were never more timely. Dr. Logan spoke also. The Presiding Elder proceeded to take up a collection for the school, which amounted to \$751. This proved to be the largest amount ever raised by any one district in the history of the Texas Conference for Wiley. The following appointments put in more than their regular apportionment: Trinity, West Tabernacle, Liberty, Wallisville, St. Paul and our two churches at Beaumont. Prof. H. T. Davis, of Galveston, and Mr. E. C. Ransom, of Beaumont, were elected as district presidents of the Epworth League and Sunday School respectively. Resolutions endorsing the kind and faithful services of the Presiding Elder, to the pastor, his members and friends, for the liberal and hospitable manner the Conference was entertained, and to the secretaries who served the Conference so well, were adopted. The list of cash subscribers to the SOUTHWESTERN, our splendid official church organ, reached 115. The grand total raised on benevolent claims up to the Conference amounted to \$1,500. Able sermons were preached by Dr. Jones, Revs. S. M. Bolden and P. A. Dismuke. The climax was reached on Sunday. The Rev. Freeman Parker preached at 11 a. m. and S. W. Johnson at 3 p. m. The Presiding Elder conducted a pentecostal service at 8 p. m. and closed with a large number of mourners at the altar. Richmond, Texas, was selected as the seat of the next District Conference.—Freeman Parker.

### TOPEKA DISTRICT.

The first annual session of the District Conference Epworth League and Sunday School Convention of the Topeka District, Lincoln Conference, was held at St. James Chapel, Coffeyville, Kansas, September 4-7, with the Rev. J. J. Cabell, Presiding Elder, at the helm. The conference organized with H. T. S. Johnson secretary and reporter for church papers, H. T. Johnson statistical secretary, L. C. Allen reporter for city press. Business began with the Presiding Elder's report, which dealt with conditions as he found them over the district. Having visited every appointment, he was able to give information first hand. While a few places, especially Kansas City, have met some sad reverses, the average condition of the district work was an improvement over last year. This was borne out by the reports from pastors and delegates. Mayor Wilson welcomed the convention to the city of Coffeyville. At the request of the chair, H. T. S. Johnson responded briefly to the Mayor's address. Mr. Foster Williams, the wealthiest Negro in Southeast Kansas, was programmed to welcome the conference in behalf of the business interests, but as he was unable to be present Mr. John Ellis, proprietor of the Union Grocery Store, filled the bill nicely. Rev. J. J. Pleasant bade us welcome to the home or those of the African Methodist Episcopal Church. The climax in this line was reached when Dr. P. D. Skinner spoke words of welcome for the entire Baptist host of Coffeyville. The reputation of the conference was well sustained by the responses of W. W.

### What Do They Cure?

The above question is often asked concerning Dr. Pierce's two leading medicines, "Golden Medical Discovery" and "Favorite Prescription." The answer is that "Golden Medical Discovery" is a most potent alterative or blood-purifier, and tonic or invigorator and acts especially favorably in a curative way upon all the mucous lining surfaces, as of the nasal passages, throat, bronchial tubes, stomach, bowels and bladder, curing a large per cent. of catarrhal cases whether the disease affects the nasal passages, the throat, larynx, bronchia, stomach (as catarrhal dyspepsia), bowels (as mucous diarrhea), bladder, uterus or other pelvic organs. Even in the chronic or obstinate stages of these affections, it is often successful in affecting a cure.

"The Favorite Prescription" is advised for the cure of one class of diseases—those peculiar to women, such as irregularities incident to women's life. It is a powerful yet gently acting invigorating tonic and nerve. For weak worn-out, over-worked women—no matter what has caused the break-down, "Favorite Prescription" will be found most effective in building up the strength, regulating the womanly functions, subduing pain and bringing about a healthy, vigorous condition of the whole system.

A book of particulars wraps each bottle giving the formulae of both medicines and quoting what scores of eminent medical authors, whose works are consulted by physicians of all the schools of practice as guides in prescribing, say of each ingredient entering into these medicines.

The words of praise bestowed on the several ingredients entering into Doctor Pierce's medicines by such writers should have more weight than any amount of non-professional testimonials, because such men are writing for the guidance of their medical brethren and know whereof they speak.

Both medicines are non-alcoholic, non-secret, and contain no harmful habit-forming drugs, being composed of glyceric extracts of the roots of native American medicinal forest plants. They are both sold by dealers in medicine. You can't afford to accept as a substitute for one of these medicines of known composition, any secret nostrum.

Dr. Pierce's Pellets, small, sugar-coated, easy to take as candy, regulate and invigorate stomach, liver and bowels.

Cowan and J. H. Taylor. The SOUTHWESTERN anniversary was held on Thursday night. The Rev. W. W. Cowan, of Lincoln, Neb., represented the paper, and the wisdom of the editor's appointment was seen at once. He talked sensible SOUTHWESTERN talk from the first to the last. He organized a subscription committee among the best young people of the church and through them did very excellent work. No line of church work was discussed so fully as that of the Epworth League. We expect more effective League work all over the district as a result of this free and full discussion. We had good and well rendered programs throughout. The papers which deserve especial mention were read by Miss Lida Counce and Mrs. Albert Haynes, both of Coffeyville. Their subjects, respectively, were, "Woman's Place in the Church," and "Woman's Place in the Home." Officers of the District Epworth League are: President, Mrs. Lavanna J. Wilson, Lincoln, Neb.; First Vice-President, Miss Mattie Taylor; Second Vice-president, Victoria Gray; Third Vice-president, Mrs. Ellen Hicka; Fourth Vice-president, C. F. Austen; Secretary, Miss Ella Hickman, Fort Scott; Treasurer, Miss Lida Counce, Coffeyville. Dr. W. F. Smith, Presiding Elder of the Guthrie District, was present from the first day until the morning of the last. He spoke several times, to the delight of all. The good people of Coffeyville of all denominations stood by Pastor Haynes in the matter of entertainment. The various pastors and delegates will always carry pleasant memories of their stay in Coffeyville. Next year we go to Fort Scott.—H. T. S. Johnson.

### Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

### MARION DISTRICT.

Marion District, Mobile Annual Conference, goes forward in the wake of Opelika and Montgomery. August 1-4 at Clinton the Conference was held, with the Rev. Dr. H. N. Brown, presiding, when a splendid paper—an allegory dealing with Bishops of races and languages—was read. Aside from the great sermons preached, fine papers read, sweet music rendered and the disciplinary business which was despatched—every bit of it—in a business like manner, an educational mass meeting was conducted by President Falmer, in which all the ministers present took part with great zeal, vigor and enthusiasm. For the purpose of furnishing Mrs. White's classroom at Central Alabama College, Mendenhall, Birmingham, Ala., \$85.25 due and payable within sixty days was subscribed as follows: Presiding Elder H. N. Brown and S. D. Davis, \$10 each; A. G. Glenn, E. Frazier, J. W. Martin, J. W. and J. A. Knox, Wm. Jones, R. H. Cox, A. R. Perry, T. S. Sanders, Dennis Herron, J. H. Underwood, \$5 each; J. L. D. Knox, M. M. McKinney, \$2 each; L. W. Harper, Taylor Adkins, Marcus Oak, S. F. Fountain, Thomas Mitchell, Planet Rancher, Walter Camack, \$1 each; R. L. Austin, 50 cents; R. L. Austin, Sallie Deyumpert, Hannah Green, 25 cents each. It is the wish of the subscribers that Mrs. E. C. White visit their charges, canvass for students and collect these sums in person.

### Woman's Home Missionary Society.

#### MARSHALL DISTRICT.

Dear Sisters: We have done fairly well thus far, yet there is room for improvement. Let us begin now preparing for the home run. The annual meeting is not far off, and we want nothing less than a round report from every point on the district. The pastors, most of them, stood nobly by us in the rally for the \$50. So much so that instead of raising \$50 we raised \$60 for King Home. This we appreciate, and hope our brethren will continue to help us push the work. Marshall is in the lead on some lines and we want that it should at least come up on this. We can if we will. The Presiding Elder is standing by every cause on the district and thus he has not left out this worthy cause. Dear pastors: Mention the work often from the pulpit, that the altars may all know you want and mean that all should and ought to take hold and help push it. Don't forget membership dues; if you have not collected the same begin now and send the money received to Mrs. J. M. Johnson Conference Treasurer.—(Mrs.) M. A. Johnson, District President.

### Doings of the Workmen FLORIDA.

STARKE.—The work goes forward pleasantly and successfully under the pastorate of the Rev. R. H. Debesse. The third Quarterly Session was held September 14 by Presiding Elder J. P. Patterson. His sermons were helpful, strong and effective. Elder Patterson is regarded as one of the strongest preachers in the Florida Conference. He has the love and esteem of his entire district. Pastor Debesse reported a neat church edifice, 24x40, erected this year, at a cost of \$1,200. The elder's quarterage of \$16.00 was paid in full; the pastor had received \$83.00; raised for benevolences, \$85.00; for all purposes this year, \$743.15. The pastor was highly congratulated by Elder Patterson on the good work accomplished thus far this year.



## PERSONALS

The subject of this sketch, the Rev. T. F. Robinson, son of Alexander (founder of Wesley Methodist Episcopal Church, Shreveport) and JJeanette Robinson, was born July 17, 1874, at Houma, Louisiana, where he attended the public school for four years, his first teacher being Dr. M. C. B. Mason. When about ten years of age, his parents removed to New Orleans, where young Robinson attended Fisk University, and later became a student in New Orleans University. At the age of 19 years he was married to Miss Agnes Dechaise; was converted at the old Simpson Chapel, New Orleans, in 1897, during the pastorate of Dr. J. F. Marshall; was licensed to preach one year later,



**THE REV. T. F. ROBINSON**

and admitted on trial in the Louisiana Conferences by Bishop Mallahan. He has served Many Circuit, where he found 53 members and three churches. The church at Many had only two members—women; here he built a parsonage, costing \$600, paid for the same, and left money in the treasury. Twenty souls were converted, the membership increased at this point, and a gain of \$15.00 over the previous year made in the benevolent collection. His next appointment was the Marthaville Circuit, where the membership of 61 was increased to 91; 31 souls converted; a church edifice erected, the cost of which, \$1,500, was paid during his ad-



**DANIEL'S CHAPEL,  
Shreveport, La.**

ministration, except \$150; benevolence increased by \$10.00. This is now one of the best churches in the Shreveport District. During his two years on the Longstreet Circuit, the parsonage was remodeled and furnished; the membership increased from 84 to 174; conversions, 81; and an increase in the benevolent collection. Completing the Conference course of study in 1907, Brother Robinson was ordained elder by Bishop Berry at Lake Charles, and appointed to Daniel's Chapel, Shreveport, where he is to-day, with substantial evidences of faithful labor about him. This charge owned neither land nor buildings, not even furniture, and counted but 5 members, who worshipped in an old shanty. With the hearty co-operation of the 4 men of this number, Brother Robinson laid well his plans for securing ground and building. In two weeks he had raised \$200.00, and in three months had erected a beautiful church, the value of which is placed at \$2,400. The parsonage has been neatly furnished and that debt paid. Immediately upon the completion of this building, Pastor Robinson began his revival, which resulted in 29 conversions and 17 accessions, making the present membership 51. Brother Robinson has succeeded beyond many; he is an earnest preacher, and has demonstrated his ability as a pastor, and we trust that his record during the past four years is but the foreshadowing of greater and better achievements.

The wife of the Rev. J. S. Weaver, of Baker, La., has been very ill for three weeks.

The address of Prof. James Appleses is changed from Pleasant Hill to Mansfield, La.

The address of the Rev. L. M. Moorer has been changed from Springfield, Tennessee, to 34 Perkins street, Nashville.

All communications to the Rev. L. E. S. Nasb in future should be addressed to R. F. D. No. 5, Congress Heights, D. C.

Mrs. Annie Brown, of Verona, Mississippi, has returned from a visit of several weeks with her son, Mr. Russell Brown, of St. Louis, Mo.

Mrs. Kirk, wife of the Rev. B. S. Kirk, pastor on the Centre Circuit, is visiting her grandmother, Mrs. Ellen Jones, at Stevenson, Ala.

Mr. and Mrs. J. Armstead Evans, of Bastrop, La., are the proud parents of a fine boy, weighing nine and one-half pounds, born on October 2.

The Rev. Lawrence Estavan, of Spidder, La., was called to New Orleans to the bedside of his mother a few days ago. She is now improving.

The Rev. and Mrs. J. C. Howe, of Union Church, Miss., are happy over their first born, an eight-pound baby girl, which came to them Friday night, October 4.

Presiding Elder W. F. Smith, of the Guthrie District, Lincoln Conference, writes under date of September 2: "A glorious revival is sweeping over my district. Many souls are being born into the kingdom."

The Rev. H. A. Sorrell, our pastor at Litcher, La., was in the city recently. He reports a growing work at his place, with every indication of a successful year. In the rally held the fourth Sabbath in September, the sum of \$90 was realized.

The Rev. A. V. Venerable, pastor on the Musson charge at Maringouin, reports a splendid revival, resulting in twenty-two conversions and seven accessions to the church. His "Southwestern Day Rally" gave to us seven new subscribers. The Musson charge is in splendid shape under the present administration.

The Green Chapel School, at Elliott, Miss., closed September 6 with splendid results, and an excellent concert, attended by more than three hundred people. The enrollment was 110. The success of Miss M. E. Williams and her influence in this school is largely due to her interest in the pupils, writes Mrs. L. D. Jones.

The session of Foreign Mission and Home Mission Societies and Second District Conference of the Aberdeen District, Upper Mississippi Conference, will be held in the Methodist Episcopal Church at Crawford, Miss., November 6-10. An unusually strong and interesting program is arranged. Dr. G. G. Logan will be present during the convention, and on Wednesday afternoon will deliver an address. Committee: L. F. White, W. H. Whitlock, F. H. Henry, presiding elder.

On the evening of August 24th, at the District Conference in Warrensburg, Mo., a large gathering of our representative people listened to the address delivered by Mrs. A. C. Maclin on "The Future of the Negro." It was a masterpiece. Mrs. Maclin is quite a capable writer, and possesses a voice of rare beauty of expression. She is cultured, refined and accomplished. The impression made was very favorable. Mrs. Maclin, it will be remembered, was at the time of her graduation from the Cincinnati High School, unanimously elected class poetess, by a class of 180 white students. Not before nor since has a colored graduate had the honor of representing a white class before the thousands that assemble in the great music hall of Cincinnati, Ohio, each year. Beautiful poems and articles have been contributed from time to time to this paper by her as Miss Estelle Hankins. Last August Prof. A. C. Maclin, professor of mathematics and field agent for the Geo. R. Smith College, Sedalia, Mo., went to Cincinnati, where a beautiful home wedding, with Miss B. Noblesse Mason as maid of honor, Prof. A. J. De Hart as best man, and the Rev. P. T. Gorham of St. John's officiating, the two were made one. Their marriage is the culmination of a rare and beautiful friendship. Every one wishes Prof. Maclin and his charming bride a long and joyous future.

H. L. B.

### WHEN SLEEP FAILS

Take Horsford's Acid Phosphate  
Half a teaspoonful in half a glass of water just before retiring brings refreshing sleep.

## THAT DROWSY FEELING

It Prevents You From Doing Your Work and Is Really a Sign of Disease.

### CAUSED BY POISONS

Don't you ever feel drowsy and sleepy, unable to think or work?

You have slept pretty well.

You don't feel sick. Just drowsy.

What's the cause of it?

Your liver.

A lazy liver leaves in your system all sorts of lingering poisons, the product of an over-supply of bile, which a properly working liver would have filtered out.

These poisons act like opiates on your nerves, making you drowsy, sleepy and torpid, as if overcome with some strong drug, when you ought to be feeling bright, alert and wide-awake.

And that's not all.

When you are feeling liver-drowsy like this, it is a sign that your system is in condition to "catch" some disease.

That is, it has lost its vitality and power of resistance to disease germs.

The clogged liver cannot keep off the intruder as it should.

It is like a sentinel, asleep at its post, leaving the camp open to the attacks of the enemy.

What shall you do?

Wake up your drowsy liver with a good dose of Thedford's Black-Draught (liver medicine).

Purify your system of the bile poisons that have drugged it.

Put yourself in position to resist the attacks of disease. Cleanse your blood, brighten your eyes, purify your complexion and become your strong healthy self again.

The old, reliable, vegetable, liver medicine, Thedford's Black-Draught, successful for over 60 years, is what you should use, because of its direct action upon your sick liver.

It contains no minerals or other dangerous ingredients, but is a gentle, natural, vegetable remedy, regulating the liver and relieving or curing such symptoms as drowsiness, headache, bilious sick headache, bilious stomach, bitter taste in the mouth, constipation, bad blood, pimples, sallow complexion, chills and fever, malaria, nervous irritability, etc.

Thousands have written to tell of the wonderful relief afforded by Thedford's Black-Draught, in just such cases.

It is for sale by all druggists, in 25-cent and \$1 packages. Try it.

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No article is more useful about the stable than Mica Axle Grease. Put a little on the spindles before you "hook up"—it will help the horse, and bring the load home quicker.

**MICA AXLE GREASE**

*Wears well—better than any other grease. Coats the axle with a hard, smooth surface of powdered mica which reduces friction. Ask the dealer for Mica Axle Grease.*

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## Conference Notices

### DISTRICT CONFERENCES.

| District.                      | Place. | Date.          |
|--------------------------------|--------|----------------|
| Nashville—Shelbyville, Tenn.   |        | Oct. 20        |
| Gulfport—Bond, Miss.           |        | Oct. 23-27     |
| Tupelo—Amory, Miss.            |        | Oct. 29-Nov. 3 |
| Holly Springs, Hernando, Miss. |        | Nov. 6-10      |
| Aberdeen, Crawford, Miss.      |        | Nov. 6-10      |
| Starkville, Kosciusko, Miss.   |        | Nov. 12-17     |
| Greenwood—Durant, Miss.        |        | Nov. 12-17     |
| Clarksdale, Lula, Miss.        |        | Nov. 20-24     |
| Greenville—Indianola, Miss.    |        | Nov. 21-24     |
| Starkville Kosciusko, Miss.    |        | Nov. 26        |

### CONVENTIONS.

|                                                        |                |
|--------------------------------------------------------|----------------|
| Tupelo, Amory, Miss.                                   | Oct. 29-Nov. 3 |
| Meridian, Scooba, Miss.                                | Nov. 13-14     |
| Little Rock Conf., (S. L. & S. S. Con.), Brinkly, Ark. | Nov. 14        |

### Special Notices

The PREACHERS' MEETING of the Baton Rouge District will be held in Jackson, November 7, at 2 o'clock p. m. Every preacher in the district is requested to be present, as business of importance is to be transacted.

J. W. TURNER, Presiding Elder.

### WEST TEXAS CONFERENCE.

To the Members of the Board of Examiners of the West Texas Conference: The Board will meet on the 27th day of November, 1907, at Marlin, Texas, to complete the examination of all the grades ordered by the Conference. Also every preacher in any of the grades should be present with paper and pencil.

MOSES SMITH, President.

T. H. WYATT, Registrar.

### CENTRAL ALABAMA AND MOBILE CONFERENCES.

Presiding Elders, Pastors and Brethren: I have visited and noted the needs of our school at Mason City, Birmingham, Ala. We have there a good corps of teachers and they must have our co-operation to do the work the church requires of them. They need furniture for their recitation room. I have seen a list of the amount each district is to raise for this school. Please let us raise the same at an early date. Window shades are also needed. Send students, let us stand by our work as other Conferences stand by theirs. F. E. Wynn.

### MONTGOMERY DISTRICT.

Pastors and Members—Dear Brethren: I am now on my fourth and last round on this district for this Conference year. Please rally all forces for a full round report for all the benevolences. Every pastor, local preacher and officer of the church who has not already done so should send in his subscription at once for the SOUTHWESTERN.

P. G. GOINS, Presiding Elder.

### SEALIA DISTRICT.

Dear Brethren: May I kindly call your attention to a few important facts and make some suggestions, which it will be better to carry out at once than to come to the Annual Conference with excuses for not having done our duty? First, our benevolent collection in many of our charges are not up to where they should be at this time of the Conference year. Brethren, if we expect to present a

better report on benevolences than that of last year, we are to begin now. The pastor who guards well the interests of the church in every department is the pastor who is in demand. Let us raise every dollar of our apportionment to this district, and come to Conference having no blanks. See to it that a genuine revival of religion takes place in your stations and on your circuits. It will be the best and most helpful occurrence to your churches. Therefore, work, pray and plan for these things to which I have called attention.

W. H. SMITH, Presiding Elder.

### NOTICE.

Brother Pastors: Please discourage the idea of too many visitors to the Conference. Encourage only those who have business to come, as this is a double Conference and is too much for such a small membership. It would be too much on us, remembering that the Field Agents and Secretaries have to be provided for. We are planning to give everybody good entertainment, but hope not to be crowded out with too many visitors.

J. W. WRIGHT, Pastor.

### TO DRIVE OUT MALARIA AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

### CONFERENCE ROUNDS.

#### CUMBERLAND RIVER DISTRICT.

##### FIRST ROUND.

Algood Ct., Oct. 12-13; Cookeville, 19-20; Galnsboro, 22-23; Gordonville, 26-27; Stonewall Ct., November 2-3; Springfield, 9-10; Alexandra Ct., 16-17; Cherry Valley, 23-24; November 30-December 1, Lebanon Ct.; Lebanon, Dec. 7-8; Seays, 14-15; Braden Chapel, 21-22; Dover, 28-29; Jan. 4-5; Clarkeville, 11-12; Gallatin, 19-20; Mitcheville, 26-27; Hartsville. The District Conference will meet at Springfield, November 7-10. We desire that all District Stewards meet us on Friday. It is very necessary that we meet the District Steward on the date mentioned.

J. B. BOOTH, Presiding Elder.

#### NASHVILLE DISTRICT.

##### FIRST ROUND.

Sparta Sta., Oct. 12-13; Ben Air, Miss., 14; Sparta Ct., 16-17; McMinnville Sta., 19-20; McMinnville Ct., 19-20; Hillsboro Ct., 26-27; Manchester Ct., 27-28; Tullahoma Sta., 26-27; Shelbyville Sta., Nov. 2-3; Eagleville, Miss., 4-5; Nolenville Ct., 9-10; Murfreesboro Sta., 16-17; Murfreesboro, Miss., 19; Murfreesboro Ct., 23-24; Hubbard Chapel, 30-Dec. 1st; Thompson Chapel, Dec. 1-2; Clarke Memorial, 8-10; Nashville (West Mission) 9; Cainville Ct., 14-15; Salem & Nelson Chapel, 19-20; Dilton & Christiana, 21-22; Smyrna Ct., 28-29. Dear Brethren: The District Conference convenes at Shelbyville, Tenn., Wednesday, Nov. 20th, at 9:00 a. m. Let each and every pastor, District Steward and member of the District Conference be present at Roll Call. W. R. SMITH, Presiding Elder.

#### OCALA DISTRICT.

##### FOURTH ROUND.

New River, Nov. 2-3; Free Canaan, 4; Santos, 9-10; Locklossa, 11; Cotton Plant, 16-17; Ocala, 22-24; Lawtey, 30-Dec. 1; Citra, Dec. 3; Reddick, 7-8; Williston, 10; Mount Brook, 11;

Starke, 14-15; Hawthorne, 21-22; Rochelle, 28-29; Waldo, Jan. 4-3; Martel, 11-12; Lowell, 18-19. Brethren: It may be necessary when I learn the date of the annual conference to make some changes. However, you all will be informed. Keep the revival fire burning. Rush the benevolent collections. Please remember the SOUTHWESTERN Day. Praise God for present success. Let us hope and work for greater success in the future.

J. P. PATTERSON, Presiding Elder.

### Doings of the Workmen FLORIDA.

The colored citizens of Osceola, Mo., celebrated the forty-second anniversary of the Emancipation Proclamation, under the auspices of the Second Methodist Episcopal Church, at the court house square, Osceola, Mo., on Friday, September 20. In the evening the celebration was continued at the Second Methodist Episcopal Church. The Revs. Wm. Divers, of Clinton, and Jas. W. Jackson, both ex-pastors of this work; Prof. Chas. E. Higgins, principal of the (white) public school, this city, had been invited to deliver addresses, but were prevented by the rain. The Rev. Mr. Divers preached a strong sermon on Thursday night, and six persons came forward for prayer. There was an entertainment given in connection with the celebration, from which we realized \$31.50. Sunday, September 22nd, having been previously set apart as "Rally Day," the Rev. J. W. Jackson preached. Amount raised, \$21.00; total, \$52.50; four members received. The church is alive; every department in good working order. The Rev. L. R. Grant, pastor.

### GEORGIA.

CHICKAMAUGA.—We have closed a wonderful revival—one of the greatest and most successful in results ever held in Chickamauga. It stirred the entire community and not only our people were touched, but the whites as well, one young white man kneeling in prayer with the many at the altar until the soul of a black brother was happily converted. Eight souls were born anew. The Rev. J. H. Brandon, pastor, was assisted by Mr. Bell, one of his local preachers. The church is greatly revived and strengthened.

Mr. Zion.—Up to the present we have been progressing nicely in our church work. On last Sunday, one of our regular preaching days, the congregation was large. There was one addition to the membership and three baptisms. Collected for the pastor, \$14.00, after which \$4.00 was collected for a sick sister.

CAVE SPRING.—The fourth Sunday in August was a great day in the history of our church here. This church had been in debt to the Church Extension Board for twelve or fifteen years, and when the Rev. S. B. Beauford came here, owed the Church Extension Board \$875.00. Last Sunday night our church was free of debt. In this great struggle we had with us our presiding elder, C. W. Adams, the Rev. E. D. Gidden, presiding elder, Waycross District; the Revs. H. C. Dennis and W. M. Wims, of Adairsville. We will have a mortgage burning in a few weeks.

GRANTVILLE.—In John Wesley Church was held the third Quarterly Conference of the Grantville and Lutherville charge, Presiding Elder C. T. Johnson presiding. He is a loving, congenial official. He is a Christian gentleman. Great interest was manifested in the Conference. During the

quarter seats costing \$120.00 had been put in; a pulpit, valued at \$15.00, had been put in Clark Chapel, purchased by the Women's Home Missionary Society. On it are a handsome Bible and hymnal. Churches and parsonage have been renovated, which has increased the value of our property fifty per cent. Elder Johnson preached an inspiring sermon Sunday. The revival on this charge closed with splendid results—fifty-four conversions and accessions to the church. Collection, \$53.00. The Rev. E. R. Miller, pastor.

### INDIANA.

GREENFIELD.—Rev. A. W. Bird, pastor. The Sunday School grows in interest. On September 6, in charge of Mrs. Lucy F. Page, superintendent, the school picnicked at Spring Lake park. It proved a delightful outing. The same evening Presiding Elder D. G. Skelton delivered a splendid sermon and held his second Quarterly Conference. On September 18, the Rev. B. L. Gilliam, of Columbus, delivered pleasing addresses in the interest of the Conference Academy and received a subscription of \$60.00. September 22 was Rally Day. W. B. Harris, of Connersville, preached in the evening. A good collection was taken for trustees and stewards. The Rev. A. W. Bird is pastor.

### KENTUCKY.

FALMOUTH.—Our church at Falmouth is prospering under the pastorate of the Rev. R. Acton. On September 22, Presiding Elder G. W. Ziegler preached a splendid sermon and administered the sacrament of the Lord's Supper to quite a number. Collection, \$16.35.

LOUISVILLE.—At Coke Church was held the second Quarterly Conference. Presiding Elder H. W. Tate preached two stirring sermons, and with his usual cheerfulness added much life and interest to the work. The receipts for the quarter showed great financial growth—stewards, \$204.74; Epworth League, \$93.25; Women's Home Missionary Society, \$21.25; Sunday School, \$25.85; total, \$345.09. Under the leadership of our efficient and beloved pastor, the Rev. J. H. Ross, the church is steadily moving upward, and we are still working for a new church edifice.

Sunday School Union Rally and New Church Rally was held September 29.

### MISSISSIPPI.

GRENADA CIRCUIT.—The Rev. N. R. Clay, presiding elder, is having a very prosperous year. He has the work of the district under splendid control and is giving to every department personal supervision. The second Quarterly Conference was held September 7-8, by Presiding Elder Clay. He found this charge in good condition, under the pastorate of the Rev. W. M. Lester. Sunday's sermons were of profit to all attendants. The elder's sermon was helpful and inspiring; subject, "The Power of the Gospel." Collection, \$13.53.

SUMMIT CHARGE.—September 29th was a very successful day at this place. In the rally was realized quite a neat sum. The members and friends seem to be of good courage; they know no failure; they know how to make every plan go. This is a loyal people, and the Rev. H. J. Jordan, pastor, will be able to report all claims met in full at the Conference. August 4th was a grand day with Magnolia charge; the rally resulted in a collection of \$123.09.

ELLIOTT.—In the recent revivals at



Green and Payno Chapel, there were twenty happy conversions. In all thirty were received into the church, and more than fifty-six were affected by this meeting—a record breaking year in conversions for this charge, as all the churches are not included in this number. W. H. Gilliam and C. C. Maple, of the African Methodist Episcopal Church, were of great assistance in this meeting, and Presiding Elder N. R. Clay was with us at its close. The Rev. S. D. Troupe of Water Valley was with us one night. Pastor L. W. Mosley is a Christian gentleman, a leader whom all honor.

## MISSOURI.

ARMSTRONG.—Grant's Chapel, the Rev. H. T. Reeves, pastor, pulled off a very satisfactory rally on a recent Sabbath. In this effort \$75 was raised. The Rev. W. C. Ellis, of Glasgow, preached twice during the day splendid sermons, and at night Prof. A. C. Macklin, Field Agent of George R. Smith College, delivered a fine lecture. -Up to September 20 there had been raised for all purposes \$305.83. There is at this point a flourishing Sunday School, Woman's Home Missionary and Ladies' Aid Societies.

Wanted—To cure one case of Catarrh in each neighborhood to introduce Dr. Karsner's Catarrh Remedy. Sample free. Dr. Karsner's Catarrh Remedy Co., Salem, Ill.

## NORTH CAROLINA.

RALEIGH.—Rev. M. M. Jones, D. D., presiding elder, let fall the gavel which brought to order the assemblage of the fourth Quarterly Conference, September 14-15. All officials were present with reports indicative of steadily increasing progress. The business of the Conference was dispatched in an orderly way. Dr. Jones is a tactful man, and is alive to every interest of the church. He preached twice on Sunday and with effective results. Money collected during quarter: For the new church at Oberlin, \$358.00; for pastor, \$42.25; for presiding elder, \$12.50; benevolence, \$10.59; Sunday School, \$3.75; total amount, \$427.09. Rev. D. P. West, pastor, is a man of deeds.

## OKLAHOMA

GUTHRIE.—The second Quarterly Conference for St. Paul Second Methodist Episcopal Church, Rev. H. R. Pinckney, pastor, was held by Rev. W. F. Smith, presiding Elder. The reports read indicated spiritual, as well as financial growth in the charge for the quarter, with a most hopeful outlook. The Elder's claim was paid up in full. Satisfactory plans for collecting the benevolent claims were approved. In order to pay off a debt on the church, a grand mid-summer entertainment and bazaar was planned consisting of a musicale, and literary program. The children and young people were carefully prepared by Miss M. Windsor, a most worthy young lady of our church and choir, who is one of our public school teachers. The excellent committee of ladies that managed the several tables reflected credit upon themselves, and the sum of \$73.34 was the net result of this noble effort, which enabled us to wipe out the debt. The Guthrie District, under the aggressive leadership of Presiding Elder W. F. Smith, hopes to make round reports at the next Conference along all lines.

## TENNESSEE.

Rockwood.—The cornerstone of Trinity Church was laid September 1 with Mr. H. M. McKinney as master of ceremonies. The big rally, which began August 24, closed September 1, after a week of entertainments. The financial contest between Mrs. Maria Lincoln and Mrs. O. Gallagher was very interesting, because of the ability of each lady in the matter of raising friends. Mrs. Lincoln raised \$68.26 and Mrs. Gallagher \$108.26. This church has been greatly benefitted by the services of the energetic pastor, the Rev. R. M. Green, who has a keen eye for its every interest. He is an eloquent and convincing speaker, a good pastor and strong Christian. The church indebtedness of over \$200.00 has been paid this year. The membership is small, but loyal and generous. J. C. SKINNER.

## TEACHER WANTED!

Hartzell Academy, Donaldsonville, La. Splendid location, thorough equipment, a great opportunity. Write Mrs. L. J. Shallowhorne, Climax Pharmacy, Baton Rouge, La.

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The following COURSES are given: COLLEGE, COLLEGE PREPARATORY, NORMAL, COMMERCIAL, BIBLE, MUSIC, GRAMMAR, PRIMARY, KINDERGARTEN, CARPENTRY, PRINTING, SEWING AND DRESS MAKING, DOMESTIC SCIENCE.

The COMMERCIAL COURSE requires two years for graduation and is open to Students who have completed the Ninth Grade. This department opens November 1.

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College Courses, College Preparatory and Normal Courses, Music, Industrial work, Sewing and Dressmaking, Machinery Hall, New Industrial Hall. All Departments enlarged. Large Faculty. Opens October 1, 1907. Address DR. WILLIAM W. FOSTER, Jr., Holly Springs, Miss.

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Has had more rapid growth than any other school in Texas. Ranks now with oldest and best schools in the South. Graduates taking high rank in all professions. Enrollment past year 517. Christian school. Experienced faculty. Two additional teachers added this fall. All denominations treated alike. Strict discipline. Low rate. Fine climate. Health of students looked after carefully. Modern buildings and fine equipment. Contract just set for \$5,000 to improve dormitory. A few worthy students can get some work to help pay on expenses.

Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificates to teach. Fine instruction in Eliza Dee Home for Girls.

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## Doings of the Workmen

### ALABAMA.

Birmingham.—Rally Day was observed by St. Paul Sunday School on September 29, Mr. W. C. Davis, Superintendent. Though the weather was inclement, the faithful few, led by their efficient teachers, contributed \$22.95 to the cause. Much credit is due two little tots, Jackson Davis and Vivian White. They led their respective classes. Misses Mamie Mozike and Gertrude Speights contributed \$2.47 and \$2.42 respectively. Class No. 8 won the beautiful banner offered by the Sunday School Union. St. Paul, the pride of North Alabama, opened its auditorium to the public on the 22nd. The interior has been beautifully decorated. Under the leadership of R. J. Buckner, that indefatigable worker, a heating plant will soon be installed. Next year he plans to finish the towers and the rock monument will be complete.

### ARKANSAS.

Newman Memorial.—The Rev. T. H. Woodley, pastor, and his good wife were agreeably surprised the evening of September 16 by a party of members and friends, bearing many pounds of groceries as a slight token of their appreciation. Mr. Woodley arrived on this work April 28, and since then nine new members have been received. Pastor and people are at present engaged in raising money for the erection of a new church.

Newport.—Our church work here is progressing nicely, as was evidenced by the very encouraging reports presented at the recently Quarterly Conference. Presiding Elder Sherrill's claim was met in full, besides the expenses of the pastor, the Rev. H. F. Thomas, to the District Conference. Total amount for the quarter, \$20.65.

Brinkley.—September 22 was a red letter day at Wesley Chapel, the Rev. J. W. Burns, pastor. Nine ladies of the church, members of the Ladies' Aid Society, conducted a rally, in which was raised \$62.00 for the pastor. We have here a band of women who are tireless, seemingly, in their service for the church. They are preparing for one of the greatest Epworth League Sunday School Conventions ever held in this State. Through God's help, we shall make it the model State Meeting. The Forest City District will put herself on record. Every charge will be heard from. Change of place and time will only give us a better assurance of success. So on to Brinkley, November 14, 1907.

### LOUISIANA.

SPINER GROVE.—A splendid service held at Shady Grove on a recent Sabbath, was largely attended and full of inspiration. The people's hearts were gladdened by the sermons delivered by the Revs. Mose Sanders, Anthony Price, Ab. Lane, Calvin Carroll and A. E. Cato, who assisted the pastor, the Rev. L. Estavan. Collection, \$14.75. Shady Grove has already on hand \$50.00 benevolence, the largest ever raised on this work. The fourth Quarterly Conference will take place the second Sunday in October.

DONALDSONVILLE.—At St. Peter Meth-



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odist Episcopal Church the second rally on indebtedness was held, the second Sabbath in August, from which was realized \$72.50. The leaders raised the following amounts: Charles Scott, \$15.00; A. Jondin, \$19.00; Sye Green, \$8.00; Josephine Hayes, \$10.60; T. Joseph, \$5.20; R. B. Jones \$7.30; J. J. Bird, \$4.10; C. Spears, \$3.30. Under the energetic leadership of the Rev. C. Spears, pastor, and the loyal membership, St. Peter will soon be clear of debt. The services of Sunday, September 8, were evangelistic, the audiences large and appreciative. The song service by the choir was an enjoyable feature at the beginning of the evening service. At its close the pastor of the Methodist Episcopal Church, South, delivered a strong and uplifting sermon. Collection, \$13.75.

BELCHER.—Bradford Church is on the up-grade, having made considerable progress thus far this year. Some repairs have been made—a rostrum built, new pulpit put in, a neat fence around the church, and the ceiling of the church is now in progress. Pastor E. H. Hall and membership are grateful to Messrs. H. C. Williams and W. Bradford for their serviceable gifts to the church. They are loyal friends, though not members.

LAKE CHARLES.—The rally here has closed with the following results: Mrs. Rose Williams, \$29.81; T. Richard, \$37.60; Mrs. S. Burley, \$24.40; Mrs. Estella Robinson, \$23.25; Mrs. Pearla Green, \$20.70; Mrs. M. E. Holmes, \$16.25; Mrs. C. Warren, \$9.50; Miss Lella Jordan and Sunday School, \$9.25; total by companies, \$170.85; other collections, \$30; sum total, \$200.85. The next rally will be held October 22. The Rev. B. C. Reddix, pastor, is earnestly planning for Southwestern Day.

SHREVEPORT.—An abundant harvest has attended the efforts of the Rev. T.

P. Norris at Fairfield Church, Shreveport, this year. Nineteen souls have been added to the church; church painted; \$311.68 paid on debts and improvements; the membership and pastor are happy and the former in token of their appreciation presented Pastor Norris, previous to the recent session of his District Conference, a suit of clothes, shoes and hat.

ANGIE CIRCUIT.—The work is in a promising condition and the reports presented at the third Quarterly Conference held September 14-15 showed general increase. The elder was paid \$15.00; several subscriptions were secured for the SOUTHWESTERN. On Sunday, September 29, the Rev. Nelson Burton preached an impressive sermon.

CLINTON.—St. Peter Methodist Episcopal Church. On the fourth Sunday we had the pleasure of having with us the Rev. F. M. Lashington, of Clarence, and the Rev. G. A. Payne, of Clinton, in our Class Rally. They rendered valuable services. Collection for the day, \$36.00. One annual subscriber to SOUTHWESTERN. J. D. Brightop, pastor.

MORGANZA.—The trustees of Morgan Chapel raised, in the rally held Sunday, September 22, \$15.75 on church indebtedness. Mr. D. Thomas is chairman of the trustee board. The Rev. L. L. Green, pastor.

#### A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, headache, pains in the kidneys or neuralgic pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, South Bend, Ind.

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send no 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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| Mempbls        | Leave.           | Arrive.    |
| Express.....   | 3:15 p. m.       | 8:10 a. m. |
| Vicksburg      |                  |            |
| Express.....   | 7:00 a. m.       | 5:30 p. m. |
| Bayou Sara     | Acad. 4:15 p. m. | 9:40 a. m. |
| Sunday Ex..... | 8:00 a. m.       | 9:30 p. m. |

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## They Live in Our Memory

**HENDERSON.**—Octavia, wife of Mr. J. R. Henderson, of Wedowee, Ala., died August 27, 1907, leaving relatives and friends assured that she was ready to meet Him face to face.—J. W. Landrum, Pastor.

**MITCHELL.**—Rena, daughter of Mr. and Mrs. Mitchell, members of St. James Methodist Episcopal Church, Central, Ia., died during the recent love feast service in that church. From the temple erected for His worship on earth, she went to dwell with Him in the "City not made with hands." The deceased was the sister-in-law of the Rev. O. J. Harvey, of the Louisiana Conference.—M. C. Harrison, Pastor.

**ROBINSON.**—Mr. Chester Robinson, father of Rev. John W. Robinson, our pastor at Ninth Street Church, Covington, Kentucky, died at the home of his son, Friday, September 27, 1907, aged seventy years and six months.

**WILLIAMS.**—Gertrude, the elder daughter of Mr. and Mrs. Thomas Williams, prominent residents of Lorain, Ohio, died Saturday night, September 14, 1907. Her life had been blessed with the love of kind and indulgent parents. She was an accomplished musician, a graduate of the Lorain High School and of the Oberlin Business College. Though prepared for a life of usefulness, the Father summoned her home in the beginning of young womanhood; but Gertrude had long since prepared for His coming. She was a member of the Second Methodist Episcopal Church. Funeral Tuesday morning, Rev. T. L. Ferguson, of Springfield, officiated, assisted by the Revs. J. T. Legget and H. H. Hinton. Interment at Oberlin. Her father, mother, sister and grandfather have the sincere sympathy of their many friends in the loss of this loved one. Mrs. Nollie Nixon, of Philadelphia, Pa., and nine other uncles and aunts attended the funeral of their niece. The floral offerings were numerous and very beautiful.

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### Doings of the Workmen NORTH CAROLINA.

**GOLDSBORO.**—The work at this place moves forward at a steady gale. Sunday, September 1st, was rally day. The rally was conducted by oluhs, which reported as follows: Mrs. M. L. Hayden, \$30.00; Mrs. M. E. Everett, \$27.00; Mrs. M. L. Morrissey, \$18; Mrs. Mat. Hawkins, \$11; Mrs. F. B. Everett, \$5.95; Rev. S. J. Hayden, \$32.00; friends collection, \$13.75; total amount raised, \$137.70. Rev. S. J. Hayden has won the confidence of his people and they want him back.

**SOUTH POINT.**—The cornerstone of the new church here was laid by Rev. S. A. Peeler, D. D., President Bennett College, August 31, 1907. He was assisted by Revs. J. C. Robbins, of Morris Chapel, High Point; S. L. May, of Triality; D. Connell, of Greensboro, and the pastor, Rev. S. Brooks. Sunday, September 1st, Rev. S. A. Peeler preached the opening sermon, which

## Marked Rush



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## United for Life

**WATSON-FAIRLY.**—On the morning of September 11th, at St. George Methodist Episcopal Church, Moulton, N. C., Mr. James Watson, of Laurensburg, to Miss Martha Fairly, of Moulton. The bride was a member of St. George Church and choir. A host of friends witnessed the ceremony. The pastor, Rev. J. W. Wells, officiated. The reception tendered by the bride's parents at their residence was of a high order.

**BROWN-WHITING.**—Mr. R. D. Brown, of Houston, Tex., and Miss Rebecca Whiting, in New Iberia, La., September 14, 1907. They left the same day for their home in Texas. The Rev. P. C. Cotton officiated.

was a rare treat. There is a membership of 32. Collection, \$211.46. A great revival has just closed, with 43 conversions. The hand of the Lord is upon that people.

**Brown Summit.**—Many persons were in attendance upon the meeting of the third Quarterly Conference which assembled June 8 at Camp Springs, under the subservency of Rev. M. J. Bullock. Revs. J. T. Walker, J. S. Doggett and W. H. Jones, local preachers, were recommended to the District Conference. It was argued that a united, systematized method of prayer be entered into, invoking the remembrance of God unto our people.

**WILMINGTON.**—Under the supervision of Rev. W. F. Allen, the church at Wilmington, N. C., has been freed of a long standing debt of over \$100. Many improvements have been made, despite the opposition. The work is now in a growing condition and the pastor hopes to have his charge up to what it should be before a long while. In one effort \$125 was raised for the liquidation of the church debt and general repairs. The recent revival resulted in greatly increasing the membership.

### Books Received

"THE NEGRO SEER: HIS PREPARATION AND MISSION," by R. S. Lovinggood, A. M., President Samuel Huston College, Austin, Texas. Commencement address delivered June 4, 1907, at Prairie View State Normal and Industrial College, Prairie View, Texas.

PUBLISHERS: Messrs. Harper and Brothers, Franklin Square, New York.  
"MAM' LINDA," by Will N. Harben. (Illustrated.) Price \$1.50.

PUBLISHERS: Eaton and Mains, 150 Fifth Avenue, New York City; Jennings and Graham, 220 W. Fourth St., Cincinnati, Ohio.

"ILLUSTRATIVE LESSON NOTES" (for 1908) by Ismar John Peritz, Professor of Semetics, Syracuse University; Frank Milton Bristol, Pastor of the Metropolitan Church, Washington, D. C., and Robert Remington Doherty. John T. McFarland, editor. Price, \$1.25.

"THE CHEERFUL LIFE" (a series of papers in praise of cheerfulness); edited by E. W. Walters. Price, 60 cents, net.

PUBLISHERS: Henry Altemus Company.

"THE BIBLE AS GOOD READING," by Senator Albert J. Beveridge. Price, cloth, 50 cents; ooze calf, \$1.00.

PUBLISHERS: Jennings and Graham, 220 W. Fourth Street, Cincinnati, Ohio.

"STORIES OF BIBLE VICTORIES," from the Old Testament, by Emma A. Robinson. Price 60 cents net.

"JESUS: THE WORLD TEACHER," by James Ellington McGee. Price, \$1.00 net.

"CONFLICT AND VICTORY," by William S. Cochrane. Price, \$1.00 net.

"THE CHRISTIAN PROGRAM," by Edward P. Dennett. Price, 50 cents net.

"MEN OF THE OLD TESTAMENT," (Solomon to Jonah) by Principal Walter F. Adeney, D. D.; J. G. Greenhough, M. A.; George Milligan, D. D.; T. Rhonda Williams; Principal D. Rowlands, B. A.; H. Elvet Lewis, Alfred Rowland, D. D., LL. B.; W. J. Townsend, D. D. Price, \$1.50 net.

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| Tickets bearing limit 15 days..                                                                        | 28.75   |
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**Cash Remittances**

SUBSCRIPTIONS RECEIVED.  
SEPT. 30-OCT. 5.

Atlanta and Savannah—By J. H. Brandon, E. Blocker; Jno. Brown; I. L. Thomas; by C. P. Cannon, 5 annual subscribers.

Central Alabama and Mobile—R. M. Jones, J. L. Blacks; James W. Martin. Samuel Blackledge.

Florida—B. J. Summers, James Trummel, Jno. Rutledge.

Lexington—Earl Keith; Louisville District Conference, 23 annual subscribers; Jno. Mecks, W. W. Goff; James Beard.

Lincoln—S. D. Brown, 4 annual subscribers.

Little Rock—Jno. Ingraham; W. R. R. Duncan, 4 annual subscribers.

Louisiana—By Alfred Franklin, 4 annual subscribers; A. D. Augustine, H. E. Braden, F. T. Chinn, 7 annual subscribers; by F. C. Hamilton, Geo. Chapman; by A. B. Venable, 8 annual subscribers; J. C. Brown, 3 annual subscribers; Jack Stevens, 2 annual subscribers; D. J. Price, M. O. Saulsby; B. F. Branch, Noah Richardson; D. J. Taylor, 2 annual subscribers; P. C. Coulton, Josephine Labaux; M. L. Baldwin, 6 annual subscribers; D. G. Taylor, 3 annual subscribers; D. A. Landry, 2 annual subscribers; Robt. Williams; W. B. Smith.

Mississippi and Upper—By J. W. Hill, Wilson Byrd, C. S. Steward; E. Foxworth; J. L. Page; D. D. Reid, 5 annual subscribers; H. B. Hart, James Harrison; G. W. Baker, 5 annual subscribers; G. W. Smith, Luke Mingo; A. M. Trotter, 6 annual subscribers; W. H. Smith, 2 annual subscribers; J. T. Cannon, 7 annual subscribers; Frank Coleman; T. A. Carter, E. E. Carter; K. Roberts, 10 annual subscribers.

New York—W. H. Brooks, 3 annual subscribers; J. C. Hibbler, 12 annual subscribers.

North Carolina—By R. W. Winchester, Martha McLean, S. J. McLeod; F. W. Horton; G. W. Brower, E. A. Jones.

South Carolina—Austin Covington.

Tennessee and East—E. S. Howard; Tennessee Annual Conference, 108 annual subscribers.

Texas and West—W. Hartley Jackson, 5 annual subscribers; W. H. Logan, 3 annual subscribers; I. T. Sandford, Lincoln Maynard; A. L. Gabriel, 2 annual subscribers; N. H. Townsend, 4 annual subscribers; T. S. Moore, J. T. Gibson.

HONOR ROLL—Alfred Vincent, F. T. Chinn, D. D. Reid, G. W. Baker, A. M. Trotter, W. Hartley Jackson, C. P. Cannon, A. B. Venable, J. C. Brown, J. T. Cannon, S. D. Brown, W. R. R. Duncan, N. H. Townsend, M. L. Baldwin, J. C. Hibbler.

SUBSCRIPTIONS RECEIVED.  
OCTOBER 7-12.

Atlanta and Savannah—Jno. P. Wragg, Martha Drummer; C. P. Cannon, Isalah Davis, J. J. Zelner, Pauline Grantt, Marian Gletree; J. A. Rush, E. E. Trummel.

Central Alabama and Mobile—Thos. S. Sanders, P. Morris, C. Rogers, E. J. Jolly, Thos. Jones, Jno. Scott; A. W. McKinney, Floyd Thomas; P. G. Goins, Autry & Autry; A. Coleman.

Central Missouri—James Hannah; Mahaley Bell; B. McCain, Harvey Kiser.

Florida—Gainesville District Conference, 22 annual subscribers; M. H. Witherspoon; L. C. Foster, R. J. Anderson.

Lexington—E. S. Foreman; T. P.

Robinson, Jno. Steele, E. D. Hicks, Eliza A. Robinson; A. N. Hewett, M. Colours.

Lincoln—Paul Prewett, 10 annual subscribers.

Little Rock—By T. R. Wamble, Issabella Whitmore, J. Danderson, R. Jones; C. Whitehead, Jno. Clary; S. M. McDonald, W. C. Carson, Jno. Smith, Luna Landry, B. Fagan, H. Scott; T. R. Wamble, Lellander Jones.

Louisiana—By Rev. S. A. Mason, Wm. Tyler, Lucy Alcutt; by Jno. McKee, Georgiana Brown, Ophelia Davis; by R. C. Worsham, 9 annual subscribers; by H. B. F. Charles, Parilee Carter; Earnestine Gair; A. B. Venable, Dan Scott, Randolph; S. M. McNeal, Laura Wright; W. J. M. Price, 5 annual subscribers; R. W. Young; Frank Walker, Miss Sarah Henry; L. B. Nisby.

Mississippi and Upper—By T. A. Carter, L. R. Dickson; P. H. Davis, 8 annual subscribers; S. H. Cannon, 7 annual subscribers; W. H. Smith, J. Wheeler, G. W. Hill, G. Grant, Mrs. A. Jamison; A. B. Britton, 8 annual subscribers; S. A. Cowan, 8 annual subscribers; W. H. Whittock, Lamb Dantzer; A. Davis, Wm. Collins, Phil Pepper.

South Carolina—I. H. Fulton, J. R. Bulkeley, Peter J. Jarvis; B. F. Gandy, S. P. Butler.

Tennessee and East—Amanda Moncy.

Texas and West—W. Hartley Jackson, 7 annual subscribers; by Wesley Robinson, Howard Scott, Willis Clay, by B. J. Goff, Ezra Williams, G. H. Hibbler, Mrs. J. Hibbler, E. V. Johnson, Jesse Washington, R. H. Williams; E. Michaux, Mamie Smith, Charles Ennis, Leon Walker; F. R. Morton, I. C. Allen, Laura Hogan; S. M. Mason; B. J. Goff, E. J. Patrick; A. T. Jackson, D. L. Majors, Henry Cotton; J. H. Swann, Amanda Scott, James Gray, A. Gray.

Washington—Jno. L. West; by J. S. Carroll, Nellie E. Mason, Mary A. Jones, Charles L. Lee.

HONOR ROLL—W. Hartley Jackson, B. J. Goff, J. S. Carroll, T. R. Wamble, R. C. Worsham, P. H. Davis, S. H. Cannon, W. H. Smith, Thos. S. Sanders, T. P. Robinson, C. P. Cannon, E. Michaux, A. B. Britton, S. A. Cowan, W. J. M. Price, Paul Prewett.

## Crescent City Notes

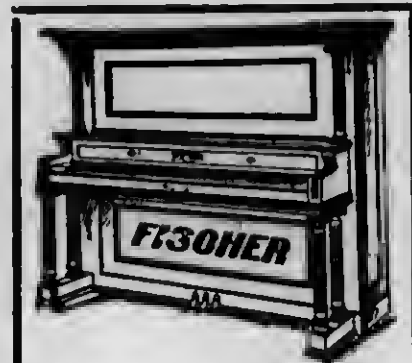
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JOHN WIER, President.

ST. MATTHEW, ALGIERS.—On October 9, the third quarterly conference and love feast was held by Dr. J. F. Marshall, presiding elder. All reports indicated a progressive work. The elder's words of encouragement and advice were timely. The short sermon and inspiring songs by the Revs. John McKee, of Haven Chapel, and H. Williams, pastor African Methodist Episcopal Church, Algiers, were appreciated.

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# WEST TEXAS

ated. The sacred concert, given by the young people on last Sunday evening was very successful. Indeed, it appeared to be a re-union of friends, young and old. An able address was delivered by the Rev. John H. Flemings, pastor of the leading Baptist church in Algiers. The Rev. Pierre Landry, pastor.

WILLIAMS CHURCH.—Services on the first Sunday were especially helpful. One hundred and seven communed; one new member received. All were pleased to have present the Rev. G. W. Forrest, our pastor at Kenner and the Rev. J. W. Turner, presiding elder Baton Rouge District. On the second Sunday the Daughters of Conference held their rally. Mrs. O. Dauphine,

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The SOUTHWESTERN from Now Until Jan. 1, 1909, for \$1.25

# Southwestern Christian Advocate



ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, OCTOBER 24, 1907

Vol. 41 No. 43

Make your SOUTHWESTERN Day a success. We are depending upon you.

Tell your friends of a splendid offer; the SOUTHWESTERN CHRISTIAN ADVOCATE from now until January 1, 1909, for \$1.25. The sooner the subscription is sent in the better.

Gov. Hughes, of New York, put in simple and striking language a great principle which should be a controlling force in the life of every person when he said: "The cry 'Every man for himself' is out of date. The demand for the future will be 'Every man for the people.' No one can be permitted to put private interest above the public advantage."

Secretary Taft opened the first Philippine Assembly at Manila, Wednesday, October 16. Sergio Osmena, former native governor of Cebu Island, was elected president of the Assembly. Secretary Taft said in his speech before that representative body that the people of the islands would not be ready for complete self-government for a generation.

Lusitania, a transatlantic steamer flying the British flag, lowers three records in its recent trip across the Atlantic. This mighty ship not only lowers the record by making the voyage in four days, nineteen hours and fifty-two minutes, being the shortest time from any European port to New York, but takes the record for the fastest average speed for a transatlantic voyage and the longest daily run. Our British cousins are elated. This success may inspire them in the effort for the America cup.

After two weeks' stay in the cane brakes of Louisiana, where he finally reached the end he so much desired, by bringing down the biggest bear in the brakes, President Roosevelt quitted his camp in the Tensas parish Sunday, to begin his journey to the White House. He spent Sunday night at Stamboul, La., which is to be known hereafter as Roosevelt, in honor of the President. From there he went to Vicksburg, Miss., where he was to review the old historic battle ground. The people of Vicksburg extended the President a most cordial welcome. In his address he paid tribute to the town and its past memories. Taking up the subject of a deep waterway from the Great Lakes to the Gulf he said: "I shall go back to Washington with the set purpose of doing everything within my power to see that the United States does her full share in seeing that the Mississippi river is made practically a part of the sea coast in making it a deep channel from the Great Lakes to the Gulf." He desires that one precaution be taken, to prevent all extravagance. On the whole the President is highly elated over his trip down the Mississippi and in Louisiana, being the first of such nature. He says he has learned much on this trip and that he is more fully resolved to promote the deepening of the channel way of the Father of Waters, the investigation of which was the object of his visit.

## ARCH TRAITORS OF THE RACE

Arrett Biblical Institute

Escambia county of the State of Florida has just held an election for the wiping out of the liquor traffic, the saloon ticket won by a narrow margin of 194 votes. The official returns show that 1,485 dry votes were cast against 1,679 wet. The city of Pensacola is located in Escambia county and is its county capital. The returns for Pensacola show 1,354 votes were cast for the saloon and 810 against. Of the total county vote it is estimated that 600 Negro votes were cast, of these 500 for the saloon and 100 against the saloon. The *Pensacola Journal* places the defeat of the temperance element to the vote of the Negro. How foolish our poor people are to line up with the saloon forces. The saloon-keeper will beg for their votes, buy them if necessary, and when the poor Negro is in trouble all on the account of whiskey drinking the saloon keeper will lead the mob and lynch the helpless creature. It is a shame and a reproach on the church membership among Negroes in Pensacola that so many Negroes should have voted in favor of the saloon. Our hope is in abolishing the saloon and our friends are to be found among the temperance forces and not the whiskey thugs. But we save our wrath for the common saloon voter to use upon another class.

It is said that there are seventeen Negro preachers in and around Pensacola and only five of the seventeen were in favor of Prohibition. (We are glad to state that our pastor in Pensacola, the Rev. Dr. G. W. Lewis was one of the five). The remaining twelve compromised, it is said, with the liquor interests. It is bad enough when the ordinary voter lines up with the saloon, but there is no form of reasoning that can excuse such inconsistent action on the part of these Negro preachers whose allegiance to God and his church demands their open opposition to the saloon. The preacher who will sell his influence to the saloon is in league with hell. He is an arch traitor. He is a villain, and should be driven from the holy place of the church of God. A preacher that winks at the saloon interests is unworthy of his calling and crucifies anew our Lord.

The Negro preachers of Pensacola who aided the saloon in the recent election, openly or by remaining silent, cannot be trusted. They are enemies of the race and the sooner they are deposed the better it will be. It would be better to have no preachers than such. Away with them!

## "DEFENDERS OF THE NATION"

What is the Negro good for anyway? Whatever may be the answer to the question, one fact remains, namely: The many millions of Negro peoples are not in this world by chance. There is a divine purpose behind the existence of this large percentage of the world's population. All of God's purposes are good. It is likely enough that we have not found out the "why" of God's making the Negro; maybe we have not learned the place the Son of Ham is to have in the great drama of life. He has a place. A place all his own. Not an inferior

place but a place where he may live his best life to the glory of God and the good of the human brotherhood.

In the meantime it is well enough for all thinking men to seek to know the Negro's place, if a particular place there is. In a recent meeting of the American Missionary Association held in Cleveland, Ohio, notable addresses were delivered by Justice David J. Brewer, on the importance of the American missionary work to the nation; Bishop C. B. Galloway, of Mississippi, on the Christian Education of the Negro; and by former Governor W. J. Northen, of Georgia, who told of the work of the Christian League of Georgia, an organization in that state which is composed of members of both races and has done much to lessen crime. Justice Brewer dwelt particularly upon the Negro's place in the nation and after remarking on the obligation and the necessity of uplifting the Negro who now constitutes one-ninth of the nation's population, Judge Brewer said:

"Many of the vast multitude pouring into this republic are racially cold-blooded and selfish. Not a few come tainted with the spirit of anarchy and are willing to destroy all social order in the hope of personal gain out of the wreck. These immigrants become citizens as we are citizens and as is this colored and enfranchised race." Referring to the Negro, the Judge continues: "You will find no Johann Most, Emma Goldman, Czolgosz or Guiteau among them. In the struggles which may be expected to come between order and anarchy, may it not be that these people are grateful to the nation for their liberty and to the good people of the land for their uplift in knowledge, purity and social standing, prove themselves a mighty force, upholding law, order and the supremacy of the nation? Stranger things have happened than that these people, crushed and wronged for generations should become at last strong defenders of the nation and the community at whose hands they have hitherto received mainly injustice."

Defenders of the nation? Yea, verily. In all the wars of the nation the Negro has been a willing martyr for the nation's glory and integrity. And to-day, should the call be heard, the Negro would readily respond for the defense of the flag. Defenders of the nation? Truly the Negro is not an anchorite. He is not a destructive socialist. He believes in law and order. He is law-abiding in spite of his record for petty crimes. The Negro believes in the sacredness of the government; he believes in the laws of the government and its ruler. It may be that Judge Brewer has found the Negro's place, bulwarks of this nation in the time of a crisis.

Evidences of the rise and progress of the Negro, what he has done and can do are constantly being produced. Encouraging incidents came to light at the recent session of the National Negro Business League at Topeka, where more than two hundred Negro men, who had attained success in the business world gathered as delegates. Among the number was Robert C. Owens, a real estate broker from California. After finishing his schooling this young man began working at a dollar a day in the harvest fields and persevered, until to-day, after less than twenty years, he has a fortune valued at between \$500,000 and \$1,000,000 and is a member of the Los Angeles Chamber of Commerce.



## "The Minister a Man of One Work"—Another View

By the Rev. H. N. Brown, D. D.

On the article, "The Minister—A Man of One Work," by the Rev. G. W. Smith, D. D., which appeared in the SOUTHWESTERN some time ago, I desire to say a few words—not to take issue, but to show the other side of the gospel.

I believe the minister should be so well cared for that he might be forced to become a man of one work. However, to say the minister is a man of one work is a one-sided gospel. Noah was a preacher of righteousness and an ark-builder at the same time. Reuel was a priest and a sheep-raiser. Moses, the great leader of Israel, married his daughter and attended his sheep. True, Jethro was a heathen priest, a Negro, the father-in-law of Moses. At the same time, he did for the Jewish nation what no other man did: he taught Moses how to bear the Jewish nation to perfection.

Luke was an evangelist, and at the same time a physician, so that Luke healed the body while he cured the soul.

The Apostle Paul was the world's greatest preacher, and at the same time he was the most noted tent-maker of any age. Who did more to carry the gospel to the then known world than Paul? Who made and sold more tents than he?

I confess that Paul said he had a right to live of the gospel, but his self-respecting spirit would not allow him to be burdensome to his flock, but he asked them to excuse him for that wrong. The wrong of forcing him to make tents rather than beg and be what seemed a burden. Hence, so good a man as Paul was forced to make tents, and others have been forced to follow his example. Jesus Christ was forced to send Peter a-fishing to get money to pay taxes.

Necessity has forced others to do something to help themselves in like manner. Now, it was ordained of God that they who preach the gospel should live of the gospel. And under the old dispensation, God arranged by law that the priest should get a tenth of the people's income to support them while they served the office of priest.

Also saith the Scripture: "If any provide not for his own, and especially for those of his own house, he hath decried the faith, and is worse than an infidel." "What part hath he that believeth with an infidel?" Now, tell me, what right has a

church or people to demand all of a man's time and not pay him for it, and thereby force him to take part with infidels? The same gospel that the preacher preaches to save the church tells the church to owe no man anything. I have served the church for more than a quarter of a century, and faithfully, and have never received a full salary to this day. How have you lived, you ask? I have helped myself as I could, as did Paul. Samuel was both priest and judge, and so was Eli.

The church has preachers on the book committees, selling books; preachers acting as editors of papers; preachers looking after day schools and some Sunday schools; some acting as insurance agents; some acting as ministers of state, and many receive their appointment from the church. The minister is not a man of one work. Now that poor, half-starved circuit walker, too weak to go further, sees his family in want, which want the church does not supply, turns his hand to something to pay a debt that he may get bread for his wife and children, must be set on. I heard a member of our church say that a certain church sent a minister to a little town to preach and build a church, and a widow sent a basket of food each day for that preacher and his family, fifty miles away. He was a relative, and this poor widow worked hard each day to keep that man at it, but was it creditable to the church or man? I think not.

The church should be an example to the world in business matters. A man that would work a horse and not feed him stands a chance of being brought before the courts for cruelty to animals, and he should be. The church is able to support its ministry, and God wants that they should do it, without necessity of Elijah's experience. Why should God send a raven to feed the ministry of to-day, with the multitude of professed followers of the exalted Lord?

Is it, or would it be, an honor to the church of to-day for God to send ravens to feed a hungry ministry? Of course not. Let the church sacrifice the fine drinks and cut short its tobacco bill, and make use of the money so saved to feed the hungry ministry, and make them men of one work.

Pay them, and demand their time and faithfulness, and if they do not do it, get another priest that will.

## Report of the Commission on Deaconess Work

The Commission on Deaconess Work ordered by the last General Conference, to consist of fifteen persons, including five Bishops, was appointed by the Board of Bishops as follows:

**Bishops**—John M. Walden, James N. Fitzgerald, Luther B. Wilson, Charles H. Fowler, Daniel A. Goodsell.

Bishop Edward G. Andrews was appointed to fill the vacancy caused by the death of Bishop Fitzgerald.

**Ministers**—Leonard C. Murdock, Charles L. Goodell, William O. Shepard, Christian Golder, Samuel W. Thomas.

**Laymen**—J. Edgar Leaycraft, Roswell S. Douglass, James N. Gamble, Norman W. Harris, George W. Brown.

The first meeting was at Ocean Grove, July 26th and 27th, 1905. Bishop Walden was elected President; Bishop Wilson, Secretary; and James N. Gamble, Assistant Secretary. The second meeting was held in Cincinnati, October 11 and 12, 1906; the third in Chicago, July 16 and 17, 1907. Between each of these meetings a committee, which included the officers of the Commission, devoted much time to subjects referred to it; also to gathering information, and it presented the results to the Commission in a form to facilitate its work.

The Commission was directed "to consider and report to the next General Conference what further changes, if any, are desirable or necessary, in Chapter III, Part IV, of the Discipline, to secure the more complete unification and greater efficiency of the Deaconess work of the Methodist Episcopal Church."

The basis of this Chapter is the six brief paragraphs about as formulated for the introduction of the Deaconess Work in 1888; the other paragraphs were added in 1896 and 1900, and there were amendments in 1900 and 1904; the result is a composite product, a Chapter needing revision throughout. In view of this, the Commission, in incorporating its recommendations, has re-arranged and edited the entire Chapter, modifying its provisions where required to harmonize them with our recommendations.

Besides a studious consideration of the Chapter in the Discipline, due attention was given to the Recommendations submitted to the last General Conference by our Bishops, as the General Deaconess Board, deduced by them in part from their observations, in part from the action of a representative Deaconess Convention convened by the Bishops in 1903, and in part from correspondence with workers in and friends of the work. These recommendations not only indicated some of the more important subjects which the Commission found it necessary to consider, but suggested some of the more needful changes. The

scope and pertinency of the Bishop's recommendations may be seen in the following summary:

First—A working unification—a practical co-operation—which will tend toward and lead to unification in the most desirable form.

Second—Only such legislation as will harmonize with the widely-indicated desire that our Deaconess Work be in the thought and on the heart of the church as one work in keeping with the connectional genius of Methodism.

Third—The enlargement of the General Deaconess Board to include consecrated Deaconesses, ministers and laymen.

Fourth—The creation of a Permanent Fund for the benefit of all Deaconesses retired on account of age or failing health, without regard to the form of Deaconess Work with which they may have been associated.

Fifth—The employment of properly accredited Deaconesses without question as to the particular Deaconess School in which they were trained or the particular Home with which they may have been identified.

The Bishops also gave their favorable estimate of the Conference Deaconess Board as a practical provision for maintaining an effective relation between the Annual Conference and the Deaconess Work.

The first National Deaconess Convention in 1903 was so fruitful in practical suggestions that it was evident that similar conventions might bring with easy reach of the Commission valuable information in a form more available than could be reached otherwise. Two such conventions were held, one in Cincinnati, in 1906, and the second in Chicago, in 1907, each being just in advance of a meeting of the Commission, that members of the Commission might be present.

Each convention was a notable occasion and helpful to the Commission. The Commissioners were brought into touch with the current thought, purpose, and hope of devoted and intelligent workers. Helpful recommendations were received from both conventions.

The aim of the General Conference was: First, to secure the more complete unification of the Deaconess Work, and second, its greater efficiency. First, as to unification: The judgment of the Bishops, the consensus of the opinion of Deaconesses and other workers, as voiced in the three representative conventions and the trend of some General Conference proceedings, all emphasize the facts that the most complete unification which can be reached is both desirable and necessary. It is neither desirable nor necessary that the obstacles in the way of this consummation be abruptly removed. It is better for the cause that a readjustment be brought about gradually. This conclusion, reached carefully by the Commission, controlled in its recommendations. It is believed that conformity to every provision in the new Chapter may be reached, after a time, to the substantial advantage and practical unification of our Deaconess Work.

Second, as to efficiency: It must be recognized that the efficiency of the Deaconess Work is dependent on the Deaconesses themselves, and on those things which fit them for and help them in their service, such as Deaconess Homes, the kinds of work provided, the methods to be pursued and like things which are tested by experience and improved and regulated in a practical way and for which it were better that the General Conference make only general provisions. The Commission has studied to make every provision in the accompanying Chapter helpful to the Deaconesses in all their labors of love.

The new Chapter is long, but all that it contains has been tested by experience, or sanctioned by practical workers in, or careful students of, the Deaconess movement. Such is the vitality of this movement, such is its inherent force, that it may be maintained under the old Chapter, but so great a work should not be subject to inadequate provisions when the experience and observation of twenty successful years are available for the needed change and improvement. The Commission, excluding every item that was not actually required, has sought to employ the concise statement which is proper for the Discipline. In the rearrangement of the Chapter, the provisions most nearly related are brought together, and all are grouped into the following Divisions:

- I. The Deaconess.
- II. Episcopal Supervision.
- III. The General Deaconess Board.
- IV. The Conference Deaconess Board.
- V. Regulations for Deaconesses.
- VI. The Retired Deaconess and her Support.



VII. Deaconess Institutions.

The aim has been to form a Chapter in the Discipline which will bring this relatively new cause clearly to the thought of the church and promote the systematic organization and development of the work.

In Division I is set forth the vocation and the work of the Deaconesses—they being the elect persons around whom the whole movement centers. Coupled with the complete summary of the work of the Deaconess adopted in 1888, is the statement of her rights and of her relation to the church as revealed by the progress of the work.

The provision for Episcopal supervision in Division II defines a part of the Bishop's oversight "of the spiritual and temporal business of the church," but this is desirable because the Deaconess movement is new and has not yet fully come into the relation long since attained by Conferences, churches and other of the older forms of church work.

The provision for the General Deaconess Board is in accord with the recommendation of the Bishops and a prevailing sentiment in favor of some such Board invested with direct control of Deaconess matters. There is a general impression that this Board may prove to be all-important in securing the "more complete unification" of the Deaconess Work. Being representative in its membership, it is the better adapted to the varied services assigned to it. The carefully guarded provision for an Executive Committee with only specified duties, will meet the demand in many cases which, without such Committee, would necessitate the meeting of the entire Board.

The provision for an Executive Committee in the Conference Deaconess Board, based on the recommendation and the experience of members of these Boards, it is thought, will be of advantage in the prompt attention which may be given to matters requiring dispatch.

The Regulations for Deaconesses are based on the experience and observations reported by those familiar with the home-life and the services of the Deaconesses. The unique relation of Deaconesses to the church, the sacred character of their work in all its forms, the uniformity in their support and in their costume, demand not only considerate care of them, but sympathetic co-operation with them; these, the Regulations will encourage and promote.

The provision for the support of Deaconesses retired as being no longer effective because of long service or because of health impaired in the service, is based upon their right to such a support inherent in their call to this service when recognized by the church. Deaconesses come into their vocation only through the sanction of the church, and each and all, when retired, should alike be entitled to share in the support provided by the church. The aim has been to make the administration of the Deaconess Relief Fund so equitable and so safe as to inspire the confidence and enlist the favor of all who are immediately concerned, as well as of the church at large.

The provisions in Division VII for Deaconess Institutions correspond very nearly with those of the old Chapter, except modifications required to harmonize legislation of 1896 and 1900, and the necessary amplification in Section 2. "May, 1900," is inserted in Section 4 in the interest of the institutions excepted in that provision. § 212 is given the present form to meet all the legal necessities arising in Europe, and to indicate the expectation that in all else there may be conformity to the Discipline.

The obvious intent of the General Conference in ordering the publication of this Report in the church papers prompts the Commission to announce that it will hold for the use of the General Conference such suggestions as may be received and intended for this purpose. Such communications may be addressed to Bishop John M. Walden or James N. Gamble, Cincinnati, Ohio.

The Plan, which follows, is a proposed substitute for Part IV, Chapter III, of the Discipline of 1904:

THE NEW CHAPTER.

I. The Deaconess.

§ 205. Section 1. A Deaconess is a woman who has been led by the Spirit and Providence of God to forego all other pursuits in life that she may devote herself wholly to the Christ-like service of doing good; and, having received this Divine call, has been tested and trained during a probation of at least two years; and, after such preparation, has been approved by the church and solemnly set apart for this vocation in the church.

§ 2. No vow of perpetual service is required of the Deaconess. She renders a free-will service, and, so

long as she is in good standing as a Deaconess, is entitled to suitable support. Her relation as Deaconess being voluntary, she may withdraw at any time, but shall give reasonable notice of her intention.

Section 3. The single aim and controlling purpose of the Deaconess is to minister; as Jesus did, to the wants of a suffering, sorrowing, and sin-laden world. Her work is to visit the sick, pray with the dying, comfort the sorrowing, seek the wandering, save the sinning, relieve the poor, care for the orphan, and to take up other Christ-like service.

Section 4. The work of the Deaconess is a part of the work which the Church does in the Master's name, and Deaconess Homes and other authorized Deaconess institutions are the agencies of the church for the promotion of that part of its work which is being done by the Deaconess.

II. Episcopal Supervision.

§ 206. Section 1. The Board of Bishops shall have general oversight of the Deaconess work of the church, and early in each quadrennium shall arrange the Annual and Mission Conferences and Missions into Deaconess districts, and shall appoint one of the General Superintendents or a Missionary Bishop to each district, as its superintendent.

Section 2. Each Bishop shall have general oversight of the Deaconess Work within the district assigned him; he shall promote the interests of the work by all practicable means, and authorize within his district such conventions and general meetings as will advance the cause.

Section 3. Not later than January in each year each Conference Deaconess Board and all Deaconess institutions, including Homes for the Aged and for Retired Deaconesses, in his district, shall furnish him with reports covering the preceding calendar year, and shall also furnish him with other reports as requested by him; he shall render an annual report of the Deaconess Work in his district to the Board of Bishops and submit to the General Deaconess Board information and recommendations relative to this work.

Section 4. Should any matter of serious import arise within a district, which can not be satisfactorily arranged by the Administrative body or bodies concerned, or by the Conference Board, the Bishop in charge of that district shall bring it before the General Deaconess Board or its Executive Committee.

III. The General Deaconess Board.

§ 207. Section 1. The General Deaconess Board shall be composed of five Bishops, to be designated by the Board of Bishops, together with four ministers, four laymen, and six women, three of whom shall be consecrated Deaconesses, to be nominated by the Bishops and elected quadrennially by the General Conference; the persons so elected to remain in office until their successors are elected. Any vacancy occurring for any cause shall be filled by the Board of Bishops. The annual meeting of this Board shall be held at the time and place to be named by its Executive Committee, of which due notice shall be given. At any regular, or called meeting, nine members shall constitute a quorum. The Board shall adopt such other Rules or By-laws as it deems necessary.

Section 2. In a mission field, where two or more Missionary Bishops have supervision, there may be a Board composed of the Missionary Bishops, together with two ministers, two laymen, and two consecrated Deaconesses, to be elected quadrennially by the General Conference, which Board is authorized to exercise within its field the powers and perform the duties of the General Deaconess Board. Any vacancy occurring for any cause shall be filled by the Missionary Bishops of that field.

Section 3. The General Deaconess Board is authorized to appoint an Executive Committee of not less than seven of its members, including at least one from each class, which shall have power to act for the Board during the interim of its meetings in the matter of emergent appeals, or other emergent cases, and in all matters referred to it by the General Board. A majority of the members shall be a quorum. This Executive Committee shall keep a record of its transactions, and shall submit the same to the next succeeding meeting of the General Board for review. This Committee shall have an office at the place designated by the General Board.

Section 4. The General Deaconess Board shall have power to authorize, on the recommendation of the Annual Conference, or its Deaconess Board, the establishment of any Deaconess Home, Mother-house, Training School, Hospital, Orphanage, Old People's Home, Home for the Aged or Infirm, Home for Re-

tired Deaconesses, or other institution in which Deaconesses of the Methodist Episcopal Church are maintained or employed. Before making a recommendation the Annual Conference, or its Deaconess Board, shall satisfy itself that there is evident need of the proposed institution in the locality designated; that it would not be likely to affect unfavorably any existing institution; that there is good prospect for its adequate support; and that its property, of whatever form, is not financially embarrassed.

Section 5. To increase the interest of our preachers and people in the Deaconess work, it is recommended that the General Deaconess Board publish in our church papers each year a report or statement in behalf of this cause and a reference to the Relief Fund. (See § 210, Section 10.) This Board may also authorize conventions and other general meetings in which two or more Deaconess districts are to co-operate for the promotion of Deaconess work.

Section 6. All questions of difference arising between institutions or societies in the administration of Deaconess work shall be presented in writing to the Bishop in charge of the district, who shall submit the same to the General Deaconess Board, or its Executive Committee, at the earliest date practicable. The final determination shall be with the General Board.

Section 7. The Deaconess being entitled to a suitable support, the General Deaconess Board shall fix the maximum allowance, and the support shall be as uniform as practicable throughout the church.

Section 8. The General Deaconess Board shall have general supervision of all Deaconess work throughout the church, and shall adopt general rules (App. § 60 Section 1) for the government of Deaconess Homes, Mother-houses, and other Deaconess institutions, and also for the government of all Deaconesses, how ever maintained or employed.

Section 9. The General Deaconess Board shall adopt a distinctive garb, to be worn by all Deaconesses throughout the church for their designation and for the protection of themselves and the office. It also shall adopt a distinctive garb to be worn by candidates during their probation. This Board shall secure legal protection of this garb as the distinctive dress for Deaconesses of the Methodist Episcopal Church.

Section 10. The General Deaconess Board is authorized to appoint, at its discretion, one or more consecrated Deaconesses to secretarial work in the interest of the Deaconess movement and to determine the form and scope of such work. This provision does not preclude the General Board from appointing, or recognizing the appointment of, persons other than Deaconesses to work for the promotion of the Deaconess cause under general directions of the Board.

Section 11. Upon the vote of two-thirds of the General Deaconess Board, present and voting, it is authorized to organize a Deaconess Sisterhood, or to approve the same whenever organized in a satisfactory form.

(To Be Continued.)

It was said of Lincoln: His heart was as great as the world, but there was no room in it to hold the memory of a wrong.—Ralph W. Emerson.

Episcopal Plan of Visitation

| Conference.                       | Place.            | Date.   | Bishop.    |
|-----------------------------------|-------------------|---------|------------|
| Genesee                           | Buffalo           | Oct. 9  | Berry      |
| Holston                           | Knoxville, Tenn.  | Oct. 9  | Wilson     |
| New Mex. Eng. Mts.                | Albuquerque       | Oct. 9  | Cranston   |
| West Virginia                     | Huntington        | Oct. 9  | Spellmeyer |
| Oklahoma                          | Oklahoma City     | Oct. 9  | Cranston   |
| Pac. Japanese Mts.                | Fresno, Calif.    | Oct. 9  | Neely      |
| Upper Iowa                        | Cedar Falls       | Oct. 9  | McDowell   |
| Northern German                   | St. Paul, Minn.   | Oct. 10 | Goodell    |
| North Dakota                      | Minot             | Oct. 16 | Goodell    |
| Dakota                            | Vermillion        | Oct. 16 | McDowell   |
| North Carolina                    | Winston           | Oct. 17 | Spellmeyer |
| East Oklahoma Mts.                | Muskogee          | Oct. 17 | Cranston   |
| East Tennessee                    | Bristol           | Oct. 17 | Wilson     |
| Atlantic Mts. Conf. Planners, Va. |                   | Oct. 22 | Wilson     |
| New Mexico Spanish                |                   |         |            |
| Mission Conf.                     | Albuquerque       | Oct. 23 | Cranston   |
| Blue Ridge                        | Walkertown, N. C. | Oct. 23 | Spellmeyer |
| Ansia                             | Dallas            | Nov. 21 | Burt       |
| Santh Carolina                    | Camden            | Nov. 28 | Moore      |
| West Texas                        | Marlin            | Nov. 28 | Burt       |
| Central Alabama                   | Attala            | Dec. 5  | Wilson     |
| Savannah                          | Waycross, Ga.     | Dec. 5  | Moore      |
| Southern German                   | Plehwille         | Dec. 5  | Burt       |
| Alabama                           | Boss              | Dec. 12 | Wilson     |
| Atlanta                           | Rome              | Dec. 12 | Moore      |
| Texas                             | Galveston         | Dec. 12 | Burt       |
| Georgia                           | Atlanta           | Dec. 19 | Moore      |
| Mobile                            | Montgomery, Ala.  | Dec. 19 | Wilson     |
| FOREIGN CONFERENCES               |                   |         |            |
| South India                       | Madras            | Dec. 12 | Warne      |
| Central Provinces                 | Khandwa           | Dec. 27 | Oldham     |
| North India                       | Lucknow           | Jan. 3  | Robinson   |
| Northwest India                   | Muttra            | Jan. 10 | Oldham     |
| Bombay                            | Bombay            | Jan. 10 | Warne      |
| Bengal                            | Muzaffarpur       | Jan. 15 | Oldham     |
| Burma                             | Rangoon           | Jan. 30 | Warne      |
| Malaysia                          | Singapore         | Feb. 27 | Robinson   |
| Liberia                           | Cape Palmas       | Feb. 5  | Scott      |
| Philippine Islands                | Manila            | Mar. 19 | Robinson   |

JOHN M. WALDEN,  
Secretary Board of Bishops.



# THE CHRISTIAN LIFE

## I'll Cling to Thee

I'll cling to Thee, O Saviour dear!  
O, rifted rock, O, refuge near!  
I'll cling to Thee though all else fail;  
Knowing Thy strength will e'er prevail.

I'll cling to Thee, for Thou art love,  
Didst Thou not come from heaven above  
To help me conquer in Thy name,  
And art Thou not through years the same?

I'll cling to Thee, though all seems drear,  
I'll trust in Thee without a fear,  
In suffering Thou art with me still,  
O, let this truth my spirit fill.

I'll cling to Thee in joy or pain,  
In earthly loss or earthly gain;  
For Thou, my benefactor, friend,  
Wilt keep me to my journey's end.

I'll cling to Thee, whate'er betide;  
My everlasting Friend and Guide;  
My Counselor, my King of Kings;  
To Thee, my soul with rapture sings.

I'll cling to Thee while life shall last;  
And, when the storms are overpast,  
I'll sing Thy praises evermore  
On that eternal, blissful shore.

*Mrs. Herbert Look, in the Watchman.*

## Morning Thoughts

People need from us nothing so much as good cheer and encouragement. Life is hard for most and needs inspiration.

The best friendship is that which inspires us to do better, to do our best.

It is worth while to do even the smallest kindnesses as we go along the way. Nothing is lost. No dewdrop perishes, but sinking into the flower, makes it sweeter.

Strength and beauty combine in the making of the truest manliness.

Two good rules for life are: Never be discouraged; never be a discourager.

There is a blessing in hardness. Enduring it with courage and persistence makes us strong.—J. R. Miller, D. D.

## The Strength Within

There is much said these days about the forces that make and unmake life. Now it is heredity; then it is environment. It is said that the blood of our forefathers will make us what we ought to be; or it is said that the forces round about us will determine our lives. It is true that blood will tell—some things, sometimes. It is certainly true that environment has much to do with the proper development of life. But this message should be uttered in the hearing of all our young people: However the blood of your ancestry will influence you, and it will more or less; whatever environment may minister to your life, and it will minister much—remember that whether you rise or fall depends upon what you are in yourself. No blood of the past, nor props of the present, can hold you up if you are weak in heart; and no blood of the past, or absence of props in the present, can cast you down if you are strong in heart. It is the life within that determines the life without. Too often do we blame our past, or condemn our present surroundings, finding in them excuses for weaknesses and failures, when the whole difficulty lies within the heart. We are not willing to pay the price of achievement. Gladly would we be raised upward by means of the derrick of heredity, and the splendid elevators of a good environment; but true development does not come that way. Inherited wealth may be helpful, but earned wealth is evermore healthful and character-making. Be strong in heart; aye, be pure in heart, and the days will open into the larger life of things that endure forever.—*Service.*

## Looking for the Turn in the Road

BY EDGAR L. VINCENT.

Hope always keeps an eye ahead for the turn in the road. Did you ever take a long drive through the country? The day is long; the way is new; you have never been over it before. The horses have traveled on and on, till now they are getting tired and lag by the way. The sunset begins to touch with golden pencil the tips of the hills.

When the morning was with you, and you were fresh from your bed, you sat up and watched the farms slipping on. Every flower and tree and animal had a charm for you. Later, you began to enjoy leaning back in your seat and looking out from that restful position as the world drifted by. But now your are thinking most of the turn in the road that shall bring you in sight of the resting place. How sweet it will be when from some bend in the highway you look down upon the quiet farmhouse that is to mark the end of your long journey! Hope sings a sweeter song with every mile you finish. You are so much nearer to the end.

All life has its highways. You and I are journeying along them day by day. Sometimes fresh and full of the spirit of the hour; now keen to note every passing event; now quick to see and lay hold upon all that may be useful or interesting in days to come; again worn with the tedium of the way and looking anxiously for the turn in the road which shall tell of the journey's end. And when at last we come so near to it that the spires of the church we know so well loom up in sight; or we see the curling smoke from the homeplace from some sudden turn in the road, how the heart springs with joy! We are almost home. The resting place is coming.

How kind is the Father to give us these resting times! We need them so! Our feet are tired. The dust is on our garments. We have long watched for the bend in the road; and now it is here. Peace and strength lie close ahead.

Think of some of these delightful places. There is the house of God. What does it mean to you and me? Is it not to us one of the brightest spots in all the world? Here we meet those we love. Here we listen to songs of praise and thanksgiving. Here we drink in the truths He sends us for the battle of life. Here we come face to face with Jehovah Himself. O, how we do prize the temple wherein God has His earthly abode!

But sweeter still, if possible, is the rest by the way when we gather for prayer. How sweet is the sacred communion of that hour! Anxiously we look forward to the bend in the road which shall bring it into view. We enter His courts weak and footsore and full of care. We go out once more strong to do and to dare till he calls us home.

And perhaps dearer than all is the hour of meditation and communion when we come to eat the Bread of Life and drink the cup of the shed blood heart to heart with each other and with the Father and His beloved Son. Now we are tired; our burdens have grown heavy; we can hardly see the way for our tears. But now we have passed the turn of the weary way and come to the resting place where we shall meet Him and be blessed by the draughts of life and help and strength we shall take at His hand.

Thank God for these trysting places! Without them how different our lives would be! Shall we not make the most of them as they come and go? No one of us is so strong that he does not feel the need of the peace and cheer and the comfort they bring.

Father, help us to thank Thee for all these bright places along the way, and to set a right value upon them!—*In "Epworth Herald."*

Binghamton, N. Y.

It is only by following high and holy purposes, which have their origin on Calvary, and laying hold of the right hand of God, that we can hope to "die the death of the righteous."—Rev. J. G. Beauchamp.

## Between the Days

Between the days, the weary days,  
He drops the darkness and the dew;  
Over tired eyes His hands He lays,  
And strength, and hope, and life renews.  
Thank God for rest between the days!

Else who could stand the battle stress,  
Or who withstand the tempest's shock?  
Who tread the weary wilderness,  
Among the pitfalls and the rocks,  
Came not the night with folded flocks?

The white light scorches, and the plain  
Stretches before us, parched with the heat;  
But by and by, the fierce beams wane;  
And, lo! the nightfall, cool and sweet,  
With dews to bathe our aching feet!

For He remembereth our frame!  
Even for this I render praise,  
O tender Master, slow to blame,  
The falterer on life's stormy ways,  
Abide with us—between the days!  
*The British Weekly.*

## Duty

This truth comes to us more and more the longer we live, that on what field or in what uniform or with what aims we do our duty matters very little; or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly, and somewhere or somehow to do it faithfully, makes us good, strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.—Phillips Brooks.

## Give Yourself to Christ

How shall we rest in God? By giving ourselves wholly to Him. If you give yourself by halves, you cannot find full rest; there will ever be a lurking disquiet in that half which is withheld.

Martyrs and saints have tested this rest "and counted themselves happy in that they endured." A countless host of God's faithful servants have drunk deeply of it under the daily burden of a weary life—dull, commonplace, painful or desolate. All that God has been to them he is ready to be to you. The heart once fairly given to God, with a clear conscience, a fitting rule of life, and a steadfast purpose of obedience, you will find a wonderful sense of rest coming over you.—Jean Nicholas Grou.

## Culture and Religion

REV. C. W. BARNES, D. D.

Not only is the truest culture religious, but the higher the attainments in character, the deeper the devoutness. This arises from the increase of knowledge. An old pioneer, who had passed among his neighbors as a pious man, was asked by a young collegian how large he thought the stars were. He replied, "The largest is about the size of a tin cup." Compare the shallow devoutness of that ignorant old man with the reverent astronomer, who, peering through the telescope upon the palimpsest of the unstarred spaces of the sky, sees their gloom burst into light, and reads the name of God in the golden letters of blazing suns, where before there was only the darkness of eternal night! Which is the more devout? Never was there a greater lie written than the old saying, "Ignorance is the mother of devotion." It is the man who knows, and by his knowing understands how much he knows not, who is truly devout. Every discovery of science opens new vistas in the unknown, and deepens the religious sense. Progress promotes piety. The ages of the future will be ages of faith. Matthew Arnold assures us that the highest culture and the purest religion blend in one, and constitute a single charm in the life beautiful.—*In Western Christian Advocate.*



## Southwestern Days and Results

### STILL OTHER RESULTS.

Now finally, Brethren: Our last and therefore most urgent appeal—before October 31—which is just over the hill—we can all but see it. Let not the closing count find your name out of the list. Enroll yourself among the faithful band. We are expecting all to report. Whatever you do will be rightly appreciated. We are at Canaan's gate. We must not wander. We have come too far. Let us go in and take the city. Secure for yourself a passport over the Jordan, and thereby set up a lasting monument to your children by proving obedient servants to the call of duty. The whole is no less than the sum of all its parts. And without your report we fall to reach completion. Wherefore, let it come now.

| Pastor.           | Charge.                | No Sub. |
|-------------------|------------------------|---------|
| F. R. Morton      | Oakwoods, Tex.         | 16      |
| J. S. Thomas      | Bennettsville, S. C.   | 15      |
| Mrs. G. A. Troupe | Starkville, Miss.      | 12      |
| P. H. Davis       | Pelahatchie, Miss.     | 11      |
| W. R. R. Duncan   | Hot Springs, Ark.      | 11      |
| Paul Prewitt      | Boley, I. T.           | 11      |
| J. C. McGee       | Pontotoc, Miss.        | 10      |
| J. T. Cannon      | Okolona, Miss.         | 9       |
| C. E. Alexander   | Georgetown, Ky.        | 8       |
| B. J. Coleman     | Murfreesboro, Tenn.    | 7       |
| M. L. Jackson     | Wellington, Mo.        | 6       |
| D. Greene         | Welr, Miss.            | 6       |
| W. R. Smith       | Nashville Dist., Tenn. | 6       |
| W. H. Smith       | Newton, Miss.          | 5       |
| T. W. Johnson     | Nashville, Tenn.       | 4       |
| J. M. Nevills     | Kosciusko, Miss.       | 4       |
| G. W. Cooper      | Orangeburg, S. C.      | 4       |
| T. P. Norris      | Shreveport, La.        | 4       |
| J. McKee          | New Orleans, La.       | 4       |
| C. H. Johnson     | Jamkin, Miss.          | 3       |
| A. J. McNair      | Jackson Dist., Miss.   | 3       |
| Walter Brown      | Bryan, Tex.            | 3       |
| J. Jordan         | Waynesboro, Miss.      | 3       |
| W. H. Smith       | Sedalla, Mo.           | 3       |
| G. W. Carter      | Winkler, Tex.          | 3       |
| Haney May         | Yazoo City, Miss.      | 3       |
| Wm. Daniels       | Waynesboro, Ga.        | 3       |
| Joseph Courtney   | Flemingsburg, Ky.      | 3       |
| A. G. Glenn       | Marion, Ala.           | 3       |
| J. E. Webb        | De Soto, Miss.         | 3       |
| S. M. Bolden      | Stoneham, Tex.         | 3       |

### SOUTHWESTERN DAYS.

| Pastor         | Charge                    | Date       |
|----------------|---------------------------|------------|
| W. C. Carewell | Houston, Miss.            | Oct. 27    |
| F. R. Bridges  | LaGrange, Ga.             | Oct. 27    |
| W. H. Gilliam  | Grenada, Miss.            | Oct. 27    |
| N. Ford        | Slaughter, La.            | Oct. 27    |
| G. Todd        | Dodge Ct., Texas.         | Oct. 27    |
| W. A. Hill     | LaGrange, Ga.             | Oct. 27    |
| Josey Smith    | Versailles, Ky.           | Oct. 27    |
| T. F. Robinson | Shreveport, La.           | Oct. 27    |
| M. P. Moore    | Odessa, Ga.               | Oct. 27    |
| W. M. Edwards  | Mitchellville, Tenn.      | Oct. 27    |
| A. H. Latban   | Cary, Miss.               | Oct. 27    |
| V. D. Doatman  | Mantua, Ala.              | Oct. 27    |
| W. T. Wright   | Alexville, Miss.          | Oct. 27    |
| J. H. Napier   | Floresville, Texas.       | Oct. 27    |
| H. J. Wright   | Crawford, La.             | Oct. 27    |
| T. H. Wyatt    | Luling, Tex.              | Oct. 27    |
| Jno. Watts     | Rocky Ford, Ga.           | Oct. 20-27 |
| Moses Smith    | Wesley Chapel, Tex. Conf. | Oct. 27    |
| B. F. Birks    | Brooks, Ga.               | Oct. 27    |
| A. G. Kennedy  | St. Gordy, S. C.          | Oct. 27    |
| L. H. Langston | Norton, Miss.             | Oct. 27    |
| A. R. Smith    | Reevesville, S. C.        | Oct. 27    |
| Wm. H. Jordan  | Alexander City.           | Oct. 27    |
| L. W. Price    | Vicksburg, Miss.          | Oct. 27    |
| S. A. Virgil   | Pittsburg, Pa.            | Oct. 27    |
| Geo. Thomas    | Stony Point, La.          | Oct. 27    |
| J. I. Garrett  | Wesson, Miss.             | Oct. 27    |
| Joseph Nevills | Stephensville, Miss.      | Oct. 27    |
| F. L. Jackson  | Prairie Plains, Texas.    | Oct. 27    |
| C. L. Anglum   | Mt. Nebo, La.             | Oct. 27    |
| C. C. Sapp     | San Augustine, Texas.     | Oct. 27    |
| G. W. Baber    | Leona, Texas.             | Oct. 27    |
| W. S. Leake    | Valden, Miss.             | Oct. 27    |
| D. A. Smith    | Cotton Port, Ark.         | Oct. 27    |
| H. Taylor      | Simpson Memorial          | Oct. 27    |
| W. C. Bryant   | Summerville, Ga.          | Oct. 27    |

| Pastor.     | Charge.          | Date   |
|-------------|------------------|--------|
| W. F. Smith | Guthrie District | Nov. 3 |
| Wm. Jones   | Eutaw, Ala.      | Dec. 8 |

### Home Mission and Church Extension Notes

At the meeting of the Board on October 9, the following were elected delegates from the Board to the General Committee of Home Missions and Church Extension, to convene at Portland, Oregon, November 15th: Ministers—Rev. J. W. Sayers, D. D., Rev. S. W. Gehrett, D. D., Rev. F. B. Lynch, D. D., Rev. J. G. Wilson, D. D., Rev. J. G. Bickerton, D. D., Rev. W. H. Shaffer, D. D., Rev. J. F. Crouch, D. D.; reserves—Rev. William Downey, D. D., Rev. Amos Johnson, D. D., Rev. E. M. Stevens, D. D.; laymen—J. F. Fox, Thomas Bradley, John E. James, M. D., W. H. Heisler, John A. Wallace, I. G. Heilman, M. D., Francis Magee; reserves—T. A. Redding, W. S. Pilling, W. H. H. Gould.

Bishop Foss, John E. James, M. D., and Samuel Shaw, treasurer, were appointed a committee to prepare a suitable minute concerning the death of Corresponding Secretary James M. King.

The vacancy occasioned by his death on the Joint Committee with the Board of Foreign Missions on Young People's Work was filled by the election of the First Assistant Corresponding Secretary, Robert Forbes, who also takes the place of Dr. King on the commission having joint supervision of the Annuity Funds of the Missionary Society.

Rev. Dr. A. G. Kynett was elected to fill the vacancy occasioned by the death of Dr. King on the Joint Committee of Twelve from the Board of Foreign Missions and the Board of Home Missions and Church Extension, dealing with the division of property and assets of the former Missionary Society between the two boards.

The Board approved the suggestion of Dr. Forbes that the delegates from the Board to the General Committee and the secretaries, on their way to Portland, give Sunday, November 10th, to the churches in St. Paul and Minneapolis for the presentation of the cause of Home Missions and Church Extension, if arrangements can be made.

Reports received from Field Secretaries who have been visiting the Annual Conferences indicate an increasing interest in the cause and large and increased collections reported.

### The Farm at Clark University

Bishop J. M. Walden, Mr. Geo. P. Johnson and Dr. M. C. B. Mason, of Cincinnati, Ohio, spent two days recently at Gammon Theological Seminary and Clark University on official business. They made a thorough inspection of the dairy and 400 acres of farm land connected with Clark University. Said the Bishop to Director Parks: "I did not know we had so much land here. In the development of this farm, if you can do as we have done, get two dollars back for every dollar you spend, there is a great future ahead of you. The greatest economy has been practiced in spending the money of the church. I hope you will see that this policy is followed in every detail. I would like to see a model truck farm here. It will take some five years to get it in good shape, but don't be satisfied until you have made it the best. There is no line of industry which will make the Negro farmers so independent as the small truck farms."

Director Parks explained his plans for operating twenty acres in truck with student labor, and also some of the more important needs in order to get the work properly started. In driving over the farm, the roads were so bad the Bishop had to get out of the carriage and walk part of the time. Several times the Bishop asked if the driver was trusty. "Yes, sir," said Director Parks. "He is among the best drivers in the city. It is the roads, Bishop, and it will take lots of work to get these farm roads in shape. However, I hope to do it with student labor. In doing so, I hope to teach them the principles of road construction, and also

the value of good roads in handling and marketing farm products."

The party consisted of Bishop J. M. Walden, Mr. Geo. P. Johnson, Dr. M. C. B. Mason, President Croghan and Dr. Arnold. Attention was called to some splendid pasture land, which could not be utilized for the want of fencing. Dr. Mason remarked: "I will see what can be done in this regard when I return. I am deeply interested in this farm and shall do all in my power to make it a success."

In shaking hands good-by, the Bishop said: "The cow that gives the largest pail of milk must have the biggest bundle of hay. Grow some flowers in your truck farm."

### Our Work in Eastern North Carolina

BY THE REV. W. F. ALLEN.

There is cause for alarm in the eastern section of the North Carolina Conference. What is to be done? Put a man on the field as a missionary worker and let him preach and organize churches and build up societies, as we have only a few churches in the East. Did you ever think of the condition of our work in the East? If you have not, I will tell you in part, by outlining the work.

We start at Greensboro, the center of the Conference. We go to Durham before we strike a Methodist Episcopal Church, a distance of sixty-five miles; then on to Raleigh, N. C., before we strike another, a distance of twenty-five miles. Here we find only two small churches. We leave Raleigh and go on to Goldsboro, N. C., forty-nine miles, and we find another church. Now, all of this is on the railroad, with many prosperous towns. We leave Goldsboro to go north, to find only one church between Norfolk, Va., and Goldsboro, a run of about 130 miles. We go south to Goldsboro and we come to Burgw, sixty-five miles away, and we find another little church. We go on to Wilmington, N. C., twenty-two miles, where we have another church. Leave Wilmington and go north to Pittsboro, 100 miles, and we have nothing. Now, it is only a question of time before we shall have nothing in the East, if we do not set out our stakes and lengthen our cords. There is much pioneer work to be done in the North Carolina Conference. Look at this large territory in the East, with only four or five preaching points. Brethren, we are covering too much ground with little results in the eastern section of the Conference. A hint to the wise is sufficient.

### Do Not Fail to Organize That Bible Study Class

(Continued from Page 6)

istic activity. There will come from this class two deaconesses, two men who will give more largely of their means, and possibly one missionary to China. This method of work will solve the question of getting young men for the ministry and young women to carry on our many lines of work so much needing workers; also money to carry the work and worker.

"I must tell you of one of our class who is certainly worthy of special mention. The first of June she went with her father into the timber on their claim, out where there were no church nor Sunday-school privileges. Here she gathered together her scattered neighbors, organized a Bible study class, and her report of it is like the report of a missionary to foreign lands.

"I wish it were possible to estimate the value of this work to our church. Prayer meetings intensified, class meeting filled with life, help in my preaching, and to close it all, a Bible institute that attracted for days the interest and attention of the entire community. Every church should organize and maintain one or more classes in Bible study each year.

Your Brother,

"R. D. SNYDER."

Have you considered organizing a Bible study class in your Chapter? If not, it is not too late. If you have been trying to organize, do not be discouraged by any difficulties. The results will fully justify extraordinary effort.

Gasoline engines and human hearts are much alike. You can't tell what minute they will go wrong, refuse to work, and it takes but a mere trifle to get either out of order. Eternal vigilance, watching unto prayer, is the only successful way for us for either.



## SUNDAY SCHOOL LESSON

Fourth Quarter Lesson V. November 3, 1907. Title—"The Cities of Refuge."—(Joshua 20: 1-9). Golden Text—"My refuge is God." (Psalm 62: 17).

*The Law of Blood Revenge*—The so-called law of blood revenge was an ancient custom which required that when a person was killed, his nearest kinsman must avenge his death by killing his slayer. This custom of blood-revenge is found among all primitive peoples, and exists to-day (though unlawfully) in Sicily, Sardinia, Corsica, and even in some parts of the United States. It represents the endeavor of poorly organized communities to preserve their unity and protect their members by requiring the forfeit of one life for another. It dates from prehistoric times among the Hebrews, and their earliest legislation aimed, not to abolish, but to regulate the custom by protecting the shedder of blood from the vengeance of the blood-avenger until his case had been investigated by impartial judges—customarily the elders of his city—in the presence of witnesses. They determined whether the act was willful and deliberate or accidental. If it was deliberate, the manslayer was at once delivered to the blood-avenger and executed. If it was accidental, the accused was delivered "out of the hand of the avenger of blood" and restored to his city of refuge. There he must stay till the death of the high priest; if before that occurred he ventured "beyond the borders of his city of refuge," his life could be taken by the blood-avenger. This custom of blood revenge was practiced in the time of David, and continued in force till outgrown by the advance of civilization, with its organized systems of justice.

*How the Law Worked*—The old law of blood revenge had three serious defects: (1) It encouraged instead of repressed the spirit of revenge, and thus led to an endless succession of feuds and bloodshed. Brotherly love in the broad Christian sense was impossible under such a standard of life. (2)

It allowed the manslayer to buy off the blood-avenger with money or its equivalent, and thus gave the rich man a privilege which his poor neighbor, though just as deserving, could not have. Among the Hebrews, however, such payments were forbidden. (3) It did not distinguish between accidental killing and deliberate murder. The Hebrews realized these defects, and, with a higher sense of justice than their neighbors, tried to remedy them by setting apart certain cities as places of refuge, to which the manslayer could flee and remain till his guilt or innocence was established by impartial judges.

*The Cities of Refuge*—There were six of these cities—Bezer, Ramoth and Golan, on the eastern side of the Jordan; Hebron, Shechem and Kedesh on the western side. These cities appear to have had some distinctive mark to show their object, and it was provided that the main roads to them should always be kept open. The purpose of providing these cities was to secure justice and prevent its miscarriage by too hasty action. The homicide was considered innocent and so protected till he was found guilty. Thus the law secured a "square deal" for all, rich or poor.

### THE MESSAGE OF THE LESSON.

1. God looks not at the act, but at the spirit and motive back of it. The Hebrews recognized this principle when they made a distinction in their law between accidental and deliberate killing, and Jesus repeatedly emphasized it when, centuries later, he taught men the true standards of life.
2. God wants men to love, not hate each other. He wants the reign of peace and good will on earth. This was the message of the Prince of Peace.
3. There is a refuge for the sinner.—Adult Bible Class Magazine.—From the "Epworth League Herald."

## EPWORTH LEAGUE

Lesson Topic—November 3,

**According to Our Works**

(Matt. 21:28-32.)

Passages for reference: Mal. 1:6-8; John 14:23; 1 John 2:5; 3:7; 5:3.

BY REV. W. C. STOVALL, M. A., B. D.

*A Foreword*—Jesus had by a counter-question obliged His enemies to lay bare their ignorance, or their unbelief. He constrained them, in the first parable, to declare their own guilt; and, in the second, to declare their own punishment. The publicans and harlots were excommunicated from the Jewish church. They are represented by the first son. Their earlier relation to the requirements of the law and the prophets was a virtual no, which often in the expression of unbelief had become an actual and literal no. But since the coming of the Baptist, they had repented. The contrast to them is the Sanhedrin in the second son. By their doctrine and hypocritical piety, they had exhibited themselves as the obedient ones, yet with a boastful I will, sir, and with a contemptuous look upon the disobedient son. But they were the disobedient in relation to the Baptist and the Christ; they would not be influenced even by the example of the publican's repentance. The will of the Father was that they should do the work He had set them to do. The Father's will was not only that the son should compliment Him, but that he should go to work in the vineyard. It is the least part of God's will that men should give Him good words, be a little complimentary and ceremonious toward Him; but that they should repent and believe and obey His gospel. This some of the publicans and harlots did; the generality of the Pharisees refused. It is

a hard thing to convince a moral, righteous, civil man that he lacks anything to salvation; and hence it is that profane persons many times repent, believe and are saved, when others perish in their impenitency and unbelief because they think they have no need of repentance, or any further righteousness than they are possessed of.

*Discussion*—This parable sheds a light upon the nature of Christian work and true religion. Godliness is by no means invariably identical with that which men now call religion. Religion is an outward sign of our devotion to God, and a support to that devotion. It is only a means towards an end, one means among others towards realizing the aim of the true human life, viz.: the serving of the Lord our God with all our heart and mind and soul and strength, and promoting works of truth, mercy, justice and love. But by religion many men now understand the expression of theological opinions, and the performance of divine worship in the church, and it is a common human tendency to make these ecclesiastical observances the chief sign of communion with and devotion to God. The act of prayer is exalted above the use of that Spirit for which we profess to pray.

The old prophets prophesied against this fault. "To what purpose is the multitude of your sacrifices unto Me?" saith the Lord by Isaiah. "I am full of the burnt offerings of rams and the fat of fed beasts. . . . Cease to do evil, learn to do well, seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." This is conspicuously the strain of the prophets by whom God spoke, at sundry times and in divers manners, unto the Fathers. And if we look into later history, we can detect the same spirit at work in the Chris-

tian Church as marred the Jewish. We see sometimes religion made to consist mainly of ecclesiastical performances and opinions, whereas these things are valueless unless they help to promote judgment, mercy and truth among men. A lesson which the Pharisees neglected, and which is occasionally forgotten in our own, is that worship is only a means towards work, that the tree is known by its fruits, that the enjoyment of divine worship in the church is idle unless it leads to a sincere and healthy discharge of our duty in the world. In the final analysis, is not obedience the true test of our devotion to God? Keeping Christ's commandments is the best test of love to Christ. It is not talking about religion, but doing Christ's will and walking in Christ's ways, that is the proof of our being true believers. Good feelings and desires are useless if they are not accompanied by action. Living and doing are the only evidence of grace. A jealous watchfulness over temper, and deeds, a constant endeavor to live by the rule of the Sermon on the Mount—this is the best proof that we love Christ. Love is essential to make obedience easy and delightful. Obedience not arising from love is forced, burdensome and even painful. And it is according to the economy of grace that he who diligently and watchfully keeps God's commandments in both the letter and the spirit shall steadily grow in grace.

*An Afterword*—Whatever we are, let us know that in serving God our first aim must be to live in obedience to the truth, to learn it by all means, to follow it, to do it, to speak it. Sometimes obedience breeds the hero and wins the admiration of mankind. But it must animate the most unaplauded of us, unless we forego the privilege of humanity—i. e., membership with Christ, sonship of God, and inheritance of the kingdom of heaven. Disobedience recoils upon the individual. The paltry lie or fraud of the individual does not sensibly check the strong machinery of the world, which flings him aside and goes grinding on without thinking him worth notice. But the individual is responsible to God, and his offence recoils heavily upon himself. What is that to us? said the chief priests to Judas. See thou to that. So the meanest who departs from the truth must see to his falsehood, and to his disobedience.

Chicago, Ill.

### Do Not Fail to Organize That Bible Study Class

The story of Bible study in the Epworth League would make a most thrilling narrative. Marvelous results have come from the form of presentation, the method, the association of open-hearted, receptive young people in the earnest investigation of God's word. Could our pastors and people have access to the reports of the Bible study classes that come to this office, it would create a flame of enthusiasm.

Below we give a letter that recently came to us from a pastor. It suggests visions of marvelous possibilities everywhere through the extension of these studies.

"KALAMA, WASH., Sept. 10, 1907.

"Dear Dr. Randall: Have been thinking that it might be of some interest to you to know some of the benefits that come to the members of my Bible study class, and my church as a whole; so I write this note to you. Our text-book was 'Studies in the Old Testament.' Enrollment fifteen, and a faithful attendance of eight. It furnished a delightful evening for the members of the class, developed some literary ability, bringing out some splendid essays and papers from persons least expected to do such work; developed a taste for good literature, and put over \$100.00 worth of books from our Book Concern into the homes of our people. The Bible became a new book. Great Bible characters lived again; nations long forgotten marched to battle and struggled for supremacy; political, social and religious conditions of the ancient world were seen and studied with interest; agriculture, transportations and modes of early navigation were brought to light; the geography and topography of the Bible lands became familiar. Four splendid Sunday-school teachers, a deepened interest in prayer meetings, clearing up of questions that troubled the heart and life, and giving a foundation for faith that leads out to genuine evangel-

(Continued on Page Five.)



## Recent District Conferences and Conventions

### GUTHRIE DISTRICT.

The first annual session of the District Conference and Epworth League Convention of the Guthrie District, Lincoln Conference, convened in the Methodist Episcopal Church, Purcell, I. T., August 8-10, under the Rev. Dr. W. F. Smith, Presiding Elder. Reports from the different charges showed progress in church work on the District. A large and appreciative audience attended the sessions throughout. The Conference was splendidly entertained. Interesting and instructive addresses and sermons were delivered during the session. We note with special interest and pride the able and logical discourse of the Rev. Dr. A. W. Tolbert, of Ardmore, I. T., the excellent speech of Prof. A. J. Scales, of Guthrie, and the strong and vigorous address of Dr. A. B. Whitby, formerly Professor of Natural Science in Langston University, Oklahoma, now a prominent and successful practicing dentist in Oklahoma City and an enthusiastic worker in our church. The Conference, by special resolution, complimented the address of Dr. Whitby. The District Conference program was nicely carried out. The Presiding Elder, by his wise course in directing affairs, contributed much to the deeply religious spirit which pervaded the entire session, as several conversions occurred. Guthrie District is moving along splendidly and the reports from the charges indicate that each pastor hopes to go up to the Annual Conference with good reports along all lines. **REPORTER.**

(Received October 9.)

### PINE BLUFF DISTRICT.

The Pine Bluff District Conference met at New Edinburgh, in St. Luke's Methodist Episcopal Church, September 11-15, with the Rev. S. McDonald, Presiding Elder, in the chair. Devotions by the Elder, the Revs. R. M. Piggues and C. A. Taylor. D. W. Nelson was elected secretary and C. A. Taylor assistant. Reports showed quite an increase over last year, there being nearly every charge represented. The pastors showed that they had been at work. The opening sermon was preached by the Rev. C. A. Taylor. Wednesday night D. W. Nelson preached to a crowded house. One was converted and joined the church. All preaching services were largely attended by the people of the community. The following preached during the convention: The Revs. C. H. Roston, J. H. Hinds, and Lee Nelson, who preached from the text, "Ye must be born again," which resulted in one soul accepting the new birth. Throughout the convention there were many anxiously seeking the Saviour. Mrs. Rachel Baker, of Pine Bluff, President of the Woman's Home Missionary Society of the Pine Bluff District, spoke to the women and Conference, and a glorious meeting was held. Sunday at 11 o'clock Presiding Elder S. McDonald preached a strong and effective sermon. At 3 o'clock a touching memorial service was held in remembrance of W. H. Higgins, Washington Brooks and D. W. Johnson, the Revs. S. McDonald, C. H. Taylor, C. W. Whitehead, Lee Nelson and the writer taking part. At 8 p. m. the Rev. Z. R. Fields preached a strong sermon from the text, "And when he came to himself." Many came

forward for prayer and two united with the church. Thus ended one of the most successful District Conferences ever held on the Pine Bluff District. The next session will meet at McGee, Ark. This is the place where the District Conference gave to Rev. A. H. Harris \$12.00 toward his church lot. **D. W. NELSON.**

### ANNISTON DISTRICT.

The seventh session of the Anniston District Conference convened in Haven church, Anniston, Ala., August 20. W. M. J. Darius conducted the devotional service. B. J. Brooks was elected Secretary; the Rev. W. M. L. Darius assistant; the Rev. J. W. Wright elected Statistical Secretary. The Rev. J. T. Martin and members of his church and friends entertained the Conference royally. This was the largest delegation in the history of the Anniston District. Forty-seven answered at roll call. Many distinguished visitors were present. Dr. W. H. Nelson, Presiding Elder, Birmingham District; Dr. E. M. Jones, of the Sunday School Union; Dr. R. A. Palmer, president Central Alabama College; Mrs. R. A. Palmer; Miss Winslow; Prof. W. C. Davis, Birmingham; the Rev. W. H. Hunley, of Decatur; and Dr. G. G. Logan; one Field Secretary of the Foreign Missionary Society. Their presence and addresses were very beneficial. Among the visitors were also the Rev. B. G. Smith, of Birmingham, and the Rev. T. H. Ham of the Birmingham District. All reports showed great improvements. Elder J. W. Thomas presided over the Conference with such ease and executive ability that all pronounced it the best session in the history of the district. The district helped every needy cause that was presented. The Conference gave to the Rev. W. H. Hunley to help him who suffered loss by fire recently \$10.07. The Rev. J. T. Martin and his loyal officers had secured the Courthouse for the Sunday services. Dr. R. A. Palmer preached a wonderful sermon at eleven o'clock. The District gave Dr. Palmer for the school, in cash, \$30.00 and in subscriptions for the college chapel \$150.00; gave to Dr. Logan \$7.50; to Dr. E. M. Jones for the Sunday school union, \$25.00. Total collection during the conference, \$175.00 in cash. The District raised for benevolence up to the sitting of the Conference \$446.54. The district is determined to raise the entire apportionment. **B. J. BROOKS.**

### LA GRANGE DISTRICT.

The Woman's Home Missionary Society of the La Grange District, Savannah Conference, held its First Annual Meeting at La Grange, Ga., September 20-22. Mrs. F. P. Terrentine, Conference Organizer and District President, presiding. Devotional exercises conducted by the Revs. F. R. Bridges and E. W. Moore. Mrs. F. P. Terrentine gave an interesting talk, setting forth the object of the meeting, and earnestly appealing for the sympathy and cooperation of the pastors, most of whom were present and made eloquent speeches, pledging their assistance towards the furtherance of the cause throughout the District. Address of welcome in behalf of the church by the Rev. F. R. Bridges, responded to by the Rev. R. S. Stacy in behalf of the

Woman's Home Missionary Society, by Mrs. L. L. Harrison and Mrs. F. P. Terrentine. Friday night from 8 to 10 o'clock, the Convention was entertained by a literary and musical exercise given by the La Grange Auxiliary. Devotional exercise conducted Saturday morning by the Revs. S. R. Stacy and S. L. Deas. An address was made in behalf of the Freedmen's Aid and Woman's Home Missionary Society by Prof. Singer, principal of Hill Street Public School, La Grange. Missionary sermon by the Rev. S. L. Deas. We trust that this is the beginning of a great work among our women. Adjourned to meet at Woodbury, Ga., September, 1908. **S. L. DEAS.**

### CHATTANOOGA DISTRICT.

The Bright Hope Epworth League Chapter of Mt. Olivet Methodist Episcopal Church held its Annual Local Convention at Dayton, Tennessee, September 20-22. The meeting was one of the most successful ever held on the Chattanooga District. The pastor, the Rev. W. R. Marbury, and his faithful few spared no pains in making this convention a success. Address by the Rev. Th. E. M. Jones, Field Agent of Sunday School Union. The literary program rendered by local talent was quite a treat. The reception given Saturday evening was heartily enjoyed by all who attended. Closing address by the Rev. Dr. E. J. Cox, Presiding Elder Chattanooga District, on the Sabbath. Dr. E. M. Jones preached an excellent sermon as did also Dr. E. J. Cox. **ALLIE W. GREEN.**

### WAYCROSS DISTRICT.

The lower end of the Waycross District Conference convened August 9th at Valdosta, Ga., the Rev. E. D. Giddens, Presiding Elder. Devotions conducted by the Revs. E. D. Giddens, Mc. D. Spencer and J. C. Williams. As death had claimed our former Secretary, the Rev. C. R. O. Rowland, the Rev. McD. Spencer called the roll. Each pastor's report of benevolent collection, converts and improvements on his charge showed that the District was in advance of last year. Waycross being the banner charge with Blackshear second. The Rev. W. A. Holmes, Savannah District, and the Rev. R. R. O. Neals, Presiding Elder, LaGrange District, were present, as well as Mrs. F. P. Terrentine, conference organizer of the Woman's Home Missionary Society. They spoke words of cheer. The Waycross District has taken on new life. Churches have been built, old ones repaired and church lots bought. Members added, 450. We need now strong young men, and in a few years we will be able to form another out of the present one. We need men that will go where we now have nothing and build churches. Some of the preachers in our District who have done this are the Rev. McD. D. Spencer, G. W. Rutling and D. H. Martin. They did not ask, "how much mission money had been put there?" but went in the name of Him who said "go ye into all the world," etc. The Rev. E. D. Giddens is having success in the work committed to his care. **J. C. WILLIAMS.**

### NORTH CAROLINA CONFERENCE.

The North Carolina Conference of the Woman's Home Missionary Society held its third annual session in St. Paul's Methodist Episcopal Church, Reidsville, North Carolina, August 29-September 1. Welcome addresses delivered Thursday evening: On behalf of the First Baptist Church, the Rev. D. J. Avery; Mt. Zion Baptist Church, Mr. James McCain; African Methodist Episcopal Church, the Rev. J. G. Banle-

ter; Methodist Episcopal Church, Prof. John F. Guna; Local Auxiliary, Mrs. R. W. Winchester. Response by Miss Isabelle R. Jones. Friday morning the President, Mrs. A. E. Moorehead, opened the meeting. Annual Love Feast was conducted by the pastor, the Rev. R. W. Winchester, and Dr. R. M. Jones. The President's annual address was indeed inspiring and helpful. Reports of Corresponding Secretary and Treasurer were very encouraging, also those from District Presidents and Delegates showed an advance along all lines. Among the good work accomplished by this society we note the support for several years of a beneficiary in both Allen Home, Asheville, N. C., and Kent Home, Greensboro, N. C. The Queen Esther Girls conducted the service Friday evening. The program consisted of carefully prepared and well rendered papers and recitations interspersed with music by the choir and Homo Guards of Reidsville. At the close of this program we were favored with an excellent address by Dr. C. C. Jacobs, Field Agent of the Sunday-School Union. The sermons on Sunday, by the Rev. R. P. Hairston, of St. Matthew's, Greensboro, the Rev. R. W. Winchester, of Reidsville, and Dr. S. A. Peeler, President of Bennett College, were indeed a fit closing for this great convention. Nobly have the ministers of the North Carolina Conference sustained the efforts of our Society, and their interest was evidenced by the presence of such representatives as the Rev. M. J. Bullock, Presiding Elder, Greensboro District; the Rev. R. Smith, Winston District, and Dr. M. M. Jones, of the Raleigh District, whose words of cheer will inspire us to greater efforts during the coming year. The Rev. N. D. Shamburger and Prof. W. J. Kemp were also present. The pastor, members and friends of St. Paul entertained the delegates and visitors most royally and their appreciation was shown in a vote of thanks. The meeting was indeed a success, and its influence will stimulate, encourage and greatly advance the cause of the Woman's Home Missionary Society in this conference.

**ISABELLE R. JONES, Rec. Secretary.**

### Doings of the Workmen NORTH CAROLINA.

**WEST ASHEVILLE.**—This charge embraces three points—West Asheville, Waynesville and Beavertown. The last named has no church building. We worship in a schoolhouse. The members, however, only a few in number, are working very hard to build a church. They have already bought and paid for a lot. The membership on the charge has been increased by a few this year and numbers seventy-six all told. The spiritual condition of the charge is not fully satisfactory. The following will give some idea of the financial interest. On one Sunday Beavertown raised \$12.50 for benevolence and \$9.28 on salary. Another Sunday, \$10.02 on salary; and on the first Sunday in September, \$40.01 on new church fund. Waynesville raised on one occasion \$11.73 on benevolence and on another occasion \$20.05 on salary. In a recent rally for salary and current expenses, West Asheville raised \$53.00, and mention has already been made in this paper of \$25.00 raised one Sunday at this point for benevolence. Total amount of money raised for all purposes for three months ending September 1st, \$238.57. The Rev. J. H. Lovell, pastor, deserves much credit for the splendid work he is doing at this place.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

Methodism is evangelistic, if not it is a failure; says Dr. Frank M. Bristol: "Methodism is a humbug if it does not remain what it started out to be, a religion of evangelism and revival."

The opening of Gilbert Academy October 2, from the standpoint of attendance was indeed encouraging. Both teachers and pupils are hopeful of splendid results. The school offers superior advantages for Industrial as well as Literary training. The new acting principal, Prof. J. M. Matthews, has entered upon his duties vigorously, and feels that with the combined efforts of those interested great work may be done.

The Marconi Company has established a regular commercial trans-atlantic service for news and business purposes, the first regular message being transmitted Thursday, October 17. The company was able to handle over 10,000 words the first day, the speed being about twenty words a minute and the price 10 cents a word. Marconi says the speed will be increased to thirty-five words and the rate reduced to 5 cents.

Governor J. Frank Hanly of Indiana, the Rev. Charles Stelzle of the Department of Church and Labor of the Presbyterian Church, and the Rev. Dr. Collins Denny of Vanderbilt University, fraternal delegate of the Church, South, to the General Conference of the Methodist Episcopal Church, Baltimore, in May, 1908, are among the distinguished men who have accepted invitations to address the annual general convention of the Wesley Brotherhood in Louisville, Ky., November 19-21.

The *Central Christian Advocate* observes: "During his official career Bishop Goodsell has presided over all the Conferences of the Church except four Colored Conferences, has presided over the European Conferences twice and over all the missionary Conferences, and in that work has crossed both the Atlantic and Pacific oceans twice. Since his election to the bishopric he and the other members of the Board of Bishops in the aggregate have traveled in the work of the Church over land and sea a distance of over 3,000,000 miles, and that without any of them receiving an injury or a scratch.

A memorial church has been erected in Rochester, New York, by the African Methodist Episcopal Zion Church, at a cost of \$17,000. This society was organized in 1827, and the first church was built in 1829. It was in this structure that Frederick Douglass issued his first paper. It will be remembered that a monument to Mr. Douglass was erected in the city of Rochester and occupies a most conspicuous place, and that the leadership in erection of the movement was Mr. J. W. Thompson who is chairman of the building committee and president of the trustee board of this memorial church. The pastor is Rev. J. W. Brown, S. T. B., to him and his congregation we offer our sincere congratulations.

### A CHURCH MEMBERSHIP BUREAU

By direction of the Executive Committee, the New York City Church Extension and Missionary Society has established a Church Membership Bureau for New York. Its work will apply chiefly to Manhattan and The Bronx. In the other boroughs it will co-operate with the Church Societies or with such other agencies as may be indicated. This is an effort to prevent the great loss to church membership from the failure of those who come from other localities to establish immediate church relations in the city, and to save from spiritual indifference and disaster the many who, in the strangeness of the city life, are tempted to neglect the church and surrender their allegiance to Christ.

Methodist pastors throughout the country are earnestly requested to communicate with this Bureau the names and addresses of members or church attendants who are coming to New York for residence, especially in cases where there are no definite plans as to church relationship on arrival.

To facilitate correspondence and record special forms have been prepared which will be furnished without cost to any pastor applying for them.

This Bureau will co-operate with the Epworth League and other organizations in a common effort to reduce the perils of the individual and to prevent loss to the church.

Address all communications to The Church Membership Bureau, Room 510, 150 Fifth Avenue, New York. Frank Mason North, Corresponding Secretary.

Wheat is selling at over \$1 a bushel in all parts of North Dakota, and the farmers of that state, especially those of the Red River Valley, are receiving greater returns from their crops than for any of the last half dozen years. In the Chicago Exchange the rapid advance in the price caused considerable excitement for a time. On one day the price for May wheat soared to \$1.12½.

The Hague Peace Conference, which has just closed at the capital of the Netherlands, was far more largely attended than was the first conference of 1899. More countries were represented in it and the issues which were considered were larger in number and in importance. Nicholas II took the initiative in the bringing about of the gathering of 1899, and to America's President is given the credit for the second one in the following cable sent to the United States by the head of that gathering, M. Nellidoff: "Having concluded their labors, the delegates to the second peace conference recall with gratitude that the initiatory proposal for its convocation was made by the President of the United States, and present their respectful compliments to him."

Morgan College and Branches have begun the year's work with an increased attendance and bright prospects for a prosperous year. The College faculty has had two additions namely, Miss Ella B. Dow, preceptress and professor of Greek and Prof. Robert Daniel Williams head of the department of Philosophy. The faculty of Princes Ann Academy has also been re-enforced by the following: Miss Stephens, teacher of Domestic science, and Miss Angela Turpeau, teacher of English. This academy is under the leadership of Principal Frank Trigg. Principal George Stephens is in charge of the Lynchburg Branch. The principals of both branches are putting great zeal and energy into their work. Dr. J. O. Spencer, president, is very much pleased with the outlook for all the schools.

### Personal and General

Mr. Y. G. Logan, of Gants, Mississippi, a brother of the Rev. Dr. G. G. Logan, has entered Flint Medical College, this city.

Mr. Burbank, the famous California horticulturist, has succeeded in growing seventy-three different varieties of apples on one tree.

The Rev. James Ellis, a superannuate member of the Mississippi Conference, died at Hazlehurst, Mississippi, Monday, October 14.

The Rev. W. H. Tate, presiding elder of the Louisville District, Lexington Conference, has been ill for several weeks at Beaver Dam, Kentucky.

The All-India Epworth League Convention will be held at Rangoon, February 5 and 6, and the Central Conference for Southern Asia will meet at Rangoon, February 7.

Detroit Conference votes one hundred and thirty-five to thirty-one against the proposition for Bishops for Races, while Michigan favors it by a vote of one hundred and fourteen to ninety-seven.

Bishop W. B. Derrick, of the African Methodist Episcopal Church, has sailed for South Africa, where he will spend some time holding conferences and looking after the interests of his church.

The Rev. G. W. Smith, presiding elder of the Guthrie District, Lincoln Conference, lies ill at his home in Shawnee, Oklahoma. The probabilities are that he will have to undergo a surgical operation.

Mrs. Jane Bancroft Robinson heads the lay delegation of the Detroit Conference to the next General Conference. Mrs. Robinson is president of the Woman's Home Missionary Society and an active church worker.

The Rev. W. H. Riley, our pastor at Maysville, Kentucky, is writing the history of the Lexington Conference and for use in that work desires photographs of the Revs. Marshall W. Taylor, Daniel Jones and Henry Lytle.

Mr. Charles Franklin Lipp and wife, of Shiloh, Ohio, sailed by the new Cunarder Lusitania from New York City, Saturday, September 21, en route to Bangalore, South India, where they are to teach in our Mission High School.

An interesting article from the pen of Bishop I. B. Scott—a protest against the threatened encroachments by England and France upon the rights of the territory of Liberia—appears in the *Independent* of September 26.

The Rev. George W. Park, of Bombay Conference, sailed from New York Saturday, October 5. He is returning to India after a year's furlough spent in the United States. Mrs. Park will remain in this country for some months to come.

The action of a general conference of all the clergy bureaus of all the Western passenger associations all clergymen who have been accorded the privilege of half rates on Western railroads, will be compelled to pay full fare after January 1, 1908.

Friends of the Rev. H. T. Kealing, A. M., editor and publisher of the African Methodist Episcopal Church Review, and of Mrs. Kealing, will be pleased to know that a son and heir entered their home at Philadelphia, Pennsylvania, Thursday, October 10.

Mr. Austin Josiah Gibbs, of Bowersville, Ohio, a graduate of Ohio Wesleyan, class of 1904, sailed from New York on Wednesday, October 2, by the steamship Majestic. He will meet Bishop Hartzell at Funchal, Madeira Islands, when his field in Africa will be determined.

The corner-stone of our new \$2,000 church that is being erected at Baldwin, Mississippi, under the efficient leadership of the Rev. Thomas L. Inghram, was laid Sunday, October 13, by the Revs. W. H. Whitlock, A. J. Price and A. C. Adams. The day's collection was \$401.

The *Michigan Advocate* says: "Three Chinese girls, wards of the emperor, two of them of royal blood, and the first Chinese women sent by the government of that country to America to be educated, have arrived at Wellesley. It is their aim to take an educational course there."

The meeting of the General Executive Committee of the Woman's Foreign Missionary Society, announced to meet in the First Methodist Episcopal



Church, Springfield, Illinois, will be held instead in the First Presbyterian Church, Springfield. Since the announcement was made the First Methodist Church has been destroyed by fire.

It is said that Mr. John D. Rockefeller has set on foot a plan to educate New York mothers how to care properly for their babies and is establishing a corps of twenty trained nurses for this purpose. Mother classes will be organized by the nurses who will work in conjunction with the New York Association for Improving the Condition of the poor.

Dr. E. A. Durham, for nineteen years a successful practitioner in Calvert, Texas, and who has also practiced in Marietta, Ga., will locate in Houston, Texas, and there continue the practice of his profession. The Doctor is by no means a stranger in Houston. His long and successful experience as a physician will doubtless insure his success.

President Crawford of Allegheny College is off for a little vacation. He sailed from New York October 10th on the Cedric of the White Star Line, and expects to return about the middle of November on the Arabic of the same line. The Doctor will spend most of his time while on the other side looking into the Mission Hall work of the Wesleyan Church.

Dr. I. L. Thomas will hold a Home Mission and Church Extension Convention at Lake Charles, Louisiana, Lake Charles District, beginning Monday, December 16. Presiding Elder P. W. Clark requests that all preachers of the district be present on the date mentioned prepared to hand to Dr. Thomas the money raised for Home Missions and Church Extension.

The Rev. Luther Freeman, D. D., pastor of the First Methodist Episcopal Church, Chattanooga, Tenn., will deliver the Annual Formal Opening Address before the faculty and students of Gammon Theological Seminary, Tuesday, November 12, at 2:30 p. m., Chrisman Hall of Clark University. Preachers, Sunday school workers and parents are invited to be present.

The Rev. Albert E. Ogg, of the Baltimore Conference, and Mrs. Ogg, new missionaries for South India, sailed from New York Wednesday, October 9. Mr. and Mrs. Ogg are both natives of California. Mr. Ogg has studied in the Columbian University, at Washington, D. C., and in the Theological Department of Howard University. At the time of his appointment as a missionary, he was pastor at Gaithersburg, Md.

The Board of Foreign Missions, in the regular monthly meeting held October 15, at the Mission Rooms in New York City, filled two vacancies in its membership. The Rev. Wallace MacMullen, pastor of the Madison Avenue Church, New York City, was elected to take the place of the late Dr. J. M. King, and Mr. Warren A. Leonard, a prominent New York business man and a member of St. James' Church, was elected in place of the late Mr. Peter A. Welch.

The First Church in Seattle, Washington, is one of the greatest churches on the Pacific Coast North of Los Angeles. It will seat 2,000 people and cost \$150,000. Benevolent collections for the year just closed amounted to \$33,681.00, of which \$10,800.00 was for regular benevolences. The addition to the membership of this church for the past year show a net gain of 261. The Rev. Dr. W. H. H. Reese, formerly assistant corresponding secretary of the Freedmen's Aid Society, is pastor.

Through an exchange we learn that the Dunbar School at Muskogee, for Negro children, has taken three blue ribbons at the Oklahoma City State Fair.

Their exhibits were composed of art work, original drawings, needlework, etc. The prizes will amount to from \$50 to \$60 in money, which will probably be used for a library. On Saturday, educational day at the fair, the teachers who attended complimented the work of the Dunbar School very highly, many declaring it to be the best exhibit there.

The Rev. L. B. Caldwell, of the Holston Conference, and Mrs. Caldwell, are taking a Golden Wedding journey. They sailed from San Francisco Thursday, October 24, en route for Foochow, China, where their sons, the Rev. Ernest B. Caldwell and the Rev. Harry R. Caldwell, missionaries, have their stations. Instead of having a family reunion in America, Mr. and Mrs. Caldwell are following their children to the Far East and will celebrate their golden wedding anniversary there.

The following have been elected to represent the Board of Foreign Missions in the General Missionary Committee Meeting, to be held in Seattle, Wash., beginning November 9: Ministers: S. W. Thomas, J. O. Wilson, Allan MacRossie, J. F. Goucher, B. C. Conner, E. S. Tipple, F. M. North; Laymen: E. B. Tuttle, J. R. Mott, E. L. Dobbins, J. W. Pearsall, Willis McDonald, Charles Gibson and G. W. F. Swartzell. The following were elected reserves: Ministers, A. K. Sanford, A. J. Coultas and D. G. Downey. Laymen, John Beatrice, J. E. Leaycraft and F. A. Horne.

The Rev. Wentworth F. Stewart, D. D., of the Detroit Conference, has recently been appointed by Bishop Berry as one of the Field Secretaries of the General Conference Commission on Aggressive Evangelism. Dr. Stewart has visited the Illinois, Central New York and Upper Iowa Conferences in the interest of the work of the Commission. He begins direct evangelistic work at Ludington, Michigan, and then goes to Lima, Ohio, with three Methodist Episcopal churches uniting. Pastors or Presiding Elders desiring his services should communicate with Rev. Theodore S. Henderson, Field Superintendent of the Commission, 150 Fifth Avenue, New York City.

Word has reached the Mission Rooms at New York by mail from Loanda, Angola, of the death, on September 6, of the Rev. Albert E. Harris, of black-water fever. Mr. Harris was a graduate of Northwestern University, class of 1905, and had been on the field less than a year. Besides being a member of the Rock River Conference, at the time of going to the field, he was a practical carpenter and machinist, this equipment peculiarly fitting him for effective service in a field where the industrial feature of missions is necessarily emphasized. The advices from Angola suggest that work arduous beyond that expedient for the white man in the tropics resulted in over-exhaustion so that when he was stricken by African fever, he was not physically equal to the struggle with the disease.

There are 20,000,000 Mohammedans in North Africa. The great missions among them are in Egypt, the largest under the direction of the United Presbyterian Church of America. From Egypt, west to the Atlantic Ocean, for nearly 2,000 miles, including Tripoli, Tunis, Algeria, and Morocco, there is no church missionary society represented. The field is practically wide open. It is the one place in the providence of God where the Methodist Episcopal Church can have any large part in giving the gospel to the Mohammedan world. The greatest menace to Christianity to-day in Africa is Mohammedanism, and if American Methodism is to at all meet her responsibility before God for the continent of Africa, she must come to the front in this mighty battle for the continent with the forces of Islam.

## RUST UNIVERSITY OPENING

On October 1st, Rust University opened its doors for the reception of students. It had been thought that because of the shortness of the crops and the high price of every imaginable thing, that the number of students to be present at the opening would be quite small. This idea was soon done away with when the large number of students presented themselves for registration and classification on the opening day. When the doors of the spacious and beautiful chapel were thrown open for the opening exercises, it was found that one hundred and forty students were in the chapel ready for their classes. At the close of the first week there were two hundred and twelve (212) students enrolled. This number was more than was had at the end of the first month in 1906. This splendid opening with so many students was encouraging to the faculty, the church and the many friends of the University. It is to be remembered that Holly Springs is a small town, with a population of not more than 3,000, including both races, therefore there are but few day pupils to come to school, hence it must depend largely for students from other places, of which it has many. The attendance of the pastors and presiding elders was most flattering. Among the pastors present were the Revs. R. Sewell, J. J. Elliott, Louis Shumpert, E. F. Scarboro, D. A. Bragg, S. W. Rogers, Wilson Newell and W. H. Gilliam. The following presiding elders were present: Drs. W. C. Clay, B. F. Woolfolk, N. R. Clay, the Revs. F. H. Henry and S. H. Nevels, all of whom took an active part in the opening. In the afternoon quite an interesting meeting was held with President Foster, and matters pertaining to the interest of our great school were discussed and plans laid to do much in assisting to raise the full amount of funds necessary for the completion of the new industrial building.

A full attendance of the faculty was present and ready for the work of the year. The president, Dr. William W. Foster, and Mrs. Foster, the Dean, are in the best of health and have plans for a great many improvements during the year which will place the University second to none of our institutions in the Freedmen's Aid work. The Conference has paid in more than \$1,000 on the Industrial Hall. A more loyal set of ministers to the school is not to be found anywhere. The most humble preacher on the poorest missionary work is as loyal as any of the pastors in large places. All seem to work to have Rust University well filled with students. The address of President Foster was enough to inspire all who listened to go out to their homes and work the harder for the school.

In addition to the work on the new building, the Elizabeth Rust Home, superintended by Miss Ella Becker and assisted by Miss Barber, is now undergoing much needed repairs by adding the third story to the building, which will give more room for the many students applying to enter said Home. The District Conferences did much toward making it possible to make this needed addition. Mrs. G. G. Logan, who visited the Conference in the interest of the Home, is elated and gives much praise to the members of the Conferences for their cordial reception and help.

The campus is beautiful to behold, so through the efforts of our superintendent, Mr. Robert Tinsall, who knows how to make and keep it so. We were favored by the visit of Dr. I. Garland Penn and Dr. J. N. C. Coggins. Dr. Penn gave the students an interesting address. The faculty and students are always pleased to have Drs. Penn and Coggins visit the school.

E. H. McKISSACK.

To all who will remit \$1.25 we will send the SOUTHWESTERN CHRISTIAN ADVOCATE from now until January 1, 1909, a total of fifteen months. This is the most remarkable offer we have ever made. To renew your subscription at once is profitable. If you are not a subscriber, now is the time to subscribe. The earlier one subscribes the more papers he will receive. During these fifteen months one will have the full proceedings of the General Conference and an account of the most exciting year in national politics. **Subscribe now. Fifteen months for \$1.25.**



## PERSONALS

We take pleasure in presenting to our readers, the Rev. N. W. Ross, pastor of Haven Chapel, our second church



THE REV. N. W. ROSS

in Meridian, Miss. This church has had a remarkable history, having been two or three times destroyed by fire. Out of the ashes of its last burning, under the leadership of Brother Ross, followed by a brave, courageous and loyal band of faithful members, rose the beautiful structure, the cut of which we here present. It is said to be the prettiest frame structure in Meridian and it is a source of pride to our entire Methodism. With this church complete, with electric lights and modern fixtures, Brother Ross is about to win for himself the name of "church builder," since he left a new church at his former charge. Along with his building, Brother Ross keeps up the



HAVEN CHAPEL

spiritual life and benevolent activities of the church. The building will soon be out of debt. A gracious revival has just closed. It was here that nearly seventy-five subscribers were secured for the SOUTHWESTERN during the recent Meridian District Conference.

The address of the Rev. T. P. Norris, of the Louisiana Conference, is Shreveport, where he has charge of the Fairfield Church.

The entire Guthrie District, Lincoln Conference, the Rev. W. F. Smith, Presiding Elder, will observe November 3 as "SOUTHWESTERN DAY."

The Rev. M. J. Dyer, of Darrow, La., is grateful to Mrs. Charita Holloway and other friends who left at the parsonage recently many pounds of groceries.

Mrs. L. L. Wood, wife of our pastor of Holmes Chapel, Pearlinton, Miss.

Mississippi, is at home again, after a visit with the Rev. and Mrs. Washington, of New Orleans, and her parents at Hattiesburg.

Mr. A. D. Harris, of Shuqualak (Miss.) Charge, was elected lay delegate to the Annual Conference, to be held in Greenwood. This church raised in a recent rally \$20.00. The Rev. G. W. Baker is pastor.

An interesting program is issued of the Woman's Home Missionary Society, East Tennessee Conference, to be held in the Methodist Episcopal Church at Christiansburg, Va., October 24-28. Mrs. E. E. Moore, Conference President.

The Rev. F. R. Bridges, of LaGrange Station, Georgia, preached two splendid sermons, Sunday, October 6. Collected on pastor's salary, \$134.58. The church work progresses nicely. Soon a \$700.00 set of pews will replace the old ones. The church is growing under the present administration.

The Rev. H. R. Butler, of St. Paul Church, Shreveport, by special invitation, preached at Wesley Chapel, Sunday, September 15. His text was 1 Cor. 16, 9; theme, "The Open Door of Opportunity." It was a splendid discourse and highly appreciated by the great audience that filled the church.

The members of Duncan Chapel, Angle Circuit, are making commendable progress in all departments of their church work. The Rev. A. B. Harris held their third quarterly conference in the absence of Dr. J. F. Marshall. The full quarterago was raised and reports were read showing advancement made along several lines. Great interest was shown in behalf of the SOUTHWESTERN. Four cash subscribers were secured and an additional dollar was given by the people to hasten on the day of self-support. The pastor and people are planning to erect a new church which will be a credit to the community.

Mrs. Price, wife of the Rev. D. J. Price, of Houma, has had as her guests recently her mother, Mrs. Lettie Bibbs, her niece, Miss M. O. Armitage, and her sister-in-law, Miss Lizzie Price, of Union, Donaldsonville, La., and Hot Springs, Arkansas, respectively. In honor of these guests Mrs. Price tendered an elegant reception at the parsonage on October 10. A large number of congenial friends were present, among them being Mesdames Lucy Singleton, Julia Clark and C. V. Walker. Mrs. Bertha Ross entertained charmingly at the piano. The Rev. F. L. Nelson, Prof. A. J. LaGarde, Mrs. D. F. Ross and Mr. O. Dalgle were interesting speakers. The visitors returned to their respective homes the 14th inst.

### FOR OVER SIXTY YEARS

Mrs. Winslow's Soothing Syrup has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1005.

That our American forests abound in plants which possess the most valuable medicinal virtues is abundantly attested by scores of the most eminent medical writers and teachers. Even the untutored Indians had discovered the usefulness of many native plants before the advent of the white race. This information, imparted freely to the whites, led the latter to continue investigations until to-day we have a rich assortment of most valuable American medicinal roots.

Dr. Pierce believes that our American forests abound in most valuable medicinal roots for the cure of most obstinate and fatal diseases. If we would properly investigate them; and in confirmation of this conviction, he points with pride to the almost marvelous cures effected by his "Golden Medical Discovery," which has proven itself to be the most efficient stomach tonic, liver invigorator, heart tonic and regulator, and blood cleanser known to medical science. Dyspepsia, or indigestion, torpid liver, functional and even valvular and other affections of the heart yield to its curative action. The reason why it cures these and many other affections, is clearly shown in a little book of extracts from the standard medical works which is mailed free to any address by Dr. R. V. Pierce, of Buffalo, N. Y., to all sending request for the same.

Not less marvelous, in the unparalleled cures it is constantly making of woman's many peculiar affections, weaknesses and distressing arrangements, is Dr. Pierce's Favorite Prescription, as is amply attested by thousands of unimpeachable testimonials contributed by careful patients who have been cured by it of catarrhal pelvic drains, painful periods, irregularities, prolapsus and other displacements caused by weakness, ulceration of uterus and kindred affections, often after many other advertised medicines, and physicians had failed.

Both the above mentioned medicines are wholly made up from the glyceric extracts of native medicinal roots. The processes employed in their manufacture were original with Dr. Pierce, and they are carried on by skilled chemists and pharmacists with the aid of apparatus and appliances specially designed and built for this purpose. Both medicines are entirely free from alcohol and all other harmful, habit-forming drugs. A full list of their ingredients is printed on each bottle-wrapper.

### A GREAT RALLY.

One of the greatest rallies ever pulled off in Texas Methodism was witnessed at Ebenezer Methodist Episcopal Church, Marshall, Texas, September 22, 1907, when about 150 members, under the magnificent leadership of the Revs. J. O. Williams, D. D., Presiding Elder, and J. E. Bryant, D. D., pastor, placed over \$872 upon the table in a short time. The Presiding Elder, the Rev. J. O. Williams, inspired this rally by offering to give \$100 if the membership would raise \$700. The offer was accepted, and he paid the \$100. This amount enabled the Trustees to pay off a \$1,000 church extension debt of 15 years' standing, also to pay the pastor \$200 on salary. Words are inadequate to express our high appreciation of the most excellent services rendered by our most worthy pastor and ever helpful Presiding Elder. The members and captains deserve special mention for their loyalty and hearty support. The captains raised: Mrs. Clara Sanford, \$164, the highest amount; Sister Sanford deserves special mention, for she has been working zealously for her church for over 30 years; H. B. Pemberton, next highest amount, \$127; Prof. S. S. Reid, \$113; Mrs. H. L. Billups, \$92; Mrs. Josie Bennett, \$73; Mr. F. E. Williams, \$68.25; Mrs. P. D. Johnson, \$68; Mr. N. A. Johnson, \$67; the Rev. J. O. Williams and wife, \$100. The Revs. Messrs. Williams and Bryant make a great team. No failure for them. "Forward, march," is their motto. The members and friends are elated over this victory.—H. B. Pemberton.

### FOR TORPID LIVER

Take Horsford's Acid Phosphate. It stimulates healthy liver activity, relieves constipation, sick headache and malaria.

### Revival Notes

EOLA, LA.—Thirty-two happy conversions. Meeting conducted by the pastor, the Rev. H. J. Robinson.

WASHINGTON, LA.—At Washington Chapel, 22 converted, 9 reclaimed, 4 received on probation. The Rev. W. R. A. Harvey, pastor.

VAIDEN, MISS.—The Rev. W. S. Leake, pastor, makes the splendid report of 43 additions.

BASTROP, LA.—The revival closed with 5 conversions and 2 reclaimed. The Rev. C. L. Angrum, pastor.

MORTON, MISS.—At Christian Banner Church, where Pastor E. H. Langston was assisted by the Rev. P. H. Davis, 11 conversions.

Pickens, Miss.—The Rev. J. W. Burton, pastor, and the Rev. A. J. Turner, conducted the service. There were thirty-five conversions and accessions.

West Jackson, Miss.—Under the Rev. W. A. Oates, pastor, twenty-three conversions in a recent meeting.

Lako Charles.—The Rev. B. J. Reddix, pastor. Seven conversions, accessions for the year, fifty.

Mt. Sterling, Ala., Circuit.—At Wesley's Chapel, the Rev. J. W. Knox, pastor, five conversions, and at St. Mary's, 12; 11 additions.

Roseneath, Miss.—At Wesley Chapel, 19 conversions and accessions, under the pastorate of the Rev. H. Roundtree.

Victoria (Tex.) Circuit.—The Rev. W. A. Rogers reports: Taylor's Chapel, 18 conversions; 21 additions; Vinson Chapel, 6 conversions, 8 additions; Eason's Chapel, 13 conversions, 10 additions; Watson's Chapel, 16 conversions, 19 additions; in all 56 conversions and 58 additions.

Bellefontaine, Miss.—Forty-three conversions and accessions on this circuit. Pastor D. W. Calvert was assisted by the Revs. G. W. Glenn and E. C. Cameron, also by B. J. Marshall and William Wandrink, local preachers. Collection \$40.00.

Clinton, La.—At St. Peter, the Rev. J. D. Brighton, pastor, 23 conversions.

Jacksonville, Texas.—Pastor L. L. Neal sends the good news of 30 conversions and 40 accessions.

Tallassee, Alabama.—Great success this year under the pastorate of the Rev. C. L. Dunn. 12 new converts. The Revs. Mr. Sewell and W. H. Jordan assisted.

Liberty, Miss.—Conversions and accessions, 17; thirteen have received baptism. Collected \$33.00. The Rev. J. C. Rucker was assisted by the Rev. Wm. Harvey.

Macon (Miss.) Circuit.—Forty-one conversions. Dr. H. B. Hart preached wonderful sermons. The Rev. D. P. Whitto is pastor.

Lake, Miss.—Total conversions and accessions 54. The Rev. H. E. Morgan is pastor.

Newnan, Georgia.—Seventy-eight additions. The Rev. M. M. Alston, pastor.

Spider, La.—At Shady Grove, three converted and four reclaimed. Pastor L. Estavan was assisted by the Revs. A. J. Proctor and Edward Jackson.

Shellmound (Miss.) Circuit.—Mount Nebo, 33 conversions, 31 accessions; St. Paul, 105 conversions, 74 accessions. This is the greatest revival known in the history of the District. The Rev. C. W. Butler is pastor.

Carrollton.—Results of revival, 57 conversions and the churches greatly revived. The Revs. Jesse Burton and W. H. Scott assisted Pastor J. B. Stark.



## Doings of the Workmen

### GEORGIA.

**ELBERTON CIRCUIT.**—Elberton Circuit, under the able pastorate of the Rev. B. A. Johnson, has taken on new life. The churches at both points were in a dilapidated condition, and the people almost discouraged. Our pastor, being a man full of enthusiasm and thrift, threw himself fully into the work. The people were encouraged and rallied to every call. Now we have at Downer's Grove one of the most beautiful church buildings in the county. It has cost over \$1,000 already, and every cent of which amount has been raised. Morrison Chapel has been nicely ceiled and plans made for new building before the next Conference. Everything is in a progressive condition, all of which we owe to the earnest hard labor and great sacrifice of many, and in particular to our beloved pastor. He has raised all status of our honored presiding elder, Dr. Z. K. Goins, and in his revivals he has had fifty-seven converts.

**SOUTH ATLANTA.**—Remarkable improvement along all lines pertaining to church work was shown in the reports made at the third quarterly meeting. During its session the revival was in progress; six souls were born anew. In the Quarterly Conference was realized \$31.00. Presiding Elder J. K. Gowen was paid in full. Elder Gowen is bending every effort for the advancement of the Gainesville District, now under his leadership. The Rev. C. S. Sterling was assisted in his revival services by the Rev. W. S. Barr.

**SATILLA BLUFF.**—The people of Wesley Chapel, Jeffersonton, when the present pastor, the Rev. P. W. Rock, took charge, were worshipping in an old court house, erected during the days of slavery; their bell was an old cow-horn. To-day the foundation of what will be when completed a modern and beautiful church edifice is being laid and they have already purchased a bell. Progress seems now the spirit and "Onward," is the watchword.

### KENTUCKY

**FLEMINGSBURG.**—This is a small inland town, with a population of about three thousand, and is well represented with business enterprises. The citizens as a rule are not only religious, but are quite generous. Our Strawberry Methodist Episcopal Church is the chief church among the colored citizens, with a membership of nearly two hundred. The church is centrally located on the main street. The pastor appointed to this work last year died after having served it only six months, and as the church was left for the remainder of the year without a pastor, the membership became somewhat scattered. At the last session of Lexington Conference Dr. Joseph Courtney was appointed pastor. His long experience as presiding elder, as well as pastor, is having a telling effect for good. The recent camp meeting was a spiritual benediction to all, as well as a financial success. The first and second quarterly meetings, held by Dr. G. W. Ziegler, the presiding elder, were well attended. Plans are now being considered for a thorough organization of all departments

of the church. As a gospel preacher, Dr. Courtney has but few equals in our Conference. He has the church running on a new financial basis which is very successful. He is well beloved and highly respected by all.

### LOUISIANA.

**Baton Rouge.**—On September 23, at St. Mark Church, Presiding Elder J. W. Turner presided over the affairs of the third quarterly conference. Improvements were indicated along all lines. The Stewards had raised during the quarter, \$165.95; paid Presiding Elder, \$20.85. The "A. F. Bass Society" had its anniversary sermon preached by the pastor of St. Mark, the Rev. T. B. Cooper. St. Mark is one of the best church edifices in the Louisiana Conference and has one of the best congregations. On the occasion referred to the Revs. T. A. Brown and Cornelius Johnson were present, and spoke words of encouragement. Dr. T. A. Walker, one of the leading physicians of the city, his wife, and Miss Matie E. Walker, a teacher in the Baton Rouge Academy, were with us Sunday night. The Rev. J. W. Turner preached an excellent sermon. A great work has been accomplished at St. Mark thus far, and the end is not yet. C. C. Cannon.

**Leesville.**—The Rev. E. H. Hill held the third quarter September 21-22. According to reports, the work is in prime shape. Sunday morning Brother Hall preached to an appreciative audience at Shady Grove, and at night at Mt. Zion. Great was the rejoicing. This was one of the best quarters ever held on this work. Collection for the day, \$25.50; paid the Elder \$14.20; Pastor R. E. White, \$11.30.

**Berwick.**—Progress is still the dominant spirit of this charge, as was shown by the reports at the recent quarterly conference held by the Rev. B. M. Hubbard, Presiding Elder. An advance has been made over the work of last year. The Rev. J. Benn, pastor, is having success.

**Bastrop.**—Mount Nebo Church was greatly revived and strengthened by the recent revival. Every department is in splendid working order. The local preachers and stewards are Pastor C. L. Anglum's staunch supporters. The outlook is very bright for a successful close of the present conference year, with better results along all lines.

**Baldwin.**—At Godman Chapel, the Woman's Home Missionary Society was organized by the District Organizer, Mrs. P. C. Cyrus, of Crawford, with the following officers: President, Mrs. Mack Harrell; Vice-president, Mrs. Margaret Pickett; Corresponding Secretary, Mrs. Carrie E. Armelin; Treasurer, Mrs. V. J. Landry. The annual thanksgiving service of the St. Joseph Aid Society was held Sunday. The present pastor, the Rev. C. C. Landry, founder of the organization, preached the annual sermon to a large and appreciative audience. With Mr. Mack Harrell as president, the Society is increasing in membership and will prove to be quite a benefit to the people of the village.

### MISSISSIPPI.

**Sardis Charge.**—For the first time in the history of this charge there has been a Methodist quarterly conference held by the Presiding Elder, writes Pastor N. H. Isom. On September 14, we had a glorious time, the Rev. S. H. Harmon preached for us in the quarter. Sunday the pastor preached, as the Elder was not in his usual good health. But his few warm and loving

## FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your case entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickening and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, South Bend Ind., U. S. A.

words of advice following the sermon were encouraging, and he was able to administer the Sacrament.

**Valden.**—The Rev. S. H. Nevils, Presiding Elder, presided over the fourth quarterly conference at Sand Hill, September 28-29. Progress along all lines was gleaned from the reports. Sunday morning the Elder preached a strong, effective sermon; many hearts were uplifted and comforted. The Elder was paid in full and the pastor \$133.00; collection for the quarter, \$40.00. Up to date we lead the District. Pastor W. S. Leake is working to make this the greatest year's work in the history of our church in Valden.

**Water Valley.**—The Rev. N. H. Isom, who was to represent the Presiding Elder in our third quarterly meeting, being delayed because of the lateness of trains, the pastor, S. D. Troupe, proceeded with the business of the conference. Wide awake work, spiritually and financially progressive, was the gist of the reports. The Rev. Mr. Isom when finally on the ground, did good work—preached a strong sermon and three additions were made to the membership. Collection, \$10.15.

**Collins.**—Under the aggressive leadership of the Rev. James Robinson, pastor, and the loyal membership, the church has been remodelled at Collins and was dedicated to God on Sunday, September 29. Amount raised at the dedication: Table collection, \$45.00; list, \$16.90; total for the day, \$61.90; and at a recent rally, \$57.00; grand total, \$118.90. The officers and pastor are working together. The brethren named deserve much credit for the way they worked to raise means for the completion of the church: M. W. Coleman, H. Jones, J. C. Coats, H. Mathis, G. W. Foggy, W. A. Foggy, H. S. Lee, D. Hall, A. Knights.

**Caledonia Circuit.**—The Rev. L. A. Armstrong, pastor, is still putting forth every effort to make the work a success. He came to the work in the month of April, having graduated from Gammon on the 25th ult. and married. He is a young man in the ministry as well as in age, but we feel safe in saying, he is old in the cause of Christ. Brother Armstrong is able to report from his August revival 59 conversions, 62 accessions. It was one of the greatest revivals in the history of the Caledonia Circuit.

On the 27th of August, his beloved wife, Ethel, who was loved by all the members on this circuit, was prostrated by a serious illness which proved fatal, and on the 5th of September her gentle spirit took its flight

and the remains were conveyed to Atlanta, Ga., for interment. He comes back to us trusting in the Lord and with his heart in the work.

On the fifth Sunday Brother Armstrong conducted two rallies on the work. The following leaders deserve credit: Silas Risbond, \$6.10; E. D. Walker, \$6.75; F. Dickinson, \$7.35; James Kidd, \$1.00; Henry Dickerson, \$8.25; James Dickerson, \$5.00; A. J. Kidd, \$9.25; Samuel Kidd, \$5.75; Bobbie Bankhead, \$1.35; C. Lowe, \$1.45; B. Billups, \$6.00; H. Fort, \$3.60; Mat Kidd, \$2.47; John Perkins, \$3.50; D. Phernanders, \$3.00; total from class leaders, \$71.82; public collection, \$20.66; total for Military Chapel, \$92.48. Frison Chapel—S. J. Valls, \$5.50; W. Hawkins, \$10.25; Louise Thomas, \$7.00; Emma Grice, \$7.15; S. Guiding, \$3.85; Lara Rowling, \$1.40; total from class leaders, \$35.15; public collection, \$4.85; total for Frison Chapel, \$40.00; total Caledonia Circuit, \$132.00.

**DeKalb.**—D. R. Bentley writes that the third quarterly conference of September 10, was a great success. The Rev. W. McMorris, Presiding Elder, conducted devotional services. Bro. V. L. Hull was elected Secretary. The reports showed earnest work and success had crowned their labors. The Presiding Elder preached at night to a crowded house; four united with the church, increasing the numbers of reclaimants and conversions to over 100. The soldiers of DeKalb and New Hope Churches are mighty in spirit, and with Christ as our Captain victory is ours. The work moves on nicely and harmoniously at DeKalb.

**SHELLMOUND.**—At the close of the recent revival services on the Shellmound Circuit, the membership presented their faithful and earnest pastor, the Rev. C. W. Butler, a purse of \$10.60. Presentation by Mr. R. M. Murrell, a steward of St. Paul Church. Several white friends who attended the meetings gave the pastor \$5.00 as a slight token of their appreciation of his good work. Mr. Butler has the co-operation of a loyal membership in every effort.

**Wesson.**—In the rally at St. Mary's Methodist Episcopal Church, September 29th, the Revs. R. H. Patton and R. L. Tate preached stirring sermons. Collection, \$53.00, for the pastor, the Rev. J. I. Garrett.

**Crystal Springs.**—This has been a splendid year for New Zion, Crystal Springs, Miss. Beautiful improvements have been made on church and parsonage, and in a revival just closed

(Continued on Page 12.)



## Conference Notices

### DISTRICT CONFERENCES.

| District.                      | Place. | Date.          |
|--------------------------------|--------|----------------|
| Gulfport—Bond, Miss.           |        | Oct. 23-27     |
| Tupelo—Amory, Miss.            |        | Oct. 29-Nov. 3 |
| Holly Springs, Hernando, Miss. |        | Nov. 6-10      |
| Aberdeen, Crawford, Miss.      |        | Nov. 6-10      |
| Cumberland—Springfield, Tenn.  |        | Nov. 7-10      |
| Starkville, Kosciusko, Miss.   |        | Nov. 12-17     |
| Greenwood—Durant, Miss.        |        | Nov. 12-17     |
| Nashville—Shelbyville, Tenn.   |        | Nov. 20        |
| Clarksdale, Lula, Miss.        |        | Nov. 20-24     |
| Greenville—Indianola, Miss.    |        | Nov. 21-24     |
| Starkville Kosciusko, Miss.    |        | Nov. 26        |

### CONVENTIONS.

|                                                        |                |
|--------------------------------------------------------|----------------|
| Tupelo, Amory, Miss.                                   | Oct. 29-Nov. 3 |
| Meridian, Scooba, Miss.                                | Nov. 13-14     |
| Little Rock Conf., (M. L. & S. S. Con.), Brinkly, Ark. | Nov. 14        |
| Lake Charles—Lake Charles, La.                         | Dec. 16        |

### Special Notices

#### TEXAS CONFERENCE.

Dear Brethren—You who intend to bring your wives with you to the Annual Conference in December, must notify me, please, at once, or there will be some trouble in arrangements.—W. Hartley Jackson, Pastor.

#### MOBILE ANNUAL CONFERENCE.

All communications in reference to the Mobile Annual Conference to be held in Montgomery, Ala., Thursday, December 19, 1907, the Rev. Bishop L. B. Wilson, L.L. D., presiding, must be addressed to the Rev. Wm. R. A. Palmer, Mason City, at Birmingham, Ala., R. F. D. No. 2. Presiding Elders and pastors will please take notice and send in names of preachers and laymen at once as the Conference Entertainment Committee desires to get up its program and have it printed.

#### A CORRECTION.

#### NASHVILLE DISTRICT.

The first semi-annual District Conference of the Nashville District will convene at Shelbyville, Tenn., at 9 o'clock a. m., November 20, instead of October 20. Let each pastor and district steward be present at roll call, as we desire to get through with our business in three days. W. R. Smith, Presiding Elder.

#### PALESTINE DISTRICT. WOMAN'S HOME MISSIONARY SOCIETY.

Pastors: Please push the work of the Woman's Home Missionary Society on your charge by encouraging the women and helping them to raise their apportionment for King Home. I, Mary Burrell, District Corresponding Secretary, wish to hear from the various auxiliaries. Let us move things forward, sisters. I want to accomplish my work as Corresponding Secretary so well as to be worthy of my place, and to do so I ask the aid of the Presiding Elders, pastors, presidents and co-workers in this great Woman's Home Missionary movement. Mary Burrell, District Corresponding Secretary, Madisonville, Texas.

#### MISSIONARY CONVENTIONS.

**Meridian District.**  
The Meridian District Missionary

Convention will be held at Scooba, Miss., November 13-14. We are expecting all preachers of this district to be present with delegates. Dr. Logan and Prof. Shaw will be with us. Homes for all.—P. R. Crump, Pastor.

#### Guthrie District.

There will be a grand missionary meeting on the Guthrie District, Lincoln Conference, beginning Friday, November 22nd, and closing Sunday night, November 24th. The Rev. Dr. G. G. Logan, Field Secretary of the Board of Foreign Missions; the Rev. Dr. I. L. Thomas, Field Secretary, Church Extension, and others will be with us. As this is the first missionary meeting in the bounds of the Lincoln Conference, this year, we extend a cordial invitation to all the Districts to meet with us and thus catch a spark of missionary fire from the lips of the eloquent speakers who will address us.—W. F. Smith, Presiding Elder.

**Malaria Makes Pale, Sickly Children.**  
The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

#### CONFERENCE ROUNDS.

##### PINE BLUFF DISTRICT.

##### FOURTH ROUND.

Marwell Circuit, November 2-3; Helena Station, 6-7; Helena Circuit, 8; Clarendon Station, 10-11; Dumas and McElmer, 13-14; Damon, 16-17; McGehee, 20-21; Luna and Eudora, 23-24; Wilmore and Sunshine, 28-29; Morrell and Crossett, November 30-December 1; Dermott, December 3-4; Warren and Johnsonville, 7-8; New Edinburgh, 11-12; Fordyce, 15-16; Tamo and Star City, 18-19; St. James, 22-23; St. Mark, 22-23; Altheimer, December 28-29; Wabeseecka, 27; Ladd, January 4-5; 1908; Princeton, 7-8; Humphrey, 11-12; Rock Springs, 12. Brethren—This round brings us to the close of our year's work, yet their can be much done before we reach the Annual Conference. If you will make one more strong pull we can shout for victory. Get every member of the Quarterly Conference to subscribe for the SOUTHWESTERN. Now is your time to make it count. The watchword on this round is "No blanks." A round report is what I am calling for. Push all claims of the church. If any changes occur, I will promptly notify you. I stand ready to help in any way I can for success. Let us labor and work for the uplifting of our Methodism on the District.—S. McDonald, Presiding Elder.

##### LAKE CHARLES DISTRICT.

##### FOURTH ROUND.

Abbeville, November 9-10; Campbell, 10-11; New Iberia, 12-13; Olivier, 14-15; Cache, 19-20; St. Martinsville, 23-24; Lafayette, 25-26; Rayne, 27-28; Crowley, 29-30; Jennings, December 1-2; Welsh, 1-4; Lake Arthur, 6-7; Oakdale, 10-11; Lake Charles, 15-16; St. Peter, 18-19; Hubertsville, 20-21; Jeanerette, 22-23. Brethren—The way to advance is to push ahead. Send the money for Crowley by November 1st. Plan to report every dollar of the benevolence in the fourth quarter. Make full reports. Don't forget the Convention on December 16 at Lake Charles. Cut this out.—P. Wellington Clark.

##### MONROE DISTRICT.

##### FOURTH ROUND.

Randolph, October 29-30; St. Paul, November 1-3; Washington, 7-10; Bonita, 13-17; Mer Rouge, 19-20; Beulah, 22-24; Mt. Sinai, 23-24; Woods, 26-27;

Jones, 29-December 1; Casper, December 7-8; Florence, 11-15; Wildsville, 17; Water Proof, 18; Lake Providence, 20-22; Joyce, 23-24; Bastrop, 27-29; St. James, January 2-5, 1908; Mt. Nebo, 10-12; Minden, 18-19. Brethren—Thus far you have succeeded well. Do your utmost to close up in good shape. Lose no time. No stop-overs allowed. Every one must work and pray to the end. The bad weather will soon be on, therefore, don't put off, but urge every cause now. Keep the spiritual tide high and do your best to come to the Conference out of revival with a round report and a good list of subscribers for the SOUTHWESTERN.—J. O. Brown, Presiding Elder.

#### Doings of the Workmen MISSISSIPPI.

(Continued From Page 11.)

seventy-one souls were added to the church. Dr. W. W. Lucas and the Rev. D. L. Morgan rendered great service in this revival and will be long remembered in this church and community. Our Sunday School leads the district.—Writes the pastor, Rev. J. C. Houston.

GREENVILLE.—We are in the midst of a great revival. Sunday, September 29th, we were blessed in a financial way on our church debt. Some of the members and friends responded very liberally. Rosa Howard, \$6.00; W. L. Greenwood, \$5.25; the captains raising: Nannie Fullilove, Wm. Allen, Mary Harvey, Victoria Banks, Mollie Griffin, A. Harris, Jennie Daniel, \$5.00 each; J. N. C. Pleasant, B. Pierce, E. C. Pierce, D. E. Hughes, Anna Mitchell, C. M. Griffin, J. H. Moseby, \$3.00 and more each; a number of others raising from 10 cents to \$2.50 each, which, together with the public collections, made the total amount \$100.25. The Rev. Dr. Felder, presiding elder of the Mound Bayou District African Methodist Episcopal Church, preached with much power at night. This people are grateful to the Rev. W. T. Wrights for \$1.00 contribution. The Rev. J. A. Slate, pastor.

Lake.—At St. Paul Church, the Rev. H. E. Morgan, pastor, the rally of Sunday, September 29, netted \$83.10, which amount goes toward the completion of our church there. The Revs. C. Williams and Henry Garrett preached and lifted collections of \$15.60 and \$17.05 respectively. Mrs. Inez Moody raised \$10.00. Excellent work was done by the committees. Pastor and people are grateful to all who assisted in this effort.

PONTOTOC.—The Pontotoc charge has just closed (Sept. 10) one of the greatest revivals in its history. Seventy-three souls were happily converted. The Rev. Jessie Burton, of Pickens, Miss., rendered us splendid service. Dr. W. C. Clay crowned our week's work with a good Quarterly Conference. We raised \$55.65 on Sunday. The Rev. J. C. McGee, pastor.

#### MISSOURI.

Fayette.—The opening of the St. Paul Methodist Episcopal Church of Fayette, September 15-22, was a great and interesting occasion and a spiritual uplift to the church. Sermons: The Rev. A. Hubbard, of Louisiana, Mo., preached Sunday, September 15, at 11 a. m. and 7:30 p. m.; the Rev. B. A. Powell, of Illinois, preached at 3 p. m.; Monday, the Rev. R. Davis, of Sedalla; Tuesday, the Rev. B. D. Sipple, Presiding Elder, Fayette District, of the Methodist Episcopal Church South; the Rev. H. F. Reeves, of Armstrong, Wednesday evening.

Thursday evening the fifty-first anniversary was held. The Rev. A. H. Higgs, Presiding Elder, St. Joe District, preached the anniversary sermon, at the close of which the Rev. Dr. B. D. Sipple gave the history of the church. Addresses were made by the Rev. H. E. Stout, President of Howard Payne College, Fayette, Mo.; the Rev. L. P. Scliff, and the Rev. Dr. S. H. C. Burgin, pastor of Centenary Chapel, Fayette, Mo. Friday evening, the Rev. T. J. Scott, pastor of Lane's Chapel, Colored Methodist Episcopal Church, Sedalla, preached. Saturday, the 21st, was celebrated the Emancipation Proclamation. Sunday, the Rev. A. Hubbard, Presiding Elder.



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hard conducted the Love Feast. Sermons by the Rev. R. E. Gillum, D. D., of Union Memorial, St. Louis, and the Rev. J. T. Thornley, Pastor, Second Baptist Church, Fayette. After a few nights' meeting, on Sunday, October 6, Bishop E. R. Hendrix, I. D., LL. D., of the Methodist Episcopal Church South, Kansas City, Mo., preached. Amount raised in cash, \$504.75.—A. H. Higgs, Presiding Elder. Wm. J. Deboe, Pastor.

#### NORTH CAROLINA.

STONEVILLE.—Notwithstanding the discouraging remarks that building a church at this place was impossible, the Rev. A. E. Robinson, the present pastor, having faith in God, himself and the people, set about the hazardous task last fall; and even though his congregation had not where to worship, as a good shepherd he has provided for them from time to time, and with their combined efforts has raised sufficient money to erect a splendid church. The pastor and his flock are happy and devotedly attached to one another. Truly is concerted effort power.

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#### TENNESSEE.

Kingston, J. T. Wilson, pastor, reports a very successful and profitable Fourth Quarterly Conference of the Harriman and Kingston Charge, held at Kingston, Sept. 14-15. Presiding Elder W. A. Webber was pleased with the reports presented which indicated improvement along all lines. Sunday morning the elder lectured to the Sabbath school and at 1 o'clock preached to a crowded house. The sermon was plain, but forcible and uplifting. At 3 p. m., the sacramental sermon was preached. A large congregation was present at the evening service at the opening of which Miss Cora L. Braxton rendered a charming solo accompanied by Master Willie and Prof. G. F. Tipton. At this service Elder Webber effectively occupied the pulpit. At the close of his discourse Mrs. Mary M. Tipton and Miss Cora L. Broxton rendered a duet. Collection \$19.36.

Clinton.—The pastor, the Rev. J. Wesley Manning, congratulates the people of Clinton for their faithfulness to their church and pastor. Some time ago we planned to raise \$100 to clear the indebtedness of Asbury Church. Sunday at 11 a. m., we were highly honored by having with us, the Rev. S. W. Hamilton, pastor of Clinton Chapel, Zion Church, Knoxville, Tenn., and at 7:30 p. m., the Rev. J. W. Whitfield, pastor of the Baptist Church at Coal Creek. The following Captains reported: W. M. Kincaid, \$11.09; Roy Moore, \$10.00; G. L. McAdoo, \$10; Mrs. S. R. Wallace, \$4.50; Birdie Preston, \$10.00; Maymie Young, \$10.00; Charles McAdoo, \$10.00; Wesley Scruggs, \$10.00; Dr. J. G. King, \$10.00; the Rev. J. Wesley Manning, \$9.35; Missionary Society, \$5.00; total collection for the day, \$105.63. We thank our people, but give God the praise. The cry is, Are you ready for Conference? I answer, No! Why? We want to report at least twenty conversions at conference. Clinton and Coal Creek charge is one of the best in the East Tennessee Conference. Both churches have a membership of about 90, of which only about 70 can be found. The Methodist Episco-

pal Church at Coal Creek, Tenn., is one of the best we have anywhere. It has been newly painted at a cost of nearly \$200.

#### THE NEW WEST TEXAS TOWN.

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

#### LOUISIANA

The Preachers' Meeting of the South New Orleans District met at Schriever, October 9, the Rev. M. D. Goins presiding. The following pastors were present: E. Baptiste, D. J. Price, Thos. Williams, Dr. B. M. Hubbard, J. O. Richards. Thos Williams was elected assistant secretary. Dr. J. H. Murry was introduced and made a good talk on Religious Duties and Intellectual Improvements. Dr. B. M. Hubbard responded in well chosen words. At night the Revs. J. O. Richards and E. Baptiste preached strong sermons. Two came to the altar for prayer. The next Preachers' Meeting will be held at Thibodaux, November 14. All pastors are requested to be present.

T. WILLIAMS.

#### TEXAS.

Yorktown.—Sunday, September 22, was a Red Letter Day for Methodism in Yorktown. The grand total raised in the rally to build a church was \$230.70. For eighteen years our membership has been worshipping in the public school house of this town. Indications are that we shall soon be worshipping God under our own vine and fig tree. We have just built a good church at Runge, and shall commence building here as soon as we can get a carpenter. The Rev. Riley Sodia rendered us splendid service during the rally. He preached three able sermons. Both the spiritual and financial tide ran high. Our people are shouting happy over the recent results of the rally. Great things can be accomplished when Jesus leads. The Rev. J. C. Eusan, pastor.

Bryan.—The first Sunday in August was a great day for the members of Jefferson's Chapel, Bryan Circuit. Nine happy converts were baptized, a result of a revival conducted at this point. There were eleven accessions and one reclaimed. The church experienced a great spiritual uplift and the cause has been strengthened in every particular. The Woman's Home Missionary Society here is doing noble work. Its members presented to the church a beautiful lamp, aided materially in the erection of a bell tower, and have under advisement the boring of a well, which is much needed. This organization has stood by Pastor Wesley Robinson in raising his benevolence notwithstanding they have forwarded regularly to the parent Board the quarterly assessments. Two of our members here, Mr. J. R. Williams, a local preacher, has purchased a farm of 60 acres at a cost of \$600.00, and Mr. Tom Hill, a trustee, bought a 72-acre farm, costing \$800.00.

Thompson.—The Rev. W. B. Pullan held the second quarterly meeting of St. Matthew to the satisfaction of all and on the Sabbath preached an able sermon. At the evening hour the sacrament was administered to 83 communicants. Paid the Elder and pastor for the quarter, \$99.10. The Rev.

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JOHN W. E. BOWEN, President.

R. H. Warren, pastor, is wide awake to every interest of the work and under his careful administration a good report is expected at the year's close.

JASPER.—The third quarterly Conference convened at this place, September 17 and 18, under the guidance of Rev. T. S. Pryor, acting Presiding Eld-



er. The Rev. Mr. Pryor made a lasting impression by the excellent sermons he preached. This charge, of which the Rev. S. D. Hocker is pastor, more than paid the Presiding Elder for this quarter. Paid the pastor \$250, and some twenty or more sinners gave their hands for prayer.

WILLIS.—Here, August 30-September 1, was held, by the Rev. W. A. Fortson, the fourth quarterly conference. Every phase of the work on the district is in prime shape, which stands largely to the credit of Presiding Elder Fortson, who completes his sixth year on the district in this capacity. The reports to be made at Galveston in December promise to be fair. Paid the Presiding Elder \$19.00; pastor \$146.00.

SEALY.—The reports of the third quarterly conference held in Sealy Methodist Episcopal Church showed a decided improvement over previous years, with which the Presiding Elder was greatly pleased. He preached to the delight of his audiences on two occasions. The pastor, Rev. W. A. Parks, is making a splendid record. The Sunday-school also enjoys a healthy growth, under its present superintendency. The revival recently closed resulted in the conversion of thirty souls. The inspiration has been caught up at San Felipe, and forebodes a desirable end.

PELHAM.—Presiding Elder L. H. Richardson, in making his third round in the district conducted the third quarterly conference at Antioch, July 6-7. Reports showed a progressive state of affairs. The Presiding Elder acquitted himself to the spiritual satisfaction of his hearers at 11 and 3 o'clock on Sunday. The entire apportionment for Presiding Elder was raised; \$53.40 was raised during the quarter. The pastor, Rev. T. S. Moore, has his work well under way, and hopes to go to Annual Conference with pleasing reports.

HEMPHILL.—August 24-25, with Rev. C. C. Sapp as moderator, the meeting of the third quarterly conference was called to order, and Rev. C. H. Davis was chosen secretary. Attendance was gratifying and reports gave evidence of the good condition of the charge. The Epworth League entertained on Saturday night in honor of the Presiding Elder. Besides the address of the Elder, and the response by Rev. B. McDaniel, among the others who spoke were: Messrs. O. C. Howard, S. J. McCay, J. A. Johnson, Mr. W. S. Gordon and Father Howard. On Sunday Rev. Mr. Sapp delivered the message of the gospel to the delight of all. Two joined the church. Collection \$14.00. The Rev. B. McDaniel is a progressive pastor.

East Mexia Circuit.—The various reports presented before the fourth Quarterly Session at Lonzaville Chapel, the Rev. G. W. White, pastor, September 21-22, were indicative of a very encouraging progressive condition. Presiding Elder L. S. Blakeney was present. Notwithstanding the long drouth, which almost ruined some of the crops in this section, nearly \$400.00 had been raised for all purposes; \$50.00 for benevolence. Raised in the quarter \$28.00; paid the Elder in full for the year, \$75.00. Elder Blakeney was highly pleased with the work.

Bremond.—Sunday, September 29, was our fourth quarterly conference occasion. Reports on Saturday showed marked improvement. We have had 53 conversions and accessions. Raised for all purposes this quarter \$134.30. We paid the Presiding Elder in full for the year, and are now planning to finish paying our pastor, the

Rev. R. H. Duncan. The Elder acknowledged this to be the best fourth round he had made this year on his district. We were not surprised to hear this, for we have a man at the head, the Rev. R. H. Duncan, our pastor, who is a leader, and we are following his good instruction. We are pulling together.—W. B. Bryant.

Hockley Circuit.—Our beginning was small, but we are working constantly for large and permanent results. We are erecting a new church edifice—an edifice which many have declared above our ability, nevertheless, thus far in our work we owe no man. On Sunday, September 29, great sermons were delivered by the Rev. Thos. Cole, pastor, to a very large congregation of children, subject, "The Life of the Child," and the Rev. G. W. Wyatt, of Pilgrim Hill Baptist Church. Although the rally was not what we had hoped for, financially, we raised \$17.50, of this amount Mesdames King, P. N. Page, Messrs. C. King, B. Lakey, O. A. Thompson, P. P. Page, W. M. Page, G. F. Smith, contributed \$1.00 each, and Mrs. H. Thomas 75 cents.

#### Malaria Causes Loss of Appetite.

The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

#### KENTUCKY.

Augusta.—Our church here has been so thoroughly renovated that it is now a thing of beauty. The re-opening services, held October 6th, were very largely attended, and in every way was the celebration a success. The Rev. F. D. Breckenridge, of Germantown, preached two splendid sermons. Raised during the day \$42.50. Repairs paid for in full. The meeting continued through the following week. The Rev. C. H. Pyles is pastor at Augusta.

Leitchfield.—A spirit of hopefulness and of activity pervades the work at Taylor Chapel, and under the wise and judicious administration of the Rev. W. A. Hinton, the mortgage now encumbering this church will be lifted by Christmas. The first effort toward this end was made Sunday, September 22, when the sum of \$18.24 was realized. Paid on mortgage \$17.00; bal-

ance due \$23.00. The pastor writes that the subscription list of the SOUTHWESTERN on this charge will be increased soon by 15 or 20 additions.

#### INQUIRIES.

Any information concerning the whereabouts of the daughter of Mrs. Lonzane Christian, Mrs. Matilda Veasley, who was born in Scott County, Forest, Mississippi, and moved to Madison, Mississippi, first married to a Mr. Savage, and afterwards to a Mr. Veasley, who is now her husband, and both last heard from September, 1906, at Tallalulah, La., will be thankfully received by the parents, Mr. and Mrs. Edward Christian, Madison, Mississippi.

Mrs. Rena Cox, of Verona, Mississippi, wishes to inquire as to the location of her daughter, Miss Emma Cox, who, when last heard from, was in Arkansas; also her brother, Richard Walton, born in North Carolina, and the latest account of whom was from Atlanta, Ga. Any intelligence leading to their discovery will be greatly appreciated by Mrs. Rena Cox, Verona, Miss.

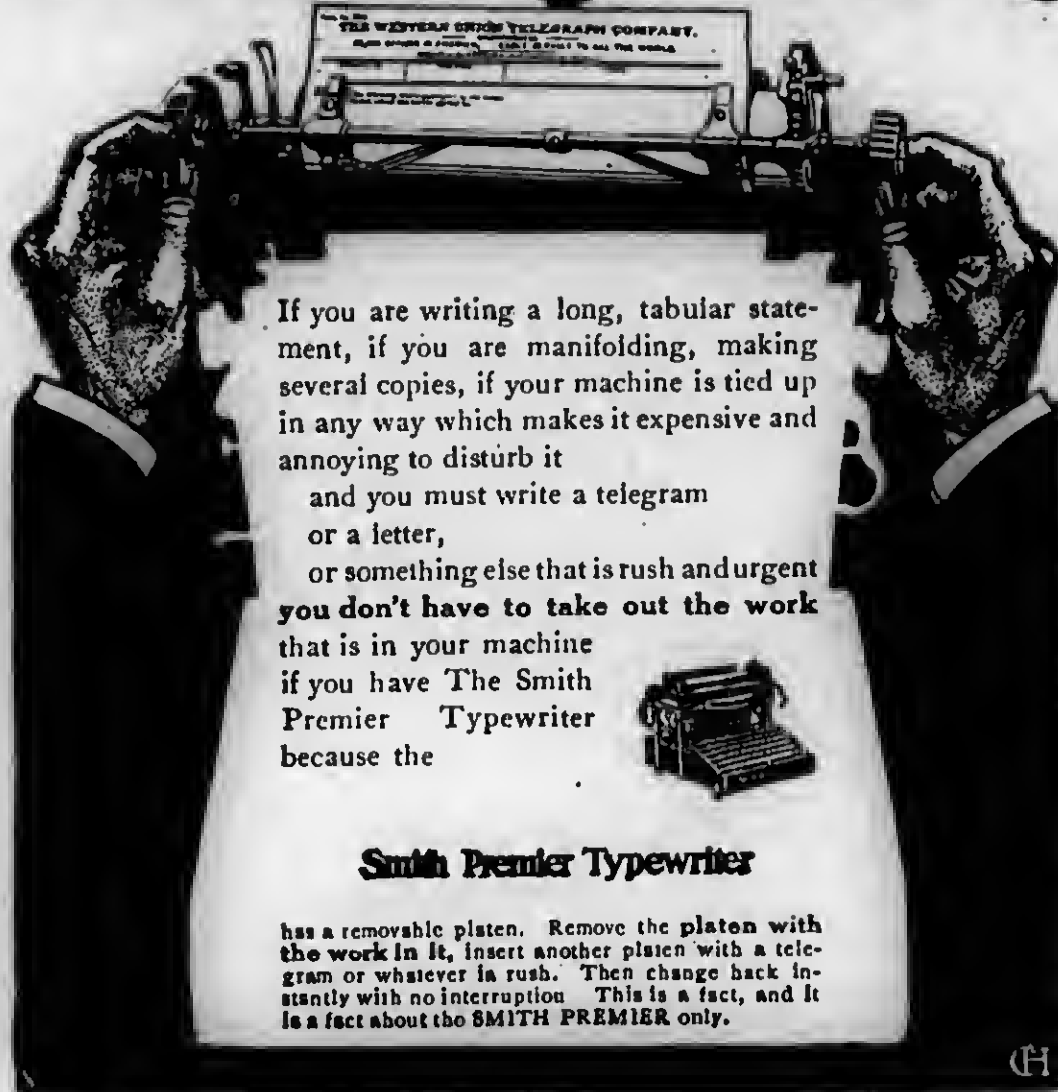
Please address any knowledge you may have of the present location of Charley Kyle, of Columbus, Mississippi, to his brother, Curtis Kyle, at 726 Fifteenth Street, Columbus, Mississippi. The father's name is Hannibal Kyle. The last news of my lost brother, he was pastor of a charge in Marvel, Arkansas.

Miss Peyton Clay, of Muldon, Mississippi, desires information concerning her sister, whose maiden name is Harriet Ann Clay, and who was born on the Clay Plantation, Aberdeen, Miss. She left Aberdeen fourteen years ago, and went to Texas. Address any information to Miss Peyton Clay, Muldon, Mississippi, or to Mr. S. H. Clay, Strongs, Miss.

#### Died

ENNIS.—On September 18, 1907, Sister Hattie Ennis was summoned from labor to reward. Six children, a husband and her friends lament her parting.

## Marked Rush



If you are writing a long, tabular statement, if you are manifolding, making several copies, if your machine is tied up in any way which makes it expensive and annoying to disturb it and you must write a telegram or a letter, or something else that is rush and urgent you don't have to take out the work that is in your machine if you have The Smith Premier Typewriter because the

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## Pastors, Sunday School Superintendents.

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## They Live in Our Memory

**COLEMAN.**—The long suffering of Sister Jennie Coleman, Alexandria, La., consummated in her death on August 12th, 1907. She lived 25 years of her life in the church. She taught school for several years. There are left to mourn her death a husband, two little girls. Her funeral was preached by J. L. Massey, assisted by Rev. Willie Holden.

**TEA.**—It was the will of Him on high that Brother Ernest Tea, on September 6th, should sleep the sleep that knows no waking. He was a member of the Newman Memorial Church, Alexandria, La.

**McBRIDE.**—Brother George McBride, a member of Good Hope Methodist Episcopal Church, Valden, Miss., died August 2, 1907. He was for several years an apostate, but returned to the faith in May and lived a Christian life to the time of his death.

**McASKIE.**—Sister Annie McAskie quitted the walks of this life August 26, to join the celestial host. She was a faithful member of the Midway Episcopal Church, Valden, Miss. Three daughters, four sons, a husband and many relatives survive her.

**NELSON.**—Following a severe illness of eight months, pursuant to his relentless custom, the "black camel" knelt at the door of Sister Rosa Nelson, September 14, at her home in Napoleonville, La. She was thirty-seven years of age and fifteen of these were spent as a helpful member of the church. She leaves a mother, three brothers, one sister, many relatives and friends. The Lodge of which she was a member did her full honors. Rev. M. S. Golins officiated.

**MICHAEL.**—Mr. Joseph Michael was received into the church and baptized September 13, and on September 14 he was called to answer the roll up yonder. His mother, sister and three brothers survive him.

**TAYLOR.**—Death claimed Sister Nancy Taylor, wife of Mr. Henry Taylor, August 26. She was prepared for the lonely journey. While she was yet young she became a Christian and a member of the Baptist Church. She attended the Methodist Episcopal Church, and her death is a severe loss.

**BENNETT.**—At the age of forty-six, and in full triumph of faith, on August 26, 1907, Sister Calpurnia Bennett, an ardent member of Mt. Zion Methodist Episcopal Church disrobed herself of her mortal mantle and entered the realm of the departed spirits. A husband, five daughters, two sons, and her kinsfolk and friends are left to mourn her death. Rev. R. B. Anderson conducted her funeral.

**HARRIS.**—On September 23, 1907, at Boyce, La., Sister Louisa Harris departed this life, having lived a consistent Christian life for a number of years. She was ninety-one years of age.

**WRIGHT.**—After having lived a life of service for God and humanity, Sister Mary Wright, on September 13, yielded up the ghost. She was an exceptional worker in the church, having but recently led a rally in which \$117 was raised. Owing to the absence of the pastor, the funeral was conducted by the Rev. H. H. King, pastor African Methodist Episcopal Church. The body was carried to Lexington, Miss., for interment.



## Personal to Rheumatics

I want to get a personal letter from every man and woman in America afflicted with Rheumatism, Lumbago or Neuralgia, giving me their full name and postoffice address, so I can send them **Free** a full-sized, **One Dollar Bottle** of my Rheumatic Remedy. I want to convince every Rheumatic sufferer at my expense that my Rheumatic Remedy does what thousands of so-called remedies have failed to accomplish—**Actually and Permanently Cures Rheumatism.** I know it does, I am sure of it and I want every Rheumatic sufferer to know it and be sure of it, before giving me a penny profit. You cannot **coax** Rheumatism out through the feet or skin with plasters or cunning metal contrivances. You cannot **tease** it out with liniments, electricity or magnetism. You cannot **imagine** it out with mental science. **You Must Drive It Out.** It is in the blood and you must **Go After It and Get It.** This is just what Kuhn's Rheumatic Remedy does and that's why it cures Rheumatism. Rheumatism is Uric Acid and Uric Acid and Kuhn's Rheumatic Remedy cannot live together in the same blood. The Rheumatism has to go and it **does go for good.** My Remedy cures the sharp, shooting pains, the dull, aching muscles, the hot, throbbing, swollen limbs, and cramped, stiffened, useless joints and cures them to stay cured.

### I Can Prove It All To You

If you will only let me do it. I will prove much **in One Week's Time** if you will let me do it at my expense. If you will only sit down and write my Company to send you a dollar bottle **Free of Charge.** I don't care what form of Rheumatism you have or how long you have had it. I don't care what other remedies you have used. If you have not used mine you don't know what a **real** Rheumatic Remedy will do. Read our offer and write to us immediately.

### A FULL-SIZED \$1.00 BOTTLE SENT FREE

We want you to try Kuhn's Rheumatic Remedy, to learn for yourself that Rheumatism can be cured and we want no profit on the trial. A fair test and a just verdict is all we ask. If you like it and find it is curing your Rheumatism or Neuralgia, order more to complete your permanent cure and thereby give us our chance for profit. If it does not help you, no harm is done. We do not send a small sample vial, containing about a thimbleful and of no practical value, but a full-sized bottle, setting regularly at drug-stores for **One Dollar Each.** This bottle is heavy and we must pay Uncle Sam to carry it to your door. We ask you to send us 25 cents to pay cost of packing and mailing case and postage and this full-sized One Dollar Bottle will be promptly sent you free, everything prepaid. There will be **nothing to pay** on receipt or later. No other Rheumatic Remedy has been or can be so offered. Don't wait until the valves of your heart are injured by Rheumatic Poison, but send today for this one dollar bottle free on trial. Only one bottle sent free to a family and only to those who have never before used this remedy. Address, immediately.

**KUHN REMEDY CO., DEPT. J., HOYNE & NORTH AVES., CHICAGO**

**ROBERSON.**—Sister Estello Roberson, in her prime of life, entered that bourne from whence there is no returning. She died July 23, 1907, and was at peace with God.

**KINNEY.**—The funeral of Miss Rebecca Kinney, daughter of Mr. Bill Kinney, of Red Creek, Miss., whose death occurred September 14, was conducted by Rev. G. W. Washington.

**WILLIAMS.**—On September 2, 1907, Mrs. Julia Williams, a beloved and loyal member of Mt. Zion Church, Caldwell, Tex., entered the Haven of Rest, leaving many to mourn her passing. The Rev. L. H. Bornett, pastor, conducted the service.

**SAMUEL.**—Miss Lucy Samuel, daughter of Brother James and Sister Lillie Samuel, DeKalb, Miss., a member of St. Mark's Church, departed this life September 23. Rev. D. R. Bentley officiated at the funeral. The community, as well as her parents, has sustained a great loss in her death.

## United for Life

**THOMAS-TOLEMAN.**—Mr. Bennie Thomas and Miss Louise Toleman, of Pass Christian, Mississippi, at St. Paul's Methodist Episcopal Church, September 19, 1907, in the presence of many friends. The ceremony was performed by the pastor, the Rev. I. L. Pratt, and the Rev. J. B. Smith. This couple ranks among the best young people of our community and of St. Paul. They were the recipients of numerous valuable and useful presents.

**CLINES-LANDNA.**—On September 23, 1907, at Alexandria, Louisiana, in the presence of several friends, Mr. Edward Clines and Miss Mary Landna, the Rev. R. C. Worsham officiating.

**WALLACE-COLEMAN.**—Mr. E. Wallace and Miss Lizzie Coleman, both of St. Mary (La.) Parish, by the Rev. J. Benn, September 18, 1907. The bride is the daughter of J. W. Coleman, a prominent member of the Methodist Episcopal Church at Berwick.

**BENSON-NEALLY.**—At the parsonage of the Methodist Episcopal Church, Little Rock, Arkansas, Mr. Rosberry Benson and Miss Ophelia Neally, October 2, 1907, the Rev. A. T. Stephens officiating.

**GRIFFIN-RICHMOND.**—Mr. John Griffin and Mrs. Mollie Richmond, residents of Little Rock, Texas, September 22, 1907, at the church, in the presence of a large audience, the ceremony being read by the Rev. A. T. Stephens.

**HICKS-GUYNES.**—Rev. W. A. Hicks and Miss Mary Ella Guynes, on September 12, at the home of Mr. and Mrs. Guynes, Kings, Mississippi. The groom is a member of the Baptist Church and the bride of the church at that place.

**GLANTON-CHOCKLEN.**—Mr. Ira Glanton and Miss Sarah Chocklen, on the 22nd September, in the home of the bride's parents, Cary, Mississippi. The couple presented quite a lovely appearance. Ceremony performed by the Rev. A. H. Latham.

**WILLIAMS-TINKS.**—Mr. Sylvester Williams and Miss Louisa Tinks, at 8 o'clock, September 16, in the Methodist Episcopal Church of Verdunville, La., by the Rev. Frank Walker.

W. D. RAINWATER, D. D. S., President.  
G. A. CAIN, M. D., Treasurer.

WILLIAM WALLACE, M. D., Secretary.  
P. L. BLACKMAN, General Manager.

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A Leading Negro Deputy is wanted in each locality, AT ONCE, to form Lodges, sell Buttons, take Journal Subscriptions, sell Stock and act as DISTRICT DEPUTY ORGANIZER. This work can be done in spare hours, many are devoting their whole time and attention to it. Big money is made by good hustlers.

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| Cincinnati .....    | \$30.00 |
| St. Louis .....     | \$28.00 |
| Louisville .....    | \$27.25 |
| Niagara Falls ..... | \$40.55 |
| Detroit .....       | \$40.90 |
| Washington .....    | \$46.50 |

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## JAMESTOWN EXPOSITION—NORFOLK.

|                                                                                                        |         |
|--------------------------------------------------------------------------------------------------------|---------|
| Tickets bearing limit Dec. 15..                                                                        | \$42.65 |
| Tickets bearing limit 60 days..                                                                        | 35.60   |
| Tickets bearing limit 15 days..                                                                        | 28.75   |
| Coach excursion tickets bearing limit 10 days sold Tuesday and Friday, not good in sleeping cars ..... | 22.10   |

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## Southwestern Christian Advocate

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There are four ways by which money may  
be sent by mail at our risk—Post Office  
Money Order, by Bank Check or Draft, or  
an Express Money Order, and, when none  
of these can be procured, in a Registered  
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You can buy a money order at your post  
office payable at the New Orleans post office.

If a Money Order post office or Express  
Office is not within your reach, your post-  
master will register the letter if you wish  
to send us, on payment of eight cents.  
Then, if the letter is lost or stolen, it can  
be traced.

We cannot be responsible for money sent  
in letters in any other way than by one of  
the four ways mentioned.

### Cash Remittances

SUBSCRIPTIONS RECEIVED:  
October 14-19.

Atlanta—Savannah.—F. L. Johnson,  
S. Richards, C. W. Prothro, B. J. Jordan,  
A. G. Story, G. W. Strickland, M.  
D. Davis, Wm. Daniels. 5 Annual sub-  
scribers, R. F. Spann.

Central Ala.—Mobile.—E. Frazier, 2  
annual subscribers; A. G. Glenn, M. M.  
McKenney, Julia Foster, M. L. Levert.  
Central Missouri.—W. H. Smith, 3  
annual subscribers.

Florida.—J. S. Todd, C. W. Wortham.  
Lexington.—C. E. Alexander, 8 an-  
nual subscribers; C. Jones, Mrs. Robt.  
Fears; R. A. Colley, B. J. Coleman, 7  
annual subscribers.

Lincoln.—B. F. Whitaker, Paul Pre-  
mitt, S. W. Frierson; D. Coburn, 2 an-  
nual subscribers; Jos. Courtney, 3 an-  
nual subscribers.

Little Rock.—W. R. R. Duncan, 3 an-  
nual subscribers; L. G. Hodge, S. L.  
Mitchell.

Louisiana.—S. M. G. Taylor, 4 annual  
subscribers; W. H. Long, 2 annual sub-  
scribers; Sanders Carroll, Harry Gills;  
G. J. Rogers, 2 annual subscribers; B.  
J. Reddix, Ellen Dennis, W. M. John-  
son, Laura Jackson, Sophia Davis; D.  
G. Taylor, M. Montgomery; Mary P.  
Willis; Hamp Lannon, 2 annual sub-  
scribers; T. P. Norris, 4 annual sub-  
scribers; Jno. McKee, Rosina Rober-  
son; J. W. Turner, Calvin Walker, W.  
K. Bell.

Mississippi—Upper.—By J. H. Ever-  
ett, 4 annual subscribers; C. G. Taylor,  
Avery Marguerette; Wm. A. Bender;  
G. H. Johnson, 3 annual subscribers;  
C. G. Taylor, J. B. Banks; G. M. R.  
Husbands, A. L. Fisher; S. M. McDav-  
is, Ida McCare, Betty Carter; A. J. Mc-  
Nair, 3 annual subscribers; D. Green, 6  
annual subscribers; J. T. Cannon, 2 an-  
nual subscribers; J. M. Nevils, 4 an-  
nual subscribers; P. H. Davis, 3 annual  
subscribers; W. H. Smith, Anna J.  
Rhodes; J. A. Robinson; J. C. Lodge, 3  
annual subscribers; J. Jordan, 3 annual  
subscribers; J. C. McGee, 10 annual  
subscribers; Mrs. G. A. Troupe, 12 an-  
nual subscribers; H. May, 3 annual sub-  
scribers; J. E. Webb, 3 annual subscrib-  
ers.

South Carolina.—By W. S. Thomp-  
son, 5 annual subscribers; Jas. F. Page,  
Henry Dennis, Samuel Jenkins; W. G.  
Deas; L. W. Williams, 2 annual sub-  
scribers; J. S. Thomas, 15 annual sub-  
scribers; W. M. Bellinger, Anderson

Smith; G. W. Cooper, 4 annual sub-  
scribers.

Tennessee—East.—By S. J. Knox.  
Blanche Surrell; J. H. Thompson, J. L.  
Williams; T. W. Johnson, 3 annual  
subscribers; W. R. Smith, 5 annual  
subscribers; R. F. Anderson, 2 annual  
subscribers; J. M. Lyte, 2 annual sub-  
scribers.

Texas—West.—By Walton Brown, P.  
Landry, Granville Baker, General Clay;  
Jas. McKenzie, Dan Metzenhaner; F.  
R. Morton, 2 annual subscribers; L. E.  
Bragg; A. E. Gibbs, Sam Lyons; G. W.  
Carter, 3 annual subscribers; J. W.  
Starr, Cora Polk; S. G. Bell; G. S.  
Helm, A. M. Burton.

Washington.—S. A. Virgil, J. H. Dan-  
dridge.

Miscellaneous.—J. A. Warren, D. C.  
Craig; Zall Young

Honor Roll.—G. W. Cooper, B. J.  
Coleman, J. E. Webb, Joseph Court-  
ney, Wm. Daniels, H. May, G. W. Car-  
ter, W. H. Smith, Mrs. G. A. Troupe,  
J. C. Lodge, P. H. Davis, J. M. Nevils,  
W. R. R. Duncan, J. S. Thomas, T.  
W. Johnson, C. E. Alexander, D. Green,  
A. J. McNair, C. H. Johnson, S. M. G.  
Taylor, J. H. Everett, W. S. Thompson,  
J. C. McGee, J. Jordan.

### Doings of the Workmen

#### LOUISIANA.

Plaquemine.—This work, under the  
administration of the Rev. S. Carroll,  
is alive. The church swings clear of  
debt once more. The Laboring Men's  
Union, had its annual sermon preached  
by the pastor, the seating capacity of  
the church was overtaxed. The Grand  
United Tabernacle had its annual ser-  
mon preached here also by our pastor.  
Collection good. The Rev. Mr. Carroll  
is the man for Plaquemine.

#### MISSISSIPPI.

Aberdeen Charge.—On October 4th  
was held the Fourth Quarterly Confer-  
ence, presided over by that most ex-  
cellent Christian gentleman, the Rev.  
F. H. Henry, Presiding Elder. Report  
of pastor, the Rev. B. T. McEwen, was  
one of credit to himself as well as to  
the church. The church is in harmony  
with the pastor, the pastor and people  
working together. Many persons have  
been added to the church, much good  
accomplished along all lines and the  
church spiritually alive. Paid the  
Presiding Elder in full; paid pastor in  
advance; benevolence raised in part;  
old and sick members being cared for;  
a resolution was offered by the Stew-  
ards that, Whereas the pastor, the  
Rev. B. T. McEwen, has done so well  
and accomplished so much for the  
church that this conference pe-  
tition Presiding Elder F. H. Henry  
for the return of Pastor McEwen for  
1908 as the church has many obliga-  
tions to meet and to make a change  
would mar the progress just now. Trus-  
tees' report was very commendable, the  
first note on church, \$750.00, and sec-  
ond one on pews, \$675.00, both paid;  
the church and other property insured  
for \$15,000 and paid in part. Value  
of property same as above; have built  
one of the best brick churches in the  
State. All recommended the return  
of the pastor. He has preached clean  
and instructive sermons and the church  
is so well pleased that it has agreed to  
allow him while in charge of the work  
to attend school at Holly Springs in  
order that he may finish. Collection  
Sunday \$82.77. Lord's Supper admin-  
istered to 173 members.

E. D. COLEMAN.

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JOHN J. WINTON, Prop. L. J. VAISON, Manager.  
N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

### REVIVAL NOTES.

Raglan (Miss.) Charge.—The Rev. F.  
Smith, pastor, writes that there were  
seven conversions and additions and  
the church greatly revived.

North Carrollton, Miss.—Splendid re-  
vivals on each charge. The Rev. C. E.  
Moody assisted the Rev. P. A. Lemou  
at Tillman. Total number of conver-  
sions and accessions, 48.

Baton Rouge, La.—The meeting at  
Jordan's Chapel here closed with 4  
converted and 17 reclaimed. The Rev.  
F. C. Hamilton, pastor.

Wanted.—To cure one case of Catarrh  
in each neighborhood to introduce Dr.  
Karsner's Catarrh Remedy. Sample  
free. Dr. Karsner's Catarrh Remedy  
Co., Salem, Ill.

### GAINESVILLE DISTRICT.

The thirty-first session of the  
Gainesville District, Florida Confer-  
ence, convened in Pleasant Plains  
Methodist Episcopal Church, Jones-  
ville, Fla., Thursday, September 26,  
under the presidency of the Rev. O.  
F. Niblack, presiding elder. Devot-  
ional services conducted by the pre-  
siding elder and the Rev. J. E. A.  
Keeler. One hundred and forty-sev-  
en members were present at roll call.  
I. P. Ferguson and L. C. Foster were  
elected secretaries; G. B. Wilson and  
Prof. J. B. Madison, statistical sec-  
retaries; H. H. Hawkins, treasurer; T.  
P. Page, reporter to Southwestern  
Presiding Elder Niblack's report was  
a masterly document, filled with val-  
uable information concerning every  
part of the district. It greatly in-  
spired the entire conference, especial-  
ly those who are on hard and diffi-  
cult fields. The pastors all made en-  
couraging reports, which clearly show-  
ed the upward trend of the District  
under the wise and able leadership of  
Presiding Elder Niblack. The Rev. J.  
Grant, Superintendent of the South

### B. T. HATTER, First - Class Restaurant and Ice Cream Parlor,

2250-52 Dryades St., New Orleans

Florida Mission, J. S. Todd, presiding  
elder, Jacksonville District, J. P. Pat-  
terson, presiding elder Ocala District,  
J. M. Deas, of Ocala, I. W. Williams  
of Fernandina, G. M. Hearst, of Lake-  
land, and Z. D. Limbric, of Cotton  
Plant, were introduced and made in-  
teresting addresses. The literary and  
religious exercises during the week  
were very interesting. Able sermons  
were preached by the Rev. J. Rut-  
ledge, J. M. Deas, T. P. Page, and John  
Williams. The Revs. Grant, Patter-  
son and S. A. Huger made telling  
speeches against the amendment of  
the third restricted rules. The sad  
intelligence of the sudden illness of  
the Rev. A. Debose, who suffered a  
stroke of paralysis while preparing  
to leave his home for the District Con-  
ference on Thursday morning, reach-  
ed the conference. The body held a  
season of prayer for his recovery. On  
Sunday people came from twenty  
miles around and at 11 o'clock the  
grounds around the church had the  
appearance of a great camp meeting.  
After the Sunday school service and  
conference love feast, the Rev. S. A.  
Huger preached with great power;  
the vast audience was greatly moved.  
The Revs. J. M. Trammell and J. E.  
A. Keeler preached able and inspir-  
ing sermons at 3 and 7:30 o'clock.  
Licenses to preach were granted  
eight young men and twelve were re-  
commended to the Annual Conference  
for admission on trial. The Rev. O.  
F. Niblack, though ill, faithfully per-  
formed his duty. The Southwestern  
was ably represented by the Rev. S.  
A. Huger.

T. P. Page.



The SOUTHWESTERN from Now Until Jan. 1, 1909, for \$1.25

# Southwestern Christian Advocate



ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, OCTOBER 31, 1907

Vol. 41 No. 44

Had Frank Omner of this city survived in his effort to rescue two colored men, who had succumbed to sewer gas in an 18-inch pipe, he no doubt would have been given a Carnegie medal. He is none the less the hero because he died. He sacrificed his life in an effort to save others and who knows but that the Judge of all the earth will grant him not only a medal but a crown for his splendid effort.

From an address of Justice David J. Brewer, recently made in Cleveland, Ohio, we quote: "And while the colored brothers may be too fond of the chicken coop and the watermelon patch, they are firm believers in social order." If this sentence is thrown in parenthetically as humor, all well and good. But if the Judge offers this as an interpretation of the life of the "colored brothers" it is unworthy of the occasion. If one were disposed to hit back, over against the "chicken coop and the watermelon patch" he might put banks robbed, state and private funds embezzled and high thievery galore.

The condition imposed by the will of the late Miss Anna T. Jeanes by which she left three million dollars to Swarthmore College has not only put the managers of the college to thinking but the country waiting with interest for their decision. Miss Jeanes conditions her gift upon the abolition of intercollegiate sports. She might have conditioned the gift upon the prohibition of the attendance of men of youth and energy who are determined to have vigorous recreation. *Harper's Weekly* says: One thing Swarthmore College might do—accept Miss Jeanes's conditional legacy and retire from business on its income." If the college is to be worthy of a name it must be left free and change its line of action only after thoughtful consideration. Gag law is not good even with three million dollars added to it.

Reference was made some weeks ago to the splendid achievement of those Colored Methodist Episcopalians in the state of Alabama, who, under the leadership of Bishop R. S. Williams raised in one collection \$10,000.00 for educational purposes. And now comes the refreshing news from Texas that a small band of Colored Methodist Episcopalians, with Spartan courage, eclipsed all records and under the leadership of Bishop C. H. Phillips raised \$11,502.00. This is self-help with a vim. It is a demonstration of what the Negro can do for himself. It is a prophecy of the good day when we will do more for ourselves than we are now doing. It is an argument in favor of our ability and no uncertain command that we must go forth and depend more largely upon our own resources; not that we care less for the helpfulness of our friends, but for the development of our own character we must do all for ourselves that is within our power. The Colored Methodist Episcopal Church is placing the emphasis on the right point—education. This is the spark of life. An educated ministry and an educated membership will go a long way toward the construction of an ideal church following. Heartiest congratulations to Bishop Phillips and to those who follow him.

## THE PRESIDENT'S PROCLAMATION

"Once again the season of the year has come when, in accordance with the custom of our forefathers, for generations past, the President appoints a day as the especial occasion for all our people to give praise to God.

"During the past year we have been free from famine, from pestilence, from war. We are at peace with all the rest of mankind. Our natural resources are at least as great as those of any other nation. We believe that, in ability to develop and take advantage of these resources, the average man of this nation stands at least as high as the average man of any other. Nowhere else in the world is there such an opportunity for a free people to develop to the fullest extent all its powers of body, of mind, and of that which stands above both body and mind—character.

"Much has been given us from on high and much will rightly be expected of us in return. Into our care the ten talents have been intrusted, and we are to be pardoned neither if we squander and waste them; nor yet if we hide them in a napkin; for they must be fruitful in our hands. Ever throughout the ages, at all times and among all peoples, prosperity has been fraught with danger, and it behooves us to beseech the Giver of All Things that we may not fall into love of ease and luxury; that we may not lose our sense of moral responsibility; that we may not forget our duty to God and our neighbor.

"A great democracy like ours, a democracy based upon the principles of orderly liberty, can be perpetuated only if in the heart of the ordinary citizen there dwells a keen sense of righteousness and justice.

"We should earnestly pray that this spirit of righteousness and justice may grow ever greater in the hearts of all of us and that our souls may be inclined ever more both toward the virtues that tell for gentleness and tenderness, for loving kindness and forbearance toward each other and toward those no less necessary virtues that make our manliness and rugged hardihood—for without those qualities neither nation nor individual can rise to the level of greatness.

"Now, therefore, I, Theodore Roosevelt, President of the United States, do set apart Thursday, the 28th day of November, as a day of general thanksgiving and prayer, and on that day I recommend that the people shall cease from their daily work, and, in their homes, or in their churches, meet devoutly to thank the Almighty for the many and great blessings they have received in the past, and to pray that they may be given the strength so to order their lives as to deserve a continuation of these blessings in the future.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this 25th day of October, in the year of Our Lord, one thousand, nine hundred and seven, and of the independence of the United States the one hundred and thirty-second.

"THEODORE ROOSEVELT.

"By the President:

"ELIHU ROOT,  
"Secretary of State."

## A GREAT MISSIONARY NUMBER

Without exaggeration, the regular number of the *Epworth Herald* for the week ending November 2, devoted largely to the interests of Foreign Missions of the Methodist Episcopal Church, is one of the most inspiring issues that has reached our desk during the quadrennium. The front page presents pictures of the fifteen officials of the Board of Foreign Missions, all men of vision, of brain and of consecration. Optimism is written upon the countenance of each one. Their facial expressions show them to be men of determination. The mark of victory is upon them. They lead the Lord's host. The main body of the paper is filled with inspiring reports coming from the various fields by the Bishops in charge. Bishop Bashford writes thrillingly on "China's Wondrous Advance." Bishop Warne tells of "India's Continued Jubilee." Bishop Hartzell in an illuminating article writes upon "The Outlook in Africa." The natives in Africa are calling for the Gospel. One king sends the following note: "I hereby send my faithful Induna, accompanied by two of my boys, to ask for a teacher for my untaught people, who have never yet heard salvation. I will give lands and protection." What more can the Christian Church ask of these unchristianized heathen than this thrilling appeal for help? Bishop Harris tells of the "Great Advance in Japan and Korea." Bishop Oldham of Malaysia and Bishop Neeley comes with a most inspiring report of the expansion in South America. Bishop Moore writes on "A Quadrennial Look at Mexico." But the four pages of pictures of the recruits of the year—college young men and young women who have answered the call and have given themselves for the Christianizing of Christless nations! The Church cannot look upon the faces of these young people without realizing that they have gone forth with the faith that the Church at home would give them their prayers and support. They have gone forth with a sense of a call to a difficult work, but a work that will bring glorious results.

We do not think that these young people are throwing their lives away, but that they are placing them where they will be of the most service to the Master. If they are willing to give themselves for Him who died for us, then there should be no lack of funds on our part for the strengthening of their hands and for the lengthening of the cords of their tents so that verily the Master's work may cover the uttermost parts of the earth. What a host we have abroad! A thousand—verily, a regiment—of Christian soldiers, marching as to war, with the sound of triumph going on before.

The *Epworth Herald* states that the missionaries of the Foreign Board are stationed in the field as follows: India, 224; China, 149; South America, 87; Africa, 67; Japan, 47; Malaysia, 33; Korea, 30; Philippine Islands, 29; Mexico, 21; Europe, 9. Those of the woman's board are at work in the various fields in these numbers: India, 87; China, 67; Japan, 32; Korea, 15; Mexico, 11; Malaysia, 9; South America, 7; Philippine Islands, 7; Europe, 6; Africa, 3.

The new missionaries who have gone forth during the year under the Board of Foreign Missions are located as follows: India, 17; China, 15; Africa, 12; South America, 11; Philippine Islands, 8; Burma, 5; Mexico, 5; Japan, 4; Korea, 4; Malaysia, 3; Russia, 1. Under the Woman's Board: China, 9; India, 6; Philippines, 3; Burma, 2; Korea, 2; Malaysia, 2; Mexico, 1; Japan, 1.

Verily, the *Epworth Herald* and its brilliant editor have done the Church and the cause of Christianity a distinct service in the placing within the thirty-two pages such inspiring and interesting information.



## Report of the Commission on Deacons' Work

### IV. THE CONFERENCE DEACONESS BOARD.

¶208. §1. In each Annual Conference a Conference Deaconess Board of nine members, of whom at least three shall be women, shall be appointed by the Conference, the members to serve for three years; the election to be so arranged that three members shall be chosen for each year. The President, Vice-president and Secretary of this Board shall be an Executive Committee to perform such duties as may be referred to it by the Board.

§2. This Board is authorized to license Deaconesses (see ¶209, §2); to make, consent to or approve their transfer in accordance with ¶209, §10; to determine who shall be placed on the list of Retired Deaconesses; and those who are entitled to aid from the Deaconess Relief Fund (see ¶210, §1); and it shall have a general oversight of all Deaconesses within its Conference, in matters for which other provision has not been made. It shall have a record kept of the names and work of all Deaconesses within its jurisdiction.

§3. An Annual Conference may invest its Deaconess Board with power to recommend to the General Deaconess Board the establishment of any Deaconess institution named in ¶207, §4, and ¶210, §5.

§4. This Board shall encourage and promote the establishment and support of Deaconess institutions authorized by the General Deaconess Board; it shall have the oversight of all Deaconess institutions and Deaconess work within its Conference, and, according to the provisions of this Chapter, shall exercise general control of all Deaconess interests within its jurisdiction in matters for which other provision has not been made. It shall see that all charters, deeds, and other conveyances of the property of Deaconess institutions conform strictly to the Discipline and to the laws, usages and forms of the State or Territory within which such property is situated, that all such property is well insured, and that all disciplinary regulations for such property are observed.

§5. This Board may exercise appellate authority in questions arising between institutions, or individuals and institutions, within its jurisdiction. Its decisions shall stand, unless reversed by the General Deaconess Board. These questions of difference, however, may be referred direct to the General Deaconess Board, as provided in ¶207, §6.

§6. This Board, with the approval of the General Deaconess Board or its Executive Committee, may appoint a Deaconess or other person to promote the interest of the Deaconess work within the bounds of the Conference, under such rules as it may prescribe. It shall secure the public presentation of this cause during the session of its Annual Conference.

§7. This Board shall furnish each year to its Annual Conference and to the Bishop in charge of the Deaconess district a statement of the names and conditions of the Deaconess institutions within the bounds of the Conference (including titles and other matters named in §1 of this paragraph); the number of Deaconesses connected with each institution and how employed; the amount of money received and expended; and such other information as may be requested by its Annual Conference or the Bishop in charge of the district.

### V. REGULATIONS FOR DEACONESSSES.

¶209, §1. The Deaconess' license may be given only to a candidate who is unmarried and over twenty-three years of age, provided that she be recommended by the Quarterly Conference of the church of which she is a member; that she present a certificate of good health from a reputable physician; and when coming from a Deaconess Home, a training-school, or other recognized Deaconess institution, that she present a recommendation from the Superintendent or Manager of the same. She must have given two years of continuous probationary service, but two years of satisfactory study in a training-school, or two years of service in a hospital, or two years divided between the training-school and the hospital, may be counted as an equivalent of one of these years of probationary service. She must have passed an examination satisfactory to the Conference Board as to religious qualification, and in the course

of study prescribed for Deaconesses by the Bishops.

§2. The Conference Board may license women thus qualified and recommended, and when so licensed they are entitled to consecration as Deaconesses, according to the Order of Service prescribed by the Discipline. (See App. ¶61.) The consecration shall take place at the session of the Annual Conference whenever practicable; in other cases, at such place and time as the Conference Board shall determine.

§3. No person shall be recognized or employed as a Deaconess of the Methodist Episcopal Church who fails to comply with the disciplinary requirements. Each Deaconess shall wear the prescribed distinctive garb. (See ¶207, §9.) The wearing of this distinctive Deaconess garb by a member of our church who is not entitled to wear it shall be regarded as a violation of our Order and Discipline.

§4. The annual renewal of the license of a Deaconess by her Conference Board is necessary to her recognition and employment as a Deaconess, and her license may not be renewed unless she present to her Conference Board a certificate of character and standing from the Quarterly Conference of the Church with which she is connected.

§5. The annual approval of a Deaconess by the Annual Conference within whose bounds she holds her Deaconess membership shall be necessary for her continuance in this vocation; and such approval may not be given without a recommendation from her Conference Board after the renewal of her license.

§6. A Deaconess who has resigned, or has been discontinued, shall return her license and Certificate of Consecration to the Conference Board having jurisdiction in her case, and shall refrain from wearing the distinctive Deaconess garb.

§7. Any Deaconess who has faithfully performed her duties, and who, for reasons satisfactory to her Conference Board, wishes to retire from the service, shall receive from that Board a certificate of honorable discharge. A Deaconess receiving such discharge, on her formal request, may be allowed by her Conference Board to retain her license and Certificate of Consecration, but the date of her discharge must be inscribed on each by the President of the Board. Any Deaconess having been honorably discharged may be restored to the service and receive a license at the discretion of the Conference Board from which she received her discharge, without re-examination in the course of study or undergoing a new probation, but she shall present a recommendation from a Quarterly Conference and a new certificate of health. When a Deaconess who has been discharged is thus restored, the President of the Conference Board shall inscribe the date of such restoration on her Certificate of Consecration.

§8. Each Deaconess shall be enrolled as a member in a Deaconess Home, or Motherhouse, or other Deaconess institution; and shall be subordinate to and directed by the Superintendent in charge or other officer invested with this authority, except when absent on detached service. While engaged in such detached service, the Deaconess shall bear a certificate of good standing in the Home where she is enrolled. The membership of a Deaconess may be changed from one Home to another within the bounds of a Conference by the mutual agreement of the administrative bodies of the Homes concerned. The change when made shall be duly noted on their records and promptly reported to and recorded by the Secretary of the Conference Board.

§9. A Deaconess, when detailed for service in a particular church, or in connection with a particular institution, shall, during such detached service, be under the direction of the pastor of the church or officers of the institution in which she is engaged. Deaconesses engaged in other detached service outside of an organized charge or in institutions not related to the Conference Board, shall be under the direction of this Board.

§10. A Deaconess may be transferred from the bounds of one Conference to those of another by and with the consent of the two Conference Boards concerned, or of their respective Executive Committees, when such transfer has been arranged for by the administrative bodies concerned; and the change of a Deaconess from one Conference to another to meet

a pressing emergency may be recorded as a transfer when approved by the Conference Boards concerned. (See ¶208, §2.)

¶11. When a Deaconess is to be transferred, she shall receive a certificate of transfer, issued and recorded by authority of her Conference Board, or its Executive Committee, and she shall present the same, as soon as practicable, to the Secretary of the Conference Board to whose jurisdiction she is transferred, who shall register her name and thereby complete the transfer.

¶12. Young women, graduates from our advanced schools, or having an educational training satisfactory to the Conference Deaconess Board, who are not free to enter the Deaconess work for a life-long service, but earnestly desire to engage in it, as a duty, for not less than three years, including the period of suitable training, may be received into any Deaconess institution on the approval of the Conference Deaconess Board. Before issuing its approval to any applicant, the Board must have a recommendation from the Quarterly Conference of the church of which she is a member; and she shall furnish the Board with evidence of satisfactory educational attainments, and satisfy the Board that she seeks the position from her conviction of duty to engage in this service for Christ's sake. Those who are accepted shall be subject to the rules of the institution with which they are associated, and wear the probationer's garb. Any one to continue in this relation must have the annual recommendation of the Quarterly Conference and the annual approval of the Conference Deaconess Board. (See ¶209, §4.)

### VI. THE RETIRED DEACONESS AND HER SUPPORT.

¶210. §1. A Deaconess who is no longer able to continue her work on account of age, loss of health, or other disability, may be retired from active service and placed in the list of retired Deaconesses by action of the Conference Board, based on satisfactory information given by the Deaconess Home, or other Deaconess institution, in which she is enrolled as a member. Each retired Deaconess to continue in this relation must be approved annually by her Conference Board.

§2. Should the administrative body of a Deaconess institution and its Conference Board unite in the judgment that a retired Deaconess would be able to render some other needful service, and should concur in counseling her to engage in such service, the Deaconess shall be guided by this counsel, but her rights as a Deaconess shall not be impaired by such service.

§3. To make provisions for worthy Deaconesses who are retired and are without a home and adequate means of support, the General Deaconess Board may authorize the establishment and maintenance of Homes; and to make further provision for the support of retired Deaconesses, a Deaconess Relief Fund is authorized to be created and managed as hereinafter provided.

§4. Each retired Deaconess who entered the work under thirty-five years of age, so long as she is approved by the Conference Board, as provided above in §1, shall be entitled to receive from the Deaconess Relief Fund, and other funds for the support of retired Deaconesses, such an allowance as may be determined by the General Deaconess Board. (See ¶210, §12.)

§5. A Home for Retired Deaconesses, authorized by the General Deaconess Board on the approval of the Conference Deaconess Board, may be established and maintained by the administrative body of any Deaconess Home or other Deaconess institution. Two or more such institutions, with like authority and approval, may unite in establishing and maintaining a Home for Retired Deaconesses. A Deaconess Home or other Deaconess institution, with the approval of its Conference Board, may make provision for the care of retired members in a Methodist Home for the aged.

§6. The Deaconess Relief Fund shall be held in trust and administered by trustees elected by the General Conference, and incorporated under the name of The Trustees of the Deaconess Relief Fund of the Methodist Episcopal Church.

§7. Said Trustees shall receive contributions, donations and bequests, and when received in cash, or converted into cash, unless otherwise directed by the donors, the same shall be invested in city, county or school district bonds, provided the net indebtedness of said city, county or school district shall not exceed five per cent. of their assessed valuation for taxation; or in first mortgage upon real estate, said mortgage not to exceed forty per cent. or the value of said real estate, or in first mortgage



bonds of railroads or public service corporations, provided the net income of said corporation for three years prior to the date of said investment shall have been at least double the amount of all outstanding bonded indebtedness; preference being given to such bonds as can be registered in the name of said Trustees. The securities herein named may also be accepted as collateral for loans.

§8. The said Trustees shall require that their Treasurer file with said Trustees a bond for the faithful performance of his duty and safe-keeping of all funds or property received for the Deaconess Relief Fund, issued by a satisfactory Indemnity Corporation, to an amount of at least one-quarter of the total amount of funds or property so held; and that all securities be placed in a box in a safe deposit company vault for the opening of which two keys shall be necessary, one to be kept by the Trustees, the other by some officer designated by them.

§9. This Deaconess Relief Fund shall consist of:

1. A Permanent Fund, the income of which alone is to be used for the support of Retired Deaconesses.
2. An Available Fund, all of which may be distributed annually for the support of Retired Deaconesses.

The Permanent Fund shall consist of:

- (1) All sums received from congregations contributed for this fund.
- (2) Gifts and bequests designated for this fund.
- (3) It is recommended that \$10 per annum be added to the allowance of each licensed Deaconess, to be paid by her into this fund.

The Available Fund shall consist of:

- (1) The income from the Permanent Fund.
- (2) All sums received from congregations for immediate distribution.
- (3) Gifts and bequests designated for immediate distribution.

§10. The said Trustees shall present to the General Deaconess Board at its annual meeting a report for the preceding calendar year, showing in detail the state, earnings, and expenditures of the Permanent Fund, and how invested; showing also in detail the contributions, gifts, and other sums received for the Available Fund for immediate distribution and how applied, with such other facts as will give to the Board a clear understanding of the administration of this trust. The Trustees shall also furnish to each Deaconess institution an annual report of all receipts and distributions.

§11. Each Deaconess Home or other Deaconess institution before the close of October each year shall furnish its Conference Board with a list of Retired Deaconesses enrolled among its members.

§12. Each Conference Board, before the close of November each year, shall forward to the Treasurer of the Trustees a list of the Retired Deaconesses who are members of the Deaconess institutions within the Conference. (See §210, §1.) The Available Fund in hand at the close of the calendar year shall be distributed by the Trustees according to the allowance determined by the General Deaconess Board (see §210, §4), but if the sum is not sufficient to meet this allowance in full, they shall make the distribution pro rata. This distribution shall take place as soon as practicable after the first of January each year. The Treasurer of the Trustees shall send the amount available for the Retired Deaconesses enrolled in any Home or other Deaconess institution by draft, payable to its Treasurer, and his receipt shall be the proper voucher. The institution to whose treasurer the draft is sent shall be accountable for the application of the sum received to the intended purpose. The Treasurer of the Trustees shall also advise each Conference Board of the distributions made within its jurisdiction.

#### VII. DEACONESS INSTITUTIONS.

§211. §1. No institution for the prosecution or maintenance of any form of Deaconess work shall be recognized as a Deaconess institution of the Methodist Episcopal Church until it has been authorized by the General Deaconess Board, as provided in §207, §4, and §210, §5, and every such Deaconess institution shall conform to the regulations of this Chapter.

§2. Any Deaconess Home, Mother-house, or other institution herein named may be under the control of a local board, a local association, or any of the disciplinary societies maintaining or employing deaconesses. The rules and regulations adopted by either of these administrative bodies for the institution or institutions under its management must be approved by the Conference Board having jurisdiction. It is recommended that the provisions made for Deacon-

esses in these institutions and the rules and regulations for them be as uniform as practicable.

§3. All property for Homes and other Deaconess institutions shall be held in trust for the Methodist Episcopal Church, and this may be by any of the disciplinary societies of the Church or by a Board of Trustees elected by the local society with which the institution is connected.

§4. The provisions of this paragraph (§211) shall not disturb the tenure of existing Homes or institutions operated for Deaconess work, nor exclude any societies or associations engaged in Deaconess work in May, 1900, but any of these are authorized to employ Deaconesses, and, under the provisions of §207, §4, to establish and operate Homes and institutions for the Deaconess work of the Methodist Episcopal Church according to the provisions of this Chapter.

§5. Each institution and each society which maintains or employs Deaconesses, or holds property for Deaconess uses, within the bounds of an Annual Conference, shall report regularly to its Conference Board at least one month before the meeting of the Conference, according to such form as the General Deaconess Board shall adopt for use throughout the Church, and shall furnish such other information as its Conference may request.

§212. The foregoing provisions shall relate to all Annual Conferences, Mission Conferences, and Missions, but in those parts of Europe where the Deaconess work exists as a legal corporation with an Inspector appointed by the Annual Conference, any of the foregoing provisions, not compatible with the provisions of such legal corporation, shall be inoperative.

#### FOR APPENDIX TO THE DISCIPLINE.

§60, §1. In the formulation of general rules for the government of Deaconess institutions and Deaconesses, it is directed that, as far as practicable, the General Deaconess Board confer with the Administrative bodies of Deaconess institutions. After final revision, the rules shall go into effect when approved by two-thirds of the Board present and voting.

§2. To secure a uniform garb for Deaconesses throughout the Church, the General Deaconess Board shall refer the matter to the Deaconess members of the Board, together with three or five Deaconesses or other women connected with Deaconess institutions, selected by the Board in view of their practical know-

ledge. This committee shall employ the measures which seem best adapted to secure all necessary information from Deaconess institutions in the various parts of the country, to enable it to devise a satisfactory attire in which at least the chief distinctive parts will be of uniform color and style. The garb adopted by the Committee, when approved by the General Board, shall be the recognized garb of a Methodist Deaconess. A uniform garb for deaconess probationers shall also be adopted.

§3. When it shall appear to the General Board that the organization of a Deaconess Sisterhood is desirable, the preparation of a form of organization shall be referred to the Deaconess members of the Board, together with three other consecrated Deaconesses selected by the Board. When the form of organization adopted by this committee is considered and approved by the Board, it shall be the authorized provision for the Deaconess Sisterhood of the Methodist Episcopal Church.

Adopted by the Commission on Deaconess Work, July 17, 1907.

JOHN M. WALDEN,  
President.

LUTHER B. WILSON,  
Secretary.

JAMES N. GAMBLE, Assistant Secretary.

Further, it is recommended that the General Conference give careful consideration to the following proposition, submitted by the Commission on Deaconess Work, upon request of two Deaconess National Conventions; namely:

It is recommended that the General Conference give careful consideration to the following proposition, submitted by the Commission on Deaconess Work, upon request of two Deaconess National Conventions; namely:

"Resolved, That the call and work of the Deaconess entitle her to membership in the District and Quarterly Conferences, and that the best interests of both the Church and the Deaconess work would be conserved by giving her this recognition. Where a number of Deaconesses belong to the same Church, they should not exercise a preponderating influence in its affairs, but, in the few cases where such conditions exist, they could be provided for by special legislation."

ATTEST: The Officers of the Commission.

#### East Tennessee Conference

The East Tennessee Annual Conference convened in Lee Street Methodist Episcopal Church, Bristol, Tenn., October 17-21, 1907, Bishop L. B. Wilson, D. D., LL. D., presiding. A. Davis was elected Secretary, I. L. Johnson Assistant. Dr. J. W. Tate was elected Statistical Secretary; F. A. Hatcher and G. H. Crider Assistants. R. D. Washington was elected Treasurer, G. J. Headricks and G. H. Pettis Assistants.

The Conference was blessed with the presence and inspired by the addresses of several General Officers. Dr. I. G. Penn, Assistant General Secretary of the Epworth League, spoke on Wednesday evening, as did also Dr. E. M. Randall, General Secretary of the Epworth League, who delivered a most wonderful address upon the "Training of Children." Thursday evening, at 8 o'clock, Dr. J. S. Hill, president of Morristown Normal and Industrial College, swayed the hearts of the people. This was the anniversary of the Board of Education, Freedmen's Aid and Sunday Schools. Prof. E. A. Long and Dr. G. G. Logan also spoke at this anniversary. Friday evening, Mr. G. G. Logan, Field Secretary of the Foreign Mission Board, was at his best, and we heard it from every tongue, "Did not our hearts burn within us while he talked to us by the way." The great audience rallied to Dr. Logan's appeal and laid upon God's altar for missions \$75.10. God bless Dr. Logan! Dr. E. M. Mills, of the Board of Education, Freedmen's Aid and Sunday Schools; Dr. E. G. Hutchison, Presiding Elder, Bristol District of the Holston Conference of the Methodist Episcopal Church, also addressed the Conference. Mr. C. C. Jacobs represented the Sunday School Department of the Board of Education, Freedmen's Aid and Sunday Schools, and the SOUTHWESTERN.

W. L. Sanders, W. E. Johnson, J. W. Manning, Park W. Smith and Samuel Delaney were admitted to trial and ordained deacons under missionary rule.

John T. Wilson, William W. Ward, J. M. Hoggans and J. G. Isbell were ordained elders.

From the way the Conference voted on the propositions to amend the Constitution, it would seem that they are not in a hurry for a Colored Bishop, or any other radical change at this time. The vote was:

|                        |        |         |
|------------------------|--------|---------|
| Proposition No. 1..... | Ayes 0 | Noes 41 |
| Proposition No. 2..... | Ayes 0 | Noes 41 |
| Proposition No. 3..... | Ayes 0 | Noes 41 |
| Proposition No. 4..... | Ayes 0 | Noes 43 |

The Conference failed to concur with the New York Conference memorial by a vote of 42 to 3:

E. J. Cox was elected Ministerial Delegate to the General Conference, and W. E. Mitchell reserve. C. D. Shell was elected Lay Delegate, E. L. Wright reserve. P. P. Brooks, the oldest member of the Conference, had his relation changed from superannuate to that of effective. Brother Brooks is as vigorous as a man of thirty years. W. T. Anderson and J. A. Guthrie were granted the supernumerary relation. Services were held Sunday at Harmeling Theatre, where at 11 o'clock the Bishop preached. Dr. I. L. Thomas preached at 3 p. m., and Dr. E. M. Mills addressed the Conference at 8 p. m. upon "Education." Bishop L. B. Wilson read the appointments at the close of the Sunday evening service, to some disappointed hearts.

A. DAVIS Secretary.

It is sweet to have your friend, if only for one day. You will really have him always after that. For two persons to love each other at all, actually, deeply, worthily, is to have their lives knit together into one, indissoluble, two souls blended in one, inseparable. Death will not tear them apart. It is blessed to love, though we stay together but the briefest while. A baby comes and looks into the young mother's eyes, and in an hour is gone. Was that brief stay in vain? No; the mother always has a baby after that. The love for that sweet life will never die in her heart. She will always have on her soul the impression made by that short stay. Then in the eternal years she will have the beautiful life as her own in love, fellowship and joy.—J. R. Miller.



# THE CHRISTIAN LIFE

## Live Day by Day

I heard a voice at evening softly say,  
Nor load this week with last week's load of sorrow.  
Bear not thy yesterday into to-morrow;  
Lift all thy burdens as they come, nor try  
To weigh the present with the by and by.  
One step and then another, take thy way—  
Live day by day.  
Live day by day.

Though autumn leaves are withering round thy way,  
Walk in the sunshine. It is all for thee.  
Push straight ahead as long as thou canst see.  
Dread not the winter whither thou mayst go,  
But when it comes, be thankful for the snow.  
Onward and upward, Look and smile and pray—  
Live day by day.  
Live day by day.

The path before thee doth not lead astray.  
Do the next duty. It must surely be  
The Christ is in the one that's close to thee.  
Onward, still onward, with a sunny smile,  
Till step by step shall end in mile by mile.  
"I'll do my best," unto thy conscience say.  
Live day by day.  
Live day by day.

—Julia Harris May.

## Christian Cheerfulness

E. M. WALTERS.

Cheerfulness is good for the individual man. A drawn face means a drawn soul. The aspect of a man's countenance has a reflex action on his own soul. The man who allows his features to assume a look of chronic misery will inevitably decline into a state of chronic misery, so subtle is the connection between a man's face and his soul. The man who looks out through jaundiced eyes will come to possess a jaundiced soul. The man who feels miserable will come to feel less miserable if he looks less miserable. There is a divine philosophy in the phrase "Buck up"; though it is a slang phrase, it expresses a great truth.

Cheerfulness is good for society; it is pre-eminently a social virtue. The cheerful man is one of the best gifts of God to a sorrowful world—the man who when you see him seems to be saying with that merry-hearted little girl Pippa:

"God's in his heaven,  
All's right with the world."

This man is a perpetual benediction. You can not escape him; he follows you, he dogs your footsteps the whole livelong day. He forces you to open your eyes and to see the sunshine on the flowers; and the green grasses are greener, and you hear the birds singing. And if there are no green grasses or birds, he forces you, without uttered words, to look up to the blue of the sky, even though it be but a ribbon of blue above the narrow court in which you happen to have your workshop. If there is no blue sky visible, he gives you vision, so that you can pierce the dull, monotonous shroud of the clouds, so that you can see the infinite blue of the heaven beyond.

## Imaginary Troubles

"We are so impatient of discomfort of any sort," says *Forward*, "that we run here and there in search of remedies for troubles that would heal themselves with a little wholesome letting alone. Half the worries that spoil the day and make restless nights, half the dangers that we foresee for ourselves or our loved ones, half the changed demeanor in friends over which we grieve, are imaginary, or but flitting clouds that will pass with a little time. There is wondrous healing in rest and patience, and a depth of meaning we have never yet fathomed in the words of the prophet, 'In quietness and confidence shall be your strength.'"

O, for more recognition of the value of calmness and deliberation, of "quietness and confidence" in these days of hurry and worry!

## The Optimist

REV. W. R. RUTHERFORD.

"Why are you an optimist?" The question was sent to a number of well-known men and women by an American paper not long ago. The following story is given by the *Dublin Christian Advocate* of the answer written by Mrs. Alice Palmer Freeman, and there is so much suggestiveness in it for those who would be optimists, but are perhaps taking the wrong way about it, going to one or other of the extremes mentioned, that I think it will do us all good to have it here retold:

"My training as the child of a country doctor," says Mrs. Freeman, "in a home where the daily interests of every member of the family centered in caring for the sick, the poor, the aged—where everybody brought his needs and his anxieties—this was the true training for an optimist. For no one can be permanently helpful who merely looks on a life, criticising those who work. To see clearly the tragedies, and to spend self in trying to save, makes an optimist."

"Perhaps," runs the Dublin paper's comment, "the secret of optimism was never better revealed than in that last sentence. The true optimists of life are not always those who have always 'had things easy' and know nothing of care or trouble; neither are they the ones who absolutely refuse to acknowledge the presence of sin and sorrow. They are those who determine to meet facts honestly, and can give themselves untiringly to fighting the sin and lessening the sorrow and pain. Only he who has given himself to a cause knows all the allies of that cause. He who has devoted himself to the mighty work of advancing God's kingdom of righteousness sees, as others cannot, a thousand signs of hope and cheer in the unlikely places. Pessimism may indicate many things, but one thing at least it never fails to reveal—that the pessimist is not spending himself in trying to make the world better."

If we would not incur the imputation of idleness in the cause of the world's bettering, then let us close our lips ere they allow to slip out a single word of gloomy doubt or pessimism; let us rather follow the line laid down by E. H. Shannon, the author of the following lines:

"Have you any cheering greeting?  
Tell it out to-day:  
While you wait, the friend and message  
May have gone away.

"Let the one who sighs for comfort  
Feel a handgrasp true;  
It will cheer the way, and surely  
Can't impoverish you.

"We are all the time regretting  
When it is too late,  
And some heavy heart has broken  
While we hesitate.

"Lives are human, though so often  
We disguise our pain;  
Some are hungering for your comfort  
Give and give again."  
—From "A Look on the Brighter Side."

A cheerful song for every day,  
And not for glad days only;  
A song to clear a misty way,  
And soothe a heart that's lonely;  
A song that's not too late to bring  
Joy unto one that may not sing.  
A song whose mission 'tis to find  
And cheer the place of sorrow,  
And have its message glad and kind,  
Fulfilled before to-morrow—  
Whether the skies be blue or gray,  
A cheerful song for every day.  
—Frank Walcott Hutt, in the *Housekeeper*.

How poor they are that have not patience.—  
Shakespeare.

## Prayer

Lights and shadows swiftly flit  
Through our life's short day;  
Now we soar on wings of cheer,  
Now faint by the way.

Sometimes by still waters rest,  
Through fair meadows roam;  
Glad that we are drawing near  
Our Eternal Home.

Sometimes faith grows dim; then flees  
Peace—the heavenly dove;  
Earthly cares have come between  
Jesus and our love.

Far away the presence seems  
Of our risen Lord,  
And the dim of earth obscures  
His calm and loving word.

Prayer will set all wrong aright,  
Still restless soul;  
Bind the lights and shadows fast  
Under our control.

—Mary E. Ireland in *Christian Work*.

## The Inner Life

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness and lovingness wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind, with good-will in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

"In ourselves the sunshine dwells;  
In ourselves the music swells;  
Everywhere the heart awake  
Finds what pleasure it can make;  
Everywhere the light and shade  
By the gazer's eye is made."

This is the secret of that fine art which some people possess of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people, and there is no reason why we should not set this ideal for our lives.  
—F. R. Miller.

## Servants of the Lord

We must serve someone. If we are not under one master, we must be under another. Becoming a Christian is changing masters; it is coming out from under the yoke of sin and accepting the sway of Christ. We have it here: "Being made free from sin, ye became servants of righteousness." Paul himself was an illustration of this. He was on his way to Damascus, breathing slaughter against the Christians. Like a flash appeared before him a glorious Being, who could not be less than divine. "Who art thou?" "I am Jesus whom thou persecutest." Instantly Saul saw what a terrible mistake he had been making, and at once he was at the feet of him whom he had been persecuting. He had a new Master, and his whole life was surrendered.

Too many people, when they accept Christ, do not bring their whole life with them. Paul did, and that is what everyone who follows Christ should do. We should become as earnest as Christians as we were before in our service of the world.

If I were you I should not worry. Just make up your mind to do better when you get another chance. One can't do more than that. That is what I think of; that God will give each of us another chance, and that each one of us will take it and do better—I and you and everyone.—"Ships that Pass in the Night."



## Proceedings of the North Carolina Conference

### FIRST DAY—MORNING SESSION.

The forty-ninth session of the North Carolina Annual Conference was held in the New Saint Paul Methodist Episcopal Church, Winston-Salem, beginning October 17th under the presidency of Bishop Henry Spellmeyer, D. D., L. L. D.

The Bishop's presence was one of delight during the entire session. His care for the details of the conference, his open and brotherly frankness placed him at once warmly entrenched in the hearts of the brethren. His sermons and addresses of course, were greatly enjoyed. But his personality above all stood him in good stead and made him a welcome presiding officer among his brethren.

The New Saint Paul Church, to which only brief reference will be made here, is indeed an honor to our Southern Methodism. While not yet quite completed it has a magnificent auditorium; one among the best in the entire South among our people; and the men who have wrought this achievement deserve the thanks at the hands of all their brethren. Suitable mention will be made later on of the success achieved under the several pastors, together with pictures illustrating the progress of the church.

The conference opened as it was said on Thursday morning, October 17, and upon roll call Isaac Wells and L. McDaniel were entered as deceased. S. A. Peeler was unanimously re-elected as secretary.

J. H. Lovell and J. C. Prince were named as his assistants. J. P. Morris was unanimously re-elected as statistical secretary, naming as his assistants, J. W. Wells, W. R. Zeigler, W. T. Lomax, J. C. Robbins and B. F. Thomas. R. P. Hairston was elected treasurer, succeeding Geo. W. Morehead, who had been treasurer for fifteen years and who is now presiding elder. Treasurer Hairston chose as his assistants P. J. Cook, A. W. Maxter, S. McDonald, J. J. Hairston. An elaborate program covering morning, afternoon and evening sessions, which had been prepared by pastor Shamborguer and Presiding Elder Smith, was approved with slight modifications. On the calling of question 13 M. J. Bullock, presiding elder of the Greensboro District, reported and was followed by the effective elders of his district. At this point the Honorable E. O. Eaton, Mayor of the City of Winston, was introduced and in most eloquent words addressed the conference, referring to the progress made by the Negro, his ultimate triumph in the future and bespeaking for him his loyalty to the church and to the cause of right. A welcome address was also delivered by the Rev. Dr. Kyles of the African Methodist Episcopal Zion church and the Rev. N. I. Shamborguer, of Saint Paul. Responses were made by the Rev. W. W. Pope and Bishop Spellmeyer. On the resumption of question 13 Presiding Elder M. M. Jones gave good account of his stewardship, and the effective elders on his district also reported. Addresses were made by Dr. E. M. Mills, representative of the Board of Education and Freedmen's Aid, and Dr. I. L. Thomas, of the Board of Home Missions and Church Extension and Dr. C. C. Jacobs, representative of the Sunday School Department. The election of General Conference delegates was made the order of the following day, Friday, 11 a. m. The conference adjourned with benediction by Dr. I. L. Thomas.

Statistical session was held in the afternoon with R. E. Jones in the chair, devotion being conducted by W. P. Hayes and S. F. B. Peace. After receiving all statistical reports and passing in benevolent funds to the treasurer, the Rev. P. J. Cook preached a Missionary sermon to the delight of his brethren and the audience that greeted him.

### SECOND DAY—MORNING SESSION.

After the devotion and reading of minutes and roll call of the absentees by a vote of the conference voting on the proposition number one affecting a change of the third restrictive rule was made the order of the day Saturday.

L. W. Thomas, C. R. Morse and A. E. Robinson, constituting the class of the second year, were

admitted in to full connection and placed in the studies of the third year. C. Morse and A. E. Robinson were elected to deacon's orders. Propositions two, three and four were voted upon, in each case there being sixty votes against and none for.

Alfred B. Stanscil, elder of the African Methodist Episcopal Church, was received on his credentials and placed in the studies of the third year. Presiding Elder Ashe reported as did also the effective elders on his district.

J. H. Hunter, a member of the North Carolina Conference, signified his intention to leave his entire estate to the conference, and on motion the funds that shall accrue from said estate shall be known as The Hunter Aid Fund, and shall be disbursed as shall be prescribed by Brother Hunter.

The following resolution affecting railway traffic was unanimously adopted:

Whereas, The laws of our State require a separation of the races in the common carriers, and,

Whereas, The law requires equal accommodations, and,

Whereas, in the case of Negroes, this requirement is frequently disregarded; the accommodations for Negroes are not only frequently inadequate, but the cars are poorly equipped and poorly kept and in no sense equal in accommodations to those provided for other passengers paying the same fare, and,

Whereas, the laws of the State of North Carolina do not provide for separate cars on through trains, and,

Whereas, the railroad authorities persist in forcing Negroes to occupy separate cars on through trains, contrary to the spirit and letter of the law, therefore, be it,

Resolved, That we respectfully protest against this discrimination of accommodations on the trains in general, and the discrimination on through trains; be it further

Resolved, That a copy of these resolutions shall be sent to the General Passenger Agent of the Southern Railway, The Sea Board Air Line, Atlantic Coast Line and Interstate Commerce Commission at Washington, D. C.

The order of the day, voting upon proposition number one, was taken up. A lengthy discussion ensued, participated in by R. P. Hairston, H. L. Ashe, G. B. McLean, Samuel McDonald, W. W. Pope, P. J. Cook, M. M. Jones, S. F. B. Peace, G. W. Morehead and N. D. Shamborguer. The following resolution was approved by a vote of 35 to 24:

Rev. E. W. Kinchen, pastor of Hawthorne Methodist Episcopal Church, Columbus, Ohio, and Mr. J. R. Stannoh, of the Western Book Concern, were introduced. The order of the day, the election of delegates to the General Conference was taken up, and on the first ballot, there being seventy votes cast, R. E. Jones received 62, and M. M. Jones 38; both were declared elected. On the first ballot for reserves J. P. Morris, Vice President of Bennett College, S. A. Peeler, President of Bennett College, were elected. On the resumption of question 13 G. W. Moorehead, presiding elder of the Wilmington District reported; he was followed by the effective elders of his district. Rev. D. G. H. Trever, of Gammon Theological Seminary, was introduced and spoke to the conference.

Morning session adjourned by benediction of Dr. Trever.

### THIRD DAY—MORNING SESSION.

After devotions, Bishop Spellmeyer, assisted by the presiding elders, administered the Lord's Supper. Robert Smith reported as presiding elder of the Winston District and was followed by the effective elders of his district. W. T. Lomax, W. M. Scales, J. H. Lovell; having completed conference course were elected to elders orders. J. C. Prince having also completed the conference course, was elected to elder's orders under the seminary rule. A. J. Jenkins was announced as transferred to the Liberia Annual Conference. Dr. E. W. Randall, General Secretary of the Epworth League, was introduced and spoke.

Whereas, the General Conference of 1904 has sent down for our consideration a proposition seeking amendment to the constitution of the Church so as to provide Bishops for Races and Languages, limiting their jurisdiction thereto, and,

Whereas, the Annual Conferences of the church began voting on the proposition before adequate discussion was had in the church press, and,

Whereas, the interpretations of the proposition are many and varied, and at times antagonistic, and,

Whereas, the status of the proposed bishop or bishops is in doubt, legislation on this subject, having not been completed, and,

Whereas, the proposition has been assailed in such a language of derision so as to prevent fair and sane discussion, be it

Resolved, That we decline to vote on the proposition submitted; and, be it further

Resolved, That we hereby memorialize the General Conference to resubmit a proposition more clearly defined free from objections and which will more nearly meet the demands of the situation.

After the adoption of the resolution vote on proposition was taken, none voting for it and 34 against. The conference adjourned with benediction by R. E. Jones.

### FOURTH DAY—MORNING SESSION.

After devotions C. W. Blalock, E. Howard, David Connell, L. B. Gibson, and W. A. Pryor were continued in the superannuated relation. J. P. Franklin and A. Clark were continued as superannuates. J. J. Blanton, being also added to this list. David C. Skeene, John A. Maston, D. H. Chambers, R. B. Rhyne, Loyd D. McQueen, J. R. McNair and Daniel Williams were admitted on trial. J. A. Maston was elected to deacon's orders under the seminary rule. Henry T. Patterson, D. McCollum, Thomas G. Lewis were elected to deacon's orders as local preachers.

A memorial was presented by R. E. Jones requesting the General Conference to fix an episcopal residence in the city of New Orleans or Atlanta, Ga. The memorial was unanimously approved. The treasurer's report showed aggregate collection of more than \$4,300. The conference ordered by resolution the presiding elders to apportion \$1,200 among the several charges for the remodeling of the president's home at Bennett College. Charlotte was chosen as the seat of the next annual session.

Dr. S. G. Atkins, general secretary of the Board of Education, African Methodist Episcopal Zion Church, was introduced, as was also Dr. R. A. McLean, of the Foreign Missionary Board. J. W. Davis was readmitted to the conference.

### FOURTH DAY—AFTERNOON SESSION.

Devotion was conducted by S. McDonald and R. E. Jones presided by the appointment of the Bishop. G. M. Moorehead was elected conference trustee to fill vacancy made by the death of Isaac Wells. Daniel Brooks was re-elected treasurer of the conference claimants funds. S. A. Peeler and W. H. Thomas were elected trustees of Bennett College to fill vacancies. The reports from the several standing committees were presented.

### FOURTH DAY—EVENING SESSION.

After the devotion Bishop Spellmeyer ordained John A. Maston, Henry Patterson, Thomas G. Lewis, Daniel McCollum as deacons. Resolution of thanks to the people and the Bishop were presented. Dr. R. E. McLean addressed the conference in the interest of the Board of Foreign Missions.

Next year will be the fiftieth anniversary of the North Carolina Conference and the following committee was appointed on the SEMI-CENTENNIAL CELEBRATION: J. P. Morris, S. A. Peeler, N. D. Shamborguer, A. H. Newsome, S. F. B. Peace, J. C. Prince, R. P. Hairston, R. Smith, M. J. Bullock, M. M. Jones, H. L. Ashe and G. W. Moorehead. After the usual devotion and the announcement of the appointments, the conference adjourned.

It is one thing to take no thought for want of thought, and another to take no thought from sufficing thought, whose flower is confidence. The one way is the lovely way of God in the birds, the other his lovlier way in his men and women.—George MacDonald.



# SUNDAY SCHOOL LESSON

Fourth Quarter Lesson VI. November 10, 1907. Title—*"Joshua Renewing the Covenant With Israel."* (Joshua 24: 14-28) Golden Text—"Choose you this day whom ye will serve." (Joshua 24: 15). Hymn No. 336.

(Read Joshua 23 and 24.)

BY REV. E. B. BURROUGHS, LL.B., A. M.

Our Golden Text is an affirmation of the great truth that no man is absolutely independent. True it is that many think so and accordingly act, but when we come to the last analysis we are forced to admit that to some one we are responsible. This some one is the Supreme Being, and having formed and given us being, we must recognize in Him our Supreme Master, the One who is entitled to our service and praise in this life and in the life to come. The idea of our Golden Text is the idea of service. There we are called upon to make a choice as to whom we will have rule over us. We are brought face to face with the fact that service must be rendered. The choice, however, as to the kind of service we will render and the Master under whom we will serve is left to us. God desires and should have our service, but He will not force Himself upon us. But it is the duty of all men to serve God, and into His service they should gladly enter. Moreover there is a great advantage to be had in the service of the Eternal, an advantage that no other service can possibly give. He who serves the Lord has not only the promise of the life that now is, but also of the life that is to come. Serving God acceptably here we shall dwell with Him hereafter. Then again, his service is delightfully pleasant, for His "yoke is easy" and His "burden is light." Standing as you may be to-day in "the valley of decisions," hesitate not to choose the service of the Lord.

Our lesson to-day presents to our minds a most beautiful and inspiring picture. The central and most prominent figure is Joshua, now "old and well stricken in years." Around him are gathered the representatives of the people. They are listening to him as he recounts the great and marvellous things God had done for them from the time that Abraham went out from his home until Israel had come into possession of the land of promise. He is especially careful to impress upon them the fact that God had fulfilled every promise made. Not one had failed. And because of this he urges upon them to be true unto the Lord and to walk in His ways. Let us note the following suggestions:

1. There is but one true and living God and Him should all men fear and serve. "Now, therefore, truth, and put away the gods which your fathers fear the Lord and serve him in sincerity and in served on the other side of the flood. \* \* \* The preceding thirteen verses form the ground of this exhortation. So when men call to remembrance that all that has been done for them has been done by the Lord, they should unhesitatingly lay aside all idols and worship "and serve Him in sincerity and in truth." There may be lords many and gods not a few, but He alone is God. Having given us being, preserved, kept and redeemed us, He deserves our fear and service. Let us hesitate not to be unreservedly faithful along this line.

2. Unto every man has been given the right to choose whom he will serve. "Choose you this day whom you will serve." The issue is here made clear. No attempt to overpersuade them is made. A simple recital of all of God's dealings with them is set forth. The choice is left with them. It is the same way now. God simply calls our attention to the faithful manner in which He has dealt with us, but does not force Himself upon us. If we will serve Him, well; if not, the responsibility therefor will not rest with us. He has set before us an open door. We may enter in and live, or remain outside and die. Let us remember that if we reject Him He will likewise reject us.

3. One's cause must be indisputably right and just for one to dare to stand alone. "But as for me and my house, we will serve the Lord." A noble and admirable stand, indeed; but it took courage to take it. Thus Joshua manifested his inde-

pendence. Israel might do as she wished, but he would stand on the right side, even if he must stand alone. He has the courage to announce and stand by his convictions. Elijah, Amos, Isaiah, Jeremiah, and others, thus stood. We should do the same. It may not be very pleasant to stand alone, but if we are right, let us dare do it. Standing thus, and with God on our side, we may rest satisfied as to what the result will be.

4. It is well to call to remembrance God's past dealings with us. "For the Lord our God, He it is that brought us up, and our fathers out of the land of Egypt from the house of bondage. \* \* \*

"The line having been clearly drawn, the people at once declare for God, giving as their reason for so doing the many things God had done for them and their fathers. They remembered all the ways in which God had led them. Israel's example is worthy of emulation. Hard indeed is that man who, as he realizes the many mercies and loving-kindnesses he has received at the hands of the Lord, fails to select Him as his Master. Let gratitude, if nothing more, prompt us to enter into His service.

5. God will brook no rivals. "He is a jealous God." Being such He will guard His honor and defend His prerogatives. Hence He will not dwell

in the heart in which any other god is permitted to reside. Israel must give Him all of her service or none at all. Likewise must it be with us. We "cannot serve God and Mammon."

6. If we reject the Lord, He will also reject us. "If ye forsake the Lord, then will He turn and do you hurt, and consume you, after that which He doeth for your good." In other words, though God has been good unto you, yet, if you forsake Him, He will turn His back upon you, and harm and dread will come unto you. Thus Joshua warns them that having decided for God they must be true and faithful unto Him, and at no time forsake Him. The warning holds good to-day. "No man putting his hand to the plow and looking back is fit for the kingdom of heaven." Saul rejected the Lord with the result that he was rejected of God. Let us heed the lesson.

7. We should set up memorials in order that they may remind us that we have entered into a covenant with the Lord. "And Joshua said unto the people, Behold, this stone shall be a witness unto you. \* \* \*." This was a common practice among the Jews. Jacob set up a stone at Bethel; but the purpose here was that the stone should act as a reminder of the covenant between Israel and Jehovah. Let us not forget nor lightly regard the place where we first met the Lord. Rather let the remembrance of it be a constant reminder that we have made a covenant with Jehovah that, regardless of the length of time, or the troubles, trials, and conflicts incident to His service, must be kept inviolate unto the end.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic, November 10.

### The Conversion of the Gentiles.

Passages for reference: Gen. 22, 18; Mal. 1, 11; Col. 3, 11; Rev. 21, 24-26.

BY REV. W. C. STOVALL, M. A., B. D.

*A Foreword.*—The conversion and baptism of Cornelius created a sensation in the church of Christ. Even before Peter returned to Jerusalem, the apostles and the Christians in Judea obtained information that the Gentiles also had accepted the word of God. The manner in which the fact was stated, shows, in the first place, that it had made a favorable impression on the apostles, and the great majority of Christians in Judea, and had gratified them; for it unquestionably promoted the honor of God when Gentiles also, and, therefore, not Israelites exclusively, received the Gospel. In the second place, the event was regarded as involving an important principle, and as being decisive in its nature, for these believers considered the act of individual Gentiles as bearing a representative character, since it showed that Paganism, viewed as a whole, was capable of receiving the word of God. Unto upright Peter, then, it shall ever be an honor that he dared to be the first among the apostolic band who, in company with others, guided heathens to Christ by means of the Gospel.

*The Discussion.*—Christians can never learn large lessons of God's love in Christ without sharing in Christ's love for their fellow men. For the individual Christian and for any body of Christians who are acting together, there is a supreme test in the question, How deep a concern do you feel for the welfare of the great body of your fellow-men? What are your feelings, what are your purposes, what is your attitude of soul toward the benighted ones, who are ignorant, debased, sin-burdened, and hopeless in the world? What is the great thought of Christ with reference to those who know Him not? What is the supreme purpose which He would have His Body carry out? We find it in that categorical imperative which sums up all other injunctions and commands, "Go ye, therefore, and make disciples of all nations." To escape from these marching orders of the church one must separate himself from the very body of Christ and wilfully disregard the mind of the Master. When we think of Christ's commanding purpose that all men should know Him; when we think of the world-

wide work of missions which is the most influential and enduring work that is being done in this day of great enterprises; when we think of the consummation toward which all things are tending, when the earth shall be filled with the knowledge of God, we realize that every Christian must come into line with Christ's plan, according to the will of God. What is the plan of Jesus Christ for the world to-day? Is it intellectual development and advance in human knowledge as an end in itself? Is it the increase of commerce and wealth which will exhaust themselves in making men rich? Surely not. His supreme and ruling purpose is to regenerate mankind; and our aim in life, whatever it may be, is worthy in proportion as it contributes to making Christ everywhere known.

If the love of Christ is a constraining power in any man's life it will compel him to give of what he possesses to satisfy his brother's need. Of this appalling need no Christian can long remain in ignorance in these latter days. Thirty years ago the ordinary church member had some excuse for not knowing the condition of the heathen world. There were few missionary books. The opportunity to hear a returned missionary was rare, and even the clergy knew comparatively little of the regions beyond. But that is not true to-day. The information at hand is adequate. Knowing the need and knowing the remedy, the love of Christ should fill up the breach and bring every Christian into sympathetic and helpful touch with the humanity which awaits redemption.

Napoleon once said, "It is a maxim in the military art that the army which remains in its entrenchments is beaten." The non-missionary church sins against its own best interest and is inviting defeat. A stay-at-home Christianity is not real Christianity at all. The guaranty of Christ's abiding presence is consecration to the world's evangelization. The "Lo, I am with you always," is conditional upon "Go ye, and disciple all nations." What is true of the church is true of every Christian.

To carry the Gospel to every creature is indeed a formidable undertaking. There are at least 750,000,000 people who have not had an opportunity to learn of Jesus Christ, and we cannot ignore the difficulties which are in the way of reaching many of these. But if the whole church comes up to the help of the Lord against the mighty, the issue



cannot be doubtful. When we compute the whole membership of the church to-day and contrast it with the small number of early disciples who turned the world upside down; when we estimate the resources now in the hands of Christian people, and all the facilities at their disposal; above all, when we think of the divine equipment of the church, the Word of God, quick and powerful, sharper than any two-edged sword, the Holy Spirit with us to-day and able to shake whole communities with Pentecostal upheaval, we are convinced that if every Christian made the missionary aim the commanding purpose of his life, it would hardly take the twenty years which Simeon Calhoun estimated would be sufficient to utter the story of the Cross in the ears of every living man. The opportunity is ample. The need is pressing. The demand is imperative. The loss of souls is deadly.

Chicago, Ill.

Appointments East Tennessee Conference  
BRISTOL DISTRICT.

1. R. Hill, Presiding Elder, 501 Clinton Street, Bristol, Va.  
Abingdon, Va., R. A. Swan; Bristol, Va. and Tenn., E. H. Forrest; Castletown, Va., supplied by J. H. Kirby; Gate City, Va., G. J. Headrick; Glade Springs, Va., J. M. Watson; Johnson City, Tenn., P. A. Wootwine; Mountain City, Tenn., supplied by N. M. Black; Marion, Va., A. Davis; Rural Retreat, Va., supplied by T. H. Austin; Shell Creek, Tenn., supplied by J. H. Rogers; Stonago and Norton, Va., supplied by J. H. Colman; Tazewell, Va., G. T. Wright; Tip Top, Va., F. D. Johnson; Wytheville, Va., J. F. Rugmore.

CHATTANOOGA DISTRICT.  
E. J. Cox, Presiding Elder, 923 E. 5th St., Chattanooga, Tenn.  
Athens, Tenn., supplied by E. M. Fuller; Wiley Memorial, Chattanooga, Tenn., J. W. Tate; Stanley and Sherman Heights, G. H. Crider; Cleveland, Tenn., G. W. Cain; Coultersville, Tenn., supplied by W. A. Jackson; Dayton, Tenn., R. M. Green; Daisy and Hixon, supplied by E. D. Thompson; Grace Memorial, W. R. Marbury; Hill City, Tenn., P. T. Martin; Georgetown, Tenn., supplied by J. S. Jackson; Jasper, Tenn., supplied by S. B. Johnson; Rockwood, Tenn., I. L. Johnson; So. Pittsburg, Tenn., Wm. Johnson; Tateville, Tenn., R. E. Kirby; Ooltewah, Tenn., P. W. Smith

KNOXVILLE DISTRICT.  
W. A. Wehber, Presiding Elder, Tate Springs, Tenn.  
Byington, Tenn., E. Knott; Clinton and Coal Creek, Tenn., supplied by G. H. Tipton; Greenville, Tenn., J. T. Wilson; Harriman, Tenn., W. L. Sanders; Jefferson City, Tenn., Sam'l Delaney; Kingston, Tenn., and Lonsdale, B. J. Martin; Knoxville, Tenn.: Song Chapel, F. A. Hacher; Vine Ave., W. T. Marley; LaFollette, Tenn., J. M. Hogans; Morristown, Tenn., D. T. Turner; Newport, Tenn., W. E. Johnson; Russellville, Tenn., A. Roach; Tazewell and Tate Springs, supplied by J. A. McFarland; Warrensburg, Tenn., to be supplied; White Pine, Tenn., J. W. Manning; Dr. J. S. Hill, President Morristown Normal and Industrial College, a member of Morristown quarterly conference.

PULASKI DISTRICT.  
J. A. Pickett, Presiding Elder, Pulaski, Va.  
Bluefield, W. Va., P. P. Brooks; Childress, Va., C. H. Hurd; Christiansburg, Va., A. W. Randolph; Draper, Va., to be supplied; Dublin, Va., W. W. Ward; Graham, Va., W. H. Pleasants; Independence, Va., H. G. Harrison; Ivenhoe, Va., to be supplied; Pearlsburg, J. G. Isbell; Pocahontas Cir., supplied by Wm. Tiffany; Pocahontas, Va., W. E. Mitchell; Princeton, W. Va., W. R. Burger; Pulaski, Va., R. D. Washington; Pulaski Circuit, T. W. Russell; Radford, G. H. Pettis.

WELCH MISSION DISTRICT.  
LeRoy Diggs, Presiding Elder, P. O. Welch, W. Va.  
Berwind, W. Va., J. J. Hamilton; Coalwood, W. Va., G. W. Smith; Freeman, W. Va., J. H. Gardner; Maatoka, W. Va., supplied by J. W. Johnson; Northfork, W. Va., supplied by C. J. Witbrow; Welch, W. Va., LeRoy Diggs.

North Carolina Conference Appointments  
(These appointments are all in North Carolina except as otherwise indicated.)

GREENSBORO DISTRICT.  
M. J. Bullock, Presiding Elder, P. O. Greensboro, N. C.

Central Randolph, W. T. Lomax; Danville, Va., and Spray, John H. Garrett; East Greensboro and North Greensboro, to be supplied; Empire, to be supplied; Greensboro, R. P. Halston; High Street and Basses, David C. S. Kene; Jackson, to be supplied; Leaksville, A. S. Cottingham; Ramseur, to be supplied; Reldsville, R. W. Winchester; Reldsville Ct., C. E. Brili; South Greensboro, S. M. Hanes; Summerfield, J. W. Jones; Wentworth, E. H. McArthur; West Greensboro, J. A. Laughlin.

RALEIGH DISTRICT.  
M. M. Jones, Presiding Elder, P. O. Greensboro, N. C.  
Dennis and Redbank, to be supplied by J. O. King; Durham and Creedmore, J. H. Hunter; Goldsboro, Sylvester J. Hayden; Henderson and Louisburg, to be supplied by G. E. Dunn; Madison and Stoneville, J. C. Robb; Madison Circuit, Avery E. Robinson; Newbern and Kingston, to be supplied; Newport News, Va., John A. Maston; Oberlin and Raleigh, S. P. West; Oxford and Bullock, J. C. Prince; Pleasant Ridge and Norfolk, Va., C. W. Walton; Rocky Mount, Va., W. M. Crawford; Townsville and Clarksville, Va., William E. Clapp; Walnut Cove, S. A. Gibson.

WESTERN DISTRICT.  
H. L. Ashe, Presiding Elder, P. O. 74 Hill St., Asheville, N. C.  
Asheville, W. R. Zelgler; Black Mountain, Sandy B. Cornelius; Boone, to be supplied; Forest City and Bracket Town, B. F. Thomas; Franklin, to be supplied; Gastonia and Bessemer City, Norris J. Pass; Hendersonville, to be supplied; Hickory, A. H. Newcome; Lawndale and Brooks, A. W. McMaster; Lenoir, G. W. Brower; Lenoir Ct., Robert B. Rhyne; Lowesville, G. F. Hill; Macphelah and Stanley, W. M. Chavis; Marion and Old Fort, J. C. Adde; Newton, A. B. McQueen; Patterson, Louis W. Thomas; Shelby and Mooresboro, L. G. McDonald; Sherrill's Ford, R. J. Shipp; West Asheville and Waynesville, Calvin R. Moser.

WILMINGTON DISTRICT.  
G. W. Morehead, Presiding Elder, P. O. Laurinburg, N. C.  
Burgaw, to be supplied; Charlotte, S. F. B. Peace; Cool Springs and Beaver Dam, J. D. Murphy; Concord, to be supplied; Elkton, J. D. Halston; Hamlet, W. P. Hays; Hoffman and Vass, to be supplied; Johns and Piney Grove, W. M. Wells; Laurinburg and Gibson, G. B. McLean; Lumberton, S. McDonald; Parkton and Prospect Hall, to be supplied; Maxton, J. W. Wells; Melrose and Hickory Bend, M. Munday; Monroe, to be supplied; Red Springs and Beaumont, G. W. Byus; Rowland and Salem, J. M. McNeill; Swann Station, to be supplied; Wilmington, Albert C. Hill.

WINSTON DISTRICT.  
R. Smith, Presiding Elder, P. O. Hickory, N. C.  
Advance, Wesley and Mocksville, H. O. Frederick; Ashboro and Mitchell, J. W. Simpson; Columbia Heights and Walkertown, to be supplied; High Point, J. H. Lovell; Jefferson, to be supplied; Jonesville, W. B. Seales; Kernersville, S. R. McCorkle; Lexington and Thomasville, P. J. Cook; Liberty and Trinity, S. L. May; Mayhew and Mooresville, D. McRae; Midway, F. L. Bost; Mt. Airy, J. W. Davis; Mt. Airy Ct., to be supplied; Randaleman and Fairview, W. F. Allen; Sallshury, P. F. Johnson; Statesville and Philadelphia, M. H. Hinton; South High Point, D. Brooks; Wilkesboro, Oliver B. Stanell; Winston-Boston and St. James, Noe T. S. Shamborguer; Mt. Pleasant, W. W. Pope; St. Pauls, N. D. Shamborguer.  
S. A. Peeler, President Bennett College, member Greensboro Quarterly Conference.  
J. P. Morris, Professor in Bennett College, member Greensboro Quarterly Conference.  
R. E. Jones, Editor SOUTHWESTERN CHRISTIAN ADVOCATE, member Greensboro Quarterly Conference.  
R. W. S. Thomas, Principal Haven Normal School, member Greensboro Quarterly Conference.  
Rodolphus K. Bethea, left without appointment to attend one of our schools.

A Special to Pastors

BY I. L. THOMAS, D. D.  
My Dear Brethren—Please observe:  
1. The day for the collection for Home Missions and Church Extension is Sunday, November 24th. It will be a national service.  
2. Information gratis.  
(a) The new book, "Methodism and the Republic," of more than two hundred pages, puts the pastor in possession of a volume of choice and latest

information on various phases of Home Mission and Church Extension work.  
(h) The new artistic envelope containing a beautifully printed Thanksgiving and pastoral impetus and a collection envelope.  
(c) Many copies as may be needed of our new Thanksgiving Service specially prepared for Sunday, November 24th.  
(d) A series of maps to illustrate the pastor's sermons on Home Missions and Church Extension work.

3. The new *Christian Republic*. The price of the paper is now reduced from 50 cents to 25 cents a year, and the club rate for ten or more copies to individual addresses is 15 cents per year.  
4. The July, August, September, October numbers of the *Christian Republic* are of such permanent value that we are sending them in a single wrapper to those remitting 10 cents for the four.  
5. Our leaflet literature furnished pastors gratis particularly our new sixteen page leaflet on our field and work. Let every pastor avail himself at once of the opportunity to secure the helps offered by the Board of Home Missions and Church Extension to aid in the evangelization of America. Write to Dr. Robert Forbes, Corresponding Secretary of the Board, 1026 Arch Street, Philadelphia, Pa., and he will gladly send you the above supply. "America for Christ" is to be the one theme in the thirty thousand Methodist Episcopal Churches in this Republic, Sunday, November 24th. The old and young are urged upon to unite upon this National Rally Day for our land, contributing even at a sacrifice, all in their power toward raising the million dollars to help to save this country.

Southwestern Days and Results  
MORE RESULTS.

To-day marks the closing of our October Rally. For the good work done and the results achieved we are grateful and wish to thank all who were helpful in bringing these things about. But some of our pastors who are in harmony with this movement and are eager to do their share of the work, finding it impossible to successfully work out their plans within the time announced have requested more time. Believing this to be the case with most of the pastors who have not yet reported and not wishing to close this door of opportunity for doing a great work upon any one, we therefore announce an extension of time. Now, brethren, SOUTHWESTERN days are still in order! While money is plentiful and prosperity abounds, push the SOUTHWESTERN! The list of Results which follows speaks for itself. It is a list of deeds—and they are far more eloquent than words.

| Pastor.                                     | Charge. | No Sub. |
|---------------------------------------------|---------|---------|
| J. S. Thomas—Bennettsville District, S. C.  |         | 46      |
| W. G. Valentine—Sumter District, S. C.      |         | 31      |
| Ida R. Cummins—Metropolitan, Baltimore, Md. |         | 27      |
| J. T. Cannon—Okolona, Miss.                 |         | 12      |
| G. W. Cooper—Orangeburg, S. C.              |         | 11      |
| J. A. Rush—Atlanta, Ga.                     |         | 10      |
| W. H. Smith—Newton, Miss.                   |         | 9       |
| J. A. Richle—Stockbridge, Ga.               |         | 8       |
| Jas. Robinson—Collins, Miss.                |         | 8       |
| M. C. Harrison—Central, La.                 |         | 7       |
| A. B. Harris—Slidell, La.                   |         | 7       |
| J. C. Lodge—Lizella, Miss.                  |         | 7       |
| A. H. Higgs—District                        |         | 6       |
| M. White—Hub, Miss.                         |         | 6       |
| J. S. Carroll—Wheeling, W. Va.              |         | 6       |
| J. B. Middleton—Darlington, S. C.           |         | 5       |
| N. M. Carroll—Annapolis, Md.                |         | 5       |
| T. R. Wamble—Center Point, Ark.             |         | 4       |
| R. L. Perkins—Madison Sta., Ala.            |         | 4       |
| G. W. Nevils—Edna, Tex.                     |         | 4       |
| Thos. L. Ingram—Brooksville, Miss.          |         | 4       |
| J. F. Barnes—Beaumont, Texas.               |         | 4       |
| J. W. Brown—Bascom, Ga.                     |         | 3       |
| Wm. Campbell—Meridian, Miss.                |         | 3       |
| H. R. S. Erby—Meridian, Miss.               |         | 3       |
| C. C. Landry—Baldwin, La.                   |         | 3       |
| E. A. White—Cadiz, Ohio.                    |         | 3       |

SOUTHWESTERN DAYS.

| Pastor.                      | Charge. | Date   |
|------------------------------|---------|--------|
| W. F. Smith—Guthrie District |         | Nov. 3 |
| Wm. Jones—Eutaw, Ala.        |         | Dec. 8 |

When a man has not a good reason for doing a thing, he has one reason for letting it alone.—Sir Walter Scott.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Matna, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

### NORTH CAROLINA DELEGATES

MINISTERIAL: Robert E. Jones, Editor SOUTHWESTERN CHRISTIAN ADVOCATE, New Orleans; Milton M. Jones, Presiding Elder, Raleigh, N. C. Reserves: John P. Morris, Professor Bennett College, Greensboro, N. C.; Silas A. Peeler, President Bennett College, Greensboro, N. C.

LAYMEN: Robert B. McRary, Real Estate Dealer, Lexington, N. C.; J. Lot Bullock, Physician, Greensboro, N. C. Reserves: John R. McCormick, Railway Mail Agent, Lumberton, N. C.; James R. McRae, Principal Public School, Asheboro, N. C.

All elected on the first ballot. Both the Ministerial and Lay Delegates are the same as in 1904.

Sometime ago Abraham Ruef, of San Francisco, was convicted of a grave charge and sentenced to imprisonment. But instead of serving his term as other prisoners are required, in a county or city prison, Ruef has been living luxuriously in one of the most fashionable streets of San Francisco, having a nominal police guard. Without any inconvenience he is enjoying the luxuries of life, and then, too, it is claimed at the expense of the city. It would appear that some men because of their money are immune from certain grades of punishment. It has been an open secret that in the city of New Orleans men of high rank who are convicted of crime ostensibly spend their sentence in prison, returning only at night or, certain times of day so that their presence may be recorded. This is an open violation, of course, of the spirit and letter of the law, but more, it shows how impartially the law is administered.

To Methodists of America: Oklahoma has been won for prohibition and it will come in as a free state. The vote was overwhelmingly against the saloon, probably more than 30,000 majority. The campaign committee sowed the state knee deep with literature just before the election. They did it on faith. Some of the printing bills are unpaid and they are \$2,000 in debt. The Methodist Temperance Society which contributed \$1,000 in cash to the campaign wishes to help clean up this deficiency. Let a large number give a thank offering of at least a dollar and send it to us quickly and thus cheer on our fellow workers in that new state. Please remit to our treasurer, Alonzo E. Wilson, 92 LaSalle Street, Chicago, or to me at 57 Washington St., Chicago.

WM. F. McDOWELL,  
President Methodist Temperance Society.

The *Texas Christian Advocate* in a remark on the defeat of Vice President Fairbanks refers to the fact that he represented our Church as a lay fraternal delegate to the last General Conference of the Methodist Episcopal Church South. The *Texas Christian Advocate* says: "His curtly manner, dignified appearance and robust Christian manhood, made a profound impression upon our General Conference." Referring more directly to the defeat of the Vice President as a lay delegate to the General Conference to be held in Baltimore in 1908, Dr. Rankins says: "He would have made a fine delegate to his own General Conference, but the fact that he furnished the President, at his own request as his guest, a cocktail, turned him down and left him off the delegation. Twenty-five years ago—yes, ten years ago—the result would have been impossible. Our public men have to toe a very straight mark lest the people who are watching their conduct punish them for even slight derelictions. Perhaps, after all, it is better to be too severe than too lax."

### THE DEFEAT OF VICE-PRESIDENT FAIRBANKS

No little interest was attached to the announcement prior to the meeting of the Lay and Electoral Conferences of the Indiana Conference, that the name of Vice-President Fairbanks would be presented for lay delegateship. When it was later announced by the Associated Press that at the recent meeting of the Lay Conference, Mr. Fairbanks had been defeated, all Methodism sat up straight and the nation became interested. It is said that the temperance people brought about the defeat of Mr. Fairbanks because cocktails were served at the dinner given by him in honor of President Roosevelt.

The Rev. Dr. Joshua Stanfield, Mr. Fairbanks' pastor, in a recent number of the *Northwest Christian Advocate*, gives an inside view of the subject. Because of the general interest in the incident, we publish herewith the entire article.

Dr. Stanfield writes:

"Letters having reached me from several places, that, as pastor of Vice-President Fairbanks, I make a frank and succinct statement concerning his candidacy for lay delegate to our General Conference and his defeat—I will do so through our church papers.

"Last May we urged Brother Fairbanks to consent to serve the church as delegate to the coming General Conference. He had no desire to do so, but we talked with him for some time and urged the following reasons:

"You are a Methodist and have been a member of the church for twenty-seven years; your wife, yourself, and three of your children are members of the Meridian Street Church, and have been for years; yourself and Mrs. Fairbanks are both graduates of one of our Methodist schools, Ohio Wesleyan University; you are now the second citizen of this nation, the Vice-President of the United States, and as a child and product of Methodism, you owe it to the church to serve her at this time." He finally said, "Well, doctor, I like your frankness of statement, and if you say that I ought to do this, and the brethren so desire, I will consent."

"Some weeks after this the much-noised 'cocktail' incident occurred: an item utterly out of harmony with the tastes and habits of Mr. Fairbanks, for he not alone is, but has always been an abstainer from the use of intoxicants, and he was not personally responsible for, nor did he know of the 'cocktails' until he reached the table—and while some others present took two, he, true to his custom, took none. The menu was reported in one of our own daily papers, and immediately the prohibition paper of Indianapolis, the *Patriot Phalanx*, and a small daily paper of the city—both politically opposed to the Vice-President—began, and have persistently kept up, a severe criticism, wholly unwarranted by the facts in the case. I have been an active Prohibitionist for fifteen years, and my standing upon temperance is known in many States in the Union, but, as a Christian man, I deplore the policy of personal abuse and misrepresentation in this case, as I was some years ago by a like misrepresentation and abuse of President McKinley's family in relation to some saloon property.

"Such abuse of public men for party considerations, upon incidental matters in their life, of which they were either ignorant or had no direct control, is one of the heavy handicaps of temperance reform. Thank God, the reform succeeds, notwithstanding; but one of the perennial causes of apprehension and chagrin for thousands of Christian temperance men is the intemperate language and conduct of some of our temperance workers.

"It is greatly to be regretted that party prejudice and considerations of some of our ardent Prohibitionists, under inspiration of some state workers, not members of our church, combined with a few men whose personal ambitions as candidates for General Conference were supposed to be jeopardized by the Vice-President, made them utterly indifferent to the larger interests of the church in being represented by a clean, capable, Christian man, and withal, the Vice-President of the nation. To this end a persistent personal canvass was made of the delegates-elect. The action of the Conference thus obtained was greatly regretted by the presiding

Bishop, the official visitors to the Conference, and most of our ministers.

"Further, some of the press reports as emanating from Indianapolis and Columbus have been little less than atrocious. From one now before me, circulated in Pittsburg, and dated Columbus, September 28, of the four items there are the following:

"1. 'Crushed by his defeat, Vice-President Fairbanks sent word to-day that he will not make an address for the Conference. His message was terse—'I will not come.'" Mr. Fairbanks had never once consented to be at the Conference, but had said persistently he could not be present; and further, he never sent any such telegram as is above reported.

"2. It is charged: 'That he has not contributed liberally to the Methodist Church of Indiana,' and 3: 'That he did not affiliate with the church in his home city until a few months ago.' Both of these statements are false, and could only be published by ignorant or malicious persons. Mr. Fairbanks has been a member of Meridian-street Church for nearly four years, and a trustee of the church for a much longer period, and not only does he faithfully support his home church, as in the new building recently completed, costing \$165,000, of which he gave a fair share and all he was asked for, but in the regular support of the gospel and in benevolences, every year, beside his regular gifts in Washington and elsewhere.

"I mention these out of a number of false and slanderous statements which have persistently been reiterated in this un-Christian campaign against a much-maligned man. Not alone is he wronged, but the church is woefully misrepresented in this treatment of one of her worthy and honored sons. Whatever may be said or written about me or my action in the case will matter very little; those of us who intimately know the facts and know the man, feel—as will the Christian and temperate people of the entire country, regardless of denomination—that a great wrong has been done a Christian man, the nation's Vice-President, and to our own beloved Church; and that wrong has been done largely through slander and misrepresentation."

### BISHOP HAMILTON RETURNS TO THE PACIFIC COAST

Bishop Hamilton, after a year's absence during which time he suffered a very serious attack of illness requiring a very critical surgical operation, returns to the Pacific Coast. The *California Christian Advocate* welcomes Bishop and Mrs. Hamilton in the following delightful manner:

"The announcement that Bishop Hamilton is expected to reach home in San Francisco this week will be read with unqualified joy by every Methodist and ten thousand Christian people whose friendship he has won in a residence of nearly eight years upon the Coast. Bishop Hamilton left San Francisco one year ago last August to hold his fall conferences and attend the meetings of the general committees. He was taken ill at Buffalo, where the general committees met, and at the end of many months of the severest suffering underwent a most critical surgical operation and as those best qualified to speak believe in answer to prayer has come back to reasonable strength again. This Pacific Coast owes a debt of gratitude to the kindness of Mr. and Mrs. Huff, of New York, personal friends of Bishop and Mrs. Hamilton. These good friends were about sailing to Europe when they learned that the Bishop and Mrs. Hamilton were in New York and about to sail to Jamaica. The most eminent specialists in New York were summoned and the trip to Jamaica was cancelled. The home of Mr. and Mrs. Huff in Orange, New Jersey, was given over to the care of Bishop Hamilton. These devoted Christian friends postponed their visit abroad and it is not too much to say that all that human hands and human hearts could do was done for Bishop Hamilton. With the highest skill that could be found in the great city of New York, and with unshaken faith in God, Bishop Hamilton went down into the valley and shadow of death. God raised him up again and his return to his home and friends is one of the glorious miracles of human love, of surgical skill, and, as we firmly believe, of the grace and infinite mercy of our Father in Heaven. It is not necessary to say to Bishop Hamilton, Mrs. Hamilton and their family that all Pacific Coast Methodists with thanksgiving, with inexpressible gratitude and praise to God, welcome them to their home in San Francisco."



## Personal and General

The death of the Rev. Joseph Alfred Tircuit, which occurred October 19, 1907, and who, at the time of his death was pastor of Mt. Zion Methodist Episcopal Church, this city, removed from the ranks of the Louisiana Conference one of its most brilliant young men. Brother Tircuit was born December 15, 1860, in St. James Parish, this state; his school training began early in the public schools of his native parish. Later he found better advantages in Leland University, this city. His mother, Mrs. Carmelite Landry, a devout and faithful Christian was zealous for her son's spiritual life, and nothing was neglected in his early age to train him in the way he should go. It was but natural therefore, at a very early age he joined Simpson Church, this city, under the pastorate of the Rev. T. P. Jackson and from that day to his death he held a warm place in the hearts of that particular congregation; and they manifested their love for him not only during his illness, but by a beautiful floral offering at his funeral. This church he served in every capacity as a church official until he was brought into the Louisiana Conference under the pastorate of the Rev. J. W. Hudson and the Rev. Stephen Duncan as presiding elder. He was received into the Conference in 1889, together with Joshua J. Obee, D. M. Seals, Stephen Tillman, Thomas A. Brown and James Robinson.

Brother Tircuit was the first of the seven to break rank of his class.

He had served a number of appointments in the Louisiana Conference, among which were: Mansfield, Wesley Chapel, Baton Rouge; St. Paul, Shreveport; Donaldsonville; his last pastorate being in this city: Williams Chapel, First Street and Mt. Zion. In St. Paul, Shreveport, he paid off a long-standing debt. He served very acceptably the three churches mentioned in this city. He was a very active and useful member of his conference. And his judicial turn of mind was sought eagerly, and he attained considerable prominence in the handling of Church trials. As a pastor he was faithful and painstaking. He was an expository preacher and quite effective. His love for children particularly marked his pulpit ministration. In the year 1889, April 22, he was married to Miss Aline Lacheaux, who survives together with six happy children. He was very devoted to his wife and his family. His funeral was conducted October 21, in Mt. Zion Church, the last scenes of his earthly labor. The Rev. Dr. J. F. Marshall served as master of ceremony. Twenty-seven ministers of various denominations were present, and the church was crowded to suffocation. The Rev. J. O. Richards announced the opening hymn and the Rev. D. M. Seals led in prayer. Scriptures were read by the Rev. C. W. Reeves and the Rev. Henry Taylor, and the Rev. W. Scott Chinn read a biographical sketch. Rev. Valcour Chapman preached the sermon and eulogies were delivered by the Rev. T. J. Johnson and Dr. B. M. Hubbard. Resolutions from Simpson Memorial and Mt. Zion were read. Miss Arebella Sims recited, accompanied by music, "My Mother's Face at the Gate."

The Richmond lodge of F. & A. M., in behalf of Mt. Lebanon lodge No. 20 of Shreveport, attended the funeral, and masonic honors were administered under the direction of Mr. S. S. Fran-

cois and Attorney F. B. Smith. The body was interred in Carrollton cemetery. Thus closes the life of a man of high ideals and of courtly manners. We commend to the bereaving family and mother and the conference the comforting power of Jesus the Christ who is the counsellor of all bereaved hearts.

New Orleans University closes the first month of the new year with the largest enrollment, at this stage, of its history.

Dr. J. D. Chavis, of the A. & M. College, of Greensboro, N. C., delivered an address to the Colored Fair at Raleigh, N. C., October 25th.

Dr. E. M. Jones preached two able sermons in Nashville, Tenn., last Sunday, preaching at Clark Memorial at 11 o'clock a. m., and at Seay's Chapel at night.

Miss Willie B. Penn, daughter of Dr. and Mrs. I. G. Penn, has entered Pratt Institute, New York City, where she is taking courses in dress making and scientific cooking.

Mr. Arthur P. Bedou, the out-door photographer, has returned to his home in this city and is open for engagements. He has on hand new artistic designs for the coming holidays.

The minutes of the North New Orleans District Conference of the Louisiana Conference are out, and it is one of the best district minutes that we have seen. We congratulate Secretary Cooper.

Mr. J. R. Coffey, railway postal clerk, Memphis, Tenn., has been informed by the Civil Service Commission, Washington, D. C., that he stands second on the register of eligibles, from Mississippi, of a recent Departmental Clerk examination.

Gammon Theological Seminary, in its present enrollment gives promise that it will break all records. Up to date 75 men are on roll; and the faculty has great reasons to believe that the total enrollment will reach 100 before the end of the year.

The Rev. S. R. Gibson, until recently pastor of our church at Montgomery, Ala., has withdrawn from the denomination under charges. Dr. W. R. A. Palmer will have charge of the church at Montgomery until the meeting of the Conference.

The Protestant Episcopal Church has 850,000 members who are served by 5,300 ministers and 104 Bishops. At this ratio the Methodist Episcopal Church would have 350 Bishops, instead of 31 to serve a membership of more than three millions.

In a recent write-up of Rust University, Professor E. H. McKissack inadvertently failed to mention among the number present the Rev. J. W. Winbush, of the Greenville District, who was also on hand and attested to his unfailing loyalty to the University.

Trinity Church, Houston, Texas, recently observed the Quarto-centennial of Dr. W. H. Logan's services in the ministry and his fiftieth birthday. A splendid program was announced. Among other features was the reception of a large class of probationers into full membership.

Dr. H. W. Tate, of the Louisville District, Lexington Conference, is recovering from an attack of typhoid malaria. During his illness his work was carried on by the Revs. P. Smith, J. H. Boling and W. H. Noel. Dr. Tate hopes to be on his district by the first of November.

Bishop Wilson on a recent Monday night delivered to the students of Rust University and our people of Holly Springs a magnificent lecture. The audience that greeted him taxed the spacious College Chapel to its limit; and the Bishop's lecture is referred to as "one that will not soon be forgotten."

Mrs. W. M. C. Troupe has just returned from a pleasant visit to the home of the Rev. and Mrs. E. C. F. Troupe at Starkville, Miss., her husband's

parents. Mrs. Troupe also visited Aberdeen, Mississippi, where she was accorded a royal reception. On Mrs. Troupe's return home she was accompanied by Miss Mary Garlee.

Mrs. Ella B. Harris, wife of Dr. J. M. Harris, pastor of our church at Des Moines, Iowa, has been invited to deliver an address before the annual meeting of the Woman's Home Missionary Society of the Des Moines Conference at the First Methodist Episcopal Church, Des Moines, November 21. Sometime ago Mrs. Harris addressed the ladies of the First Church at Des Moines.

Upon recommendation of President Thirkield, at a recent meeting of the Executive Committee of the Board of Trustees, of Howard University, Dr. Kelly Miller, professor of mathematics, was appointed Acting Dean of the College of Arts and Sciences, vice Dr. F. W. Fairfield, recently placed on the Carnegie Foundation. The Board takes final action at its meeting in January.

Our country church on the West Jackson Charge of the Mississippi Conference was recently blown down by a cyclone and the insurance policy did not contain the cyclone clause; hence the pastor, Rev. W. A. Oates appeals for help, not only from his district, brethren but from those elsewhere, who will come to his relief. All funds sent to the Rev. W. A. Oates, West Jackson, Mississippi, will be safely applied.

In a recent write-up of Texas Methodism, and particularly the Houston District, the editor of this paper failed to mention the Rev. W. Hartley Jackson, D. D., pastor of Wesley Tabernacle, Galveston, as among the most successful and distinguished men of his conference. This was unintentional injustice to Dr. Jackson, whose loyalty to the paper and his interest in every cause of Methodism puts him down as one of the progressive men of his conference. We are very glad to have our attention called to this omission, and hereby make all amends necessary in the case.

The Rev. J. B. Robertson, of our Sinoe Mission Industrial school, of the Liberia Conference, who has worked in Africa since the days of Bishop William Taylor, died recently of black-water fever. He was seventy years of age, and began work in Africa during Bishop Taylor's administration. He proved himself a faithful and consistent worker, and accomplished much good. His first wife lies at Grand Cess, a place so full of interest to all of us now, since that thrilling letter of Bishop Scott. His second wife, a German lady, survives him. In his death Brother Robertson closes a splendid career.

On November 14th and 15th will occur exercises destined to be memorable in the history of the Howard University, Washington, D. C. The formal installation of President Wilbur Patterson Thirkield, D. D., LL. D., and the celebration of the Fortieth Anniversary of the University will furnish the occasion for a series of addresses by distinguished men. An educational mass meeting on the evening of November 14th will be addressed by Dr. A. H. Bradford and Dr. John Hope, of the Atlanta Baptist College. On the morning of November 15th, under the direction of Dr. Kelly Miller, president of the organization, the Alumni Association will hold a reunion with program. On the afternoon of the same day, President Thirkield will be installed. Addresses on this occasion will be delivered by the Hon. Theodore Roosevelt, President of the United States, the Hon. James Rudolph Garfield, Secretary of the Interior, Dr. E. E. Brown, U. S. Commissioner of Education, and Dr. J. W. E. Bowen, of Atlanta. On the evening of the 15th, at the celebration of the Fortieth Anniversary, Dr. Cornelius Patten, the Hon. J. P. Napier and Dr. Geo. Frazier Miller, will speak.

To all who will remit \$1.25 we will send the SOUTHWESTERN CHRISTIAN ADVOCATE from now until January 1, 1909, a total of fourteen months. This is the most remarkable offer we have ever made. To renew your subscription at once is profitable. If you are not a subscriber, now is the time to subscribe. The earlier one subscribes the more papers he will receive. During these fifteen months one will have the full proceedings of the General Conference and an account of the most exciting year in national politics. **Subscribe now. Fourteen months for \$1.25.**



## PERSONALS

Scott Methodist Episcopal Church, The second story is a splendid nine-room flat, with modern conveniences, located on the West Side, Chicago, at 618 Fulton street. The second used for parsonage. The membership



**SCOTT METHODIST EPISCOPAL CHURCH, CHICAGO.**

Methodist Episcopal church of color in the city. It is named for Bishop Isalah B. Scott. This congregation has just purchased the above church, at a cost of \$4,000, paying \$1,000 cash.

The address of the Rev. J. H. C. Means is Capleville, Tennessee, instead of Mason, as heretofore.

The wife and son of the Rev. A. C. Mitchell, our pastor at Union, who have been very ill, are now improving.

The Rev. and Mrs. H. B. Charles, of Logansport, Louisiana, are the proud parents of a fine baby girl, born at the parsonage October 20.

The Rev. and Mrs. P. H. Jenkins, of East Calvert, Texas, are the proud possessors of twin girls, weighing seven pounds each, born October 10.

So successful has been the pastorate of the Rev. J. J. Haskins at Benson, Louisiana, that the members and friends as well desire his return.

Mr. James Hutchinson has been elected lay delegate to the Louisiana Annual Conference, representing Fairfield Church, Shreveport, and Mr. D. D. Wimberly reserve.

The good members of Beulah and Atoka, Tennessee, at the close of the conference year, presented their pastor, the Rev. W. M. Neal, a handsome suit of clothes. Mesdames Mary A. Harriet and Addie Adkins, good workers and members of Beulah, were the instigators of this kindly gift.

The High School at Bastrop, under the supervision of Commissioners of

doubles annually. All departments of the church are falling in line. We see a great future for this church among our people in Chicago, under the leadership of its able pastor, the Rev. John B. Redmond.

the Monroe District, opened October 7, with an enrollment of 300 per cent greater than last year's opening day. Evidences warrant a bright and prosperous year. New students are coming in every day. C. L. Williams, Principal.

Mr. W. A. Montgomery, with the assistance of friends and the members of Shady Grove Church, Leesville, La., gave an entertainment recently for the purpose of purchasing the pastor, the Rev. R. E. White, a suit of clothes. The sum of \$27.50 was raised and the pastor was presented a handsome new suit.

Mrs. Maria Granville, a prominent stewardess in our church, Wesley Chapel, has just returned to Houma, after spending the summer pleasantly at Lake Charles, the guest of her brother and nephew, Messrs. Ephraim and Sylvester Ellis. She busied herself in church work at Warren's Chapel while there.

Programs are out for the Woman's Home Missionary Society, Sunday School Convention and District Conference, Tupelo District, to convene in the St. James Methodist Episcopal Church at Amory, Mississippi, October 29-November 3. The Rev. W. C. Clay, presiding elder. James M. Walton, secretary.

The Rev. M. Adams has completed his tour through the Southwestern por-

tion of Mississippi, within the bounds of the Upper Mississippi Conference. His sermon on "Child's Right to Church Membership" is a very interesting and instructive discourse. During his tour Father Adams baptized 84 children.

There was a very successful "Tacky Party" at the Hall of the Methodist Episcopal Church, on the Yazoo City (Miss.) Circuit, Saturday night, given by Mrs. H. Vinson and others. A neat sum was realized. The first prize was won by Miss Susie Wilson, the second by Mrs. Williams. The Rev. A. M. Queen is pastor of this circuit.

Friends of Mrs. Toole, wife of the Rev. N. Toole of Enterprise, Mississippi, will be pleased to know that she is recovering from a serious illness. The members stood loyally by the pastor during the days of suspense and everything possible was done for the comfort of the sufferer. Pastor Toole declares that he has never served a more generous and loyal people.

The Lake Charles District Preachers' Meeting met at Lafayette, La., October 10, with all ministers present but two. One of the important topics discussed was the Home Mission and Church Extension Convention which it was decided to hold at Lake Charles, Louisiana, in the month of December. The next Preachers' Meeting will be held at Welsh, November 7. P. W. Clark, presiding elder; B. J. Reddix, president; A. L. Smith, secretary.

The Rev. W. M. E. Edwards is asking for the assistance of the Tennessee Conference, general officers of the church and friends everywhere in his effort to clear our church at Paris Station, Tennessee, of its present indebtedness. It is a fine edifice and he is anxious that it be not lost to Methodism. Help him. The membership is but 23—debt, \$217. A rally to raise \$200 is set for the fourth Sunday in October. Send your contribution as soon as possible.

Mr. J. J. Bruce, after reading law for the past few years at Shaw University, Raleigh, North Carolina, passed

# Marked Rush

If you are writing a long, tabular statement, if you are manifolding, making several copies, if your machine is tied up in any way which makes it expensive and annoying to disturb it and you must write a telegram or a letter, or something else that is rush and urgent you don't have to take out the work that is in your machine if you have The Smith Premier Typewriter because the

**Smith Premier Typewriter**

has a removable platen. Remove the platen with the work in it, insert another platen with a telegram or whatever is rush. Then change back instantly with no interruption. This is a fact, and it is a fact about the SMITH PREMIER only.

a creditable examination before the Georgia Bar in June and was admitted to the practice of law in the State of Georgia. Mr. Bruce has hung out his shingle at Arthur, Georgia. He is a progressive young man and we wish for him large success in his chosen profession. His father, Mr. B. B. Bruce, is a planter and a prominent member of the Methodist Episcopal Church at Royston, Georgia.

### Revival Notes

**FORSYTH, GEORGIA.**—The Rev. C. P. Cannon, pastor, reports 52 conversions, 70 accessions and 46 baptisms.

**HICKORY FLAT (MISS.) CIRCUIT.**—We had here 25 conversions. The Rev. J. H. Wesley was assisted by the popular pastor of Water Valley, the Rev. S. D. Troupe.

**SHREVEPORT, LOUISIANA.**—The Rev. T. F. Robinson, Pastor Daniel's Chapel, reported six conversions.

**GARLANDVILLE, MISS.**—At Pilgrim Rest, 6 conversions, 1 accession; Mt. Zion, 13 conversions; Bethel, 9 conversions; total on the circuit, 30. The Rev. R. B. Anderson, pastor.

**LITTLE ROCK, ARKANSAS.**—Results of revival, 5 conversions, 1 accession and the church spiritually revived.

**SMITHLAND, KENTUCKY.**—The revival closed here with 9 conversions and 11 additions on probation.

**RUSSELLVILLE, CHAHOE.**—The Rev. A. Roach, pastor, conducting the service at Beverley Chapel had 4 conversions and 3 additions. In the recent rally for the pastor, \$30.19 was realized.

**BENSON, LOUISIANA.**—The revival has just closed here with 5 converted and 1 reclaimed. The Rev. J. J. Haskins, pastor, was assisted by the Rev. W. H. Simons.

**MONROE, LOUISIANA.**—In the revival at St. Paul Church conducted by I. L. Turner, pastor, 1 was converted, 2 reclaimed and 1 probationer received.

**ENTERPRISE, MISS.**—My church work is in good condition. I held three revival meetings in September and had 20 additions and accessions. Collection during the revivals: on pastor's salary, \$92.25; benevolent money, \$19. Total, \$111.25. The Rev. N. Toole, pastor.



## Recent District Conferences and Conventions

## NORTH N. O. DISTRICT.

The Epworth League Convention of the North New Orleans District was held at Scott Chinn Methodist Episcopal Church, October 23. The afternoon session opened with President J. B. Cooper in the chair. Devotional exercises by the Rev. A. Robinson. Among the speakers of the afternoon were the pastors of the various churches in the city and delegates from Simpson Memorial, Mt. Zion and Pleasant Plains. The session was characterized by the unanimity of spirit along the lines of league work manifested by the stirring addresses of Messrs. Jones, Scott and Porche, representing the above named churches respectively. The presiding elder spoke very encouragingly upon the organization of a chapter at each and every charge. At the suggestion of Rev. Henry Taylor, of Simpson Memorial, it was unanimously agreed that there take place during the Annual Conference a great Epworth League demonstration, in which all churches of the city, of both districts and as many from the country as possible are urged to participate. A committee consisting of the president, his cabinet officers, and all presidents of the various Leagues throughout the district was detailed to take charge of same. Devotional exercises at 8 p. m. by Revs. McKee and Seals. Helpful remarks were made by Mr. Murphy, corresponding secretary and President Cooper, in their addresses, and culminated in the stirring address of Rev. W. S. Chinn on "The Necessity of Being Trained." In Mr. Cooper's address was included a very extensive report showing the present status of the League. Great enthusiasm was manifested by all present. The convention closed, every one going their way fully determined to do more for the Master's great cause, which means a rejuvenation of the Epworth League spirit throughout the district.

PETER M. MURRAY,  
Corresponding Secretary.

## SHUBUTA DISTRICT.

The Shubuta District Conference convened at Enterprise, Miss., September 3-8, with the Rev. J. B. Brooks, presiding elder, in the chair. R. Howze was elected secretary; B. W. Robinson and D. D. Armstrong, assistants; A. Read, statistical secretary. Visitors introduced: The Revs. Wm. McMorris, presiding elder Meridian District; A. J. McNair, presiding elder Jackson District; N. W. Ross, W. W. Lucas, D. D., J. M. Shumpert, C. W. Ivy, H. R. S. Erby, E. M. Jones, D. D., M. S. Davage and W. H. Smith. Each one made a helpful address. The Rev. D. Moffit, pastor Baptist Church, Prof. S. T. Porter, and the Rev. H. Ray were introduced. The following brethren preached: A. J. McNair, D. D., the Rev. J. M. Shumpert, Jas. Robinson, T. A. Carter, M. Anderson, C. W. Ivy, J. E. Webb, Jos. Jordan. Our benevolence is in advance of last year. Raised up to date, \$426 for benevolence; 247 conversions; \$2,479 ministerial support; 64 subscribers to SOUTHWESTERN. Sunday services: Love feast conducted by James Jordan; at 11 a. m. J. B. Brooks, pastor, preached; 3 p. m. sermon by A. Read and at 7:30 p. m. by H. J. Brown. Five candidates were licensed to preach; 6 were recommended for orders. The Rev. J. B. Brooks is a cool and level headed presiding elder with the ability to rule. He conducted the conference sessions with ease and completely won his brethren by

## ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

Unhealthy kidneys cause lumbago, rheumatism, catarrh of the bladder, pain or dull ache in the back, joints or muscles, at times have headache or indigestion, as time passes you may have a sallow complexion, puffy or dark circles under the eyes, sometimes feel as though you had heart trouble, may have plenty of ambition but no strength, get weak and waste away.

If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

## Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

## A Trial Will Convince Anyone.

If you are sick or feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

You cannot get rid of your aches and pains if your kidneys are out of order. You cannot feel right when your kidneys are wrong.

## Swamp-Root is Pleasant to Take.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

**SAMPLE BOTTLE FREE**—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the NEW ORLEANS SOUTHWESTERN CHRISTIAN ADVOCATE.

his kindly ruling. Thus ended one of the best district conferences ever held on the Shubuta District.

R. Howze

## A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Uteration, Displacement, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, South Bend, Ind.

## JACKSON DISTRICT.

The Missionary Convention of the Jackson District convened at Jerusalem Church, on the Greenville Circuit, in the great Yazoo Delta, September 12-15. This was the second District Missionary Convention ever held on the district, having been organized three years ago, at Pelabatchio, when the writer came to the district as presiding elder, with Dr. A. J. McNair as district secretary. The first meeting was held last year at Mt. Pleasant Church on the Benton work, Rev. H. May, pastor, and marked a new spirit of missionary zeal on the district. Our last annual report showed a notable advance in our missionary collections. The meeting just held, presided over by our presiding elder, Dr. A. J. McNair, was full of missionary enthusiasm and interest, and the indications are that our collection will be largely

increased. The meeting was well attended by the pastors, but there is much room for improvement. Our people were much interested and attended in large crowds as that was the first of any kind of convention or conference outside of the quarterly conference held by our church. It was a great meeting among our people. Many phases of our missionary work were discussed and the temperance question as well. Brother H. Woolfolk is a prosperous farmer and among many other owns his own lands and is rearing a fine family. He is an ardent supporter of temperance. Bros. A. A. Checks, Henderson and Joe Woolfork and others are strong members of our church and leaders among the people. Brother Wesley Crayton, one of the old pioneers and founder of our work on Silver Creek, still lives and his home is always the preacher's home. It is presided over by his pleasant wife and affable daughter, Miss Mary. The Rev. H. May preached the Missionary sermon. The Rev. H. M. Dean, of the African Methodist Episcopal Church, delivered the welcome address; it was freighted with Methodist fraternity and the Christ-like spirit. The writer responded, emphasizing the fact that denominational prejudice has done and is doing probably as much to hurt us as a race as any other thing. Sermons by the Revs. A. M. Quinn, J. M. Shumpert, J. E. Coleman, J. C. Hibbler, H. Roundtree, C. H. Johnson and D. F. Dudley. Several joined the church. The people

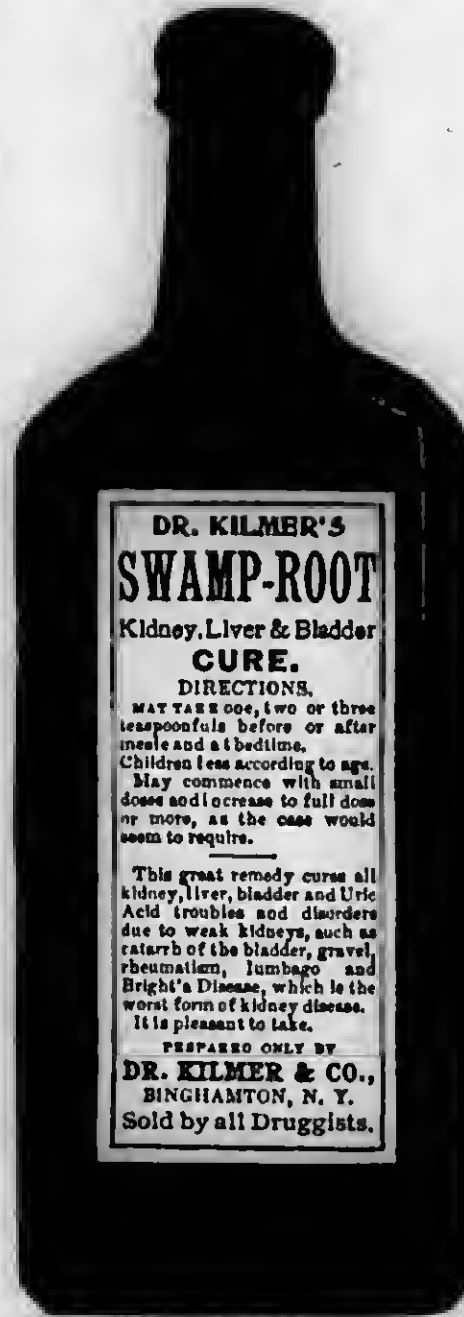
entertained the convention royally. The Rev. P. W. Baldwin spared no pains in arranging for the comfort of all. He has his work well in hand. A splendid collection was raised. Next convention will meet at Brandon.

J. C. HINLER.

## OCALA DISTRICT.

The twenty-first annual session of the Ocala District Conference, and the fourteenth annual session of the Woman's Home Missionary Society, Sunday School and Epworth League Convention of the Florida Conference convened in the Mt. Nebo Methodist Episcopal Church, Lawtey, Florida, September 19-22, the Rev. J. P. Patterson, Presiding Elder. Secretaries elected: J. M. Deas, Assistant F. M. Spicer; Statistical Secretaries, L. C. Hallie, Z. D. Limbrick; Treasurer, R. H. Debose. Secretaries for the convention, Misses Nancy C. Jones, Carrie C. Cooper; Treasurer, Mrs. Annie E. Jenkins; Reporter to the SOUTHWESTERN, A. R. Rutledge. The report of the Presiding Elder showed the District to be in a good condition, and that the benevolent assessments are being raised. Reports from the pastors indicate an advance on all lines. We hope to make the Ocala District take its place among the foremost districts in the Florida Conference, under the able leadership of J. P. Patterson. Visitors who made encouraging remarks: J. S. Todd, Presiding Elder, Jacksonville District; J. B. L. Williams, Ebenezer Church, Jacksonville, W. P. Holmes, Simpson Chapel, Jacksonville, A. J. Bennett, of St. Paul African Methodist Episcopal Church, Jacksonville. Miss A. Patterson, daughter of our energetic presiding elder, was also introduced; she presided at the organ to the delight of the conference. Prof. I. W. Jenkins of Jacksonville, reporter to the Times-Union, attended every session, and reported each day's proceedings. Interesting papers were read and discussed by the conference. Able sermons were preached by the Revs. E. L. J. Banks, E. Sable, S. P. Pratt, J. P. Patterson, presiding elder, A. H. Evans and J. M. Deas. Resolutions of thanks were offered the Rev. J. A. Witherspoon and his good people for their gracious hospitality. Methodists and Baptists as well exerted themselves for our entertainment. Complimentary resolutions were offered our presiding elder, pledging him our hearty support. He has proved himself to be a leader of men. Total collection raised in the conference, \$100.71. The absence of our father and brother, Rev. P. C. Jackson, who left us June 29, 1907, was felt by all. The conference adjourned to meet at Lowell in its next session.

A. R. RUTLEDGE.



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The load seems lighter—Wagon and team wear longer—You make more money, and have more time to make money, when wheels are greased with

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—The longest wearing and most satisfactory lubricant in the world.  
STANDARD OIL CO.  
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## Conference Notices

### DISTRICT CONFERENCES.

| District.                      | Place. | Date.          |
|--------------------------------|--------|----------------|
| Tupelo—Amory, Miss.            |        | Oct. 29-Nov. 3 |
| Holly Springs, Hernando, Miss. |        | Nov. 6-10      |
| Absdeen, Crawford, Miss.       |        | Nov. 6-10      |
| Cumberland—Springfield, Tenn.  |        | Nov. 7-10      |
| Starkville, Kosciusko, Miss.   |        | Nov. 12-17     |
| Greenwood—Durant, Miss.        |        | Nov. 12-17     |
| Nashville—Shelbyville, Tenn.   |        | Nov. 20        |
| Clarksdale, Lula, Miss.        |        | Nov. 20-24     |
| Greenville—Indianola, Miss.    |        | Nov. 21-24     |
| Starkville, Kosciusko, Miss.   |        | Nov. 26        |

### CONVENTIONS.

|                                                        |                |
|--------------------------------------------------------|----------------|
| Tupelo, Amory, Miss.                                   | Oct. 29-Nov. 3 |
| Meridian, Scooba, Miss.                                | Nov. 13-14     |
| Little Rock Conf., (M. L. & S. S. Con.), Brinkly, Ark. | Nov. 14        |
| Lake Charles—Lake Charles, La.                         | Dec. 16        |

### Special Notices

#### SAVANNAH CONFERENCE.

Brethren: Arrangements are being made with the railroad authorities to obtain excursion rates for the delegates to the 32nd session of the Savannah Conference, which convenes at Waycross, Ga., December 5. Get certificates with each purchase of a ticket. J. D. Jenkins, Secretary.

#### TENNESSEE CONFERENCE.

Dear Pastors: The cause I present is a worthy one—it is the erection of a Methodist Episcopal Church, at Binghampton, Tennessee. In this effort we ask your assistance. Place the matter before your congregations—and lift a collection to aid us in this work. The following pastors have promised \$5.00: The Revs. M. Williams, Davis and J. Harrison, who has recently paid his subscription. Brethren, please give this matter your immediate attention. Any amount you send will be gratefully acknowledged. We have not a church at this point. Help us so that we may begin the erection of one at an early date. Address:

W. M. NEAL, Pastor.

Box 18, R. F. D. 1, Binghampton, Tenn.

#### LOUISVILLE DISTRICT.

Pastors and Sunday School Superintendents: Allow me to call your attention to the fact that the World's Temperance Sunday is set for November 24. I hope that on this day every Sunday school of the Louisville District will hold a temperance service, even if in your community there is not a saloon. Let us make this occasion one of the most successful and effective of the entire year. Let every Sunday school officer work for a large gathering. Have the pastor or some minister preach a temperance sermon. Get the program issued for that day. Make a special effort to strike a telling blow at this evil that is sapping strength and ambition and dragging our youth down to ruin. Remember "NOVEMBER 24." My circular will be issued soon; it will also serve as a reminder of this important occasion. C. M. Sprole, Sunday School President, Louisville District, Lexington Conference.

#### NURSING MOTHERS AND MALARIA

The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

## FREE ADVICE ON CURING CATARRH



### CATARRH SPECIALIST SPROULE

Read these questions carefully, answer them yes or no and send them with the Free Medical Advice Coupon to Specialist Sprole. You will receive a careful diagnosis of your case without its costing you a cent.

Is your throat raw?  
Do you sneeze often?  
Is your breath foul?  
Are your eyes watery?  
Do you take cold easily?  
Is your nose stopped up?  
Does your nose feel full?  
Do you have to spit often?  
Do crusts form in your nose?  
Are you worse in damp weather?  
Do you blow your nose a good deal?  
Are you losing your sense of smell?  
Does your mouth taste bad mornings?  
Do you have a dull feeling in your head?  
Do you have pains across your forehead?  
Do you have to clear your throat on rising?  
Is there a tickling sensation in your throat?  
Do you have a discharge from the nose?  
Does the mucus drop in back of throat?

Answer the questions I've made out for you, write your name and address on the dotted lines in the Free Medical Advice Coupon, cut them both out and mail to me as soon as possible. It will cost you nothing and will bring you valuable information. Address: Catarrh Specialist SPROULE, (Graduate in Medicine and Surgery, Dublin University, Ireland, formerly Surgeon British Royal Moll Service), 432 Trade Building, Boston.

Don't suffer with Catarrh any longer! Don't let it destroy your happiness—your health—your very life itself.

Don't waste any more time—energy—money, in trying to conquer it with worthless nostrums.

Don't think it can't be vanquished just because you have not sought help in the right place.

Write to me at once and learn how it can be cured. Let me explain my new scientific treatment—perfected by myself—used only by myself. Thousands of persons, many of them living right near you, testify it has cured them absolutely—completely—permanently.

Catarrh is more than an annoying trouble—more than an unpleasant disease—more than a brief ailment. It's the advance guard of Consumption. Neglected Catarrh too often becomes Consumption. It has opened the door of death for thousands. Take it in hand now—before it's too late.

I'll gladly send you a careful diagnosis of your case and give you free consultation and advice. It shall not cost you a cent.

## Let Me Tell You Just How To Cure Catarrh

Let me show you what I'll do for you entirely without charge. Thousands have accepted this offer—today they are free from Catarrh. You've nothing to lose and everything to gain. Just for the asking you'll receive the benefit of my twenty-one years of experience—my vast knowledge of Catarrh and the way to cure it.

Free Medical Catarrh Specialist SPROULE, 432 Trade Building, Boston, please send me, entirely free of charge, your advice in regard to the cure of Catarrh.

NAME .....  
ADDRESS .....

### Recent District Conferences and Conventions

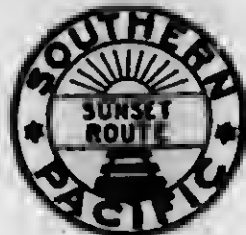
#### JACKSONVILLE DISTRICT.

The Jacksonville District Conference, District Epworth League and Sunday School Convention held its thirty-first session in St. Joseph's Methodist Episcopal Church, Jacksonville, September 11-15, under the supervision of the Rev. James S. Todd, D. D., Presiding Elder. Devotional services conducted by the Presiding Elder. The Lord's Supper was then administered and in this service the Elder was assisted by the pastor and Presiding Elders Fisher and Giddens, the Rev. Messrs. Williams and R. E. Robinson. The Rev. Henry Bartley was elected secretary; assistants, Miss Allie Sams and Miss Pinkie Robinson; Statistical Secretary, W. P. Holmes; Treasurer, R. E. Robinson. There was a larger number of members present than ever before in the history of the conference. Every one seemed determined to do his best in every way to make the session a record breaker and in this effort they succeeded. The Presiding Elder's carefully prepared statement was listened to with interest and appreciation. The report showed that the district is in excellent condition. The membership has been increased; fruitful revivals in many charges, improvement of churches in several instances, and benevolences well in hand. Perfect harmony and unison of effort prevail throughout the district in the work of advancing every interest of

the church. The pastors' reports were good and gave evidence that the temporal and religious state of the charges were highly pleasing and encouraging. All had been vigilant, industrious and faithful. Reports of local preachers, class leaders, exhorters and district stewards were up to the average, each in his particular sphere had been active, diligent and faithful. The afternoon sessions were given mostly to the hearing of reports from Sunday School Superintendents, Epworth League Presidents and the reading of carefully and thoughtfully prepared papers by delegates. These two very important departments of the church are doing well. The following were granted license to preach: J. C. Christopher, Anthony T. Robinson, Richard D. Small, Louis Flowers, Edward Perry, B. W. Davis, William McLaurin, Dozier Joiner, Daniel King, Samuel Gilliard, A. C. Clemens and Russell Wallace were recommended for recognition of orders. Prominent among the visitors to the conference were: Presiding Elders Fisher and Giddens and the Rev. Mr. Williams, pastor at Waycross, who delighted the conference with their addresses and sermons. The Revs. J. M. Deas and R. H. Debose, the Ocala District, delivered excellent addresses and sermons. Presiding Elder James P. Paterson, who brought fraternal greetings from his district conference, made a splendid address. Dr. E. J. Gregg, General Secretary, Allen Endeavor League, African Methodist Episcopal Church, delivered a magnificent ad-

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when drugs and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 20 years' standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address: JOHN A. SMITH, 4789 Clerla Building, Milwaukee, Wis.



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## WEST TEXAS

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## AN IDEAL CLIMATE Homeseekers' Tickets

ON SALE DAILY

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General Passenger Agent,  
DALLAS, TEXAS.

## \$3 a Day Sure

Send us your address and we will show you how to make \$3 a day absolutely sure; we furnish the work and teach you free; you work in the locality where you live. Send us your address and we will explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. ROYAL MANUFACTURING CO., Box 1009 Detroit, Mich.

dress. All admit that this session was the best ever held on the district. It was agreed that the district shall bring 100 or more cash subscribers to the annual conference. This will be done. The pastors are in earnest in pushing the canvass for the SOUTHWESTERN, the interest of which was presented by the



writer. The Jacksonville District is the leading district of the Florida Conference from the fact that our Cookman Institute, Boylan Home School, Ebenezer Church, Trinity Church of St. Augustine, and Trinity Church of Fernandina, are all located in this district, as well as the Brewster Hospital, in which our girls receive a thorough course in nurse training, which, under the supervision of the Woman's Home Missionary Society, is located in Jacksonville. Each of these institutions are doing work of incalculable good for our people. Dr. Todd, Presiding Elder, is pushing the district with vigor and enthusiasm. He is affable, careful, painstaking and patient. He has dignity, ability and ripe experience, and is thoroughly qualified to handle the affairs committed to his trust. As a preacher he is thoughtful, spiritual, instructive and eloquent, and is loved and respected throughout the district. His brethren, as a token of their esteem, presented him the where-withal to have a telephone placed in his beautiful and commodious home in Jacksonville. Such men are worth a deal more than words can tell to any church or in any community. Total amount collected during the session, \$101.00. Sunday morning the Conference Love Feast was conducted by the Rev. Squire Jackson, one of the pioneer fathers, but now a superannuate. Presiding Elder Todd delivered a masterly sermon to a large congregation. At three o'clock the writer spoke, and at night the Rev. R. E. Robinson delivered one of the best sermons of his life. Resolutions complimentary to the Presiding Elder, pastor and people were read.—J. B. L. W.

**THE NEW WEST TEXAS TOWN.**  
CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

#### CLOW DISTRICT.

The conference convened Thursday morning. Devotions conducted by the Rev. D. B. Harston, presiding elder. S. T. Saxton, secretary; J. A. Willis, treasurer. Many of the papers were read and discussed with much interest. The sermons preached were effective. Dr. J. M. Cox more than met our expectation on Saturday night in his strong plea for Phillander Smith College. A collection of \$20 raised. The district roll call resulted in collecting \$51.65. Sunday was a splendid day, commencing with the love-feast, and the Rev. G. H. Hall conducted the revival meetings with good results. One joined the church. A great many people came on Sunday who had never seen a Methodist conference. They were greatly impressed and declared that the Methodist Episcopal Church was a great power. All Canfield was aroused by the sermons and speeches. Reports were good. Presiding Elder was delighted with the spirit and push. Total amount reported for Freedmen's Aid and Southern Education Society was approximately \$600. Total collection during conference, \$197. The people of Canfield and the pastor, Rev. E. M. Alexander, deserve much credit for their entertainment of the Conference. The next conference will convene at Clow, the head of the district. Methodism is growing in the hearts of the people.

The SOUTHWESTERN was remembered

## A FORTUNE SPENT.

**Indiana Woman Gives Thousands of Dollars to Aid Suffering Women.**

In the past few years Mrs. Cora B. Miller has spent \$125,000.00 in giving medicine to afflicted women. Some time ago we announced in the columns of this paper that she would give to women who suffered from female diseases another \$10,000.00 worth of her medicine. Having fulfilled this promise, and as she is still receiving requests from thousands of women from all parts of the world, who have not yet used her remedy, she has decided to give away \$20,000.00 more to those who are suffering and unable to find relief. This is the simple mild treatment that has cured so many women in the privacy of their own homes after physicians and other remedies failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges, ulceration, displacements or falling of the womb, profuse, scanty or painful periods, uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry hot flashes, weariness and piles from any cause or no matter of how long standing. Every woman sufferer, unable to find relief, who will write Mrs. Miller now without delay will receive by mail free of charge a 50 cent box of her simple home remedy, also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician. Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 9167, Kokomo, Ind.

by the pastors and presiding elders. Most of them had sent in some subscribers and promised to continue to work. A great many of our people here own homes and farms. Many regretted to part with us.

) T. R. WAMBLE.

#### WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

#### E. L. GROUP MEETING.

The group meeting of Epworth Leagues and Sunday Schools of Brookhaven District, Mississippi Conference, convened at Mt. Sinai Methodist Episcopal Church, Hazlehurst, Miss., September 19, the Rev. J. I. Garrett, of Bowerton Circuit, president. Devotions conducted by the Rev. R. H. Patton, of Bridgeville Circuit. The Rev. S. W. Davis was elected secretary. Topics: Miss Annie Howell, "Personal Purity," discussed by L. Speed, R. L. Tate, Mrs. B. F. Donahoe, J. I. Garrett and the writer. "The Good of Epworth Leagues if instructions are followed," R. L. Tate, L. Speed, J. I. Garrett. The Rev. L. Speed was elected critic. Second day: Devotions conducted by the Rev. I. W. Davis. Topics: Miss Alice Marshall, "The High Life of Man," was highly complimented; Miss Ora J. Spencer, "The Church in the Effort to Win Souls to Christ." At the evening session an interesting topic was read by Miss Sallie Wehh. Recitation by Little McCall Cleveland. Miss Annie McNeal, "What Have We Done for the Children?" At this point the Rev. W. P. C. Morrison spoke very encouragingly of the little fellow's recitation on the Bible and presented to him an appropriate token. Third day's session: Topic: "Our Life Work," by Mr. Silas Morland. At this juncture business was suspended in order that a committee might call on Father James Ellis, who was quite ill. The committee also visited Brother Orange. Miss Ora J. Spencer and Annie McNeal deserve the compliments they received upon the excellent music rendered during the meeting. At night

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STRAIGHT'S nearly forty years of existence has given it a national reputation for thorough teaching and careful training of young people.

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Has had more rapid growth than any other school in Texas. Ranks now with oldest and best schools in the South. Graduates taking high rank in all professions. Enrollment past year 517. Christian school. Experienced faculty. Two additional teachers added this fall. All denominations treated alike. Strict discipline. Low rate. Fine climate. Health of students looked after carefully. Modern buildings and fine equipment. Contract just let for \$5,000 to improve dormitory. A few worthy students can get some work to help pay on expenses.

Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificates to teach. Fine instruction in Eliza Dee Home for Girls.

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Baldwin, Louisiana.

devotional services were conducted by Mr. Silas Moreland who read also a paper, topic: "What Should Be the Best Literature for our Sunday Schools and Epworth League?" Miss Ora Guey, subject, "Woman, Maker of Man." The Rev. J. I. Garrett, "The Epworth League and its Advancement." Resolutions of thanks were offered the pastor and people of Hazlehurst for the royal manner in which they cared for and entertained the delegates. Com-

plimentary resolutions were offered President J. I. Garrett for his kind and wise ruling. Excellent sermons were preached by the Revs. R. H. Patton, A. Davis, J. I. Garrett and I. W. Davis.

G. W. DAVIS.

#### TEACHER WANTED!

Hartzell Academy, Donaldsonville, La. Splendid location, thorough equipment, a great opportunity. Write Mrs. L. J. Shallowhorne, Climax Pharmacy, Baton Rouge, La.



## Doings of the Workmen

## ARKANSAS.

Fayetteville.—The Epworth Leagues and Sunday School Convention was held here September 28-29, our third quarterly conference meeting at the same time. Excellent sermons were delivered by Dr. J. L. Wilson, of Little Rock, and the Rev. B. J. Griffin. Collection for the quarter, \$197.81. The Rev. F. J. Jacobs, pastor.

## LOUISIANA

Shreveport.—Glorious services were held at Daniel's Chapel, Sunday, October 6. The Sacramental sermon was preached by the Rev. J. R. Williams, the Rev. C. C. Smith was also present and rendered good service. Our appreciative audience completely filled the church. Collection for the day, \$28.25.

Shreveport.—Fairfield Church has been painted and made very attractive. Debts are being paid, the parsonage has been neatly furnished. Ten converts were baptized the first Sunday in October. These are a loyal people; Fairfield Church is steadily advancing under the administration of Pastor T. F. Norris.

Monroe.—St. Paul Church is doing commendable work. The young ladies, under the leadership of Misses Nettie Ford, F. Ford, Hattie Grant and others have put a nice stove in the church, at a cost of \$8; paid \$75 on church indebtedness. Our collection Sunday evening, the 20th inst., was \$8. One subscription secured for SOUTHWESTERN by Pastor I. L. Turner.

## MISSISSIPPI.

Oxford.—Presiding Elder N. R. Clay was with this membership, Sunday, September 20, giving as usual good advice and helpful sermons. Collection for the quarter, \$32.90.—M. C. Campbell.

Victoria Charge.—Reports presented at the fourth quarterly meeting in Vincent Chapel, September 28-29, showed remarkable advance of the record of previous years along all lines. Sunday morning Presiding Elder Clay lectured instructively before the Sunday School and preached at the morning service, a plain and simple sermon, but full of olive power. Four new members were received into the church and five infants baptized; collection, \$12.50. Under the pastorate of the Rev. W. A. Rogers the work has taken an upward trend. He is a church builder. Two yearly subscriptions were secured for the SOUTHWESTERN.—J. C. Jackson.

Hickory Flat Circuit.—The work moves along encouragingly on this circuit, strengthened greatly by the recent revival. Every effort is being made for a round report this year along all lines of our work. The circulation of the SOUTHWESTERN on this charge is increasing.

Ackerman Circuit.—The Rev. T. W. Davis, our presiding elder, held the fourth quarterly conference October 5-6. Great improvements were reported under the leadership of the Rev. J. E. Ford, pastor. Paid the elder, \$26; pastor, \$86.30; benevolence raised, \$17.50; trustees, \$67.75; total amount collected in 9 weeks, \$197.55. The first Sunday in November will be observed as "SOUTHWESTERN Day."

Greenville.—Our church (Revels) at this place has just closed a glorious revival. There has never been such a meeting in the history of this church. There were several conversions and annexations. We are doing nicely at this point in every respect. Near the

closing of the revival we rallied for our church and raised a handsome sum. Too much cannot be said in praise of the Rev. J. A. Slate, our pastor. He is certainly the man for the place. With him as our leader Greenville is sure to be the banner charge of this district.

(Mrs.) J. S. PLEASANT.

Garlandville.—Our benevolence collected on this work up to date amounts to \$41.25; we plan to raise \$35 more for this cause before the conference year closes. The members and friends of Mt. Zion Church held a rally for the pastor on October 6. The sermon by the Rev. W. W. Lucas was strong and impressive. Total collected, \$39.05; of this amount Prof. S. J. Seals contributed \$2; Eliza Williams, Sophia Cumbs, Fannie Ware, G. W. Ware, B. Wilson, Mrs. Geo. Richardson, Barbara Johnson, S. Bennett, Mary Ratliff, M. Bennett, R. M. C. Carty, Lewis Pruett, each \$1.00.

## NERVOUS WOMEN

Take Horsford's Acid Phosphate  
It quiets the nerves, relieves nausea and sick headache and induces refreshing sleep.

## TEXAS.

The Elberton Charge is in fine shape and the members are rejoicing. Sixty-one members added to the circuit and 55 of these were converts. Morrisou Chapel has been celled at a cost of \$55 and the same is paid. Our church at Downers Grove is outstripping herself. The old church has been torn down and a new one erected to cost when completed in every way, \$1,500. So far as we have gone not a cent is owing on the church. We have raised \$1,100 and paid for the work as it progressed; \$400 will complete the work on the inside and the people say they are going to do that at once. On the first Sunday in October we had a "Liquidation rally" and raised through the

## Turn the Wick

as high as you can—there's no danger—as low as you please—there's no smell. That's because the smokeless device prevents smoke or smell—that means a steady flow of glowing heat for every ounce of fuel burned in a

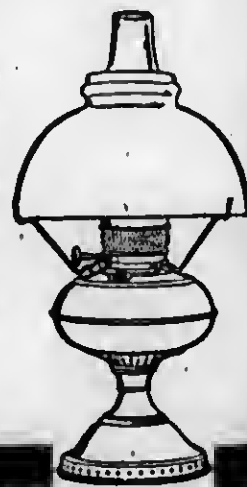
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## They Live in Our Memory

THE REV. P. S. BOWIE.

Pleasant S. Bowie is not for God has taken him. The Rev. P. S. Bowie, pastor of the Okolona Charge, Upper Mississippi Conference, a faithful churchman, a loyal Methodist, and president of District Epworth League of the Tupelo District. The summons came in the early morning of October 16, 1907. Bro. Bowie was used as a supply at Clarksdale in 1891, and admitted on trial in the Annual Conference in 1893; was ordained elder by Bishop Vincent at Starkville, January, 1897. He was a faithful pastor, a strong and per-



REV. P. S. BOWIE

sistent preacher. He faced hardships and oppositions without flinching. He served faithfully the following charges: Clarksdale, Jonestown, Helm, Como, Kosciusko, Shuqualak, Union Grove, Tupelo, Pontotoc and Okolona, and from the latter point was called from labor to reward. He is survived by his wife, mother, children and a host of friends. Funeral services conducted October 17 at 2 o'clock p. m. The Revs. W. C. Clay, presiding elder of the district, M. Adams, R. Sewell, S. D. Hudson, W. C. Conwell, J. T. Cannon, A. Wright, F. T. Compton, J. M. Walton, M. G. Gates, of the Baptist Church, and Dr. A. R. Abbot, of the Baptist Church, took part in the services. Mr. D. W. Turner, Master of the Masonic Lodge, and his craft assisted in laying to rest the remains of their brother in the Okolona cemetery.

J. M. WALTON.

MISS LILLIE M. WHITNEY, "She Hath Done What She Could." This can truthfully be said of Miss Lillie M. Whitney, who for the past twenty-three years has taught by precept and example in our Freedmen's Aid schools. She was just beginning her twenty-first year of devoted service in the Cookman Institute at Jacksonville, Fla. All of her work was planned for the new school year. On Wednesday evening, October 2, she sat in the office until 9 o'clock, registering new students. At about 10, she retired and while preparing for breakfast the next morning was seized with apoplexy and passed peacefully to her reward a few hours later. Thus ended a beautiful life. A life, devoted in patient and giving toil for others. Miss Whitney was born in Newport, N. H., October 15, 1856. After graduating from the Tilton Seminary, she very soon en-

### A Bold Step.

To overcome the well-grounded and reasonable objections of the more intelligent to the use of secret, medicinal compounds, Dr. R. V. Pierce, of Buffalo, N. Y., some time ago, decided to make a bold departure from the usual course pursued by the makers of put-up medicines for domestic use, and so has published broad-cast and openly to the whole world, a full and complete list of all the ingredients entering into the composition of his widely celebrated medicines. Thus he has taken his numerous patrons and patients into his full confidence. Thus too he has removed his medicines from among secret nostrums of doubtful merits, and made them *Remedies of Known Composition*.

By this bold step Dr. Pierce has shown that his formulas are of such excellence that he is not afraid to subject them to the fullest scrutiny.

Not only does the wrapper of every bottle of Dr. Pierce's Golden Medical Discovery, the famous medicine for weak stomach, liver or biliousness and all catarrhal diseases wherever located, have printed upon it, in plain English, a full and complete list of all the ingredients composing it, but a small book has been compiled from numerous standard medical works, of all the different schools of practice, containing very numerous extracts from the writings of leading practitioners of medicine, endorsing in the strongest possible terms, each and every ingredient contained in Dr. Pierce's medicines. One of these little books will be mailed free to any one sending address on postal card or by letter, to Dr. R. V. Pierce, Buffalo, N. Y., and requesting the same. From this little book it will be learned that Dr. Pierce's medicines contain no alcohol, narcotics, mineral agents or other poisonous or injurious agents and that they are made from native, medicinal roots of great value; also that some of the most valuable ingredients contained in Dr. Pierce's Favorite Prescription for weak, nervous, over-worked, "run-down," nervous and debilitated women, were employed, long years ago, by the Indians for similar ailments affecting their squaws. In fact, one of the most valuable medicinal plants entering into the composition of Dr. Pierce's Favorite Prescription was known to the Indians as "Squaw-Weed." Our knowledge of the uses of not a few of our most valuable native, medicinal plants was gained from the Indians. As made up by improved and exact processes, the "Favorite Prescription" is a most efficient remedy for regulating all the womanly functions, correcting displacements, as prolapsus, anteversion and retroversion, overcoming painful periods, toning up the nerves and bringing about a perfect state of health. Sold by all dealers in medicines.

tered the service of the Freedmen's Aid Society and for twenty-three consecutive years she has taught with exceptional ability and effectiveness in our colored schools. Hundreds of young men and women all over the South "will rise up and call her blessed." She has given her life for others. She wore herself out. She loved her work, and was happy only when engaged in it. Her funeral service, which was held in Ebenezer Church, Jacksonville, of which she had been a most devoted member for many years, was conducted by her pastor, the Rev. J. B. L. Williams. Addresses were made by Dr. Williams, the Rev. Jeffrey Grant and Dr. J. T. Docking. Beautiful indeed were the floral tributes and most impressive and solemn were the services. Six of the Alumni of the school tenderly and lovingly bore the remains of this godly teacher, loved and honored by all. "Sister Lillie" was laid to rest on Wednesday, October 9, by the side of her mother at Newport, N. H. She leaves an aged father, George F. Whitney, and an only sister, Mrs. Clara M. Spencer, to mourn her departure. But all over our Southland will be found mourners for this memorable woman, whose life and character have been an inspiration and a blessing. At the funeral services, Dr. Docking, President of Cookman Institute, fittingly suggested that the grandest way to honor this noble life would be to carry on the work, which she loved so much, more zealously and more unselfishly. One of the unfulfilled desires of Sister Lillie was that Cookman Institute might be better equipped for its great work; and Dr. Docking felt the most appropriate monument for her life of service would be, a "Lillie M. Whitney Memorial Building," which would enable the school to do for our youth what "Miss Lillie" longed and prayed for. This idea has met with great favor, and Mr. J. H. Blodgett, of Jacksonville, has already pledged \$500 for

## United for Life

HAMMOCK-RILEY.—Quietly at the residence of Mr. and Mrs. J. L. Riley, Handsboro, Miss., Miss Rochie Riley was married to Mr. Herman Hammock, by Rev. R. N. Jones.

CLAY-HEARDON.—A beautiful wedding was solemnized September 25, at Abordeen, Miss., by Rev. B. T. McEwen reading the matrimonial ceremony to Mr. Walter Clay and Miss Cella E. Herndon.

FONTNELLE-COOPER.—In the presence of their parents and friends the lives of Mr. August Fontnelle and Miss Elizabeth Cooper were made to be one. The wedding took place at the home of the bride's parents, New Iberia, La. Rev. P. C. Cotton officiated.

DECUIRE-LANDRY.—Mr. Joseph Decuire and Miss Lucy Landry, at New Iberia, by Rev. P. C. Colton.

BELT-BERRY.—By the consent of themselves, relatives and friends, Mr. R. Belt and Miss Virginia Berry, Hickory, Miss., September 23, took upon themselves the responsibilities of man and wife. Rev. W. H. Smith performed the marriage ceremony.

HOPKINS-MCQUEEN.—Miss Emma McQueen to Mr. Tom Hopkins, Hickory, Miss., September 29, Rev. W. H. Smith officiating.

CHAMPION-PERKINS.—Miss Victoria Perkins to Mr. John Champion, Houma, La., Rev. D. J. Price officiating.

FORCHE-JACKSON.—Miss Bertha Jackson to Mr. J. W. Forche, Jr., Houma, La., Rev. D. J. Price officiating.

MOORE-WELLS.—The marriage ceremony was read to Mr. J. Moore and Miss Janie Wells, Hickory, Miss., September 15, by Rev. W. H. Smith. Both are prominent members of Wesley Chapel, this city.

DOGGS-THORNTY.—By Rev. M. J. Dyer, at the home of the bride, Belle Helene, La., October 3, Mr. Charles Doggs and Miss Daisy Thorlty.

JACKSON-ROBINSON.—Miss Emma Robinson to Mr. Willie Jackson, by Rev. D. M. Seals, Thompson Chapel, New Orleans, October 5, 1907.

ANDERSON-CARTER.—Mr. S. Anderson and Miss Louisa Carter, at the home of the bride's parents, by Rev. C. W. Reeves, September 26, 1907, New Orleans.

JACKSON-SNIDER.—On September 25 Rev. J. C. Brown read the matrimonial ceremony to Mr. Lewis Jackson and Miss Kate Snider, of Pineville, La., thus making them one. They received many valuable presents.

HINES-JONES.—On September 8, at Ackerman, Mississippi, Miss Della Jones was quietly married to Mr. Curley Hines of Durant, Miss. Rev. J. E. Ford performed the ceremony.

this purpose. It is hoped that the Alumni and old friends of Cookman will rally at this, the last opportunity, to honor the memory of one that has done so much for them.

In behalf of the Faculty,  
MARY NEFF, Secretary.

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Mrs. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1003.

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Over 30,000 homes of our people have been filled with joy, because of the Protection of a great and powerful Union Order, which is using its strength and influence to secure better conditions for our people. This is the first and only great Union Order in this country, holding an International Union Charter from the Courts, which gives a full Protection and Benefits to our race.

There is no color, race or sex discrimination in this Order. The negro has an equal standing with the white members, and can be elected to hold any office. Every effort is made to advance the condition of the members, by securing equal opportunities to work with other workmen, to learn the trades and to have steady work at high wages and Union hours.

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| Tickets bearing limit Dec. 15..                                                                        | \$42.65 |
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You can buy a money order at your post office payable at the New Orleans post office.

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### Cash Remittances

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OCTOBER 21-26.

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## Crescent City Notes

The Trustees Rally at St. Matthew, Algiers, the Rev. Pierre Landry, pastor, on last Sunday was very successful. The sum of \$40 was raised on church debt.

In appropriate and tender resolutions the officers and members of Simpson Memorial Sunday School offer to the family of the Rev. J. A. Tircuit, recently deceased, their heartfelt sympathy in this hour of sore bereavement. The resolutions are signed by Messrs. Geo. A. Hands, A. B. Smith and Peter Murray.

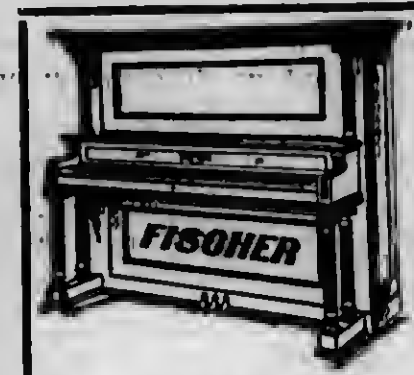
A few nights since the young members of Williams Church, assisted by many of the older members, agreeably surprised the inmates of the parsonage. The affair was in honor of the return of the wife and children of the Rev. J. O. Richards, from a pleasant trip. These young people are ever interested in the welfare of the pastor and family, who are sincerely grateful for the substantial tokens presented.

For an enjoyable, helpful and enthusiastic service go to Simpson Memorial Church to the Epworth League held each Sunday evening at 6:30 o'clock. Interesting programs every Sunday. Next Sunday, November 2, in connection with a fine program, the Rev. Henry Taylor will deliver before the League a special address. For a pleasant hour join us at 6:30 o'clock Sunday evening at Simpson Memorial, where a cordial welcome awaits you.

PLEASANT PLAINS.—Sunday night, October 13, Brother A. Robinson preached and the following Sabbath the Rev. E. J. Rolax, pastor Scott Chinn Church, preached the anniversary sermon of the Ladies' Aid Circle at 3 p. m. At night the anniversary sermon of the Olive Branch Association was preached by the Rev. Wm. Harrell, pastor. The Revs. G. W. Forrest and E. M. Rolax were present. A solo was rendered by O. B. Phillips. Collected, \$41.

SIMPSON MEMORIAL.—Sunday, October 27, was SOUTHWESTERN Day at Simpson. Results were indeed gratifying. The day was an ideal one. All

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JOHN J. WINSTON, Prop.  
L. J. VAITON, Manager.  
N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

services well represented. At 11 o'clock the pastor, Rev. H. Taylor, delivered a short spirited sermon, followed by short talks on the SOUTHWESTERN by Dr. J. F. Marshall and Mr. H. J. Mason. At 6:30 p. m. the League met and rendered a splendid informal program. Talk by Mr. Apollos Lee, Senior College, New Orleans University, which was enjoyable. General discussion. Mr. D. D. Jones is the newly elected president of the League, and enters upon his work zealously—Work and Prayer is the motto. Simpson's choir, under the direction of Prof. Davage, furnished excellent music throughout the entire day. The choir is making rapid strides toward first place. At night Rev. Taylor preached upon the suffering of Jesus, directing all attention toward Calvary. Then the business manager made a brilliant and effective appeal for the SOUTHWESTERN. Collection, good.

### THE NEGRO IN POLITICS.

A graphic political history of the Negro in the United States has been presented in an engraving just issued, entitled, Colored Congressmen. Alabama sent three colored men to Congress, Florida sent one, Georgia one, Mississippi sent two to the Senate and one to the House of Representatives, Louisiana and Virginia sent one each, North Carolina sent four and South Carolina heads the list by sending eight. This engraving contains excellent portraits of these twenty-two representatives of the race, the date of their service and the Congresses in which they served. It is sold by The Colored American Novelty Company of Washington, D. C., and is not only unique and attractive in appearance, but shows graphically the political status of the Negro.

### Doings of the Workmen KENTUCKY.

Smithland, W. H. Pope, Pastor.—This charge is in very good condition; the officers, members and pastor are working in harmony. Our third quarterly conference was held September

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21-23, with Presiding Elder H. W. Tate in the chair. The reports of pastor and leaders were good. Sunday Elder Tate preached at 11 o'clock, lectured the probationers at 2:30 p. m., and administered the Sacrament to sixty-two persons; preached Sunday night and lectured to the Epworth League Monday night, on "The Possibilities of an Humble Birth." Our motto: "A new parsonage, a big revival, fifteen subscribers to the SOUTHWESTERN, all benevolences collected." Paid the pastor this quarter \$128.88; presiding elder, \$15; conference claimants and other benevolences, \$16.40; total for the quarter, \$159.40. The Woman's Home Mission and King's Daughters are doing good work in this charge. The Rev. W. H. Pope, pastor.

## This \$20 Watch for \$5.45



These figures tell exactly what we are doing—selling a \$20.00 watch for \$5.45. We don't claim that this is a \$40.00 watch or a \$50.00 watch, but it is a \$20.00 watch. A leading watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at \$20.00. There is no doubt that we could wholesale these to dealers for \$12.00 or \$13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than 10% on the watch direct to the consumer at \$5.45. This Clarendon Watch, which we offer at \$5.45 is a beautiful jeweled, easily balanced and perfectly adjusted movement. It has specially selected jewels, dust band, patent regulator, enamel dial, jeweled compensation balance, double hunting case, graceful gold-laid and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are guaranteed for 20 years.

Send us your name, post-office address, and nearest express office and name of this paper. Tell us whether you want a ladies' or gents' watch and we will send the watch to your express office at once. If it satisfies you, after a careful examination, pay the express agent \$5.45 and express charges and the watch is yours, but if it doesn't please you return it to us at our expense.

A \$5.00 year guarantee will be placed in the front case of the watch we send you and to the first 10,000 customers we will send a beautiful gold-laid watch chain. Free. We refer to the First National Bank of Chicago, Capital \$10,000,000.

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The SOUTHWESTERN from Now Until Jan. 1, 1909, for \$1.25

# Southwestern Christian Advocate

ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, NOVEMBER 7, 1907

Vol. 41 No. 45

It would appear that the *Dallas Express* intends making war on certain Negroes who are growing fat on their filchings of our poorer people. The *Dallas Express* says: "There are a few big Negroes in Texas fleecing and filching from some distinctive Negro organizations. Their cases will come up later. We are now gathering facts for a vigorous campaign of prosecution. We are going to be heard from Maine to California and from the Lakes to the Gulf. Don't get uneasy, now." When you hit Brother *Express*, hit hard.

William Randolph Hearst has called to New York John Temple Graves, of Georgia, to edit the *New York American*. Instead of pouring forth his vial of wrath from the capital of Georgia Mr. Graves will proceed to make uncomfortable the situation of the Negro from New York City. His vituperations in the future will appear in the *American*. Nothing has wrought more harm to the Negro than the Southern man's going North to accept repertorial and editorial positions on the Northern papers. These men do not change their positions on the Negro question, but hold to them strongly and write them vigorously and in the very citadel of the Negro's strength they are cutting loose his friends. *The National Review* pays its respects to Mr. Graves in a recent issue, referring to him in no uncertain language and says he is "a dangerous force, not only in so far as the liberty of the blacks is concerned, but against the spirit underlying the broader freedom of the Republic."

The temperance forces won on Monday October 28 a splendid victory in carrying Jefferson County, Alabama, in which is located the city of Birmingham, by a majority of 1,500. This is good news. The powers of darkness tremble. The anti-prohibition campaign committee after the election said: "We hope morals will be improved," as if to infer that the saloons in any sense whatever aided the morals of a people. This committee further asserts: "The laborers and manufacturers are wounded first, the merchants next and then the property owner." Possibly they mean the bartenders and manufacturers of spirits and dealers therein and the property that is now made useless by Monday's victory. Certainly no other laborers, manufacturers, merchants and properties are injured. They further express the hope that the city may escape bankruptcy and that the "schools may not feel the burden of the changes that must follow." Education procured at so great a cost as comes from the sale of whiskey is not worth the price. Drunkards' graves and insane asylums filled through the saloons do not justify the revenue that goes toward the support of public education. No, Birmingham will not go bankrupt and the schools will not be closed. This victory in one of the greatest and most prosperous cities of the South is a prophecy that a temperance wave will soon sweep our Southern country, when every hamlet as well as the large cities will be placed in the temperance column.

## MINISTERIAL DISQUALIFICATIONS.

The *Nashville Christian Advocate* in writing in a very serious vein in a recent issue, on the unacceptability of many ministers, starts out by calling attention to the fact that there are pastors who cannot speak or write English correctly. If this is true with the constituency of the *Nashville Christian Advocate* how much more largely is it true with us. That a man has been to school but little is no excuse for his splitting verbs and murdering continually the Queen's English. A faithful application to the study of the English grammar and rhetoric will largely eliminate these mistakes.

But a significant paragraph in this editorial under the head, "Who Is To Blame," bears more directly on another phase of ministerial disqualification. It refers especially to the personal appearance of the minister. We read:

"What of the man who is totally wanting in the good manners which polite society has recognized? Clothes brushes, shoe brushes, toothbrushes all have a place in a preacher's toilet. Knife, fork, and spoon, cups and saucers, napkins, and toothpicks may exhibit a man's good breeding and proper training or they may expose his crudeness, slouchiness, and contempt for the niceties of social life. Elegant people prefer that their pastor observe proper table etiquette and the usual social customs. The razor and the comb have helped many a young man to a good appointment, while the failure to employ them frequently enough has been responsible for the slowness with which some men have been advanced. Some men who never know where not to smoke or to cast their tobacco juice, or who have never seen the real importance of a bath tub, or who never appreciate a door mat, are not always given a hearty welcome into the homes of many of their best families. Whose is the blame if any preacher has not been taught to observe all these customs of polite society? It is a matter of congratulation that their number is not large."

These three brushes are important in the qualification not only of ministers, but of men in general. Clothes last longer and look better when they are occasionally brushed—we might say frequently brushed. There is no excuse for a man going through the streets or presenting himself before an audience with clothes full of dust when a whisk broom can be purchased for five cents and with a little expenditure of elbow grease, that should always be available, he can make himself presentable. But if a clothes brush is important a shoe brush is also. We wonder if half of the men stop to think how much a shoe shine adds to one's appearance. A man may have on an elegant pair of trousers with his shoes unpolished and he will look unrepresentable. But if a clothes brush and shoe brush are essential a toothbrush is more so. Perhaps there is nothing more offensive than a set of poorly kept teeth—teeth that are not cleaned from year in to year out and on which accumulate all sorts of scurvy until when one opens his mouth it not only presents an offensive appearance, but an offensive breath. Booker T. Washington has done a very important service to our people in general by emphasizing the use of the tooth brush. This he does in his writings and occasionally in public addresses, evidently

for two reasons: First, for appearance's sake. Nothing adds more to the attractiveness of a man's or a woman's appearance than a set of well kept teeth. But the second reason is that of health. Many diseases are contracted through the failure to clean one's teeth. Stomach trouble and other ailments arise from this very source. Not only should ministers, but all persons should have their teeth cleaned at least once a year by a dentist and then the tooth brush should be used frequently, not only in the morning but at night before retiring to remove the particles of food which have accumulated on the teeth during the day and to prevent decay while one sleeps.

Certainly ministerial qualifications embrace the intellectual life, piety of heart, consecration to service, and strength of body, but we are grateful to the *Nashville Christian Advocate* for calling our attention to and emphasizing so forcibly the qualifications of the three brushes—the clothes, the shoe and the tooth brush and personal appearance in general. The minister should be an example to his parishoners in neatness and cleanliness of dress. Piety of heart is no excuse for slouchiness of appearance.

## WAS IT AN OVERSIGHT?

The *Afro American Ledger*, published in Baltimore, in discussing the recent convention of the Protestant Episcopal Church, held in Richmond, Virginia, says:

"The Episcopal Church, as no other body in the country, is engaged in the tremendous job of holding together in one family all races, and giving to each absolute fair and just treatment, without hurt to either. Such a task requires long patience; but that it will be accomplished we have not the least doubt."

The *Afro American Ledger* evidently has forgotten that the Methodist Episcopal Church has a larger hand in this "tremendous job" than any other denomination in this country. Within its membership of more than 3,000,000 the Methodist Episcopal Church has 300,000 Negroes. And not only Negroes but peoples of all races, preaching the Gospel as we are in the United States in thirteen different tongues. And as far as "giving to each absolute fair and just treatment," if this has any reference to the Negro—the Methodist Episcopal Church has given to the Negro more official recognition than any other ecclesiastical body with which the Negro is identified, other than separate and distinct racial organizations. We have equal representation in the General Conference according to numerical strength, seated according to lot, and all the positions of the church for which we may be able to secure votes enough are open to us. More of our schools are in the hands of colored presidents than is the case in any other system of schools doing work among Negroes. Perhaps the *Ledger* simply overlooked the fact of the great and important work that the Methodist Episcopal Church is doing in this country.



## Personality of the Holy Spirit

By The Rev. N. W. Greene, B. D.

### I.

The essential elements of personality, whether of man or of the Holy Spirit, are Self-consciousness, Self-determination, Intellect, Sensibility, and Will; each and all of which must combine to make an individual who can properly lay claim to personality.

The available data of some of these elements do not stand out very clearly in Biblical or secular fields, but their suggestion in each of these fields is both multiplied and strong. The doctrine of the Spirit, if not distinctly taught, was certainly very strongly indicated from the earliest Bible times; and, like the doctrine of the Incarnation, gradually increased in fullness and distinctness as the centuries crept by and man became prepared to receive and understand the fuller revelations of God and the mysteries of His kingdom. And, too, not all the elements of personality were visible in the first mysterious and subtle suggestion of the Spirit, but the veil gradually yielded to the revealing touch of God's finger, and they, one by one, emerged from the back-ground to the view of prepared humanity; the last being revealed upon the descent of the Spirit on Pentecost, and corroborated by the writings and experiences of the Apostles. That now, our convictions are fixed and we can declare in no uncertain tones that the Holy Spirit is a *personality* co-equal in essence with Father and Son.

In this brief discussion, let us consider four of the salient arguments bearing out His personality and power. First of all, we may consider the *language* of the Old and New Testaments referring to Him; then, in the second consideration, let us note that the work referred to Him in the Scriptures requires a person for its performance; then the historical data showing that the early church believed Him a Person; then, lastly, His power to work in the world.

1. THE LANGUAGE OF THE OLD TESTAMENT AND THE NEW.—The terms "the Holy Spirit," "the Holy Ghost," "the Spirit of God," "the Spirit," "the Comforter," etc., are synonymous and used indiscriminately in Biblical language. With regard to the language itself, let us note in the very first verse of the Bible a very strong hint, amounting almost to a declaration, at the plurality in the Godhead. The inspired writer said: "In the beginning God created the heavens and the earth," using the word "*elohim*," which is the plural form. We do not believe that this is merely a plural of reverence, dignity or majesty; but this is a picturesque word in which we see the index finger of revelation pointing to the Trinity—the Father, the Son and the Holy Spirit, all actively engaged in the work of creation. Then it is said that the "Spirit of God moved (brooded) upon the face of the waters." The word used for Spirit—"ruach"—is equivalent to the word "*pneuma*," used in the New Testament, each meaning "breath" or "wind." This peculiar word offers the suggestion that as the human breath is one of the essentials of life, so the breath or Spirit of God is one of the essentials of the complete and full-orbed Godhead. One of the three divine Persons of the Godhead represented in the only form of language that could either be pronounced by mortal lips or understood by finite minds. If it be objected that the word "*ruach*" represents only a physical agent in agreement with the words for "earth" and "water," then we shall require of you an explanation for the use of the feminine participle "*merachepeth*," agreeing with our word for wind or Spirit instead of the regular form for such words. Moreover, this word, "*merachepeth*," literally means "brooding," as a hen broods over her eggs for germination and life. So the Spirit of God, as a living, active, personal being, brooded upon the face of the waters and earth so as to produce life, progress and development. Again, if our word "*ruach*," wind or spirit, has reference only to physical elements in motion, it would require the crassest literalism so to construe it—we shall find ourselves in a wilderness of trouble from which we can never be extricated when we come to explain the use of the same word in the same statements, "My Spirit shall not always strive with man." "God is a

Spirit," and the like. We certainly could not accept the irreverent statement, "God is wind," and yet that is the conclusion to which we would be driven. Once more, in the above quotation, "My Spirit shall not always strive with man," the word strive deserves consideration. It literally means "to judge," "to rule by judging," an act which obviously could not be referred to physical energy, influence, nor to the wind, but to a rational being with all the elements of personality. The Scriptures are replete with proofs of His personality, and we could cite at length from the Old Testament such evidences as the divine soliloquy that broke the silence of the sixth day of creation, when God said, "Let us make man in our own image," using the plural pronouns to point to the distinct persons concerned in the creative acts. But passing rapidly on to consider a few New Testament words used for the Spirit, we find that the Master speaks of "The Spirit of truth" and many kindred expressions using the active verb, and the masculine pronoun in apposition with the word "*pneuma*" for Spirit. This makes it indisputably certain that the Lord intended us to conceive of the Spirit as a person. He is spoken of as the "Comforter"—*paraclete*—a term meaning "one who goes along by the side of to help." Note also the use of the personal pronouns "he," "whom," "which," "him," occurring twenty-four times; one of them used seven times is equivalent to the expression "that person there." If there were no further reasons, these are sufficient to seal our convictions to the fact that the Holy Spirit is a *Person* and not a thing!

II. HIS WORK AS REFERRED TO HIM IN THE NEW TESTAMENT AND THE OLD. But let us turn aside from the language and consider His work, and see if the Scriptures do not require Him to perform tasks incapable of accomplishment by other than the most complete personality. In early Hebrew history, God is thought of as being in individuals, in tribes, leading armies, fighting battles, walking and talking with men, being in life and in death, in customs and in ceremonies, in gifts and in songs; and upon these conceptions of God, the patriarchs rested their faith and risked the life and destiny of the chosen race; they undertook the most perilous feats without fear, having the certitude that God was there. But it was not God, it was the Spirit at work in the world; and we cannot conceive of God thus acting without sooner or later going into pantheism and thence into fatalism which would sound the death-knell of our hope. The Savior speaks of sending "another Comforter." By this we understand that the Savior Himself was a Comforter—one going along with to help—a Being with all the elements of personality, and that He would send *another Person* in His stead. Then note what this other Person is to do—"He shall teach," "bring to your remembrance," "bear witness of Me," "convict the world of sin," "He shall guide," "shall hear," "shall speak," "shall declare," "shall glorify Me," "shall take of mine and declare it unto you,"—all of these require the utmost intelligence and discrimination. There is an idea of intelligent thought in the apostles' statements: "It seemed good to the Holy Spirit and to us," "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Standing before these plain statements of Jesus Christ and the Apostles, together with the evidence from the original tongues, can any man still speak of the Spirit in impersonal terms? Will you yet dare to call Him "it"? Pray for God to send "it" down? Be not so thoughtless nor irreverent! He is a Person more truly than we!

III. HISTORICAL DATA.—BELIEF OF THE CHURCH FATHERS.—What is universally accepted and believed in is not far from the truth. What God has revealed and man has seen and generations have testified to, is the truth. Gold sufficiently tried in the fires is pure. We must, therefore, give credence to the opinion of those who stood in the door-way of the early church, catching the first beams of glory divine as shed forth by the Great Comforter. Men who lived so near the time of Christ that they could almost feel the glowing thrill

of His presence and hear His clarion voice ringing with heavenly sweetness across the Judean plains. And as the echo of the Master's voice lingered in the mountain peaks, they seemed to have heard Him say distinctly: "The Holy Spirit is a Divine *Personality*." The patristic testimony to His personality is doubly significant because of the fierce opposition of the anti-Christian world. The cruelty and brutality perpetrated upon the innocence and holiness of Jesus Christ was but the beginning of a long and extended siege in which all the artillery of pagan philosophy and power was hurled with herculean might against the little throne that Jesus had set up in the heart of man. This little nugget of gold-faith in Jesus Christ and in the *personality* of the Holy Spirit—stood firm between the cross—fires of pagan philosophy and idolatry. The believers fearlessly faced the chopping-blocks, marched into the dungeons and hugged the fire stakes in Nero's back yard with songs of victory on their lips; they came forth as pure gold tried by the fire declaring in unequivocal terms in church and in council that the Holy Ghost is a divine *Personality*.

Consider, as we cite a few of the statements of the church fathers as to the consubstantiality of the Spirit with Father and Son. Hippolytus said: "We see the Word incarnate, and we know the Father by Him, and we believe in the Son, and we worship the *Holy Spirit*." Tertullian said: "I must everywhere hold one only substance in three coherent and inseparable *Persons*, Father, Son and Holy Spirit." Irenaeus said: "With God the Father were always present the Son and the *Spirit*." I might quote from Clement of Rome, Clement of Alexandria, Origen, Justin Martyr, and others to the same effect. These are not the weak opinions of isolated individuals, they represent the faith of the church, and we find them later crystallized and incouched in the creeds of the three leading divisions of Christendom—the Nicene, Semi-Arian, and Arian. Thus we see from three sources the doctrine of the personality of the Spirit growing naturally as it ought to grow—first it was merely suggested to human consciousness in the earliest Bible records, then coming into full bloom during the ministry of Christ, and to its developed fruitage on Pentecostal Day. "First the blade, then the ear, after that, the full corn in the ear." Mar. iv: 28.

Rock Hill, S. C.

### History of Methodism in Lexington Conference

Upon the endorsement of ministers and laymen, especially those of our own conference I have undertaken the Herculean task of writing the history of Methodism in the bounds of the Lexington Conference. Writing history is by no means a new field, for men have been writing history ever since the days of father Herodotus.

I think it was John Ruskin who said, "When God wants a man to do a piece of work, He always gives him strength enough and sense enough to do it." God is opening the way for this all important work and it will be completed and put on the market in the very near future. Possibly the full and complete story of the planting of Methodism among our people will never be told in this world. For in this field the historian will find the same difficulty as in other fields. Many of our people do not know the date of their birth and some do not know where they were born. And then many of us find it impossible to trace our lineage. For, born as we were, in the heart of heathendom and then pitched over into the lap of Christendom, we scarcely know how we got here or from whence we came.

These conditions are barriers in the way of the historian but the fact remains and we will simply have to do as some great man has said: "Do the best and if you cannot do the best, then do the best you can." I hope to make my book helpful in more ways than one. And we are calling upon our pastors and membership at large for data. If any one knows of some man or woman who took part in planting Methodism in these parts, you will confer not only a favor upon the writer but you will do something for our race and Methodism that will never be forgotten. I will give due credit for all data sent me.

Thanking in advance any one who may send me anything on this line, I am yours truly and fraternally,

W. H. RILEY.

Pastor Scott Methodist Episcopal Church, Maysville, Ky.



## The Great Convention at Baltimore

Hundreds of Methodist Episcopalians gathered at Sharp Street Memorial Church, Baltimore, October 10th to 13th, in the interest of the great theme, "America for Christ." The spirits of the fathers seemed to have been among us, as our hearts were quickened by the great addresses and songs germane to the evangelization of our native land. "Forward, march," was the echo. "No retreat against the forces of darkness," was the inspiration to every believer. It was decided that the key-note to the world's evangelization is the saving of America.

Many of the delegates from the States represented, embraced in the boundary of the Delaware and Washington Conferences, assembled Thursday, October 10th. After the welcome and inspirational hour, Rev. C. G. Cummings, A. M., of Washington, D. C., Presiding Elder, called the convention to order, in the absence of Rev. W. H. Gaines, Presiding Elder, of Baltimore, who was called away to perform duties, which made it impossible for him to preside.

The devotional exercises were conducted by Rev. P. G. Walker, of Westminster, Md., one of the fathers of the Washington Conference. The address of welcome was delivered by Dr. W. A. C. Hughes, pastor of the church. On behalf of the convention, Dr. M. W. Clair, of Washington, D. C., responded. A very able paper was read by Dr. D. W. Hayes, of Baltimore, subject, "Incentives to Home Mission and Church Extension." A telegram was received from Dr. D. W. Shaw, of Cumberland, Md., stating that owing to the serious situation caused by the lynching of a colored man in his city, it was impossible for him to be present. The audience was thrilled, as they were led in singing by Rev. E. S. Williams, B. D., assistant musical director, "My Country, 'Tis of Thee." Owing to the death of Rev. Robert Wheeler, father of Rev. Joseph Wheeler, the latter could not serve as pianist, and Dr. W. A. C. Hughes volunteered to serve in his stead.

At the afternoon session the convention studied the topic, "The Presiding Elder and the Great Cause." Dr. H. A. Monroe, of Philadelphia, presided. Devotional exercises conducted by the Rev. H. A. Carroll, of Baltimore. The Rev. C. G. Cummings, A. M., Presiding Elder, delivered an able address, subject, "The Presiding Elder as a Factor in Stimulating Giving for the Home Field." He was followed with a thrilling address by the Rev. J. H. Nutter, Presiding Elder, of Middletown, Del., subject, "The Relation of Pastor and Presiding Elder." The Rev. G. E. Curry, of Winchester, Va., conducted a most inspiring sentence experience of missionary opportunity.

The evening session opened with the prayer topic, "The Young People's Relation to the Home Field." Dr. P. O'Connell, Presiding Elder, of Saulsberry, Md., presiding. Devotional exercises conducted by the Rev. J. H. Jenkins, B. D., Hereford, Md. The convention choir of fifty voices was in charge of Prof. T. R. Parker. Prof. E. M. Peek was at the great organ. Miss Ida R. Cummings, of Baltimore, delivered a most excellent address, subject, "How Can We Best Utilize the Young People in the Interest of Home Mission and Church Extension?" Madame Helen Cooper, of the city, delivered a most charming solo. Owing to the sudden death of Dr. J. M. King, Corresponding Secretary of the Board of Home Missions and Church Extension, Dr. Robert Forbes, the First Assistant, was present, to take his place. He delivered a marvellous address, and carried the great audience as he blended Methodist history and the work of the home field. Mr. Samuel Shaw, the Treasurer of the Board, delivered a timely address, and was heard gladly. Dr. I. Garland Penn, of South Atlanta, Ga., delivered an able address, subject, "What Should Be the Position of our Epworth League towards Our Home Missions and Church Extension?" Miss Ella Davis, of Baltimore, thrilled the audience with a most inspiring solo.

The morning of the second day, the prayer topic was "The Pastor and Our Native Land." The

Rev. Alfred Young, Presiding Elder, of Baltimore, Md., presided. The devotional exercises were conducted by Dr. E. F. Eggleston, pastor of Grace Presbyterian Church, of the city. Dr. E. W. S. Peck delivered a strong address, subject, "The Pastor's Relation to the Great Cause." Rev. S. A. Virgil, who was to address the convention, was prevented from being present by the transfer of the church property in Pittsburgh on the day that he was to speak. Dr. J. H. Scott, of Chester, Pa., delivered an able address, subject, "The Pastor's Plea for Home Missions and Church Extension." He was followed by a most excellent address by Dr. N. M. Carroll, of Annapolis, Md., subject, "The Dollar Offering and the Christian Republic."

The prayer topic in the afternoon, the convention studied, "The Official Members and the Movement." Devotional exercises conducted by Rev. J. M. Beane, of Eastport, Md. Dr. G. W. W. Jenkins, of Clarksburg, W. Va., delivered a most interesting address, subject, "The Duty and Responsibility of the Local Church to Home Missions and Church Extension." The convention joined in singing, "He Leadeth Me." Following that was a very able address by Dr. S. S. Jolley, of Newark, N. J., subject, "The Result of the Pastor's Enthusiasm for the Cause."

The evening of the second day began with the prayer topic, "Home Mission and Church Extension Committee." Dr. M. J. Naylor, Presiding Elder, Baltimore, presided. Devotional exercises conducted by the Rev. J. C. Love, of Baltimore. The audience joined in with the convention choir, and the very house seemed to resound with praises to God, as the singing went up from devoted hearts, loyal to the kingdom of Jesus Christ. The Rev. W. H. Deane, of Richmond, Va., gave a most thrilling account of his victory in relieving Leigh Street Church of a long-standing debt. A beautiful solo was sung by Miss Lillian Doleman, of Baltimore. The Rev. J. M. Beane made a strong appeal in a most graphic way for the evangelization of our native land. He was followed with an address by President J. O. Spencer, of Morgan College. His address was well received, as he blended education and missionary effort, as essential to the building up of the kingdom. The "Question Box," which was a most interesting feature of the evening, was conducted by Dr. I. L. Thomas.

The morning of the third day brought the convention to the prayer topic to study, "Giving and Serving." Dr. J. A. Holmes, of Baltimore, presided. Devotional exercises conducted by the Rev. J. C. Love. Able addresses were delivered upon the theme, "The Young Army for the Kingdom," by Revs. R. R. Riggs, Reisterstown, Md., and W. N. Holt, of Baltimore, Md. Rev. W. C. Thompson, Lynchburg, Va., was prevented from being present, owing to the loss of the home of his father-in-law in Atlanta, Ga. The convention was honored with the presence of Dr. M. C. B. Mason, who was heard gladly, as he bade God-speed to the movement that means so much towards the spread of the kingdom of our Lord Jesus Christ.

The regular program, with the exception of the Sunday occasion, ended with social greeting, and the convention closed with appreciative remarks by Dr. Thomas, the promoter of the convention. Strong resolutions were passed, commending his work as an efficient representative of the great department, praying God that this workman, of whom we are not ashamed, may live long to plead for Home Missions and Church Extension.

Sunday was truly a great day in Baltimore. Pulpits were filled with some of the preachers, who were in attendance at the convention. The theme everywhere was, "America for Christ." At Sharp Street Memorial Church at 9:30 a. m., the Missionary Camp Fire Service was conducted by Rev. W. H. Deane, of Richmond, Va. An immense audience assembled at eleven o'clock, when a most powerful sermon was delivered by Dr. P. O'Connell. The choir, under the leadership of Prof. T. R. Parker, sustained well its reputation. At three p. m., the Missionary and Temperance Rally was

presided over by Dr. S. H. Brown, of Baltimore; the devotional exercises conducted by Rev. B. W. Brown, of Huntington, Md. A juvenile chorus of fifty voices, under the direction of Mr. W. O. Johnston, thrilled the audience. A most excellent address was delivered by Mr. Geo. I. Simms, of Baltimore. Miss Ella Davis, of the same city, made a strong appeal for temperance. At seven p. m., the prayer topic, "Home Making for Christ," was conducted by the Rev. H. S. Watson. Able addresses were delivered by Rev. A. J. Oliver, of Roanoke, Va., and Rev. J. M. Beane, of Eastport, Md. Miss Anna Hazelton Lee, of Baltimore, who sings like a nightingale, lifted the great audience in the rendition of "Shepard, Call." Mrs. A. P. Camphor, missionary from Africa, was heard with most unusual delight. Miss Ella Davis, upon her strains of charming song carried the great audience heavenward. The closing address was delivered by Dr. I. L. Thomas. Many thanks were expressed to Dr. Hughes and his people for the assistance rendered in helping to make the convention a great success.

The people who were present will long remember this great occasion, and their interest in the homeland has increased to the extent that sacrifice and service will be rendered cheerfully and with great enthusiasm. We desire to thank the SOUTHWESTERN CHRISTIAN ADVOCATE, for the space given, that the general church and the race might get some idea of our effort to help to save our native land. There are invitations, which we understand have come to Dr. Thomas within the bounds of the various colored conferences, to hold similar conventions, and we feel that the effect of such will give the people more definite knowledge of the great cause of Home Missions and Church Extension; and help to multiply the workers in the kingdom of our Lord Jesus Christ. The harvest, as we behold it, is ready to be gathered, and, as we gather the harvest, we feel it necessary to help to build churches where the people might meet together and prepare to render service for our dear Lord whither He leadeth.

### Workers Wanted for Africa.

I am greatly in need of workers for Mission points already established in Africa among the native peoples. There are certain of these points that must be provided for or the work will suffer. I need a man and wife for Barraka Mission, where there is a good stone building. Second, a man and wife for Ed Bethel, where there is another good building. Both these places are twelve miles from Cape Palmas. Third, I need a teacher, a single man or woman, at Grand Cess, where we have 500 members and where there are now a small church and an old mission house. The money is already provided and a splendid new one is to be erected as soon as I can get to it after the General Conference.

Fourth, A married couple, or a single man or woman, is needed as a teacher with Dr. and Mrs. Sherrill, at the Cape Palmas Seminary.

Fifth, A man and wife are needed at the St. Paul River Industrial School. For this place the man should be a good carpenter or an all round industrial worker, and his wife a teacher. Here we have an excellent plant which they are expected to develop. Write Dr. A. B. Leonard, 150 Fifth Avenue, New York, N. Y., Missionary Secretary, and secure blank for application, letting him know at the same time your purpose. Write me also at Monrovia, Liberia, Africa, giving qualifications, etc.

Yours truly,

I. B. SCOTT,  
Resident Bishop.

A perfect faith would lift us absolutely above fear. It is in the cracks, crannies and gulfy faults of our belief—the gaps that are not faith—that the snow of apprehension settles, and the ice of unkindness forms.—George MacDonald.

"A man who would have friends must show himself friendly. Friendship, as Coleridge called it, is a sheltering tree. And the charm of friendship lies in its sympathy, in its sharing the merriment and the weariness of life's daily paths."

As the map is to the traveler, and the chart to the sailor, so is the Word of Life to all pilgrims of time.—Rev. J. Ossian Davies.



# THE CHRISTIAN LIFE

## The Hindered Christ.

The Lord Christ wanted a tongue one day  
To speak a message of cheer  
To a heart that was weary and worn and sad,  
And weighted with a mighty fear.  
He asked me for mine, but 'twas busy quite  
With my own affairs from morn till night.

The Lord Christ wanted a hand one day  
To do a loving deed;  
He wanted two feet, on an errand for him  
To run with gladsome speed.  
But I had need of my own that day;  
To his gentle beseeching I answered "Nay!"

So all that day I used my tongue  
My hands and my feet as I chose;  
I said some hasty, bitter words  
That hurt one heart, God knows.  
I busied my hands with worthless play,  
And my willful feet went a crooked way.

And the dear Lord Christ—was his work undone  
For lack of a willing heart?  
Only through men does he speak to men?  
Dumb must he be apart?  
I do not know, but I wish to-day  
I had let the Lord Christ have his way.  
—Alice J. Nichols in *Christian Endeavor World*.

## The Life Worth Living.

The life worth living must be in confident and joyful relations with God. This is the keynote of the Shepherd Psalm—"The Lord is my Shepherd; I shall not want." How true is the confidence, how short the argument! Our strength is the strength of God up to the measure of our need. Millions on earth are living in this confidence and find it justified in daily experience.

Out of this filial confidence in God grow brotherly relations with our fellow-men. Faith can not long exist in isolation. God is in life, but the world of men is its field of exercise. Individuality exists for fellowship. The lonely life becomes a burden. Crusoe must have his goats and parrots and his man Friday. Shepherds in the western mountains, we are told, not infrequently go mad in solitude. The life worth living must be led in cordial and joyful relations with men.

Then, too, we have our wayside mercies, sent by God for joy and comfort as we journey. We have our glorious hopes. The church does well to sing of the life to come, to triumphs by anticipative thought in its attainments. Our hope of immortality is sunshine in all the doleful places of the earth. Christian pessimism! It is a contradiction. By our faith in Christ we are pledged to his own confidence. In denying faith, we are denying God. Life is worth living because it is his gift and moves on toward fulfillment of his purpose.—*The Congregationalist*.

## The Stream of Life

Toil ever onward though thy way be dark,  
Nor light, nor sail, to guide thee safely on;  
For dawn will come to break the darkest night—  
Oh, may it find thee steering for thy goal.  
They hug the shore who fear rough, rolling waves  
May dash their bark against some hidden rock;  
But those less tim'rous sail the mighty main  
And laugh to scorn the dangers that may be.  
Then tune thy soul to feel the infinite,  
And hear its gentle whispers over nigh,  
To guide thee safely down the restless stream  
Till thou art anchored in Eternity.

Azalia E. Martin, in *Voice of the Negro*.

What is love? I think the genuine article is wise, unselfish interest in other people's welfare, interest in other lives than my own: it is to be happy in their happiness. If I have but little happiness of my own, this is one way to borrow some—by being glad

## What Christian Experience Does for the Chinese Merchants.

BY ALICE TERRELL.

We have had in the last six months a number of wonderful proofs that as the petitions of the Christian world have been going up to the throne of Grace, God has been bending a listening ear, and is most marvelously answering your prayers for the speedy coming of His kingdom in China.

We have had so much to encourage us that it is but right that those who pray for us in faith should share in our joy. With this in mind, I relate the following incident, one of the many signs of God's remembrance.

A few Sundays ago, as we were gathered in the Sunday-school, the door opened and a nicely dressed man entered, leading about twenty others, all neat and clean, and nearly every one with his Bible in his hand. They passed up the middle aisle and seated themselves in a vacant place between two classes. "And who are these?" we inquired. "They look like people from a shop, and I think the leader is a new church member." And so it was—a new Christian, who in coming into the church had come into his inheritance.

In the church service, the little company with their leader sat directly facing us, and when the text was given out, we saw him assisting the others to find the place in the Word of God. Near us sat his old mother. "Yes, that is my son and his men. Oh, yes; God has greatly prospered us since we gave our hearts to Him," she said; and the dear old lady's face glowed with pleasure over all the good things that had come into her narrow heathen-bound life through the Gospel of Freedom.

That evening, when speaking of the incident with one of our students, he said: "I have a poster from that shop which I picked up at the CH'ien Men, where they were being distributed by the hundreds, and because I had never seen anything like it, I brought it home with me."

The poster was about twelve by fifteen inches, printed on white paper with red ink, in Chinese characters. The first section set forth the quality and the price of goods with enterprise worthy of an American, and stated that the store would be open on all days of the year except the Sabbath day. Then followed an accurate list of the dates of the Lord's Day for the entire year.

The last section explained in a clear concise way what the Sabbath day is, and why it is kept; and told how, through the ages, China had forgotten the Great Creator and His command, and thus had fallen into decay; how all nations that kept the day in sincerity and truth were blessed and prospered, and how China might again be restored if she turned to remember the Sabbath day to keep it holy.

Five years ago this man, who was then very poor, came up to Peking and with borrowed money set up his little stand at the side of the street. One day he wandered into a street chapel and heard the gospel for the first time. He returned again and again and believed. Then came the day when he returned to his humble home, tore down and destroyed all the idols, and led his old mother to the feet of Jesus Christ. Now began the wonderful prosperity promised to the children of God who remember His day to keep it holy, and within two years a prosperous, happy business sprang up, with over thirty clerks and apprentices, "all of whom we are teaching to keep the day," says the glad old mother.

This man, like men of old, changed his name when he became a Christian from one with a heathen significance to one which means the grace and power of God, and over the door of his shop he wrote a new name, "En Hsin Yung"—"Because of God's wonderful Grace, therefore will I trust Him forever."

"Whosoever shall confess me before men, him will I confess also before my Father which is in heaven."

Peking, China.

## Wear Your Troubles Inside.

Many a man gets into the habit of carrying his troubles in his face. The eyes tell it, the droop of the lip speaks it, the bowed head declares it, the very grip of the hand reveals it, and the footfall is full of it. He has run up the flag at half-mast, and he carries it everywhere, so that his whole little world is compelled to know his sorrow. Is this natural? Possibly. Is it wise? Probably not. Is it fair? Surely not. Is it a sign of weakness? Undoubtedly it is. Is there a better way? Surely there is. First, a man must make up his mind to expect his share of trouble, and perhaps a little more. Then he should make up his mind to bear his trouble manfully, that is, with patience, with courage and with hope. The world has enough trouble of its own, let us not add to its burden! It should be the aim of every Christian man and woman to become strong, and when strength is won, to use that strength in bearing the burdens of others. Every sorrow mastered, every burden borne inside instead of outside, makes us stronger, and leaves the world brighter. Learn to smile, get the habit of it; learn to sing, make it also a habit; and you will be surprised how much brighter it makes the world, not only to others, but to yourself! The smile and the song lessen the burden and light up the way.—*Christian Guardian*.

## The Practice of Love.

REV. W. J. DAWSON.

So convinced was Jesus that love alone was the master law of life that he based his own life wholly on his conviction, cheerfully accepting all the risks which were implied. He was perfectly aware of the consequences to himself and his reputation when he made himself the friend of publicans and sinners. These consequences he ignored, making himself of no reputation; that he might uplift by his love those who needed his love the most. Under the constant contradiction of those who mistook his spirit and libeled his character he manifested neither bitterness nor resentment. He suffered injuries without retaliation, and went so far as to denounce all forms of retaliation as a wasteful expenditure of spirit, wrong in themselves, and attaining no end but the worse injury of those who employed them. He might easily have used the miraculous power which he possessed for his own defense, and for the confusion of his enemies. Had he been selfishly ambitious, he might have organized a party so strong that it would have become an irresistible force, which would have shattered the old order whose evils he denounced, and have made him the dictator of a new order, based on the ideals in which he believed. He did none of these things, not through lassitude of spirit or failure to perceive their possible issues, but simply because these were not the things to do. In his judgment, the only abiding kingdom belonged to the meek. He who suffered injustice with patience would prove the ultimate conqueror. There was an irresistible might in love and meekness against which the people raged in vain. Love was a working and practical law of life; in the long issue of things, it was the only law that justified itself.—From *"The Empire of Love."*

## Life Not Vain.

BY EMMA L. GREENE.

If, when I take my last long sleep,  
This frame no more my soul a prisoner keep;  
But being set free and all life's sorrows o'er,  
And in rapturous bliss I seek a brighter shore—  
If, in the pitying throng that stands around  
And give their last long look ere they lay me down  
In my final bed—

If, in that throng some one can truthfully say,  
That I have helped him o'er life's rugged way,  
Or caused his life to sweeter be,  
For man, for God, and all Eternity;  
If there be one, just one, whose life by mine  
Has been lighted with my Christ's sunshine,  
Then it may be safely said,  
"She has not lived in vain."  
Crawfordsville, Ark.



SOUTHWESTERN DAYS CONTINUED

The results here recorded from week to week are magnificent illustrations of what our pastors can do when they so determine. Results coming in from points so widely distant as New York and California indicate widespread interest and demonstrate that the people will respond to an effective appeal regardless of locality. To our hard-worked pastors, who have cheerfully given their time, labor and ability to make of this movement the success it has been, we are deeply grateful. But, verily they shall have their reward—the consciousness of duty done and a more enlightened, progressive and generous membership. It is the universal testimony of pastors that the SOUTHWESTERN is a most efficient helper. In such proportion as it circulates among their members in just such proportion do they find them strengthened and uplifted by its message.

What we now plead for is a more general and united effort among the pastors of all our Conferences and the Continuation of the observance of SOUTHWESTERN Day. Especially do we make this plea to those who have not yet reported. The brilliant work accomplished here and there inspires us with the belief that if our pastors will but so make up their minds at least 3,000 new subscribers can be secured within 60 days. The results that have come in warrant this assertion. Presiding Elders have sent in from 35 to 46 cash subscriptions; pastors, many of them from small churches, from 10 to 35.

You will doubtless agree that the one great need of our people is to be aroused more fully along the line of Christian endeavor. They need to know that our great Church is making history every day. They need to be in harmony with its progress. It is necessary that they should learn what great problems are arising and what solutions are offered by master minds. They need to be duly impressed with the fact that they are part and parcel of our great Methodism and that they must have a hand in carrying out its mighty plans. Where will they better learn these things than through the SOUTHWESTERN CHRISTIAN ADVOCATE? What better way is there for placing this paper before them and of impressing upon them the necessity of subscribing than by observing a special day for this purpose? Some pastors have succeeded; we believe all can. Now is the opportune time.

Write us mentioning the Sunday you will have fixed upon. Send us in names for sample copies. Write for receipt pads and suggestions. By all means let the good work so worthily begun be carried on to a worthy completion.

MORE RESULTS.

| Pastor.             | Charge.             | No. Subs. | Pastor.         | Charge.             | No. Subs. |
|---------------------|---------------------|-----------|-----------------|---------------------|-----------|
| G. W. Cooper, P. E. | Orangeburg, S. C.   | 23        | C. H. Johnson   | Lamkin, Miss.       | 4         |
| Gulfport District   | Gulfport, Miss.     | 23        | R. A. Thomas    | Oswego, S. C.       | 4         |
| H. Taylor           | Simpson, N. O., La. | 20        | F. R. Bridges   | La Grange, Ga.      | 4         |
| J. H. Swann, P. E.  | Calvert Texas.      | 15        | A. H. Lathan    | Cary, Miss.         | 4         |
| W. H. Wheeler       | Springfield, Mo.    | 12        | N. Ford         | Slaughter, La.      | 4         |
| E. H. Langston      | Morton, Miss.       | 12        | G. W. Jackson   | Morrilton, Ark.     | 3         |
| H. Rountree         | Roseneath, La.      | 11        | S. A. Mason     | Rapides, La.        | 3         |
| R. C. Worsham       | Alexandria, La.     | 10        | L. J. Hodges    | Forrest City, Ark.  | 3         |
| N. M. Sidney        | Brandon, Miss.      | 10        | W. H. Lang      | Vanceville, La.     | 3         |
| Jos. Robinson       | Collins, Miss.      | 9         | J. W. Warren    | Victoria, Tex.      | 3         |
| O. Gillespie        | Goodman, Miss.      | 9         | W. P. Franklin  | Bunkie, La.         | 3         |
| M. C. Harrison      | Central, La.        | 8         | B. G. Burk      | Brooks, Ga.         | 3         |
| A. M. Trotter       | Handsboro, Miss.    | 7         | J. I. Garrett   | Wesson, Miss.       | 3         |
| W. T. Martin        | Knoxville, Tenn.    | 7         | C. A. Jordan    | Sheperdtown, Miss.  | 2         |
| G. W. Baber         | Leona, Tex.         | 7         | J. M. Lyte      | Paris, Tenn.        | 2         |
| W. H. Jones         | Franklin, La.       | 7         | B. F. Anderson  | Murfreesboro, Tenn. | 2         |
| B. F. Abbott, P. E. | Sedalia, Mo.        | 7         | S. McDavis      | Shubuta, Miss.      | 2         |
| G. W. W. Jenkins    | Clarksburg, W. Va.  | 6         | E. Frazer       | Marion, Ala.        | 2         |
| W. R. Smith         | Springfield, Mo.    | 6         | G. J. Rogers    | Gray, La.           | 2         |
| J. B. Thomas        | Lake City, S. C.    | 6         | W. A. Hill      | LaGrange, Ga.       | 2         |
| Jas. H. Love        | Batavia, O.         | 5         | J. H. Rilander  | Battle, La.         | 2         |
| W. H. Redfield      | Florence, S. C.     | 5         | B. J. Robinson  | Macon, Miss.        | 2         |
| T. A. Brown         | Baton Rouge, La.    | 5         | W. A. Campbell  | Akerman, Miss.      | 2         |
| T. R. Wamble        | Center Point, Ark.  | 5         | L. Woolridge    | Lexington, Mo.      | 2         |
| J. R. Nevils        | Stevensville, Miss. | 5         | A. W. Talbert   | Ardmore, I T.       | 2         |
| R. L. Tate          | Hazelhurst, Miss.   | 5         | J. S. Stripling | Statesboro, Ga.     | 2         |
| B. W. Robinson      | Heidelberg, Miss.   | 5         | G. W. Baker     | Shuqualaka, Miss.   | 2         |
| M. P. Moore         | Odessadale, Ga.     | 5         | G. A. Payne     | Clinton, La.        | 2         |
| A. Taylor           | Clarksville, Tex.   | 4         | D. Cobbin       | Meridian, Okla.     | 2         |
| O. W. Crump         | Oxford, Miss.       | 4         | L. W. Williams  | Appleton, S. C.     | 2         |

EDUCATIONAL

Morgan College and Branches.

The year has opened most auspiciously for these schools. In Baltimore, Miss Ella E. Dowell, a graduate of Morgan College and subsequently a teacher in our school in Monrovia, Liberia, is Matron-Preceptress, and is looking after the young ladies in good style. Her success is attested by the fact that there are more young ladies boarding in the school than ever before. Prof. R. D. Williams, an honor graduate, A. B. and A. M., of Princeton, also Chancellor Green, Prize Fellow of Princeton, Special Prize Man in Ethics of Princeton, then for two years University Fellow in Philosophy in Johns Hopkins, has charge of the Department of Education and Philosophy. Prof. Williams comes exceedingly well prepared for this work, and is showing great enthusiasm in it.

At Princess Anne Academy, Mr. Samuel S. Taylor, and his sister, son, and daughter of a former distinguished editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, have taken up the work of their new appointment with zeal and enthusiasm. Mr. Taylor has been a student for two years in De Pauw University, after having graduated from an Indianapolis High School with distinguished honor. His sister is also a graduate of an Indianapolis High School and of the Training School. Mr. C. C. Reed, a graduate of Hampton, both in the Academic and Industrial Departments, is in charge of the printing, and is building up a strong department.

Mr. N. A. Murray, a graduate of a Washington High School, of Hampton Institute, and a two years' student of Cornell University, is in charge of agriculture and dairying. Miss Angela Turpeau, a graduate of the New Orleans University, is making a great success as Matron, and her colleague, Miss Stevens, of Washington, is equally successful in Domestic Science. Principal Trigg and the teachers retained from last year, as well as those recently appointed, are squaring themselves for a great year of work.

The best of reports are coming to us from Principal Stephens and his staff at Lynchburg. The churches are showing increased interest in the FORTIETH ANNIVERSARY campaign, which aims to raise twenty thousand dollars during this school year—the fortieth in the history of our institution.

Rust University.

On the eve of opening day, Bishop Luther B. Wilson, of Chattanooga, addressed the students of Rust University, and their friends in the chapel. He gave a most admirable address which emphasized the importance of the time of preparation, it being also the time of real achievement, showing that the life is really being lived, while the student is doing his college work.

A remarkable phenomenon occurred which interested the students very much, namely a night-blooming Cereus plant we have growing had fourteen blossoms on it at one time. It remained opened for several hours, and during part of that time the students were having the first sociable in the chapel, and they were delighted with its beauty and fragrance.

The first sociable of the Literary Societies has occurred, and a most excellent program was rendered by the students of the two Senior Societies.

In McDonald Hall, rhetorical exercises are participated in by the students, who show much enthusiasm in their work. Some of these same students are those who gave scenes from "Hiawatha" last winter.—M.

The Colleges and Universities and the Stewart Missionary Foundation.

Into these schools of high grade are gathered from year to year some of the best young men and women of the race. They are in these places to culture for the best preparation for life's duties. Many of them have not fully settled upon what particular field of labor they will enter.

Here the administration has a splendid opportunity to assist the student in selecting his place for future work. A few words now and then given in short talks to the students on the importance of missionary work for the Master and on the great need of more workers in the field might lead many of them to make the missionary field their choice and cause them to prepare for this special work. We hope that each president will embrace this splendid opportunity for missionary work on his part and thus make all these schools constant feeders and helpers to the dark land beyond the sea.

G. W. ARNOLD, Secretary.

For Boys and Young Men

The secretary of one of the best savings banks in this city gave some advice last week to young bank clerks, much of which is applicable to any position: "Be careful. Be thorough. Be cheerful. Be more patient than Job." This is a large contract, but if one aims at the sun he may go higher than if he aims lower.

"Don't get in a rut; don't grumble. Be quick, but not too quick. Be ready for any emergency. Be hopeful. Don't get discouraged or blue, for the thing you want is always just ahead."

If any young man masters and faithfully practices these rules it will be strange if he does not make himself so useful as at least to secure respect and a good living.—In the Christian Advocate.

Let us remember that each day is ordered by Almighty love and brings with it that measure of the bitter and the sweet which, according to the judgment of infinite wisdom, is most conducive to our true peace and welfare.—Krummacher.

It needs an effort to have a conscience void of offense.—Rev. John Grimshaw.



## SUNDAY SCHOOL LESSON

Fourth Quarter - Lesson VII. November 17, 1907. Title — "Gideon and His Three Hundred." (Judges 7: 9-23) Golden Text—"Ye shall not fear them, for the Lord your God he shall fight for you." (Duet 3: 22.) Hymn No. 409.

(Read Judges 6-8.)

BY REV. E. B. BURROUGHS, LL. D., A. M.

There is nothing more encouraging to a good man as he goes through life than the knowledge that God is with him. Life's temptations are so many, and life's battles are so sharp that, if left unto himself, he would go down into defeat. But God does not leave him to fight alone. Having entered into and consecrated his life to the service of the Lord, he has the assurance that the eternal will never leave nor forsake him. The Psalmist said, "All my springs are in thee." By this he meant that all of the resources of heaven were his and would be used for his protection and deliverance. The consciousness, therefore, of the Divine presence and assistance, makes him courageous and strong. Like the Apostle he can say, "I can do all things through Christ who strengtheneth me." But let it not be understood that we are not to help ourselves to the extent we can. While the battle of life is the Lord's it is also ours. God, therefore, expects us to do our part and to do it well. Doing this He will do His, the result redounding to His glory and to our salvation. In going out to meet Goliath David prepared himself. This preparation coupled with God's assistance enabled him to win the victory. Likewise must we prepare ourselves for the contests in which we are about to engage. Having done this Jehovah will do the rest.

Our lesson to-day brings us to a study of the heroic period of Israel's history. Joshua, having accomplished the conquest of Canaan, had passed into his eternal regard. But there was yet much work to be done. The various tribes found that in adjusting themselves to new conditions they would be required to do much that had not yet been done. Invasion, migration and constant warfare would engage their attention for quite awhile. Their enemies, ever on the alert, would give them no rest. Their hold upon the land was not yet permanent. If they would retain their possessions they must fight. Here our lesson begins. Note the following points:

1. Intimations of coming events are sometimes divinely impressed upon the human mind. "And it came to pass, the same night, that the Lord said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand." Hree the outcome of the struggle in which Israel was about to engage was previously made known. Thus God spoke to His people in ancient days, consequently the confidence and boldness with which they went forth to battle against their enemies. But God does not now use the method of direct, personal communication with His people. Nevertheless they are not left wholly ignorant of His pleasure concerning them, nor of the outcome of some of the conflicts through which they might pass. Many incidents might be cited to prove our proposition; but we believe it to be self-evident and not, therefore, in need of demonstration.

2. To be forewarned is to be forearmed. "Thou shalt hear what they say; and afterward shall thine hands be strengthened." Possibly before receiving this command Israel was somewhat fearful, for the enemy "lay along in the valley like grasshoppers for multitude." Following the direction and counsel of Jehovah, however, their hearts grew strong and they feared not. Knowing what was said in the camp of the enemy Gideon went back strengthened and assured that the victory would be his. God will deal with us in the same manner if we will but let Him. He will warn us of approaching trials, dangers and temptations, and thus prepare us for their endurance and successful resistance.

3. We should never fail to thank God for warnings given or for victories won. "And it was so when Gideon heard the telling of the dream and its

interpretation thereof, that he worshipped." Doubtless his heart was filled with joy because of the knowledge that certain victory would be his. Nevertheless, he takes time before even making known unto the people the great deliverance that was about to come to them, to worship God. His example here is worthy our highest emulation. Regardless of the great haste that our affairs in life may require if we would successfully consummate them, we should take sufficient time to thank God for the hope that inspires us, and for the assurances that impel us onward. This done, we will be the better prepared for the next move.

4. It takes tact as well as talent to succeed spiritually as well as materially. "And he divided the three hundred men into three companies." Had they gone against the enemy in a solid body the smallness of their number would have soon been discovered. But dividing and surrounding the enemy's camp they conveyed the idea that their number was great. Thus they disconcerted the Midianites and caused them to flee. We must be equally as tactful as was Gideon if we would overcome in the great battle of life.

5. Example is better than precept. "And he said

unto them, Look on me, and do likewise, \* \* \* As I do, so shall ye do." Thus he set the example of what should be done. "Not as I say, but as I do, do," was the watchword. The same holds good to-day. Christians should be living examples of the precepts they teach. Living the Christian life rather than teaching it will bring the world to Christ. "Ye are my witnesses," said the Master. Let us heed the lesson and accordingly act.

6. God is not always on the side of the majority. "And they stood every man in his place round about the camp, and all the host ran, and cried, and fled." Napoleon once said that God is always on the side of the heaviest battalions. Our lesson to-day disproves that statement. The heaviest battalions were on the side of the Midianites, but God was on the side of Gideon and his three hundred. Let us never be afraid to stand with the minority so long as the minority is right. Remember Caleb and Joshua.

7. Faith is ever sure of victory. They were but three hundred strong, that band of Gideon. They went not with the implements of war, but with trumpets and pitchers. Yet they feared not. They relied not upon themselves, but upon the Lord. Their cry was, The sword of the Lord and of Gideon. That cry was a cry of faith, and it stirred terror into the heart of the enemy. Hence the flight, the slaughter and the victory. Thus has it ever been. It may be so now. Let us be faithful unto the end.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic, November 17.

### The Natural Method

(Personal Evangelism.)

John 1: 40-42, 45, 46.)

Passages for reference: John 3, 1, etc.; 4, 7, etc.; 9, 35-38; Acts, 8, 26, etc.; 20, 20; Eccl. 11, 4-6; Matt. 5, 14-16.

BY REV. W. C. STOVALL, M. A., B. D.

In this slight touch or turn of history in the Scripture basis of the lesson, is opened to us, if we scan it slowly, one of the most serious and fruitful chapters of Christian doctrine. Men are ever touching the springs of motion in each other. The importance of our efforts to do good, that is of our voluntary influence, and the sacred obligation we are under to exert ourselves in this way, is seriously insisted on. It is thus that Christianity has become, in the present age, a principle of so much greater activity than it has been for many centuries before; and we fervently hope that it will yet become far more active than it now is, nor cease to multiply its energy, till it is seen by all mankind to embody the living energy of Christ Himself.

Organizations and machinery can never take the place of personality in the work of saving men. The personal touch is like the hand of Christ upon the blind eye, and makes it see a new world. We can never afford to neglect this in all our emphasis upon methods and attractions, because it is fundamental in reaching men. Men are never saved in groups. The evangelism of the Bible is not wholly public. There were great revivals at Pentecost and Antioch, and men were saved by the thousands, but the personal method is also predominantly mentioned in the Bible. Time after time Jesus left the hard pressing, curiosity seeking, wonder loving crowd to deal with the one man. What a crowd was that He left to go with Zaccheus! What a sermon He preached to Nicodemus in the still watches of the night! How He touched the heart of the Samaritan woman at the well-side! Apparently His deepest lessons were given to the audience of one. So often we are blinded by the big things in history and cannot see the little, the apparently trifling things. We love to follow Peter and hear him preach to the Jerusalem crowd, converting them by the thousands, but we spend no time with Philip as he preaches to the single traveler as he journeys on the way.

How shall we do this? The answer is: Very much as we engage in other important business. Approach men in a kindly and brotherly manner, and I believe there is not one who would refuse to listen. If we are rebuffed, it is because we lack tact. There are hundreds of men all about us who have never had one personal invitation to the cross. Give that one invitation and you will be surprised at the alacrity with which they would accept it. A Christian physician here in Chicago, one day became very anxious about the salvation of a brother physician, and left his office, and went down to the other's office, and asked: "Is the doctor in?" "No," replied the boy waiting; "the doctor is not in." "Well," said the Christian physician, "when he comes in, tell him I called, and give him my Christian love." The worldly physician came afterwards and the message was given to him, and he said within himself, "What does he mean by leaving his Christian love for me?" And he became very much awakened and stirred in spirit and he said after a while, "Why, that man must mean my soul," and he went into his back office, knelt down, and began to pray. Then he took his hat and went out to the office of the Christian physician, and said, "What can I do to be saved?" and the two doctors knelt in the office and rose not until the worldly one was saved. All the means used in that case were only the voice of one good man saying: "Give my Christian love to the doctor." The voice of kindly admonition. Have you uttered it to-day? Why not write a letter to your unsaved friends about religious duty and privilege? The post office makes an excellent gospel bearer. A letter written simply and without cant is a splendid persuader. Try it. Only be sure you are willing to follow the letter with yourself. Do not use the mail because you are spiritually timid. Remember that Paul, the evangelist, was a great letter writer, and he always tried to follow his epistles. If one half the zeal and argument used in political business and social life could be transferred into the work of soul-saving, many lives would be like Enoch's and many families like Joshua's.

Every attentive reader of the New Testament knows how the Gospel at first won its way. The converts told the good news to their friends. The hope of the first Methodists was found in the motto, "All at it; always at it; altogether at it!"

Some years ago a picture appeared in a religious paper of a life-boat full of mariners on a rough and



glaring sea, around which were many drowning sinners. In the bow of the boat sat General William Booth, reaching out and taking the hand of a struggling unfortunate to pull him into the boat. The grandson of this heroic man picked up the pa-

per, studied the picture a moment, and then asked, "Is grandpa trying to get that fellow into the boat, or is he just shaking hands with him?" The significance of the question is apparent. Chicago, Ill.

## Home Mission and Church Extension Day

By the Rev. I. L. Thomas, D. D. Field Secretary

There have been many noted occasions in the history of our Methodism. We have witnessed great spiritual outpourings of the Holy Spirit; we have rejoiced in the extension of our Zion at Home and Abroad. The progress of the Church has, in some instances, made it necessary to change the base of operation, so that more effective work may be done in helping to spread the Kingdom of our Lord.

It seems that the church is of one accord, that the time has fully come when there should be given more attention to the needs of the Home field. The cry from Foreign lands has been emphasized and urged to the extent that the condition in the Native land has been practically submerged. As a matter of fact, the story of the need of the millions of souls here out of the Kingdom of Jesus Christ has not had the consideration before the church in general as the condition demanded.

On the fourth Sunday in November, from one end of this Republic to the other, the appeal goes from the Office to every pastor and layman that, on the Sunday preceding the National Thanksgiving for God's goodness and mercy, that there shall be such enthusiasm and giving, that the Million Dollars asked for the work in America might not only be raised, but that the Church shall be so much impressed with the need of the Home field that its contribution shall go far beyond the Million Dollar line. The situation, as we study it, grows more serious every day. A million and a quarter of people coming from the ends of the earth, forces upon this Republic a problem that will tax the Church in its various Branches in America to solve in a way that this, our land, might be able to take care of those coming to our shores in a religious way, and, at the same time, saving those who were born here, that the two forces might be able to live in peace, and, inspired with the spirit of the Christ, to go forward that the Gospel might be preached in every land.

We have faith in the Presiding Elders, pastors,

and people within the bounds of the twenty colored conferences and mission, with whom we have been intimately connected, that, while others are rallying, among the different nationalities and peoples of the church in this country, that the Board at Philadelphia may rely upon our people, not only giving but giving at a sacrifice, that so far as in them lies, there may be evidence in a material way, representing their loyalty to the Kingdom and to the Church of their choice. Our prayer is, that not a single pastor will arrange to have anything else on the fourth Sunday in November, but the re-union of the different departments of the Church, in observance of Home Mission and Church Extension Day.

We plead with our pastors everywhere to send to Dr. Robert Forbes, 1026 Arch Street, Philadelphia, Pa., for supplies, that he shall be glad send to all who desire to observe Home Mission and Church Extension Day, as requested by the Board. Rally, my brethren! The Macedonian cry comes up from millions in our Native land. Five millions of our race are among those who are marching under the black flag. To neglect them will multiply woe and sadness; to save them will bring peace and joy to many homes, and help to change the sentiment existing in the country in reference to the future of our people. Save the boys and girls; bring them in touch with the influence of the gospel. Help to deliver men and women, who have become enslaved to strong drink and other things, which have yielded to the reign of passion. Let the day ring out with a new chorus that we are united as never before, marching eighteen thousand strong as ambassadors of Jesus, leading a membership of three millions, and with a coming host of the young army that we have in training, that America shall soon be delivered from the powers of darkness, and shall be able to send the word to the ends of the earth that we are coming to reinforce the workmen who have been sent to hold the fort for Jesus, and that all nations shall join in the strain, "All hail the power of Jesus' name," by many, many millions.

## A Prosperous Negro Community

By The Rev. B. F. Abbott

About fourteen miles south of Bowling Green, Mo., and eight or ten miles west of Silex, Mo., situated partly in Pike County, and partly in Lincoln County, on and near Quiver River, is a settlement that Methodist preachers know as Thompson Chapel. Here nature has provided a very fertile section of country and the Colored citizens own their part of it. They are thrifty, economical and intelligent. They have two churches—Methodist and Christian. They have a very good public school and now and then some one is sent off to college.

The free rural mail delivery and the telephone systems put them in touch with the outside world. Many of them read the great daily papers, such as the *Globe-Democrat*.

When the telephone system was established in this vicinity, some white people objected to being on a line with Negroes. Whereupon the Negroes organized and established a line of their own and welcomed to its service all respectable citizens.

Their families are generally large, some having as many as eight and nine children. The Methodist pastor here has set an excellent example in this respect, for he has nine.

The young people do not, as is too often the case, leave this community and go to the cities, but remain on the farm. The secret of this is that the parents provide work for them, so that everybody keeps busy. As their boys grow up, these parents enlarge their farms and give the boys a chance to share responsibility and also to make some money.

The land is very valuable, being worth from \$50 to \$100 per acre.

The one-room log cabin is almost a thing of the past in this community, for the people live in good frame houses, well arranged and well kept.

They use the latest improved machinery in farming and cultivate not only for their own consumption, but for the market.

Several men market as high as \$800 worth of produce annually. Many have good bank accounts and they are increasing them every year.

They are prepared for convenient travel, for almost every family owns a first class vehicle of the latest style and an extra horse, or team of horses, for special travel.

There are evidences of progress on every hand out here.

The following list, though a partial one, will give you an idea of the land and live stock they own:

|                        | Acres of<br>Land Owned. | Horses or<br>Mules. | Cattle. | Hogs. | Sheep. |
|------------------------|-------------------------|---------------------|---------|-------|--------|
| C. H. Russell.....     | 80                      | 7                   | 3       | 35    | ..     |
| Robert Randall.....    | 80                      | 4                   | 2       | 6     | ..     |
| Lewis Moore.....       | 40                      | 2                   | ..      | ..    | ..     |
| Robert Copenheaver ... | 59                      | 4                   | 2       | 6     | ..     |
| Alex. Copenheaver .... | 9                       | 1                   | ..      | ..    | ..     |
| Lucy Murphy.....       | 80                      | 1                   | ..      | 15    | ..     |
| Alfred Thompson ....   | 154                     | 7                   | 7       | 70    | ..     |
| Milton Wells.....      | 267                     | 13                  | 7       | 75    | ..     |
| Ike McGinnis.....      | 105                     | 3                   | 6       | 40    | ..     |
| James McGinnis.....    | 60                      | 3                   | 2       | 16    | ..     |
| William McGinnis ....  | 120                     | 18                  | 7       | 42    | 30     |
| Charley McGinnis ....  | 40                      | 4                   | 1       | 30    | ..     |
| John McGinnis.....     | 105                     | 4                   | 6       | 30    | ..     |
| Frank Grimmett.....    | 193                     | 13                  | 17      | 110   | ..     |
| Frederick Haygood .... | 40                      | 3                   | 2       | 12    | ..     |
| Wiley South.....       | 140                     | 8                   | 7       | 50    | ..     |
| Charley Turley.....    | 42                      | 1                   | 2       | 12    | ..     |
| James Clair.....       | 100                     | 5                   | 2       | 15    | ..     |
| James Salmon.....      | 40                      | 5                   | ..      | 10    | ..     |
| Geo. Williams.....     | 80                      | 11                  | 3       | 33    | 15     |
| Loran Parson.....      | 90                      | 4                   | 12      | 56    | 14     |
| Betsy Parson.....      | 120                     | 6                   | 9       | 25    | ..     |
| Ned Parson.....        | 130                     | 10                  | 5       | 9     | ..     |
| Geo. Chatman.....      | 5                       | 2                   | ..      | 14    | ..     |
| M. T. Parson.....      | ..                      | 6                   | ..      | ..    | ..     |
| Charley Parson.....    | 95                      | 6                   | 7       | 70    | 11     |

This community is solving in a tangible way some of our difficult problems. They are using thrift, economy and common sense and thus forging to the front. Their example should be emulated by thousands of other communities which have not caught this spirit of progress.

### China Centennial Notes from the Field

In a Mission school in Canton, there are seven girls who can repeat the entire New Testament.

A Chinese woman evangelist, an educated woman of beautiful Christian character, is exerting a most helpful influence by her meeting for young women in connection with various Mission Schools. Her success is largely due to personal talks.

So strong is the Christian spirit in a certain Mission School that a heathen girl who had been a pupil only a month would not admit that she was not a Christian.

The Chinese gentry are everywhere awakening to the need of education for girls. Seven years ago there were no schools for girls, save those established by Christian Missions; now there are a dozen in Shanghai, nineteen in Tientsin, twenty in Peking, twenty-five in Canton, and others in various ports, all under native direction. They teach modern branches in the modern way; there is in them no heathen worship, and Sunday is observed as a day of rest.

One of the encouraging signs of the times is the influence exerted by young women educated in Mission Schools, who are in great demand as teachers in the girls' schools recently opened by the government and by the gentry. A native kindergarten teacher was recently offered two hundred dollars Mexican (one hundred American money) a month. She did not accept the offer, because she would not be free to present the gospel message. A teacher in Manchuria was repeatedly solicited to take a fine position in a government school for girls. She steadily refused all overtures until permission was given her to teach the Bible.

A Hongkong girl was the despair of her teachers in a Mission School. She married a heathen man in another city, and was thought to be lost to all Christian influences. In her new surroundings she came to appreciate the Christian atmosphere of the school, would take no part in heathen worship, called herself a Christian, and shortly returned to the Mission, a truly converted woman, to ask for baptism. Her request was granted and she went home satisfied. The gentry invited her to open a school, and she is now exerting a strong Christian influence over a group of heathen girls.

Ningpo boasts a Woman's Club, composed of Chinese ladies of higher classes. Four out of five papers recently presented were by Christian young women. So the Christian leaven is everywhere spreading.

Kuling, China.



# Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malna, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

We have never published a more interesting article than is to be found elsewhere in this issue under the heading, "A Prosperous Negro Community." The long list of farmers with the many acres owned ought to be very inspiring to our people everywhere.

At the recent session of the convention of the Protestant Episcopal Church held in Richmond, Va., the only Negro present in the house of Bishops was the Right Reverend S. D. Ferguson, Bishop of Cape Palmas, Africa. The *Times-Despatch* of Richmond, in referring to Bishop Ferguson says:

"He made one of the best and one of the ablest speeches of the convention, and probably said more in the short space of time allotted him than did any of the other speakers. Bishop Ferguson made a fine impression on the audience and was warmly congratulated at the end of his address by a crowd of churchmen who flocked around him to shake his hand."

## A CALL FOR WORKERS

In this week's issue we are publishing an appeal from Bishop Scott who wants a number of workers for our Mission Points in Liberia. Exceptional opportunities await those who will answer this particular call, and splendid fields are at their command. There should be a score to answer speedily the appeal of Bishop Scott, offering themselves for this splendid work in Africa. It is remarkable that out of the large number who have gone out from our schools in this country to do Mission work in Africa only one has died on the field. It would appear that though our Missionaries who are there suffer from time to time from attacks of fever, that with discretion, which each one should have, and good medical attention, which is provided at the Missions, would warrant one's entering the Mission work there without any special danger. At any rate, this appeal of Bishop Scott must not go unheeded; and the men and women of the type he calls for are among us, and they should answer readily this appeal. Who will go?

## A COLORED BISHOP AT LAST

Some strange things happen when the ordinary press reporter attempts to report the proceedings of a religious gathering, particularly a conference of the Methodist Episcopal Church. A reporter of a daily paper in Ohio showed recently that he had cobwebs on the brains and was woefully ignorant as to some things in the Methodist Episcopal Church. His blunder is almost unpardonable in the case of Bishop Berry, whose reputation throughout the country is so generally known, having been so prominently before the country for so long a time as the distinguished leader of our young people's movement. The reporter refers to Bishop Berry as "a colored bishop." As far as we are concerned we would be glad to claim such distinguished churchman and acceptable presiding officer as Bishop Berry as one of us. The exact words of the reporter referred to are: "At the present time there is but a single colored bishop in the United States, Bishop Berry, but his successes are not apparently enthusiastically in demand in this country, and he is kept in pretty active service in other countries, particularly in Africa."

## A DISCORDANT NOTE.

While the South has been quite general in praising President Roosevelt the *Nashville Christian Advocate* breaks the monotony and utters the following word of disapproval:

"But perhaps he is not so much in earnest about his claims for a strong navy, just as his professed love for the South has never gone much beyond professions and a few public parades. He did make Gen. Luke E. Wright Ambassador to Japan, but he has left the entire South without any representation in his Cabinet during his administration, while he keeps at least two men from New York in his official family. It does seem that a man who is half Southern, as he claims, would give the South some voice in his administration."

Bishop William Paret, of the Diocese of Maryland, has announced that a Protestant Episcopal Cathedral is to be erected which, he thinks, it will take from 100 to 200 years to build.

## REVIVAL NEWS.

We call attention to the columns of our paper in which appear accounts of the revival services. These accounts are brief, but they tell a thrilling story of a glorious awakening among our people. We want the brethren to report on postal cards the success of their revival efforts. If we can have one conversion for every five members that we now have when the season is over we will have 50,000 born at our altars. Aim at the 50,000 mark. The Lord God will give you these and even more.

In a recent examination by the Board of Medical Examiners out of twenty-five applicants two failed—one white and one colored. The others qualified and attained license to practice in the state of Louisiana. The *Picayune* says: "The following is the list of the colored students, who not only passed successfully, but who showed unusual knowledge in their chosen profession: A. J. Bryant, H. C. Tate and J. H. Watkins."

## PROPOSED CONSTITUTIONAL CHANGES

Proposition I—Bishops for Races and Languages, and Foreign Missions.

Proposition II—Iowa Conference change of Ratio of Representation 25 to 90.

Proposition III—West Wisconsin Conference

change of Ratio of Representation 14 to 60.

Proposition IV—Illinois Conference change of Ratio of Representation 25 to 75.

Conferences have voted upon these proposed amendments as follows:

| CONFERENCES—              | Propos. 1. |     |     |     | Propos. 2. |     |    |     | Propos. 3. |     |    |     | Propos. 4. |     |    |     |
|---------------------------|------------|-----|-----|-----|------------|-----|----|-----|------------|-----|----|-----|------------|-----|----|-----|
|                           | Min.       | a   | n   | Lay | Min.       | a   | n  | Lay | Min.       | a   | n  | Lay | Min.       | a   | n  | Lay |
| Switzerland .....         | 6          | 44  | 0   | 35  | 30         | 20  | 0  | 35  | 34         | 16  | 35 | 0   | 32         | 18  | 0  | 35  |
| Italy .....               | 4          | 29  | 2   | 21  | 1          | 33  | 2  | 20  | 0          | 34  | 2  | 20  | ..         | ..  | .. | ..  |
| North Germany .....       | 63         | 9   | ..  | ..  | 62         | 10  | .. | ..  | 65         | 7   | .. | ..  | 19         | 52  | .. | ..  |
| Norway .....              | 0          | 42  | 0   | 26  | 13         | 29  | 0  | 26  | 31         | 9   | 0  | 26  | 19         | 22  | 26 | 0   |
| North Montana .....       | 0          | 19  | 0   | 5   | 14         | 4   | 7  | 0   | 3          | 15  | 0  | 7   | 1          | 17  | 0  | 7   |
| Montana .....             | 4          | 23  | 4   | 18  | 9          | 18  | 18 | 9   | 2          | 21  | 0  | 25  | 11         | 14  | 0  | 22  |
| South Germany .....       | ..         | 42  | 18  | ..  | ..         | ..  | 8  | 50  | ..         | 6   | 52 | ..  | ..         | 4   | 54 | ..  |
| Northwest Nebraska .....  | 12         | 8   | ..  | ..  | 8          | 12  | 5  | 9   | 12         | 8   | 14 | 0   | 8          | 10  | 14 | 0   |
| West German .....         | 0          | 69  | ..  | ..  | 1          | 64  | .. | ..  | 58         | 0   | .. | ..  | 0          | 58  | .. | ..  |
| Norwegian & Danish .....  | 2          | 48  | 0   | 23  | 0          | 54  | .. | ..  | 37         | 9   | 23 | 0   | 1          | 52  | .. | ..  |
| Northwest German .....    | 4          | 43  | 0   | 32  | 0          | 51  | 18 | 8   | 50         | 1   | 1  | 22  | 0          | 50  | 14 | 8   |
| Northwest Indiana .....   | 5          | 92  | 0   | 80  | 0          | 99  | 0  | 80  | 14         | 76  | 5  | 75  | 15         | 84  | 6  | 74  |
| Pacific German .....      | 0          | 18  | 0   | 12  | 0          | 18  | 1  | 10  | 0          | 18  | .. | ..  | 0          | 18  | .. | ..  |
| Iowa .....                | 9          | 95  | 4   | 67  | 40         | 60  | 1  | 74  | 3          | 73  | 0  | 65  | 48         | 49  | 0  | 76  |
| Erle .....                | 98         | 70  | 80  | 20  | 47         | 117 | 3  | 98  | 42         | 118 | 3  | 98  | 37         | 124 | 3  | 98  |
| Idaho .....               | 24         | 2   | 26  | 0   | 0          | 16  | *  | *   | 14         | 16  | *  | *   | 1          | 25  | *  | *   |
| Northern Swedish .....    | 25         | 5   | 13  | 0   | 0          | 26  | 1  | 12  | 8          | 18  | 0  | 13  | 22         | 6   | 13 | 0   |
| Central Swedish .....     | 41         | 22  | ..  | ..  | 35         | 25  | .. | 2   | 32         | ..  | .. | 36  | 1          | ..  | .. | ..  |
| Colorado .....            | 44         | 79  | 42  | 0   | 5          | 111 | 24 | 28  | 17         | 85  | 13 | 45  | 78         | 35  | 46 | 12  |
| Cincinnati .....          | 21         | 128 | 0   | 72  | 56         | 95  | 31 | 73  | 64         | 83  | 1  | 91  | 93         | 54  | 25 | 75  |
| Columbia River .....      | 0          | 87  | ..  | ..  | 4          | 85  | .. | ..  | 73         | 16  | .. | ..  | 10         | 79  | .. | ..  |
| North Ohio .....          | 43         | 79  | 1   | 26  | 7          | 107 | .. | ..  | 2          | 107 | .. | ..  | 0          | 102 | .. | ..  |
| West Nebraska .....       | 48         | 44  | 56  | 5   | 17         | 46  | 0  | 25  | 20         | 38  | 1  | 38  | 36         | 9   | 37 | 0   |
| Northwest Iowa .....      | 27         | 73  | ..  | ..  | 7          | 86  | .. | ..  | 54         | 51  | .. | ..  | 6          | 91  | .. | ..  |
| Southern Illinois .....   | 95         | 29  | ..  | ..  | 12         | 108 | .. | ..  | 6          | 118 | .. | ..  | 38         | 89  | .. | ..  |
| Central Illinois .....    | 57         | 67  | ..  | 106 | 44         | 85  | .. | 106 | 19         | 84  | .. | 106 | 87         | 41  | 4  | 102 |
| Detroit .....             | 31         | 135 | 1   | 196 | 26         | 151 | 72 | 41  | 89         | 100 | 13 | 63  | 26         | 127 | 2  | 70  |
| Michigan .....            | 114        | 97  | 105 | 32  | 90         | 112 | 25 | 99  | 88         | 85  | 4  | 103 | 51         | 118 | 6  | 87  |
| West Wisconsin .....      | 0          | 70  | ..  | ..  | 22         | 45  | .. | ..  | 61         | 15  | .. | ..  | 35         | 37  | .. | ..  |
| Western Swedish .....     | 4          | 23  | 3   | 19  | 9          | 14  | 19 | 2   | 28         | 0   | .. | ..  | 22         | 2   | .. | ..  |
| East Ohio .....           | 115        | 33  | ..  | ..  | 9          | 157 | .. | ..  | 14         | 136 | .. | ..  | 12         | 138 | .. | ..  |
| Des Moines .....          | 21         | 121 | ..  | ..  | 64         | 110 | .. | ..  | 103        | 61  | .. | ..  | 50         | 101 | .. | ..  |
| Illinois .....            | 108        | 77  | 2   | 151 | 6          | 216 | 0  | 133 | 1          | 224 | 1  | 129 | 137        | 85  | 25 | 109 |
| California .....          | 7          | 180 | ..  | ..  | 39         | 144 | .. | ..  | 75         | 108 | .. | ..  | 63         | 114 | .. | ..  |
| Chicago German .....      | 9          | 40  | 0   | 56  | 5          | 56  | 36 | 18  | 35         | 25  | 14 | 40  | 3          | 52  | 16 | 35  |
| Central German .....      | 3          | 88  | 0   | 56  | 4          | 95  | 3  | 52  | 75         | 19  | 22 | 29  | 15         | 81  | 1  | 47  |
| Ohio .....                | 140        | 17  | ..  | ..  | 6          | 131 | .. | ..  | 5          | 166 | .. | ..  | 7          | 139 | .. | ..  |
| Minnesota .....           | 27         | 69  | 0   | 87  | 0          | 95  | 0  | 27  | 16         | 69  | 1  | 37  | 0          | 67  | 0  | 46  |
| St. Louis German .....    | 0          | 93  | 0   | 78  | 0          | 85  | 0  | 78  | 13         | 63  | 0  | 78  | 11         | 50  | 2  | 76  |
| Puget Sound .....         | 61         | 65  | 33  | 11  | 6          | 101 | 0  | 47  | 38         | 67  | 0  | 42  | 12         | 85  | 0  | 42  |
| Nebraska .....            | 92         | 31  | 83  | 23  | 69         | 68  | 2  | 79  | 55         | 58  | 0  | 75  | 56         | 58  | 1  | 76  |
| Central Ohio .....        | 83         | 72  | 73  | 91  | 1          | 144 | 61 | 3   | 113        | 48  | .. | ..  | 9          | 138 | .. | ..  |
| Wisconsin .....           | 81         | 40  | 11  | 42  | 26         | 72  | 0  | 40  | 20         | 56  | 8  | 35  | 23         | 61  | 0  | 45  |
| Kentucky .....            | 6          | 43  | 0   | 36  | 1          | 46  | 0  | 36  | 2          | 43  | 3  | 29  | 2          | 39  | 0  | 32  |
| California German .....   | 0          | 20  | ..  | ..  | 5          | 15  | .. | ..  | 11         | 9   | .. | ..  | 0          | 20  | .. | ..  |
| Central New York .....    | 38         | 80  | 25  | 102 | 13         | 133 | 0  | 127 | 101        | 64  | 1  | 126 | 53         | 92  | 2  | 125 |
| Missouri .....            | 63         | 24  | 15  | 61  | 29         | 57  | 8  | 41  | 20         | 55  | 0  | 45  | 51         | 31  | 50 | 0   |
| Central Tennessee .....   | 3          | 22  | ..  | ..  | 0          | 24  | .. | ..  | 0          | 25  | .. | ..  | 0          | 23  | .. | ..  |
| Northern Minnesota .....  | 25         | 71  | 0   | 45  | 2          | 74  | 1  | 44  | 27         | 59  | 5  | 36  | 1          | 73  | 0  | 37  |
| Holston .....             | 50         | 31  | ..  | ..  | 12         | 58  | .. | ..  | 1          | 55  | .. | ..  | 0          | 63  | .. | ..  |
| Rock River .....          | 87         | 118 | 6   | 219 | 24         | 175 | 0  | 225 | 28         | 163 | 0  | 225 | 72         | 122 | 0  | 225 |
| Oklahoma .....            | 79         | 15  | 36  | 35  | 5          | 84  | 6  | 69  | 6          | 82  | 4  | 60  | 6          | 79  | 9  | 51  |
| North Dakota .....        | 17         | 48  | 1   | 60  | 3          | 50  | 1  | 60  | 22         | 39  | 0  | 60  | 5          | 51  | 0  | 60  |
| Upper Iowa .....          | 16         | 107 | ..  | ..  | 29         | 95  | .. | ..  | 56         | 65  | .. | ..  | 65         | 63  | .. | ..  |
| Pittsburg .....           | 98         | 79  | ..  | ..  | 20         | 138 | .. | ..  | 57         | 106 | .. | ..  | 30         | 122 | .. | ..  |
| North Nebraska .....      | 13         | 55  | ..  | ..  | 0          | 64  | .. | ..  | 45         | 18  | .. | ..  | 8          | 61  | .. | ..  |
| Southern California ..... | 17         | 127 | 0   | 120 | 36         | 100 | 60 | 22  | 28         | 97  | .. | ..  | 24         | 96  | .. | ..  |

\*Entire proposition was tabled.



## Personal and General

Sunday, October 27, marked the 49th birthday of President Roosevelt.

The Rev. S. M. G. Taylor, of Frierson, La., was in the city last week.

A school established by Bishop Neeley at Panama has become self-supporting.

Dr. A. P. Camphor has been busy delivering illustrated lectures on Africa and his dates take him up to the first of December.

President Weir of New Orleans University delivered a scholarly and eloquent address recently to the Colored Young Men's Christian Association, of this city.

Dr. J. W. E. Bowen is to deliver an address at the inauguration of President Thirkield of Howard University on the same program with President Theodore Roosevelt.

Bishop W. F. McDowell delivered the address at the dedication of the new \$200,000 Young Men's Christian Association building at Spokane, Washington, Friday, November 1.

William A. Nord, A. B., of the University of Minnesota, reached New Orleans on last week and at once entered upon his duties as Professor of Mathematics in New Orleans University.

Mr. H. A. Dean, a prominent citizen of Hattiesburg, Mississippi, a successful merchant and a member of our church, died recently. His funeral was preached by the Rev. J. K. Comfort.

Professor Palmerston Landry, principal of the High School at Bryan, Texas, has recovered from his recent illness and is at his work again. Professor Landry has held his present position for eighteen years.

The Rev. C. W. Walton, pastor, Greenwood, Miss., in his October Rally raised \$321.00. Bro. Walton is to entertain the Upper Mississippi Conference in January. We are sure everything will be in readiness.

Dr. C. C. Jacobs in addition to his official presentation of the claims of the Sunday School Department at the East Tennessee Conference represented the SOUTHWESTERN CHRISTIAN ADVOCATE. He did good service for both causes.

The Rev. Dr. J. Mercer Johnson, presiding elder of the Houston District, delivered a strong address on "Missions" at Wesley Tabernacle, Galveston, Texas on the evening of October 31. The Rev. W. Hartly Jackson is pastor of this charge.

A letter from Principal Matthews at Gilbert College, Baldwin, brings the news of the visit of President Wier, of New Orleans University, to that institution. Dr. Wier expressed himself as greatly pleased with the work being carried on and thinks that Gilbert has great possibilities.

Miss Lillie M. Whitney, after twenty-three years of splendid service in our Freedmen's Aid Schools, twenty of which were spent at Cookman Institute, Jacksonville, Florida, died at that institution recently. A memoir of this noble woman who spent herself in service for others appeared in last week's issue of the SOUTHWESTERN.

St. Paul Church, Winston, North Carolina, closed a splendid year's work under the leadership of the Rev. N. D. Shamborguer, pastor. The church has voted Pastor Shamborguer a vacation and given him a trip north. He will visit Washington, Baltimore, Philadelphia and New York. This is a just recognition of a hard year's work.

Dr. F. H. Knight, formerly president of New Orleans University, recently delivered a telling address before the Preachers' Meeting at Providence, R. I., on the subject "The Negro at His Best." The correspondent of Zion's Herald in referring

to the address says: "Such a thorough, frank, brotherly treatment of this delicate and important question is highly beneficial, and ought to be heard extensively throughout the Church."

Professor J. M. Terrell, who has been for twenty-six years principal of the High School at Fort Worth, Texas, has been appointed supervisor of the Negro schools of that city. Professor Terrell is leading the movement for the erection of a Manual Training School for Negroes and has raised more than \$500.00 and has found a man who will give one dollar for every dollar raised up to \$1,000. The Manual Training School is assured.

President Coleman of Willamette University is endeavoring to raise \$100,000 endowment by January 1. Over \$80,000 was subscribed during the recent session of the Oregon Conference. The Rev. G. H. Patterson, Ph. D., of Minnesota Conference takes the chair of History. The Rev. R. H. Washburn, Ph. D., of Troy Conference, that of Philosophy and the Rev. Edwin Sherwood, B. D., of Ohio Conference, the chair of Greek. The attendance is greatly increased over previous figures.

The Federation of Mothers' Clubs of this city, an organization which has for its purpose the emphasizing of the needs of education among our people and to aid in every legitimate way the public school system, will hold a public meeting in Wesley Chapel, November 18. Addresses will be made by the Rev. Valcour Chapman and Professor A. H. Colwell. There is no movement among us that deserves more consideration than this Federation of Mothers' Clubs, and we trust that all our people will enter heartily into its plans.

Kimball College of Theology located at Salem, Oregon, entered on its second year October 3, with a greatly increased attendance. At the recent session of the Oregon Conference, \$18,500 was subscribed toward an endowment fund. Professor Edwin Sherwood, A. M., B. D., of the Ohio Conference, takes the chair of N. T. Exegesis and W. E. Kirk, A. M., that of English Bible. New courses are offered this year by Dean Himball in Mental Philosophy and by Prof. Washburn in Hermeneutics and Bible History. The school has the enthusiastic support of the patronizing territory.

Those North Carolina brethren rallied faithfully to the SOUTHWESTERN at the recent session. They eclipsed all records in making reports in subscriptions, totalling 335. Here are the names and the number of some of the lists handed in: M. M. Mundy, 14; G. B. McLean, 36; W. W. Pope, 30; S. F. B. Peace, 12; J. D. Murphy, 15; W. B. Scales, 20; G. W. Brower, 8; S. P. West, 5; William Wells, 13; J. A. Laughlin, 4; A. S. Cottingham, 3; William Crawford, 8; J. C. Prince, 9; L. D. McQueen, 5; S. A. Gibson, 3; A. B. McQueen, 5; W. T. Lomax, 4; J. C. Addie, 4. There were others who gave good lists also. This is magnificent, brethren, many thanks.

Bishop W. F. McDowell entertained at dinner, Thursday evening, October 24 at the City Club of Chicago about one hundred representative Chicago Methodist laymen. Bishop J. M. Walden was one of the guests. Bishop McDowell addressed his guests on the spiritual needs of Chicago, and the opportunity which is afforded the Methodist laymen of that city for service for their fellow men. Addresses were also delivered by Bishop Walden, Presiding Elders Tilroe, Gady, and Holt, and Secretary Rowe of the Chicago City Missionary and Church Extension Society. Bishop Walden declared that the Methodist laymen of Chicago were the best organized of Methodism anywhere. Bishop McDowell was requested to appoint a committee of twenty-five laymen to study the problem of the city as related to the Methodist Church.

## NEWS NOTES.

It is announced that President Roosevelt will sign the constitution of Oklahoma and proclaim the new state on November 16.

Medals have been made and money awarded to 24 more persons by the Carnegie Hero Fund Commission and in this list appears for the first time the name of a Negro—John Hill, of Atlanta.

In the balloon contest, which started from St. Louis, Missouri, October 22, the German balloon, the "Pommern," was successful. It landed at Asbury Park, N. Y., making the distance of 880 miles in forty hours.

The first balloon authorized by the United States War Department is to be 190 feet long, with 50,000 cubic feet capacity, two 120 horsepower engines and a guaranteed speed of thirty-five miles an hour—a \$60,000 investment.

It is estimated by Dr. Edward A. Ayers of the New York Polyclinic that there is an annual result of \$250,000 deaths from mosquito bites. He traces directly to the insects five diseases: malaria, yellow fever, beri-beri, dengue and filariasis.

The greatest decrease in the history of the pension bureau is given in the report of Pension Commissioner Warner, who shows a decrease of \$18,600 in the number of persons on the pension roll at the end of the last fiscal year as compared with the previous year.

Bishop and Mrs. Potter, of New York, during the recent Episcopal General Convention at Richmond, entertained at luncheon in the residence occupied by them, Bishop Ferguson, whose diocese is in Africa, the only Negro sitting in the house of Bishops.

The *Indianapolis Freeman* notes: "Miss Bessie Miller, of Portsmouth, Va., was successful in winning the second prize offered by the Lester Piano Company in a contest for the best definition of 'Love.' She was the only successful colored contestant. The prize was \$100."

"For the first time in 100 years," says an exchange, "the city of Knoxville, Tenn., is without a single licensed saloon, the era of prohibition having been inaugurated at midnight, October 31, as a result of the Pendleton law, which permits the re-incorporation of local governments with the saloon out."

Andrew J. Beard, a Negro resident of Birmingham, Alabama, whose inventions of car couplers and other appurtenances are being used by different railroad systems throughout the country, and which have netted him between \$30,000 and \$40,000, has patented an improved coupler, the sale of which to a northern railroad will net him \$10,000.

Thomas A. Edison, the electrician, has developed a plan for the building of a house of solid concrete by means of an iron mold into which the soft material can be turned until the building is complete. The mold which will cost about \$30,000, may be used indefinitely. It is left in position for six days to permit the concrete to thoroughly settle and harden when it may be removed for further use.

Curator Gordon of the University of Pennsylvania's Archaeological Department, who has just returned from Alaska, brings word of a new race which he discovered on the hitherto unexplored Koskokwin River. He says these people now number only about 400, and are unlike either Esquimaux or Athabascans. They show strong traces of Asiatic ancestry. They had never seen a white man before, and crime is unknown among them. They have no laws, being governed by priests, who are patriarchs. They are all intelligent, and their religion is nature worship of a high order. Instead of dressing in skins they use the breasts of loons.

To all who will remit \$1.25 we will send the SOUTHWESTERN CHRISTIAN ADVOCATE from now until January 1, 1909, a total of fourteen months. This is the most remarkable offer we have ever made. To renew your subscription at once is profitable. If you are not a subscriber, now is the time to subscribe. The earlier one subscribes the more papers he will receive. During these fifteen months one will have the full proceedings of the General Conference and an account of the most exciting year in national politics. **Subscribe now. Fourteen months for \$1.25.**



## PERSONALS

Mrs. A. A. Wilson and daughters, Effie and Miltou, of New Orleans, are visiting her sister, Mrs. Mary L. Hays, of Monroe, La.

Shawnee Charge, Hennessey, Okla., had a successful rally October 26. All churches assisted. The Rev. J. C. Williams is pastor.

Mrs. H. F. Harris, of Anulston, Alabama, had as her guests recently, her mother and her sister, Miss M. C. Sheppard, of Macon.

A son was born in the parsonage at Mansfield, Louisiana, September 20, making glad the hearts of the Rev. and Mrs. J. A. Landry.

Mr. and Mrs. S. C. Hardiman returned to their home at Nashville, Tenn., a few days ago, after an extended visit to their parents, Mr. and Mrs. Albert Hardiman, of Grenada, Mississippi.

The Rev. W. H. Jones, pastor of Asbury Church, Franklin, Louisiana, was the recipient recently of several tokens—slight evidences of the esteem in which he is held by the members and friends.

The pastor and members of Wesley Chapel, Mound Bayou, Mississippi, desire to thank the good people of that town for their aid in the rally on the fourth Sunday in October. On the proposed belfry \$15.75 was raised.

Under the auspices of the Ladies Aid Society at Stephenville, Miss., the

Women's Rally Day was a success. Results: Mrs. Mary O. Gibbs, \$24.30—75c.; Mrs. Harriet Sheppard raised \$11.55; Mrs. Alice Sanford, 90 cents; total, \$37.50. The Rev. J. R. Nevils, Pastor.

The new Methodist Episcopal Church at Lumpkin, Mississippi, recently erected under the leadership of the Rev. M. White, pastor, will be dedicated Sunday, November 10. The Revs. J. M. Shumpert, W. W. Lucas, D. D., and G. W. Smith, Presiding Elder, will participate in the dedication service.

The Rev. L. M. Moores, pastor of Braden Chapel, Nashville, Tennessee, was tendered recently a reception by the Epworth League Chapter. During the first of the evening a delightful program was rendered, Mrs. Elmore Smalley delivering the welcome address. Prof. W. D. Hawkins was master of ceremonies. At the close of the program a dainty two-course menu was served.

The Rev. and Mrs. E. H. Clark, of the Woodland (La.) Charge, write of the pleasant visit paid the parsonage by Mrs. A. C. Simms, accompanied by Mr. A. Welch, of Napoleonville, and of the substantial way in which she remembered the inmates. Mrs. Simms, who is a splendid church worker, was formerly a member of this charge. She is now following her chosen profession as trained nurse in Napoleonville.

Greengrove, Mississippi.—J. J. Burns, a local preacher on this work, of only six members, conducted the meeting, and in spite of all disadvantages, one precious soul was born anew.

Cary, Mississippi.—Fifteen conversions and accessions at Clark's Chapel. The Rev. A. H. Latbam, pastor, was assisted by B. J. Jones, D. Kahee, G. W. Mays and G. W. Jones, local preachers.

Lebsnou Station, Tennessee.—The Rev. W. Ellison has just closed a glorious revival meeting, with ten conversions. He was assisted by the Rev. J. W. Luckett, of the Jackson Temple, Colored Methodist Church, of Nashville, and the Rev. Samuel Hartsfield, of Seay and Smith's Circuit. This revival has not only been the means of giving Pickett's Chapel a great spiritual uplift, but it has electrified the entire town of Lebanon.

### ST. MARK'S THIRTY-SIXTH ANNIVERSARY.

St. Mark's Methodist Episcopal Church, of which the Rev. Dr. W. H. Brooks is pastor, celebrated its thirty-sixth anniversary Sunday, October 20. The morning service was especially interesting and rich. Dr. W. P. Thirkield, President of Howard University, Washington, D. C., preached in the morning. Subject: "The Value of Seeing or Faith." Dr. Thirkield is one of the most eloquent divines of the day. He is a man of great learning and scholarly bearing. After his sermon Dr. Brooks, the pastor, made a plea for the annual rally collection, a

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part of which was for the establishing of an Old Folks' Home. The morning collection was very large. The anniversary services were continued throughout the day. At the lyceum hour special services were held in commemoration of the day. The speakers for the most part were the older members of the church, who spoke on the origin and growth of St. Mark's and its varied relations to the social, political, spiritual and professional life of the city. Dr. Frank North presided at the Lyceum meeting. Dr. North is both a great friend to the race and an ardent admirer of Dr. Brooks. He said the race was doing well and it continued to gain. The first speaker of the afternoon was the Rev. J. W. Alexander, who read an instructive and historical paper on the origin and growth of St. Mark's Church. He told of the church's humble beginning in Washington Hall in 1871, referred to its trials, its early career, and traced its growth to the present church site on West Fiftythird Street, under the pastorate of Dr. W. H. Brooks. He said the church was free from debt and in good financial condition. Other interesting papers were read by Mr. George W. Cullen, Counsellor Wilford H. Smith, Dr. E. P. Roberts. Visiting pastors were present and made short addresses. Among them were: Dr. Monroe, of Philadelphia, Presiding Elder of the Pennsylvania District and former pastor of St. Mark's Church. Dr. Brooks was referred to liberally and most flatteringly at each service. The speakers were unanimous in their praise of him, speaking of his brilliant career during his pastorate. The evening service marked the close of the day's work. The Rev. Frederick Butler, preached a most acceptable sermon. The collection for the day amounted to \$1,500.

### Doings of the Workmen

#### ALABAMA.

Collinsville.—Our church work is progressing under the pastorate of the Rev. Jas. A. Curry. The fourth quarterly conference was held at the Collinsville Church October 5-6 by the Rev. J. W. Thomas, presiding elder. The elder preached on Sunday to the delight of a large audience. Collection for the day, \$41. Paid presiding elder in full, \$14.30; paid pastor this quarter, \$61.52; trustees, \$6.95; benevo-

leuce, \$21; Sunday school, \$15; total, \$118.77.

Mt. Sterling Circuit.—Splendid congregations attended each service Sunday, October 13. The Rev. J. W. Knox preached with great power. Collection \$44.05. Wesley Chapel is succeeding admirably under the present administration.

#### ARKANSAS.

Little Rock.—At White's Chapel Charge occurred, September 26-29, our fourth quarterly conference occasion, conducted by Presiding Elder W. S. Sherrill. The elder had an eye single to every business interest and was well pleased with the progress made by this work up to date. The elder's quarterage was raised in full; raised this quarter, \$113.54. Sunday the elder preached strong and effective sermons, baptized 4 and administered the Holy Sacrament to many communicants. The Rev. A. T. Stephens, pastor.

#### MARYLAND.

Mt. Zion Charge.—On Sunday, October 6, was laid the corner-stone for a new church at Sollers. The Odd Fellows' lodges of Upper Marlboro, Forest Grove and Nottingham laid the stone. The Rev. Geo. H. Boote of Upper Marlboro, preached the sermon at 11 a. m. This is to be an up-to-date, modern and beautiful structure in every detail and will be, when completed, the 19th church erected by the Rev. G. R. Williams, pastor, since he joined the Washington Conference in 1869, and the 2nd church erected on this charge during his pastorate. These people have been striving for many years to erect a church and now that their desire is to be realized they are exceedingly happy. The work in general is in excellent shape.

#### OKLAHOMA.

Crescent.—Sunday, October 13, was a red-letter day at Mt. Zion Church, the Rev. B. H. Armstrong pastor. The Missionary rally was held on that day. The program was well carried out by W. P. Office, Sunday School Superintendent, and Mrs. M. G. Evans. Our good Baptist friends joined with us and for that day at least we were as one. The Baptists gave that day more for the missionary cause than did my own people. The pastor made strong appeals for missions, giving many important facts concerning our great Methodist Church. The Rev. E. M. Madden was with us also. He made a strong talk for missions and preached at 8 p. m. to a large audience. Too much cannot be said in praise of my good people. May God bless them. We raised \$12.99. We will go to the Annual Conference with round reports—every claim raised.

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### Revival Notes

Wesson, Miss.—New Hope Methodist Episcopal Church reports fifty-six conversions and accessions.

Mansfield Circuit, Tennessee.—The Rev. J. A. W. Moore, pastor, reports four conversions and eight additions to the membership.

Sterlington, La.—The recent revival at Mt. Siani, held by the pastor, the Rev. G. W. Banks, closed with seven converted and five reclaimed.

Eola, La.—The results of the meeting were far-reaching. Thirty-two have been added to the church. The Rev. H. J. Robinson, pastor.

Grantville (Ga.) Circuit.—In the recent revival conducted by the Rev. W. A. Zachery, pastor, 11 souls were converted and added to the church.

Grenada, Miss.—Glorious revival this year resulting in fifty-five happily converted. The work is spiritually alive. The Rev. W. M. R. Lester is pastor.

Mansfield, Louisiana.—Three souls were happily converted, one reclaimed; Wesley Chapel is spiritually revived. The Rev. J. A. Landry is pastor.

Washington, La.—At the close of the third quarterly conference, fifteen conversions were reported by Pastor D. G. Taylor. The meeting continued. Total results follow soon.



## THE INDIANA DISTRICT.

I thought that after a silence of two years, my friends and those interested in the Indiana District would like to hear from our work. We have a very loyal membership on this district as follows: 34 local preachers, 1,500 full members, 400 probationers, 1,293 Sunday school scholars, 176 officers and teachers. From the figures given it would indicate that our field was a mere mission field. Not so. This district is destined to become self-supporting. The pastors and members are very enthusiastic in their efforts to build up the district. *The Possibilities:* Our work in Indiana and Illinois, which the district embraces, has a great opportunity before it and special attention should be given our work in these northern States. Our pastors have realized this fact and faithfully have many of them labored to better the condition of our Methodism. Indianapolis, Simpson, Barnes, Anderson, Jeffersonville, Wesley, Princeton, Rushville and North Vernon have made extensive improvements, all of which has been paid for. *New Church:* Under the faithful leadership of Rev. J. B. Redmond, and the aid of the Church Extension, and the assistance of the City Aid Society of Chicago, we have been able to lead our people into a church home on the west side. *St. Mark* is planning for a new church building, and the Rev. W. C. Stovall is proving to be quite a financier and recently raised \$676 and added to the building fund. Rev. Wesley Williams has built a nice little church in North Terre Haute, adding to our second church in this city. *Sauters Terre Haute*, under the leadership of Rev. J. L. Franklin, will report at our next conference a new modern veneered brick church, which will be a credit to our Methodism. *Benevolence:* The pastors and members are alike interesting themselves in the benevolences and the church papers. At our district conference the motto of pastors and laymen was "No blanks this year." Many of the pastors have raised their entire benevolent apportionment for the year, and we have no doubt that at our next annual conference we will be near the top. *Our Needs:* There are several large cities and towns in the territory of this district, where large numbers of our people are coming, and we have no church home for them, and we need money and men to build up the work. We must extend our work in these northern cities. To do this the District Conference started a District Mission Fund for new work and the Presiding Elder was authorized to spend \$30 each year for a lot or building of a new organization. *Young Men:* A young man who has had high school advantages or more, who would like to go into a city of thirty thousand and begin the work of a new church with forty members to begin with can write me. *Young People's Societies:* We have some very promising Sunday schools on the district and our Epworth Leagues and Juniors are taking on new life. Quite a few of the church societies are composed mostly of young women. Quite a few of the pastors are organizing the Mission Study Class on their charges. *SOUTHWESTERN DAY:* We heartily approve the idea of a day for the SOUTHWESTERN CHRISTIAN ADVOCATE Rally Day and from the interest and effort of the pastors, I feel safe in saying that the circulation of the paper will be more than doubled before the conference year closes. More anon.—D. E. Skelton.

## BATON ROUGE DISTRICT.

Mt. Claremont is paying Pastor Scott \$60 per month and will come up to conference in good shape.

The Rev. R. Jones is making things go on the Macedonia Charge, as never before. Reports will be in advance over those of last year.

Pine and Beach Grove is taking on new life and will send in the best report for many years. Pastor Frazier is happy.

St. Peter is out for the best year in the history of the church. The Rev. Mr. Brightop is doing well.

At Clinton is the Rev. G. A. Payne, who is one among our best pastors. Every department is advancing. The pastor and people are happy.

Asbury is fast becoming one of the best churches on the district. Everything is in good shape. Pastor Lunnon is proud of this people.

St. Paul and Vincent are standing by the Rev. J. H. Rylander. This is his best year at this charge. He has been on the district over twenty-five years.—J. W. Turner, Presiding Elder.

## Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chili Tonis, drives out malaria and builds up the system. For grown people and children. 50c.

## OHIO DISTRICT.

The District Meeting of the Woman's Home Missionary Society of the Ohio District was held in connection with the Ohio District Conference August 15-16. The convention met and organized Thursday morning, with Mrs. M. C. B. Mason, District Superintendent, in the chair. The reports were made, through which, the Corresponding Secretary, Mrs. J. P. Monroe, showed the District to be in quite a prosperous condition. In the course of the sessions the following District Officers were elected for the ensuing year: President, Mrs. M. C. B. Mason, Cincinnati; First Vice-President, Mrs. Mattie Sissle; Second Vice-President, Mrs. Anna F. Brooks; Third Vice-President, Mrs. A. C. Topson; Corresponding Secretary, Mrs. J. P. Monroe, Cincinnati; Treasurer, Mrs. Annie Mac, Troy; Secretaries, Recording, Miss Olivia Hill; Young People's, Miss Della Steward, Oberlin; Supply, Miss Fanny Wheeler; Mite-Box, Miss Elizabeth Fletcher; Temperance, Mrs. J. F. Love; Literature, Ms. Gertrude Willis. The convention decided that it would greatly enhance the interest of the Society if sub-district meetings were held, and the same were voted to be held in connection with the Epworth League, with the following Sub-District Presidents: Mrs. Amella Burns, Cincinnati District; Mrs. Leggett, Springfield District; Mrs. Mattie Sissle, Cleveland District; Mrs. Coleman, Steubenville District. On the afternoon of August 16, Mrs. Della Lathrop Williams, of Delaware, National Corresponding Secretary of the Woman's Home Missionary Society, spoke at length upon the missionary work, and the good accomplished along domestic lines. She showed the real need of educating our girls for the future benefit of the race and community. Her talk was real interesting and was well received. The meeting adjourned to meet next year in Troy, Ohio.

(Received October 16.)

## BETTER THAN SPANKING.

Spanking does not cure children of bad wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Sammers, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

## BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge



W. G. CRITCHLOW,  
Grand President and Founder  
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 440 Subordinate I. L. U. Lodges and initiated over 41,142 I. L. U. members; it has also accepted over 649 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toil; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

THE I. L. U. GRAND LODGE, 861 I. L. U. Bldg., Dayton, O.

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

## Marked Rush

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Copy of an order received.—"Baroness Maltzing requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having hooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzance, Vleass, 24th March, 1894." This order was repeated in 1894, 1896, 1898 and 1905. W. Edwards & Son, 27 Queen Victoria St., London, Eng. All Druggists or M. FOUGERA & CO., 90 Beekman St., N. Y.



## Conference Notices

### DISTRICT CONFERENCES.

| District.                      | Place. | Date.      |
|--------------------------------|--------|------------|
| Holly Springs, Hernando, Miss. |        | Nov. 6-10  |
| Aberdeen, Crawford, Miss.      |        | Nov. 6-10  |
| Cumberland—Springfield, Tenn.  |        | Nov. 7-10  |
| Greenwood—Durant, Miss.        |        | Nov. 12-17 |
| West Tennessee, Mason, Tenn.   |        | Nov. 19-22 |
| Nashville—Shelbyville, Tenn.   |        | Nov. 20    |
| Clarksdale, Lula, Miss.        |        | Nov. 20-24 |
| Greenville—Indianola, Miss.    |        | Nov. 21-24 |
| Starkville Koselusko, Miss.    |        | Nov. 26    |

### CONVENTIONS.

|                                                        |            |
|--------------------------------------------------------|------------|
| Meridian, Seoba, Miss.                                 | Nov. 13-14 |
| Little Rock Conf., (M. L. & S. S. Con.), Brinkly, Ark. | Nov. 14    |
| Lake Charles—Lake Charles, La.                         | Dec. 16    |

### Special Notices

#### TEXAS ANNUAL CONFERENCE.

The undergraduates of the Texas Annual Conference are expected to meet in Galveston, Texas, at 9 a. m., December 11, 1907, for examination in the required branches of each year. Each brother should be on hand promptly at the appointed time.—M. Q. A. Fuller, Register of the Board of Conference Examiners.

#### NOTICE.

All presidents of the Local Epworth Leagues of Louisiana Conference are requested to send to the Rev. M. C. Harrison, Central P. O., La., the names of their presidents, number of active or associated members, by December 1st, 1907.

Cut this notice out.—M. C. Harrison.

#### TEXAS ANNUAL CONFERENCE.

All roads in our territory have granted one and one-third fare round trip tickets, not on certificate plan, but purchase a round trip ticket. The dates of sale are November 25th and 26th. All who are expecting to attend the Annual Conference at Marlin, must buy tickets on one of the dates named, or else you can not get rates as stated above.—T. H. Wyatt, Secretary.

#### SAVANNAH CONFERENCE.

Board of Examiners: Brethren—You are requested to meet at the Methodist Church of Waycross, Georgia, December 4, at 9 a. m. Let us meet promptly at the hour appointed. All who are to be examined must be on hand the same day.—John Watts.

#### MISSISSIPPI CONFERENCE.

Members of the Mississippi Conference Brotherhood: You are hereby called upon to pay \$1.00 each on the death of the Rev. James Ellis, who died October 14, according to Article 5 of our Constitution. We have only sixty days in which to pay this assessment. Govern yourselves accordingly.—S. H. Cannon, Treasurer.

#### BRISTOL DISTRICT.

##### FIRST ROUND.

Tip Top, October 26-27; Tazewell, November 3-4; Castiwood, 9-10; Stone and Norton, 13-14; Gate City and Big Stone Gap, 16-17; Johnson City, 23-24; Shell Creek, December 1; Mountain City, 7-8; Bristol, 14-15; Abingdon, 21-22; Glade Spring, 28-29; Marl-

on, January 4-5; Rural Retreat, 11-12; Wytheville, 18-19. Brethren—Please do not forget SOUTHWESTERN Day, Church Extension and Thanksgiving Rally on our benevolences. A little advance on every cause makes it right. A hint to the wise is sufficient.—I. R. Hill, Presiding Elder.

#### WESTERN DISTRICT.

##### FIRST ROUND.

Gastonia and Bessemer, Nov. 2-3; Louisville, 9-10; Machpelah, 10-11; Sherrill, 16-17; Newton, 17-18; Lenoir and Lenoir Circuit, 23-24; Paterson, 21; Hickory, December 1; Shelby and Moorsboro, 7-8; Lawsonsdales and Brooks, 14-15; Forest City, 21-22; Marion and Old Fort, 22-23; Asheville and West Asheville, 29-30.—H. L. Ashe, Presiding Elder.

#### KNOXVILLE DISTRICT.

##### FIRST ROUND.

Newport, October 26-27; White Pine, November 2-3; Russellville, 9-10; Jefferson City, 16-17; Byington, 23-24; Kingston and Lonsdale, 30; December 1; Harriman, December 7-8; La Follette, 14-15; Clinton and Coal Creek, 21-22; Greeneville, 28-29; Warrensburg, January 4-5, 1908; Tazewell and Tate Springs, 11-12; Knoxville, Vine Avenue, 17-19; Knoxville, Seney Chapel, 18-19; Morristown, 25-26. Brethren—We are now in a new conference year, with new battles to be fought. Our great church is looking at us, and our captain stands ready to give us victory if we go out in His name. Look after your benevolent collections at the beginning of the year. Let there be a general movement on all lines of church work. Pray, preach and work. Let us remember to pray for each other. Be sure to look well after the Sunday Schools.—W. A. Webber, Presiding Elder.

#### WINSTON DISTRICT.

##### FIRST ROUND.

Jonesville, November 9-10; Mt. Airy Station, 16-17; Mt. Airy Circuit, 20-21; Kernesville, 23-24; Midway, 27-28; Advance, November 30 and December 1; Winston, St. James, December 7-8; Columbian Heights, 7-8; Winston, Mt. Pleasant, 14-15; Winston, St. Paul, 16-17; Asheboro, 21-22; Randleman, 22; Trinity, 23; High Point, January 4-5, 1908; South High Point, 4-5; Lexington and Thomasville, 11-12; Salisbury, 12-13; Mayhew, 18-19; Statesville, 25-26. District Stewards meeting at St. Paul, November 1st, 1907, Winston Salem, 4 o'clock p. m. Success to every appointment.—Robt. Smith, Presiding Elder.

#### WEST TENNESSEE DISTRICT.

##### FIRST ROUND.

Friendship Circuit, 6-7; Alamo Station, 9-10; Humboldt Station, 13-14; Brownsville Station, 16-17; Mason Station, 23-24; Galloway Circuit, 27-28; Binghampton, Miss., November 30-December 1; N. Memphis, Miss., December 3; Klondike, Miss., 5; Memphis, Centenary, 6-8; Big Creek and Ramsay, 11-12; Atoka, 13-15; Dyersburg Circuit, 18-19; Fuks Circuit, 20-22. Dear Pastors—The District Conference will convene November 19-22, 1907, at Mason City, Tenn. Let every member be on hand for the opening, on Tuesday night, 7:30 p. m. The district stewards will meet Thursday, November 21, at 10 a. m. A representative from each pastoral charge is expected to be present. The work of the Sunday School and Epworth League will be given special attention. Let every pastor plan his Thanksgiving services so as to have

## Woman Became Rich In A Year

By Her Own Efforts Amasses a Fortune.

Indiana is the home of a woman who until a few months ago lived in a small frame cottage, but who now resides in her own palatial, brownstone residence, purchased from the profits of her business earned in less than a year.

Until a few months ago Mrs. Miller's lot in life was not unlike that of the average American woman residing in a small town. She had her family to care for, including three small children. To-day the business which was first conducted from her cottage, requires almost all the principal office building of the town, and a hundred clerks and stenographers are required in conducting the details.

And this great success is the outgrowth of energy and merit and not wealth, for Mrs. Miller was a poor woman only a few years ago. Her opportunity came shortly after her marriage when she found a simple home remedy for women which restored her health and strength. This remedy was so good in the treatment of all female weakness and piles that she was called upon to furnish it to her friends. The demand grew. Persons living at a distance heard of the wonderful vegetable treatment and requests by mail for the remedy increased so rapidly that she was compelled to take quarters in an office building down town. The fame of the remedy has spread rapidly, and now it is doubtful if there is a county in all this country where grateful and cured users of the treatment do not reside. She has sent her remedy, free of charge, to more than a million women. Such a great demand and such universal reputation must surely be the result of many cures. In fact, the treatment seldom fails to affect a quick and permanent cure.

This year Mrs. Miller has planned to give away to women who have not yet used her remedy 50,000 boxes of her regular 50 cent size of treatment. All she asks is that every woman suffering from female weakness or piles write her at once, giving full name and address, and she will immediately mail a 50-cent box of the remedy; also her book with explanatory illustrations, showing why women suffer and how they can easily cure themselves at home without the aid of a physician. If you suffer in any manner from these afflictions, send at once. Address Mrs. Cora B. Miller, Box 9168, Kokomo, Indiana.

a great missionary rally throughout the district. Brethren—Let us do our best this year along all lines.—J. M. Lyte, Presiding Elder.

#### GUTHRIE DISTRICT.

##### FOURTH ROUND.

Ames Chapel, November 30-December 1; Chandler, December 7-8; Oak Grove, 14-15; Wennywood, 14-15; Purcell, 21-22; Ardmore, 28-29; Springer, 28-29; Sulphur, January 4-5, 1908; Iowa Mission, 11-12; St. James Chapel, 13-14; Shiloh, 18-19; Chickasha, 25-26; Mt. Zion, February 1-2; Henton, 8-9; Hennessey, 15-16; Earlsboro, 23-24; Snawnee, February 29, March 1; Ripley, March 7-8; Sewell, 9-10; Guthrie, 14-15. Let each brother rally to have a grand time.—W. F. Smith, Presiding Elder.

#### TO DRIVE OUT MALARIA

##### AND BUILD UP THE SYSTEM.

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effectual form. For grown people and children. 50c.

#### KENTUCKY

Leitchfield.—The third quarterly meeting of the Taylor Chapel Methodist Episcopal Church was held October 13. Our esteemed Presiding Elder, the Rev. H. W. Tate, was not able to be present, because of illness. The Rev. P. J. Smith, of Drakesboro, Ky., presided in his stead and delivered two telling sermons. The Rev. W. A. Hinton, pastor, conducted General Class Sunday, at 3 o'clock; it was the best meeting of its kind held this year. The Mothers' Jewels held a song service and rendered a short program Sunday evening. It was their first attempt, and I am glad to state that this effort cannot be excelled on the Louisville District. The Rev. P. J.

Smith and Pastor Hinton were royally entertained at the home of Mr. and Mrs. James Willis. The district and recording stewards, J. G. Bruce and James Willis, succeeded in raising the full apportionment of \$12 for the Presiding Elder. Reports were deferred until the fourth quarter.—J. V. Willis.

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LOUISIANA.

Waterproof.—In the quarterly session held by Presiding Elder J. O. Brown, October 19-20, a decided increase was shown along all lines. "Southwestern Day" was held during the conference and several subscriptions secured. A reception that proved to be a delightful affair was tendered Elder Brown at the beautiful residence of Mr. Miles Washington. He is a prosperous farmer of this section and a prominent member of our church.

Napoleonville. — Wesley Methodist Episcopal Church moves forward progressively with the work. The third quarterly conference was held by the Rev. B. M. Hubbard, D. D., Presiding Elder. All reports were very encouraging, showing that improvement had been made all along the line. Sunday night the Presiding Elder preached a timely and helpful sermon, and on Monday night a splendid love feast service was held. The Rev. Eugene Baptiste, of Thibodaux, and the Rev. J. D. Wilson of Hahnville, were present, and preached strong sermons. Paid Presiding Elder \$12.25. The pastor, the Rev. M. S. Goins, and wife, were agreeably surprised the evening of October 22, by a party of members and friends, bearing many pounds of groceries and tokens of their appreciation. The prome movers of this affair were Mesdames Emma E. Williams, of Bertrand, and Elvina Dawson, President of the Stewards' Band. The pastor and wife thanks these Christian ladies and their good friends for a hundred pounds of groceries.

Shady Grove.—The Rev. L. L. Estavan, of Shady Grove, preached the K. of P. Memorial Sermon for the New Life Lodge No. 132, of Spider, on the second Sunday in October, at Pleasant Valley Methodist Episcopal Church. D. G. C. Walter Gardener and others of Douglas Lodge, Mansfield, were present and rendered good service. The Rev. H. Daniels, Presiding Elder, held his fourth quarterly conference at Shady Grove Church on the third Saturday and Sunday in October. The entire services were good. The Elder preached three able sermons. His wife rendered excellent music. Elder Daniels was paid up in full. The pastor the Rev. L. L. Estavan, is in good spirits.

Plaquemine.—On October 12, the Rev. B. M. Hubbard, Presiding Elder, held our fourth quarterly conference. Reports showed success. At three o'clock Sunday evening Dr. Hubbard preached a strong sermon. Sunday night the quarterly love feast was conducted by the Elder. The members and friends of this place have high esteem for Dr. Hubbard as a presiding officer. He fills his office with dignity. As he finishes up his fourth round he has our sincere prayers for large success.

Logansport.—This charge is spiritually alive, also financially. The third quarterly conference convened September 29 and 30, the Rev. H. Daniels presiding. Mrs. Daniels accompanied him. The officers had good reports, which showed that the church property had been improved at the cost of \$125; \$63.70 raised for this quarter. The Presiding Elder's sermon was strong and helpful. Raised in the conference \$11.10. Our rally Sunday, October 6th, at Mt. Zion, was a success. The classes were divided into clubs, and each captain did well. Results: A. Adams, \$7.55; Mary Roberts, \$5.30; L. Franks, \$4.45; R. Thomas, \$4.25; C. Bolden, \$2.25; total, \$23.80.

# DEAFNESS CONQUERED!

Generous Offer of a Free Book to All Deaf People Who Wish to Hear



Deaf people everywhere will rejoice with all their hearts over the reliable new cure for deafness that is restoring hearing in so many cases once thought hopeless. In order that everyone may learn of this cure — by all odds the best yet known for Deafness — the founder of this successful new method has written a very interesting and helpful book, which he will send absolutely free of charge to any person who suffers from Deafness. It shows in the plainest manner the causes of Deafness and Head Noises, and points out the way to regain clear and distinct hearing. Careful drawings of the ear and its complicated passages, made by the best artists, illustrate the book.

Deafness Specialist Sproule, author of this desirable work, has for twenty-one years been making a thorough investigation of Deafness and Head Noises, and his successful new cure for Deafness is the reward of all his patient study. Now he wishes every one who suffers from Deafness in any degree to learn how science can conquer this cruel affliction. Don't neglect your Deafness any longer! Send for this book to-day, and learn how hearing is being restored, quickly and permanently. Many who once believed their Deafness incurable have already gained perfect hearing by following the advice given in its pages. Write your name and address on the dotted lines, cut out the free book coupon and mail it to Deafness Specialist Sproule, 432 Trade Building, Boston.

FREE BOOK COUPON.

Deafness Specialist Sproule, please send me your new free book on the cure of Deafness and Head Noises.

NAME.....

ADDRESS.....

Eola.—Our church here, under the leadership of the Rev. H. J. Robinson, is marching forward. The Rev. Mr. Robinson is a strong young man in the pulpit, a good scholar and a great church worker. Every department of the church is being looked after by him. The members of both Methodist and Baptist Churches gave the pastor and family a grand reception. They also gave the pastor two hundred pounds of groceries, and he and his family are indeed grateful for this token of esteem. Sister M. Edwards, President of Ladies' Aid Society, surprised the inmates of the parsonage with a nice lot of new furniture and other needed articles. Our church is under better control now than it has been for ten years.—W. C. Coleman.

Woodside.—Sumner is moving on in good shape. The third quarterly conference was held September 27th, with the Rev. J. W. Turner, Presiding Elder, presiding. The Rev. C. E. Bradford, pastor, is doing a good work. A surprise was given him after the conference, led by J. Armstrong, M. Dosey, J. Shedric, E. Edward, B. Hayes, Mrs. Anna Armstrong, Miss Alexia Bradford and others. Over 200 pounds of groceries and other things were presented him. He will report at the conference all benevolence raised.—J. Armstrong.

New Iberia.—Godman's Memorial is spiritually alive, under the pastorate of the Rev. D. D. Williams. The August revival was a spiritual success. On September 6th, the Rev. T. P. Johnson, pastor of Wesley Chapel, New Orleans, was here, and preached a strong sermon to the delight of all. Presiding Elder P. W. Clark held the third quarterly conference September 8th. His sermon and words of wis-

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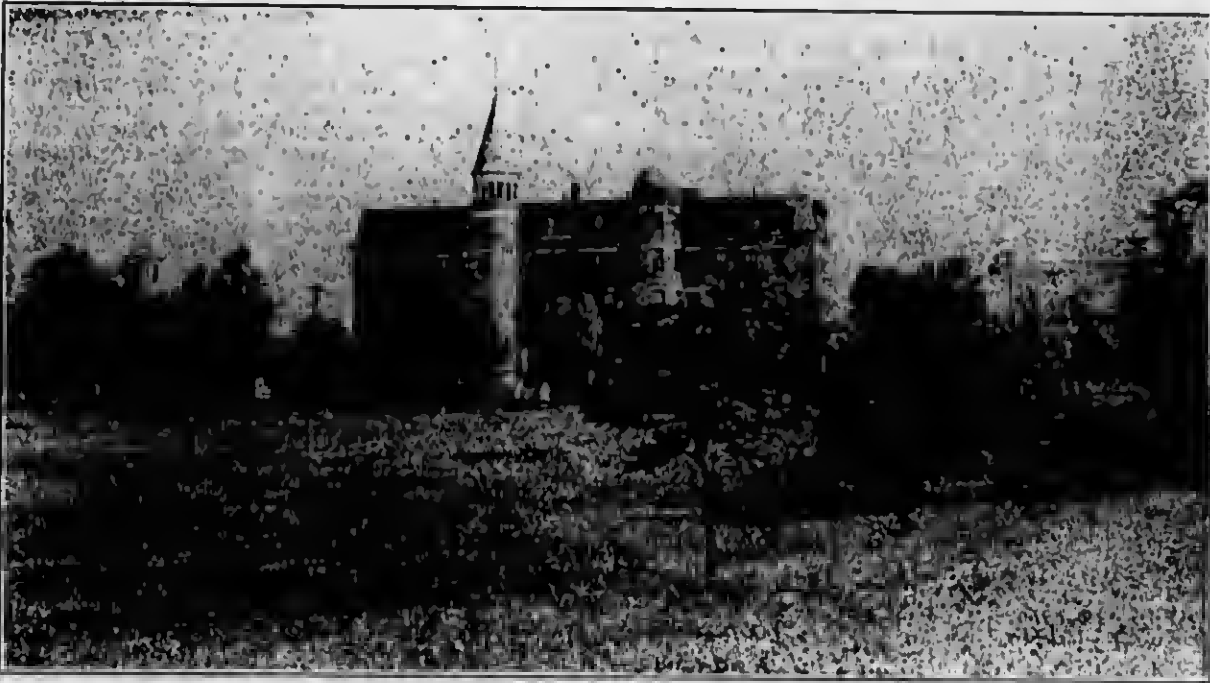
Our Buildings are large and the different departments are well equipped. The School opened to both Day and Boarding Students October 1.

The following COURSES are given: COLLEGE, COLLEGE PREPARATORY, NORMAL, COMMERCIAL, BIBLE, MUSIC, GRAMMAR, PRIMARY, KINDERGARTEN, CARPENTRY, PRINTING, SEWING AND DRESS MAKING, DOMESTIC SCIENCE.

The COMMERCIAL COURSE requires two years for graduation and is open to Students who have completed the Ninth Grade. This department opens November 1.

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dom were plain and forceful. Bro. James J. Perry, our only local preacher, is superintendent of the Sunday School, and has been elected delegate to the Lay Electoral Conference.—M. L. McDonald Williams.

Fort Jesup.—The Rev. E. H. Hal held the third quarterly session on this charge, representing Presiding Elder H. Daniels. He preached with great power and eloquence and many hearts rejoiced. Two wanderers returned to

the fold and many bowed at the altar for prayer. Collection \$10.40.

THE NEW WEST TEXAS TOWN,

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.



## Doings of the Workmen

## CLOW DISTRICT.

The Clow District Conference convened at Canfield, Arkansas, October 10-13, with the Rev. D. B. Harston presiding. Devotional exercises conducted by the Presiding Elder. The Rev. S. J. Saxton was elected secretary; the Rev. A. E. Carr Statistical secretary, and the Rev. T. R. Wamble treasurer. The Rev. P. Owens preached the opening sermon. The reports of the Presiding Elder, the pastors and the various other departments of the church through the districts indicated progress. Able sermons were preached during the sessions by the Revs. G. H. Donally, G. W. Thompson and D. Hall. Those introduced to the conference were Dr. J. M. Cox, Prof. Belay, Prof. M. A. Salone and Dr. W. H. Strickland, each of whom made able addresses. On Friday evening was held the great educational anniversary. Dr. J. M. Cox was the speaker of the evening. Subject: "The Proper Place for the Negro." His speech was a powerful incentive for good which will have a telling effect. The song and prayer services were very beneficial. \$197 was raised during the conference. The Rev. T. R. Wamble preached an able sermon on Sunday at 11 a. m. and at 3 p. m. the Rev. Wm. Hall preached. Many souls came to the altar for prayer during the sessions and one was happily united with the church. Among the resolutions drawn up was one, in effect: "That each pastor pledge himself to raise the moral status of the race, first by living moral lives themselves and seeing to it that any officer of the church not living a moral life shall be expelled; to discourage and prevent as far as consistent his members from giving entertainments, barbecues, suppers and fairs for the purpose of raising money for the church, and that, for the sake of his faithful work and timely instruction, commend Dr. J. M. Cox to God, and stand by him in his effort to build the Boys' Dormitory at Philander Smith College." S. J. Saxton, C. W. Sampson, Committee. The Rev. E. M. Alexander and his good people spared no pains in caring for the conference. The session this year was the best in the history of the district. The next conference will be held at Clow, Ark.—(Mrs.) Minnie Saxton.

## KANSAS CIRCUIT.

New Florence Circuit.—At Wright City, October 12-13, was held the third quarterly conference of Wright City and New Florence Circuit. In the absence of the Rev. B. F. Abbott, our worthy Presiding Elder, the Rev. B. McCane, of Montgomery City, who served this charge as pastor three years, presided. The people here love him and were delighted to have him hold the quarter. The reports of the different departments of the church showed improvements. Brother McCane expressed his appreciation of the improvement made since his pastorate here. The Ladies' Aid, Epworth Junior League and Sunday Schools are wide awake and at work. Wright City collected on Sunday, \$21.85; total raised during the quarter at this point, \$87.67. New Florence collected \$63.15; grand total, \$150.82. The Elder preached three good sermons during the Sabbath.—J. H. Wade, Pastor.

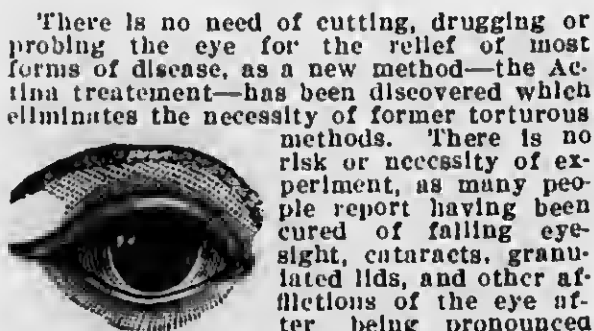
## MISSISSIPPI.

Aberdeen Circuit.—The rally at Mt. Zion Church, conducted by Mr. Henry E. Whitfield, the second Sunday in October, was very successful. Total amount raised \$36.00. The names are

## Eyesight Restored

## Eyeglasses May be Abandoned

## A Wonderful Discovery That Corrects Afflictions of the Eye Without Cutting or Drugging.



There is no need of cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experiment, as many people report having been cured of falling eyesight, cataracts, granulated lids, and other afflictions of the eye after being pronounced incurable, through this grand discovery.

Rev. Charles H. Carter, East Springfield, N. Y., writes: "I have made a severe test of Actina by casting aside my glasses as soon as Actina came. My eyes gradually gained strength and power by the faithful treatment by Actina, and now my glasses are no longer necessary."

Rev. Geo. B. Fairhead, New York Mills, N. Y., writes: "A noted oculist examined my wife's eyes and said cataract was apparent in both organs. By the use of Actina her sight has become clearer and stronger and the use of Actina is a constant comfort to her eyes and ears. We would not be without it."

Rev. C. Brunner, pastor of the Reformed Church, Bridgeport, Conn., writes: "So far your Actina has done me good and my eyesight has greatly improved, and I have good hope that by continuing my eyesight will be restored."

Hundreds of other testimonials will be sent on application. "Actina" is a purely home treatment and is self-administered. It will be sent on trial, post paid. If you will send your name and address to the Actina Appliance Co., Dept. 87B, 811 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's Treatise on Disease.

given of 28 or more persons who subscribed \$1.00 each. Mr. H. E. Whitfield is a great financier. The Rev. W. C. Weatherall is pastor.

Amory.—The present incumbent, the Rev. J. J. Johnson, is just the man for Amory. Under his administration the spiritual and financial tide has revived, and the work generally shows new life. He with his wife, who is truly a helper, has already brought about results that this people had not expected for years. Now, instead of a smoky, roughly celled church, there stands an edifice, beautiful within and without. Brilliant lights installed at a cost of \$50.00, replace the old ones, and still the work of beautifying goes on in church and parsonage as well.—D. D. Cooper.

West Point.—It was the pleasure of the pastor, the Rev. F. J. Talbert, to be with Dr. H. B. Hart, our pastor at Columbus, in his third quarterly conference. He found the church spiritually alive and a delightful spirit of harmony and good will between pastor and people. It is the opinion of Brother Talbert that when the Rev. Mr. Hart has completed the edifice now in course of erection, it will be the best church building in the State. In this conference was raised \$83.00; paid pastor \$160.00. Pastor Hart has the love and respect of this people, and under his administration, with their loyal co-operation, the good work at Columbus goes on.

Carrollton.—Presiding Elder S. H. Nevils was with the Rev. J. B. Starkey, pastor, in the fourth quarterly conference, which was held with large results. Sunday, the Elder preached twice, splendid, heart-reaching sermons; and administered the Holy Sacrament to many waiting souls. Collections: Elder, \$30.00; pastor, \$96.00; for building and improvements, \$114.00; total for all purposes, \$245.00.

Cary.—A decided advance along all lines was clearly shown by the reports presented at the third quarterly conference held at Clark's Chapel, by the Rev. W. H. Perkins, Acting Presiding

Elder. Paid Presiding Elder \$13.00; pastor, \$48.75; total collected for all purposes, \$74.75. Brother B. J. Jones and B. J. Black led in class reports. Presiding Elder Threlkeld arrived on Friday night during the conference. He preached an able sermon. Brothers of the Vicksburg District, you must not forget your pledge made at the District Conference respecting a suit of clothes for Presiding Elder.

Osborn.—At Pleasant Grove Church, was held the third quarterly meeting, by the Rev. John Mayo, in the absence of the Elder. Good results for the quarter was the gist of reports; work in advance along all lines. Sunday was a day of great rejoicing. An able sermon was preached by Brother Mayo. Seventy-five communicants howed at the altar. Raised during the quarter, \$18.55; paid Presiding Elder up to date; paid pastor \$150.72. The progress of this work is encouraging; spiritual and financial condition never better.—Spencer P. Wesley.

Natchez.—We are running well "the race set before us." Benevolent collections all taken. Paid on debt \$202.00; and now we are planning to raise \$250.00 more by the third Sunday in November. Prof. J. R. Ross, cashier of Bluff City Savings Bank; Bros. Chas. Simon, Richard Green, Louis Polk and others, say it must be raised. These brethren are heroes for the cause. Space will not permit me to mention the sisters who are always willing to do their part. A few nights ago Mrs. Sara Simon Taylor gave a flower garden social, which was largely attended. Forty dollars was realized. An excellent program was rendered and the occasion has been highly complimented. Mrs. Taylor knows how to plan for great results. The members of the church and a goodly number of young ladies from the different churches stood by her nobly in working up the social; they deserve much credit. The Rev. C. G. Taylor, Pastor.

Merrill.—I have had a hard struggle trying to organize at this place (Merrill) but by the help of the Lord and the good work given me by Prof. Brooks, who has ever been with me, and my ministerial brethren, with their congregations, I am about to succeed. God bless them all. My notice was out to enter the Merrill Methodist Church September 29. The weather prevented me just a little bit. The following ministers were present, with their congregations, and rendered valuable service. What could I have accomplished without them? Rev. Messrs. Ray, Lacey, Woods, York, Young, Windsor, Rainer. We have had three rallies at this place, raising as follows: \$25, \$25 and \$41. the last being September 29. We have in course of erection a building 28x42. weather boarded, sheeted and floored. Within the next few days we expect the building to have so far progressed as to enable us to use our church. We start off from the rally to conduct a revival for six or eight days.—C. H. Lindsey, Pastor.

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Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW" was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft. Glossy, Lay Down in Place and Easy to Comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put on only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50c. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50c. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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| Memphis          | Leave.     | Arrive.    |
| Express.....     | 3:15 p. m. | 8:10 a. m. |
| Vicksburg        |            |            |
| Express.....     | 7:00 a. m. | 5:30 p. m. |
| Bayou Sara Aced. | 4:15 p. m. | 9:40 a. m. |
| Sunday Ex.....   | 8:00 a. m. | 9:30 p. m. |

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of the

METHODIST EPISCOPAL CHURCH, Opened September 30, 1907,

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# They Live in Our Memory

**THE REV. ROBT. RAIKES.**  
The Rev. Robt. Raikes, of Des Moines, Iowa, departed this life Thursday, Oct 3, 1907. The deceased was born in Madison county, Alabama, August 4th, 1843, came to the State of Iowa in 1864, was converted in Birmingham, Iowa, in 1864, and joined the Methodist Episcopal Church; was licensed to preach by the Rev. S. T. Wells, in 1877, and was ordained deacon by Bishop Matthew Simpson, September 16, 1883, in the Des Moines Conference, at Clarinda, Iowa. Bro. Raikes was pastor of the following churches: Ottumwa, Marshalltown, Muchaknock, Fort Madison, and Burns Chapel at Des Moines. Almost all of his ministerial labor was in Iowa, and before the colored work of Iowa was attached to the Central Missouri Conference in 1897. He has preached in all of the Negro pulpits in and about Des Moines, and in the majority of the whites. He was an Odd-Fellow, and this organization had charge of the body. The deceased married Miss Rebecca Vance December 5, 1867, and they lived happily together until his death. He leaves his wife very well off in this world's goods, a home valued at \$2,000, and about the same amount in cash, besides an insurance of \$250. He was conscious of his approaching end and made every preparation. By the request of the deceased the funeral sermon was preached by the Rev. O. A. Johnson, of Independence, Mo., in our Burns Methodist Episcopal Church, assisted by the Rev. W. Sampson Brooks, D. D., of the African Methodist Episcopal Church; Dr. T. L. Griffith, Second Baptist Church, and our Dr. J. M. Harris, and Dr. W. B. Thompson, of our white church, all pastors in Des Moines. It was the largest attended colored funeral ever witnessed in Des Moines. Our brother is survived by a faithful and loving wife, two sisters and father-in-law, and a large number of friends, as he was the best known Negro in Des Moines.—O. A. Johnson.

**SHERILL.**—The shades of death spread itself over the life of Miss Janie Sherill, Brinkley, Ark., and September 21 wound up her beautiful career on this earth. She was once a student in Philander Smith College, and at the time of her death was about to enter upon her duties as teacher in Monroe county.

**JONES.**—The life of Sister Hannsh Jones was brought to a peaceful close September 22 at Wesson, Mississipi. Funeral attended by Revs. J. I. Garrett and N. R. Clay.

**VINCENT.**—Fully conscious of her critical condition Sister Carrie Vincent after bidding a long farewell, willingly committed her spirit to the Angel of Death. She was buried at her home, Wesson, Mississippi, Rev. J. I. Garrett attending her funeral.

**LONG.**—In the hospital at Shreveport, La., at the age of 65 years, Mr. George Long passed away without hope in Christ. He leaves a wife, three daughters and two sons to lament his death.

**LONG.**—Death overtook Mrs. Saran Long, of Longstreet, La., September 26 at 5 p. m. She is survived by father, mother, brothers, a son and a husband.

**PREMBROOK.**—At Alexander, La., September 25, Brother Nathan Prembrook received his summons to join that im-

## Nursing Mothers and Over-burdened Women

In all stations of life, whose vigor and vitality may have been undermined and broken-down by over-work, exacting social duties, the too frequent bearing of children, or other causes, will find in Dr. Pierce's Favorite Prescription the most potent, invigorating restorative strength-giver ever devised for their special benefit. Nursing mothers will find it especially valuable in sustaining their strength and promoting an abundant nourishment for the child. Expectant mothers too will find it a priceless tonic to prepare the system for baby's coming and rendering the ordeal comparatively painless. It can do no harm in any state, or condition of the female system.

Delicate, nervous, weak women, who suffer from frequent headaches, back-ache, dragging-down distress low down in the abdomen, or from painful or irregular monthly periods, gnawing or distressed sensation in stomach, dizzy or faint spells, see imaginary specks or spots floating before eyes, have disagreeable, pelvic catarrhal drain, prolapsus, ante-version or retro-version or other displacements of womanly organs from weakness of parts will, whether they experience many or only a few of the above symptoms, find relief and a permanent cure by using faithfully and fairly persistently Dr. Pierce's Favorite Prescription.

This world-famed specific for woman's weaknesses and peculiar ailments is a pure glyceric extract of the choicest native, medicinal roots without a drop of alcohol in its make-up. All its ingredients printed in plain English on its bottle-wrapper and attested under oath. Dr. Pierce thus invites the fullest investigation of his formula knowing that it will be found to contain only the best agents known to the most advanced medical science of all the different schools of practice for the cure of woman's peculiar weaknesses and ailments.

If you want to know more about the composition and professional endorsement of the "Favorite Prescription," send postal card request to Dr. R. V. Pierce, Buffalo, N. Y., for his free booklet treating of same.

You can't afford to accept as a substitute for this known composition a secret nostrum of unknown composition. Don't do it.

mense caravan which marches on to the realms of the Spirit world. A wife and several children are hereaved.

**LONG.**—Brother J. B. Long yielded to the effects of a wound received on the first of September, Longstreet, La. He leaves a wife, two sisters and two brothers.

**STORY.**—On September 5 last, Mt. Gillard Methodist Episcopal Church, Grantville, Ga., lost one of its good members in the death of Mrs. Susan Story, wife of Mr. Jessie Story. She bore the affliction from which she had suffered for four years with much patience. Her funeral was conducted by Revs. H. E. Burns and Dr. E. H. Oliver.

**GRANT.**—Having spent 28 years of his life in active work for the Master, Matthew Grant, member of Washington Chapel, departed this life September 18, at Washington, La., at the age of 43. Revs. W. R. H. Harvey and E. D. Powell officiated.

**BINNEN.**—After five years invalidism, on September 17, 1907, Sister Emma Lusby Birden, Wabbaseka, Ark., gave down under the continued strain and found relief in death. Her consistent Christian life warranted the belief that she is saved. Rev. S. McDonald, presiding elder, preached her funeral, assisted by the pastor, Rev. Lee Nelson. She leaves a husband, a mother, four brothers, six sisters and other relatives.

**WHITE.**—At the age of 64 years, 6 months, 2 days, on August 26, 1907, Rev. S. W. White died at his home, Washington, La.

**GOODRAN.**—Sister Lucy Goodran, oldest member of Scott Chapel, Pasadena, California, died September 1st. She died a Christian.

**DUNEN.**—Mr. Willie Duben, Moss Point, Miss., who was struck by a flying belt at a saw mill, succumbed to the injuries inflicted, on September 8. He was a faithful young man to all his duties, and was much beloved by

# United for Life

**BANKS-LEANY.**—Rev. C. W. Reeves read the marriage ceremony to Mr. Frank Banks and Miss Emily Leany, this city, October 15, thus uniting them in holy wedlock. The bride is a member of First Street Church. The groom stands well in his circle.

**HENDRICKS-LOGAN.**—At the home of the bride, 719 Oak Street, Evansville, Ind., Miss Melissa Logan to Mr. Frank Hendricks. The bride is a worthy young lady, graduate of Clark High School, this city. An efficient worker in the Bland Avenue Methodist Episcopal Church. The groom is an energetic and enthusiastic young man and has achieved a degree of success because of his personal merit. Rev. Joel C. Carson read the ceremony.

**RICHARDSON-GREEN.**—On September 30, 1907, at Daniel's Chapel, Shreveport, Louisiana, Mr. R. D. Richardson and Miss Birdie Green, by the Rev. T. F. Robinson.

**RIVERS-GRANT.**—Mr. Hardy H. Rivers, of Tenni, Ga., and Miss Essie Grant, of Miller, Ga., were happily united in marriage at the home of the bride's parents, Miller, Ga., September 8, by Rev. James Jackson.

**HARRIS-JACKSON.**—September 21, at Grand Bayou, La., Miss Dinah Jackson, to Mr. Archie Harris, by Rev. I. B. Henderson.

**BAILEY-AUSTIN.**—Miss Anita Austin to Mr. D. Bailey, at the bride's home, by Rev. H. D. Mouton, New Orleans.

all who knew of him. He was deeply interested in the church. His funeral was attended by the largest number of people that have gathered upon any like occasion. The following ministers were present and rendered service at his funeral: The Revs. I. L. Pratt, A. M. Trotter, R. N. Jones and his pastor, Rev. S. H. Cannon.

**HENDERSON.**—Sister Ann Henderson, an old, faithful member of Thomson Methodist Episcopal Church, New Orleans, departed this life on October 9, 1907, in the full triumph of the Christian's faith, at the ripe age of 66 years. She leaves a daughter, son and three grandchildren to mourn her loss. Rev. D. M. Seals officiated.

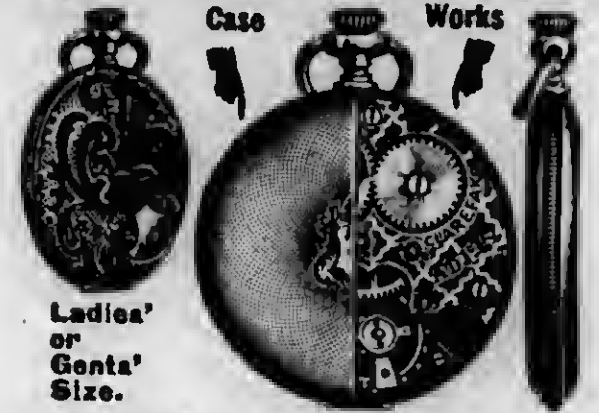
**O'NEAL.**—The death angel visited the home of Rev. and Mrs. R. R. O'Neal, of LaGrange, Ga., Tuesday night, October 8, to bear away to its gentle resting place the spirit of their little daughter, Carrie E. The dear one who had for five short years brightened the home of its parents, suffered from an illness for four months. All care was given to help bear the pride of its parents over the awful crisis, but to no avail. The funeral was conducted by Revs. F. R. Bridges and J. T. King. The body was interred in the East View Cemetery.

**THEADFOOT.**—Mrs. Martha Theadfoot, wife of Rev. H. T. Theadfoot, Seoba, Mississippi, died recently, leaving a husband, and 8 children, besides many friends to mourn her death. She was an earnest member of Tamoia Chapel, Methodist Episcopal Church.

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Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 10088.

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This Clarefax watch is a thin model, stem wind and stem set, well made, beautifully jeweled movement and finely balanced with patent regulator, dust band, enameled dial and fancy hands. Every Clarefax watch is accurately timed, tested and regulated before leaving the factory and guaranteed absolutely for 20 Years. The case of the watch is a double button case, genuine gold laid and handsomely engraved.

This Clarefax Watch for \$5.40 is the best watch ever sold for less than \$12, and thousands of people have paid from \$15 to \$20 for watches not nearly so good. We are able to sell it for \$5.40 only because the manufacturers had to take money in a hurry and sold the entire output of their factory at less than cost of production.

Do not send money with order, but send us your name, postoffice and nearest express office. Tell us whether you want a Ladies' or Gents' Clarefax watch, and we will send the watch to your express office, where you may examine it before paying any money, and after you are positive as to its value, pay the express agent \$5.40 and express charges.

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| Asheville     | \$27.80 |
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| Louisville    | \$27.25 |
| Niagara Falls | \$40.65 |
| Detroit       | \$40.90 |
| Washington    | \$46.50 |

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| Tickets bearing limit Dec. 15                                                                    | \$42.65 |
| Tickets bearing limit 60 days                                                                    | 35.60   |
| Tickets bearing limit 15 days                                                                    | 28.75   |
| Coach excursion tickets bearing limit 10 days sold Tuesday and Friday, not good in sleeping cars | 22.10   |

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**Cash Remittances****SUBSCRIPTIONS RECEIVED.**  
**OCTOBER 28-NOVEMBER 2.**

Atlanta and Savannah—W. A. Hill, 2 annual subscribers; F. R. Bridges, 4 annual subscribers; M. P. Moore, 5 annual subscribers; B. G. Burk, 3 annual subscribers; J. W. Queen, Thos. M. Anderson.

Central Alabama and Mobile—Ransom Trammell.

Central Missouri—J. M. Harris, Mrs. Isabella Green; B. F. Abbott, 7 annual subscribers; W. H. Wheeler, 12 annual subscribers.

Delaware—E. E. Rodgers, 2 annual subscribers; S. H. Norwood, 2 annual subscribers.

Florida—E. H. Giddens, Alile R. Sams; J. S. Todd, Nelson Kelley.

Lexington—J. W. Robinson, E. B. Brown; James H. Lane, 5 annual subscribers; B. J. Coleman.

Mississippi and Upper—Mrs. G. A. McEwen, 2 annual subscribers; S. J. Hunter; B. J. Robinson, 2 annual subscribers; J. M. Nevils, B. F. Steven; W. M. Campbell, 2 annual subscribers; E. H. Langston, 12 annual subscribers; J. R. Nevils, 5 annual subscribers; Gulfport District Conference, 22 annual subscribers; O. Gillespie, 8 annual subscribers; C. A. Jordan, 2 annual subscribers; H. Rountree, 11 annual subscribers; R. N. Jones, 3 annual subscribers; B. W. Robinson, 5 annual subscribers; James Robinson, Mrs. W. L. Gray; O. W. Crump, 2 annual subscribers; R. L. Tate, 5 annual subscribers; A. M. Trotter, Lucinda Riley; Wm. Morris, 2 annual subscribers; P. H. Rembert, Wm. Gery; R. B. Anderson, Fannie Tate; J. I. Garrett, 3 annual subscribers; N. N. Sidney, 10 annual subscribers; Wm. Bell, 3 annual subscribers; A. H. Lathan, 4 annual subscribers.

South Carolina—W. H. Redfield, 5 annual subscribers; R. A. Thomas, 4 annual subscribers; East Tennessee Annual Conference, 37 annual subscribers; L. G. Griggs, 5 annual subscribers; R. P. Threlkeld, Mrs. Mollie Rountree; C. H. Johnson, N. Golden; G. W. Cooper, 12 annual subscribers; J. B. Thomas, 6 annual subscribers.

Little Rock—L. G. Hodges, 3 annual subscribers; T. R. Wamble, 2 annual subscribers; G. W. Jackson, 3 annual subscribers; R. B. Fagan; W. C. Leftridge, Tillis Outlaw; G. N. Johnson, 2 annual subscribers.

Louisiana—J. H. Rylander, 2 annual subscribers; D. L. Riley, Wm. Herman; Robt. Wells; H. Taylor, 16 annual subscribers; S. A. Mason, John Jackson; T. A. Brown, 5 annual subscribers; N. Ford, 4 annual subscribers; R. C. Worsham, Virginia Mitchell; C. Spears, Artilla Thompson; M. C. Harrison, Ellen Brooks; W. H. Jones, 7 annual subscribers; W. L. Dyar, J. P. Parker; H. J. Wright, O. E. Raymore; E. W. J. Robinson; F. D. Thomas, Ernest Kelley; M. P. Franklin, 3 annual subscribers; T. H. Manson; Geo. Thomas, 3 annual subscribers; Mrs. Louisa Robinson.

Tennessee and East—J. B. Booth, 1 annual subscriber; W. R. Smith, H. C. Hicks; W. T. Morley, 7 annual subscribers.

Texas and West—Jno. J. Ketchum; L. H. Richardson, Nellie Halston; A. Brown; H. H. Clemmens; G. W. Baber, 7 annual subscribers; J. H. Swann, 4 annual subscribers; A. Taylor, 4 annual subscribers; J. W. Warren, 2 annual subscribers.

Washington—J. J. Cecil; G. W. W. Jenkins, 6 annual subscribers.

Honor Roll—W. H. Redfield, R. A. Thomas, H. Taylor, L. G. Hodges, E.

H. Langston, L. G. Griggs, T. A. Brown, T. R. Bridges, N. Ford, M. P. Moore, J. R. Nevils, W. H. Jones, O. Gillespie, A. H. Lathan, G. W. Jackson, H. Rountree, R. N. Jones, B. W. Robinson, R. L. Tate, G. W. Cooper, B. F. Abbott, W. H. Wheeler, W. T. Morley, Jas. H. Lane, J. I. Garrett, N. N. Sidney, B. G. Burk, G. W. W. Jenkins, G. W. Baber, J. H. Swann, A. Taylor, M. P. Franklin, J. B. Thomas, Wm. Bell, Geo. Thomas.

**Crescent City Notes****NOTICE.**

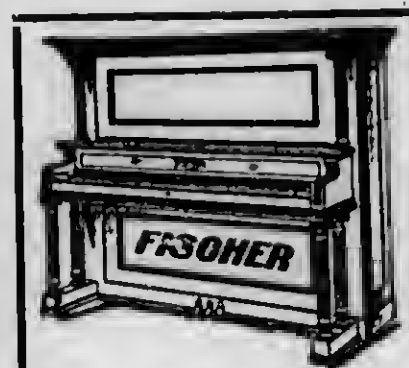
Presiding Elder S. H. Nevils is desirous of learning the address of the Rev. W. E. Mask, formerly a presiding elder in the Upper Mississippi Conference, who has spent the past six or seven years in Maryland and in Pennsylvania. Information concerning the whereabouts of the Rev. Mr. Mask will be gratefully received by the Rev. S. H. Nevils at Greenwood, Mississippi.

Mrs. Helen Payne, our delegate from the Woman's Home Missionary Society of the Louisiana Conference, has returned, bringing glorious news and greetings from that great body of women which met in Brookline, Mass., October 23-30. A mass meeting was held, attended by many who are interested in the missionary work among our women and the presidents of auxiliaries, at Wesley Chapel, Tuesday afternoon of this week and Mrs. Payne gave a glowing and very interesting account of the doings of that large gathering of missionary women. All money not in on the expense of our delegate please forward to the Treasurer, Mrs. Sarah G. Chinn. Mary Phillips, Recording Secretary.

WESLEY CHAPEL.—Sunday's services were greatly enjoyed. The Sunday School held an interesting missionary service. Presiding Elder Clark of the Lake Charles District preached at 11 a. m.; sermon by the Rev. Samuel Davage at night, at the close of which the Sacrament was administered to 270 communicants. The class rally was a great success. The classes raised a total of \$42.92; Sunday's collection, \$43.02; total amount realized, \$85.94. T. J. Johnson, pastor.

WILLIAMS CHURCH.—For needed repairs about the parsonage Pastor J. O. Richards and membership are grateful to Mr. John Matthews and the Hon. C. C. Wilson for the lumber, and Mr. John Bartholomy, who furnished the labor. The Epworth League and song services continue to increase in interest and attendance. The Rev. A. Taylor, of St. John, preached for this membership the morning of the fourth Sunday, Mr. Wm. Matthews in the afternoon and the pastor at night.

SIMPSON MEMORIAL.—Sunday, November 3, being the first Sunday in the month, our usual testimonial meeting was carried out. The students from the University were also present and joined heartily in the meeting. There is an appreciable increase of attendance among the senior scholars of our Sunday school. This is well. The League met in its regular session at 6:30 p. m. and was favored by an address by Presiding Elder P. W. Clark, who also

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N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

had charge of the night service. During the evening service about 20 came forward for prayer, a number of whom joined the church. The service was deeply spiritual. Henry Taylor, pastor.

MALLALIEU.—Despite our apparent silence during the summer months, we are yet forging ahead and our services continue to grow in point of interest and spiritual uplift to all. Services were excellent all day Sunday. The Holy Sacrament was administered by the pastor at 8 p. m.; 85 communed. Our mid-winter revival is now on and the following ministers have rendered us valuable service: Tho Revs. John McKee, J. A. Lindsay, G. B. Billups, of Union Bethel, J. R. Lawson, Austerlitz Baptist Church, W. D. Riggins and Presiding Elder Clark. Quarterly love-feast Friday night was well attended. The Sunday School is in good order and preparing for Thanksgiving Day, at which time a committee of ladies are arranging to donate largely to the Thomy Lafon Old Folks Home, under direction of Mrs. Amanda Fouche and others. The Annual Fair was a success in every particular and netted in gross receipts \$97. One convert, three accessions. Collection, \$26. W. S. Chinn, pastor.

**IN MEMORIAM.**

The Rev. Joseph Alfred Tircuit, the honored president of the New Orleans Preachers' Meeting of the Methodist Episcopal Church, has quit the walks of men and has gone to his reward. We mourn his departure, as a personal loss, and can only reconcile ourselves in the Christian assurance that we shall overtake and join him in the saints' everlasting rest in heaven by and by.

We are overshadowed and overwhelmed with the deep sense of our affliction. What a man he was among us! He was an able and fearless de-

fender of the faith; a correct expositor of ecclesiastical and parliamentary laws and usages, and a well balanced and reliable leader in all his professional relations. He was frank and at times sarcastic, but his sarcasm was always flavored with the sweetness of his genial personality. Called away, as he was, on the afternoon of Saturday, October 19, 1907, in the strength and beauty of his useful career, we bow in obedience to the divine will of Him who alone doeth all things for the best. Therefore, be it resolved, that we hereby record our humble tribute to his precious memory; resolved, 2nd, that we extend to his bereaved family, his devoted mother, devoted wife and precious children, the heartfelt sympathy of our own afflicted hearts, and that we pray our Heavenly Father to guard them, the Comforter, who alone is able to support and cheer them in this their darkest night of sorrow. Resolved, 3rd, that copies of these resolutions be sent to the bereaved family of Bro. Tircuit, and to the SOUTHWESTERN CHRISTIAN ADVOCATE for publication; and that the same be spread on our minutes.

Committee: J. F. Marshall, A. E. P. Albert, T. J. Johnson.

WARD.—A beloved member of Wesley Church, New Orleans, Mrs. Laura Ward, passed peacefully to rest Sunday, November 3, 1907.

**WANTED.**

In the Agricultural Department, of Clark University there are a few vacancies which may be filled by young men wishing to work their way through school. The applicant must be fifteen years old, strong, healthy, and of good character. Any one desiring to embrace this opportunity should write at once to

President W. H. CROGMAN, South Atlanta, Ga.



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# Southwestern Christian Advocate



ROBERT E. JONES, Editor,  
EATON & MAINS, Publishers.

NEW ORLEANS, NOVEMBER 14, 1907

Vol. 41 No. 46

A Roman Catholic mission on the West coast of Africa received in one shipment recently ten casks of gin and rum to be used in trading with the natives. It would appear that the work of this mission is damnation rather than salvation.

Americans show considerable liking for titles, even though they are foreign and often empty. It is stated that 356 American girls have married foreigners taking with them nine hundred million dollars of American wealth. This is a yearning for nobility with a vengeance. Are we, after all, satisfied with the plainness of our American citizenship?

An unusual tribute to the work done in the South by our church through the Freedmen's Aid Society was the opening of the First Unitarian Church of Boston to Secretary Mason for the presentation of work among Freedmen. Truly a tribute that should put to shame some pastors of our own church who show signs of indifference to the cause of Education in the South.

Two Negroes have been lynched near Mobile, Alabama, and the press dispatch adds, "All is quiet." All quiet! The law lynched, courts disregarded, murder invoked to avenge crime, and all is quiet. What have the lynchers to say of Conscience? Conscience may be quiet now, but one day there will be an awakening of conscience and the other side of the story will be told—the lynchers have met their fate—and "all is quiet."

The promotion of George B. Cortelyou from a stenographer to his present position of Secretary of Treasury is a striking evidence of the working of the merit system in our American life. Mr. Cortelyou's success in the tasks assigned is a preachment of the doctrine that honors lie along the line of acting well one's part. Secretary Cortelyou is an astonishing success. Is he a man of destiny? Perhaps so. If so, one day he may be called from the ranks to the rulership of this great nation.

The Religious Telescope sets up a standard of Christianity which will be very hard for at least a large percentage of the Christian people of our country to measure up to. Yet it is perhaps the only legitimate standard by which we all must finally be measured—namely the granting to each man, however weak and helpless, a fair chance, and not only so but that we have been guilty of sin unless we have done something positive for the amelioration of the oppressed. The striking paragraph in which the Telescope gives this standard reads: "In these days of race prejudice it is a shame for a professed Christian to die before he has said or done something in favor of giving the Negro a fair chance to become an intelligent useful American citizen—possessing all the rights and privileges of white men."

## THE RIGHT SORT OF PLUCK

Peoples are developed as they are thrown on their own resources. Indeed self-reliance and self-help are very fundamental in the construction of individuals and nations as well. The one source of help is often over balanced by finding nearer, often in one's own self, the needed strength. With such a change comes a growth of character in the consciousness of one's ability to provide for himself. What, therefore, is intended as a hardship turns out often to be a blessing.

The Board of Education of Somerset County, Maryland, recently decided to open the schools for Colored children December 2 and to close the same February 3, affording about two months school advantages to the people who need them most. About the meanest thing the ruling authorities of any county or state could do could be to deny the Negro school facilities; but this is just what Somerset County, Maryland, did.

What did the Negroes of Crisfield, a town located in Somerset County do? What did they *not* do? They did not play the baby act and began to whine, and fret and worry and denounce and pass resolutions. What did they *do*? They faced the situation squarely. Their children must be educated; the schools were closed. What did they do? Just what men in every similar case would do—they got together, measured their ability to provide schools for themselves. Led on by the pastor of our Church, the Rev. R. G. Waters, a Board for the education of Negro children was organized consisting of the pastor named, Dr. S. E. Maloney, the Rev. U. G. Leeper and Mr. Charles Hearn. Three of our young people who had had school advantages agreed to work for \$60 per month, just \$20 each. The Negro parents agreed to meet this amount by paying 40 cents each per month. These plans laid, what happened? Well, the Negro schools opened with a full enrollment on the same day the white schools opened to the humiliation of the narrow and unjust school board that would provide education for one class of children at the expense of the others.

The Negroes are learning the lesson that *they* must do for themselves and the sooner this becomes the ruling law of each Negro family there will be a better day. The Negro will be educated—if by the help of our good friends North and South, all well. But if help cometh not the Negro must educate his children if he must feed on bread and water.

The Negroes of Crisfield, Maryland, have shown the right sort of pluck in the right time and in the right way.

## DR. JONES FALSELY ARRESTED

There is much in the relation of the races in the South that affords not only food for thought for the student but romance for the historical novel writer. Daily incidents occur at once thrilling and humorous which strike at the heart of the system of caste set up against the Negro. Race integrity is a Southern slogan and no one has done so much to destroy race integrity as has the Southern white man. He is at once the great preacher of this doctrine

and its greatest transgressor. His open transgressions and inconsistencies lead him into situations that make him the laughing stock of the nations and no doubt send a shudder of humiliation to his own heart.

Here is a story of intense interest but it is a fine illustration of the situation that frequently arises.

The Rev. Dr. E. M. Jones, Field Secretary of the Board of Education Freedmen's Aid and Sunday Schools, enroute to Pittsburg, Pa., had an engagement in Birmingham, Alabama, preaching in the morning at St. Paul and in the evening at the Central Alabama College. Dr. Jones returned to Birmingham from the college Monday, accompanied by President W. R. A. Palmer. Later Dr. Jones was passing through the city accompanying a lady teacher of the city schools. Dr. Jones happens to be very fair of complexion, the lady was a light brown. While walking unmindful of any danger the couple was accosted by a policeman, and the Doctor was arrested on the charge of being a white man associating with a Negro woman. In spite of the protests and the plea that he could easily establish his race identity, Dr. Jones and his escort were carried to prison. Later when opportunity was allowed Dr. Jones' friends of Birmingham, including the Rev. Dr. R. J. Buckner, pastor of St. Paul Methodist Episcopal Church, President Palmer, of Central College, Prof. W. C. Echols, of the City Schools, and Prof. W. C. Davis proved that he was a colored man. Of course the policeman was not to be outdone. Charges of another nature were easily found. The Doctor had on his person a razor which he had used that morning in shaving. This served as evidence for carrying concealed weapons. But to add to the Doctor's humiliation the charge of bribery was preferred. It being alleged that Dr. Jones offered a sum of money to be free from arrest. The policeman was in a hole; he had to get out; this he did. On the charge of bribery the Doctor was heavily fined.

To make a short story of the whole matter, Doctor Jones was falsely arrested as a white man.

But who is responsible? Certainly not Dr. Jones, for he is a product of the Southern white man's own foolishness. If the Doctor's race identity is not easily discerned a Southern white man is responsible for it. It would appear that the Southern white man should know by this time his own offspring and be able to distinguish the lines of demarcation between the races. But such it is, the white man's own folly has been and will yet be a source of much chagrin and humiliation to himself and disgust to the nation. If the policeman is diligent he will find many true cases that fit the charge preferred against Dr. Jones.

## THE MAN WHO IS DOWN

The problem of the man who is down should concern us all, for the reason that we are down or have been down or may be down. Dr. Pollmus H. Swift, pastor of Austin Methodist Episcopal Church, in preaching recently on the man who is down struck

(Continued on Page Eight.)



## BISHOP BURT INTERVIEWED

Bishop and Mrs. William Burt arrived in New York City by the steamer President Lincoln, Oct. 16, from Hamburg, Germany. Shortly after his arrival the Bishop was questioned as to the present situation and outlook throughout Europe so far as the work of the Methodist Episcopal Church is concerned. Here are the questions and his answers:

*Since your last visit to the United States you have started work in France. What is the present status of that work and what seem to be its prospects?*

"Because of my trip to Africa I was not able to give special attention to France until after the Italy Conference. On May 22 and 23, I held the Conference at Genova with those who were to be our first missionaries in France, and I then made the following appointments: Avignon Circuit: Arthur Langlois. Chanbery Circuit: Edward Vidoudez. Grenoble Circuit: Gistav Liure. Lyon Circuit: Charles Thiole. Marseilles Circuit: A. H. Lambert. Of these only the Rev. A. H. Lambert was free to go immediately to the work. All had to procure suitable halls and furnish them, and prepare for their families' new homes. This was all attended to during the summer months so that meetings were duly inaugurated in all the above mentioned places the first week in September. The reports thus far are very encouraging. At Lyon in addition to the meetings in French there are also meetings in the German language for the large number of German residents, some of whom are Methodists from Germany and Switzerland. At Marseilles we have in addition to the French services, meetings in the Italian language, since there are no less than 150,000 Italians in the city. I myself have visited all the stations. The halls are well located, and the outlook is most hopeful."

*For the first time the Finland and St. Petersburg Mission has a Superintendent. What phases of this work among the Finns and in Russia proper are you specially seeking to develop at this time?*

"At present all our work in Finland and Russia is included in the Finland and St. Petersburg Mission Conference. In Finland there are more than 500,000 people who speak the Swedish language. Our work began among these and later included the Finns and Russians. There is also a most interesting work in several places in Russia near Northern Germany, and calls are coming to us from many other places. Then there is St. Petersburg. We needed a man who could gather up and harmonize these different elements and plan for the spiritual conquest of the vast empire which has now opened its doors to light and freedom. The task is one of the greatest and the opportunity one of the most sublime ever offered to any young man in our Church. We believe that the Rev. George A. Simons, by education and natural endowments, is the providential man for the place and the hour. He needs, however, the united prayers and cordial sympathy and support of the whole Church."

*Just to what extent is the announced freedom of worship in Russia found to be genuine by our pastors?*

"There is a great improvement over the past. We believe that the Russian Government intends to grant freedom of worship. The present difficulties, when difficulties arise, are the result of the ignorance or the prejudice of local police authorities, urged so often by bigoted priests. The liberty now enjoyed, however, is but the dawn of the coming day."

*Two years and a half have elapsed since a Superintendent was appointed for the Bulgaria work. What stimulus has been brought to our churches in that principality under the new order of things?*

Superintendent of Bulgaria. His administration has been wise, prudent, firm, and withal aggressive. The last two years have been the best in the history of the Mission, and the last year the best of all. The reports of the last Conference showed a net gain of 100 members for the year, and a decided advance in all departments of the Mission. We are sorry that we have not been free to administer in Bulgaria according to our convictions because of the ques-

tion of courtesy. We hope, however, that soon this difficulty also will be removed, so that unhindered we may vigorously prosecute our work in that interesting and growing principality."

*Now that the World's Sunday School Convention at Rome has become history and there has been time to gain perspective, what stimulus do you feel was brought by it to evangelical agencies in Roman Catholic Europe?*

"The Sunday School Convention in Rome was a great inspiration at the time and was an eye-opener to many Romanists and Government officials. What the general result on Sunday School work in Roman Catholic countries will be I cannot now predict. Our presiding elders in Italy and several of our preachers have been moved to study modern Sunday School methods, and to renewed consecration of effort in our Sunday School work. The convention itself was a great event and must, we believe, result in good."

*What General Conference questions that are now before the Church have proved to be of particular interest to European Conferences?*

"Two questions: that referring to the election of Bishops for races, languages, etc., and the question of the reduction of the size of the General Conference. On the first proposition there is almost unanimous opposition except that some would like to give the Negroes such a Bishop if they desire one. Because of the question of economy the majority of the preachers would be favorable to the reduction of the size of the General Conference, though many of them see the larger questions involved and stand by the present arrangement."

*It would seem that a more aggressive missionary interest has come to possess our pastors and people in Europe. How is this showing itself?*

"We have been pushing our missionary interests to the front during the last four years, and now we have quite a missionary revival. Our people are giving generously for special work in China, India, and Africa. Bishop Hartzell visited several of the Conferences with me this year, and altogether the European Conferences pledged more than \$2,500 a year as special gifts for Africa, at the same time keeping up their gifts to the general cause. Young men from our Theological Schools and young men and young women from our best families are offering themselves for the mission field. Here are the resolutions adopted at the Copenhagen Congress, in regard to Missions:

"In order to arouse a more effective interest among our people for missionary work and to bring them into closer connection with missionary workers on special fields, we respectfully ask the Board of Foreign Missions, after consultation with the resident Bishop, to assign to each of the Annual Conferences in Europe a particular mission, station, or district, and to use the missionary money collected by that Conference for the support of that station or district according to the Station Plan. We also express the hope that the Board will employ on this plan, as far as possible, missionaries from our European Conferences."

"We would also suggest and recommend to the Mission Board the appointment of a Field Secretary for the European Conferences, and of one or more Committees for the examination and recommendation of Missionary Candidates from this field."

*You have just come from the third European Methodist Congress held in Denmark. What was accomplished at the one just held?*

"The Congress was held in St. Mark's Church, Copenhagen, Denmark, September 4-8, the last similar gathering having been held at Zurich, Switzerland, four years ago. There were official delegates to the Congress from Bulgaria, Denmark, Finland, France, North Germany, South Germany, Italy, Norway, Sweden, and Switzerland. Besides hearing reports from the various conferences and missions, among the subjects which occupied the attention of these leaders of European Methodism were the following: 'The promotion of the spirit of unity and fraternity among European Methodists'; 'Union of European Methodism and Missions';

'Epworth League and Young People's Societies'; 'Methodism and the Greek Church'; 'Aggressive Evangelism'; 'Sunday Schools and the Children'; 'The Paying of Church Debts'; 'The Question of Self-Support'; 'Brotherhoods or Work for Men'; 'Methodism and Romanism'; 'Our Attitude toward Existing State Churches'; 'Our Attitude toward Political Parties'; 'Methodism and Total Abstinence'; 'The Deaconess Work'; 'Preparation of Our Ministers'; 'How to meet the Social Problems of our Day'; 'Methodist Literature'. The consensus of conviction as developed by the discussions of the Congress, was set forth in a series of carefully considered Resolutions. Those with reference to Missions have already been given above. Others pertain to the organization of a Central Conference in Europe, the establishment of a central bureau for the distribution of information concerning Methodist work on the Continent, the establishment of a magazine in English for the purpose of spreading fresh information concerning European Methodism, the securing of information concerning the development of self-support in the European Conferences, the establishment of Chapters of the Wesley Brotherhood throughout Europe, lay representation in case another European Congress is called the making of a greater effort by the Church for the solution of social problems. The General Conference was petitioned to reassign the present resident Bishop to the Episcopal residence in Europe for the coming quadrennium.

*You have held all the European Conferences during the quadrennium now coming to a close. What are the outstanding features of advance to be noted during the four years?*

"There is a most decided advance in the spirit of unity among our European Methodists. An eager desire for aggressive work in all the fields now occupied, and also to move forward with more vigor in the other Roman Catholic and Greek Church countries of Continental Europe. The increasing number of able young men called of God to our ministry, and the improved arrangements for their preparation. The statistical summaries for the European Conferences and Missions for 1907, with the gains over totals of four years ago as given at the Congress, are as follows: Ministers 498, increase 44; full members 55,942, increase 5,206; Probationers 10,630, increase 1,048; total members and probationers 66,572, increase 6,254; Sunday Schools 1,131, increase 88; Teachers in Sunday Schools 5,790, increase 412; Sunday School Scholars 79,658, increase 5,358; Missionary Collection \$13,011, increase \$829; Self-Support \$248,032, increase \$39,807; estimated value of property \$4,302,987, increase \$830,185; during the present quadrennium the collections for all purposes amounted to \$1,492,399; 54 new churches and 28 new parsonages were built during the same period."

### "Follow Me"

Christian life is simple. It is summed up in one thing—"Follow Me." Recently, as I got out of the elevated train at Hanover Square, I looked down upon the street far below, and a thought something like this went through my mind: Supposing that, without any knowledge of the existence and mode of working of an elevated railway, I had been placed on this train while asleep or unconscious, and had awakened at this station, and had been told that I must get down to that street. I get out of the train and find myself on a narrow platform. I look down on either side, and say, "No way down there, except by being dashed to pieces." Instinctively I follow those in front of me. Steps, but the door is shut; no getting down there. I follow still. A door, but it opens into an enclosure. I follow still. Another door, and there are steps which lead me safely and easily down to the street. I might have stood still, and distracted myself with a dozen devices for getting down. I might have gone bustling about looking for a rope or ladder. There was only one thing needful, and that was to follow those who knew the way. So in our Christian experience, one thing is needful, to hear Jesus' words, and follow Him.—Marvin R. Vincent.

"True science and true theology are twin sisters, bearing on their banners the same motto, 'Prove all things, hold fast that which is good.'—Rev. J. Ossian Davies.



## OBSERVED IN CONFERENCE

By Bishop Warren

Having finished eight Conferences in as many consecutive weeks—a task, I believe, never before accomplished by any Methodist Episcopal Bishop, though eight of us are attempting it this season—I judge, as I buzz homeward, that a report of such an opportunity of glancing at the field would be interesting to the Methodist reading public. The field embraces missions in the mountains, the Indiana Conference, which is the largest in membership in the church, and the Rock River, so intensely alive that it takes till Wednesday afternoon to work off its head of steam. It embraces more than one language of our polyglotal Pentecostal Church, which preaches in this country in sixteen languages and in the world in well-nigh one hundred.

First, our Conferences in languages other than the American are composed of a high order of men. They go on to perfection in the matter of statistics; they are loyal to church and country; they courageously face the difficulty of preaching to those whose young people have a Gulf-stream drift toward American churches, and most of them can and do preach in English once a Sunday.

The church is virile and progressive. The Spring Conferences made a gain of 40,000 members in face of the fact that the Head of the Church makes an annual draft of 40,000 to reinforce the army that follows Him on whose vesture over His thigh is written, "King of kings and Lord of lords." The Indiana Conference reported a gain of 1,387 members, the Rock River 1,478, and the Colorado 3,050. There is good ground for hope that the 89 Fall Conferences will carry up the gain for the year to 100,000.

How about the scarcity of ministers? In the larger Conferences our most perplexing question was how to dispose of the ministers we had. We had to refuse men of great ability and prominent standing who sought to come to us from other denominations. There is life in the old church yet. Thank God! I called forward a class of 23 to join the Indiana Conference on trial. The class to be ordained deacons numbered 14. We need about 1,000 men a year to reinforce our ministry.

From our ministry we supply a very large proportion of the agents of that most efficient agency of the church against the ruin power, the Anti-Saloon League.

The Rock River Conference has a unique agency for keeping in touch with the superannuated preachers, their widows and orphans. A special secretary is appointed to write each one a letter of brotherly remembrance and affection. This calls out loving responses, which are read in open Conference,

and this year are to be published to show how such men feel as they review their lives. The general minutes show that there are 2,634 superannuated preachers in our church besides 913 supernumeraries.

The Conferencees are distinctly more spiritual and evangelistic than ever before. Instead of the small prayer-meeting for the opening half-hour of each session, crowds wait on addresses of high and intense spiritual significance. The interest of the laity in the proceedings of the Conference is manifested by crowding the large edifices at nearly all the services. The expense of entertaining a Conference of over 300 members, besides women and children, is not a little, but there is no dearth of invitations in the large hospitality of Methodism.

Of course, the Bishop and his cabinet have a difficult task to station 300 men satisfactorily to the preachers and especially to committees of the churches. The churches are clearly getting more inclined to express their wishes for some particular pastor, and very often without a judgment made upon good grounds and wise investigation. It would be much wiser to leave the choice of a preacher to a cabinet made up of experts than to trust it to novices easily swayed and considerably fixed in opinion. Still, the inherent loyalty of the Methodist body makes it right in the end.

The faculty of making transfers to different fields for health and other reasons under our system is evidenced by the fact that in one Conference I made 24 transfers in or out and in another 25. The fields covered Atlantic and Pacific shores, China and Japan, the Philippines, etc. This is made possible by having a general instead of a diocesan episcopacy. But think of the correspondence involved!

Very evidently, the churches are at length advancing the salaries of the preachers. It is high time. The price of living has advanced 40 per cent. in ten years and ministers' salaries not 20. In any other department of labor a union would be organized and a strike declared. But these heroes put the whole question of their support in the hands of the Quarterly Conference. That body should be more just.

In looking over the church there seems to be no place for the pessimist, who, of two evils, chooses them both.

"Between pessimist and optimist  
The difference is droll;  
The optimist sees a whole doughnut,  
The pessimist only the hole."  
In the *Central Christian Advocate*.

6. Because I believe in the Fatherhood of God and the Brotherhood of man. This amendment as I see it is contrary to same.  
Bennettville, S. C.

### Annual Meeting of the Board of Education, Freedmen's Aid and Sunday School

This consolidated board held its second semi-annual session in Cincinnati, October 23, preceded by a laborious day of business on the part of the Executive Committee. Vice-Presidents W. F. Boyd and H. C. Minnich presided in turn. President Spellmeyer, Vice-Presidents Wilson, McDowell, Boyd and Minnich, along with Bishops Andrews and Walden, presidents emeriti; Dr. H. C. Jennings, treasurer, and Dr. D. L. Aultman, recording secretary; with the former Executive Committee, Dr. J. B. Young, secretary, and J. E. Leaycraft, assistant treasurer in New York, were re-elected.

The treasurer's report afforded a basis for calculation concerning the work of the consolidated societies. It looks as if the work among the Freedmen especially would suffer on account of a falling off in the income of the board devoted to that department. Unless the full returns from the fall Conferences shall show a considerable increase, an embarrassing debt must be incurred in order to carry on the forty-six schools in the South in which are 11,000 colored students. It grows more difficult yearly to obtain access to the leading pulpits of the North to advocate this cause.

One or two stars of hope, however, gleam here and there. The First Unitarian Church, of Boston, has opened its pulpit to Secretary M. C. B. Mason, for the advocacy of our work in the South. This gracious and brotherly policy called forth the following hearty recognition in a resolution of the board:

"We are greatly pleased with the opening of the First Unitarian Church of Boston for the presentation of our work by Secretary Mason, and we rejoice in the opportunity thus afforded to him as our representative to reach this influential part of the public in New England, where that denomination has for generations stood by the interests of the colored people in the days of their greatest need."

Local beneficence here and there has been evoked in the South, as at Birmingham, Ala., where we now have a school building worth \$20,000, completed and furnished largely through the special offerings secured by Secretary Mason, all paid for, with grounds and other property worth \$40,000, the fruit of the gifts of that immediate community. Special thanks were voted to Mrs. Brainard, of Waterville, N. Y., who helped to achieve this success.

Another bright spot in the picture is that afforded by the work of Claflin University, Orangeburg, S. C., where two large and fine buildings, a system of sewerage and a great steam-heating plant, costing over \$100,000, have been completed and paid for within the year, and their entire cost secured, except about \$2,000. Nearly all the work on this cluster of enterprises has been done by the students of industrial departments of the University, who have also built the chief residences of the town.

Professor C. W. Bennett, of Piqua, O., has been authorized to inspect all our schools in the South, and report to the Executive Committee as to the work now being done. He has already inspected Claflin and Clark Universities and Haven Academy. It is believed that work of this kind, properly done, will result in great good. The first report of Professor Bennett, presented at this session of the board, afforded good reason to believe that the right man has been selected for this undertaking. The board pays traveling expenses only. Thanks were voted to President Foster, of Rust University, Holly Springs, Miss., for an addition to the already magnificent campus property of twenty acres, secured by him without cost to the board.

The report of Dr. W. F. Anderson, in charge of the work of student aid, and also covering the administration of a number of our schools in the South, along with that general administration of our educational interests formerly centering in the Board of Education in New York, called forth expressions of intense interest. The fact that nearly

(Continued on Page Seven.)

## Opposed to the Amendment

By the Rev. W. S. Thompson

So much has been said concerning the proposed amendment relative to the changing of the Third Restrictive Rule, so as to permit the election of "Bishops for work among particular races and languages, limiting their Episcopal jurisdiction to the same respectively," and every phase of the subject has been touched upon, and every side of this many sided and all important question has been discussed pro and con, I deem it unnecessary for me to enter into a lengthy discussion of the same. I would like, however, to state one or two things relative to the amendment, and then give some of my reasons for being opposed to the amendment.

There are many who say that we asked for the amendment, and therefore ought to vote for it. I deny this. We did not ask for the amendment. I, with others, members of the South Carolina Conference, signed a petition memorializing the General Conference to give us a colored Bishop. Not a change of the Restrictive Rule governing the election of Bishops.

Again, there are many who seem to think that be-

cause the General Conference voted 517 for and 27 against the amendment that we are compelled to vote for it. I do not think that way, but rather think that we ought to study the subject carefully and prayerfully, and after serious and mature thought, vote for the best interest of the great Church of which we are a part. I believe in manhood, and therefore hope the amendment will be overwhelmingly defeated.

1. I am opposed to the amendment, because it is contrary to the teachings of the Holy Scriptures.
2. Because we did not ask for it.
3. Because I believe it encourages the spirit of caste.

4. Because it is misleading and cannot be fully understood in its present form.

5. Because the amendment was brought up on the last day of the General Conference, at the last session, at a late hour, and therefore was rushed through hastily and could not possibly receive the proper consideration due such a weighty subject. A subject that affects every member of the great Methodist Episcopal Church.



# THE CHRISTIAN LIFE

## Begin With God

Begin the day with God!  
He is thy sun and day;  
His is the radiance of thy dawn;  
To him address thy lay.

Sing a new song at morn!  
Join the glad woods and hills;  
Join the fresh winds and seas and plains,  
Join the bright flowers and rills.

Sing thy first song to God!  
Not to thy fellow-man;  
Not to the creatures of his hand,  
But to the Glorious One.

Take thy first walk with God!  
Let him go forth with thee;  
By stream, or sea, or mountain path,  
Seek still his company.

Let thy first transaction be  
With God himself above.  
So shall thy business prosper well,  
And all the day be love. —*Horatius Bonar.*

## A Prayer

O Lord God, let come what will, sunshine or shower, few days or many, the pinching of poverty, or the glorious fullness of plenty; whether the head be bowed or upright; whether we rise to highest glory or sink in deepest sorrow; whether we keep our souls clean or defile them with sin; whatsoever we do, even at our worst state, we are near unto thee. And at whatsoever time in our lives we turn to thee, this we know: Thou wilt do what is best for the spirit that is within us; and wherever we go, we know it will be to our true destination. Into thy hands, whether we are saintly or sinful, sad or glad, O God, we fall. Make our will thine; then shall we say, "Not unto us, but unto thy name, be the glory." Amen.—*Rev. George Dawson.*

## Reach the Goal

REV. CHARLES B. MITCHELL, D. D.

He only attains to success who has acquired that which he can take with him up through the silent air to the throne of God. He only has lived a life worth while who, though poor he may have been as the world calls poverty, attains the riches which are eternal. This is the one high goal toward which every honest-hearted man struggles; and this is the one high reward which every true seeker may gain. Believe me, if you gain that goal and get that reward, it will be because you have sought it; your life's bark will never drift into heaven. You will gain that heavenly port because, all through life's storms and stresses, you kept ever your bark's prow toward that desired haven.—*In Northwestern Christian Advocate.*

## Love and Sacrifice

BY THE REV. R. B. LOCKWOOD.

A young mechanic, the only son of a widowed mother, toiling faithfully among his fellow-laborers, became the butt of their ridicule for refusing to become a party to their intemperate social drinking customs. Each day they would combine and purchase strong drink and under its influence would ply him with unkind epithets, which he bore meekly but made no explanation.

Time rolled on and death threw its shadow over his home, and his dear and aged mother was laid away to rest. It was then the secret of his refusal to comply with his fellow-workmen's request became known. He was the only support of his widowed mother, an invalid for many years, requiring earnest and experienced attention by skillful nursing. He loved her, and endured continually for her sake that he might minister to her necessities as a noble son. So Christ sacrificed for us, and bore our sin, when spat upon and derided, that we might have forgiveness, home, peace, and eternal life. He loved us and gave Himself for us.—*In The Christian Advocate.*

## God's Care for Us

REV. J. R. MILLER, D. D.

Sometimes we wonder how the great God, with all the worlds in his hands, can give attention to a little worry of our to-day. We are even amazed to learn that some great man with a thousand responsibilities, can think of us, be interested in us, take time to do things for us. How then can our Master, with the worlds in his thought, keep us in his heart, and be interested in the minute things of our lives?

"Among so many, does he care?  
Can special love be everywhere?  
I asked. My soul bethought of this—  
In just that very place of his  
Where he hath put and keepeth you,  
Christ has no other thing to do."

One writes, "One day last week I was exceedingly busy. A score of things lay on my table, each one seeming to demand instant attention. It seemed that nothing else could be thought of. Just then a stranger came in and asked for an interview, stating in a sentence or two the nature of the matter on which advice and help were desired. I saw at once that the visitor was in great distress and needed instant help. God had sent the person to me. 'Have you time to give me—twenty minutes or a half hour?' was asked. My answer was 'Yes, I have nothing whatever to do now but listen to you and to try to help you.' My answer was true. Listening to this stranger was God's will for me at that hour, a bit of God's work clearly brought to me to be done, and I literally had nothing to do but that." God's will is always the first thing any day, any moment, and the only thing we have to do at that time. Nothing else can be so pressing that that may be declined. It is the same with Christ himself. When you take to him any need, any question, any trouble, everything else is laid aside for the time.

"In just that very place of his  
Where he hath put and keepeth you,  
Christ hath no other thing to do."

'To pray without ceasing means also that we are always to be in the spirit of prayer. There never should be a moment any day or night when we cannot at once look into God's face without shame, without fear, without remorse, without shrinking, and ask his blessing on what we are doing. This is a searching test of life. We cannot ask a blessing on any wrong thing. If a man is dishonest in his business transactions, he cannot pray till he makes things right. St. Paul gives a similar test in his exhortation, "Whatsoever ye do, in word or in deed, do all in the name of the Lord Jesus." The counsel covers all life—our words as well as our acts. Think what it would mean to have every word that drops from our lips winged and hallowed with prayer, always to breathe a little prayer before we speak and as we speak. This would make all our words true, kindly, loving, gentle—speech that will cheer and help those who hear. We can scarcely think of one using bitter words, angry, vindictive words, while his heart is filled with prayer.

Think of a man doing all his day's business in this spirit—breathing a little prayer as he commends his wares, as he makes a bargain, as he measures his goods, as he dictates his business letters, as he talks with men. Think of a woman busied with her household cares, literally taking everything to God for his counsel, for his approval, for his direction. These are not by any means impracticable or impossible suppositions. Indeed, that is the way a Christian always should live, doing all in the name of the Lord Jesus, praying without ceasing.—*From For the Best Things.*

Take the Sunday with you through the week  
And sweeten with it all the other days.

—*Longfellow.*

## Twinkling Lights

Someone is very sure to see  
The light upon your hill;  
However tiny it may be,  
Some joy it must fulfill.  
Somewhere along his path, I know,  
Someone shall see your light aglow.

A little hilltop though it seem,  
And faint and small the light,  
Yet Hope can send its twinkling gleam  
A long way through the night;  
And someone who may see its spark  
Shall smile when passing through the dark.

Keep watch beside your light, my dear,  
Upon your hill, I pray;  
Someone, perhaps, is passing near  
Who stops to look your way.  
And just a little light, you know,  
May be enough his path to show.

—*Selected.*

## The Thrill and Glow of Unselfish Service

It is impossible to yield for a moment to a generous emotion and do our neighbor some little disinterested service, without being conscious of a thrill and glow beyond all sensual and selfish pleasure. The citizen who does a self-denying thing out of pure devotion to the community, the artist who for once transcends all secular considerations that he may render truth and beauty to the joy of the beholder, the brilliant writer who yields to a high inspiration and sacrifices bread and fame that he may in turn inspire and guide the perplexed, the patriot who, in an enthusiasm of humanity, renounces popularity in the interests of his nation—these, one and all, for the time at least, have tasted the essential joy which makes life sublime. But when love passes into law, and the spirit of self-sacrifice becomes the dominant principle of life, our joy becomes full, as, indeed, our Master knew and foretold. The strange momentary gleam which startles and delights the natural man when he consents to an act of self-sacrifice, becomes a steady light in the true disciple of Christ, shining with unearthly luster and shining to the perfect day. Selfishness poisons the most richly gifted life, while sympathy, communicativeness, and sacrifice are the milk of Paradise.—*Rev. W. L. Watkinson.*

## Life and Death

Life is sweet and death is terrible. Why should we shrink and fear to die since it is universal and as natural as life? Account for it as we may, the dread of death is everywhere. But some have learned to welcome death, and part from life without a tear. Some rejoice when the end comes. The fear of death has been overcome by philosophy, and by other means. But no invention of man has ever made it sweet to die. No system of philosophy has ever made men and women triumph in death. But Paul said, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ!"

Life, we've been long together  
Through pleasant and through cloudy weather;  
'Tis hard to part when friends are dear—  
Perhaps 'twill cost a sigh, a tear:  
Then steal away, give little warning,  
Choose thine own time;  
Say not good night—but in some brighter clime  
Bid me good morning.

—*In The Christian Advocate.*

No amount of mental perception of human affairs even in the most intelligent can bring that clear apprehension of them which results from shoulder to shoulder contact with all conditions of men and women.—*Dorothea Price Hughes.*



## Report of the Annual Meeting of the Woman's Home Missionary Society

Under favorable auspices a large body of delegates and visitors assembled in St. Mark's Methodist Episcopal Church, Brookline, Mass., on October 23rd for the 26th National Convention of the Woman's Home Missionary Society, of the Methodist Episcopal Church. The elegant church was appropriately decorated with American flags and palms, and the opening service, as is customary, was the celebration of the Holy Communion, conducted by the Presiding Elder of Boston District, Dr. Galbraith, assisted by Dr. Bugbee, Pastor of St. Mark's Church, Dr. Bronson of Boston City Missionary Society, and Dr. Price, Presiding Elder of Cambridge District. About three hundred delegates and visitors participated in this service, immediately following which, the President, Mrs. Clinton B. Fisk, announced the Hymn "Forever Here My Rest Shall Be," and after a few words of greeting called upon Mrs. E. L. Albright, of Delaware, O., Secretary *pro tem*, to proceed with the organization of the Convention. A telegram of sympathy and regret was ordered sent to Mrs. F. A. Aiken, Recording Secretary of this Society for twenty-five years, who was detained at home by illness.

Addresses of welcome were heard in the evening, first to the State of Massachusetts from Hon. John L. Bates, Ex-Governor of the State, who welcomed the Society because it represents Life, knowing no distinction of race or color and going only where it can do the most good. His welcome included congratulations on the vastness of the Society's aims and achievements and won warm applause.

Bishop Mallalieu welcomed the Society to Boston and urged every woman present to renew every vow of service she has ever made.

The welcome to St. Mark's Church by the Pastor, Rev. L. H. Bugbee, was a brief but earnest tribute to the workers on the "Jericho Road" which, said he, is a picture of the highway of human life.

Mrs. Leslie Stevens, of University Place, Nebraska, gave a cordial response to the welcome in fitting words. She placed emphasis especially upon the statement by Dr. Maltbie D. Babcock that "Our great business in life is not to get ahead of other people but to get ahead of ourselves."

**Encouraging Reports.**—The reports of the National Treasurer, Mrs. George H. Thompson, is always looked forward to with great interest. In the year just closed the gifts to the general work of the Society showed an increase over the previous year of \$12,807.03. Silver offering gifts during the year have amounted to \$36,504.98, and with annuities, bequests, and vouchers for money expended which did not go through the treasury, the excellent total of \$357,882.83 was received. A report following this, from the Bureau of Mission Supplies, reported a total of cash expended in these supplies of \$53,198.67.

The report of the Corresponding Secretary, Mrs. D. L. Williams, is always replete with information and inspiration. This fine report which presents a review of the work of the Society during the past year and an outlook for the future, can be procured at any of the offices of the Woman's Home Missionary Society. Mrs. Williams sees only success before the Society in the raising of the large silver offering of \$200,000. There still remains \$50,000 to gather by a great company of loyal and consecrated workers whose hearts are set upon completing this noble gift of gratitude. It is encouraging to know that exclusive of silver offering, bequests, annuities and endowments, there has been paid into the treasury of the Society during the three years in which the silver offering has been before it, an increase in cash of \$81,908.23, while during this time the special offering of \$150,000 silver offering has been made.

The Editor of Literature, Miss Alice M. Guernsey, reported a growing demand during the year, and an increase of \$1,000 in receipts. A hopeful indication is the growth of interest in auxiliaries in the study course and the taking of Monthly Lesson Helps. All this means growth in intelligence and therefore in efficient work.

The reports of the editor and publisher of Woman's Home Missions and Children's Home Missions were most encouraging. During the past year Woman's Home Missions has made an increase of 2,627, bringing the total number of paid subscriptions up to 30,573. The Child's Paper has also made excellent advance and there is great promise for the future. Miss Evans, the publisher, urged upon the auxiliaries the making of the twenty-fifth year of the paper's life beginning with the January number, 1908, a notable one by a concerted effort to raise the list by 5,000 additional subscriptions.

**Work in the South.**—Work in the South is carried on by this Society both among colored people and the highlanders of the mountain regions. The various Bureaus were represented by their Secretaries who in every instance reported encouraging advance. At Thayer Home, Atlanta, Ga., thirty young colored women are resident in the Home, and over fifty have been refused for lack of space. A new building is greatly needed at this point, and the cultivated, capable Superintendent for the past twenty-four years, is earnestly hoping to be able the coming year to welcome a family double the present size. The eagerness of the girls of the South for instruction is pathetic, and the various Homes are now seeing large results from work in the past. Several missionaries were introduced and spoke, briefly. Miss Robertson of King Home, Marshall, Texas, showed in a few words how a little help lifts these girls to a plane of usefulness. An unattractive girl spent two years in King Home, then was able to teach, and by her efforts cleared away a mortgage on her father's little place and educated her sisters. This girl was a beneficiary of the Society. There are now working in foreign fields a number of young women trained in the colored Homes of the South, five of whom have gone from Thayer. The labor and sacrifice of the missionary teachers in the thirteen colored Homes of the Society and the five Homes for white girls are deserving of great praise.

Ritter Home for white girls, Athens, Tenn., rejoices in a large addition, making it possible to receive many more girls than hitherto. The remaining Homes for white girls are making excellent advance and a new building has taken the place of the one destroyed by fire last year at Boaz, Ala. Mrs. A. D. Elder, Superintendent of this Home was present and spoke with gratitude of the efforts of the Society to provide for these bright mountain girls who so sadly need the uplift this Society can give.

**Work for Exceptional Peoples.**—The Society carries on work for Indians, Alaskans, New Mexicans, Chinese and Japanese, and foreigners of all classes. A new Mission has just been undertaken to the Yuma's in California which gives excellent promise. The recently opened Mission in Sinuk, Alaska, is making good progress. The loan of a herd of reindeer by the Government has become an accomplished fact, and a Government school has been established at Sinuk. The Esquimaux are eager for the truth, and a day school, Sunday school, religious service and house to house visitation are all full of promise. The work long established at Jesse Lee Home in Alaska is progressing, and a fine exhibit of Alaskan products and curios in charge of a young native Alaskan was much enjoyed. Dr. F. H. Newhall and his wife, who have recently returned from Alaska were expected at the meeting, but the sad news was received at the opening session that the Doctor was prostrated by typhoid fever and was at the hospital at Little Falls, N. Y. On the closing day of the meeting word came that he was progressing toward recovery. Miss Margerite Lake from the Japanese Home in San Francisco was present with a charming Korean girl of three years who made numerous friends for the cause. Miss Lake has been a devoted Missionary on the Pacific Coast for several years: first to the Chinese in a rescue work of great interest and value and later to the Japanese and Koreans. There were six representatives of the Society from California, all inspired with Missionary zeal in view of the great

opportunities on the Pacific Coast, where work is carried on by this Society, not only for Chinese, Japanese and Koreans, but also for Indians and Spanish speaking people. Most interesting reports were heard from Mrs. Anna Kent and Mrs. E. W. Simpson representing the work among New Mexicans and Indians in New Mexico and Arizona. Miss Alma Mathews, of the Immigrant Girls' Home in New York City stirred the hearts of the women in behalf of the incoming millions. This Society supports work for immigrant girls at five different points, and a newly opened Home for Scandinavian girls in Chicago, Illinois, was reported.

(To be Continued)

### The Arrest of Dr. E. M. Jones

Dr. Jones is arrested and falsely charged by Birmingham policemen, but is exonerated by the Court. He was enroute to the Sunday School Anniversary at Pittsburg, Pa., reaching Birmingham on Saturday, October 12. Preached at St. Paul Methodist Episcopal Church at 11 o'clock a. m. and at 3 p. m. at Mason City College, October the 13. He spent Sunday night at the college and delivered an address to the students Monday, at 11:30 a. m.

About 2 o'clock Monday afternoon Dr. Jones, in company with Dr. Palmer, returned to Birmingham. At 4 o'clock of the same afternoon Dr. Jones was walking down the street with a lady school teacher. He was taken for a white man walking with a colored woman and was arrested.

The policeman testified in court that he arrested him for a white man.

In searching him the officers found his shaving razor on him which he had taken out to the college. The officers rushed him off to the station and locked him up and would not give him a chance to telephone or notify his friends. But as soon as his friends heard it he was bonded. In spite of the complaints the officers alleged against him, the court exonerated Dr. Jones. The best the policemen could do was to *hatch up* a case of bribery. It is a shame that our best men should be humiliated in this way. Dr. Jones has been growing on his conference and the whole church. He has been a great success as a pastor, presiding elder, and Field Secretary.

The whole church believes in him. Be it said to the credit of some of the leading colored citizens of Birmingham, they stood nobly by him.

Dr. Jones is a gentleman of unblemished private and public character, and the unkind treatment which he received entitles him to the sympathies of every lover of justice and fair play.

A FRIEND.

### The Ideal Minister

As the touch of genius lifts the master above the mere musician, so this sense of the unseen lifts the ideal minister above the mere preacher of sermons. It is the investiture of a priesthood verified not by tradition, but by experience. It is immediacy of access to the eternal fountain of salvation. He lives among men as one of them, simple, unselfish, human, hopeful; yet they know that he walks with God—

And by the vision splendid  
Is on his way attended.

He is a scholar, but criticism has never violated that shrine of the Spirit where the pure in heart see God. The unfading newness of everlasting truth gives to his speech the freshness of springtime. The unsearchable mystery of infinite holiness gives to his thought and conduct gravity and reserve, as one who has beheld things which it is not possible for a man to utter. The demands of social service have not stamped him with the professionalism of a reformer. The ardor of churchmanship has not made him an ecclesiastic. He remains a prophet of the highest. When he speaks, men feel that he is standing on holy ground. When he prays, men perceive that he is prostrating himself before the risen Christ. —C. C. Hall, in *October Atlantic*.

After all, the kind of world one carries about within one's self is the important thing, and the world outside takes all its grace, color, and value from that. —Lowell.



# SUNDAY SCHOOL LESSON

Fourth Quarter Lesson VIII. November 24, 1907. Title—"World's Temperance Sunday." (Rom. 14: 12-23). Golden Text—"Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." (Rom. 14: 13). Hymn No. 24.

(Read Rom. 15: 1-7; 1 Cor. 8: 1-13; Phil. 2: 1-11; Rom. 8: 8-17; Eph. 5: 6-21; 1 Thess. 5: 14-28.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

That no man liveth unto himself is self-evident. In some way or other we are a part of all whom we have met. And as others have impressed us and unconsciously, perhaps have helped to make us what we are, even so do we impress and help to form the lives of those with whom we daily come in contact. Coming face to face with a realization of this great truth we can at once see that, to an extent, we are our brother's keeper. This being true we should be exceedingly careful as to the manner of life we live, as to the example we set, for certainly no one who has a true appreciation of life with its tremendous responsibilities and everlasting results would wish to be responsible for, directly or indirectly, the failure of another to lead the kind of life God would have him live. A young man was once heard to say to a clergyman, "I want to be the kind of a man I think you are." The expression struck the minister with great force and he at once said unto himself, "If there is anything loose about my life it shall be tightened now, for I cannot afford to set a false example before this young man." Thus we see that our example should be for good rather than evil. "Nothing should be put in the way of any brother which will weaken his moral strength." This is the lesson that Christians should learn on this Temperance Sunday, and resolve not to "put a stumbling-block or an occasion to fall in his brother's way."

Our lesson to-day is on Temperance. It is well that it is for there can be no let up in our attacks upon the demon of strong drink until every place in which alcoholic drinks are dispensed shall have been banished from the land. Paul was a great temperance advocate, and had but little, if any, patience with those who delighted in the use of intoxicants. He believed that it was the duty of the "strong" to look after the "weak" for, says he, "Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves." Thus a strong man might indulge without apparent harm unto himself, in wine, but how about the weak brother? Seeing that the weak brother could not, it becomes the duty of the strong brother, not to please himself, but to set before his weak brother an example that followed would prove other than a stumbling-block or an occasion to fall. Note the following thoughts:

1. Every man is accountable unto God for what he says and does. "So then every one of us shall give an account of himself to God." Here we are taught the indisputable truth that we will be held responsible by the Great Judge of all the world for all that we say and do in this life. But let it not be forgotten that while this is true, it is likewise a fact that self-accounting will involve the inference we have exacted upon others. What a serious fact, then, is life! It means something to live. Being thus impressed we should daily interrogate ourselves as to the line of conduct we follow, or the mode of life we live. We should further inquire, not only, "What effect will my manner of life have upon my own character and destiny," but also, "What influence will it have upon any fellow-man—upon my children, neighbors, associates?"

2. Our lives should be such as to give no brother an occasion to fall. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." For one to go astray is bad enough, but to lead another astray is worse. Thus for a young man to tempt another to drink, or to engage in a game of cards, or to walk in the ways of vice, is an evil greater by far than he may think,

and for which he shall, most certainly, be held accountable. How shall the saloon-keeper account for himself to God? How shall the inebriate father account for himself to God? How shall the young lady who puts the wine-glass to the young man's lips account of herself to God? Let us come down to sober thinking and determine to do only those things that make for the betterment and spiritual uplift of our fellowmen.

3. We should have respect for the conscientious scruples of another. "I know and am persuaded of the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." Every man has a right to exercise his own judgment, and wrong, indeed, is that man who would have it otherwise. Though a habit might seem unto you to be right, yet, if it seems unto another to be wrong, unto him it is wrong and you have no right to try to make it appear otherwise. "Even if a habit does not seem sinful to me, yet if I am a Christian gentleman I will respect the conscience of him who believes it would be sinful to him." Don't let us try to undermine the honest convictions of another.

4. A Christian's life should be above reproach. "Let not therefore your good be evil spoken of." The good here spoken of means Christian liberty. While we have liberty to do or not to do, we should live beyond the possibility of reproach. Our lives should redound to the glory of God and the good of our fellowmen. To have them thus we will

have to exercise self-restraint and remember that while all things may be lawful, yet they may not be expedient.

5. True Christianity produces results that are outward as well as inward. "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Eating and drinking are insignificant when compared with the higher and nobler life. And where this higher and nobler life exists its prints will be seen. It causes those who possess it to be at peace with God, at peace and unity with man, and to do those things which make for happiness. Hence the genuine Christian will follow after the things which make for peace, and things wherewith one may edify another." His outward life will carry with it the evidence that his inward life is approved of God.

6. If necessary a Christian will, for the good of others, give up such things that may ordinarily be lawful. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." With this resolution before him he will live for the good of others as well as for himself. And this is the thing to do. Self-denial must be practical if we would destroy the things that mar the happiness of our fellow men. Selfishness, the baneful enemy of human happiness, must be cast out, root and branch, from our hearts. The peace, sobriety, honor, and salvation of others must be looked after by us. If attending theatres, partaking of the social glass, enjoying the mazes of the dance, chewing or smoking tobacco, or doing anything else that to us might not be hurtful, but to others are, then we must gladly and willingly give them up. It may require a struggle to do so, but the results will more than compensate us for whatever loss, if any, may come to us thereby.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—November 24.

**The Evil of Strong Drink**

(Prov. 23: 29-35).  
(Temperance.)

Passages for reference: Heb. 2: 15; Isa. 5: 20-25.

BY REV. W. C. STOVALL, M. A., B. D.

By his skill Satan has gotten into almost every station in life, but where he begins the work of making a drunkard he is most persistent and usually successful in a large degree. Can we trace the steps? Woe, sorrow, contentions, babbling, wounds, redness of eyes, are the possession that Satan bestows upon his followers. No man makes choice of these things for the love of them, neither keeps them for the comfort of them. He is enslaved by them and robbed of his moral courage, his manly principles, his physical power, his mental force, and his interest in his own soul. Just how men come to be in possession of that train of miseries is made known. There is a cause for every effect. Results are the development of some former acts. So here the woes of the drunkard are mentioned and we learn how men become drunkards, how they take into their own lives the miseries summed up in the six possessions. How easy it is to trace the steps that lead to this awful estate. "They that tarry long at the wine." Then wine is an enemy. It cannot be trifled with. When once men test its power they find it has influence. They are not easily able to withdraw from further association with, and so they tarry long. Time and opportunity lose value to men who tarry at the wine. Virtue is trampled under foot. Families are disagreeable weights, to hinder their liberty (?) and the longer they tarry at the wine the more readily do they throw off all ties that bind, and they are at last racing unhindered to perdition, except as the Holy Spirit finds opportunity to plead for the soul. They seek "mixed wine." The beginner is satisfied with wine without drugs, but the fire kindles at the start and the next step is taken. The great cry of appetite is for something stronger. The contest is

fierce and the drunkard will seek the place and the people who can afford him satisfaction for his continual craving. It is not nature calling for proper nourishment. Appetite is so depraved that it desires only that which destroys. Driven into delirium by the effect of stronger drink, they presume upon their increased strength, and declare that they have found the thing that "does the work and touches the spot," and so they have. It does the work of destruction, and touches the spot that makes death a certainty.

There is something to which the drunkard may look forward. "At last it biteth like a serpent and stingeth like an adder." He gets his portion. He must live with snakes and scorpions. Home, family, friends, business, reputation and prosperity were flung aside at the entrance into this way. Loud appeals were made to him as he pursued his journey, but these were spurned. On he went. He laughed at the man who portrayed his future, and declared he was no child to be frightened at bugbears. But he reaches the land of strange delusions. He cannot control his whirling brain. He cannot bring himself to enjoy home and family. He seeks strange women. He knows nothing, any more, of childlike sleep and happy dreams. He is unconscious of the way others make a fool of him. He is a walking advertisement for saloons, and does not know it. He knows just enough to find his way to the grog-shop, and he puts no protection against his life. He thinks not of personal appearance. He is not in search of life, but hurriedly running toward death. The drunkard has woe, and we need not long wonder why, when we consider the composition of the liquors of this country. Chemical analysis proves that liquor contains "alcohol, arsenic, alum, aloes, bitter almond, blood, cock-roaches, chalk, cherry laurel water, copperas, gypsum, heubane, isinglass, lime, lead, logwood, nux vomica, oil of vitriol, oil of juniper, oil of turpentine, tobacco, sugar of lead, and resin."

Dr. B. W. Richardson, of London, devoted three years, from 1863 to 1866, in experimenting with alcohol on various animals as well as human beings.



He gives the following as the result of his observations:

1. That it is an entire fallacy to suppose that alcohol in any of its forms as intoxicating drink is the gift of God to man.
2. That if the habit of drinking intoxicating beverages is never indulged, it is never felt as a want.
3. If this habit be indulged, the difficulties of throwing it off are tenfold increased.
4. You may further teach by history and example—but always better try example—that the hardest work, mental and bodily, is best carried out without the stimulating effects of this agent which so many

look to for support in all their labors.

5. That alcohol has no claim, in a scientific sense, to be considered as a sustainer either of bodily or mental life or work.

6. That in alcohol there is nothing that can build up any tissue or supply any force.

7. That in approaching the subject of temperance, and in showing the uselessness of the most mischievous of all agents within the reach of men, you are promoting a good which extends beyond your own time.

Researches and experiments of more recent times have confirmed the truth of these propositions.  
Chicago, Ill.—

## “EXPLANATION NEEDED”

The *Central Christian Advocate*, of June 12, in commenting on an entertainment given in Centennial Church, of Kansas City, Mo., made the following allusion to Union Memorial Church, of St. Louis, Mo.: “It is interesting to note also, that while Dr. Jackson served as Pastor in St. Louis, what is now our great Union Memorial Church, in that city was the out-come of the consolidation of two churches, brought about largely by his agency, and under his leadership.”

The *Southwestern Christian Advocate* quoted the above allusion, relative to Union Memorial Church. The writer, after calling attention to the fact that Wesley Chapel, reported 605, full members, and 11 probationers in 1897 and Elliot Avenue reported 270 full members and 18 probationers that year, and in 1899, the year of the consolidation, Wesley Chapel reported 370 full members and 7 probationers and Elliott Avenue reported 200 full members and 4 probationers for that year. In 1900, one year after the consolidation, Centennial, the consolidated church, reported 412 full members and 7 probationers.

Asked some one to explain these facts, if the reference of the *Central*, and its quotation by the *Southwestern* were intended to attribute the success of Union Memorial, (the present name), to the consolidations, viz.: Our church had been for a number of years decreasing in membership, and continued to decrease after the consolidation. My note relative to the matter, which appeared in the *Southwestern* of August 8, seems to have been very offensive to Dr. J. Will Jackson, of Kansas City. I do not intend to enter the arena of a wordy newspaper combat with Dr. Jackson or any one else, I have no time to spare nor have I any disposition to spend any energy in that way. I shall make no reply to the Doctor's assault on me, nor his insinuations as to my motives. I am willing to let those who have read all I have ever written judge as to the spirit and motive of my writing.

My only apology for this article is in the interest of truth and our city Methodism. Dr. Jackson disposes of the figures produced from the minutes by saying, “The minutes of 1900 are replete with statistical errors.” He then names several charges from which no statistics of membership appear for 1900, also some discrepancy in some of the financial statistics, most of which arises from the omission of the decimal point, with this allusion, to these defects in the minutes for one year the Doctor seems to satisfy himself that the minutes are useless.

I did not base my statement on the minutes of one year but several years, all pointing in the same direction without variation, viz.: A decrease in our church strength in this city.

It is easy to see how some places might be left out of the minutes and how some mistakes might occur where pastors do not understand filling out their statistical blanks or where they write so poorly that the Statistical Secretaries cannot always read them correctly, but Dr. Jackson made most of the statistics from which my figures were taken and it does seem to me, since these figures have never been called in question, that it is fair to consult them in order to ascertain the numerical strength of the church at the time they were made. The Doctor disposes of the minutes of 1900 by saying, “I can prove by members of Union Memorial Church that the membership of Elliott Avenue up to the Con-

ference of 1900 was unknown.” If there was no report of membership from the charge in 1900, then I leave the Doctor to explain why.

If the figures in the minutes were not reported by him, then an explanation is needed as to how they came there.

I would not have accused Dr. Jackson of leaving the work without reliable records of membership having been officially connected with the work as he tells us “eleven years.”

As to the benevolent collection for 1900, it has not been proven that the consolidation of the churches was the only possible way to raise \$141. Let us turn our attention to the real issue, the problem of Christianity is the saving of the masses in our great cities.

Methodism's most difficult and perplexing problem is to adjust herself to the task of evangelizing our teeming city population; if she fails here, it is proof that she is not adequate to the work which must be done if the “Kingdoms of this world are to become the kingdoms of our God and his Christ.”

This city problem becomes all the more difficult when we consider it in relation to our people, the larger the city, the harder it is to secure a place to do church work. The critical point is how to get means enough to get a hold on some property.

We had one piece of property free of debt, at the time of the consolidation and another piece with a debt of about \$5,000 which might have been saved. There are from 60,000 to 70,000 of our people in this city. It was not necessary therefore to consolidate the churches in order to have a strong congregation.

We might as well have two strong churches in St. Louis as the one, for it is an indisputable fact, that many members left the church because of the consolidation. If we expect to cope with the situation in St. Louis, it is imperative that we plan for at least three more churches in order to administer to the urgent needs of our people. These churches must be so located as to save our Sunday School Scholars and our constituency in every quarter of the city.

This is not a dream but a dire necessity that must be realized and worked out. I am aware that it is not a holiday task but it will take years of toil, and sacrifice; nevertheless this is what we must do unless we propose to settle down to the worship of this great church building. It is expansion that is needed in our city work, not contraction.

The crying need of our Conference is men with breadth of vision who can see the possibilities of our city work, and statesmanlike insight to seize the strategic points to make it a permanent success.

And last but not least these men must have the consecrated, self-sacrificing spirit to toil, spend and be spent for the accomplishment of a work which means so much for the glory of God in the salvation of our people in these cities. The time for temporizing is past, the church should adjust her machinery to this task in a way which will assure success.

R. E. GILLUM.

St. Louis, Mo.

We are born to love's sweetest music, and we die to love's most solemn litany. Love is the holiest relationship between two human souls.—Rev. W. Goudie.

## SOUTHWESTERN DAYS

### MORE RESULTS.

| Pastor—Charge.                                | No. Sub. |
|-----------------------------------------------|----------|
| J. S. Thomas, P. E., Orangeburg, S. C.....    | 14       |
| Tupelo District, Upper Mississippi Conference | 12       |
| V. D. Oatman, Mantan, Ala.....                | 10       |
| W. C. Statesman, Jeffersonville, Ind.....     | 6        |
| J. C. Burch, Syracuse, S. C.....              | 5        |
| J. T. Cannon, Orleans, Miss.....              | 5        |
| J. C. Lodge, Lizelia, Miss.....               | 4        |
| E. E. Rogers, Parsonburg, Md.....             | 4        |
| J. Purton, Pickens, Miss.....                 | 4        |
| W. M. R. Eaddy, Rowesville, S. C.....         | 4        |
| A. W. McKinney, Mobile, Ala.....              | 3        |
| C. C. Sapp, San Augustine, Tex.....           | 3        |
| A. B. Venable, Maringuin, La.....             | 3        |
| S. F. B. Peace, Charlotte, N. C.....          | 3        |
| C. A. Jordan, Shepardtown, Miss.....          | 2        |
| F. Smith, Watertown, Tenn.....                | 2        |
| Z. K. Gowen, South Atlanta, Ga.....           | 2        |

## Annual Meeting of the Board of Education, Freedmen's Aid and Sunday Schools

(Continued from Page Three.)

two thousand students had been aided last year by loans; that over \$40,000 worth of returned loans had come into the treasury, and that the task of collecting old loans was being firmly but kindly urged, and that our institutions of learning are thriving in an unwonted degree, called forth expressions of official and personal congratulation.

Action was taken looking toward the speedy transfer of the property of the board at New York, according to the order of the General Conference, to the custody of the treasurer at Cincinnati.

Dr. J. T. McFarland, greatly invigorated by his sojourn abroad, and Dr. D. G. Downey, his assistant, reported the work of the Sunday School and Tract Department—the vastness and possibilities of which profoundly impressed the board. Five hundred schools have been aided by grants in the past ten months, and \$15,250 worth of tracts have been granted in aid of our work at home and in our Foreign Mission fields. The new magazine for adult Bible classes was strongly commended by the board, as was also the project of Dr. MacFarland, backed by the publishing agents, to prepare a system of graded lessons, to take the place eventually now occupied by the uniform lessons. At the instance of Dr. MacFarland, a committee of five was appointed, President E. H. Hughes, President A. W. Harris, Dr. C. R. Havinghurst, Dr. E. S. Lewis, and Dr. J. B. Young, as counselors and helpers in this emergent task.

A question of serious interest pertained to the right of the board to have representation in the General Committee. Some of the leading members of the board, including its legal adviser, are of the opinion that the disciplinary provisions concerning the Freedmen's Aid Society apply without further legislation to the new board, but the decision of the Bishops being adverse to this view, it was concluded not to claim any such representation. The board consequently, at its meeting in April next, will prepare the annual budget of appropriations and grants in aid to our schools. The board adopted a resolution offered by President A. W. Harris suggesting that it would be advisable to have but a single General Committee, which should have in hand all the interests heretofore cared for by the three formerly existing, and including the new interests now consolidated in the present Board of Education.

A committee was appointed to consider what changes in legislation by the coming General Conference may be needed in order to safeguard and wisely to administer the varied and tremendously important interests now under the direction of the Board of Education, Freedmen's Aid and Sunday Schools. These interests are so vast and various, and so difficult to administer properly under the present regime, that it is almost unanimously felt that something further must be done to enable the church to profit to the utmost from these diverse and yet unified agencies and institutions.—From the *Christian Advocate*.

The New Testament teaching is that God's one object in allowing people to suffer is to make them better.—Rev. John Grimshaw.



# Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

## INCREASE THE PASTOR'S SALARY

The cost of living has greatly advanced. It is estimated that within the past ten years the cost of living has advanced fully forty per cent while there has been no perceptible advance in pastors' salaries. The Association of laymen of the Northwest Iowa Conference realizing the dearth of men of talent who are entering the ministry, and appreciating the need of an advance of pastors' salaries, adopted the following resolution:

"Resolved, That we as laymen believe that the services of our pastors far exceed in value the compensation we are paying them, and that the failure of the ministry to attract the talent of the young men and the depletion of the ranks of the ministry are due to our fault as laymen in not affording a prospect of a reasonable living and an opportunity of saving for the needs of misfortune and age, and we believe there should be a general advance in pastors' salaries."

The laymen are the ones to take this matter up and see that their pastors are better paid. Free the preacher of the anxiety of getting bread, make him comfortable and the congregation will have undoubtedly better service. We give the above resolution for the consideration of the loyal and unselfish laymen in our territory and urge upon them united effort for the increase of the pastors' salaries.

## A NEW CONSTITUTIONAL AMENDMENT PROPOSED

The Lay Electoral Conference of the Ohio Conference rejected the proposed amendment of the Third Restrictive Rule now being voted upon by the Annual and Electoral Conferences. Judge Horace L. Sibley offered a substitute which received a majority vote. The substitute reads:

"Paragraph 3. By a majority of its members present and voting, and such further acts as it deems proper, the General Conference must appoint and constitute not less than nine nor more than fifteen bishops for the work of itinerant general superintendency, whose jurisdiction shall be co-extensive with the church. In like manner the Conference may appoint and constitute such additional Bishops as the spiritual needs and temporal business of the church require. Their jurisdiction and duties shall be prescribed by the Conference, except that within the territory to which such Bishops are limited, they shall preside in Annual Conferences, and fix the appointments of preachers. Because of disability for, or inefficiency in, the discharge of his Episcopal duties, any Bishop may be superannuated, and for personal or official misconduct, deposed from office or excluded from the church, as the General Conference decides."

It is the purpose of this substitute to free the General Superintendents from presiding in Annual Conferences and from making appointments, so that they may give attention to the general activities of the church. The additional Bishops will be practically districted, their duties and territory to be fixed by the General Conference.

Judge Sibley says:

A group of Annual Conferences could be assigned to one or more, and a Bishop sent adapted to the special needs of the church in that territory. The

varying conditions arising from different languages and races thus might be met in accordance with actual needs and without offensive discriminations

## THE MAN WHO IS DOWN

[Continued from Page One.]

a high note in ethics and human brotherhood when he said: "The man who is down invariably gets too little consideration, and usually such treatment as never would be accorded to him if he were on his feet. It is the custom of wolves to pounce upon, tear in pieces and devour their wounded companions. There are human wolves who do the same thing. Their methods are different, but the outcome is the same. The programme of Christianity demands that all men shall resist the call of the wild and extend a helping hand to the man who is down. Any man may get down. There is no company that will insure you against misfortune, sickness, loss, sorrow, the shadow of death, and the tongue of slander. For that reason you and I ought to be considerate of the man who is down because we do not know when we may need sympathy and help ourselves."

## THE NEGRO AND THE METHODIST EPISCOPAL CHURCH

The *California Christian Advocate* strikes straight from the shoulder the suggestion of segregating of colored Methodists and particularly the suggestion that the Colored members of the Methodist Episcopal Church be separated from our communion. We are deeply grateful to Dr. Bovard for this presentment of our side of the case. We publish the editorial in full for two reasons: It is timely and will doubtless put at rest some of those who are seeking the separation of colored Methodists from the Methodist Episcopal Church, and then again we publish the editorial for the reason that it will be encouraging to our people. There are no doubt others who share the sentiment of Dr. Bovard, but it is given to him to speak out with great force. We read:

Dr. R. L. Selle recently published an article in the *Central Christian Advocate* suggesting that they be a union of all the colored Methodists in one great Methodist church. It would be so large as to command world-wide attention and in many ways would in Dr. Selle's mind meet the exigencies of the colored question. The supposition underlying this suggestion contravenes the fundamental attitude of the Methodist Episcopal Church on the race question. The Methodist Episcopal Church from the beginning has planted itself on the universal equality and brotherhood of the races. It fought its way through the slavery problem, it has gone out to the islands of the sea, to the end of the earth preaching universal brotherhood. In its membership are Indians, Chinese, Japanese, Hawaiians, Porto-Ricans, Italians, Koreans, Filipinos and in all nearly a half hundred kinds of peoples. It has been and still is its boast that it has such a fundamental, such a primary hold upon the principles of righteousness as to have the same message, the same mission to all races. It operates under all forms of government and is equally loyal to all. Methodism is a world movement and proposes to bring into one fellowship the whole world. There can be no ground in the constitution of the church for the separation of the colored membership. From the standpoint of Methodism there is just as good reason for refusing to evangelize the colored people as there is to refuse to enter into organic fellowship with them. Such a step would reverse the elementary world-wide, race-wide principles of Methodism.

Particularly do we think such a suggestion is impossible and unfortunate at this time. We have no idea that Dr. Selle nor any one on that side of the question has the slightest unfriendly feeling for the colored membership yet such an action would by implication strain the relation of the white and colored membership. In a sense and to an extent beyond that of any other church the Methodist Epis-

copal Church has identified itself with the education and religious development of the colored people. Now has come an era when the romance and the popularity of the colored man's problem have passed and a wild unnatural race antagonism has spread not only over the South, but with even more intolerance over the North and West. Surely this is no time for the great Methodist Episcopal Church to lend itself indirectly to this wide-spread race antagonism. Methodism cannot go to the down-trodden of the world and preach a universal brotherhood, an equality of rights unless it acts consistently in the concrete case at its own door. It has been suggested in certain quarters that if the negro membership were disposed of the union of the two Methodisms would soon follow. The union of the two Methodisms is desirable but the Methodist Episcopal Church could pay no such a price for union. It would send a chill of weakness to the heart of the church. Methodism is great because it believes in humanity, it undertakes to lift up a race, to change the heart of a continent, to overthrow the bulwarks of the centuries. There is no task too great for it. No matter what the world may say the Methodist Episcopal Church has done for the Negroes of the South a work that has not been surpassed in the history of the Christian centuries. If there is any body of membership to which the Methodist Episcopal Church has a special right it is the colored membership. Our fellowship with the colored people is substantial and real and an object lesson to the whole world. To purchase union with our sister denomination by surrendering the colored membership, if every colored member consented, would shatter the greatest chapter in the history of the Methodist Episcopal Church. We believe that despite all the cost and all the anxiety connected with the Freedmen's cause that the presence of the colored members in the church has been and is a benefit to the church. The church is deeper than the social question. It is working at the roots and changing the moral constitution of all the races. Education alone is not a basis of enduring fellowship. Individual fellowship in Christ is an adequate basis for a universal brotherhood. The presence of the colored membership fixes a moral principle, establishes a moral standard of brotherhood in the church.

Experience in the South shows also that the administration of the Methodist Episcopal Church among the colored members has developed a moral standard, a type of membership far beyond that of any colored church. Even Bishop Hoss in his fraternal address at Chicago admitted and placed emphasis on that fact. It is the logic of the case. The colored Methodist Episcopal Church members are the highest type of Christian citizens among the colored people of the South. We would hesitate seriously to take any step looking to the change of the relation of the colored membership. Methodism has encountered many cross-currents, counter-currents and sub-currents, but at no time has Methodism changed her course. She believes in smashing all the "Jim Crow" cars, all the "Jim Crow" constitutions and establishing a universal brotherhood in which all the races blend. No temporary or superficial question will change this well defined purpose of Methodism.

The Methodist denominations in England known as the Methodist New Connection, the Bible Christians and the United Methodist Free Church, have united in one organism to be known as the United Methodist Church. The act of union was in John Wesley's Chapel, London. The United Church possesses 2421 churches, 180,000 members and 322,758 Sunday-school scholars. There are 848 ministers and 5621 lay preachers.

The Rev. Dr. Robert Forbes was elected by the Bishops at their recent meeting held in Spokane, Wash., corresponding secretary of the Board of Home Missions and Church Extension to fill the vacancy made by the death of Dr. J. M. King.

Preachers are princely givers. Bishop Bashford has given \$5,000.00—a year's salary—to the China Centennial fund.

We have received minutes of the Nevada Mission and of the Pacific Coast Chinese Mission.



## Personal and General

Mrs. Nellie Chinn, of this city, is spending awhile at LaPlace, the guest of Mr. and Mrs. Woodland.

The *Central* says that Dr. I. Garland Penn is planning an aggressive campaign for the organizing of a Wesley Brotherhood among the colored Conferences of our church.

Mr. William Deering, of Chicago, has given Garrett Biblical Institute \$90,000.00 to save it from financial crisis which threatened the school as a result of its shortage of funds.

The address of E. A. Durham, M. D., formerly of Marietta, Georgia, is now 806 Broad Street, Houston, Texas, where he has entered upon the practice of his profession.

Bishop Fowler presided at the Seventieth Anniversary of Park Avenue Methodist Episcopal Church, New York City. Dr. George P. Mains delivered the anniversary sermon.

We read that it is now proposed to introduce Latin and German in the seventh and eighth grades in the public schools of Washington. The *Bee* is of the opinion that "good English" is more necessary.

Hanson Place Church, Brooklyn, N. Y., Dr. Charles Edward Locke, pastor, gave on the last Sunday in October \$13,300.00 towards refurnishing of the church. It took only 30 minutes for the collection.

The Rev. C. I. Withrow, A. M., is acting principal of Public School of Bristol, Virginia, and is a member of the Lee Street Methodist Episcopal Church quarterly conference. His address is No. 427 Scott Street.

The General Committee of Home Missions and Church Extension will meet in Grace Church, Portland, Oregon, on Thursday, November 14th, at two o'clock, p. m. The sessions during the day will be held in Grace Church, and the evening sessions in Taylor Street Church.

The Rev. Wm. Bartley and the membership of our church at Hempstead, Texas, are greatly encouraged over the liquidation of an old debt of \$700.00 of sixteen years' standing. Pastor Bartley says that his labor has been blessed this year as never before in the 20 years of his ministry.

The Rev. Dr. E. P. Cowan, Secretary of the Freedmen's Board of the Presbyterian Church of America, and the Rev. Dr. Lindsay, President of the Pittsburg College for Women, are in the South in the interest of schools and colleges for Negroes supported by the Presbyterian Church.

Among the officers of the Woman's Home Missionary Society, Washington Conference, that attended the National Convention held in Brookline, Massachusetts, recently were: Mrs. E. J. Cummings, Mrs. S. B. Holmes, Mrs. M. F. Clair, Mrs. Grace Cummings and Miss Annie R. Johnson.

We regret to learn of the serious illness of the wife of the Rev. P. H. Jenkins, our pastor at Calvert, Texas, and of the loss they sustained recently in the death of their baby girl. May God comfort and restore to health the afflicted mother. Our brother has the sincere sympathy of his many friends.

Dr. M. C. B. Mason preached on the morning of November 3 at Dale's Methodist Episcopal Church, Middletown, Del., the Rev. J. O. King, Ph. B., pastor, and addressed a large audience, one-third of which were white, in the afternoon of the same day, and, as usual, made a splendid impression.

The Lusitania stands the chance of losing the record as the fastest ocean steamer by a sister ship of the Cunard Line, the Mauretania which made on a recent trial trip of 300 miles the average of 27.36 knots per hour. This is nearly a knot faster

than the Lusitania made for the same distance on her trial trip.

Sunday, November 3, at the St. Mark's Church, Chicago, of which the Rev. W. C. Stovall, B. D., is pastor, Dr. E. M. Jones preached at 10 o'clock in the morning and Dr. R. E. Jones preached at night. Large congregations were present at each service. This membership raised recently \$730 toward building a new church.

Secretary M. C. B. Mason of the Board of Education, Freedmen's Aid, and Sunday Schools has succeeded in raising all the \$23,000 for the new building at Birmingham, Ala. The land and buildings at a conservative estimate are worth \$60,000, which were turned over to the board, at its last meeting, absolutely free of debt.

At the Pittsburg anniversaries of the Sunday School Union and Tract Society Dr. Booker T. Washington stated that the Negro race in the South owns \$18,500,000 worth of taxable property, 500,000 farms and homes, 137 drug stores and 34 banks. He said further that the eagerness of Negro children to learn renders unnecessary compulsory education laws.

On Sunday, November 24th, special Thanksgiving service will be held in the First Methodist Episcopal Church, Mount Vernon, N. Y., the Rev. Otho Bartholow, pastor, celebrating the liquidation of the church debt. In the past two years \$16,000 have been raised of which the Ladies Aid Society has paid \$1,550, they having raised more than half that amount from the sale of little ribbon book-marks bearing scriptural texts.

Mrs. Helen Payne, wife of the Rev. G. A. Payne, at Clinton, Louisiana, at the recent National Convention of the Woman's Home Missionary Society in Brookline, Mass., represented the Missionary Society, Louisiana Conference. Mrs. Payne was greatly impressed, inspired and helped by contact with this representative body of earnest women, and she gave an interesting resume of the proceedings of the convention at Wesley Chapel, this city, Tuesday of last week.

Morgan College, Baltimore, Md., opens under favorable circumstances. Miss Ella B. Dowell, A. B., has been appointed matron at Baltimore. Among those who are added to the faculty of the Princess Anne Academy are Mr. Samuel and Miss Lillie Taylor, son and daughter of the late Dr. Marshall W. Taylor, formerly editor of the *SOUTHWESTERN CHRISTIAN ADVOCATE*. The institution at Lynchburg, under the principalship of Prof. Geo. E. Stephens, is doing exceedingly good work.

The Rev. L. H. Reynolds, D. D., pastor of the African Methodist Episcopal Church, Portsmouth, Va., spent several days in New Orleans last week, preaching on the Sabbath at Bethel Church in the morning and St. James at night. Dr. Reynolds is well known and highly respected in this city, as he is an ex-pastor of St. James. He has been for many years the secretary of the General Conference of his church and is now spoken of as one of the prominent candidates for election to the Episcopacy at the quadrennial session in Norfolk next May.

The *California Christian Advocate* of October 24 says: "Bishop John W. Hamilton, wife and daughter, Helene, arrived in Los Angeles late Saturday evening, having come in over the Rock Island from Chicago. The Bishop had been away a year and a quarter. Los Angeles people were delighted to see him restored to health again. After a few days' rest he went on to San Francisco." In another item it says: "Preachers' Meeting was well attended Monday. The brethren were delighted by the visible presence of Bishop Hamilton, after so long an absence. His greetings were sweet words to every ear."

## NEWS NOTES.

Great Britain is threatened with a railroad strike, 76,925 voting for the strike and 8,773 against.

Miss Ruth Lofton has charge of the reading room for Negroes at the public library of Jacksonville, Florida.

It is announced that the Halochee Colored Institute at Taft, Ind. Ter., has received \$1,500 through the effort of Capt. Ira L. Reeves, of Muskogee. A three-story stone building is being erected.

Thomas L. Burt in a recent issue of the *Independent* proposes the year round school term, Sundays and the public holidays excepted. His idea is that this distribution of school time would enable the pupils to cover more ground and make much greater progress than under the existing plan and that the pay of the teachers should be increased accordingly. The leading educators are discussing his proposition with interest.

Mr. Charles E. Furlong, a Mississippian of wealth, died recently leaving to the Alcorn A. & M. College, a Negro institution, \$5,000.00. In the days of reconstruction Mr. Furlong was president of the State Senate and for a number of years served his state as treasurer. Unlike Governor Vardaman he believed in the full education of the Negro and expresses his good will in his higher development by leaving this sum of \$5,000.00.

General William Booth, the man of action, lectured in the First congregational Church, Washington, D. C., Tuesday evening, October 29, his subject being, "The Secret of the Success of the Salvation Army." Introductory remarks by the Hon. H. B. F. McFarland, chairman of Board of commissioners of District of Columbia. The vote of thanks proposed by Justice J. D. Brewer was seconded by the Rev. Dr. Wilbur P. Thirkield, president of Howard University.

The Pilgrim Congregational Church, of St. Louis, Missouri, a historic stone edifice, occupied for nearly forty years by this congregation, has been purchased by the Tabernacle Baptist Church (colored) for \$50,000. The building is said to have cost originally \$150,000. Tabernacle Baptist Church was organized five years ago by the Rev. J. L. Cohron, its present pastor, and has occupied temporary quarters up to the present. The new church began with less than fifty members and no funds; it has now nearly 500 active workers and the first payment on their new church, \$7,000, represents the accumulated savings of the congregation.

The Inter-Conference Foreign Missionary Convention, held at Scranton, Pennsylvania, recently, was a great event. Among the attractive features of the occasion were speakers fresh from the foreign fields. Our correspondent in referring to their addresses says: "They spoke as though they had more than earthly power." The exhibit was remarkable, and as has been the case in the several places where the Missionary Society has put on exhibition the products of various missionary fields, attracted considerable attention. Dr. A. P. Camphor presented the needs of Africa and Dr. Homer Stuntz thrillingly told of the Philippines. Among the others who addressed the Convention were Drs. A. B. Leonard, H. K. Carroll, J. F. Goucher and Mr. Earl Taylor.

## SPRING CONFERENCES

| CONFERENCE.       | PLACE.         | DATE.    | BISHOP     |
|-------------------|----------------|----------|------------|
| Central Missouri  | St. Louis      | March 4  | McDowell   |
| Delaware          | Philadelphia   | March 11 | Cranston   |
| Florida           | Jacksonville   | Jan. 23  | Spillmeyer |
| Lexington         | Cincinnati     | March 25 | Moore      |
| Lincoln           | Kansas City    | March 12 | Warren     |
| Little Rock       | Little Rock    | Jan. 23  | Berry      |
| Louisiana         | New Orleans    | Jan. 9   | Wilson     |
| Mississippi       | Jackson        | Jan. 15  | McDowell   |
| So. Florida Mis.  | St. Petersburg | Jan. 16  | Spillmeyer |
| Upper Mississippi | Greenwood      | Jan. 2   | Wilson     |
| Washington        | Baltimore      | March 11 | Goodsell   |

To all who will remit \$1.25 we will send the *SOUTHWESTERN CHRISTIAN ADVOCATE* from now until January 1, 1909, a total of fourteen months. This is the most remarkable offer we have ever made. To renew your subscription at once is profitable. If you are not a subscriber, now is the time to subscribe. The earlier one subscribes the more papers he will receive. During these fifteen months one will have the full proceedings of the General Conference and an account of the most exciting year in national politics: **Subscribe now. Fourteen months for \$1.25.**



## PERSONALS

Miss Mary M. Carr, daughter of the Rev. B. Carr, at Rayne, Louisiana, is quite ill. Mrs. Frances Carr is convalescent.

Mrs. Eliza Langston, of the Morton (Miss.) Circuit, Meridian District, has been elected lay delegate to the Lay Electoral Conference to be held in Jackson, Miss. Mr. B. B. Sterling, reserve.

Memorial services will be held at Godman Chapel, Baldwin, Louisiana, the fourth Sunday of the present month, in honor of the late Rev. J. A. Tircuit. The Rev. C. C. Landry, pastor.

The Rev. J. H. Wright, our pastor at Crawford, La., desires to warn those members of his charge who have moved without giving their address that he will proceed to carry out paragraph 56, section 7, of the Discipline, if he does not hear from them before the Annual Conference. A number of people from Crawford have moved to Texas and other parts of Louisiana. It will be well for these to correspond with Brother Wright.

### WOMAN'S HOME MISSIONARY SOCIETY.

#### TEXAS CONFERENCE.

The women of the Texas Conference Woman's Home Missionary auxiliaries will hold their annual session in Galveston, Texas, December 12-16, in connection with the Texas Annual Conference. It is hoped that each auxiliary will send one or more delegates, with full reports of work done during the year. Much good work has been done during the year, I know, but more could have been done had we had more willing hearts to help us. We should attend the annual meetings of the Woman's Home Missionary Society, that we may more thoroughly organize the different departments of the Conference work, and go home with greater enthusiasm to do more, because we have learned better methods for doing the work. Let us send in our annual dues: If we do not, there will be no moneys to send to the General Fund. Moneys forwarded for King Home have nothing to do with the dues, which are \$1.50 from each member. In the month of January last, I wrote to each presiding elder of the Conference, asking their co-operation in meetings to be held in the spring of the year (one on each district), in the interest of the Woman's Home Missionary Society. Five favorable replies were received. The advisability of holding such meetings was then taken up with the district president. All were in favor, but the president of the Marshall District, Mrs. M. A. Johnson, gave her time, and put her heart and soul in the work, and held her meeting in the month of May. As a result, \$60.00 was raised for King Home, and much interest shown in the work. A meeting was called in the Navasota District, by the presiding elder, in the early spring, but through a misunderstanding, it was not held; but part of the apportionment for King Home was raised at the District Conference. The Huntsville District paid \$32.00 at the District Conference for King Home. Presiding Elder Fortson said that he

## THOUSANDS HAVE KIDNEY TROUBLE AND DON'T KNOW IT

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, more serious results are sure to follow.



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### Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common

diseases that prevail, they are almost the last recognized by patient or physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

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The mild and immediate effect of Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its remarkable cures in the most distressing cases.

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Swamp-Root is not recommended for everything but if you are obliged to pass your water frequently night and day, smarting or irritation in passing, brick-dust or sediment in the urine, headache, back ache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, lumbago, bloating, irritability, worn-out feeling, lack of ambition, may be loss of flesh, sallow complexion, or Bright's disease may be stealing upon you, which is the worst form of kidney trouble.

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If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

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would see that the full apportionment was raised if the women failed to have a meeting. We thank the presiding elder for the interest shown in our work. The other district have paid in part. Let us help ourselves by supporting King Home and sending what we can to the General Fund of the Woman's Home Missionary Society.

#### PROGRAM FOR ANNUAL SESSION.

Friday, 2 p. m.—Devotional exercises, led by Mrs. V. M. Cole; organization of the convention; welcome address, Mrs. M. Brooks; response, Mrs. E. Holden; reports from Auxiliaries and District officers.

Saturday, 10 a. m.—Devotional exercises, led by Mrs. H. A. Jones; reports from Conference officers. Papers: "Why Our Women Should be Active in Woman's Home Missionary Work," Mrs. C. E. Woods; discussed by Mesdames K. W. McMillan, L. A. Baccus, Jennie Cole; "A Plea for the General Fund"—Mrs. B. M. Taylor; discussed by Mrs. R. A. Carr, Miss Eugene Pitts, Mesdames E. R. Gariand, M. E. Hutcherson. Solo—Miss E. O. Kilpatrick. "What Can be Done to Create a More Healthy Financial Interest Within the Conference Society?"—Miss Susie Pitts; discussed by Mesdames Blanche Hooly, L. Morris, Nora Forison, Miss A. Watkins. "What Can be Done by the District Conference to Create a Greater Interest in the District Meetings?"—Mrs. M. E. Fairchild; discussed by Mesdames W. H. Jackson, Simmons, Miss Gant, Mrs. J. M. Williams, Deaconess Simpson. "How Can We Save the Girls?"—Mrs. Mary Burrell; discussed by Mesdames

L. A. Brown, L. S. Biakeney, Miss E. B. Ford, Mrs. M. E. Robinson. Solo—Mrs. C. R. Mason. "Has the Time Come When the Women of the Texas Conference Should Hold Meetings During the Year, Separate from the District and Annual Conference Sessions?"—Mrs. M. A. Johnson; discussed by Mesdames J. O. Williams, L. A. Crow, Misses M. E. Luster, Rebecca Matthews, Florence Spearman. Miss Rose T. Robertson is expected to be present to represent the work that is being done at King Home.

(Mas.) W. H. LOGAN,  
Conference President.  
(Mrs.) E. N. PEOPLES,  
Conference Secretary.

### Doings of the Workmen MISSOURI.

Marshall.—The third quarterly meeting for the Marshall charge, the Rev. G. W. Reeves, pastor, was held October 26 and 27, with the presiding elder, W. H. Smith, presiding. The meeting was a successful one in every way, spiritually, numerically and financially. The presiding elder rendered valuable service on the occasion. Marshall is doing exceptionally good work. The pastor and people are in perfect harmony. The stewards paid to ministerial support during this quarter \$225.00. The benevolence collections are being carefully looked after. Marshall has had the best revival of any charge in the district so far. The quarterly meeting was a success in every way. Fifteen persons were baptized at the altar by the presiding elder at the evening service.

### Revival Notes

Sheppardtown, Miss.—The Rev. C. A. Jordan closed the meeting at Sheppardtown with thirty conversions and fourteen accessions, making the total addition to the membership this quarter, forty-four.

Sterlington, La.—In the recent two weeks' meetings, fifteen precious souls were brought to Christ; fifteen accessions made—nine probationers.—The Rev. G. W. Banks, pastor.

Liberty, Miss.—The Rev. I. C. Rucker reports the total accessions and conversions, twenty-two.

Florence, Miss.—During the recent meeting held by Pastor D. D. Dukes, there were twenty-five conversions.

Okalona, Miss.—A glorious revival wave swept Okalona and in the meeting conducted by the pastor, the late Rev. P. S. Bowie, assisted by the Rev. N. L. Lackey, forty-two souls acknowledged Christ.

Marshall, Mo.—A Great revival has blessed this charge, under the pastorate of the Rev. G. W. Reeves. Thirty-two conversions and accessions.

SHUQUALAK (Miss.) Circuit.—The revival at Asbury was very successful, owing largely to the splendid sermons and inspiring songs by the Rev. G. W. Hunt, of Starkville. There were six happy conversions. G. W. Baker, pastor.

TRADE'S HILL, GA.—A great spiritual wave has swept this place, leaving in its wake 11 souls born anew. The Rev. J. C. Williams, of Waycross, preached Sunday night, the 27th ult., a wonderful sermon and the hearts of many were made to rejoice. The Rev. D. H. Martin is pastor.

WHITEPINE, TENN.—A six days' revival at Bull's Gap, conducted by the new pastor of the Russellville charge, the Rev. A. A. Roach, resulted in the conversion of 8; 1 reclaimed and 4 accessions.

### Inquiries

Any information concerning Robert Harrison whose former home was West Station, Mississippi, but who in 1884 went to Temple, Texas, and from thence to Houston in 1887, in search of his sister Hager Harrison, since which time nothing definite has been heard of him, will be gratefully received by his sister, Hattie Towns, Kansas City, Kans., 1017 Walker Ave.

Rev. J. A. C. Wade, 217 S. Little St., Ft. Scott, Kansas, desires information concerning his son, Willis, who was born in Rutherford County, Tennessee, near Murfreesboro, but has been away for 15 years.

Please impart any intelligence concerning the whereabouts of Mrs. Helen Jackson, wife of Mr. Charles Jackson, of Louisville, Ky., both members of the Fifth Street Baptist Church, that city, to the time of the husband's death, and whose oldest daughter was named Mattie, to her sister, Mrs. J. A. C. Wade, (nee Miss Susie Forrest), who was adopted and raised by Martha Forrest, Louisville, Ky., where she lived until about 1885. Her father's name was Spencer Taylor. Her mother died before she was large enough to remember. The death of her adopted mother occurred Aug. 6. Address all information to Mrs. J. O. C. Wade, 217 S. Little St., Ft. Scott, Kans.

### For Indigestion

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An effective remedy for obstinate indigestion, nervous dyspepsia, headache and depression.



## Recent District Conferences and Conventions

### ATLANTA CONFERENCE.

The fourth annual session of the Woman's Home Missionary Society of the Atlanta Conference convened in Chapel Street Church, Atlanta, Ga., October 10-13, Mrs. Georgia H. Oliver presiding. After the devotional service, the president made some timely remarks, setting forth the object of the meeting. Airie A. Bryant was elected secretary. The reports from the various Auxiliaries were creditable. The grand total for this Conference year given to the poor, \$27.00; membership dues, \$74.00; for other expenses, \$100.00; total, \$201.00; garments distributed, 800; lunches served, 563; visits made to the sick, 900. Interesting topics were discussed during the session, namely, "How Can We Best Improve the Home Life Among Our People?"—Mrs. I. G. Penn; "How Best to Conduct an Auxiliary Meeting?"—Mrs. G. H. Trover; "How Can We Best Interest the Young Women in the Woman's Home Missionary Society?"—Mrs. Willie Allen and Miss Georgie Knox. "Our Literature" was ably discussed by Miss S. E. Abbott. Welcome addresses by the pastor, the Revs. E. H. Oliver, D. D., and P. H. Travis, Presiding Elder Griffin District; response by Mrs. Kight. "What the Home Stands for"—Miss Jessie Holmes. The Revs. J. P. Wragg, D. D., of the American Bible Society; G. W. Arnold, D. D., Professor of English in Gammon Theological Seminary and Secretary of Stewart Foundation for Africa; J. H. Hubbard, B. D., Secretary of the Seminary; L. H. King, B. D., pastor at South Atlanta, were introduced. These in their several relations spoke to the convention, touching upon many phases of church work. *Thursday Night*—Solo by Mrs. Lula Penn, after which the Rev. J. W. E. Bowen, Ph. D., D. D., president of Gammon Theological Seminary, spoke with power and eloquence. Miss Flora Mitchell, superintendent of Thayer Home, spoke on "Silver Offering." *Friday Night*—The young ladies from Thayer Home rendered a concert—"The Nations Under Our Flag." Miss Flora Mitchell, the corresponding secretary, made her report, which was a credit to her and the work. *A New Home for the Girls*.—The convention ordered that an annex be built for the girls of Thayer Home. The delegates promised to have their auxiliaries pledge something for this new building. Chapel Street Methodist Episcopal Church started the subscription with fifty dollars. Miss Flora Mitchell was elected delegate to the convention in Boston. The convention pledged itself to pay her expenses. Mrs. G. W. Arnold, Conference treasurer, and Mrs. A. P. Melton, Conference organizer, made their annual reports. Election of Officers for 1908—President, Mrs. Georgia H. Oliver,

South Atlanta; Vice-President, Mrs. R. T. Weatherby, Atlanta; Corresponding Secretary, Miss Flora Mitchell, South Atlanta; Recording Secretary, Airie A. Bryant, South Atlanta; Treasurer, Mrs. L. J. Price, South Atlanta; Conference Organizer, Mrs. A. P. Melton, South Atlanta; Mrs. J. A. Rush, secretary young people's work, Atlanta; Miss M. I. Hardwick, Secretary of Children's Work; Mrs. Mary Sims, Mite Box Secretary. Introductions—Miss Clara Pullen, principal of Roaca Street Public School; Mrs. C. H. Haynes, Rev. J. H. Sagoes, the Rev. M. M. Austin, D. D., the Rev. Mr. Moore, Mrs. Johnson, Miss Hill and the Rev. J. A. Rush, D. D., pastor of Central Avenue Church. *Atlanta District*—Vice-President, Miss Clara White, South Atlanta; *Griffin District* Vice-President, Mrs. Mary Barnes, Stockbridge; *Gainesville District*—Vice-President, Mrs. Hunt Lavonia; *Rome District*—Vice-President, Mrs. Fannie Swain, Carrollton; Supply Secretary, Mrs. Mary Croiley, of South Atlanta; Secretary for Home Missionary Reading Circle, Miss Susie May Carrollton. Miss Hines reported that the Auxiliary of Chapel Street Church had organized four Mission Sunday Schools, numbering 175 pupils, from the alleys of the city. These schools being taught every Sunday by the members of the above named church, the members not only laboring hard, but giving freely to support these schools. The future promises a continuation. *Sunday Service*—11 a. m., sermon by the Rev. G. H. Trever, Ph. D.; at 3:00 p. m., Miss Marie I. Hardwick, a teacher in Clark University, lectured to the children on "Mother's Jewel," and the 175 children from the Mission Sunday School were present. This service left a lasting impression, which cannot soon be forgotten. Thus closed the best session in the history of the organization.

(Mrs.) GEORGIA H. OLIVER,  
President.  
AIRIE A. BRYANT, Secretary.

### Malaria Causes Loss of Appetite.

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### GULFPORT DISTRICT CONFERENCE.

The second District Conference of the Gulfport District, Mississippi Annual Conference, convened in Bond, Miss., October 23, the Rev. R. Napoleon Jones, presiding elder, in the chair. All pastors on the district except three were present. The session was indeed an ideal one in several respects. The people were expecting us, and were well prepared to care for the conference. On the part of the membership of our church at Bond, Miss., the conference was welcomed by Miss Mattie Flemming of our church at Delisle; response by the Rev. Jesse E. Holmes of Bay St. Louis. On part of the citizens of Bond, we were welcomed by Mayor D. A. Scarboro, and Justice W. J. Evans, who were responded to by the Rev. I. L. Pratt of Pass Christian, and Dr. G. G. Logan, Field Agent Foreign Missionary Society. The speeches were all inspiring and had their effect for good. Dr. Logan made a strong plea for the missionary cause, which was sanctioned

## BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge of Dayton, Ohio, and join it at once.



W. G. CRITCHLOW,  
Grand President and Founder  
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. lodges and initiated over 41,142 I. L. U. members; it has also accepted over 640 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People; gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toll; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

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assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does—in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

## Marked Rush

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by a collection of some \$20 in its behalf. The Rev. Mr. W. L. Hightower, pastor of the Methodist Episcopal Church South at Bond, in company with his presiding elder, the Rev. W. T. Griffin, visited the conference and each made speeches that will live long in the hearts of the brethren. Each said in his speech that it is only the religion of Jesus Christ that will solve the race problem. The Rev. J. K. Comfort of Hattiesburg, represented the SOUTHWESTERN and 23 cash subscribers were procured. The follow-

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ing brethren preached during the conference: The Revs. A. M. Trotter, I. L. Pratt, J. E. Holmes, A. Lee, H. W. Woods, H. J. Grant, A. C. Smith, J. K. Comfort. The Rev. S. H. Glenn, of the Vicksburg District, was present and brought words of good cheer from his district. The reports from the various charges showed the district to be in a healthy condition, spiritually and financially. Having appointed a District Parsonage Committee, and fixing the next seat of the conference at Pass Christian, the Second District Conference of the Gulfport District passed into history.

J. E. HOLMES.

#### HOW COUNTRY SCHOOL TEACHERS CAN MAKE MONEY.

If there are school teachers, especially those in small towns and cities, who wish to make some extra cash, they are advised to correspond at once with Mr. A. R. Stewart, Tuskegee Institute, Alabama.

#### COVINGTON SUB-DISTRICT EPWORTH LEAGUE.

The Covington Sub-District Epworth League met at Ninth Street Methodist Episcopal Church October 23-24, with the president, the Rev. Randall Acton in the chair. Mrs. Marlon Carr, secretary. The reports, though few, were very gratifying and the future of the League on the Maysville district is very bright. The Revs. G. W. Ziegler, presiding elder, John W. Robinson, pastor, and C. H. Pyles spoke encouragingly of the Epworth League in the Lexington Conference. We were also favored with the presence of Revs. P. T. Gorham, of Park Street, Cincinnati, G. W. Ward of the Baptist Church, Prof. F. L. Williams, of our school, and Mrs. A. F. Brooks, president of the Cincinnati Sub-District League, each of whom addressed the convention. The Rev. Scott Ward gave a reminiscence of his own life and the great possibilities of our young ministers and laymen. The Rev. Mr. Robinson responded, thanking "Father" Ward for his encouraging remarks. Special features of the convention were the Junior League in regular session under the superintendency of Mrs. L. M. Page, the address on "The Children of Yesterday and To-day," by Mrs. J. W. Robinson, president of the District Woman's Home Missionary Society, and the original poem, "The Coming Host" (dedicated to the Epworth League) by Miss E. B. Brown, president of the District League. The local chapter entertained the delegates and visitors with a reception on Thursday evening after which the convention adjourned to meet June, 1908, in Cynthia.

E. B. B.

#### NEW ORLEANS UNIVERSITY.

New Orleans, La.

College of Liberal Arts, College Preparatory School, Grades, Normal School, School of Theology, School of Music, Flint Medical College, Sarah Goodridge Hospital, Sarah Goodridge School for Nurses, School of Pharmacy, School of Dentistry, School of Domestic Science, Gilbert Industrial College, Orphans' Training School and Home. The full session continues from October 1 to May 19, but students can enter at any time. Persons thinking of a school for the coming winter and spring should write to President John Wier,

5318 St. Charles Avenue.

## Conference Notices

#### DISTRICT CONFERENCES.

| District.                    | Place. | Date.      |
|------------------------------|--------|------------|
| West Tennessee, Mason, Tenn. |        | Nov. 19-22 |
| Nashville—Shelbyville, Tenn. |        | Nov. 20    |
| Clarksdale, Lula, Miss.      |        | Nov. 20-24 |
| Greenville—Indianola, Miss.  |        | Nov. 21-24 |
| Starkville Kosciusko, Miss.  |        | Nov. 26    |

#### CONVENTIONS.

|                                |         |
|--------------------------------|---------|
| Lake Charles—Lake Charles, La. | Dec. 16 |
|--------------------------------|---------|

#### Special Notices

##### Savannah Conference.

Dear Brethren—Since publishing the notice referring to reduced rates for the coming session of the Savannah Conference, I have been notified by the railroad authorities that no reduced rates will be allowed for the said conference; this will therefore represent to you that the former notice is withdrawn.

J. D. JENKINS, Sec.

#### NOTICE—DELAWARE CONFERENCE.

The new Waugh Methodist Episcopal Chapel at Cambridge, Md., is about completed at a cost of over \$12,000. The same is to be dedicated the first Sunday in December, 1907, Delaware Conference Day. The Rev. C. A. Tindley, D. D., is to preach the dedication sermon. Dr. H. A. Monroe and the Rev. J. R. Brown, Ph. B., presiding. The Carnegie organ, \$1,800, has this week been installed in the new church. Owing to the setting up and tuning of the organ taking longer than was thought, the same being of latest design and action, the unveiling will not be the 2nd Sunday in November but later. Due notice will be given of dedication in December, 1907. Brethren, do not forget my appeal for help on the organ but send at once. On the day of the unveiling (date given later) Dr. P. O'Connell will preach the dedication sermon of the organ at 3 p.m. The Rev. J. R. Brown, Ph. B., will preach at 10:30 a. m. Home coming Sunday, the fourth in November, 1907. The home coming weeks are Thanksgiving week and Xmas week. Anniversary month, December. A more elaborate letter will appear later also programmes. Let each brother of the Delaware Conference kindly respond at once to a brother's appeal for help in the Carnegie offer. Mr. M. P. Moller sends a check for \$100 on the organ. Mr. J. S. Munday, \$50; Congressman W. H. Jackson, of Salisbury, Md., \$100 to Rev. Martin on his steam heater.

A. L. MARTIN.

#### PREACHERS' MEETINGS.

The Preachers' Meeting of the Monroe District met at Lake Providence, La., October 23, the Rev. F. S. Brown presiding. Many of the pastors were present, also the Rev. J. O. Brown, presiding elder. The Sunday School Lesson for October 20 was discussed. Many good things were said. The next meeting of this body will be held at Mt. Nebo, November 13.

C. L. ANCRUM, Secretary.

The Preachers' meeting on the Alexandria District met at Natchitoches, La., in Ashury Methodist Episcopal Church, presided over by the Rev.

## Letters Opened By Grindstone

### Receives More Mail Than Any Other Women in the State.

How would you like to receive so much mail that it would be necessary to use a grindstone in order to open the letters as fast as they come in? This is the way a woman in Indiana opens her mail. Mrs. Cora B. Miller, of Kokomo, gets tons of mail and to save time, has them opened by a large grindstone which occupies a conspicuous place in her office. No other person in Indiana receives so much mail as she.

To give an idea of how vast her correspondence is, you need only be told that she spends in one year \$25,000.00 for postage stamps. How many letters will this send out? It is first-class postage for 125,000 letters. Mrs. Miller's correspondence is not confined to one state or one country, but women from all parts of the world write to her, and it certainly is a pleasure to receive so many letters so full of love and gratitude. The reason Mrs. Miller receives so many kind and grateful and assuring letters is because she gives treatment free of cost to suffering women. A few months ago she sent by mail, absolutely free of cost, \$10,000.00 worth of medicine to women who were afflicted with female diseases or piles. She is still receiving thousands of requests from ladies who have never used the remedy, and has decided to give another lot of \$20,000.00 worth away to those in need of treatment.

Here is a simple, mild and effectual home remedy, which has been used by more than a million women in the privacy of their own home, curing when doctors and other medicines failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea, or whitish discharges; ulceration, displacement or falling of the womb, profuse, scanty or painful periods; uterine or ovarian tumors or growths; also pains in the head, back, and bowels, bearing down feelings, nervousness; creeping feeling up the spine, melancholy, desire to cry; hot flashes, weariness, and piles from any cause or no matter of how long standing.

Every woman who is a sufferer, unable to find relief, should write Mrs. Miller now without delay, and she will send by mail, free of charge, a 50-cent box of her simple home remedy; also her book, with explanatory illustrations, showing why women suffer and how they can easily cure themselves at home.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 9172, Kokomo, Ind.

E. C. Goins, vice-president. Devotional exercises conducted by the Rev. E. C. Goins. The Rev. S. A. Mason was elected secretary pro tem. The Sunday School Lesson was read and the exegesis given by the Rev. T. A. Hampton. The Rev. J. J. Obbe, presiding elder, was present and gave notice that all pastors be present at the next meeting for some important business. Interesting sermons were preached during the meeting. Collections taken during the session were very good.

J. J. OBEE, presiding elder.  
M. P. FRANKLIN, President.  
W. L. AMOS, Secretary.

The LOCAL PREACHERS' INSTITUTE was held at Bethel October 18-20, with J. McRee in the chair. The 63rd chapter of Isaiah was read; hymn No. 574, followed by prayer by the Rev. B. W. Robertson, after which began examination in the English course of studies, conducted by J. E. Webb and B. W. Robertson. The examination was thorough. Every local preacher should have been present. Topics discussed by B. J. Cooper, response by J. E. Webb, B. W. Robertson, W. Davies and J. R. Edison. The brethren made timely and thoughtful remarks. At 7:30 the meeting was opened by B. J. Cooper. The Rev. B. W. Robertson preached with power. On the second day the examination was continued. The Rev. B. J. Cooper preached a splendid sermon. Sunday the Rev. J. E. Webb preached with great force. At 3 p. m. the pastor preached again. We had a packed house at each service. Raised \$38.55 during the meeting. Every local preacher on the Shubuta District was assessed \$1, to be raised by April 15, 1908, for the expense of Institute, same to be paid the president, J. McRee, DeSoto, Miss. The Revs. J. E. Webb and B. W. Robertson

are our instructors for next year at Mt. Jordan, Enterprise.

B. J. COOPER, Secty.

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### Doings of the Workmen FLORIDA.

Alachua.—I was assigned to this work two years ago by Bishop Fowler, and was returned here by Bishop McDowell. We have paid off the old indebtedness on our church and are planning to complete our new church property that was erected by the Rev. T. E. Debose, one of the leading pastors of the Gainesville District. We have a good, strong membership and a fine Sunday School, of which Bro. C. H. Lundy is superintendent. Officers and pastor all work together. One can't fall in a work among such people as these. Our beloved Presiding Elder, the Rev. O. F. Niblock, was with us October 21-22. He preached as usual a strong, convincing sermon. The Rev. O. Niblock is a model Presiding Elder. He has faithfully served us six years and how the work has grown—from 65 to 148 members. Such is its size and strength that I presented a resolution in our last District Conference recommending a new district. It was adopted.—O. J. Trammell, Pastor.

### A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia palus, to write to her for a home treatment which has repeatedly cured all of these troubles. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, South Bend, Ind.

### LOUISIANA

Keithville.—Our third quarterly conference was a success. The Stewards' report showed that the pastor had been paid \$67.20; paid Presiding Elder, \$19.00. It looks as though the pastor and Presiding Elder will get their full claims. The members of Fairview have already given this pastor his conference suit, which cost \$30.00. The Rev. Mr. Dyas will come up to the Annual Conference with every dollar of his benevolence. Mrs. Dyas had as her guest during the quarterly conference, Mrs. Daniels, wife of Presiding Elder Daniels. Previous to her arrival the members of Fairview surprised the pastor and family with a hundred pounds of choice groceries. Times are good.—T. H. Watts.

Washington.—Presiding Elder J. J. Obes despatched the business of the third quarterly conference with the ease of a veteran. Reports indicated advancement along all lines. During the Elder's stay a reception was tendered in his honor, and in honor of the pastor, the Rev. Wm. Hilton. Mrs. C. Taylor, Mrs. T. Greene and their daughters. Mrs. C. Taylor, Misses H. Boles, M. and L. Oveal, P. Hawking and others, figured conspicuously on the reception committee. Miss A. Hicks in behalf of the church, presented the Presiding Elder with a handsome token. Response for the Elder was made by the Rev. Mr. Hilton. Sunday, during the conference, three additions were made to the membership. The same day three of the organizations of Washington were present at this church in full regalia. Elder Obes preached. Subject: "History of Methodism," and an appreciative audience that taxed the church's capacity was largely benefited. Collection \$42.80. Elder paid in full.

Clinton.—Asbury Church is alive and has been all the year. Our first quarterly conference was held February 18, 1907, the Rev. J. W. Turn-

er, Presiding Elder, in the chair. Second quarterly conference held May 18, 19. Reports showed increase on all lines. The grand tribe meeting, by the Stewardess Sisters, King's Daughters and Willing Workers of Asbury Church, under the following captains, resulted as follows: Total raised: Louisiana Richardson, \$4.50; Bettie McClellan, \$12.50; Lillie Monroe, \$5.45; Esther Tapp, \$5.10; Harriet Lonon, \$6.50; Ella Lewis, \$5.60; Mary Shanon, \$4.00; Ada Norman, \$3.55; Patsie Carter, \$10.05; total for the day, \$57.25; with other collections, making the grand total \$60. Our third quarterly conference was held by Presiding Elder J. W. Turner. The Rev. Robert Jones was also present and preached an able sermon. The Elder, in closing, invited sinners to the altar. Eleven responded and the revival started from that night. The results of this same were eleven souls happily converted. The women of the church raised and paid out \$31.85. God bless the Willing Workers of Asbury. We wound up on the fifth Sunday in September with the promise of 10 subscribers to the SOUTHWESTERN, and two cash annual subscriptions. We are now preparing for the Annual Conference. The church is wide awake under the leadership of Rev. H. Lunnon.—W. A. Monroe.

### WANTED.

In the Agricultural Department of Clark University there are a few vacancies which may be filled by young men wishing to work their way through school. The applicant must be fifteen years old, strong, healthy, and of good character. Any one desiring to embrace this opportunity should write at once to

President W. H. CROGMAN,  
South Atlanta, Ga.

### MISSISSIPPI.

Pearlington.—Our third quarterly conference convened at Holmes Chapel with Dr. R. N. Jones in the chair. The Elder preached a soul-raviving and very impressive sermon. All were glad to see the Elder. The Elder's salary was paid. The Epworth League has taken on new life and new officers, and is now having good meetings. These officers say that Dr. Penn may expect a good report from this League. Officers: M. N. Peters, President; Mrs. L. M. A. McCoye, First Vice-President; Mrs. E. Daniel, Second Vice-President; Mrs. M. E. Jordan, Third Vice-President; Mrs. O. C. Peters, Fourth Vice-President; Miss B. Burton, Treasurer; Rev. S. Moffett, Corresponding Secretary, and W. H. Thompson; Mrs. E. Burton, Secretary.

Ocean Springs.—Our third quarterly conference was held September 21, at Scranton. The Elder was on time, and the reports were splendid. Amount paid the pastor, \$205.14; Elder, \$13.40. Sister L. Jossel led the leaders from Ocean Springs. Seven of the sisters paid \$1.00. God bless them all. We hope to raise the whole amount that has been apportioned us.—S. Jossel, Pastor.

Trenton Circuit.—We had a rally on the 6th, which resulted in a collection of \$20.00. The Rev. Wm. Emmerson, pastor, delivered an able discourse on "Christian Strength." The following leaders reported: C. H. Coleman, \$11.25; W. O. Eptin, \$4.60; J. B. Bradford, \$3.65; total, \$20.00. The work is moving on. God bless these good people for their loyalty. We want to be able to report all of our benevolence by the conference.

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The COMMERCIAL COURSE requires two years for graduation and is open to Students who have completed the Ninth Grade. This department opens November 1.

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Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificate to teach. Fine instruction in Eliza Dee Home for Girls.

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North Carrollton.—At Vincent Chapel the fourth quarterly conference convened October 5-6, the Rev. S. H. Nivills, presiding elder, presiding. Reports showed a live work, both spiritually and financially. Peace and harmony exist on the charge between pastor and people. Paid the presiding elder up in full for the year. Raised in the quarter, \$26. Paid the pastor, the Rev. P. A. Lemon, during the quarter, \$106.17.

THE NEW WEST TEXAS TOWN,

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.



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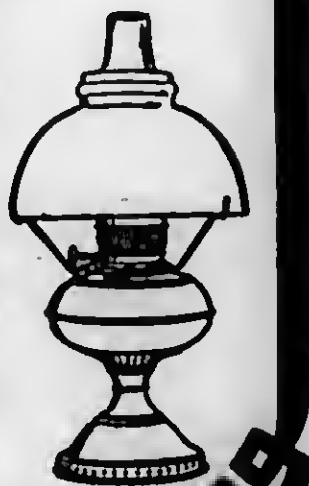
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### GEORGIA.

Forsyth.—Kynett Chapel was the seat of the fourth quarterly occasion, held in September, under the wise and careful administration of Elder E. D. Giddens. From the reports was learned that this charge has been blessed with the greatest spiritual success recently known of here for 15 or 20 years. One church has been celled. The presiding elder has been paid \$143; pastor, \$340; 3 subscriptions to SOUTHWESTERN. Plans are being laid by which the balance of pastor's salary will be raised. The quarterly conference was unanimous in its opinion that the Rev. C. P. Cannon is the man for the Forsyth charge and desire his return. (Miss) WILLIE MAY THRASH.

Suwanee.—Too much cannot be said in honor of Dr. Z. K. Gowen, who held the fourth quarterly conference at Buford, for the brotherly kindness which he extended to every member of the conference. He is loved by all. Paid the elder in full, receiving a clear receipt for 1907. Raised during the conference, \$38. Paid pastor \$13. Pastor A. G. Story worked heroically to get the new church floored for the quarterly conference, but as circumstances conspired against this the Zion Methodist threw wide its doors and gave us welcome. We heartily thank them for their brotherly favor, and we stand ready to return the same favor. On the fifth Sunday in September Buford had a treat. Dr. G. W. Arnold, our ex-presiding elder, now president of the Steward Missionary Foundation for Africa, was in our midst and received a warm welcome. Sunday morning Dr. Arnold was at his best. He had the honor of preaching the first sermon in the new church. He was greatly delighted to see the fruit of the heroic effort of the pastor and his faithful members and said their work could not be surpassed by any people in the Atlanta Annual Conference. Too much cannot be said in honor of our pastor

for his faithfulness. He worked on the church every day and preached at night during his revivals. He is deserving of great praise for his untiring efforts. L. R. Brogdon has proved himself an architect of no mean skill in building such a beautiful edifice. He has been faithful to his work and had it not been for him it would have been impossible to build here such a large church with such little means.

G. W. STRICKLAND.

### TEXAS.

Beeville.—We found at Beeville Charge a good church, and to our surprise, a parsonage (which has not been in the possession of the church for 16 years, being in the hands of the school trustees) and a people somewhat discouraged. The parsonage we are planning to move onto the church lot, the members are united and striving earnestly in order that the Jones' Chapel, Beeville, may take first place on the Goliad charge. That the secret of strength lies in union these people have learned. Our Sunday school, under the presidency of Mrs. M. J. Garner, has become one of the best on the San Antonio District. Beeville is a growing city and is destined to be one of the greatest cities in Southwest Texas. Our recent fourth quarterly conference session was one of the best ever held on this work. Presiding Elder J. W. Weakley preached splendid sermons at all four points. He was paid \$29.54; raised for Sam Huston College \$50. The Rev. W. E. Blackson is pastor of this progressive work.

Dainersfield.—A very successful third quarterly session was held by Presiding Elder J. O. Williams, August 5. On Sunday the elder delivered a wonderful message before a crowded house. The Sacrament was administered and one joined the church. Truly that Sabbath was a great day in Dainersfield. We were assisted by all denominations. We have here only 12

members, yet this small point raised more money than all the three churches on the circuit—\$32.50; Bethlehem, \$20.50; Liberty, \$4.50; Greenfield, \$4.20—total raised in the quarter, \$62.50. Pair presiding elder in full, \$21.50; missions, \$7.75; pastor, \$10; paid on church, \$22.25. The Rev. J. J. Jones, pastor. (Rec. Oct. 10.)

### TENNESSEE.

Springville.—Our first quarterly conference for this conference year was held in Providence church October 12-13, by the Rev. J. M. Lyte, presiding elder. Every detail was carried out in a smooth and business like way. Elder Lyte showed himself to be equal to the task assigned him. He preached two very able sermons and administered the Sacrament to 52 persons. Forty sinners came to the altar for prayer. The elder won a warm spot in the hearts of our people. Paid pastor since conference, \$7.50; paid presiding elder, \$14.05; for missions, 50 cents. Though new in the work Elder Lyte was careful about every interest of the church, and urged the reading of the SOUTHWESTERN with special interest.—J. M. MOSELEY, Pastor

Mansfield Circuit.—The Rev. J. M. Lyte, presiding elder, came to us on the 19-20 of October and held his first quarterly meeting. The conference was a success along all lines. The elder preached two soul-stirring sermons. He is awake to every interest of the church. We paid him in full, \$40. Forty dollars raised during the quarter. One hundred and three communicants partook of the Lord's Supper. The Mansfield Circuit will be largely represented on the SOUTHWESTERN subscription list this year.—J. A. W. MOORE, Pastor.

Sparta Circuit.—This is my third year on this charge. I returned to my work immediately after the adjournment of the recent annual conference and was gladly received by the members and friends. On October 14-15 my first quarter was held by the Rev. W. R. Smith, presiding elder, who preached strong, inspiring sermons. We paid our entire assessment for this quarter and secured three subscribers to the SOUTHWESTERN. It is said by the members of this charge that it is now in better condition than ever before.—S. A. MITCHELL, Pastor.

### TEACHER WANTED!

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Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW" was registered in the United States Patent Office, in 1874. Be sure to get Ford's as it makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 500 size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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## They Live in Our Memory

THE REV. ALEXANDER DEBOSE.

The Rev. Alexander DeBose was born in Camden, S. C., about the year 1832, making his age at the time of his death about 75. Early in life he became a Christian and at once began to devote his life and talent to the service of his Master. He was chosen and commissioned to preach a whole gospel, undefiled and full of truth. This he did until summoned by his Commissioner to his eternal reward. During the fifties he was joined in holy wedlock to his beloved



THE REV. ALEXANDER DE BOSE.

widow, Margaret, and they lived a long and peaceful life. The Lord gave them thirteen children, seven boys and six girls, seven of whom, four boys and three girls, are yet to follow on. He reared a Christian family and lived to see them all grown and converted to God. Not a day passed but that he at morning and night assembled the family together for prayer; this he did up to the morning of his affliction. He was the oldest living minister in the Florida Conference. He was ordained deacon by Bishop James in Jacksonville, Florida, January 23, 1870, and the next year was ordained elder by Bishop Simpson in Charleston, S. C., December 31. His sons, realizing his age and feebleness, held a conference with him at his home two years ago and requested him to cease from active service in the conference, so that his years might be lengthened, promising him a monthly salary. But he said to them: "Boys, you did not commission me. I can't rust out, I must wear out." His dear sons kept their promise, giving him a salary every month since, but he continued to preach. Early Thursday morning, September 26, while hitching his horse to the buggy to go to render up his reports to his District Conference, he suffered a stroke, and on the next Thursday morning, October 3, about 8:45, it ended his career in this life.

In his frequent conversations with his wife and children during his illness, he very lovingly and tenderly advised and comforted them against the day of parting. He said to his son: "The Lord is my Shepherd, and I will die by that." He asked his son Richard to sing the hymn, "Try us, O God," the same hymn that he sang for his father.

He said to his wife the night before his illness that he had answered every

### "The Blood is The Life."

Science has never gone beyond the above simple statement of scripture. But it has illuminated that statement and given it a meaning ever broadening with the increasing breadth of knowledge. When the blood is "bad" or impure it is not alone the body which suffers through disease. The brain is also affected, the mind and judgement are affected, and any an evil deed or impure thought may be directly traced to the impurity of the blood. Foul, impure blood can be made pure by the use of Dr. Pierce's Golden Medical Discovery. It cures and purifies the blood thereby curing, pimples, blotches, eruptions and other cutaneous affections, as eczema, tetter, or salt-rheum, hives and other manifestations of impure blood.

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You can't afford to accept any medicine of unknown composition as a substitute for "Golden Medical Discovery," which is a medicine of known composition, having a complete list of ingredients in plain English on its bottle-wrapper, the same being attested as correct under oath. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels.

roll call at the Conferences, and had attended them for forty years in succession. Besides his wife and children, he leaves five brothers, two sisters and a host of kindred and friends.

The funeral services were conducted at the Mt. Pleasant Methodist Episcopal Church, by the Rev. G. A. Huger, pastor, on Friday, October 4. The Rev. Mr. Huger spoke in glowing terms of the life of the deceased and of his career as presiding elder. More than 1,000 people, white and colored, were present. The main eulogy was delivered by the Rev. S. Welch, his lifetime associate. Elder J. P. Patterson delivered a touching eulogy. Rev. J. M. Deas in his remarks said that the leader of the largest family ever assembled in Mt. Pleasant Church was called to fill a more important place. Elder S. J. Patterson, of the African Methodist Episcopal Church, and the Rev. H. K. Hill, of the Baptist Church, and Bishop Sterricks, of the Independent African Methodist Episcopal Church, assisted in the funeral. All of the city pastors were present, and many of those of our Conference. Borne by six of his brother ministers to the family plot at the Church Cemetery, the remains of a great man were laid to rest. He figured prominently in the Florida Conference and has held most of the important appointments. He served as presiding elder for six years, during which time the district made a marked growth. His son, Thomas Eugene, who is now president of the City High School at Gainesville and pastor of one of our largest churches, is preparing a history of his life in detail, which will be of interest to our people.

Francis.—At Springfield, Ill., August 28, 1907, occurred the death of Julie, wife of the Rev. T. L. Francis. Husband, daughter and one son survive her. Funeral service conducted by the Rev. T. W. Fulghem.

## United for Life

STEWART-DANIEL.—A very quiet wedding was solemnized at Aberdeen, Mississippi—Mr. Thomas Stewart and Mrs. Melvina Daniel, at the home of the bride, by the Rev. B. T. McEwen.

Dora B. Hambrick.

OLIVER-DAVIS.—On October 29, 1907, at the home of the bride's parents in Alexandria, Louisiana, by the Rev. R. C. Worsham, Mr. Samuel D. Oliver and Miss Virginia Davis, many friends witnessing the impressive ceremony.

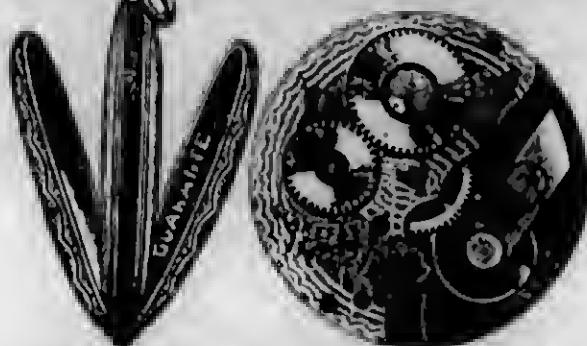
WELSH-GOINS.—A pretty marriage was solemnized at the Methodist Episcopal Church of Napoleonville, La., October 16, 1907, at 7:30 p. m. The contracting parties were Mr. Clarence Welsh and Miss Pazzetta Goins. The church was tastefully decorated. Mrs. Dr. Nelson presided at the organ. The groom is from one of the oldest, as well as one of the best families of Napoleonville. The bride is the daughter of the Rev. Milton S. Goins, our pastor at Napoleonville. The large number of guests that crowded the church shows the position the bride and groom hold in Napoleonville society. The Rev. S. Carroll officiated.

NIXON-CALVIN.—At 8:30 o'clock p. m. at Ebenezer Methodist Episcopal Church, October 23, 1907, Dr. L. A. Nixon of Cameron, formerly of Marshall, and Miss Esther J. Calvin, of Marshall, were joined in holy wedlock, the Rev. J. E. Bryant officiating. The church was beautifully decorated with ferns and flowers. Messrs. G. B. Sanders and G. R. Hailey held the rituals at the main entrance, while the bridal party entered. Messrs. M. D. Frida and G. A. Palmer were stationed at the side entrance. Wedding march played by Miss Edna Calvin, sister of the bride; Profs. Weber and Randolph violinists; Prof. Jesse S. Scott, cornetist. Little Elmer Brown preceded the bridal party with the license on a silver tray, closely followed by Dr. Nesbit of Memphis, Tenn., and Miss Alfretria Nixon, sister of the groom; Dr. Hunter, of Marlin, best man, and Miss Jessie Calvin, sister of the bride, maid of honor; Little Marie and Othelene Pemberton, flower girls. The bride was accompanied by her father, followed by Little Gerhard Douglas and Blanco Dogan. The groom met the bride at the chancel rail. While the license was being signed Miss Mayme Titus sang "O Promise Me." The bride was gown in white silk crepe de chine, trimmed with white liberty satin over white taffeta. A veil of white tulle was held in place by orange blossoms. She carried a noquet of tube roses, presented by Mr. and Mrs. Lacy of Dallas. The maids wore white silk, the groom and groomsmen the conventional black. After the ceremony a few friends repaired to the residence of the bride's parents, where a repast was served. Many valuable presents were received. Dr. and Mrs. L. A. Nixon took the 1:35 a. m. train for their future home at Cameron.

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## Cash Remittances

SUBSCRIPTIONS RECEIVED.  
NOVEMBER 4-9.

Atlanta and Savannah—J. A. Robertson; W. C. Bryant, 2 annual subscribers; Z. K. Gowen, 2 annual subscribers; A. P. Melton, O. Dason; V. D. Oatman, 10 annual subscribers; M. P. Moore, J. D. Ogletree; J. S. Strippling, Mrs. Mollie Hodge, E. J. Kight, R. S. Kelley; Jack Small.

Central Alabama and Mobile—J. C. Chuman, E. D. Burnett; A. W. McKinney, 3 annual subscribers.

Central Missouri—W. H. Smith, Aaron Johnson; G. B. Abbott, Joseph Gosling.

Delaware—E. E. Rogers, 4 annual subscribers.

Lexington—W. C. Statesman, 6 annual subscribers; Ida R. Cummings, Mrs. Jane Trusty; T. R. Fletcher, Mrs. Annie Mack.

Little Rock—W. R. R. Duncan, Mrs. Alice Crews; T. J. Jacobs, H. Moore; T. J. Thompson, Mrs. Mary Payne; I. B. Harston, Mrs. Sarah Scroggins.

Louisiana—A. J. Proctor, Alberta Washington; C. E. Bradford, C. Beckwood; J. W. Turner, Dan Groose; Geo. Carrere; B. J. Reddix, J. T. McDonald; J. L. Augustus, Miss Frazier Freeman; H. Daniels, C. H. Nicholson; A. B. Venable, 3 annual subscribers; E. D. Powell, J. Cole; D. B. Augustine; S. A. Davis, James Young; Miss Edward Butler; Miss Laura Butler.

Mississippi and Upper—D. A. Bragg, B. F. D. Boyd; Tupelo District, 12 annual subscribers; J. C. Lodge, 4 annual subscribers; J. T. Cannon, 5 annual subscribers; R. L. Hickson, Ed. Mathis, Phillip Parker; J. Purton, 4 annual subscribers; C. A. Jordan, 2 annual subscribers; Mrs. G. A. Troupe, A. B. Bucsom.

North Carolina—S. F. B. Peace, 3 subscribers.

South Carolina—G. W. Cooper; D. J. Talley; W. M. R. Eaddy, 4 annual subscribers; J. C. Burch, 5 annual subscribers; J. S. Thomas, 14 annual subscribers.

Tennessee and East—F. Smith, 2 annual subscribers; J. B. Booth, W. A. Maddott.

Texas and West—Maria Langham, Louise Ake; A. W. Carr, T. M. Benford; C. C. Sapp, 3 annual subscribers; E. Henderson, Miss Sarah McGee; Appollis Lee, 2 annual subscribers.

Washington—Jas. Wheeler, Miss Rebecca Goins.

Miscellaneous—R. M. Thomas.

Honor Roll—J. S. Thompson, E. E. Rogers, Tupelo District, J. C. Lodge, A. W. McKinney, J. T. Cannon, V. D. Oatman, W. C. Statesman, C. C. Sapp, A. B. Venable, J. Purton, W. M. R. Eaddy, J. C. Burch.

## Doings of the Workmen

## MISSOURI.

Blackburn Ct.—At Odessa our third quarterly meeting was held October 12-13 by Presiding Elder W. H. Smith, who, in his usual pleasing manner, rendered very efficient service. We had in connection with our quarterly meeting a grand rally for our new church building. The elder preached at 11 a. m. to a very crowded house. At 4 p. m. the Rev. M. L. Jackson, of Wellington, preached. The sermons were very helpful and inspiring to all present. A large number communed at the evening service. Collection during the day, \$12.35. Our work is in good shape. Peace and harmony prevails.—M. DENBY, Pastor.

## DEAFNESS CONQUERED!

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Deaf people everywhere will rejoice with all their hearts over the reliable new cure for deafness that is restoring hearing in so many cases once thought hopeless. In order that everyone may learn of this cure—by all odds the best yet known for Deafness—the finder of this successful new method has written a very interesting and helpful book, which he will send absolutely

free of charge to any person who suffers from Deafness. It shows in the plainest manner the causes of Deafness and Head Noises, and points out the way to regain clear and distinct hearing. Careful drawings of the ear and its complicated passages, made by the best artists, illustrate the book.

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Deafness Specialist Sproule, please send me your new free book on the cure of Deafness and Head Noises.

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## Crescent City Notes

To All Whom It May Concern—This is to certify that Mrs. B. Mack Hubbard, Corresponding Secretary of the Woman's Home Missionary Society, of the Louisiana Conference, formally resigns the position of Corresponding Secretary. Mrs. Hubbard thanks the pastors and presiding elders and others who stood so nobly by her while in office.

The New Ladies' Providence will have their anniversary sermon preached at Pleasant Plains Methodist Episcopal Church on the third Sunday, November 17. The Rev. Wm. Harrell, pastor.

For the courageous spirit which ever dominated his actions, and for his kindly interest in the welfare not only of the choir but his people in general; for his prudent judgment and wise counsel, and finally for his unsurpassed career as a pastor, the choir of Mt. Zion hereby expresses its appreciation therefor and extend their profoundest sympathy to the bereaved family and relatives of the Rev. Joseph Alfred Threlkelt, pastor of Mt. Zion Methodist Episcopal Church, this city, who received his summons to answer roll call in the presence of the righteous Judge on October 19, 1907.

MALLALIEU.—Presiding Elder Marshall held the quarterly love feast Friday night. Revs. Chapman, Seals,

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N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.

McKee, Luster and Clark were present and added zest to the meeting. Thirteen were read into full membership, one on probation and 18 more are to be read in within the next 30 days. Many stood up for prayer. Verily the meeting was a source of much helpfulness to all present. Services excellent all day Sunday. At 7:30 the pastor preached a special sermon. We are preparing to observe Home Mission and Church Extension Day November 24. The Sunday school is doing well and the W. H. M. Society is preparing to raise its full apportionment for Conference. The Old Folks Home Committee is arranging to celebrate Thanksgiving Day. On the 4th Sunday Mallalieu will have its local rally and visiting friends are cordially invited. Collection, \$21.

WILLIAMS CHURCH.—The Steward Sisters gave an entertainment a few nights ago for the benefit of the trustees, which was a success in every respect. A. E. Brazely, C. Lambert, S. Robinson contributed \$1 each; S. Obee and C. Johnson, 75 cents each; a number of others 50 cents each; which, together with other donations and receipts from tables, amounted to \$26.90. The Steward Sisters are working and preparing to do all they can on the old debt. We take this method of thanking them for this good work. A. E. Brazely, president; A. Howard, Secretary; J. O. Richards, pastor.

Mt. ZION CHURCH.—Sunday, November 10, all services were well attended. The spiritual atmosphere was exceedingly high at the morning covenant meeting. In the afternoon at 7:15 quite an appreciative number of Christian communicants partook of the communion administered by the esteemed presiding elder, Dr. J. F. Marshall, whose vigor and long sightedness as a profound churchman seem to

be on the increase. He was assisted by the Revs. Messrs. Fields and Taylor. Collection, \$40. We are still trying to live up to the significance of the nominal term of our church. "Mounting upwards." A. L. Scott, acting pastor.

Many ministers are earning competence and relieving suffering in their congregations by helping us place Remedy-Simplex, a guaranteed cure for Rheumatism. We require no money in advance. Pay us when your goods are placed. ALCORN TRADING CO., Corinth, Miss.

## Doings of the Workmen

## LOUISIANA.

Sterlington.—Sunday, October 6, was a day of exceeding joy at Mt. Sinai. The spiritual tide ran high. The Rev. G. W. Banks, our beloved pastor, administered the Sacrament to 65 communicants. Received 12 persons into the church. Collection \$25.07. Too much cannot be said in praise of the pastor and his wife.—F. D. Jackson.

Rayne.—The Rev. Bedford Carr and family were received with great cordiality on this work. The members and friends called at the parsonage shortly after their arrival, and but few came with empty hands. Mr. E. V. Mayfield placed in the larder many pounds of choice groceries; Mr. and Mrs. E. Nickels are loyal supporters of both church and pastor. St. Paul has taken on a refreshing spirit of activity and the report of Pastor Carr at the forthcoming Annual Conference promises to be a good one along lines of the year's work. Enroute to Rayne, the pastor and family were shown many courtesies by the Revs. J. L. Augustus, A. Venable, T. A. Levie and A. Gadlaw, to whom they are very grateful.



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# Southwestern Christian Advocate



ROBERT E. JONES, Editor,  
EATON & MAINS, Publishers.

NEW ORLEANS, NOVEMBER 21, 1907

Vol. 41 No. 47

## THE MESSAGE OF THANKSGIVING DAY

### THUS SAITH THE WORD

David was given to issuing occasionally Thanksgiving Proclamations. It was out of a spirit of gratitude that he exultingly exhorted the people to make a joyful noise to the Rock of their salvation and to come before the presence of the Lord God with thanksgiving and make a joyful noise unto Him with psalms. David entreated the people to enter into the gates of our God with thanksgiving and to come into his courts with praise for the Lord is a great God and great above all Gods. Paul caught this spirit of thanksgiving and gratitude when he was discoursing upon the ability of God to make all grace abound toward us declaring that we were enriched in every thing to all bountifulness which causeth through us thanksgiving to God. "For the administration of this service not only supplieth the want of the saints but is abundant also by many thanksgivings unto God." John, catching a vision of four angels standing on the four corners of the earth, shouted aloud this high note of thanksgiving, saying: "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever, Amen."

### LEST WE FORGET

After the custom of our forefathers for generations past the President of this Nation sets apart the twenty-eighth day of November as a day of thanksgiving and prayer. And in doing so he gives us a sermonette which is at once beautiful and instructive as to the higher life. The President craves that the average man of this nation may at least stand in body and mind and character with the average man of any other nation and to this end he rightly calls attention to the high privileges that are ours and declares that much has been given us from on high and that much will be expected in return. America's prosperity and exalted place among the nations (the ten talents) demand of us prayer and watchfulness so that we may not lose our sense of moral responsibility. Correct the President is when he declares that the perpetuity of our great government and our sacred liberty are secured only as there dwells in the heart of the ordinary citizen a keen sense of righteousness and justice. The President appropriately recommends to the people that in their homes and churches they devoutly thank God for the many and great blessings of the past. The proclamation is most significant when the President adds that we should pray for strength

to be given that our lives may be so ordered as to deserve of these blessings in the future.

### NOT A LIP SERVICE

The recurring of our yearly National Thanksgiving Day is more than ordinarily significant. It is a pledge anew to the faith of the Fathers who founded this government essentially upon the idea of God. We are pledged therefore by all that is good in our history to the worship of and allegiance to the God of our fathers. This thanksgiving celebration is not to be a mockery of worship—sounding words and tinkling cymbals—but the spirit of the fathers, and, if you please, the spirit of '76, our national growth and our present prosperity justly demand that we enter the courts of thanksgiving with a full and abiding consciousness that every good and perfect gift, of national and individual life, cometh alone from Him who is All in All. Nothing, therefore, would so destroy the real purpose of the day as mere formal worship. Lip service at any time is to be deplored, in this particular religious festival it would be high crime and unpardonable. What God wants, and what is more, what he deserves, is that in the holy of holies of our hearts each of us shall erect an altar of gratitude. Whether our lives according to our own notions have fallen in pleasant places or not there is a reason for devout thanksgiving.

### MAN'S WEAKNESS REVEALED

As we recount the blessings of the past we become the more conscious of our own weakness and a thanksgiving service is void of an essential element when it does not bring the worshipper face to face with the fact so often emphasized in daily occurrences, that man at his best is but weak and fragile. We are given at times to account the achievements of man; to extol the magnitude of his accomplishments; and indeed to magnify the glory of his achievement in the mental and physical life about us. But after all how weak we are: Our most notable achievements will not withstand the breath of the Almighty; destruction and catastrophe come in spite of us and we lift our hands in amazement and acknowledge our utter weakness. Where disaster and catastrophe do not come we are none the less weak. Prosperity should not shut our eyes to our helplessness and extreme dependence upon Him whose power

alone is supreme. If our thanksgiving therefore brings to us a sense of our obligations to God it will be well.

### GOD IN HISTORY

This fact alone explains much of the inexplicable in our daily living. For God's hand is so visible in the affairs of the world and so intensely is he a living present help that we are shut up to one interpretation that there is one divine end towards which all life moves. An evidence of this is not to be found in the miracles of the past, or in a geological survey or in a theory of evolution. God in the consciousness of man is the impelling force that sweeps us on, giving unity to world action and impetus to the cause of righteousness. True, things do not move radically except in extraordinary cases. For God is a conservative, resorting to radicalism only in extreme cases, but God's hand is upon the affairs of the nation. He is to-day in a marked degree visible in the affairs of China, Japan, the Philippine Islands, England, Scotland, Wales, Germany and the United States.

### A PRAYER

Oh, thou Great Giver of all good gifts, grant us, we pray Thee, thy great favor as we lay at thy feet the prosperity of this and all years and offer ourselves, souls and bodies, as a thanksgiving sacrifice for blessings innumerable and constant. Grant, we pray Thee, that our gratitude now offered unto Thee upon the psaltery and the harp and that finds expression in the words of our mouths and the yearnings of our hearts may be more worthily and eloquently expressed in our goodness and kindness to those about us and to those more remote who this day cry to Thee for the bread of earth as well as the bread of life. Grant unto us, our Father in Heaven, that we may minister unto Thee by ministering unto those about us. May our thanksgiving find its loftiest expression in deeds of love, brotherly sympathy, forbearance and patience. Prevent, we pray Thee, our blessings, from becoming stumbling blocks. Let us know, we pray Thee, the fullness of that life that will warrant this day and all days of being a thanksgiving that shall be real and sweet because Thou dost hear us. These favors and all others we ask in His name who gave himself for our redemption; and to the Christ blessed forever be glory and honor and dominion forever and ever. Amen and Amen.



## The Hoe-Man's Thanksgiving

By EDWIN MARKHAM

*I count up in this song of cheer  
The blessings of a busy year*

A roof so low I lose no strain,  
No ripple of the friendly rain;  
A chimney where all winter long  
The logs give back the wild bird's song.

A field, a neighborly old ground,  
Which year by year, without a sound,  
Lifts bread to me and roses sweet  
From out the dark below my feet.

The tree toad that is first to cheer  
With crinkling flute the green o' the year;  
The cricket on the garden mound,  
Stitching the dark with threads of sound.

The wind that cools my hidden spring  
And sets my corn-field whispering;  
And shades across, to lightly blow  
Green ripples down the apple-row.

The shy paths darting through the wheat,  
Marked by the prints of little feet—

Gray squirrels on their thrifty round,  
Crows condescending to the ground.

That leafy hollow that was stirred  
A hundred mornings by a bird  
That song at daybreak on a brier,  
Setting the grey of dawn afire!

The lone star and the shadowed hush  
That comes at evening, when the thrush  
Ravels the day, so worn and long,  
Into the silver of a song.

The tender sorrow, too, that comes  
To leave me nevermore the same;  
The love and memories, and the wild  
Light laughter of a little child.

Thoughts of the Wonder that awaits  
The soul beyond the Darkened Gates,  
That old, old Mystery that springs  
Deathless, behind the veil of things.

This is my rosary of hours, in woven of the snows  
and flowers—

The year that runs from young to old, a glint of  
green, a glow of gold.

—In *The Circle*.

## "Offer Unto God Thanksgiving"

Christian people should be thankful that, in this nation, the custom of observing a national day of Thanksgiving has been established, and that it is so perfectly in harmony with public sentiment that the President of the United States and governors of all the States, in their official capacity, feel themselves called upon to ask all the people to unite in this service. We take pleasure in believing that they do this willingly, gladly, and with hearty approval of the custom, but if it were otherwise, they would still be constrained to do it out of respect to the views and wishes of the citizens of the republic. This alone is good reason for Thanksgiving.

But it is not an empty ceremony. We have reason to give thanks. No year passes without bringing with it abundant reason for gratitude, but this year, above all others, is fraught with mercies. The material blessings of the year are rich and abundant. Long ago the Psalmist of Israel sang: "Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward; they cannot be reckoned up in order unto thee: if I should declare and speak of them, they are more than can be numbered." We may say the same with greater reason. The bounty of God unto this nation has been wonderful. Barns are filled with plenty. Mines of gold and silver and other metals have sent forth their treasures in ever-increasing streams of wealth. Good health has prevailed, and peace has reigned throughout our borders.

Multitudes have given thanks in the midst of poverty, persecution and affliction. The early Christians shouted for joy when they were spoiled of their possessions, cast into prison, and shamefully treated. In many cities there are men, women and children singing the praises of God without enough to eat. How much more should we, who have enough and to spare, give hearty thanks to God for His goodness.

Gratitude to God may be expressed in song and worship. For this reason the President calls on the people to meet together in their places of worship, and bow before the Lord, and worship His holy name. Surely no one who wishes to be called a Christian will turn a deaf ear to this call. How can Christian men and women spend the entire day of national Thanksgiving in feasting and sport, and altogether forget the house of God and the call to worship? If no note of worship shall mingle in our observance of the day, we cannot say that we have really observed it at all. To neglect the house of

God on this day is a bad example set before men and women who are watching for every possible argument against the reality of our religion and the sincerity of our profession. Let the world see all Christian people in America bending their steps to the house of the Lord on Thanksgiving Day, and hearing this valuable testimony to their faith in the God of the whole earth.

There are many practical ways of giving thanks. If our gratitude shall find no other expression than that which proceeds from our lips, it will not avail. A grateful heart will show its sentiment of gratitude in every possible way. If we are thankful, we will show it by doing good with the substance which the Lord has bestowed. We will recognize the purpose for which He has given these things. It is not for selfish enjoyment. Not for hurtful luxury. Not for purposes of ambition and corruption. Not that power to oppress those who are not so fortunate may be put in our hands. All these temporal mercies are so many means of doing good. If the nation recognized that fact, what a change would take place in the condition of this whole world within a few years. If only the whole church recognized the fact that all the good things a kind Providence has bestowed have been given that they may be poured out in blessing on our fellow-creatures, the face of the earth would be rapidly renewed. Honor the Lord with thy substance. This is the call of God to individuals, to the church, and to the whole nation.

Especially should men show their gratitude to God by paying what they owe to those who have toiled for them. Is it not a shame that anyone should have a luxurious Thanksgiving or Christmas out of the bounty of God, while men and women who have toiled to help procure this substance go unrequited to a dinner of herbs? Let the butcher, the baker, the tailor, the dressmaker, the washer-woman and the laborer be rewarded before sitting down to a Thanksgiving feast. Outside of these debts there are countless opportunities of doing good.

A life of obedience is the best expression of gratitude. We are servants of God. The giver of all our mercies is our Lord and Master. To Him we owe our life and breath and all the joys we have. We have His commandments. We know His will. It is an holy will, a perfect will. His service is a reasonable service. No one is truly grateful to God, who goes about breaking any of His commandments.

A life of obedience, integrity, honesty and fidelity in the midst of this corrupt generation is a powerful expression of gratitude to God. These times require this sort of Thanksgiving. "The world is very evil." So sang one of the old saints. It is so still. Much progress has been made, but the world is still full of evil. Every Christian is called upon to present his body, a living sacrifice, holy, acceptable unto God, which is his reasonable service; and be not conformed to this world, but be transformed by the renewing of his mind, that he may prove what is that good and acceptable perfect will of God. The mercies of God should constrain every Christian to give thanks in this way.—In *Christian Advocate*.

## The Chief Ground for Thanksgiving

BISHOP O. P. FITZGERALD.

The pardon of sin is emphasized as the chief ground of thanksgiving in God's holy Word. This makes a good reason why we should do the same. What He thus stresses we may not neglect or undervalue; what He commands we may not disobey; what He offers unto us we cannot afford to refuse. These are truisms, verily, but they are as tremendously true for you and me, kindly reader, as if promulgated for the first time in this Thanksgiving issue of our paper.

The promise of this blessing—the pardon of sin—touches the core of human nature's deadly malady. The burden of sin, the sting of sin, the stain of sin, the shame of sin—all these expressions tell us what sin is in itself and in its effects. It is the shadow that darkens the moral universe. It is the burden that sinks the human soul into the depths out of which it cries unto God for help. The promise of pardon draws the soul to God as the one lawgiver whose right it is to reign. The experience of pardon dots the earth with spots of brightness, makes many a bush "afire with God" in memory of seasons of solemn joy that made two worlds touch and thrilled the soul of the pardoned sinner with the powers of the world to come. I am not careful about particular polemical terms and nice distinctions; I have no desire for disputation concerning this matter so magnified by God's holy Word, so precious to those who know. The deepest need of the awakened soul is satisfied by the sinner who has sought and found forgiveness of sins. The sense of need is all the fitness required, as our old song says. It is the gift of God, who is always able and willing on His part. If we could live a million of years, it would have to come this way at last. If we had only one day to live, that day would be enough. The promises of forgiveness of sins run through the holy Scriptures like lights shining in the darkness. The conditions are expressed or implied with a clearness of statement and a warmth of exhortation proportioned to the value of the blessing involved.

If any reader who is a stranger to this experience would enjoy this blessing of all blessings for a human soul, let him seek and find. Now is the time. If any reader of what is here written have lost the sweetness of their first love, this Thanksgiving season may be made doubly blessed unto them on condition simply that they "do their first works over" again. This means that they lay hold of this hope set before them in the gospel. To be saved from sin and to know the fact is that gospel. Nothing less can satisfy, nothing more can be asked by the soul that is led by the Spirit into the experience of the forgiveness of sins, the new birth that initiates the new life that is hid with Christ in God. That is the Bible way of putting it: the familiar words shine in holy beauty all their own. They mean everything to those who have caught this secret of the Lord. They mean more than mere ethical culture, however precise and polished. They go deeper than any mere theory of spiritual life. They put right into the inner man. The peace they describe is what the world can neither give nor take away.

I am not persuading myself that I am making discoveries of new truths to those for whom I offer this Thanksgiving meditation; but I have written in the hope that it may help some souls to such a sense of the forgiveness of sins as will make this Thanksgiving season a blessed memory to them forever. This is my prayer.—*Nashville Advocate*.



## Opportunities of the West

BY LUTHER E. SMITH.

After having spent three months in the middle West, I have been impressed principally with two facts. The first of these is that this part of the United States is yet a new country, so far as cultivation and development is concerned, and offers splendid opportunities to young men and women who have the ambition to improve their condition, and possess the energy sufficient to carry that ambition into effect. The soil has had but fifty years of, I might almost say, indifferent cultivation, is deep and rich, yielding one of the greatest corn crops of the country, and still, today, it is almost virgin soil. The towns and cities are progressive and fast taking on the ways and improvements of the modern civilization. The second thought to impress me is the open door of opportunity which presents itself to the man or woman of action who comes here and seeks work. The principal vocation is farming and mining, and this field is far from being crowded. There are still many and many an acre of untilled land awaiting the man with the hoe. My brief sojourn here has also taught me to have a greater respect for the farmer, and the independent life that he lives, for after all it is to him that the world must look for its bread. President Roosevelt in his address at Keokuk, on October 1, correctly summed up the farmer's importance in the following words: "I hope that the means of transporting your commodities to market will be steadily improved; but this will be of no use unless you keep producing the commodities, and in the long run this will largely depend upon your being able to keep on the farm a high type of citizenship. The effort must be to make farm life not only remunerative but attractive, so that the best young men and girls will feel inclined to stay on the farm and not go to the city. Now from the standpoint of the Nation as a whole, it is pre-eminently desirable to keep as one of our chief American types the farmer, the farm homemaker, of the medium size farm. This type of farm home is one of our strongest political and social bulwarks." True these remarks of the nation's Chief were addressed to the farmers of Iowa and other middle western states; but those words were just as appropriate as advice to the Southern Negro farmer, and he needs heed the advice to "make farm life not only remunerative but attractive, so that the best young men and girls will feel inclined to stay on the farm and not go to the city." If such advice is followed we will have less of our promising boys and girls drifting from the pure healthy environment of the farm to the poisoned and degrading influences of city life; then statistics will show a decrease in tuberculosis cases and other pulmonary diseases; local police records will also experience a notable falling off in the number of arrests for vagrancy, and lastly the world will note a strong tendency toward better things among our young people who will strive and attain a higher standard of manhood and womanhood. May the blind and ignorant no longer throw slurs upon the life on a farm, but in this enlightened age, the young should be taught the dignity of labor in the fields, and the importance before God and man of he who tills the soil.

Des Moines, Ia.

## The Real Negro Problem

It is a singular commentary on the perversity of human nature that one of the simplest problems of American life, by nothing but prejudice, has been rendered difficult of solution. "The Negro Problem," and its intricacies, are exploited in books, papers and public addresses. In reality, "the problem" reduces itself to the question as to whether discrimination between men shall be according to character or color. That and that alone is the issue, and that question answered one way removes the problem from American politics, and answered in the other way increases their complexity.

The South, with many notable exceptions, says, we cannot be dominated by ignorance, vice and crime, and since most of these evils are found among the Negroes, we will deny to the whole race, and to all who are in the least tainted with its blood, social and political recognition. Thus, in a wholesale way, the good and wise colored people are classed with the ignorant and vile. Moreover, this method of dealing overlooks the fact that a large proportion of the white population, when the classification is according to character, belongs in the same category as the worst of the blacks. The injustice of this classification angers the colored people, and arouses the indignation of all fair-minded white people, who are ready and anxious to exclude laziness and criminality from the prizes of social and political life.

It is true that most of the crime and disorder of the South, and much of it in the North, is found among the shiftless and irresponsible colored population. What should be done? Let political and social recognition be denied to all those who will not qualify themselves for the duties and privileges of citizenship, and who are unfit for association with respectable people. In other words, draw the line at character, and treat the ignorant and bad of all races in the same way. What would be the result? In the South quite as large a proportion of colored people would be disfranchised as at present; but it would be by a process which would remove even the semblance of injustice, because an illiterate and criminal white man would be treated in the same way as an illiterate and criminal black man. The effect on the unworthy white would be to make him ashamed to be classed with those whom he has learned to despise; and the effect on the colored man would be beneficial, for it would incite him to work hard in order that he might obtain the recognition and rights which he covets.

The justice of drawing this line of discrimination at attainment and character rather than at color is recognized by the better class of white people in the South, who are not in the business of politics and who are more anxious to do right than to win votes.

This way of settling this long-standing controversy between the races would satisfy the colored people because of its evident justice, and it ought to gratify all white people both South and North for the same reason.

The "Negro Problem" will be solved when discriminations between men are based on character and attainment rather than on color for the simple reason that one method is fair, logical and Christian, and the other is unfair, illogical and un-Christian.—*The American Missionary*.

and in training, are now at work, and the property in this department of the work is valued at over \$680,000. In addition to the large number of Homes and Missions under the care of the Deaconesses, there are many stations, and always an increasing number of settlement workers, several of whom are stationed in the mining regions of Pennsylvania. There are now under the care of the Society five hospitals, each one of which is doing admirable work. During the past few years more than \$200,000 worth of property has had to be refused by this Society because of the lack of Deaconess nurses. Sihley Hospital, in Washington, D. C., is the Nurse Training Department of the National Training School located at that point, of which Dr. C. W. Gallagher is the capable president. This hospital has won an enviable reputation, and if its present capacity of seventy-one beds were doubled, could easily be kept filled. The three National Training Schools of this Society, at Washington, D. C., Kansas City, Mo., and San Francisco, California, are doing a noble and gracious work. The numbers in attendance increase from year to year and the value of the training is constantly becoming more and more apparent. Not yet has Rust Hall in Washington been filled to its utmost capacity, but this year the largest number, something over one hundred, has been registered, and the other schools, especially the Fisk Training School in Kansas City, are filled with earnest young women, seeking the best training for this work for God and humanity.

## WORK FOR YOUNG PEOPLE.

The work among the young people is growing in interest and value. About twenty thousand young women are not only in training for future leaders of the work, but are sending in increasing gifts to the Society this year, amounting to more than \$24,000. This circle of interested young women are ably supervised by Mrs. C. W. Gallagher. The Home Guards and Mothers' Jewels, under the direction of Miss A. M. Guernsey, are growing in numbers and in knowledge of the work, and are in training for the higher grades of service. These little people are being taught to work for other children, and it is believed that not many years hence the beneficiary work for children in our Homes will be provided for by our Home Guards and Jewels. Most encouraging reports were received from the able secretaries of this work.

## SPECIAL FEATURES.

Fine addresses were given during this convention, one by Dr. W. A. Frye, of Trenton, N. J., who, with the inspiring theme "The Sign of the Cross at the Gates of Empire," stirred all who heard him. During the last year and a half this warm advocate of the work of the W. H. M. S. has visited twenty-one Conferences, and twenty-seven thousand people have heard his message. Dr. Frye always surprises a company of Home Missionary Women by his thorough knowledge of the work.

An excellent address followed the admirable report of the Temperance Committee by Mrs. McDowell, of Pittsburg, Pa. Mrs. Katherine Lent Stevenson, President of the Massachusetts W. C. T. U., spoke most earnestly and eloquently upon her great theme, calling upon Home Missionary women everywhere to give this cause, not only their active support, but unceasing prayers. Mrs. B. S. Potter, of Evanston, Ill., Secretary of the Bureau for Utah, won sympathy and applause upon her report of this work, as indeed did many another earnest advocate of some special line of work. Space forbids mention of these noble women, who give, not only time and thought, but heart as well to the promotion of their work.

On Saturday the delegates and visitors in great numbers looked in upon the Hull Street Settlement, where a delightful lunch was served, and later the Immigrant Girls' Home in East Boston, where the evening meal was taken. There can be no question that many friends were won to these special lines of work by coming in close contact with it through these memorable visits. Large numbers also visited the Deaconess institutions in Boston, which, although not under the wing of this Society, are closely allied to it in love and sympathy.

On Sunday an unusual number of churches were open to the workers of this Society, not only in

(Continued on Page 7.)

## Report of the Annual Meeting of the Woman's Home Missionary Society

(Continued from last week.)

### CITY MISSIONS AND DEACONESS WORK.

Three large City Missions in Chicago, Ill., Cincinnati, O., and Boston, Mass., are carried on by the Woman's Home Missionary Society. Marcy Home in Chicago is doing a large and important work among the children and youth of foreign-speaking people. From 2,500 to 3,000 young persons pass through the various classes of this Home during the year, and nearly as many are under the influence of Glenn Home, in Cincinnati, O. Hull Street Settlement and Medical Mission, in Boston, Mass., is doing a noble and beneficent work. This work for both the body and soul is most exclusively

among foreigners and is full of inspiration and encouragement.

In other cities and towns work for foreigners is being done by deaconesses. The Deaconess work under the direction of this Society is a great and growing one. Miss H. A. Bancroft is the General Secretary and will be assisted the coming year in field work by Miss Bertha Fowler and Mrs. May Cumisky Bliss. The Training School Committee, a most important department of this work, is supervised by Mrs. Jane Bancroft Robinson, who has since 1888 given devoted and wise service to the promotion of the Deaconess work under this Society. About five hundred Deaconesses, licensed



# THE CHRISTIAN LIFE

## "In Everything Give Thanks"

JENNIE WILSON-HOWELL

This saying is a hard one, Heavenly Father—

"In everything give thanks"—in everything.

How can I thank Thee for this crushing sorrow?

And how can I rejoice, and praise, and sing?

This burden is too heavy for my shoulders;

It presses hard; I bow beneath the load.

And long the way has been o'er which I journeyed:

And full of briars and thorns has been the road.

"In everything give thanks," Oh, do Thou teach me

To praise Thy name, O God, when billows roll!

Heedless of thorn and briar, and storm and tempest;

I'll "press towards the mark," and reach the goal.

Yea, bleeding are my feet—see, Thou, my Father!

And, tattered is my raiment, worn so long;

And, battered with the winds and stormy tempests,

I hide me, in my shame, amid earth's throng.

Yet, Thou hast said it, O most holy Father—

"In everything gives thanks;" and fain would I

Obeys Thee from the heart, when lips are silent;

And on Thy promise I would rely.

Let Thine own will be done in me, O Father!

My will I would have molded into Thine;

Do with me as Thou wilt, but hold me, keep me.

Thy will be done, O God—not mine, not mine!

—In "Zion's Herald."

"Come unto Me"—I come to Thee, dear Saviour!

"My grace sufficient is"—Lord, I believe!

"I never will forsake Thee"—Yea, Lord, never!

"Peace I leave with you"—I will no more grieve.

"Child, cast thy burden on Me"—Dear Lord, take it!

"I will sustain thee"—I accept Thy word.

"Learn thou of Me"—I would be meek and lowly.

"Ye shall find rest"—I'll rest on Thee, my Lord!

### Thanksgiving

"Thanks for the daily round. Thus far

My Lord appoints my task, and lo!

I sow and reap, and reap and sow,

Where'er His leading are!

—Frank Walcott Hunt.

I can't help praising the Lord. As I go along the street, I lift up one foot, and it seems to say, "Glory;" and I lift up the other, and it seems to say, "Amen." And so they keep up like that all the time I am walking.—Billy Bray.

Have you ever tried the blessing of a constant thankfulness? Not occasionally, or when it suits you, but, every day, and all day long? If not, begin at once, and the next time you feel disheartened or discontented, instead of getting irritable or complaining, just look long and gratefully on your blessings, and put all grievances behind your back.—Anon.

Joy in living, delight in nature and human life, persistent gladness and cheerful activity, do not come, and cannot come, to any one whose gratitude and thanksgiving are limited and controlled by the incidents of the passing day, the seasons, and the history of the year. To maintain such happy moods, one must have the persistent belief that life in itself is a blessing; that the choice between good and evil is good to have; that responsibility gives strength; that it is wholesome to be tested and tried; that death, no matter how it comes, it not in itself an evil; and that what lies beyond mortal sight is better, not worse, than that which happens here. No thanksgiving is possible to any but selfish souls, if it must depend upon money in the pocket, friends in the home, prosperity in the community, peace within our borders, and escape from pestilence and famine.—Christian Register.

To some of us this occasion of family reunion and general good cheer brings other thoughts; and as we gather round the board, tears start and a lump rises in the throat; for where we sit to-day another sat last year, and the face which smiled so fondly on us then is but a memory now. Ah! the vacant chairs, the turned-down plates! How can Thanksgiving keep its blessed spirit in their presence? Nay, let us rather say: How can it lose that spirit while they exist? What have those absent ones left us but memories of their love and kindness, their faithful service and uncomplaining sacrifice? These memories this day above all others brings vividly to mind; and when we thank the Giver of all good for bountiful harvests and the food we eat, shall we not much more thank Him for this greater gift of having known and loved those whom He has at last taken to Himself?—Youth's Companion.

### A Thanksgiving Sermon

We mark November upon the calendar because it is the month of Thanksgiving Day. It was a wise provision of the Pilgrims when they set apart one day in the year in which to turn their thoughts on themselves, and count their blessings. We are far too apt to forget the blessings and count the sorrows; but even in the lives of the most humble, it is probable that the former outnumber the latter two to one, and it is a good thing to cultivate the habit of looking for them. When Diogenes took the lantern to look for an honest man, he implied pretty plainly that he did not expect to find one. Diogenes was a grumbler. If he had gone out with a smile and more confidence in his fellows, he would have stumbled over honest men at every corner. It is the same way with blessings. Whoever sits down with a scowl on his face and meanness in his heart, will find this world a cloudy place. But let him take for his lantern a smile, a little faith in mankind and in God, and the world will blossom abundantly.

A man's blessings are all in his own heart. If he keeps that pure and cheerful, the world will appear so. He may not be rich in a material way, but it is not of the great things that life is made up. It is of the little things. To see the blue of the sky, and many green trees; to talk for a while with a good friend; to read some spirited piece of verse, or some helpful book; to sit down to a dinner, however simple, with a healthy appetite; to be able to do some little favor for a friend which will bring a smile to his face—these are little things, but they are the blessings which make life worth while. If you stop to count, you will find that you have a good many more of such than you had imagined. You can easily add to what you have. Begin this year, then, at Thanksgiving, and look for blessings with a smile. Do it not only on Thanksgiving Day; do it every month, do it once a week. You will be surprised to find how well off you are.—Woman's Home Companion.

### A Thanksgiving Prayer

To-day as I toil up Life's steep ascent  
I pause to view my path, and am content  
To ever climb; I know that all is well  
While Thou, dear Lord, besides my path doth dwell.

The path o'er which my weary feet have trod  
Will lead me ever nearer to my God;  
The sorrow, pain and inner strife untold  
Will help me Life's deep meaning to unfold.

I thank Thee for the dangers in my way,  
I thank Thee for the joys from day to day,  
What'er of good or ill my way afford,  
Whatever comes I humbly thank Thee, Lord.

—Azalia E. Martin.

### Thanksgiving A Means of Grace

God's goodness and greatness have been shown to us in the tiny good things of our ordinary daily enjoyment, as well as in the march of the mighty events of the nation. Let the remembrance of all God's goodness, from the daily bread He has given to the individual, to the larger prosperity He has given to our lands, move our grateful hearts. The spirit of thanksgiving is the power which magnifies and continues God's gifts. It hath a miracle power like that of Christ. But as Christ took the loaves and fishes, so let us take all good in and from God, and let us "give thanks," and not forget to "distribute," for God's good grows not by selfish hoarding, but by sharing. The Golden Age of the world is in the future, when will be actualized this prophetic picture of Christ. Man will take God's gifts, return thanks, break and distribute them. The materialistic and atheistic trend of all reformatory and philanthropic movements surely prophesies failures, as all greedy accumulations of selfish wealth presage overthrow. The conflict of capital and labor can be harmonized, all the wrongs of humanity can be righted, the unrest of society can be calmed, by the actualization of that scene in the desert of Palestine. The secret of the world's good is in Jesus Christ of Nazareth. Let the nations acknowledge Him, and the generations of men catch His spirit. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."—Pulpit Treasury.

### Thanksgiving

By Henry van Dyke.

Do you give thanks for this, or that?—No, God be thanked,

I am grateful

In that cold calculating way, with blessings ranked  
As one, two, three, and four,—that would be hateful!

I only know that every day brings good above my poor deserving;

I only feel that on the road of life true Love  
Is leading me along and never swerving.

Whatever turn the path may take to left or right,  
I think it follows  
The tracing of a wiser hand, through dark and light,  
Across the hills and in the shady hollows.

Whatever gifts the hours bestow, or great or small,  
I would not measure  
As worth a certain price in praise, but take them all  
And use them all, with simple, heartfelt pleasure

For when we gladly eat our daily bread, we bless  
The hand that feeds us;  
And we walk along life's way in cheerfulness,  
Our very heart-beats praise the Love that leads us.

—The Outlook.



## YOUNG FRIENDS

### Thanksgiving Eve

Hand in hand, through the city streets,  
As the chilly November twilight fell,  
Two childish figures walked up and down—  
The bootblack Teddy and his sister Nell

With wistful eyes they peer in the shops,  
Where dazzling lights from the windows shine  
On golden products from farm and field,  
And luscious fruits from every clime.

"O Teddy," said Nell, "let's play for to-morrow  
These things are ours, and let's suppose  
We can choose whatever we want to eat;  
It might come true, perhaps—who knows?"

Two pinched little faces press the pane,  
And eagerly plan for the morrow's feast  
Of dainties their lips will never touch,  
Forgetting their hunger, awhile at least.

The pavement was cold for shoeless feet;  
Ted's jacket was thin; he shivered, and said:  
"Let's go to a place and choose some clothes."  
"Agreed!" said Nell—and away they sped.

To a furrier's shop ablaze with light;  
In its fancied warmth they place their hands,  
And play their scanty garments are changed  
For softest furs from far-off lands.

"A grand Thanksgiving we'll have!" cried Nell,  
"These make believe things seem almost true:  
I've most forgot how hungry I was,  
And, Teddy, I'm almost warm, aren't you?"  
O happy hearts, that rejoice to-day  
In all the bounty the season brings,  
Have pity on those who vainly strive  
To be warmed and fed with imaginings!  
—The Congregationalist.

### When Ralph Was Thankful

BY CORA S. DAY.

"Come right home after school, will, you, Ralph?  
I want you to help me for to-morrow," mother said,  
as her twelve-year-old son picked up his cap and  
started back to school after lunch.

"Yes, mother," he promised, cheerfully and will-  
ingly enough. He knew that there would be plenty  
of work for him to do. Mother would be busy  
all day, and it was only right that he should help  
her all he could out of school. For to-morrow was  
Thanksgiving, and he would be sure to have his  
share of all the good things that made so much  
extra work to-day.

There were no little girls in the family; nobody  
but father, mother and Ralph. So the son had  
been trained to do a daughter's work for mother.  
He often wiped dishes and set the table, as nicely  
as any girl could do it. And he could throw a ball  
as hard and straight afterward as any of the boys  
who would perhaps be ashamed to do girl's work  
to help their mothers.

As Ralph went whistling gaily down the street,  
Joe Hoppel lounged out of his gate and joined him.

"Say, Ralph, want to have some fun after  
school?" he asked, after a minute. Ralph looked  
interested, but shook his head.

"Can't make any plans for this afternoon. I've  
got to go straight home," he said, regretfully.

"What for?" asked Joe.

"I promised mother I'd come right home and  
help her," Ralph replied, a little slowly. Joe  
sneered.

"Mamma's little boy! Well, stay home with  
her and be a good little girl, if you want to. Will  
and Tom and I are going to have a good time and  
a free ride on the train. You don't know what fun  
you are missing," he said, in his most tantalizing  
tone.

Ralph wished for a moment that he had not  
promised his mother.

"Where are you going? And who is going to  
treat you to a ride?" he asked.

"We are going up to Oakdale to see the football

practice for to-morrow's game—up on one train and  
back on the next, in about an hour. You can see  
a lot of fun in an hour."

"Who pays the fare for you?" insisted Ralph.  
Joe laughed.

"Oh, that will be all right. We have a friend  
on the road—we'll all have passes, and one for you,  
if you will go along," temptingly.

Ralph hesitated. Joe and the other boys were a  
year or two older than he. He felt flattered at the  
invitation to accompany them. And a free ride to  
Oakdale and back! It was six miles, and no stops  
in between. To a boy who did not often get a trip  
on the trains, and never without father or mother,  
it was a jolly prospect.

If only he had not promised mother. There  
would not be time to go home and ask her after  
school, or now. The boys would have to run to  
catch the train, as it was, for it left a very few  
minutes after dismissing time at school.

If only he might go without asking. It was  
only an hour. Would mother care very much if he  
did, when she knew how it was? He tried to per-  
suade himself that she would not disapprove. But  
he could not do it. Try as he might, he could only  
imagine her shaking her head and looking at him  
out of sad, hurt, loving eyes, as she did when he  
was naughty or disobedient. Somehow, he could  
not even see her consenting for him to go if she  
knew about it now.

"Well, have you gone to sleep? Are you going or  
not?" Joe asked sharply, bringing him out of his  
brown study with a start. They were almost at  
school. Will and Tom were waiting for them  
just ahead. Ralph straightened up suddenly.

"I'm not going, of course. I told you I'd prom-  
ised mother to come right home," he answered,  
shortly, and marched on into the school yard. The  
three stopped outside, talking over the coming trip.  
He heard them laugh tauntingly—Joe was telling  
them that he had refused to go with them, and the  
reason. He held his head a little higher and went  
on. In spite of the first feeling of disappointment  
that he was not going, he felt glad that he had de-  
cided to keep his promise.

Home he went as soon as the bell tapped for dis-  
missal. Before he had been in the kitchen many  
minutes—just long enough to eat a handful of  
cookies hot from the oven—he had told mother of  
the boys' trip to Oakdale, and their invitation to  
him to join them. She listened in silence, and then  
shook her head just as he knew she would.

"I am glad you kept your word to me. I do  
not like the plan—there is something wrong about  
it, I am sure. It does not sound likely to me that  
anyone would pay their way, and he willing to  
pay yours, or even give passes for them and you,"  
she said. "And I am glad, too, that I can depend  
upon my son to keep his word to me. Shall we  
taste this little pumpkin pie, now, just to see how  
good the big ones will be to-morrow?" and she  
cut him a generous "taste" from the sample she  
had baked on purpose for the boy, who always came  
home from school hungry.

Before supper time the Thanksgiving work was  
all done, the cakes and pies baked and put away,  
and the dishes washed and kitchen made neat.  
When father came home everything was in readi-  
ness for the evening meal; and in a few minutes  
the little family sat down to the dainty table.

Father looked over at Ralph with a grave air,  
as he unfolded his napkin.

"I am glad my son is safe at home tonight, in-  
stead of where three other boys are now," he said.  
Ralph's heart quickened. Somehow he guessed a  
little, dimly, of what was coming.

"Why do you say that, father?" asked mother.

"Because Joe Hoppel is in the hospital with a  
crushed leg that will have to come off; and Tom  
Boyd and Will Hanson are in jail for stealing  
rides on the train to Oakdale and back," answered  
father.

Then he went on to tell how the three had  
jumped on the rear platform of a train and stolen  
a ride to Oakdale, without accident or discovery.  
They had tried the same plan returning; but the

train gained too much headway before the last one  
was on; he fell and one leg was crushed. The  
train was stopped, he was picked up and hurried  
to the nearest hospital; and the other two were ar-  
rested for stealing rides.

"It is hard on all of them. But the transgressor  
never does find his way easy all through," father  
said, gravely and sadly.

"Ralph, dear, you have a good, big reason to put  
the head of your list of thankfulness," said mother.  
And then she told the story to father. He reached  
a hand across the table and shook hands with his  
son in a boyish, hearty way he had, and said in the  
tone that Ralph liked to hear:

"My son, if sinners entice thee, consent thou  
not."

"And he thankful, too, Ralph, that you kept  
your promise to me. For a heart that has no broken  
promises to be sorry for has a good reason for  
thankfulness, too," said mother."—In *The Epworth  
Herald*.

Atco, N. J.

### A Boy's Thanksgiving Dinner

An eight-year-old boy was asked to write out  
what he considered a good dinner for Thanksgiv-  
ing, and here it is:

Furst Course.

Mince Pie.

Skond Course.

Pumpkin Pie and Terkey.

Third Course:

Lemon Pie, Terkey, Cranberries.

Fourth Course:

Custard Pie, Apple Pie, Mince Pie.

Chocolate Cake, Ice Cream, and

Plum Pudding.

Desert:

Pie.

"For what do you most of all give thanks?" I  
asked a woman of my acquaintance, who had been  
expressing her pleasure in the coming of the festival  
of praise. "For courage," was the answer. For a  
moment I stood wondering, for there seemed to be  
so many deeped as well as more obvious reasons for  
thanksgiving. Then I remembered what burdens  
my friend had to bear, and what currents of oppo-  
sition to breast and overcome, and I understood  
something of her feeling. The other gifts, even life  
itself, with all its joys, were not really necessities;  
the courage which made life worth living was the  
essential thing. It may seem a small thing to thank  
God for that we have not broken down; but think  
what breaking down would mean, not only to our-  
selves, but also to those who live with us or are de-  
pendent on us. Think what it would have been to  
the children of this mother if she had lost her grip  
and turned coward in the face of her life. "I have  
come to think," she went on, after a pause, "that  
courage is the great quality. It must rest on faith,  
of course, for few of us could be courageous if we  
stood alone. It is fed by hope and it lives by love.  
But somehow it is the fine flower in this troubled  
life of all these high qualities. If God had not  
given me courage, I should not be in my grave, but  
I should be disgraced before my children. And I  
never could have hoped to have them inherit a qual-  
ity by which their mother did not live."—*Congre-  
gationalist*.

### A Thanksgiving Confession

I thank Thee Lord, because, on every adverse day,  
And lonely night, Thou hast in love remembered  
me;

O'er by-gone years I blush with shame, as I recall  
How little thought I've entertained, dear Lord, of  
Thee.

I thank Thee, Lord, because Thy gentle providence  
Has tempered every boisterous, wintry wind for  
me;

But, O my Lord, my heart doth sink for very shame.  
My life has been so poor in thoughts and thanks  
for Thee.

I thank Thee, Lord, because from every fowler's  
snare

And gin Thy tender hand has safely guided me;  
But, dearest Lord, my soul is swept with burning  
shame,

Because in pleasant ways I have forgotten Thee.  
—Benajah G. Alexander.



## SUNDAY SCHOOL LESSON

Fourth Quarter—Lesson IX. December 1, 1907. Title—*"The Death of Samson."* (Judges 16: 21-31). Golden Text—"Be strong in the Lord, and in the power of His might." (Eph. 6: 10). Hymn No. 444.

(Read Judges 13-16.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Our Golden Text is a command for men to be strong—not, however, in their own strength, but in the strength of the Lord. The command is a necessary one, for if there is any one thing that men need to-day more than anything else, it is strength—not physical, intellectual strength, but moral and spiritual strength. And how glad they should be that, though unable of themselves to produce this strength, they have a source, an unfailing source, from which it may be supplied. That source is God. David said, "I will look unto the hills from whence cometh my help." By this he means that he will look for his help to come from above. It is man's privilege to do the same even now. And most certainly do they need to do so. Life is a scene of conflict. Many are the struggles through which we have to pass in reaching the Jordan of death. Strong and innumerable foes are to be encountered and overcome if we would rest beneath the shade of the trees that grow along the banks of the River of Life. To overcome them we must have help from above. God must be on our side and we on His. Having the Almighty on our side means certain victory, for He will impart strength to all who put their trust in Him. Hence, to be strong in the Lord means the exercise of such confidence in Him and the sustaining such relationship with Him as shall place "the strength of His might" practically at our disposal. How confident, indeed, is the man who can say, "He is mine and I am His."

The story of Samson has always been a source of great interest and carries with it many striking and wholesome lessons. It is contained in the 13-16 chapters of the Book of Judges. Born in accordance with an announcement previously made, and reared in keeping with directions divinely given, he finally reaches manhood and enters upon his life's work. He is especially distinguished and remembered by his great and unparalleled feats of strength. But though known as the strongest man that ever lived, he was no match for death, and the time finally came when, his work having been accomplished, he passed within the veil. Note the following suggestions:

1. Having us in their power, our enemies will not fail to humiliate us in every way they can. "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of irons; and he did grind in the prison house." We do not wonder that they did this, for Samson had been unto them as a great plague. Having been shorn of his strength, they degraded him, "and in irony chained down the strength of the hero to do their manual labor." Thus were they revenged and he humiliated. Thus have men, unmindful of God, acted in all ages of the world. Let us have a care lest, over-estimating our strength, we fall into the hands of our enemies and be made to grind in their prison houses.

2. Influence, though imperceptible, may be powerful in its effect. "Howbeit the hair of his head began to grow again after he was shorn." His seven locks having been cut, it is said he lost his strength. Hence the ease with which he was captured and carried down to Gaza. But his enemies, seemingly, were forgetful of the alleged source of his strength, and gave no attention to its rapid growth. In this they were not wise. Influence, though like Samson's hair, silent in its growth, is productive of great results. Knowing this to be true, we should be exceedingly careful as to the influence we exert in the community in which we live, as it will tell either for good or for bad, according as our character may be.

3. The man who attributes his success to any other than the true God is not wise. "They said, Our God hath delivered Samson our enemy into our hand." In attributing the fall and capture of Samson to their God, the Philistines were, indeed,

foolish. Had not God permitted his capture, Samson would never have fallen into their hands. And this permission was altogether due to Samson's sins. Had he preserved his integrity of character, his fate would have been altogether different. But where sin is God is not. Hence the man that persistently walks in the ways of evil is an easy prey to his enemies. The Philistines, however, are not the only ones guilty of this grievous error. Many are making the same mistake to-day. Because of their superior skill, genius, attainments, and ability to manipulate and put to good use their advantages and opportunities, they are led to think that God has not had anything to do with the success that has come to them. Therefore they glory in themselves rather than in God. Let them remember Nebuchednezzar. It is as true now as ever that God setteth up one and pulleth down another.

4. We should never fail to make use of our opportunities. "And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may feel them." His hair having grown out and his strength having returned, he felt that the occasion was one that he might well use to good account, and thus be revenged upon his captors. We do not approve of the act he committed, but we do commend his realization and use of his opportunity. Many have failed in life, materially and spiritually, because of having failed to use the opportunities God gave them. Agrippa failed to become a Christian, not because of his lack of, but for the reason that he allowed his opportunity to become such to pass unappreciated. Let us heed the lesson.

## EPWORTH LEAGUE

Lesson Topic—December 1:

**Self-Mastery**

(1 Cor. 9:19-27.)

Passages for reference: Prov. 10:32; 19:11; Matt. 5:43-48; Titus 2:11-13.

BY REV. W. C. STOVALL, M. A., B. D.

*A Foreword*—The stadium, or race-course, of which St. Paul speaks, was not a mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece, its white marble seats rising like the foundation of a temple in the grassy slope. The race in which all ran; the pugilistic contests, in which they strove not "to beat the air," were not merely exhibitions of bodily strength, but solemn trials of the excellence of the competitors in the gymnastic art, which was to the Greeks one-half of human education. As the friends and relatives watched with breathless interest the issue of the contest, they knew that the victor would be handed down to posterity by having his name sung in those triumphal odes of which Pindar's are the extant model, and his likeness placed in the long line of statues which formed the approach to the adjacent temple. The discipline lasted for ten months preparatory to the contest, and was at this time so severe as to be confined to the professional athletes. The diet is thus described by Epictetus: "Thou must be orderly, living on spare food; abstain from confections; make a point of exercising at the appointed time, in heat and in cold; nor cold water or wine at hazard;—in a word, give thyself up to thy training-master as to a physician, and then enter on the contest." But as the prize set before the Christian agonizer is nobler than that which awaits the earthly athlete, so much more ready must the former be to practice that self-denial which is the condition of self-mastery.

*The Discussion*—The development of strength is on the line of rightful diet and exercise. But let

5. Prayer is a powerful weapon in the hands of one who knows how to use it. "And Samson called unto the Lord and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee \* \* \* \* \* He does not now depend upon his own strength, but asks help of God. His capture, punishment and humiliation brought him to the realization of the fact that God, not his hair, was the source of his great strength. Hence his prayer. David's victories were due to prayer. Elijah was a man of prayer. Bloody Mary feared the prayers of sturdy old John Knox more than she did all the armies of England. Likewise will our enemies fear us and our victories be certain if we but rightly pray. "The effectual, fervent prayer of a righteous man availeth much." Paul says, "Pray without ceasing."

6. Faith is the source of courage. "And he bound himself with all his might." Having prayed for strength, he believed that he received it, and consequently he became courageous enough to attempt what might have seemed to others impossible. "The courage that does and triumphs is the courage that springs from faith in the power and help of God." It was faith that inspired and gave David the courage to encounter and overcome Goliath. Faith gave the once timid and fearful disciples the courage to preach the Gospel to the people whom they before feared. For a catalogue of the victories of faith, read Heb. 11, and having read it, go out into the world determined by prayer and faith to win victories in the name and strength of the Lord.

7. Some men are greater in their death than in their life. "So the dead which he slew at his death were more than they which he slew in his life." It was so with Samson. Abel, though dead, yet speaketh. Paul, Luther, Wolsey, Savonarola, are greater now than ever. Likewise our Christ. "His death was the sublime climax of his life, and in that death he surrendered himself to the salvation of his people." It may be so with us.

Charleston, S. C.

us never lose sight of the main principle of spiritual power by living union with Christ. "Be strong in the Lord." If the channel of life is to grow, there must be attention to these simple elements, to feed on the Word of God and to do the work of the Lord. Caramels and sweets may be very nice in their way as an occasional luxury, but the strong man knows that a diet of these would be fatal to his strength. So let us be careful of our spiritual food. A little wholesome fiction or light reading may be useful as a recreation, but if we would grow strong we must have the wholesome diet of the daily study of the Bible and of books that make us think.

As the athlete in his training seeks to bring out the strength of all his muscles, and so adopts a variety of exercises, so let us not be content always with the work to which we have been accustomed. Let us attempt unusual things. The phrase "I can't" is often but an excuse that really means, "I don't want to try." Paul said to his son in the Gospel: "Exercise thyself to Godliness," the word exercise being exactly the word we use in athletics, gymnastize. In all these things we shall realize the value of true fellowship. In our efforts in the outside world for the bettering of humanity, we may be ready to co-operate with any and all that will work with us. In the church we have a circle somewhat narrower, but the fellowship is closer. We may become stronger by union with all those who love the Lord Jesus in sincerity and truth.

We must not forget that the whole training of the athlete was toward self-control. That is the meaning of temperance. Passion and prejudice blind true knowledge. We must control ourselves, or the light will be put out. Men often cheat themselves more than they do others. You say we are speaking about simple things, as if to children. True, these things are simple, but they are the very essence of right living. The greatest things, the things that lie right near the foundations of life, are simple. Do some of you think that to gain self-



control is easy? If you think so, you have never made a real effort at it. Do some of you think it hard? Remember God works with him and in him who tries to be right and to do right.

Then, in your exercise of self-control, have a good supply of patience. You have seen how sometimes those who have succeeded in gaining control of themselves are impatient with others who lack in this respect. Persons may obtain this mastery of themselves by heroic effort; or, it may be, they lack temptation. One has no patience with a drunkard, and it is hard enough to have patience with such an one. The impatient man is cold and narrow, and could hardly be a drunkard if he tried. Did you never hear a drunkard, ashamed of himself say, "Well, I ain't stingy and mean, as that fellow"?

### General Conference Matters

JOSEPH B. HINGELY, SECRETARY.

Allow me through you to say a few needed words as to returns, committees, etc. Theoretically the words are unnecessary, as the directions in the Discipline are ample and clear. But the fact that there are still on my desk over a score of incomplete returns, overdue from four to ten weeks; and the further fact that almost two hundred correction items have been sent to me, indicate that some special attention should be given to the organization of the General Conference.

#### I. CERTIFICATES.

There are four kinds furnished by me: one to the Secretary of the Annual Conference; one to the Secretary of the Lay Electoral Conference; one to the chairman of the delegation; and card certificates to be filled out and given to the several delegates. The first three kinds are to be sent to me immediately. Some have interpreted this word as meaning as long as eighty days. The longest possible time allowed by any reasonable interpretation of the language would be twenty-four hours after the adjournment of the Conference.

II. *Selection of Standing Committees.*—It is the duty of the Secretary of the Annual Conference to call the delegation together, immediately after the election and before the members separate. The delegation organizes by electing a Chairman only. Then in whatever way seems best the delegates are assigned to the several Standing Committees.

This may be by individual choice in the order of election, or in any other manner, according to the judgment of the delegates. When the assignment has been made, it is the duty of the Chairman to fill out the blank and report immediately to the Secretary of the General Conference.

III. *Changes in the Standing Committees.*—The last General Conference authorized the Secretary to change the names and order of the Standing Committees to conform to the changes in the organized benevolences. Hence the order as found in the Discipline is misleading. The new order is to be found on the certificates furnished to the Chairman of the Delegation. There are four groups:

- (1) Judiciary—not chosen by the delegations but elected by the General Conference Districts.
- (2) The Monday, Wednesday and Friday group, viz.: Episcopacy, Itinerancy, Boundaries, Revision, Temporal Economy, and State of the Church.
- (3) The Tuesday, Thursday and Saturday group, viz.: Temperance and Prohibition, Book Concern, Foreign Missions, Home Missions and Church Extension, Education, Freedmen and Sunday Schools, Deaconesses work and Evangelism.
- (4) Epworth League which meets on Tuesdays and Fridays.

IV. *"O. K's."*—In order to assure accuracy in the tabulations the Secretary of the General Conference sends to each delegate elect a certificate of the items furnished by the reporting officers. This "O. K." corrected if necessary, should be returned at once to the Secretary.

It is even more important that the Secretaries of the Spring Conferences be prompt and accurate, as there will be but a limited time at their disposal and the official roll of the General Conference can be made only on the basis of *official certificates*. Newspaper reports are of no value for this purpose.

Votes on the Constitutional Propositions should also be reported immediately both to Bishop Walden, Secretary of the Board of Bishops, and to the Secretary of the General Conference.

In the dark days of Italy's struggle for freedom, the patriot leader, Garibaldi, gathered together a multitude of the people and addressed them: "Men of Italy, I call you to follow me to the fight. It may be to hardships, poverty, rags, wounds and death, but it is for Italy, for freedom!" And they responded: "Viva l'Italia!" They did follow him, they did find poverty and hardships, many of them found wounds and death, but Italy was free!

So our Captain calls us to-day to equip ourselves, to master ourselves; He calls us, not to ease and luxury, but to follow Him. It may be hardships and to suffering; yea, to some it may be even to death itself, but it is for liberty! Liberty for the world! It is for Christ, for His eternal kingdom. Chicago, Ill.

### Home Mission and Church Extension

The last meeting of the Board, prior to the meeting of the General Committee of Home Missions and Church Extension, was held in the rooms of the Board on October 30, 1907. It was in many respects a very interesting meeting, and considered a number of items of great importance.

Among other things which have been recommended for the favorable action of the General Committee is the proposition that all drafts hereafter to be drawn from the funds of the Board shall be drawn by the executive officer of the Board itself. At the present time the second, third and fourth drafts of the year in Home Mission work are sent out from the office. It is proposed that the first draft be also so sent to the presiding Bishop of the Conferences, and the following drafts to the various charges aided. The Board also urges the General Committee to discourage the sale of church property in older section of the cities. It declares that they will have to re-enter these sections in Mission work among the foreign speaking peoples sometimes at great and unnecessary expense.

The Board discussed at some length the relation of the Woman's Home Missionary Society, and all the City Missionary and Church Extension Societies, to the general work of the Board, and resolutions offered by Secretary Forbes, looking towards direct representation of the Woman's Home Missionary Society, and of the National City Evangelization Union, in the General Committee of Home Missions and Church Extension, were referred to a Committee to study and report what recommendations, if any, should be made to the next General Conference.

The thought of Secretary Forbes was that both of these organizations should have about five representatives in the General Committee who should be elected by the organizations involved, and whose expenses should be paid by them, and who should have the right to speak and perhaps to vote in the General Committee of Home Missions and Church Extension.

Another recommendation of the Secretary received careful consideration which urged that more dignity and importance should be attached to the Conference Boards of Home Missions and Church Extension, and greater responsibilities placed upon them.

Another recommendation looking towards the enlargement of the Board so that the number of the Board should consist of seventy, thirty-five ministers and thirty-five laymen. And further that the Corresponding Secretaries, if they be co-ordinate, shall be ex-officio members of the Board. In former years it has been found very difficult to secure the attendance of members upon the meetings of the Board of Church Extension who lived at a distance. As a result the membership naturally became centered around Philadelphia, as in the Foreign Mission Board it is around the city of New York. But for a number of months a steady effort has been made to extend the membership of the Board into neighboring Conferences, and the vacancies occurring by death have been filled by members of adjacent Conferences. The purpose of the enlargement would be to provide for still further representation without necessarily displacing men who had given many years of faithful and self-sacrificing service to the Board. This recommendation was referred to the Committee who were also instructed to examine into all legal questions effecting the membership of the Board.

Strong appreciation was expressed of the brotherly attitude of the officers of the Board of Foreign

Missions in the questions in Rocky, of Gonda, in the interest.

Secretary Ward Platt presided at the meeting of the ing resume of the work of the Mission and Church *Christian Republic*. He reported, the 10th inst., at third of the pastors of Methodist day he preached to the literature provided for the seceding churches and her 24th, and signed a statement each was heard by to take the collection on that date. Dr. Thomas

Dr. Platt, in addition to the editing of the *Handbook* handling very successfully the business. Connected with the various publications of who went out Proof sheets of the new book "Methodism and the Republic" were presented to the members of the Board. This book, which gives the most has been information concerning the various phases of friends Missions and Church Extension work, will undoubtedly have a very large sale. While "The Christian Republic" has a mailing list now of more than 360,000.

The books in the office are being closed and will undoubtedly show a net income of more than one million of dollars for Home Mission and Church Extension. This is a magnificent showing, and fills all hearts with gratitude.

Reports from the Field Secretaries show that the work of the Conventions are being successfully prosecuted. Doctors Fitzwater, Boswell and Kyntt have each been holding a series of Institutes and Conventions which had been planned for by Dr. Platt while he was yet Field Secretary of the Eastern Division.

The delegates from the Board together with the officers will start for Portland on Thursday, November 7th, stopping over at St. Paul and Minneapolis on Sunday, November 10th to present the cause in the various churches opened for that purpose, and resuming the journey on Monday, 11th, arriving in Portland, Oregon, on Thursday, November 14th in time for the meeting of the General Committee of Home Missions and Church Extension.

### Report of the Annual Meeting of the Woman's Home Mission Society

(Continued from Page 3.)

Boston, but in the surrounding towns, where strong words were spoken for Home Missions and many new friends were undoubtedly gained.

The elections passed off harmoniously, and Mrs. Clinton B. Fisk, as well as the other general officers, were re-elected to their responsible positions. Mrs. Fisk announced that another year would complete fifteen years of her service as President, and that she could not allow her name to be used again. She was warmly greeted and conducted to the platform after the election and received a sheaf of magnificent roses in testimony of the love and confidence of her sisters.

A delightful reception was given Monday evening by Mrs. McQueston in her elegant home. The entertainment was unusually fine, and the evening was spent most enjoyably.

The recognition hour was devoted to the silver offering and was conducted by Mrs. D. L. Williams. The roll of Conference Societies was called, and all such as had completed the offering, or were prepared to pledge its completion, came forward, either bearing their flags, indicating such completion, or receiving flags as a token of their purpose. A large number of Conferences received the flag for the first time, and when the forty or more ladies waving their flags marched to the organ loft to the strains of "Three Cheers for the Red, White and Blue," the scene was beautiful and impressive. While standing there prayer was offered by the Rev. Dr. Cooper of Boston, followed by the "Star Spangled Banner," which was sung with spirit to the waving of flags.

Too much cannot be said in praise of the cordiality and heartiness of the welcome given to the registered delegates and visitors, 343 in number.

Invitations for the coming year were received from Rockford, Ill., and Philadelphia, Pa., the latter being the city decided upon.

The Convention, which closed on Wednesday evening, October 31st, was without doubt the most largely attended, as it was the most profitable and inspiring of a long line of conventions, and the delegates separated strong in the faith of large advance in work for God and native land during the coming year.



## SUNDAY SCHOOL LESSON

Fourth Quarter—Lesson IX. December 1, 1907. Title—**"The Death of Samson."** (Judges 16: 21-31). Golden Text—"Be strong in the Lord, and in the power of His might." (Eph. 6: 10). Hymn No. 444.

(Read Judges 13-16.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

Our Golden Text is a command for men to be strong—not, however, in their own strength, but in the strength of the Lord. The command is a necessary one, for if there is any one thing that men need to-day more than anything else, it is strength—not physical, intellectual strength, but moral and spiritual strength. And how glad they should be that, though unable of themselves to produce this strength, they have a source, an unfailing source, from which it may be supplied. That source is God. David said, "I will look unto the hills from whence cometh my help." By this he means that he will look for his help to come from above. It is man's privilege to do the same even now. And most certainly do they need to do so. Life is a scene of conflict. Many are the struggles through which we have to pass in reaching the Jordan of death. Strong and innumerable foes are to be encountered and overcome if we would rest beneath the shade of the trees that grow along the banks of the River of Life. To overcome them we must have help from above. God must be on our side and we on His. Having the Almighty on our side means certain victory, for He will impart strength to all who put their trust in Him. Hence, to be strong in the Lord means the exercise of such confidence in Him and the sustaining such relationship with Him as shall place "the strength of His might" practically at our disposal. How confident, indeed, is the man who can say, "He is mine and I am His."

The story of Samson has always been a source of great interest and carries with it many striking and wholesome lessons. It is contained in the 13-16 chapters of the Book of Judges. Born in accordance with an announcement previously made, and reared in keeping with directions divinely given, he finally reaches manhood and enters upon his life's work. He is especially distinguished and remembered by his great and unparalleled feats of strength. But though known as the strongest man that ever lived, he was no match for death, and the time finally came when, his work having been accomplished, he passed within the veil. Note the following suggestions:

1. Having us in their power, our enemies will not fail to humiliate us in every way they can. "But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of irons; and he did grind in the prison house." We do not wonder that they did this, for Samson had been unto them as a great plague. Having been shorn of his strength, they degraded him, "and in irony chained down the strength of the hero to do their manual labor." Thus were they revenged and he humiliated. Thus have men, unmindful of God, acted in all ages of the world. Let us have a care lest, over-estimating our strength, we fall into the hands of our enemies and be made to grind in their prison houses.

2. Influence, though imperceptible, may be powerful in its effect. "Howbeit the hair of his head began to grow again after he was shorn." His seven locks having been cut, it is said he lost his strength. Hence the ease with which he was captured and carried down to Gaza. But his enemies, seemingly, were forgetful of the alleged source of his strength, and gave no attention to its rapid growth. In this they were not wise. Influence, though like Samson's hair, silent in its growth, is productive of great results. Knowing this to be true, we should be exceedingly careful as to the influence we exert in the community in which we live, as it will tell either for good or for bad, according as our character may be.

3. The man who attributes his success to any other than the true God is not wise. "They said, Our God hath delivered Samson our enemy into our hand." In attributing the fall and capture of Samson to their God, the Philistines were, indeed,

foolish. Had not God permitted his capture, Samson would never have fallen into their hands. And this permission was altogether due to Samson's sins. Had he preserved his integrity of character, his fate would have been altogether different. But where sin is God is not. Hence the man that persistently walks in the ways of evil is an easy prey to his enemies. The Philistines, however, are not the only ones guilty of this grievous error. Many are making the same mistake to-day. Because of their superior skill, genius, attainments, and ability to manipulate and put to good use their advantages and opportunities, they are led to think that God has not had anything to do with the success that has come to them. Therefore they glory in themselves rather than in God. Let them remember Nebuchadnezzar. It is as true now as ever that God setteth up one and pulleth down another.

4. We should never fail to make use of our opportunities. "And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may feel them." His hair having grown out and his strength having returned, he felt that the occasion was one that he might well use to good account, and thus he revenged upon his captors. We do not approve of the act he committed, but we do commend his realization and use of his opportunity. Many have failed in life, materially and spiritually, because of having failed to use the opportunities God gave them. Agrippa failed to become a Christian, not because of his lack of, but for the reason that he allowed his opportunity to become such to pass unappreciated. Let us heed the lesson.

5. Prayer is a powerful weapon in the hands of one who knows how to use it. "And Samson called unto the Lord and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee \* \* \* \* \* He does not now depend upon his own strength, but asks help of God. His capture, punishment and humiliation brought him to the realization of the fact that God, not his hair, was the source of his great strength. Hence his prayer. David's victories were due to prayer. Elijah was a man of prayer. Bloody Mary feared the prayers of sturdy old John Knox more than she did all the armies of England. Likewise will our enemies fear us and our victories be certain if we but rightly pray. "The effectual, fervent prayer of a righteous man availeth much." Paul says, "Pray without ceasing."

6. Faith is the source of courage. "And he bound himself with all his might." Having prayed for strength, he believed that he received it, and consequently he became courageous enough to attempt what might have seemed to others impossible. "The courage that does and triumphs is the courage that springs from faith in the power and help of God." It was faith that inspired and gave David the courage to encounter and overcome Goliath. Faith gave the once timid and fearful disciples the courage to preach the Gospel to the people whom they before feared. For a catalogue of the victories of faith, read Heb. 11, and having read it, go out into the world determined by prayer and faith to win victories in the name and strength of the Lord.

7. Some men are greater in their death than in their life. "So the dead which he slew at his death were more than they which he slew in his life." It was so with Samson. Abel, though dead, yet speaketh. Paul, Luther, Wolsey, Savonarola, are greater now than ever. Likewise our Christ. "His death was the sublime climax of his life, and in that death he surrendered himself to the salvation of his people." It may be so with us.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—December 1:

**Self-Mastery**

(1 Cor. 9:19-27.)

Passages for reference: Prov. 10:32; 19:11; Matt. 5:43-48; Titus 2:11-13.

BY REV. W. C. STOVALL, M. A., B. D.

*A Foreword*—The stadium, or race-course, of which St. Paul speaks, was not a mere resort for public amusement, but an almost sacred edifice, under the tutelage of the patron deity of the Ionian tribes, and surrounded by the most solemn recollections of Greece, its white marble seats rising like the foundation of a temple in the grassy slope. The race in which all ran; the pugilistic contests, in which they strove not "to beat the air," were not merely exhibitions of bodily strength, but solemn trials of the excellence of the competitors in the gymnastic art, which was to the Greeks one-half of human education. As the friends and relatives watched with breathless interest the issue of the contest, they knew that the victor would be handed down to posterity by having his name sung in those triumphal odes of which Pindar's are the extant model, and his likeness placed in the long line of statues which formed the approach to the adjacent temple. The discipline lasted for ten months preparatory to the contest, and was at this time so severe as to be confined to the professional athletes. The diet is thus described by Epictetus: "Thou must be orderly, living on spare food; abstain from confections; make a point of exercising at the appointed time, in heat and in cold; nor cold water or wine at hazard;—in a word, give thyself up to thy training-master as to a physician, and then enter on the contest." But as the prize set before the Christian agonist is nobler than that which awaits the earthly athlete, so much more ready must the former be to practice that self-denial which is the condition of self-mastery.

*The Discussion*—The development of strength is on the line of rightful diet and exercise. But let

us never lose sight of the main principle of spiritual power by living union with Christ. "Be strong in the Lord." If the channel of life is to grow, there must be attention to these simple elements, to feed on the Word of God and to do the work of the Lord. Caramels and sweets may be very nice in their way as an occasional luxury, but the strong man knows that a diet of these would be fatal to his strength. So let us be careful of our spiritual food. A little wholesome fiction or light reading may be useful as a recreation, but if we would grow strong we must have the wholesome diet of the daily study of the Bible and of books that make us think.

As the athlete in his training seeks to bring out the strength of all his muscles, and so adopts a variety of exercises, so let us not be content always with the work to which we have been accustomed. Let us attempt unusual things. The phrase "I can't" is often but an excuse that really means, "I don't want to try." Paul said to his son in the Gospel: "Exercise thyself to Godliness," the word exercise being exactly the word we use in athletics, gymnastize. In all these things we shall realize the value of true fellowship. In our efforts in the outside world for the bettering of humanity, we may be ready to co-operate with any and all that will work with us. In the church we have a circle somewhat narrower, but the fellowship is closer. We may become stronger by union with all those who love the Lord Jesus in sincerity and truth.

We must not forget that the whole training of the athlete was toward self-control. That is the meaning of temperance. Passion and prejudice blind true knowledge. We must control ourselves, or the light will be put out. Men often cheat themselves more than they do others. You say we are speaking about simple things, as if to children. True, these things are simple, but they are the very essence of right living. The greatest things, the things that lie right near the foundations of life, are simple. Do some of you think that to gain self-



control is easy? If you think so, you have never made a real effort at it. Do some of you think it hard? Remember God works with him and in him who tries to be right and to do right.

Then, in your exercise of self-control, have a good supply of patience. You have seen how sometimes those who have succeeded in gaining control of themselves are impatient with others who lack in this respect. Persons may obtain this mastery of themselves by heroic effort; or, it may be, they lack temptation. One has no patience with a drunkard, and it is hard enough to have patience with such an one. The impatient man is cold and narrow, and could hardly be a drunkard if he tried. Did you never hear a drunkard, ashamed of himself say, "Well, I ain't stingy and mean, as that fellow"?

### General Conference Matters

JOSEPH B. HINGELY, SECRETARY.

Allow me through you to say a few needed words as to returns, committees, etc. Theoretically the words are unnecessary, as the directions in the Discipline are ample and clear. But the fact that there are still on my desk over a score of incomplete returns, overdue from four to ten weeks; and the further fact that almost two hundred correction items have been sent to me, indicate that some special attention should be given to the organization of the General Conference.

#### I. CERTIFICATES.

There are four kinds furnished by me: one to the Secretary of the Annual Conference; one to the Secretary of the Lay Electoral Conference; one to the chairman of the delegation; and card certificates to be filled out and given to the several delegates. The first three kinds are to be sent to me immediately. Some have interpreted this word as meaning as long as eighty days. The longest possible time allowed by any reasonable interpretation of the language would be twenty-four hours after the adjournment of the Conference.

II. *Selection of Standing Committees.*—It is the duty of the Secretary of the Annual Conference to call the delegation together, immediately after the election and before the members separate. The delegation organizes by electing a Chairman only. Then in whatever way seems best the delegates are assigned to the several Standing Committees.

This may be by individual choice in the order of election, or in any other manner, according to the judgment of the delegates. When the assignment has been made, it is the duty of the Chairman to fill out the blank and report immediately to the Secretary of the General Conference.

III. *Changes in the Standing Committees.*—The last General Conference authorized the Secretary to change the names and order of the Standing Committees to conform to the changes in the organized benevolences. Hence the order as found in the Discipline is misleading. The new order is to be found on the certificates furnished to the Chairman of the Delegation. There are four groups:

- (1) Judiciary—not chosen by the delegations but elected by the General Conference Districts.
- (2) The Monday, Wednesday and Friday group, viz.: Episcopacy, Itinerancy, Boundaries, Revision, Temporal Economy, and State of the Church.
- (3) The Tuesday, Thursday and Saturday group, viz.: Temperance and Prohibition, Book Concern, Foreign Missions, Home Missions and Church Extension, Education, Freedmen and Sunday Schools, Deaconesses work and Evangelism.
- (4) Epworth League which meets on Tuesdays and Fridays.

IV. *"O. K's."*—In order to assure accuracy in the tabulations the Secretary of the General Conference sends to each delegate elect a certificate of the items furnished by the reporting officers. This "O. K." corrected if necessary, should be returned at once to the Secretary.

It is even more important that the Secretaries of the Spring Conferences be prompt and accurate, as there will be but a limited time at their disposal and the official roll of the General Conference can be made only on the basis of *official certificates*. Newspaper reports are of no value for this purpose.

Votes on the Constitutional Propositions should also be reported immediately both to Bishop Walden, Secretary of the Board of Bishops, and to the Secretary of the General Conference.

In the dark days of Italy's struggle for freedom, the patriot leader, Garibaldi, gathered together a multitude of the people and addressed them: "Men of Italy, I call you to follow me to the fight. It may be to hardships, poverty, rags, wounds and death, but it is for Italy, for freedom!" And they responded: "Viva l'Italia!" They did follow him, they did find poverty and hardships, many of them found wounds and death, but Italy was free!

So our Captain calls us to-day to equip ourselves, to master ourselves; He calls us, not to ease and luxury, but to follow Him. It may be hardships and to suffering; yea, to some it may be even to death itself, but it is for liberty! Liberty for the world! It is for Christ, for His eternal kingdom. Chicago, Ill.

### Home Mission and Church Extension

The last meeting of the Board, prior to the meeting of the General Committee of Home Missions and Church Extension, was held in the rooms of the Board on October 30, 1907. It was in many respects a very interesting meeting, and considered a number of items of great importance.

Among other things which have been recommended for the favorable action of the General Committee is the proposition that all drafts hereafter to be drawn from the funds of the Board shall be drawn by the executive officer of the Board itself. At the present time the second, third and fourth drafts of the year in Home Mission work are sent out from the office. It is proposed that the first draft be also so sent to the presiding Bishop of the Conferences, and the following drafts to the various charges aided. The Board also urges the General Committee to discourage the sale of church property in older section of the cities. It declares that they will have to re-enter these sections in Mission work among the foreign speaking peoples sometimes at great and unnecessary expense.

The Board discussed at some length the relation of the Woman's Home Missionary Society, and all the City Missionary and Church Extension Societies, to the general work of the Board, and resolutions offered by Secretary Forbes, looking towards direct representation of the Woman's Home Missionary Society, and of the National City Evangelization Union, in the General Committee of Home Missions and Church Extension, were referred to a Committee to study and report what recommendations, if any, should be made to the next General Conference.

The thought of Secretary Forbes was that both of these organizations should have about five representatives in the General Committee who should be elected by the organizations involved, and whose expenses should be paid by them, and who should have the right to speak and perhaps to vote in the General Committee of Home Missions and Church Extension.

Another recommendation of the Secretary received careful consideration which urged that more dignity and importance should be attached to the Conference Boards of Home Missions and Church Extension, and greater responsibilities placed upon them.

Another recommendation looking towards the enlargement of the Board so that the number of the Board should consist of seventy, thirty-five ministers and thirty-five laymen. And further that the Corresponding Secretaries, if they be co-ordinate, shall be ex-officio members of the Board. In former years it has been found very difficult to secure the attendance of members upon the meetings of the Board of Church Extension who lived at a distance. As a result the membership naturally became centered around Philadelphia, as in the Foreign Mission Board it is around the city of New York. But for a number of months a steady effort has been made to extend the membership of the Board into neighboring Conferences, and the vacancies occurring by death have been filled by members of adjacent Conferences. The purpose of the enlargement would be to provide for still further representation without necessarily displacing men who had given many years of faithful and self-sacrificing service to the Board. This recommendation was referred to the Committee who were also instructed to examine into all legal questions effecting the membership of the Board.

Strong appreciation was expressed of the brotherly attitude of the officers of the Board of Foreign

Missions in the questions in interest.

Secretary Ward Platt presented resume of the work of the *Christian Republic*. He reported third of the pastors of Methodist the literature provided for the September 24th, and signed a statement to take the collection on that date.

Dr. Platt, in addition to the editing handling very successfully the business connected with the various publications of Proof sheets of the new book "Methodist Republic" were presented to the members Board. This book, which gives the most information concerning the various phases of Missions and Church Extension work, will undoubtedly have a very large sale. While "The Christian Republic" has a mailing list now of more than 360,000.

The books in the office are being closed and will undoubtedly show a net income of more than one million of dollars for Home Mission and Church Extension. This is a magnificent showing, and fills all hearts with gratitude.

Reports from the Field Secretaries show that the work of the Conventions are being successfully prosecuted. Doctors Fitzwater, Boswell and Kynett have each been holding a series of Institutes and Conventions which had been planned for by Dr. Platt while he was yet Field Secretary of the Eastern Division.

The delegates from the Board together with the officers will start for Portland on Thursday, November 7th, stopping over at St. Paul and Minneapolis on Sunday, November 10th to present the cause in the various churches opened for that purpose, and resuming the journey on Monday, 11th, arriving in Portland, Oregon, on Thursday, November 14th in time for the meeting of the General Committee of Home Missions and Church Extension.

### Report of the Annual Meeting of the Woman's Home Mission Society

(Continued from Page 3.)

Boston, but in the surrounding towns, where strong words were spoken for Home Missions and many new friends were undoubtedly gained.

The elections passed off harmoniously, and Mrs. Clinton B. Fisk, as well as the other general officers, were re-elected to their responsible positions. Mrs. Fisk announced that another year would complete fifteen years of her service as President, and that she could not allow her name to be used again. She was warmly greeted and conducted to the platform after the election and received a sheaf of magnificent roses in testimony of the love and confidence of her sisters.

A delightful reception was given Monday evening by Mrs. McQueston in her elegant home. The entertainment was unusually fine, and the evening was spent most enjoyably.

The recognition hour was devoted to the silver offering and was conducted by Mrs. D. L. Williams. The roll of Conference Societies was called, and all such as had completed the offering, or were prepared to pledge its completion, came forward, either bearing their flags, indicating such completion, or receiving flags as a token of their purpose. A large number of Conferences received the flag for the first time, and when the forty or more ladies waving their flags marched to the organ loft to the strains of "Three Cheers for the Red, White and Blue," the scene was beautiful and impressive. While standing there prayer was offered by the Rev. Dr. Cooper of Boston, followed by the "Star Spangled Banner," which was sung with spirit to the waving of flags.

Too much cannot be said in praise of the cordiality and heartiness of the welcome given to the registered delegates and visitors, 343 in number.

Invitations for the coming year were received from Rockford, Ill., and Philadelphia, Pa., the latter being the city decided upon.

The Convention, which closed on Wednesday evening, October 31st, was without doubt the most largely attended, as it was the most profitable and inspiring of a long line of conventions, and the delegates separated strong in the faith of large advance in work for God and native land during the coming year.



## Southwestern Christian Advocate

Communications should be addressed to Editor & communications intended for publication.

For publication, write plainly on one paper, and make your communication as brief as possible. The subject will allow.

The Advocate does not arrive regularly, notify us.

Pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

### FIRST ANNUAL MEETING OF THE GENERAL COMMITTEE OF FOREIGN MISSIONS

In the city of Seattle, Washington, the General Committee of Foreign Missions opened its first annual session in the Plymouth Congregational Church Saturday morning, November 9 at 9:15 o'clock. The first Methodist Episcopal Church being in course of erection the Plymouth Congregational Church placed its splendid building, on the corner of Third avenue and University street, at the disposal of the committee. This fraternal spirit met with the keen appreciation of the Bishops and members of the committee. It was an expression of good will that lent enthusiasm to the entire session. While the meeting was interesting throughout and characterized by earnestness and carefulness for the best thing to be done we frankly state that the limit placed upon the committee by the consolidation of Home Missions with the Board of Church Extension somewhat detracted from the dignity and impressiveness of the body, which heretofore of necessity was world-wide in its scope. For after all there was something at once inspiring in having a committee that could study the needs of humanity in their world relations. For when Home and Foreign Missions were considered side by side there was a feeling of common brotherhood that is not now so marked. But the Foreign Board passes the first mile post after a year of adjustment of new relations and begins the second year with every promise of unusual success.

It was given to Bishop Andrews, whose presence was an inspiration and whose sinking sun of life cast most beneficent rays over all who were present, to call the meeting to order. Bishop Moore read, in a spirit of triumph, a chapter from Isaiah and the audience sang with vigor the hymn, "Jesus shall reign where'er the sun" and Dr. B. C. Conner and Dr. A. McRossie led in prayer.

The address of welcome was delivered by the veteran presiding elder of the Pacific Northwest, the Rev. Dr. W. S. Harrington, who has seen Methodism in the Northwest increase seventy-fold in 26 years, referring to the growth of Methodism in Seattle, Dr. Harrington said: "Twenty six years ago, the only Methodist Episcopal pastor in this country, and we include the two adjoining counties, was in charge of First Church in this city. Now, in this territory, we have Seattle District entire, and a portion each of Bellingham and Port Townsend Districts. In this city we have twenty one charges and twenty three houses of worship. Besides, we have a number of other points in our city, some of them with large numbers of residents, that await our occupation."

Bishop McDowell responded to the address of welcome, emphasized the strategic location of the cities of the Pacific Coast and their relation to the redemption of China, Japan, India and Hawaii.

Bishop Hamilton at this point took the chair, acknowledging the honor of presiding at the opening session of the committee and expressing his gratitude to the brethren for their prayers in his behalf during his recent illness.

Dr. S. O. Benton was chosen secretary of the committee and upon the roll call the following were entered present:

Bishops Edward G. Andrews, Henry W. Warren, John M. Walden, Daniel A. Goodsell, Earl Cranston, David H. Moore, John W. Hamilton, Joseph F. Berry, Henry Spellmeyer, William F. McDowell, William Burt, Luther B. Wilson, Thomas B. Neely and James M. Thoburn.

Officers of the Board.—A. B. Leonard, Corresponding Secretary; H. K. Carroll, First Assistant Corresponding Secretary; S. O. Benton, Recording Secretary; Homer Eaton, Treasurer; H. C. Jennings, Assistant Treasurer; F. H. Sheets, Field Sec-

retary; G. B. Smythe, Field Secretary; F. D. Game-well, Field Secretary; J. M. Trimble, Field Secretary; S. Earl Taylor, Secretary; Young People's Work, and C. H. Fahs, Missionary Editor.

Representatives of the General Conference Districts.—E. P. Stevens, J. R. Wright, T. D. Collins, J. C. Nicholson, J. H. Fitzwater, M. W. Clair, E. M. Jones, H. J. Coker, G. W. Isham, H. G. Jackson, D. D. Martin, S. W. Trousdale, J. H. Asling, W. W. Van Orsdel.

D. D. Martin of the Michigan Conference takes the place of P. J. Maveety of the same conference district who has moved out of the bounds of the eleventh district.

Representatives Elected by the Board of Managers.—A. J. Coultas, J. O. Wilson, A. MacRossie, A. K. Sanford, B. C. Conner, E. S. Tipple, F. M. North.

Laymen.—John Beattie, J. W. Pearsall, W. W. McDonald, G. W. F. Swartzell.

Dr. Homer Eaton and Dr. H. C. Jennings were elected Financial Secretaries. On motion the Field Secretaries were accorded the privileges of the floor.

Dr. Homer Eaton, Treasurer of the Board of Foreign Missions, presented his report from which we take the following items:

#### REGULAR RECEIPTS.

|                         |             |
|-------------------------|-------------|
| Conference collections  | \$50,415.17 |
| Appropriations Returned | 396.25      |
| Lapsed Annuity Funds    | 21,480.81   |
| Legacies                | 57,762.54   |
| Miscellaneous Receipts  | 2,401.63    |

Total Receipts \$1,032,456.40

Note.—The showing of lapsed annuity funds and legacies, represents one half of the receipts from such sources, one half of the same having been paid over to the Board of Home Missions and Church Extension as per order of the Commission on Consolidation of Benevolences.

#### STATEMENT.

Showing total receipts from Conference Collections by both the Board of Foreign Missions and the Board of Home Missions and Church Extension and how divided.

|                                                                                           |                |
|-------------------------------------------------------------------------------------------|----------------|
| Total collections rec'd at New York                                                       | \$1,438,164.77 |
| Total collections rec'd at Philadelphia (estimated), including those for Church Extension | 337,312.69     |

\$1,775,477.46

Less guarantee for Church Extension 144,289.33 |

|                                                          |                |                |
|----------------------------------------------------------|----------------|----------------|
| Total for Missions                                       | \$1,631,188.13 | \$1,631,188.13 |
| Deduct receipts at New York, November and December, 1906 | 29,369.40      |                |

Balance to be divided \$1,601,818.73

|                                    |                |
|------------------------------------|----------------|
| For Foreign Missions, 57½ per cent | \$921,045.77   |
| For Home Missions, 42½ per cent    | 680,772.96     |
|                                    | \$1,601,818.73 |

For Home and Foreign Missions Nov. and Dec. 1906 29,369.40 |

|                                                              |                |
|--------------------------------------------------------------|----------------|
| Total (from collections) for Foreign and Home Missions, 1907 | \$1,631,188.13 |
|--------------------------------------------------------------|----------------|

Note.—Total receipts from collections for combined Foreign and Home Missions for the year ending October 31, 1906 \$1,615,494.64

#### REGULAR DISBURSEMENTS.

|                                                                                       |              |
|---------------------------------------------------------------------------------------|--------------|
| Foreign Missions                                                                      | \$906,619.03 |
| Domestic Missions (November and December, 1906)                                       | 41,540.16    |
| Support of Missionary Bishops                                                         | 26,300.00    |
| Incidental Needs of Missions (not including \$23,221.86, charged in Mission accounts) | 9,568.20     |
| Allowances for Retired Missionaries, Widows and Orphans                               | 18,225.50    |
| Publication Fund                                                                      | 51,415.29    |

|                                                                                     |           |
|-------------------------------------------------------------------------------------|-----------|
| Young People's Work                                                                 | 10,082.85 |
| Salaries of Field Secretaries (including Open Door Emergency Expenses, \$23,427.18) | 31,869.27 |
| Salaries of Office Secretaries                                                      | 15,500.00 |
| Office and General Committee Expenses                                               | 19,522.51 |
| Miscellaneous Expenses                                                              | 5,185.49  |

Total Disbursements \$1,135,828.30

#### REGULAR RECEIPTS AND DISBURSEMENTS.

|                                                          |                |
|----------------------------------------------------------|----------------|
| Disbursements from November 1, 1906, to October 31, 1907 | \$1,135,828.30 |
| Receipts from November 1, 1906, to October 31, 1907      | 1,032,456.40   |

Disbursements in excess of receipts \$103,371.90

Balance in Treasury, Nov. 1, 1906 18,657.29

Balance, Treasury in Debt, Nov. 1, 1907 \$84,714.61

#### SPECIAL GIFTS.

Balance on hand, November 1, 1906 \$86,884.36

Receipts during the year 331,019.99

\$417,904.35

Disbursements during the year 368,895.35

Balance on hand, Nov. 1, 1907 \$49,009.00

#### COMBINED RECEIPTS.

|                                                         |                |
|---------------------------------------------------------|----------------|
| Regular Receipts from Nov. 1, 1906, to Oct. 31, 1907    | \$1,032,456.40 |
| Special Gifts rec'd from Nov. 1, 1906, to Oct. 31, 1907 | 331,019.99     |
|                                                         | \$1,363,476.39 |

#### COMBINED DISBURSEMENTS.

|                         |                |
|-------------------------|----------------|
| Regular Disbursements   | \$1,135,828.30 |
| Special Gifts forwarded | 368,895.35     |
|                         | \$1,504,723.65 |

The debt which is shown in the Treasurer's report is due not to the falling off of receipts but to the adjustments necessary to consolidation. This item will be of considerable interest to the Church. Secretary Carroll fully explains the whole matter in the paper which follows and although the paper is lengthy we give it because of its illumination.

"The report of the Treasurer shows that the Church has not given a less total for the Missionary cause, plus Church Extension, than it gave last year for the same purposes. The Church has, on the contrary, advanced in its support of these causes, yet the Board of Foreign Missions reports a deficit of \$84,714.

"There are several reasons for this unfortunate condition of the treasury of the Foreign Board, and it is necessary to present these reasons clearly, that blame may not be improperly placed.

"The explanation lies in part in the income, or rather, the plan for the division of the income, and part with the disbursements.

"The collections in the Spring Conferences were not taken separately for the Foreign Board and for the Home Board, partly because some of the churches had taken them before the Missionary Society was divided, and partly because no statistical plan had been prepared by which pastors could make their reports in conformity to the new order. The collections were therefore taken on the old plan, namely, for the Missionary Society, and for the Board of Church Extension.

"The new order went into operation in the Fall Conferences. The pastors received the new statistical schedule, and while there was great uncertainty and confusion as to how to make up the reports, the new plan went into operation. What the Spring Conferences meant to do for Home Missions and Foreign Missions nobody can tell; but what the Fall Conferences meant to do and did do, is perfectly clear.

"The Spring Conferences gave directly for Church Extension nearly \$59,000 in addition to the collection in Church and Sunday School for the Missionary Society. Church Extension drops out of view altogether in the returns of the Fall Conferences, being consolidated with that for Home Missions.

"The Fall Conferences make report as follows:



Foreign Board collection in the churches, special gifts in a separate column; Home Board, collection in the churches and special gifts in a separate column; Sunday School for Missions undivided.

"Now reports from all the Fall Conferences and Missions, excepting nine, including the Central Ohio, Genesee, Indiana, Pittsburgh and Oklahoma, show the following results:

"Collections for Foreign Missions.....\$396,392  
 "Collections for Home Mission &  
 Church Extension ..... 287,508  
 "Dividing the collection in the California Conference and the collections in the Sunday School on the percentage of 42 1-2 for Home Missions and Church Extension and 57 1-2 per cent for Foreign Missions, we have:  
 "For Foreign Missions.....\$513,931  
 "For Home Missions & Church Extension ..... 374,385

"Total .....\$888,316

"Under the direction of the General Committee, this must be divided between the two Boards, after setting apart from the entire income of the year, an amount equal to the receipts for Church Extension in 1906, namely \$144,289. As nearly \$59,000 was received directly for Church Extension from the Spring Conferences, there remained about \$85,000 to be secured from the consolidated sum to make up the Church Extension guaranty.

"Now take from the \$888,316 reported from the Fall Conferences \$85,000, and you have left \$888,316 minus \$85,000, or \$803,316. Of this sum the share of the Foreign Board is \$461,907, of the Home Board, \$374,385.

"Now this \$461,907 is less than the sum contributed directly by the churches of the Fall Conferences to Foreign Missions, \$513,931 by \$52,024. This amount from the Fall Conferences, excepting those named, was taken under the process of division from the Foreign Treasury to make up the Church Extension fund of the Home Board.

"Independently of the Sunday School collection, the Fall Conference gave \$3,149 more to Foreign Missions than their percentage of 57 1-2 and the same amount less than the 42 1-2 per cent of the Board of Home Missions and Church Extension.

"There, it is clear that the income of the Board of Foreign Missions has been reduced by more than \$52,024 in the working of the plan of consolidation and division of the receipts of the two Boards.

"Another thing has affected the income of the Foreign Board. The General Conference directed that one-half the net proceeds of legacies and annuities should be paid over to the Home Board. Formerly, the percentage was 42 1-2 to Home Missions and 57 1-2 to Foreign Missions. This makes a difference of \$12,000.

"Now as to the disbursements. The Board has been at great disadvantage in what may be called its running expenses, or expenses of collection and administration. The income was divided and nearly half transferred to the Philadelphia Board, but the expenses were not and could not be materially reduced. The appropriations for these various funds amounted to a total of \$214,000, and this did not include the Emergency Fund for which no appropriation was made and on account of which \$38,981 was expended.

Immediately after the Joint Committee of the two Boards made a division of such of these appropriations as were applicable to both Home and Foreign Missions between the two Boards, the Board of Foreign Missions appointed at my request, a special committee to go carefully over all the items of expense under the several heads with a view to reductions where possible. Everything was gone over

and it was found that not a clerk could be spared and not a dollar saved. The business had not been reduced materially and the expenses could not be reduced. No attempt, of course, was made to reduce the direct expenditures to the Missions. The only saving made was in the expenditures for the Young People's work, of which the Philadelphia Board paid half for ten months, and for the apportionment and the Annual Report, altogether about \$9,000.

"Part of the deficit reported here to-day is due to the fact that no provision was made by the General Committee for the Emergency Fund. Heretofore, the increase in the income has been large enough to cover both this and the Open Door Emergency Fund. This year, another part of the income transferred to the Philadelphia Board and with nearly \$39,000 expended for emergencies unprovided for, it is not at all strange that there is a deficit."

(To Be Continued.)

## Personal and General

The Rev. L. W. Price, our pastor at Vicksburg, Miss., who has been very ill for several months, is again able to fill his pulpit.

The Rev. G. W. Baher, pastor of the Methodist Episcopal Church at Leonia, Texas, died at that place, Saturday, November 9.

Action taken by the Board of Foreign Missions in the October meeting increased the salary of single missionaries in the Philippines to \$800 per year.

Dr. J. W. E. Bowen, president of Gammon Theological Seminary, will hold a Theological Institute at Samuel Huston College, Austin, Texas, December 2-4.

S. V. R. Ford, editor of the Methodist Year Book, would like to hear from Methodist Churches which are more than a century old. Address 150 Fifth Avenue, New York.

Mr. Julius R. Cox, traveling secretary to Booker T. Washington for the past three years, died at Tuskegee, Alabama, Saturday, November 9. His wife and three children survive him.

Mrs. F. P. Terrentine, of Greenville, Georgia, has matriculated at Walden University, Nashville, Tennessee, where she plans to complete the full commercial course. Correspondents will note her change of address.

The Rev. Robert Rector, a pioneer of the Central Missouri Conference, later a member of the Lincoln Conference, and pastor of the Methodist Episcopal Church at Hugo, Ind. Ter., died at his post on Tuesday, November 12.

Newman Memorial Methodist Episcopal Church at Alexandria, is making good progress. Pastor R. C. Worsham and people are jubilant over the success of the rally held Sunday, November 10. During the day \$446.00 was raised.

A splendid likeness of the Rev. Robert Forhes, D. D., the newly elected Corresponding Secretary of the Board of Home Missions and Church Extension, adorns the cover page of the *Northwestern Christian Advocate* for November 13.

We learn that the Rev. H. R. Pinckney has resigned the pastorate of St. Paul Methodist Episcopal Church, Guthrie, Oklahoma, to enter the educational work and, by appointment of the presiding elder, the Rev. W. F. Smith, is succeeded by the Rev. R. R. Powers.

The Rev. Lee H. Rockey, formerly private secretary to Bishop J. M. Thoburn, but now a teacher in the Mission High School at Belgaun, South India, has been accepted as a missionary by the Board of Foreign Missions. Mr. Rockey is a son of the

Rev. and Mrs. N. L. Rockey, of Gonda, in the North India Conference.

Dr. I. L. Thomas, enroute to the meeting of the General Committee of Home Missions and Church Extension, stopped over Sunday, the 10th inst., at St. Paul, Minn. During the day he preached to large audiences in two of the leading churches and in the evening at Hamline Church was heard by a student body of several hundred. Dr. Thomas was also invited to address the students of the Humboldt High School.

The Rev. and Mrs. A. G. Jenkins, who went out recently as missionaries to Liberia, Africa, have returned to the United States on account of Mrs. Jenkins' failing health. It turns out that she has been in rather poor health for sometime but her friends hoped that after special treatment she would pull up all right. She took sick in two weeks after reaching Monrovia and on recommendation of the attending physicians left by the steamer due to leave there October 19, after a sojourn of two months. Her case seemed greatly complicated, but it is hoped that she may soon recover.

The Rev. and Mrs. Lewis E. Linzell and two of their children arrived in New York on the steamer St. Louis, Saturday, October 5, after a journey of over five weeks from their home at Baroda Camp, in the Bombay Presidency. Mr. and Mrs. Linzell have spent eight years as missionaries in and around Bombay, and later having been in charge of a large circuit of native stations centering in Baroda, as well as having done important work in connection with the Baroda Boys' Orphanage and Industrial School. During their furlough visit to the United States their headquarters will be Delaware, Ohio.

The Rev. D. H. Lee and Mrs. Lee, of the Lee Memorial Bengali Mission at Calcutta, together with their two boys and five recruits for the Mission of which Mr. and Mrs. Lee have charge, sailed from New York by the steamer Caledonia, Saturday, October 5. Mr. Lee is a member of the Bengal Conference, and his Mission, while supported independent of regular appropriations of the Board of Foreign Missions, is conducted entirely in harmony with our Methodist activities in Bengal. The young people chosen by Mr. and Mrs. Lee to reinforce this work in Calcutta, and who sailed with them, are the following: Mr. Howard G. Hastings, of Taylor University, Ada, Ohio; Miss Lillie L. Lee, of Los Angeles, Cal., who is a niece of Mr. Lee; Miss Martha O. Wilson, of the Chicago Training School for City, Home and Foreign Missions, and Miss Katherine Kinzly, of Lockport, N. Y.

At the recent anniversary of the Sunday School Union and Tract Society held in Pittsburgh, Dr. J. S. Hill, president of Morristown College, showed the progress of the Negro in the South by illiteracy figures. "Italy has fifty-eight per cent of illiteracy; Spain, sixty-eight per cent; Russia, seventy-eight per cent; South America, eighty per cent, and this after centuries of civilization. But the Negroes, with ninety-nine per cent of illiteracy forty-five years ago, are chargeable with but forty-four and one-half per cent now. That is, more than half of the ten millions can read and write. In 1900 one Negro out of ten either owned his farm or tilled it on shares. The Negroes are not flocking to the cities, as is often asserted. Eighty-three per cent of them are on the farms, and but seventeen per cent in the cities." Dr. Hill says that in twenty-seven years he has had 2,700 girls in his school, not one of whom has ever been expelled for immorality. He has sent nearly six hundred trained cooks into Northern homes.

To all who will remit \$1.25 we will send the SOUTHWESTERN CHRISTIAN ADVOCATE from now until January 1, 1909, a total of fourteen months. This is the most remarkable offer we have ever made. To renew your subscription at once is profitable. If you are not a subscriber, now is the time to subscribe. The earlier one subscribes the more papers he will receive. During these fifteen months one will have the full proceedings of the General Conference and an account of the most exciting year in national politics. **Subscribe now. Fourteen months for \$1.25.**



## PERSONALS

Mrs. B. S. Kirk is visiting her grandmother, Mrs. Ellen Jones, Stevenson, Ala.

In a recent rally at Louisville, Mississippi, for the pastor, the Rev. Wm. Campbell, the members raised \$40.10

The Rev. F. D. Bowers, of Fouché, visited recently his home in Baldwin and also his daughter, Mrs. Breau, in Berwick.

Mr. Sandford Jones will represent Casper Methodist Episcopal Church, Fouché, Louisiana, in the Lay Electoral Conference.

Mr. E. C. Howell has been elected by our church at Mansfield, La., delegate to the Lay Electoral Conference at Simpson Memorial, New Orleans.

Death has again visited the family of the Rev. F. D. Bowers, of the Louisiana Conference, calling hence his sisters, Jane and Elizabeth, both of New Orleans.

Mrs. Maggie Messiah, of Berwick, Louisiana, who, accompanied by her niece, Ethel, spent the summer in Biloxi, Mississippi, returned much improved in health.

The ninth annual Harvest Home Convention of the Noxubee Industrial School commenced Thursday night, November 14, and ended Saturday, November 16. A Farmers' Conference was held Friday morning, November 15.

Mrs. Oton Wiggus and Miss Eliza Bowman are elected delegate and reserve, respectively, to represent St. James Church in the Lay Electoral Conference to be held in Simpson Memorial, New Orleans, January 9, 1908.

In a recent issue of the SOUTHWESTERN Mrs. A. C. Simms, now of Napoleonville, is said to have been a former member of the Woodland Charge, but the statement should have read "the White Hall Charge," Central, Louisiana.

Our new church building at Zachary, the Rev. F. D. Thomas, pastor, is nearing completion. It is a neat and attractive house of worship, a credit to Methodism as well as a substantial evidence of the good work of Pastor Thomas and his co-laborers.

The first session of the Woman's Home Missionary Association and the second District Conference of the Starkville District, Upper Mississippi Conference, will be held at Kosciusko, Mississippi, the Rev. D. A. Bragg, pastor, from November 26 to December 1. A very interesting program is issued. The Rev. T. W. Davis, D. D., presiding elder.

The Rev. L. W. Price, of Vicksburg Charge, who has been so very sick for the last four months, is on the road to recovery, in fact, again in his pulpit. He extends hearty thanks to the brethren of the Vicksburg District, in District Conference assembled, at Fayette, Miss., for the \$5 sent him. He is in the race for a round re-

port at the forthcoming conference at Jackson.

The colored teachers of Jasper County, Miss., have organized a Teachers' Association, which met at Leonia on November 9, 1907. A splendid meeting was held. The majority of the teachers were present. The following persons made excellent speeches: Profs. W. C. Cruise, W. M. Heard, N. G. A. Whitfield, R. D. Dales, Mrs. L. G. Dales. The association was very largely attended. Mr. G. C. Wells, president.

### RECENT ARRIVALS.

At "Sweet Darrow" (Louisiana) a little girl—second daughter of the Rev. and Mrs. Jos. A. Reddix—Thursday, November 7.

There came to the home of Presiding Elder J. Mercer Johnson at Houston, Texas, a fine baby girl, on November 3. The little one, as well as its parents, is to be congratulated.

Prof. and Mrs. J. W. Thomas are happy over the coming of a sweet little stranger. She entered their home at Natchitoches, La., on the 31st of October.

Presiding Elder J. F. Marshall is

## A FEELING OF SECURITY.

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

Such a medicine is Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs.

It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything.

It is nature's great helper in relieving and curing kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

### SAMPLE BOTTLE FREE BY MAIL.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the SOUTHWESTERN CHRISTIAN ADVOCATE.

announcing with a joyousness that is contagious the birth of his granddaughter, at the home of Richard A. and Liatta C. A. Crolley, Chicago, Illinois, on Tuesday, November 5.

## The Gulf Coast Teachers' Association

The fourth meeting of the Gulf Coast Teachers' Association met at Scranton, Miss., November 9, at 11 o'clock a. m., being represented by practically the entire teaching force of Jackson, Harrison and Hancock counties, with appropriate services. President J. W. Randolph delivered his quarterly address in his characteristic, pointed style. Prof. F. H. Boston, principal of the Scranton white school, was introduced, making appropriate remarks. Then followed the welcome address delivered by Miss Lula D. Hill, responded to by Prof. A. E. Perkins. Following came an instrumental solo excellently rendered by Miss Celcote Glaude. The Revs. Messrs. Church and Alstork, of the African Methodist Episcopal Zion, the Revs. Messrs. Jackson, and Cannon, of the Baptist and Methodist Episcopal Church, were introduced by Prof. G. W. Brown, making timely remarks. A splendid octette, rendered by the pupils of Scranton public school, followed. Miss Julia Moore then rendered an instrumental solo, being warmly applauded. A 30 minutes intermission was taken, during which a

hearty and most enjoyable repast was served. The afternoon session opened with a splendid solo rendered by Miss Louisa B. Wiley. Then came a masterly address delivered by Prof. J. H. Linfield, superintendent of Scranton schools, responded to by Prof. A. E. Perkins, amidst thunderous applause. The night session beginning at 8 p. m. consisted of recitations, solos, recitals from Dunbar, by the pupils of Scranton, assisted by some splendid renditions from the pupils of Pass Christian schools. Prof. I. W. Crawford made a telling address at the close of the concert. With a unanimous voice, the good people of Scranton were tendered a vote of thanks by the teachers for their hospitality. At 9:30 o'clock p. m. the meeting adjourned to meet at Bay St. Louis, date to be announced later. The association has grown immensely since its origin in November, 1906. It is no longer an experiment but a reality, going forth aiding in the grand march of civilization. With its avowed enemy to ignorance it is going "forth conquering and to conquer, terrible as an army with banners."

A. E. PERKINS.

### DES MOINES BRANCH. W. H. M. S.

The twenty-fourth annual meeting of the Des Moines branch of the Woman's Foreign Missionary Society was held in Sedalia, Mo., October 17-20. One Hundred and twenty delegates answered to roll call, with about the same number of visitors daily. After singing, Mrs. H. H. Wagoner, of St. Louis, led in prayer, committees were appointed and then came the note of victory, an advance of 300 subscribers to the Woman's Missionary Friend, and 5,000 for Children's Missionary Friend. Mrs. W. H. Arnold, treasurer of the branch, gave as total return for the work of the year, \$67,420.97, every conference having made advance in gifts, with a balance in hand of \$1,437.04. With full hearts we sing, "Praise God, from whom all blessings flow." This was done again and again

in view of God's goodness to us during the year. Our hearts were thrilled with the recitals of the courageous work of the missionaries and the revivals in India, China, Korea and Japan. Miss Elizabeth Pearson of Des Moines, Ia., for seventeen years has filled the office of president, was unanimously re-elected. Mrs. Mildred Sullivan, of Sedalia, Mo., was elected to the Board of Managers of the Central Missouri Conference. Geo. R. Smith College doors stood ajar to delegates and visitors. Dr. I. L. Low and wife took an active part in attending and entertaining the delegates and visitors. Sunday afternoon quite a number visited the College and while there Mrs. M. S. Brall, of Mount Ayr, Ia., organized a Band of King Herald, with Miss Emma Hooka as corresponding secretary. Muscatine, Ia., was selected as the place for the next annual

### Revival Notes

Chicago, Ill.—St. Mark Church is in the midst of a great revival. Last Sunday the pastor, the Rev. W. C. Stovall, preaching, there were thirty conversions.

ARMSTRONG, Mo.—A revival that stirred the entire community has just closed with 16 conversions and 6 reclaimed. The Rev. H. T. Reeves, pastor, was assisted by the Rev. M. C. Cavenes, of Dallas, Texas.

ELLISVILLE, MISS.—Glorious results in the revival just closed—16 accessions and conversions. The Rev. L. L. Shumpert, pastor.

SMITHLAND, KY.—The Rev. W. H. Pope, pastor, reports a splendid meeting—36 conversions.

ZACHARY, LA.—A two weeks' meeting was held. There were 9 conversions, 4 of which number the Rev. F. D. Thomas baptized by immersion and 4 at the altar.

BATESVILLE, ARK.—On the Batesville Circuit, the Rev. R. B. Fagan, pastor, the meeting closed with 9 conversions and accessions.

TENSAW, ALA.—The result of the revival here, conducted by the Rev. F. F. Owens, pastor, was the conversion of 12 precious souls.

meeting. We were well entertained and every one went home with glad hearts and with a desire to do more than ever before. (Mrs.) M. J. Gibson, secretary and treasurer of Central Missouri Conference.

### COLUMBUS SUB-DISTRICT.

The first Sub-District Woman's Home Missionary Society Convention of the Ohio District convened in the Wiley Methodist Episcopal Church, Springfield, Ohio, October 30. There were delegates from Delaware, Columbus, Xenia, Troy and Springfield. Mrs. J. T. Leggett, the efficient president of the Lexington Conference Woman's Home Missionary Society, was in the chair. The Lord's Supper was administered by Dr. T. L. Ferguson, assisted by the Revs. E. W. Kinchen and Scurry. The reports from the various societies showed the wisdom of Mrs. Leggett and others in instituting these sub-district meetings. The fact that each society looked forward to this meeting made them work more zealously. The fifteen-minute talks given by Mrs. Leggett before each session were indeed very helpful. Another rare treat that came to the convention was the address and sermon by the Rev. Mrs. Sallie Ramsey, the noted woman preacher of our Conference. Those who heard Sister Ramsey felt that she is indeed ordered of God to carry the gospel. The subject of Mrs. Ramsey's address was, "The Mite Box, What It Is, What Used for; Let Us Try It." At night she preached, "Behold I set before thee an open door." Her subject was, "Woman and Her Mission." Very ably did she present the subject to her hearers. Too much cannot be said of the fine way in which the local society cared for the delegates, under the leadership of Mrs. Willis, Mrs. Bartley and Miss Hill. Very helpful talks were made by the Revs. Ferguson, Scurry and Kinchen; also Mrs. Stewart of the Colored Methodist Episcopal Church, and the Rev. Mr. Wilson. The officers were chosen, with Mrs. Leggett as president. Next meeting at Springfield.—E. W. Kinchen.



## Recent District Conferences and Conventions

### BIRMINGHAM DISTRICT.

The first Missionary Congress of the Birmingham District was held October 24-25, at Elyton Mission Methodist Episcopal Church. The Rev. Wm. Coleman led the devotions, after which the Rev. W. H. Nelson, presiding elder, addressed the Congress and stated the object of the meeting. The program was taken up and the following pastors and members read and discussed some very instructive papers on missionary work: The Revs. W. H. Nelson, T. H. Ham, Wm. Coleman, Wm. Leewood, Wm. Storrs, B. G. Smith, E. B. McCauley, A. L. Boyd and Owen Hypsher, of the East Tennessee Conference; Miss Georgia Miller, Mrs. B. G. Smith, Mrs. A. Woods, and Mr. Monroe Woods. All seemed to have enjoyed the meeting. The Congress was cared for by the Rev. Mr. Smith and his people, and too much praise cannot be given to this pastor and heroic people. This Mission is not a year old, but it has bargained to buy a lot in a splendid locality, and where our church is much needed. The prospects are very bright at this place for building up our Methodism. Brother Smith and people hope to be able soon to build a tabernacle and any aid from friends will be highly appreciated.

A. L. BOYD.

### LITTLE ROCK CONFERENCE.

The State Missionary Meeting of the Little Rock Conference convened in St. James Methodist Episcopal Church, Pine Bluff, October 24, 1907. The Rev. W. S. Sherrill, A. M., Presiding Elder of the Little Rock District, was elected president, the Rev. C. A. Taylor, secretary, and the Rev. G. T. Saxton, A. T. Stephens and H. P. Coulter, reporters to the *Daily Fulcrum* and the *SOUTHWESTERN*.

The meeting was a great one, and plans were devised for greater work in the State. The following brothers participated in the program: the Revs. Dr. W. R. R. Duncan, D. B. Harston, W. S. Sherrill, A. M., L. G. Hodges, H. P. Coulter, S. McDonald, W. McIntosh, G. T. Saxton, A. T. Stephens and G. N. Johnson.

H. P. COULTER.

### WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

### ANNAPOLIS DISTRICT.

The Annapolis District Conference has just closed one of the most successful sessions ever held during the nine years of its existence. The conference convened in Mt. Zion Methodist Episcopal Church, Eastport, Md., September 25, 1907. The Rev. W. H. Gaines, presiding elder of the district, presided, with efficiency, power and brotherly love. The Rev. J. M. Beane, pastor of the charge, was elected secretary. He selected as his assistants

the Revs. H. Brown and A. L. Jenkins. The latter was appointed reporter to the city papers and to the *SOUTHWESTERN*. At 3 p. m. a sacramental sermon of great power was preached by the Rev. H. A. Carroll, pastor of Magothy and Hall's. Holy communion followed. At 8 p. m. a great penitential meeting was conducted by the Revs. John A. Johnson, Ellisha Mitchell and C. W. Mathews. The Rev. Elijah Ayers preached an impressive and soul-stirring sermon. The Welcome Address was delivered by the Rev. J. M. Beane, pastor, a rare treat. Impressive response by the Rev. Ezekiah Brown. The Revs. Alexander Dennis and J. H. Jenkins were introduced and made brief addresses. The first day's session terminated with a grand reception in the hall. The first chief feature of the second day's proceedings was the masterpiece of Bishop Hamilton on the subject, "The Rock River proposition concerning Bishops for races and languages, should it be adopted," which was read by Dr. E. W. S. Peck and followed by interesting discussions. The conference indorsed the Bishop's sentiment. The interesting paper of Rev. J. C. Norris on subject, "Ought Women be Licensed to Preach in the Methodist Episcopal Church?" created much amusement and was well ventilated. At 8 p. m. the Rev. G. A. Davis preached to the delight of all present. The presiding elder's annual address was far above the average—eloquent, instructive, logical and indicated a healthy condition throughout the district. On the 3rd day reports of variety followed. The paper, "What Can Be Done to Make Class Meetings More Profitable?" by Mr. Jas. Gault, was timely and instructive. A treat, subject, "Woman's Home Missionary Society," was given by Dr. E. W. S. Peck and well guarded by Mrs. Sarah B. Holmes, president of Woman's Home Missionary Society of the Washington Annual Conference. Solos were rendered by Misses Carrie Brice and Blanche Beane. Excellent music throughout the session. Dr. M. J. Naylor, presiding elder, Baltimore District, was introduced and brought greetings from the Staunton District and also made telling remarks touching the rapid progress on his own. The paper, "Is a College Course Essential to Success in the Ministry?" by the Rev. A. L. Jenkins, was ably discussed by Drs. J. O. Spencer, president of Morgan College, M. J. Naylor and the Rev. J. M. Beane. Others also made brief comments. At 8 p. m. the sermon by the Rev. H. A. Johnson and paper, "Our Duty to Morgan College and its Branches," by the Rev. S. H. Brown, D. D., were rare treats. The 4th day's session closed with a paper, "The Importance of Ladies' Aid Societies," by the Rev. W. H. Draper, reports of all committees, etc. Sunday was a great day in Zion. Love-feast was conducted by the Revs. J. W. Ross and T. H. Hawkins. Three powerful, instructive and helpful sermons were delivered during the day by the Revs. W. H. Gaines, presiding elder, N. M. Carroll, D. D., and Samuel Aquila. The Rev. J. M. Beane, pastor in charge of Eastport, together with his faithful members, will ever be remembered as hospitable and efficient entertainers.

A. L. JENKINS.

## FREE TO YOU—MY SISTER



Free to You and Every Sister Suffering From Woman's Ailments.

I am a woman's sufferings. I know woman's sufferings. I have found the cure. I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your ease, entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER" with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sleekness and Painful or Irregular Menstruation in Young Ladies. Plumpness and health always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also the book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, South Bend Ind., U. S. A.

## BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodges of Dayton, Ohio, and join it at once.



W. G. CRITCHLOW,  
Grand President and Founder  
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. lodges and initiated over 41,142 I. L. U. members; it has also accepted over 649 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law-abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toil; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

THE I. L. U. GRAND LODGE,

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

138 I. L. U. Bldg., Dayton, O.

### OKLAHOMA

The Oklahoma Safeguard, of Guthrie, in its issue of October 31, says: "The third quarterly conference for the St. Paul Methodist Episcopal Church, beginning Sunday, October 27, with the Rev. W. F. Smith, presiding elder of the Guthrie District, in the chair, closed its session Monday night. The reports for the quarter showed excellent progress along all lines of church work. At the close of this quarterly conference, the Rev. H. R. Pinckney retires as pastor, his request to be relieved having been granted by the Bishop with the consent of the presiding elder. As a minister Rev. Pinckney has won the esteem and respect of every one since in our midst. He will enter the educational work. Rev. R. R. Powers, of Sheffield, Ala.,

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by appointment of the presiding elder, will supply the work until conference.

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Hartzell Academy, Donaldsonville, La. Splendid location, thorough equipment, a great opportunity. Write Mrs. L. J. Shallowhorne, Climax Pharmacy, Baton Rouge, La.



## Doings of the Workmen

### ALABAMA.

Cedar Bluff Church.—Our Rally Day for the pastor came off on the fourth Sunday. It was a success. We raised \$23.65; and on benevolences, \$4.20; total, \$27.85. Our church at Cedar Bluff has been newly covered and we have in the treasury at Gaylesville \$22.10 to cover the church there. This will soon be done. We are also planning to buy a lot at Farill on which to build a new church. We have on hand \$50 for that church. Wm. Perry, pastor.

Sylacauga.—The fourth quarterly Conference of the Sylacauga Circuit was held October 26-27, the Rev. J. W. Thomas presiding, and with very near the entire membership of quarterly Conference present. The reports were good and showed that every phase of the circuit work is being looked after. This was the best quarter held on this circuit in many years. Also, on Sunday morning, the presiding elder preached with great power and spirit to a packed church. Excellent music was rendered by the choir. The elder again filled the rostrum at night and preached a wonderful sermon on "Preparation for Eternal Life." The stewards collected \$31.22. Paid pastor, \$73.13; paid presiding elder, \$15; rents, \$7.40; Episcopal funds, \$1.50; receipts from quarterly Conference to pastor, \$13.97; total for the quarter, \$111.00.—L. W. Hale.

### ARKANSAS.

Batesville.—The Rev. W. S. Sherrell, presiding elder, has wound up his fourth quarter. Reports showed increase, and he was well satisfied. I had just closed my revival. Elder Sherrell is yet doing a great work for the Master. There is not a presiding elder in the Little Rock Conference who is more loved than Elder Sherrell among the ministers. I am doing all I can to push the cause for God and to increase the circulation of the SOUTHWESTERN.—R. B. Fagan, pastor.

### KENTUCKY.

Maysville.—We are more than pleased to know that the SOUTHWESTERN is every day becoming a household paper for our people. When they wish to know what the world is saying about us, or what our enemies are doing against us, and what our friends are doing for us, they consult the SOUTHWESTERN. And not only so, but when they wish to know what our churches are doing in the different fields, they look over the pages of the SOUTHWESTERN. It has been a long time since the Scott Methodist Church has been heard from through the columns of this paper, and we are sure our members and friends will be glad to hear from us. For a long, long time we have been spending all our time in fighting, complaining and sleeping, but we are pleased to say we are waking up and bringing some things to pass. Our parsonage has been nicely painted inside and out. Our church building has been cleaned up, painted and put in good repair. So that our house of worship and our home for the pastor are second to none in our Conference. Sunday, October 27th, was our Rally Day. Collection for the day, \$261.64. With this neat little sum we were able to pay balance on our repair debt. And

now, as we are clear of debt, we shall see to it that none shall excel us in cash subscriptions to the SOUTHWESTERN CHRISTIAN ADVOCATE, in raising benevolences, and in saving souls for Christ.—W. H. Riley, pastor.

Smithland.—Our motto this year for this charge is, a big revival, all benevolences, a new parsonage, and fifteen additional subscribers for the SOUTHWESTERN. Lumber is on the ground for the parsonage, and ere this reaches the public we will be at work on the house; \$31 of \$42 raised for benevolence, with two more rallies and the Sunday School to hear from W. H. Pope, pastor.

### LOUISIANA.

Baton Rouge.—Jordan's Chapel has now a membership of 54. The erection of a new edifice has begun under the direction of the Rev. F. C. Hamilton. The old building was demolished by a storm the 3rd of May past. The trustees raised \$11.00 recently, which was placed to the credit of the building fund. Although busily engaged in building, this membership intends doubling its benevolent collection this year. A Mission Study Class has been organized, with six young members. Mr. Geo. Chapman, and other friends, presented the pastor and family, not many evenings gone, with eighty-six pounds of fine groceries and a neat purse.

Sterlington, La.—The Rev. G. W. Banks and wife are greatly appreciated by the people of Sterlington, who look upon them as the people for the place. The Rev. J. O. Brown, presiding elder, held the recent quarterly conference with good results. His message was helpful and inspiring. His quarterage was paid in full. Raised for the quarter, \$258.95. It is the purpose of this pastor and people to report at the Annual Conference all benevolence raised in full.

Monroe.—On the \$366.19 that the St. James Methodist Episcopal Church of Monroe owed the following was raised by classes on Sunday, October 27th: A. Anderson, \$29.27; E. Bowman, \$29.50; I. E. Washington, \$24.51; A. F. Rogers, \$33.05; Oton Wiggins, \$31.50; N. Davis, \$7.65; J. S. Hilton, \$3.35; total, \$158.83. We desire to thank the Rev. Dr. Colly, the Rev. Mr. Wims of the Baptist churches, and the Rev. I. L. Turner, of St. Paul, and all friends, for their assistance.—W. J. M. Price, pastor.

Norwood.—We are moving to the front with our heroic pastor, the Rev. N. McNeal, as our able leader. On the third Sunday of October we had a grand Trustee Rally, and the faithful members of Norwood Chapel responding to the call of their leaders, raised: Levi Barow, \$12.05; R. Parker, \$23.05; S. Green, \$19.50; R. Jackson, \$14.10; grand total for the day, \$70.00. This has been one of the greatest years in the history of our church. Nineteen have been added to the church this year. Our church is clear of debt once more and the members have promised to send the pastor to Conference with a round report. Our pastor was awarded the \$15.00 prize at the Clinton Fair on October 19th, having received the highest number of tickets, which proclaimed him the most popular preacher of the Parish of East Feliciana. The Rev. H. C. Gear was awarded the second prize of \$10.00. Mrs. Mary Alice McNeal, wife of our pastor, was awarded the premium for the best quilt. In design it represented the "Lone Star" State—Texas—comprising 1,152 pieces, colors, red, white and blue. The white people

## Woman Became Rich In A Year

By Her Own Efforts Amasses a Fortune.

Indiana is the home of a woman who until a few months ago lived in a small frame cottage, but who now resides in her own palatial, brownstone residence, purchased from the profits of her business, earned in less than a year.

Until a few years ago Mrs. Miller's lot in life was not unlike that of the average American woman residing in a small town. She had her family to care for, including three small children. To-day the business, which was first conducted from her cottage, requires almost all of the principal office building of the town, and a hundred clerks and stenographers are required in conducting the details.

And this great success is the outgrowth of energy and merit and not wealth, for Mrs. Miller was a poor woman only a few years ago. Her opportunity came shortly after her marriage when she found a simple home remedy for women which restored her health and strength. This remedy was so good in the treatment of all cases of female weakness and piles that she was called upon to furnish it to her friends. The demand grew. Persons living at a distance heard of the wonderful vegetable treatment and requests by mail for the remedy increased so rapidly that she was compelled to take quarters in an office building down town. The fame of the remedy has spread rapidly, and now it is doubtful if there is a county in all this country where grateful and cured users of the treatment do not reside. She has sent her remedy, free of charge, to more than a million women. Such a great demand and such universal reputation must surely be the result of many cures. In fact, the treatment seldom fails to affect a quick and permanent cure.

This year Mrs. Miller has planned to give away to women who have not yet used her remedy, 50,000 boxes of her regular 50 cent size of treatment. All she asks is that every woman suffering from female weakness or piles, write her at once giving full name and address, and she will immediately mail a 50 cent box of the remedy; also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician. If you suffer in any manner from these afflictions, send at once. Address Mrs. Corn B. Miller, Box 9171, Kokomo, Indiana.

of this parish are really interested in the moral uplifting of our people. Too much praise cannot be given the Revs. Messrs. McWilliams, H. S. Renter, W. Washington, C. Harris, W. McKenna and H. Taylor, who helped us to make the rally a success. —(Miss) Rosa Dorsey.

Bastrop.—At Washington Chapel, on the third Sunday, October 20th, we had our class rally. Though the weather was inclement and the crowd small, the stewards reported raised \$50.80 for pastor.—J. C. Fremont.

Bedford Charge.—Our work at this place is progressing nicely. We found a debt of more than a hundred dollars when we came here from the last session of the Louisiana Conference. We have succeeded in paying nearly two hundred dollars of this amount. We also paid out insurance and completed our five-room parsonage; in fact, every interest of the church has been carefully looked after. On the third Sunday we raised \$70.20 in our rally. We expect to come to Conference with a full report.—J. B. Henderson.

### MISSISSIPPI.

Okolona.—The infant class of the Mount Pisgah Sunday School, led by Mesdames Martha Owens, Gertrude Davis and Emma Carter, delightfully surprised the inmates of the parsonage and gladdened their hearts on a recent evening by their visit and the presentation of many substantial tokens.

Meadville.—One of the best quarters since the Rev. Wm. Herman has been in charge of this work was held the first week in October. The weather prevented the presiding elder from being present on the 5th, but he was on hand Sunday (the 6th), preached twice—able and helpful sermons, to the delight of large audiences, and administered the Sacrament. The elder called the conference together on Monday. Good reports

were presented. Paid pastor this quarter, \$94.60; presiding elder, in full, \$15.00, and raised on a suit of clothes for the elder, \$5.00; trustees, \$108.15. The pastor says the present year is his best along all lines.

Sardis.—Rev. N. H. Isom, the pastor at this place, held his third quarterly Conference September 14-15. Presiding Elder N. R. Clay acted as chairman. Full representation of all departments was present, making the first Confer-

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## Conference Notices

### DISTRICT CONFERENCES.

| District.                        | Place. | Date.      |
|----------------------------------|--------|------------|
| West Tennessee, Mason, Tenn..... |        | Nov. 19-22 |
| Nashville—Shelbyville, Tenn..... |        | Nov. 20    |
| Clarksdale, Lula, Miss.....      |        | Nov. 20-24 |
| Greenville—Indianola, Miss.....  |        | Nov. 21-24 |
| Starkville Kosciusko, Miss.....  |        | Nov. 26    |

### CONVENTIONS.

|                                |         |
|--------------------------------|---------|
| Lake Charles—Lake Charles, La. |         |
| .....                          | Dec. 16 |

### Special Notices

#### MUSKOGEE DISTRICT.

To All Local League Chapters of the Muskogee District, Lincoln Conference, Greeting: You are hereby notified to raise \$2.00 per local Chapter by the first Sunday in January, 1908, for the purpose of representation at the annual conference to be held at Kansas City in March, 1908. By order of Cabinet. Forward all funds to President, Boley, I. T.

J. H. HENDERSON, President.  
MISS M. M. MOORE, Secretary.

#### CENTRAL ALABAMA CONFERENCE.

Delegates coming to the above conference in Attalla should note that no arrangements can be made with railroads in the state for further reduced rates than the usual fare of two and one-half cents per mile. Hence each should figure on distance or cost from home and prepare accordingly.

W. H. NELSON, R. R. Sec.

#### TEXAS ANNUAL CONFERENCE.

To members and visitors to the Texas Conference, Galveston, Texas, December 12, 1907, please have your mail directed to P. O. Box 383, and avoid delays

W. HARTLEY JACKSON,  
Pastor.

#### PASTORS LOUISIANA CONFERENCE.

The pastors of all charges are requested to send in names of lay delegates at their very earliest convenience. Roll must be made up before we reach seat of conference.

CURTIS C. DORSEY, Secretary.  
Box 501, Alexandria, La.

#### W. H. M. SOCIETY, TEXAS CONFERENCE.

In the SOUTHWESTERN'S issue of January the printer has made it appear in the article on the "Woman's Home Missionary Society," Texas Conference, that the annual dues per member of the Society are \$1.50. It should read "\$1.00" per member. Mrs. W. H. Logan calls our attention to the error—EDITOR.

#### NEW ORLEANS UNIVERSITY.

New Orleans, La.

College of Liberal Arts, College Preparatory School, Grades, Normal School, School of Theology, School of Music, Flint Medical College, Sarah Goodridge Hospital, Sarah Goodridge School for Nurses, School of Pharmacy, School of Dentistry, School of Domestic Science, Gilbert Industrial College, Orphans' Training School and Home. The full session continues from October 1 to May 19, but students can enter at any time. Persons thinking of a school for the coming winter and spring should write to

President John W. Wier,  
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# STRAIGHT UNIVERSITY

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IN 1869.

STRAIGHT'S nearly forty years of existence has given it a national reputation for thorough teaching and careful training of young people.

Our Buildings are large and the different departments are well equipped. The School opened to both Day and Boarding Students October 1.

The following COURSES are given: COLLEGE, COLLEGE PREPARATORY, NORMAL, COMMERCIAL, BIBLE, MUSIC, GRAMMAR, PRIMARY, KINDERGARTEN, CARPENTRY, PRINTING, SEWING AND DRESS MAKING, DOMESTIC SCIENCE.

The COMMERCIAL COURSE requires two years for graduation and is open to Students who have completed the Ninth Grade. This department opens November 1.

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#### MISSISSIPPI.

Sheppardstown.—Owing to the inability of Presiding Elder J. W. Winbush to be with this membership in their third quarterly conference, the Rev. E. H. Holmes, of Indianola, presided over the session. The Sabbath was a glorious day spiritually. Brother Holmes preached at the morning service with great eloquence, baptized 13 children and administered the Holy Sacrament. Collected: for presiding

elder, \$15.50; pastor, \$74.75; Benevolence, \$24.00; building, \$34.85; total for all causes, \$143.10.—C. A. Jordan, pastor.

Wesson.—Dr. G. W. Smith, presiding elder, held the fourth quarterly session at New Hope Church and found the work progressing nicely. Paid pastor this quarter, \$250; presiding elder, \$20; assistant preachers, \$6; trustees raised \$150. J. I. Garrett, pastor.

ence in the history of the church at that place a memorable one. On Tuesday Dr. Clay delivered the gospel message to a crowded house. Collection, \$10.00. Fifty-two communed. As a result of twenty years' effort, our church has been established at this place. Plans are on foot to build a \$1,500 church. Asbury Church, Holly Springs, leads off in the donations with \$6.00.

West Jackson.—We held at Pratt's Chapel, our fourth quarterly conference, October 5-6. The conference session was a splendid one notwithstanding we raised at this church one week ago \$120.00. We did well financially. Reports showed the work to be alive. Every interest of the church was looked after. Paid the Elder in full, \$15.00; raised in the conference, \$29.75; raised during the quarter, \$268.75. The Elder preached two great sermons on Sunday, and the church was crowded at each service. The next quarter will be held at Mt. Pleasant Church.—W. A. Oates, Pastor.

Greengrove.—I am only a local preacher in the Methodist Church; but as there has never been a Methodist church here I am trying to work up one. I have only six members here but we raised \$1.75 for Rust University and are planning to do more for the church, our school and the SOUTHWESTERN. We are planning to repair our house and arrange our winter services. This is such a wicked place that it will take nothing but fasting and praying to get these people to repent. In spite of all disadvantages we had one conversion in our recent meeting of 8 nights. J. J. BURNS.

West Jackson.—We found the church spiritually alive and the people are taking hold of their work with a determination to succeed. On the fifth Sunday in September we raised in a rally for the church \$120. We are planning now to have a rally for the pastor. Dr. W. W. Lucas was with us on the fifth Sunday and rendered excellent service. On Monday night Dr. Lucas lectured to a crowded house at the B. B. Hall on North Farrish St. This was the greatest occasion the city has ever witnessed. In our rally on the fifth Sunday 29 persons contributed \$1.00 each, several gave from \$2.00 to \$2.50 each. Mrs. H. E. Oates, \$10; J. C. Tabb, \$8.50; R. Anderson, \$6.50; M. C. Brocy, \$5; L. Williams, \$4; W. R. Walker, \$3.50. We hope to raise every dollar and come to the conference with a round report.

W. A. OATES, Pastor.

Nettleton.—At Pleasant Grove, October 5-6, was held the fourth quarterly conference of the Nettleton charge by Presiding Elder W. C. Clay. The elder was paid in full for the year. At 11 a. m. and at night Elder Clay preached strong and effective sermons and many souls rejoiced. The Sacrament was administered to 116 communicants.—D. D. Reid, pastor.

Harrison.—Very encouraging were all features of the fourth quarterly gathering at Pleasant Grove Church, October 12, held by Presiding Elder R. P. Threlkeld. Wisely and well was the business dispatched. Reports indicated the upward trend of the work. Paid the elder \$21.00, leaving a small balance for pastor. Something was also paid on a suit of clothes for the elder; total raised in quarter, \$25.05. Our benevolence this year will amount to \$37, an increase of \$10—a larger advance than for any previous year in the history of the work. Converts this year in revivals, 62. W. A. G. Lipscomb, pastor.



## Doings of the Workmen

## MISSOURI.

Troy.—Sunday, October 20, was a great day in Wesley Chapel, the occasion being our third quarterly meeting. The Rev. B. F. Abbott, presiding elder, was on hand and as usual preached three strong and forceful sermons that spiritually uplifted all. One hundred and forty-seven souls communed. Raised for all purposes during the quarter, \$229.30. Five subscribers to the SOUTHWESTERN. We are preparing to make a round report at conference. Our motto is, "No blanks."—W. M. CLARK.

## SOUTH CAROLINA.

Charleston.—The fourth quarterly conference of Wesley Methodist Episcopal Church was held on October 29, the Rev. J. E. Wilson, D. D., presiding. The reports of the pastor, stewards, leaders and trustees showed the church to be in a healthy condition spiritually and financially. The Rev. E. B. Burroughs having served the church as pastor for six years, was unanimously invited to return for the seventh year. This action breaks the record in Charleston, and is an evidence of the high regard and esteem in which Rev. Burroughs is held by his people. At the close of the conference a reception was tendered the presiding elder and officers by a committee of leaders. Covers were laid for forty. Toasts were given and responded to by Dr. Wilson, Revs. M. M. Murzon, D. D., J. S. Henderson and G. F. McMullen. The affair was greatly enjoyed by all present and a credit to those who had it in charge.

Dunbar.—Our last quarterly conference for this year was held at St. Luke church, October 2, and while the people are farmers and are busy with their cotton, yet they did not forget the church. The leaders came up with full reports, paylug the elder \$29.65, in full. There are only six leaders at this little church with about 45 members, but in spite of this they gave their pastor, Rev. D. L. Thomas, a neat purse last Sunday. The collection was \$70.93 for pastor and \$3.50 for educational purposes. To the good people of Ashbury charge we can only say when we close out the year's work, "Servants of God, well done."—D. L. THOMAS, Pastor.

Rowesville.—SOUTHWESTERN day was grand. My camp meeting came off and ended on SOUTHWESTERN day, fully 2,000 people attending. In reality, this was camp meeting. Since I wrote to Bishop Mallicieu, I counted tents, and we had sixty-eight, all occupied at meeting. Many souls saved. The Revs. G. W. Cooper, presiding elder; J. A. Brown, G. W. Gant, and others, preaching. If I can get the members of the charge to pull up a little more, we may be able to report at Camden, S. C., "O. K." Mrs. M. J. Eaddy and Mrs. J. A. Brown attended camp meeting. In spite of the experiences of similar meetings held in this county, this season we pulled through all right. The young people gave us no trouble. From Wednesday to Monday morning, it was a pleasure to be upon the camp grounds. Tobacco, whiskey and bad men had no place among us. General good behavior was the result. If fathers and mothers would give more time and attention to the training of their own children, our places of worship would be almost free from rowdy crowds, because from the homes of the people we get our congregations. If false hearing, whisky-drinking,

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Mr. S. M. Walker, corner Carolina and Palmetto Sts., Los Angeles, Calif., writes: "About two years ago my sight began to fail rapidly. I consulted so-called scientific oculists and had special glasses made, but all to no avail. I bought an Actina, and in less than thirty days threw away my glasses. Thanks to Actina, I can read or write now for hours every day. I would not be without it for any amount of money."

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cursing, swearing, fighting, quarreling and Sabbath-breaking exist in the homes and communities of the people, they will take these evils up to the churches among them. Then let me conclude by saying, better homes, better churches.—W. H. R. Eaddy.

## TEXAS.

Houston.—Under the administration of our present pastor, Dr. J. T. M. Lindsay, our church, Mallalieu Chapel, has been remodeled and completed. The church is unique in appearance, quite beautiful and attractive, and a star to the Houston District and the Texas Conference. On the third Sunday of this month our pastor conducted quite a successful rally with a small membership, and part of them sick with the deugue fever. We raised \$53.70. A great revival is now in progress, conducted by the Rev. D. A. Runnels, pastor at Dickinson.—M. Brown.

Goliad.—We have just closed a grand rally for the benefit of our church and benevolences, between the two churches known as Town and Country Clubs. The Town Club was under the direction of Prof. J. B. Whitby; the Country Club under the direction of Miss Mary McKinney. It was a hard-fought battle, and after the smoke had cleared away, we saw the dollars lying in every direction. Brother J. B. Whitby, captain of the Country Club, captured the flag and star, most beautiful tokens of victory. Collected: Country Club, \$60.26; Town Club, \$59.82; grand total, \$120.07.

Belton Circuit.—Rev. H. H. Qualles, our beloved pastor, found his people divided somewhat, but under his wise and Christian leadership more than seventy persons have been restored and added to the church. More than \$1,200.00 raised up to date; paid off some old accounts, and is working in harmony with his own church and all other churches in town, having gained the good will and confidence of the leading citizens of the other race. This is but a shadow of what a minister can do that will lead and live the life he teaches. A continuance in this course will mean the overthrow of

Satan's cause and the advancement of the Redeemer's kingdom. The fourth quarterly Conference was one of profound interest. The Rev. N. J. Johnson, presiding elder, was with us all day, and at night the Rev. H. A. Carr and his people were present; at 3 o'clock also the Rev. Mr. Mason, of St. Philip, and the Rev. Mr. Johnson preached two stirring sermons, their themes being: "The Final Account" and "The Great White Throne." Amount raised, \$50. During the six years administration of Presiding Elder Johnson, his audiences have increased and we have not been able to seat the people. The people as a whole regret to lose him.—William H. Tatum.

Marshall.—The Texas Conference made no mistake in sending to Ebenezer the Rev. J. E. Bryant as pastor and preacher, for he is both. He did not come to the church ignorant of the debt that has been standing for a number of years, for he was told of the arduous task he had before him. He came and met the brethren in official meeting and said to them at the beginning of the year that the church must be paid out of debt, and if the officers would stand by him and work to his plans, that the work would be accomplished. Under his very able leadership and with about two hundred loyal members we raised about \$877.00. It was clearly seen from the beginning that our pastor was interested in the work, and at no time did he let an opportunity slip to say a word about the rally. We raised more than \$500.00 Easter, more than enough to pay off our Benevolences. It was suggested that the remainder go on our pastor's salary, but he refused to take one cent of the Easter money that was over his Benevolence, and turned over to the trustees \$320.00 to pay on church extension. The church was then more eager to pay off the church debt, because of the unselfish spirit our pastor showed, when the church was indebted to him. The presiding elder and wife promised to give \$100.00. By the assistance of the church members, and a fair which lasted ten nights, they succeeded in raising the \$100.00. The eight captains appointed did quite well. Mrs. P. D. Johnson, \$68.00; S. S. Reid, \$120.30; Mrs. Josie Bennett, \$73.00; Prof. H. B. Pemberton, \$122.00; Mr. F. E. Williams, \$68.25; Mr. N. A. Johnson, \$67.00; Mrs. Clara Sanford, \$164.00; Mrs. H. L. Billups, \$92.00. With the Rev. Mr. Bryant as our leader, pastor and brother, we have been able to pay off a church debt of \$1,000.00 of a long standing, raised all of our benevolences and paid our pastor \$800.00, and owe him a balance of about \$15.00 on traveling expenses. Who would not be proud of such a pastor? No one but an ingrate. Long may Brother Bryant live to be a factor in this world in helping to spread the gospel and lift up the fallen.—S. S. Reid.

## HORSFORD'S ACID PHOSPHATE.

Relieves Nervous Disorders.

Headache, Insomnia, Exhaustion and Restlessness. Rebuilds the nervous system.



**Indian Hair Tonic**  
It is highly recommended for the preservation of the Hair. Destroys Dandruff and Tetter and prevents its falling out. Price 50c. As an advertisement send \$2.00 for 12 bottles. Name your express office. J. S. Webb, 1421 W. 15th St., Little Rock, Ark.

## FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor.

Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

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| Vicksburg        |            |            |
| Express.....     | 7:00 a. m. | 5:30 p. m. |
| Bayou Sara Acad. | 4:15 p. m. | 9:40 a. m. |
| Sunday Ex.....   | 8:00 a. m. | 9:30 p. m. |

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## They Live in Our Memory

**JEFFERSON.**—Rebecca Virginia, beloved wife of the Rev. Wm. Jefferson of the Washington Conference, was born in Winchester, Va., November 5, 1877, and died at Bridgewater, Va., October 28, 1907. She was converted at the age of 12 years and became a member of John Mana Methodist Episcopal Church, Winchester, Va. She was the mother of 12 children, two of whom preceded her to the heavenly kingdom. She was a true help-mate to her husband, a good wife, a devoted mother and an earnest Christian. Her remains were taken to Winchester and rested in the church of her childhood. Then on Wednesday, the 30th of October, the Rev. Geo. E. Curry, in beautiful and touching language preached the funeral. He was assisted by the Rev. J. W. Waters, Jr., of Darkesville, W. Va.; and as the October sun was sinking in the West she was laid away in Orick Cemetery to await the resurrection of the just.—Isabell Fletcher.

**FULGHEM.**—Addie Fulghem, beloved wife of the Rev. T. W. Fulghem of Springfield, Illinois, was called hence on October 28, 1907. Her Savior was with her and the end was quiet and peaceful. She was a loving wife and in his work her husband found her ever a wise counselor and helpmate. The memberships of the various churches in which they have labored loved and respected her. The grief of the husband, daughter and three sisters in the loss of this dear one is shared by many friends. The remains were conveyed to Topeka, Kansas, for interment.

**GREEN.**—Willie Green died at Starkville, Miss., September 16, 1907, at the age of 23 years. Funeral service conducted by the Rev. E. C. F. Troupe.

**STEWART.**—Joseph Stewart, son of Mrs. Diah Stewart, who is a faithful member of Williams Methodist Episcopal Church, New Orleans, was hurried on Tuesday evening, October 29, 1907. The funeral was conducted by the pastor, the Rev. J. O. Richards, assisted by the Rev. John McKee of Haven Methodist Episcopal Church, this city.

**MARSH.**—Mrs. C. J. Marsh, wife of the Rev. G. W. Marsh, died October 22, in full triumph of faith. She was a member of Galilee Methodist Episcopal Church, Lewisburg, Tennessee, and was a devoted Christian, an excellent wife and a model mother. She leaves one sister, a brother, husband and many friends. Our loss is heaven's gain. Funeral conducted by the pastor and the Rev. S. J. Howard, of the African Methodist Episcopal Church.—S. J. Boone, Pastor.

**BYRD.**—Caroline Byrd, one of the oldest members of Wesley Methodist Episcopal Church, Enterprise, Mississippi, fell asleep in Jesus October 20, 1907. The deceased was more than eighty years of age. The Rev. N. Toole conducted the funeral.

**HOSEY.**—Mary Hosey died October 14, 1907, in her 65th year. She joined the church in 1897 and was at the time of her demise a member of Friendship Methodist Episcopal Church on the Heidelberg (Miss.) Charge. The funeral service was conducted by the Rev. N. Toole. Interment was made in the Wilson Cemetery. The deceased is survived by one son, one daughter

## Do You Think For Yourself?

Or do you open your mouth like a young bird and gulp down whatever food or medicine may be offered you?

There are an intelligent thinking woman, in need of relief from weakness, nervousness, pain and suffering, then it means much to you that there is one tried and true honest medicine of known composition, sold by druggists for the cure of woman's ills.

The makers of Dr. Pierce's Favorite Prescription, for the cure of weak, nervous, run-down, over-worked, debilitated, pain-racked women, knowing this medicine to be made up of ingredients, every one of which has the strongest possible indorsement of the leading and standard authorities of the several schools of practice, are perfectly willing, and in fact, are only too glad to print, as they do, the formula, or list of ingredients, of which it is composed, in plain English, on every bottle-wrapper.

The formula of Dr. Pierce's Favorite Prescription will bear the most critical examination of medical experts, for it contains no alcohol, narcotics, harmful, or habit-forming drugs, and no agent enters into it that is not highly recommended by the most advanced and leading medical teachers and authorities of their several schools of practice. These authorities recommend the ingredients of Dr. Pierce's Favorite Prescription for the cure of exactly the same ailments for which this world-famed medicine is advised.

No other medicine for woman's ills has any such professional endorsement as Dr. Pierce's Favorite Prescription has received, in the unqualified recommendation of each of its several ingredients by scores of leading medical men of all the schools of practice. Is such an endorsement not worthy of your consideration?

A booklet of ingredients, with numerous authoritative professional endorsements by the leading medical authorities of this country, will be mailed free to any one sending name and address with request for same. Address Dr. R. V. Pierce, Buffalo, N. Y.

and several grandchildren.—S. S. Mack.

**MACK.**—Hall Mack, aged 16 years, died October 21, 1907. He was a member of Griffin Methodist Episcopal Church, Starkville, Mississippi. Funeral service conducted by the pastor, the Rev. E. C. F. Troupe.

**MCCAULEY.**—D. L. McCauley passed from labor to reward on October 12, 1907. He was a trustee and a loyal member of the Methodist Episcopal Church at Stephensville, Mississippi. He had served some time as a mail clerk, was at one time a revenue officer and at another time tax collector of Sunflower county. He was a member of the Independent Order of Odd Fellows of Indianola, Miss., which organization had charge of the funeral arrangements. The Rev. J. R. Nevils conducted the service. His wife and many relatives survive him.

**LOGAN.**—Recently the soul of Sister Sarah J. Logan was wafted into the never-ending beyond. She was for 30 years a member of Nox Cedar (Miss.) Church, Age 89. She had no reluctance in answering the summons from on high.

## DIGNIFIED EMPLOYMENT FOR WOMEN.

Does your wife, sister or daughter want employment of a dignified and congenial character? If so, write at once for particulars to Mr. A. R. Stewart, Tuskegee Institute, Alabama.

## WANTED.

In the Agricultural Department of Clark University there are a few vacancies which may be filled by young men wishing to work their way through school. The applicant must be fifteen years old, strong, healthy, and of good character. Any one desiring to embrace this opportunity should write at once to

President W. H. CROGMAN,  
South Atlanta, Ga.

## United for Life

**CASON-KRUTHERS.**—Prof. P. M. Cason, of Arnustroag, Missouri, and Miss Lucretia Kruthers, of Denver, Colorado, the evening of October 23, 1907, the Rev. H. T. Reeves officiating. The seating capacity of the church was taxed. Mrs. Susie B. Reeves played the wedding march. Under the supervision of Mrs. Dickey Moss, an elegant reception was held at the parsonage. Mrs. Lenora Williams had charge of the exquisite floral decorations.

**JONES-WALKER.**—On October 30, 1907, at Laurel, Mississippi, the Rev. L. L. Shumpert reading the ceremony, M. P. Jones and Miss Hattie Walker. The bride is a highly respected and well educated young lady, a clerk in one of the stores in Laurel; a member of the Methodist Episcopal Church and Sunday school. The groom is an energetic young man who has already attained a commendable degree of success.

**COTTINGHAM-MILES.**—Mr. Anderson Cottingham, of Ohio, S. C., and Mrs. Leah Miles, of Pittsburgh, Pa., November 7, 1907, at 5 o'clock p. m. in the home of the Rev. R. A. Cottingham, brother of the groom, who performed the ceremony. The couple left on the evening train for Ohio, their future home.

**DENNIS-IRVING.**—By the Rev. R. C. Worsham, at the home of the bride's parents in Alexandria, Louisiana, October 31, 1907, Mr. J. Harrison Dennis and Miss Eliza Irving, in the presence of a number of friends.

**JONES-HOWARD.**—With many friends witnessing the impressive ceremony performed by the Rev. D. T. Taylor, Mr. Toby Jones and Mrs. Lilly Howard, at St. Mark Methodist Episcopal Church, Washington, Louisiana, October 31, 1907.

**CLARK-BLANKINSHIP.**—Mr. Charles Clark and Miss Ada Blankinship at the Methodist Episcopal Church, Ellisville, Mississippi, November 6, 1907, by the Rev. L. L. Shumpert. The bride stands high in social circles and both are very popular among the residents of Ellisville, irrespective of color. Gifts were presented them to the amount of more than \$100.

**RHODES-GIDDEN.**—At Morton, Mississippi, October 9, 1907, the Rev. James Rhodes, of the Baptist Church and Miss Sylvia Gidden, a member of Ebenezer Methodist Episcopal Church; ceremony performed in the home of the bride by the Rev. E. H. Langston.

**GOROON-RAMSEY.**—At Litcher Methodist Episcopal Church, Litcher, La., October 10, 1907, Miss Mary Ramsey and Mr. Samuel Gordon, by the Rev. H. A. Sorrell. A reception was tendered the newly married couple.

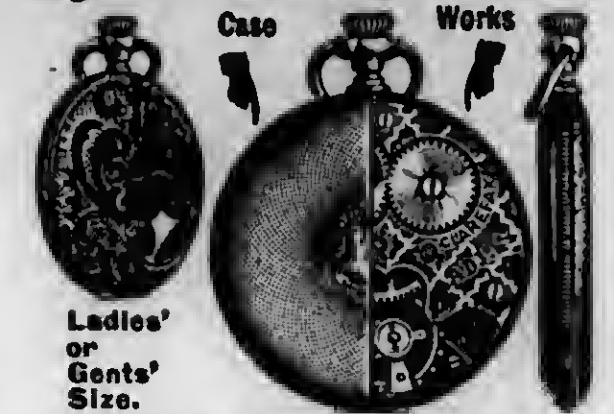
**WALKER-ANDERSON.**—On October 29, 1907, at the parsonage of the Methodist Episcopal Church at New Roads, Louisiana, Mr. Lewis Walker and Mrs. Virginia Anderson. The Rev. J. L. Green officiated.

## FOR OVER SIXTY YEARS.

Mrs. Winslow's SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act, June 30th, 1906. Serial Number 1000.

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This Clarendon Watch for \$5.40 is the best watch ever sold for less than \$12, and thousands of people have paid from \$15 to \$20 for watches not nearly so good. We are able to sell it for \$5.40 only because the manufactory had to raise money in a hurry and sold us the entire output of their factory at less than cost of production.

Do not send money with order, but send us your name, postoffice and nearest express office. Tell us whether you want a ladies' or gents' Clarendon watch, and we will send the watch to your express office, where you may examine it before paying any money, and after you are positive as to its value, pay the express agent \$5.40 and express charges.

If the watch does not please you after you examine it, have the agent return it at our expense. Guaranteed Watch Co., Dept. 861 Chicago, Ill.

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| Cincinnati .....    | \$28.00 |
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| Niagara Falls ..... | \$40.50 |
| Detroit .....       | \$40.00 |
| Washington .....    | \$46.00 |

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| Tickets bearing limit Dec. 15 ..                                                                       | \$42.00 |
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ROYAL MANUFACTURING CO., Box 1002 Detroit, Mich.

## OHIO.

**Delaware.**—Our third quarterly meeting was held November 5-6. Presiding Elder E. A. White was with us and preached two excellent sermons. Our reports show some improvement on all lines. The Sunday Schools and Epworth Leagues have taken on new life under the leadership of Miss W. J. Wilson and Miss Georgie Auston, at Delaware and Mrs. Ella Young and Mrs. Eliza Holmes at Marion. Baptized two babies, married one couple, and one joined the church, all during our quarterly meeting. The ladies of the Woman's Home Missionary Society have had two beautiful rugs made for the pulpit. Am hoping soon to send a list of subscriptions to the SOUTHWESTERN.—J. T. Leggett, pastor.



### Cash Remittances SUBSCRIPTIONS RECEIVED. NOVEMBER 11-16.

Atlanta and Savannah—Z. K. Gowen, 3 annual subscribers.

Central Alabama and Mobile—J. W. Thomas, J. S. Fenill; O. Nelson, Joe Winkfield; B. A. Adams.

Florida—H. J. Pearson.

Lexington—J. C. Casson, 3 annual subscribers; T. R. Fletcher, H. Kilgore; Jas. Small, Samuel Chase; W. H. Pope, 4 subscribers.

Lincoln—W. M. McDonald, 2 annual subscribers.

Little Rock—L. R. Greenwood; L. G. Hodges, J. R. Johnson; P. W. Webb, H. W. Bullocks.

Louisiana—D. M. Seals, Caroline Hogan; Emerson Hutcherson, Adam Calston; T. A. Hampton, 10 annual subscribers.

Mississippi and Upper—P. W. Baldwin; W. L. Lamb, 4 annual subscribers; A. J. McNair; R. L. Tate; J. E. Coleman, 3 annual subscribers; Will Frank; H. J. Robinson, 3 annual subscribers; J. I. Garrett, 2 annual subscribers; N. E. Goodloe, J. Fulton; W. H. Smith, Prince Ward.

North Carolina—W. G. Valentine, 13 annual subscribers.

South Carolina—G. W. Cooper, 4 annual subscribers; L. G. Gregg, 2 annual subscribers; J. S. Thomas, 12 annual subscribers.

Tennessee and East—J. M. Lyte, L. R. Tucker; J. O. Dixon, Parileo Roach. Texas and West—F. M. Lashington; H. L. Billyps, M. J. Horton.

Washington—C. W. Hill, 3 annual subscribers; M. J. Naylor, Edward Orange; N. D. Scott, Jno. Caff.

Honor Roll—W. G. Valentine, J. S. Thomas, C. W. Hill, W. H. Pope, G. W. Cooper, T. A. Hampton, H. J. Robinson, J. E. Coleman, Z. K. Gowen, J. C. Casson, W. L. Lamb.

## Crescent City Notes

### SPECIAL NOTICE.

Will the brethren who have signified their willingness to take space in the Symposium for Conference send the same to me at once instead of waiting?

Owing to the early date of our conference, January 9, it is absolutely necessary to do so, so that the same may be out on time. Awaiting the same, I am  
Yours faithfully,  
W. SCOTT CHINN.

President Wier, of New Orleans University, will preach at Mt. Zion Methodist Episcopal Church on Thanksgiving Day.

A very beautiful home affair was the birthday reception given by Mrs. Eliza B. Steele, Friday, November 8. The instrumental selections rendered by Miss Bertha Griffin, and the vocal solos by Mrs. Gertrude and Ella Boyd were superb. Mrs. Steele wishes to thank her many friends for the many beautiful tokens presented.

PLEASANT PLAINS.—On Sunday, October 27, the Rev. R. A. Taylor preached an excellent sermon. Sunday, November 3, good congregations. The Rev. Wm. Harrell, pastor, administered Sacrament to 63 communicants. Three persons were received into full membership.—(Miss) A. B. Adams.

## CATARRH BOOK FREE

### HOW TO CURE CATARRH

The best book on Catarrh and how to cure it ever given away is being distributed, absolutely free of charge, by its author, Catarrh Specialist Sproule, the eminent authority on the treatment and cure of Catarrh.



The book contains information that will be of great value to all victims of Catarrh. It was honestly written to help those who suffer from Catarrh, and it treats of the causes, dangers and cure of this common but treacherous disease. It explains how Catarrh comes on; how, if neglected, it spreads through the whole system, affecting smell, taste and hearing; and how unchecked Catarrh too often leads on to Consumption. The book also shows how to cure Catarrh absolutely and permanently. Fine drawings by the best artists illustrate its pages.

If you want to get rid of Catarrh send for this book and find out just what to do. Catarrh can be entirely cured and this book explains how. It's in great demand so ask for it today. Write your name and address plainly on the dotted lines and mail the Free Book Coupon to CATARRH SPECIALIST SPROULE, 432 Trade Building, Boston.

### FREE CATARRH BOOK COUPON

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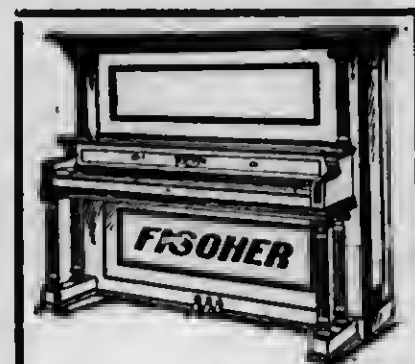
ROSS CHAPEL.—Sunday, October 13, was the day of our grand cornerstone laying. Ministers present: the Revs. J. F. Marshall, D. D., T. J. Johnson, W. D. Riggins, J. McKee, A. Luster and others. Stone was laid by Crown Lodge No. 77, K. of P. of New Orleans. Collection, \$27. R. J. Johnson, pastor.

WILLIAMS CHURCH.—The first Sunday in November was a great day at Williams Church. At 11 a. m. J. O. Richards, pastor, preached a special sermon to the disabled members. Four members were read into full connection. At night 101 communicants. On the second Sunday at 7:30 p. m. the annual sermon of the Sons and Daughters of Conference was preached by the Rev. Samuel Davage. I. Dauphne, president; S. Goldstine, vice; E. Parker, secretary. William Fisher was elected lay delegate to the Lay Electoral Conference to meet at Simpson Memorial January 9, 1908. Rosa Faulks, reserve.

MALLALIEU.—Services were excellent all day Sunday. The various auxiliaries together with the Epworth League, are busy preparing for conference and it is the hope and aim of all, that Mallalieu will take first rank in her reports. The Woman's Home Missionary Society, Mrs. Susie Wilson president, had its rally Wednesday night and the Revs. J. M. Young, pastor First African Baptist Church, A. G. Mitchell, St. Peter's African Methodist Episcopal Church, and J. R. Lawson were with us and rendered valuable services. The League will hold its special service Thanksgiving Day at 7:30 p. m., at which time the Rev. M. C. Harrison, of White Hall, will preach. One accession. Collection fair. Visiting friends always welcome. W. Scott Chinn, pastor.

Many ministers are earning a competence and relieving suffering in their congregations by helping us place Remedy-Simplex, a guaranteed cure for Rheumatism. We require no money in advance. Pay us when your goods are placed. ALCORN TRADING CO., Corinth, Miss.

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NEW ORLEANS

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N. B.—Lunch served at counter from 11 a. m. to 2:30 p. m.



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### LECTURE AND SACRED CONCERT.

The Hon. Richard Greener, of Harvard fame, will give a grand Lecture and Sacred Concert, under the auspices of the Colored Young Men's Christian Association.

Thursday evening, December 19, in Central Congregational Church, Liberty and Gasquet streets, and

Friday evening, December 20, in Simpson Memorial Church, Valence between Colliseum and Chestnut streets. Program begins each evening at 8 o'clock. Proceeds for the benefit of the Association's Remodeling Fund. Don't miss this treat.

General admission, 25 cents.

### MISSISSIPPI.

Nettleton Charge.—The Class Leaders' Rally held here on a recent Sunday was very successful. The leaders

raised: N. Hogans, \$8.30; Anna Tolbert, \$7.35; T. H. Hopkins, \$7.80; P. L. Leander, \$4.55; J. H. Tolbert, \$4.40; Sallie Lyles, \$8.15; total collection for the day, \$43.35 on pastors salary. The members and friends of Palestine Church deserve much praise for their good work. D. D. Reid, pastor.

### THE NEW WEST TEXAS TOWN.

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.



The SOUTHWESTERN from Now Until Jan. 1, 1909, for \$1.25

# Southwestern Christian Advocate



ROBERT E. JONES, Editor.  
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Considerable discussion has arisen on account of President Roosevelt's action in removing the familiar motto found on the United States coinage, "In God We Trust." The President in justifying his action says that it is his firm conviction that to put such a motto on coins or to use it in any kindred manner, not only does no good, but positive harm and is in effect irreverence which comes dangerously close to sacrilegious. The president is right. It is no sign of special devotion on the part of the nation to put such a motto on any of our coinage. We could justify equally as well the placing of such a motto on all our army rifles, field guns and battleships. If the motto ever had any special significance as to the nation's spiritual life it has lost it.



Captain Wilson of the British Army is authority for the statement that the unrest and discontent among all native races of Africa is so great that it needs but a spark to set the continent ablaze from end to end. He says that he is reliably informed that the members of Senussia, a formidable Mohammedan sect, sends each year to Europe, chiefly to England and France, men to be educated along European lines. Captain Wilson says that he is absolutely certain that preparation is being made for an uprising and that Europe will meet a mighty force and that the day is coming when we must stand face to face with a wave of Mohammedan fanaticism, thoroughly organized and amply prepared, compared with which all previous wars with black races will be merest child's play. This army, he says, will be composed of some of the finest fighting material, if not the very finest, in the whole world.



After a most exciting debate the Alabama Legislature has passed a Prohibition liquor law, to become effective January 1, 1909. Thus another Southern state passes into the Prohibition column. There may be a lesson for the temperance forces in the success of Prohibition in the South. The victories thus would have been within the lines of the political party in power. The Prohibition party has served its purpose in keeping alive the temperance cause and has been a means of educating the public on the evils of intemperance, and has also provided a ticket in the voting of which the temperance forces could express in no uncertain way their attitude against the saloon. But what the temperance forces want and that for which they fight is the abolition of the saloon. It strikes us that the best way to do it is for the temperance forces to organize the temperance forces of all parties and urge the party in power to abolish the saloon. It may be that for awhile yet we must have a National Prohibition party to keep the issue alive, but in the South our line of success will be the demanding of the party in power the driving out of the saloon in the interest of morals and for the protection of the home. It takes no prophet to tell that with the states that have already passed into the temperance column other states in the South will soon follow.

## A BRAVE UTTERANCE OF A SOUTHERN EDITOR

Garrett Biblical Institute

The Negro has suffered at the hands of the Southern press, which inherited to an intense degree all the prejudices against the Negro that grew up with Southern civilization. The press is a power everywhere, it makes and unmakes men, promotes and develops peoples, and on the other hand, when it is so disposed, it can hinder no little. It is fair to say that if the Southern press were only fair to the Negro, not covering his faults but giving an equal measure of praise to those deserving and an equal measure of condemnation to those who go wrong, the Negro would fare better.

Our friends North and South have accepted by far too much that has gone out in the press dispatches concerning the Negro. Much that has gone out is true, but it is untrue if it is to be understood that this is the only side of the life of the Negro to be presented. Sin abounds, but righteousness also abounds among this lowly people, and it is fair to present the best rather than the worse.

One of the most hopeful and encouraging signs of the situation in the South is the occasional brave utterance of some Southern paper or publicist, or preacher or teacher. At this particular point and in harmony with the line of thought presented we want to quote from *The Dispatch*, published at Lexington, North Carolina, the Honorable H. B. Varner, editor and proprietor. *The Dispatch* in a recent number contains an editorial on "Negroes and the Newspapers" that is indeed very, very significant. It tells our side of the story. We quote:

"Has it ever occurred to you that the newspapers of this country owe something to the colored race other than recording day after day the crimes that Negroes commit? What newspaper within your range of reading gives any space to the colored race to promote the best interests of these people? You cannot name one. We hold them up to ridicule, we show humorously their dense ignorance and quaint views to make white folks laugh, and we tell with unflinching regularity of the worst they are guilty of, not forgetting to say 'big black brute' and narrate how he was lynched. Now all Negroes are not bad. There is many a good man among them. It is rare that we notice him. We owe it to him to notice him, tell of the good work he does not only to encourage him, but to encourage others of his people. The newspapers of the South have not given the Negro a square deal. Possessed of all the prejudices incident to white life in the South, we nevertheless submit that we as newspapers treat the colored man badly and we ought to do better than we have done. By doing so we will contribute to our own welfare."

We are profoundly grateful to the *Dispatch* for this editorial utterance. At one time the present editor of the SOUTHWESTERN was a pastor in the town of Lexington and it is very gratifying to read such a brave, dispassionate, fair and just statement coming from the *Dispatch*. Mr. Varner has done our people a distinct service. He has served the country well by calling attention to what has been by all odds one of the serious hindrances to a proper understanding of the race relations in this country. True, the *Dispatch* arraigns with a degree of severity the attitude of the press toward the Negro, but

every word of the charge can be proven. It is easy enough for a Southern white man to drift along with the sentiment of his community and not champion the cause of the Negro for he has little to gain in so doing—the Negro has nothing to offer. The white man has much to lose when he champions the cause of this unpopular citizen. But he who has the courage to speak out in no uncertain tones as has the editor of the *Dispatch*, and who is big enough to live above his prejudices and accord to a helpless citizen a square deal is the man a time like this demands. On the behalf of our people we extend to the *Dispatch* and its editor the sincere appreciation of our people everywhere.

A suggestion—Why not the Southern newspaper devote weekly about two or three columns to the happenings among the colored people. This would help not only by encouraging the Negro but would give the whites a better conception of him. A reporter could be secured—say a wide-awake young colored man—who would report the doings of the Negro people—the building of homes, success in school and church life, etc. Aside from the fact that the Negroes are readers of the great Southern dailies and from a business standpoint deserve some consideration, nothing could help the race situation more than a department devoted to the better side of the Negro to offset the Court records and the funny column. As the Lexington *Dispatch* says this would contribute to the welfare of the whites as well as to the blacks.

## BLIND TIGERS

Blind tigers are places where whiskey is sold without license in towns where licenses are issued, or where whiskey is sold in towns where the sale of it is prohibited. In some cases these tigers are not blind at all—their eyes are wide open—they can see and for that matter can be seen. Some of them are open and above board. The *Atlanta Constitution* calls attention to some instances where these nefarious places are maintained and where Negroes are used to conduct this outlaw business. In many cases the real owner is a white man, while a Negro is the only owner to be seen. If the place is seized, the Negro arrested, jailed and tried and if the court announces a fine, the real owner of the place steps forward and liberates the Negro by paying the fine. Just such a case where the fine was \$1000 the *Atlanta Constitution* refers to in a recent issue. Where imprisonment is the sentence it is often the case that while the Negro endures the punishment he receives a small sum per month during his confinement. These blind tigers should not be tolerated and the sooner we are rid of them the better.

In a splendid address delivered in Macon, Georgia, recently, Judge W. R. Hammond strikes a high note in the Southern situation when he says: "The leaders of the Negro race should not cultivate among them a feeling of distrust toward their white friends, but should themselves seek to utilize this influence as one of the forces that will be of powerful assistance to them in the redemption and substantial uplift of the masses of their own people, the rank and file of their own race and color." The Judge is correct. The leaders have nothing to gain by severance from their white friends. What we need is the cultivation of their friendship.



## Survey of Southern Asia, Korea, Japan and Africa

By The Rev. A. B. Leonard, D. D., Corresponding Secretary of the Board of Foreign Missions

It will be sufficient for this time and place to represent the whole work in Southern Asia, Japan, and Korea, under four departments:



SECRETARY LEONARD

1. Property and Finance.

2. Publishing.

3. Education.

4. Evangelism.

1. PROPERTY AND FINANCE.

A somewhat elaborate scheme has been organized by the Central Conference of India, under what it holds to be the authority of the General Conference of the Methodist Episcopal Church. They have incorporated what is known as the "Exec-

utive Board of the Methodist Episcopal Church of India," which has the right to acquire and improve, buy and sell property.

It may take or lease, or in exchange or otherwise acquire or let lands and lay out and prepare for building purposes any lands belonging to the Board or in which the Methodist Episcopal Church in India may be interested; erect or procure the erection of buildings of all kinds; it may receive money on deposit, at interest, or otherwise; invest or lend money. This Executive Board carries on quite an extensive business in buying, selling, and renting property, borrowing and loaning money. It is carrying and paying the interest on about \$33,000 of an overdraft on what is known as the Bishop Thoburn Fund. It has also assumed the interest on the debt of about \$60,000 on the Madras printing plant, which was founded by Dr. Rudisill at his own instance several years ago. In a word, the Executive Board is doing a real estate, borrowing, and loaning business on a somewhat extended scale.

The reason given for the policy is that money must be secured for the acquirement of property and the erection of necessary buildings which cannot be provided by the Board of Foreign Missions.

Upon recommendation of the Central Conference, some of the Annual Conferences have adopted like financial plans. The *Bombay Conference* has organized a Financial Board with powers almost identical with those of the Executive Board above noted. In the *Bombay Conference* the Board of Foreign Missions holds no direct title to property. In that part of the Conference known as Gujarat the property is held by a Property Board. The *Flourence B. Nicholson Training School* at Baroda, erected by Mr. George E. Nicholson of Kansas, is deeded to the Rev. A. A. Parker, the principal of the school, in trust for the Missionary Society. All other properties are held by the Financial Board. The total value of the property is Rs. 1,272,874, of which there is an indebtedness of Rs. 460,735, leaving an equity of Rs. 812,139. This property, except the *Nicholson Training School*, has all been created on the field. A debt of Rs. 30,000 on the regular work is carried as a loan. It was created during the period of rapid growth which occurred a few years ago in what is known as the Gujarat District. It is impossible to reduce this debt from the regular appropriations as they are not adequate to the needs of the current work. A special annual appropriation should be made annually to apply on this debt until it is extinguished.

At Nadiad, in this Conference, there is an industrial school or orphanage which is worthy of special notice. The plant consists of workshops, dormitory, bungalow, hospital, and a church edifice of brick, which will accommodate 1,000 people. The plot of ground upon which all the buildings stand, except the bungalow, contains six acres. The industries taught are carpentering, blacksmithing, carving, drawing, pattern making, and weaving.

The *North India Conference* has no Financial Board and is practically free from debt. Its principal properties, excluding Lucknow, are valued at

Rs. 612,500. In Lucknow we have fifteen pieces of property among which are Reid Christian College, valued at Rs. 45,000; Centennial High School, Rs. 15,000; dormitories, Rs. 1,500; Press building, Rs. 100,000; the whole totaling Rs. 319,000. The only piece of property upon which there is a debt is the episcopal residence now occupied by Bishop Warne. The residence cost Rs. 15,000, and the debt is Rs. 12,000, which is reduced annually by application of surplus of rental above interest. The total valuation of property in the *North India Conference* is Rs. 929,500, all deeded to the Missionary Society.

The *Northwest India Conference*. The total estimated value of property in this Conference is Rs. 276,000, upon which there is practically no indebtedness.

*South India Conference*. At Hyderabad the church has a property worth Rs. 50,000, free from debt. At Bangalore an addition to the church edifice has recently been completed; value of property, Rs. 10,000. A boys' school building has been erected at a cost of Rs. 12,000, the government to pay one half, and the other half to be secured outside of missionary appropriations.

At Kolar there is an extensive industrial plant consisting of 500 acres of land, worth Rs. 20,000; plant and material Rs. 30,042; new building and machinery Rs. 18,000; making a total of Rs. 68,000.

Debt after deducting Rs. 8,000 for material on hand, Rs. 12,000.

*Cenarl Provinces Conference*. This Conference carries a debt on current work of Rs. 10,500. They have secured valuable properties at strategic points which have been financed by the veteran missionary, Dr. T. S. Johnson, who is known as "the property getter." But a small amount of missionary money has been applied to property. There is a small indebtedness. A valuable property turned over to the Missionary Society several years ago by Dr. Hard, upon which an annuity is paid, is within the bounds of this Conference.

The *Bengal Conference* has property valued at Rs. 1,395,235, with an indebtedness of Rs. 345,000, the equity being Rs. 1,050,635. This property is located in different parts of the Conference, the greater part being in Calcutta, and has been created almost wholly on the ground, and largely through the generosity of Mr. Laidlaw, who was a member of the General Conference of 1904 and is now a member of the British Parliament. Some of these properties in Calcutta are worthy of special mention: The American Institution, value Rs. 80,000; property turned over to the Bengal Conference by D. H. Lee and wife, value Rs. 217,700, upon which an annuity is to be paid during the lifetime of the Lees subsequent to their retirement from missionary service; the Boys' American and European School, with endowment property, valued at Rs. 675,000; the Methodist Publishing house, value Rs. 105,000.

The *Burma Conference* has property valued at Rs. 396,700, upon which there is an indebtedness of Rs. 130,300, the equity being Rs. 266,400.

In the *Malaysia Conference*, there are properties in Singapore, Penang, Ipoh, Kwala Lumpur, and Taiping, valued at \$166,870.

The *Philippine Islands Mission Conference* is the youngest of nine Conferences in Southern Asia. Considering the brief time of occupancy and the limited amounts that have been appropriated, the properties acquired are creditable in quality and quantity, the total value being \$73,310.

It ought to be said that but a comparatively small amount of missionary money has been applied to property in Southern Asia, in the last twenty years and but for the special gifts of a few people in America, and the large sums contributed by the government and by friends on the field, our valuable possessions could not have been secured. The Bishops and the Finance Committees have shown themselves diligent and capable, and deserve the gratitude and confidence of this Committee and the whole church.

In *Korea* we have valuable properties, practically free from debt.

In *Japan* the situation is peculiar. Although

there are valuable properties in different parts of the country paid for with missionary money the Missionary Society has not now, nor has it ever had, a title to a dollar's worth for the reason that a foreign corporation cannot hold property in the Japanese empire. For many years all our property was deeded to natives absolutely. Recently an association, entitled "Shadan Hojin," (A Legal Person), has been organized of which all the missionaries of the Methodist Episcopal Church, permanently residing in Japan, may become members. This association can have no "legal connection with any organization in a foreign land." Two of these organizations have been constituted, one in Tokio and one in Nagasaki, and they hold all our church and parsonage property, and also our school property except at Aoyama, Tokio.

At Tokio there is an organization or Legal Person, known as "Zaidan Hojin." "The object of this Zaidan is the establishment and maintenance of Aoyama Gaukin (Anglo-Japanese College) for the carrying on of general and higher education, and especially in the theological department for the training of men for the Christian ministry." This organization has absolute control of the grounds and buildings used for school purposes, nine of whom are Japanese and nine missionaries. This Board of Trustees elects the president, deans of departments, teachers, and officers, fixes their salaries, raises and disburses all funds, including appropriations made by the Board of Foreign Missions. Neither the Board of Foreign Missions nor the Bishop in charge of our missionaries in Japan can appoint president, dean, or teacher, although their salaries are paid with missionary money. At least in one instance a missionary appointed by the Bishop as teacher in the college has been rejected by the Trustees. The Japan Methodist Church has no authority over this institution, the Zaidan Hojin is supreme.

The total value of churches and parsonages is \$137,400; of schools, \$407,400; total, \$544,800.

### II. PUBLISHING.

The printing press is a tremendous power for the evangelization of the non-Christian world. The work that has been already accomplished, and the value of the printed page as an evangelizing agency are too lightly appreciated by mission organizations.

Protestant Missions are now operating in non-Christian countries 160 printing plants, which issue 12,000,000 copies of different publications annually. This agency has been developed largely within the last fifty years. Take India as an illustration: when our mission was founded in that country by Dr. and Mrs. Butler, in 1856, the whole annual output of Bibles, books, tracts, etc., was 727,749 pages; in 1900 it was 5,881,836 pages, and has increased rapidly since the latter date.

In Southern Asia our principal plants are located at Lucknow, Bombay, Calcutta, Madras, Singapore, and Manila. At Lucknow the press is situated on one of the most important thoroughfares of the city and occupies a fine property, worth (including site, buildings, and presses) Rs. 400,000, or \$113,333; number of presses 14, run by a kerosene 8 1-2 horsepower engine; operators employed, 165; value of annual output Rs. 90,000. Printing is done in English, Urdu, Persian, Urdu, and Hindi.

The periodicals issued are *Woman's Friend*, in two languages; *Children's Friend*, in two languages; *Sunday School Journal*, in three languages; *Star of India*, in one language.

There is an endowment of Rs. 49,000, and a debt of Rs. 20,000. The annual income for rental of space not occupied by the press is Rs. 5,000; profits per annum devoted to publication of periodicals and books, Rs. 20,000.

The plants at Bombay and Calcutta, while not so large as the one at Lucknow, are doing to the extent of their capacity the same kinds of work. The *India Witness*, published at Calcutta, is to all Southern Asia what *The Christian Advocate* is to the United States of America.

The press at Madras was started by Dr. Rudisill upon his own responsibility. The consent of the Board of Foreign Missions was not asked nor has it assumed any responsibility for its support. The property is well located and an extensive printing business has been carried on. But serious financial embarrassment occurred about two years ago, and upon investigation by the publishing committee, the debt was found to be \$60,000, which is carried by the Executive Board, of the Central India Conference. A part of the press building has been con-



demned by the authorities and must be rebuilt. It would be hardly less than a calamity to our work in Southern India to lose this press, and it is hoped that the debt may be provided for and its usefulness continued.

A printing plant which is rapidly developing has been established in Singapore, in many respects the most important city in the Eastern world. Books, tracts, and papers are printed in several languages and dialects and widely circulated on the Malay peninsula and to some extent in the islands of Sumatra, Java, and Borneo.

The press at Manila is an infant but it promises a healthful growth. It is well located in rented quarters and ought to have a house of its own. The Philippine Christian Advocate is the most important publication, and has a considerable and growing circulation.

The press at Tokio is situated on one of the best streets of the city, and including lot, buildings, and stock is estimated to be worth \$50,447, upon which there is a debt of \$29,669. Among its important publications is a Union Hymnal that is generally used by all Protestant Christians in Japan. Missionary periodicals are printed, and a large and growing job work is carried on. In the book store there are found not only the books issued by the House, but also a considerable variety of standard books and general literature.

About two years ago a proposition was made to our mission in Korea by the Presbyterian Mission for a Union Publishing House. A plan was submitted to the Board and approved, but was not put into operation. After considerable time had elapsed, the Presbyterian Board of Foreign Missions gave formal notice of withdrawal, and the plan has been abandoned. Meanwhile our press has gone steadily on and is fairly prosperous. The competition with Japan printing houses is becoming less strenuous for the reason that the cost of production is rapidly rising in that country. The outlook for our press in Korea is hopeful.

### III. EDUCATION.

Time will not permit more than the merest outline of this important department of missionary endeavor. It has been our policy to promote schools of all Grades, from the primary to the college, in all our missions. The importance of primary schools can scarcely be overestimated. Here Christian truth finds a ready acceptance, and heathen ideas are displaced. Then follow middle schools and high schools in many places.

Our colleges can only be named:

Reid Christian College, at Lucknow.  
Philander Smith College, at Naini Tal.  
American Methodist Institution, Calcutta.  
Theological School, Bareilly.  
Anglo-Japanese College, at Aoyama, Tokio.  
Anglo-Japanese College, at Nagasaki.

### IV. EVANGELISM.

*Southern Asia.* The evangelization of the people is the goal toward which all our efforts tend. With this end in view we raise money, send out missionaries, acquire property, erect buildings, establish printing presses, and found schools and hospitals. Here is the measure of our success, the vindication of all our efforts, and by this standard we must be judged. The great revival that has been sweeping over Southern Asia for several years seems to be losing none of its conquering power. The results of fifty years of toil were brought out in a strong light at the great Jubilee held in Bareilly, December 28, 1906, to January 1, 1907. It was appropriate that the Jubilee should be held at Bareilly, for here our mission was founded in 1856, and here the first conversion occurred in 1859. It was a remarkable coincidence that Dr. Humphrey, who baptized the first convert, was present. Three miles from the city stands the spacious bungalow in the midst of a splendid flower garden, now owned by a wealthy Hindu, where the baptismal ceremony was performed. Our party entered its spacious drawing room, and Dr. Humphrey, standing on the spot where the sacred rite was administered, told the story. The Doctor was preaching one day in the bazaar in Bareilly and his attention was specially attracted to a young Mohammedan who seemed to be deeply interested. At the close of the service an interview was had which was followed by frequent interviews, resulting some months later in the young man's conversion and baptism. His name was Zahurul Haqq.

who became a minister and served faithfully for many years as evangelist and presiding elder. He was a man of sterling character, and having served his generation faithfully and successfully went to his reward in 1896.

During the Jubilee at one service there were 523 baptisms, and Bishop Warne stated that if the people who desired baptism had been encouraged to attend there would have been 3,000. At the close of this service Dr. W. A. Mansell delivered an intense exhortation to the multitude on non-Christians who were present, urging all to surrender to Christ. In the midst of the address a Hindu exclaimed in a loud voice: "The whole country is going Christian."

Here is the summing up of fifty years of Christian work in Southern Asia:

|                                                              |             |
|--------------------------------------------------------------|-------------|
| Church members, probationers, and baptized children .....    | 190,240     |
| Sunday school scholars .....                                 | 149,270     |
| Working force, including all grades foreign and native ..... | 5,321       |
| Value of property of all kinds .....                         | \$8,150,345 |
| Indebtedness on property .....                               | 1,039,178   |
| Property equity .....                                        | \$7,111,167 |

"What hath God Wrought!"

I regret that time will not permit a detailed report of our nine Conferences in Southern Asia. However, a few words must be said about our work in the Philippine Islands. Bishop Thoburn first visited Manila immediately after American occupation in 1899, and organized a Methodist Episcopal Church. A year later he made a second visit, when he ordained Nicholas Zamora, who upon a cable request from the Bishop was received on probation into the South Kansas Conference and elected to deacon's orders. The election was cabled to Manila, and the ordination occurred the following day. Brother Zamora is now the pastor of a church in Manila of 700 members, and is probably the most popular preacher of any blood in the city.

The reports made to the Conference March, 1907, show a membership, including probationers, of about 20,000, a gain of 4,000 during the preceding year. There were 44 local preachers, 350 exhorters, 88 churches and chapels, and 266 other preaching places. In no Roman Catholic country have we made such headway as in the Philippine Islands; and nowhere is there a mission that is so undermanned. The force now on that field should be three times what it is in order to take care of the work fairly well. With double the number now on the field the expense would be but slightly increased for the reason that health failures and furloughs would be far less numerous.

### KOREA.

Our mission was founded in what was then known as the Hermit Kingdom in 1885. In no other Asiatic field have we achieved so large success in the same period of time. Our missionaries found the people affable and ready to listen to the gospel message. From the beginning there has been steady and healthful growth, which prepared the way for the remarkable revival that has prevailed during the past three years. It has been characterized by deep conviction, genuine repentance, open confession and restitution, followed by the clear and definite witness of the Holy Spirit to adoption into the Divine family. Wonderful progress has been made since my visit to this mission fourteen years ago. Then we had less than 100 church members in Korea, now we have members, probationers, and enrolled seekers, nearly 40,000. Then we had one small chapel in Seoul near the East Gate of the city, and the annual meeting was held in one of the rooms of the school building that would accommodate about 100 people. Now we have two plain spacious church edifices, each accommodating about 1,000 people, and they are often filled to their limit. The East Gate Chapel remains, but the congregation meets in two sections, one of men and the other of women. Here a new church is greatly needed. Then we had one missionary family stationed at Pyeng Yang, 175 miles north of Seoul, with a few members. Now we have a brick church edifice, accommodating 1,000. Here I spent a Sabbath and preached to a congregation that tested the capacity of the house. The weekly prayer meeting numbers from 500 to 800. After the sermon the

native pastor stated that 1,000 yen was needed for beginning a new church in the city, their present edifice not being sufficient to accommodate the people. A collection and subscription was taken, amounting to 450 yen, and the pastor stated that the whole sum asked would be contributed in a short time. Here we have a flourishing boys' high school, standing on a splendid campus of 15 acres. The school building is of brick, with two stories and a basement, which was erected with money raised almost wholly on the ground. One of the most encouraging things about the work in Korea is that it is so largely self-supporting. They build their own chapels and schoolhouses, and largely support the native pastors.

At Yengben, 250 miles north of Seoul, where two years ago there was not a native Christian, there is a missionary residence, a chapel, that will accommodate 125 people, and a membership of 60. Here I preached on a week evening to a congregation of about 100.

These are but specimens of what is being accomplished in many places.

Great political changes are taking place in Korea. The emperor has abdicated and the crown prince has ascended the throne, while the real ruler is the Marquis Ito, the representative of the emperor of Japan. The following agreement has been made since the new emperor ascended the throne:

Article I. The government of Korea shall follow the directions of the Resident General in connection with the reform of the administration.

Art. II. Korea shall not enact any law or ordinance or carry out any administrative measure unless it has the previous approval of the Resident General.

Art. III. The judicial affairs of Korea shall be kept distinct from ordinary administrative affairs.

Art. IV. No appointment or dismissal of Korean officials of high grade shall be made without the consent of the Resident General.

Art. V. Korea shall appoint to official positions such Japanese as are recommended by the Resident General.

Art. VI. Korea shall not engage any foreigner without the consent of the Resident General.

Art. VII. The first clause of the agreement between Japan and Korea, dated August 22, 1904, is hereby abrogated.

That Korea is incapable at present of self-government is a sad fact. Either China, Russia, or Japan must rule. While neither can be regarded as fully qualified for the task, Japan is the best qualified and most deeply interested. Japan is on trial before the whole world and must prove her ability and honesty or meet with world-wide condemnation. That wrongs are being perpetrated upon the Koreans by Japanese adventurers is well known, but the Japanese government disclaims responsibility and declares its purpose to punish the offenders. At a lawn reception given by Dr. and Mrs. Scranton during the session of the Conference the Marquis Ito was the guest of honor, and in an address delivered on that occasion he said:

"I may at least assure you that what I am going to say comes from my heart and represents just what I feel and think. . . . As the official representative of Japan in this country, my principal duty consists in guiding and assisting Korea in her efforts at improvement and progress. I entertain deep sympathy for the people of this country, and it is my earnest ambition to help in saving them from the unfortunate state in which they now find themselves. You, ladies and gentlemen, are here also for serving and saving the Koreans. The only difference is that while I seek to serve them through political and administrative channels, you work for the same ends by means of religious influences. We thus stand on common ground. We are working for a common object. You will, therefore, believe me when I assure you that I am ever ready to cooperate with you, in so far as my duties permit, in your efforts to further the moral and intellectual elevation of this people. . . . It is sufficient for my present purpose to say that the two countries are so situated toward each other that their destinies are bound together in the closest manner. To maintain undisturbed the close mutual relations, which fate has ordained for the two countries, is the object for which Japan is in this country; beyond that she has no other subject. . . . I dare say that among the many thousands of Japanese in this country there are some who disgrace their nation by misconduct toward Koreans, but you may rest assured that these wrongdoers find in me the most un-



compromising enemy. . . . While I am taking unsparing pains to repress wrongdoing among the Japanese, I rely on you for your hearty co-operation toward the same end among the Koreans, in so far as it lies in your power as their teachers and leaders."

Thus far our work has not been seriously embarrassed, and the revival moves on without abatement.

Here is another field greatly needing reinforcements. If the force could be doubled, and the increased as necessity might require, unless some great political revolution should occur, which does not seem probable, in a score of years there would be a million Methodist Christians in Korea.

#### AFRICA.

Africa is our oldest foreign mission, established in 1833. The Rev. Melville Beveridge Cox was the first missionary. He sailed from Norfolk, Va., on the ship "Jubilee," November 6, 1832, which anchored off Monrovia, March 7, 1833. July 21, after having been in Africa only a little more than four months, he passed to his reward, crying: "Come, come, come Lord Jesus, come quickly."

November 5, 1833, the Rev. Rufus Spaulding and the Rev. Samuel Osgood and their wives and Miss Sophronia Farrington sailed from Norfolk on the same ship that bore Cox away only one year previous.

Although these five missionaries had heard of the death of Superintendent Cox, before their departure, nothing daunted, they went forward to their appointed work, arriving at Monrovia, January 1, 1834. It is not my purpose here to give a survey of the work in Africa except in the merest outlines.

The vicissitudes and discouragements were many and there were times when the Board of Managers of the Missionary Society seriously considered the abandonment of the work; but recalling the words of Cox, "Let a thousand fall before Africa be given up," the field was held, though there were long periods when no white missionary of the Methodist Episcopal Church was on the soil of the "dark continent."

A new era dawned when William Taylor was made Missionary Bishop in Africa in 1884. Under his heroic self-sacrifice a new interest was awakened in regard to the evangelization of Africa.

The old Liberia Conference was given a new impetus, and work in the valley of the Congo, and in the Portuguese Provinces of Angola was opened.

The Congo missions, which was founded upon what was known as the self-supporting policy, was a complete failure so far as tangible results were concerned, but the work in Angola, founded on the same policy, remains though the policy has been changed. Although Bishop Taylor's plan of conducting these missions could not be carried out, the new interest awakened, by his heroic endeavor, has been and remains a valuable asset for the evangelization of Africa.

No man since David Livingstone has awakened such enthusiastic interest in Africa, both in America and England, as the now sainted Bishop William Taylor.

In 1896 the Rev. Joseph C. Hartzell became the successor of Bishop Taylor as Missionary Bishop to Africa and, under his leadership, the work has been greatly strengthened and enlarged. The General Conference in 1904 elected the Rev. I. B. Scott, Missionary Bishop for Africa, and under the joint supervision of these two bishops the work is now conducted.

Bishop Hartzell founded the missions in East Central Africa which has a very important industrial department.

The statistics show the property valuation, membership, and Sunday schools as follows:

|                           |           |
|---------------------------|-----------|
| Liberia .....             | \$107,461 |
| West Central Africa ..... | 52,365    |
| East Central Africa ..... | 149,450   |

|             |           |
|-------------|-----------|
| Total ..... | \$309,276 |
|-------------|-----------|

|                                |       |
|--------------------------------|-------|
| Members and Probationers ..... | 5,848 |
| Sunday School Scholars .....   | 5,370 |

It may be truthfully said that our missionaries have planned wisely and executed splendidly. The church should regard with small credence the fulminations of globe-trotters who quickly girdle the earth, stopping briefly at certain points, and seldom if ever passing through our great mission fields or missionaries constantly and patiently face; and returning, pose as authorities on all questions of pol-

icy and administration, sometimes aspersing the characters of men who have devoted their lives unselfishly to the promotion of the kingdom of God in the midst of pagan darkness. A case of this kind has recently occurred in which one of our own men, who has spent more than forty years in missionary service, has been painted as a promoter of doubtful enterprises for personal gain; of acquiring property for missionary uses by taking advantage of the ig-

norance or necessities of natives, and thus securing their possessions for less than their market value. Our missionaries need no defense at my hands. The history of their toils, sacrifices, and triumphs is all the defense they need. What they most need, and all they ask, is that the church at home shall rally to their support by reinforcing their ranks and ever bearing them up in their prayers, a kind of support that should be generously and promptly furnished.

## Survey of China, South America, Europe and Mexico

By Secretary H. K. Carroll

### A Hundred New Missionaries

The Board issued a call in April for a hundred new missionaries and for pledges for their outgoing



SECRETARY CARROLL

expenses and salary to the end of 1908. This call was based upon the conviction that the increase in the annual income cannot for years to come provide the reinforcements which success has made so urgent in our many missions. No five successive years in the history of the Missionary Society have exceeded in average increase of income those ending with 1906. The total net increase of the five years was \$466,819, or an average of \$93,368 each year. Nevertheless the net increase in our force of missionaries in the last six years was only 66, or an average of 11 a year. Remembering that 99 of our 572 missionaries have been in the service twenty years and more it is easy to see that the annual rate of reinforcement is hardly sufficient to keep up the effectiveness of the force, to say nothing of a healthy extension of the work.

It seemed to the Board, therefore, that some additional methods were necessary. Hence the call for a hundred new missionaries during the year 1907. The call was heartily approved by the Board of Bishops and was welcomed with joy by the missionaries in the field. The missionary bishops of Southern Asia asked for forty, saying that number could be set at work without calling for special appropriations for house rent, or furniture, or personal teachers, or itinerant expenses. Bishop Hartzell and Bishop Scott wanted seventeen for the African field, Bishop Harris cabled for twenty-five for Korea, and Bishop Bashford asked for twenty-five unmarried men and twenty-five married couples for China. Here were calls for a hundred and fifty-seven missionaries on the new plan, not including our other missions, which are looking eagerly for their share.

One thousand dollars was asked for the outgoing and support of an unmarried missionary to the end of 1908, and two thousand dollars for a married couple. Churches were not asked or expected to take special collections for this purpose, but it was expressly declared that money for this cause must not be diverted from the regular collection. Individuals or groups of individuals were urged to take the responsibility of sending out and supporting new missionaries, with the privilege of continuing such support as many years as they might desire.

The response has been very gratifying. The first offering came from a Western parsonage. A little boy was so impressed with the appeal that he sought ways of earning money and sent his all with the earnest prayer that God would bless the gift, and He has done so. The next subscription came from an old man, who gave \$2,000. Our churches in Sweden have pledged support for two married couples for Africa and furnished also the missionaries, who are now in the field. A young lawyer and his wife, instead of getting an automobile, decided to take a missionary for three years. A man who has a son in college has promised to take a missionary for West China and assign him to his son that the young man may, when he earns money for himself, have a missionary to provide for. Colored preachers and churches in the South will send a man to

Africa, and others have the call under consideration. Pledges for twenty-five of the one hundred have been received, and men and women to go into the field are being sought with the probability that they will be found.

The plan is not intended for a single year; it ought to become a permanent feature of our policy. There are many wealthy Methodists who can well afford to maintain one, two, or more missionaries in the field, and with persistent effort they can be found and persuaded to assume the privilege of doing so. The General Committee is earnestly requested to approve and commend the plan.

#### CHINA.

Revolutionary changes follow one another in quick succession in the Chinese empire. The long-delayed awakening comes a little too rapidly for the observant world to properly appreciate it. A new military system, modern, scientific, with the entire student body in government schools in uniform; suppression of the plan of education pursued for twenty centuries and the inauguration of the Western system, open to all, even women; reorganization of the Civil Service, and abolition of time-honored boards; appointment of a Council of State in preparation for constitutional government; movements to secure one language, the Mandarin, for schools in all provinces, to suppress the opium traffic, foot binding and celebration of the annual festival of the dead; revision of the courts and the closing of public offices on of the Chinese penal code two thousand years old, and abolition of torture of witnesses; reorganization of the courts and the closing of public offices on Sunday—these and many other changes show how rapidly the new China is taking the place of the old.

All these things have fallen out to the furtherance of the Gospel, and the day of rejoicing has at last come to missionaries and missionary societies. A century of effort—hard, discouraging, almost barren at times—lies behind and a great field white unto the harvest stands before the reapers. The Conference at Shanghai not only celebrated the close of the first century of Protestant Missions in China, but also marked the most auspicious year they have known. Secretary Leonard, whose privilege it was to attend the Conference as a representative of our Board, was greatly impressed by the dignity, unity, and power of the body, consisting of 500 delegates from about fifty missionary societies, and in a rapid summary he shows how wonderfully the results have accumulated in the last three decades. Thirty years ago there were 29 missionary societies working in China, now there are 82; then 473 foreign workers, now 3,853; then 73 native ordained preachers, now 345; then 511 unordained preachers, now 5,722; then 13,035 communicants, now 256,779; then the native churches contributed \$4,635, now \$150,631. Our own church has about 30,000 communicants or nearly one seventh of the entire Protestant membership in the empire. This is the result of the sixty years of our missions. The net gains of the year, not including the returns from the Conferences just held, are upward of 1,900 members and probationers.

During the year China was visited by a terrible famine in provinces north of the Yangtze Kiang. Millions of starving men, women, and children so appealed to the charity of Christian countries that provisions and money were contributed with unsurpassed generosity, and Bishop Bashford states that a million lives were saved. Our own church sent nearly \$42,000 through the treasury of the Board of Foreign Missions and several of our own missionaries were active in relief work. This revelation of the love of Christians for non-Christians whom they had never seen deeply impressed the Chinese heart,



and made multitudes of them anxious to hear about the Christ who inspires such loving sympathy with the distressed.

The China Centenary Campaign, authorized by the General Committee and approved by the Board of Bishops, has been diligently carried forward. It has flooded the church with information about our missions in China and the present marvelous opportunity and has brought liberal offerings from churches and individuals for special needs of our work. There is little doubt that at least \$300,000 will be raised for our own Board before the close of the movement, June 1, next.

The special feature of the year in our work has been the favor with which our missionaries have been received. There has been no demonstration of hostility at any of our stations, which is quite remarkable in view of the boycott attempted against American commerce.

The Chinese demand for modern education has kept our schools and colleges working up to their full capacity and our missionaries are anxious to enlarge and improve our facilities. Plans for increasing the efficiency of institutions in West China and Central China by uniting the educational forces and resources of several denominational missions, including our own, at Chentu and Nanking, are under consideration. It is very important that the church should appreciate the marvelous opening in China for education missionary work. Our medical missionaries have had their hands more than full, for Western medical science, like Western education, commands the respect and confidence of the awakened people.

First in importance and results is, of course, the evangelistic agency. It presents the gospel directly in the apostolic way, and our five missions are determined, while developing the institutional methods, to greatly strengthen the evangelistic force. In pursuance of this policy each of the five missions asks for reinforcements. West China appeals for sixteen new missionaries, of whom thirteen are needed to occupy as many walled cities in our territory, in which we have done nothing; North China wants fourteen new missionaries, including four physicians, for the "extension of the mission in every direction"; Central China calls for fourteen "to make our work self-perpetuating"; Foochow pleads for twelve, and Hinghua for three, making in all sixty, and all are needed.

The growth in number and efficiency of our native ministry, and the advance in self-support are encouraging. Old Foochow and its vigorous offshoot, Hinghua, are making this a feature of their work. More and more native congregations are feeling the responsibility of paying their own expenses and are developing strength and independence of character. The cry of the people as their national spirit increases, "China for the Chinese," gives importance to the missionary policy of laying the burden of self-support and extension of the work on native shoulders.

Our missionaries, appreciating the marvelous opportunities of the present, are striving to meet conditions to which their strength and endurance are not equal. Their constant cry is for more help, and they cannot understand why a great prosperous church of over 3,000,000 communicants should withhold the means necessary to a reasonable reinforcement and to a proper equipment. The need of church buildings is a desperate one in our missions. West China, which has grown with wonderful rapidity since the Boxer movement, has 140 preaching places, but in only a dozen of these do we have churches or chapels. A similar lack in the other four missions operates as a serious hindrance. In many places the work is at a standstill or scarcely advancing, the reason, missionaries tell us, is that we are renters and own no property to indicate permanency of occupation.

In this our second oldest mission there has been much to encourage the past year. The visit of our Secretary of State, Mr. Root, to important cities on both Coasts in connection with the Pan-American Congress at Rio Janeiro, has tended to remove the suspicion of the Southern republics that the friendship of the United States is not entirely disinterested, and to strengthen the fraternal bonds between North and South America. It is becoming more and more apparent that North Americans should show a larger sympathy with South Americans, not only because they are continental neighbors and have the same form of republican government and mutual commercial aspirations, but because the development of religious as well as polit-

ical liberty is of the utmost importance if South America is to have the largest prosperity. Our work on the East Coast in Argentina, Paraguay and Uruguay continues to advance, but not rapidly. These countries embrace an area much greater than that of the United States east of the Mississippi River, and we are not occupying them; we are only occupying small fractions of them. The laws give us right and room to work, but for an aggressive advance more men and more means are necessary. Our large Spanish congregations in Buenos Ayres, Montevideo, and elsewhere show what is possible to us everywhere.

A notable feature of the work on the west coast is the way it is spreading. The colleges founded by William Taylor in Chile have proved a strong liberalizing influence on the Chilean people, who are losing their prejudices against Protestantism. They are self-supporting and are evangelizing agencies. New congregations are easily established. A converted mason of the Valparaiso church, going into the interior to visit his birthplace, carried the gospel and secured forty converts. From his own earnings he has contributed 500 pesos for the support of a pastor for the converts. The people generally are ready for the gospel, and the two most pressing needs are more native pastors and more means to secure houses of worship. The honest, industrious, consistent lives of our converts commends Protestantism to employers and business men, and a wider sowing of the gospel seed is all that is necessary to bring a much larger harvest. We now have in the Andes Conference, which includes Chile and Bolivia, 1,933 members, an increase during the year of 221, and 1,724 probations, an increase of 302. We also have 3,653 pupils in the Sunday school.

Bolivia's doors are open wide. The constitution has been amended so as to establish full religious liberty, the priests heretofore subject only to ecclesiastical tribunals are now amenable to the laws of the state as other men, and the laws no longer require honors to street processions. Bills are pending for the establishment of civil marriage and for separation of church and state, the chief opposition being from the priests and women. Public education is now one of the chief concerns of the state, which has granted liberal subventions to our missionary, Mr. Harrington, for our school at La Paz and a high school put under his care at Oruro. These schools have been successfully opened with a good force of American teachers. Evangelistic work, both in the Spanish and the Aymara (Indian) language, which is widely spoken, is going forward successfully, and many important places could be conveniently reached from La Paz, the capital, if there were more means for the support of the native ministry Mr. Harrington is training. Bolivia, whose obscurantism until a few years, was the most pronounced in South America, is breaking the ecclesiastical shackles that have bound her, and calls most appealingly for the gospel.

Peru is moving, though very slowly, in the same direction, more slowly than Ecuador, which emerged half a dozen years ago from its long quiescent condition and has been liberalizing its law and institutions. Bishop Neeley's policy of developing the evangelistic work, where previously the schools had been the chief feature of our mission, has been attended with encouraging results. The first seven months of the present calendar year yielded six times as many converts in Peru as the previous year. More money for primary schools for the centers, and for evangelistic work is the most pressing need.

Panama also, with Peru and Ecuador, belongs to the North Andes Mission. The building on our new property in the city of Panama is about finished. It provides ample room for church and school and residences for preacher and teacher. A school has been established of which Mr. Ports, formerly of Chile, is in charge. It is well patronized and is self-supporting. Our one evangelistic missionary, the Rev. John C. Elkins, has done the work of several men, preaching in Spanish in Panama and in English in several places in the Canal Zone, and serving also as a government chaplain of the hospital at Ancon. He ought to have help at once.

#### EUROPE.

The features of our work in the two Conferences in Germany, the Conference in Switzerland and the four Conferences in Scandinavia and the Russian empire, are the advance toward self-support and the addition of new charges and circuits. The three Conferences in Germany and Switzerland are endeavoring so to plan that a constantly increasing portion of every annual appropriation for work may

be devoted to property debts until the entire amount is so applied and the appropriation can be relinquished. In the last few years an important work in Austria-Hungary has been established and is now in a district by itself. There was a healthy increase in members and probationers last year, both in the Germany and Switzerland Conferences. The Scandinavian work is being steadily enlarged. The Sweden Conference offered two young married couples as missionaries in Africa and they have been accepted by the Board and are already in the field, the Conference agreeing to provide for their outgoing expenses and salary. This direct response to the call of the Board for a hundred new missionaries specially supported was among the first made showing how missions after receiving the gospel themselves send it in their turn to other countries.

An advance step in the Finland and Saint Petersburg Mission is the appointment as superintendent of the Rev. George A. Simons, who was sent out by the Board in August last. He has gone to Saint Petersburg where Bishop Burt had sent Brother Salmi some months previously. It is expected that the superintendent will not only supervise the Swedish and Finnish work but will give time and attention to that part of the field which the great Russian capital represents. That empire is now open to the gospel.

Bulgaria is enjoying, under the care of Superintendent Count, the greatest prosperity in its long and eventful history. The humiliation of Russia in the war with Japan has opened the eyes of Bulgarians, and they have a higher regard for Protestant nations. The people are changing their attitude of hostility to one of friendliness toward evangelical truth, and the gospel can now be freely preached in communities which would not have heard it two or three years ago. The net increase of the year is a full hundred, the total being 532 members and probationers. The contributions average \$10.10 a year for each member and probationer. Plans are being made for a church in Sofia, the capital. This would give us constant representation at the seat of government and strengthen our position in northern Bulgaria. It is not an intrusion in the field of the American Board which lies south of the Balkans. Schools are urgently needed for the boys and especially for the training of native workers.

At the earnest request of Bishop Burt the General Committee last year gave its permission for the beginning of a mission in France, on the understanding that a special gift of \$5,000 was available for its support. In the early part of the year the bishop set the Rev. A. H. Lambert, formerly of Porto Rico, to work in Marseilles, and there are five appointments: Marseilles and Toulon, in charge of Brother Lambert; Lyons and Saint Etienne, Grenoble and Vienne, Chambéry and Montiers, and Avignon, in care of members of the Switzerland Conference. The present moment seems a most favorable time for work as the separation of church and state, followed by a conflict between the government and the Church of Rome, disposes many to listen to representatives of evangelical religion.

#### MEXICO.

The fanaticism of the people, diligently nursed by the priests, is the chief obstacle to the advance of the truth in Mexico. It has to be overcome by the removal of the ignorance, superstition, and prejudice which make it possible, and this is obviously a slow process. The evangelistic, educational, publication, and medical agencies are all effective and the impression they are making deepens year by year. The medical work at Silao, which had little religious aim, has been abandoned, but that at Guanajuato, in charge of Dr. Salmans, is still maintained. Two missionaries returned to the United States on account of failure of health, and two new men were sent out to take their places. We have strong English congregations in Mexico City, Pachuca, and El Oro, and the first-named is at last securing a beautiful and commodious church edifice. At the Conference in March last, 5,927 members and probationers were reported, a net decrease of 179. The estimates for 1908 ask for a considerable increase of appropriation for the evangelistic work, and the property needs are also large and urgent. Our mission in Mexico should be encouraged by liberal appropriations that it may be extended and better results secured. If the missionaries are willing to struggle on with slow returns against obstacles and discouragements, the church ought certainly to stand by them firmly and with confidence, that as they sow so shall they reap in due season.



# THE CHRISTIAN LIFE

## Self-Forgetfulness

Everything has its wonders, even darkness and silence, and I learn, whatever state I may be in, therein to be content. Sometimes, it is true, a sense of isolation infolds me like a cold mist as I sit alone and wait at life's shut gate. Beyond there is light and music and sweet companionship; but I may not enter. Fate, silent, pitiless—bars the way. Fain would I question His imperious decree, for my heart is still undisciplined and passionate; but my tongue will not utter the bitter, futile words that rise to my lips, and they fall back into my heart like unshed tears. Silence sits immense upon my soul. Then comes Hope with a smile and whispers, 'There is joy in self-forgetfulness.' So I try to make the light in others' eyes my sun, the music in others' ears my symphony, the smile on others' lips my happiness."—*Helen Keller.*

## Revive Your Memory

HUGH BLACK.

When we have looked back to that sacred spot in our past, we have to ask ourselves with something of the same indignation, turning the edge of the irony to our own hearts, will we commit the folly, the glaring infidelity, the terrible apostasy of denying that sacred past? Will we harden our hearts as the sweet thought of it comes back to us? One of the deadliest sins of middle life and of age is irreverence of the dreams of youth, sneering at early piety or early earnestness, declaring that then we were ignorant and foolish and full of impossible ideals, but that now we have seen more life and know the world, and are too wise ever again to be entrapped into high feeling or burning zeal or self-forgetful devotion. It is a low deep when a man so views the past; for he is hardening his heart against its appeal.

If God remembers, shall we forget? If God recalls to us some such time of early faith and decision, shall we not use the memory to dower our life again with a new obedience? If God reminds us of the kindness of our youth, the love of our espousals, when we fell in love with his will and lost our hearts to his life, when in the passion of a great resolve we counted all things but loss that we might gain him, and were willing to follow Christ into the wilderness if he would but bless us with a look of love, will we not use this revived recollection as a new opportunity, and turn to him again, and once more espouse ourselves in glad and full surrender?

O my soul, if God remembers for thee the love of thine espousals, shalt thou forget?—*From Christ's Service of Love.*

The best lives are made up of fresh starts and steady pulls.—*Rev. Josiah Mee.*

## Joy

The joy is in the doing.  
Not the deed that's done;  
The swift and glad pursuing.  
Not the goal that's won.

The joy is in the seeing.  
Not in what we see;  
The ecstasy of vision.  
Far and clear and free!

The joy is in the singing.  
Whether heard or no;  
The poet's wild, sweet rapture.  
The song's divinest flow!

The joy is in the being—  
Joy of life and breath;  
Joy of life triumphant,  
Conqueror of death!

Is there a flaw in the marble?  
Sculptor, do your best;  
The joy is in the endeavor—  
Leave to God the rest!

Selected.

## The Skein We Wind

If you and I to-day  
Should stop and lay  
Our life work down and let our hands fall where  
they will—  
Fall down to lie quite still—  
And if some other hand should come and stoop to  
find  
The threads we carried so that it could wind,  
Beginning where we stopped; if it should come to  
keep  
Our life work going; seek  
To carry on the good design  
Distinctively made yours or mine,  
What would it find?  
Some work we must be doing, true or false;  
Some threads we wind; some purpose so exalts  
Itself that we look up to it, or down,  
As to a crown  
To bow before, and we weave threads  
Of different lengths and thicknesses—some mere  
shreds—  
And wind them round  
Till all the skein of life is bound,  
Sometimes forgetting at the task  
To ask  
The value of the threads, or choose  
Strong stuff to use.  
No hand but winds some thread;  
It cannot stand quite still till it is dead,  
But what it spins and winds a little skein.  
God made each hand for work—not toil stain  
Is required, but every hand  
Spins, though but ropes of sand.  
If love should come,  
Stooping above when we are done,  
To find bright threads  
That we have held, that it may spin them longer—  
And but shreds  
That break when touched, how cold.  
See, shivering, portionless, the hands will hold  
The broken strands and know  
Fresh cause for woe.

George Klinge.

## Our Inheritance

REV. H. D. KETCHAM, D. D.

The world in which we live is real, not ideal. We are in the midst of life's confusion, its toil, its temptations. We are limited by the endowments of mind and heart, and the materials of the body. We are in the world, though we are not to be of it. Our feet press the clods. Our brows are bared to the storm. Our hopes and fears strive for uncertain mastery in a world whose lightnings gash the midnights, and whose suns burn the noondays. The life of the ascetic is not the life of the Christ. Like him we are in a real world, with real temptations, whose labors are intense and whose contests are never ending. Happy is that one, who, chastened by the tempest, has learned to balance every storm with the hidden strength of the Almighty.

True to nature's law, the fiber of human nature is inherited. Some men are like the oak, some the willow, others the bass, the beech, the hickory, or the enduring redwood. Some are gnarled, some knotted, some straight. Some are capable of being polished; some not fit enough to take polish. Some are fitted for the beams, the pillars, the porch, the ark, the altar. None need be firewood. All may find a place in God's great temple, if ability will be content in its sphere.

The limits of birth, and the laws of inherited culture, are stronger than death. They survived our ancestors, live in us, and will dominate the generations yet to be. Heaven is not equally gained, nor hell attained. With swift or tardy step, he walks the ways of fame, whose grandfather thrived or lived in vain. The frown of the father, the smile of the mother, their love, their hate, are alike mingled in the life of the child. Some are born with a nature inclined to love, while some must grapple as in death-struggle with themselves for passion's mastery. If men could see that their habits of thought, and even their moods of mind, are bequeathed to their children, years would be too

short for noble deeds, and a single hour too long for malicious sport.—*From The Certainty of the Kingdom.*

## The Discipline of Life

Stress, strain, struggle—what a persistent triumvirate! On every side they strike us. The story of most lives re-echoes them. Their reign is undisputed, untiring, universal. Extensively, intensively they rule. Expect them! Shrinking from them does not eliminate their presence. Life requires them—and all of life. To meet them is our part—to conquer, our privilege. To complain, to groan, to yield is childish. Why despair? Why fore-spend?

They hurt—of course. But do not hate them. Assert the stuff that victor souls are made of. You are making character. They help you in the making. Discipline is what counts. Never fight that. It is what every life needs. They furnish it. Don't permit them to torment you. That is foolish and enervating. Endure! Strength of character—real strength—will result. By them your soul is proved—and polished. You cannot escape the finishing process. Don't try! It is the will of God. It is your Father's purpose. He knows the whole process of soul-refining. His way is good. Be brave! Have courage! You need the stress and strain and struggle. It may be most unpleasant—but it is best. Try to understand. Co-operate! Sweetness, richness, beauty will be your soul's sure recompense. Resign your self! A real child of God must. A true child of God will. Such adjustment reveals you to yourself, explains the core meaning of life; puts before your fellows the attainable ideal. Be unafraid! God loves moral heroes. So does man. Grow! Develop! Ripen! Mellow! Live the intensive life!

God is watching. Your crown is being set with God-cut gems. Meantime you are learning the true interpretation of life's only meaning. You are building the one enduring thing—character—God's hand is helping you. Behold it in life's stress and strain and struggle! Get hold of the Fatherhand. Grip hard—and hold on.

Know this: He will carry you through.—Seth Russell Downie, in *The Westminster*.

Every Christian is a minister appointed to do God's work.—*Rev. Jabez Bridge.*

No one is useless in the world who lightens the burden of it to anyone else.—*Dickens.*

Many men owe the grandeur of their lives to their tremendous difficulties.—*Spurgeon.*

## Beyond To-day

If we could see beyond to-day  
As God can see;  
If all the clouds should roll away,  
The shadows flee,  
O'er present griefs we would not fret,  
Each sorrow we would soon forget.  
For many joys are waiting yet  
For you and me.

If we could know beyond to-day,  
As God doth know,  
Why dearest treasures pass away  
And tears must flow,  
And why the darkness leads to light,  
Why dreary paths will soon grow bright!  
Some day life's wrongs will be made right:  
Faith tells us so.

If we could see, if we could know,  
We often say!  
But God in love a veil doth throw  
Across our way;  
We cannot see what lies before,  
And so we cling to him the more;  
He leads us till this life is o'er;  
Trust and obey.

Christian Work.



# SUNDAY SCHOOL LESSON

Fourth Quarter—Lesson X. December 8, 1907. Title—*"Ruth's Wise Choice."* (Ruth 1: 14-22). Golden Text—*"Thy people shall be my people, and thy God my God."* (Ruth 1: 16). Hymn No. 312.

(Read Ruth 1: 4.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

That example is better than precept is clearly shown in the choice made by Ruth. Naomi, widowed and impoverished in a strange and idolatrous land, by her devotion and faithfulness to the God of her fathers, proved to the gentile Moabites that there is but one true and living God. Having learned to love Naomi, it was not very difficult for Ruth to learn to love Naomi's God. Hence when the time came for her to decide whether or not she would remain among her own people or go with her mother-in-law, she hesitated not, but at once exclaimed in the language of our Golden Text, "Thy people shall be my people, and thy God my God." True, she knew but very little about Jehovah. She, nevertheless, felt and believed that the God that had kept and watched over Naomi would also keep and watch over her. Her decision was, therefore, a manifestation of a strong faith prompted by the example of another. How striking and forceful the lesson! Jesus said unto His disciples, "Ye are my witnesses," and the great Apostle to the Gentiles declares of Christians that they "are living epistles, read and known of all men." Realizing these statements to be true, it becomes the duty of every sincere Christian to so live that others seeing his good works, might be constrained to decide for his God and for his Christ.

Our lesson for to-day is taken from one of the most beautiful books of the Bible. Because of its charm, its picturesqueness, and beautiful depiction of the home life of ancient Israel, it has been called an idyl, or pastoral. Its perusal will more than repay any one for the time spent therein. In it we see how strange and mysterious are the workings of divine providence, how God takes a poor and unknown woman and raises her unto great prominence, for Ruth has the honor of being one of the ancestors of our Christ. Note the following suggestions:

1. Self-interest will oftentimes keep one from making a great sacrifice. "And they lifted up their voice, and wept again; and Orpah kissed her mother-in-law; but Ruth clave unto her." The time for Naomi to leave her adopted home and return to her native land had come. Ruth and Orpah accompany her a short distance on the journey. The parting of the ways is reached and they must leave each other. Seeing no prospect that was inviting nor pleasing, Orpah kisses her mother-in-law and returns. She was not willing to make the sacrifice of going on and trusting Providence for her future. It did not occur to her that in sacrificing interests as they appeared she would reap greater benefits thereafter. Thousands are following in her footsteps to-day. Utterly forgetful of the possibilities of the future and the sure reward or faith and devotion to God, they choose rather to enjoy and make the most of the present.

2. True love will suffer no separation. "And Ruth said unto her, Entreat me not to leave thee, nor to cease from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God. Where thou diest, will I die, and there will I be buried; the Lord do so to me and more also, if I ought but death part thee and me." That Orpah loved Naomi we doubt not, but Ruth loved her more. Though urged to return with her sister-in-law, she, nevertheless, declares that she will not return, but rather go on with her mother-in-law. Thus she shows how strong and deep was the love she bore Naomi. Here was also manifested a complete abandonment of self and a willingness to undergo any privation or suffering (if by so doing she might remain with the one she loved). It has always been thus with true love, especially with love for God and for Christ. Paul declared that nothing should be able to separate him from the love of Christ. Every Christian should be so firmly ground-

ed in love for Jesus as to be able to make the same emphatic declaration.

3. Recollections of the past frequently cause bitterness and sorrow. "She said unto them, Call me not Naomi, call me Mora \* \* I went out full, and the Lord hath brought me home empty." It was but natural that she should speak thus. She went out full, that is, with a husband and two sons. But they had died in a strange land, and she now returns widowed and childless. The crowding of these memories upon her brought her bitterness of soul and great sorrow. Knowing the workings of the mind, how it is possible for memory to, at times unbidden, bring to our attention recollections of the past, it is the duty of every man to make his past such that when such recollections do come they may bring joy and happiness, rather than bitterness and sorrow. Oh, how bitter and full of sorrow were the memories that came unto Saul when, through the Witch of Endor, he called up Samuel from the dead! Likewise, those that came unto Judas as he

counted the pieces of money for which he had sold his Lord and Master. If they would have no bitter and sorrowful recollections to-morrow, let the young men and women who may read these lines keep their record clean to-day.

4. It is a common occurrence to misinterpret the dispensations of Providence. "Seeing the Lord hath testified against me, and the Almighty hath afflicted me." Naomi regarded her afflictions as a punishment for her sins. In this, however, she was not necessarily correct. But her conception was the Old Testament conception of the adversities that some times come to men. Jacob said in his old age, "All these things are against me." Human nature has not changed, and men's conception of God's ways are very much the same in our day. The Apostle Paul, however, took a different and broader view of the adversities of life and said, "All things work together for good unto them that love the Lord." God's dealings with Naomi were simply in order that she might have greater happiness. She did not understand it at first, but afterwards found it to be true. Likewise have many of His people in the past as well as in the present. Let us, then, neither murmur nor complain at the seeming hardness of our lot in life, for it may be that God means thereby to work out for us "a far more exceeding and eternal weight of glory."

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic.

December 8.

God in the World

(2 Cor. 5: 18-20.)

(Missions.)

Passages for reference: Matt. 1: 21; Luke 19: 10; John 3: 16, 20: 21.

BY REV. W. C. STOVALL, M. A., B. D.

The lesson to-day is intended to center our thoughts upon Home Missions. The missionary enterprise at home as well as abroad is the sublimest manifestation of brotherhood that history has seen. To the missionary all human beings are sacred. He is the ambassador of no selfish society, but a minister of the church of the Good Samaritan, the Golden Rule, and the Law of Love.

Christ calls each one of us to go out from Him to a new and wonderful task, the task of transforming the kingdom of this world into the kingdom of our God and of His Christ; the task of drawing the world back from darkness and sin and sorrow to the love of the Heavenly Father; the task of Christian service, which prepares the way for the final triumph in the coming of the Lord Jesus. This is the great object for which the church exists, to bear witness to the truth and to do good to men. Her mission is to be first, last, and all the time, evangelical and missionary. The first article in her commission is not to philosophize, not to organize, not to build temples, not to frame liturgies, but to preach the Gospel to every creature; and this work must begin at home in our country in order that it may overflow to every country in the world. A free church in a free country is the finest result of noble and enlightened human politics. A preaching church in a listening land is the best product of religious freedom. The whole country won for Christ is the greatest service that can crown the labors of a loyal and believing church. The Master calls us, Epworth Leaguers, to go out through Him to this glorious task, every one of us, young and old, can have a share. There is something for every one to do. Every disciple may be an apostle. There is a place for every soldier in the army of Jesus. There is a spot in the conflict where each member of the army is needed. In a certain battle not long ago I have heard that the commander of a battalion came up late and hastily going to the general he said: "Where shall I go with my men?" The general replied: "O, go anywhere you like; there is good fighting all along the line." Yes, there is good fighting all along the line to-day. In our own land, here in this great city, in the college where the youth of our land are being trained, and in the street where the men are bearing the heat and the burden of the

day; "all along the line there is good fighting." And all along the line runs the cry: "Who is on the Lord's side? Ye that are men now serve Him." America is our opportunity to serve Christ.

We must wake to the fact that America needs to be thoroughly Gospelized. Was ever any other land burdened with such responsibilities as are thrust upon us because of the mingling of the races? The Rome of the Caesars gathered no such heterogeneous population. Our cities are no longer American. New York and Chicago, next to Berlin, Hamburg, and possibly Cologne, are the largest German cities in the world. Boston and New York are the largest Irish cities in the world; a new Naples, bringing its Vesuvius with it, may be found on Manhattan Island, the northwest is filled with Scandinavians; the mining districts are densely populated with Poles and Hungarians, Hebrews and Italians. More immigrants came to our shores last year than in any previous year. They no longer represent the best classes of the countries from which they come. The Pacific Coast is trying to shut out the hordes of contract slaves seeking to cross from beyond the western ocean. One seventh of our population belongs, in whole or in part, to the Negro race. All these classes are competing for supremacy. They assert their right not only to live, but to a place in the government.

America has other problems that only the Gospel can solve. The problem of the classes is even more serious than that of the races. Now, these problems can not be solved by education alone. We must discriminate here. Education with moral principle is indispensable. Ignorance is a source of many evils, but education is not a panacea. The finest culture has existed with the greatest vileness. Universities sometimes unify and sometimes separate, and do not necessarily sanctify. One university like Walden, or Rust, or New Orleans, is a better force for a nation than a fleet of iron-clads, but education may be selfish, miserly or deceptive. It simplifies, but it supplies neither ethical motive nor moral passion. What we call civilization, progress, refinement, do certain things, but there are certain things they will not and cannot do. America needs to-day the same regenerating that it needed before electricity, steam, photographs and liquid air marvels were known to God. Men still disobey God. They still break His day of rest. They still indulge in selfishness. They still commit awful crimes. They need the Gospel to realize the brotherhood of man, which is our hope. If Christ is everything to us, He may be everything to any man, and whoso needs to hear of Christ has an unescapable claim upon us.

Chicago, Ill.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Maina, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

### THE FIRST ANNUAL MEETING OF THE GENERAL COMMITTEE OF FOR- EIGN MISSIONS.

(Concluded from Last Week.)

Bishop Berry presided in the afternoon session of the first day and the Rev. Dr. J. O. Wilson, of New York, conducted the devotion. Rev. Dr. J. P. Marlette extended a most cordial invitation to the Committee to visit Tacoma, Washington, and to accept the hospitality of that city which was to take the form of a banquet. The invitation was accepted. The remainder of the afternoon was taken up by the reading of the reports by Secretaries Leonard and Carroll. These reports are found elsewhere in this issue.

With Bishop Henry Spellmeyer presiding the General Committee opened on Monday morning November 11. The devotions were conducted by the Rev. Dr. J. R. Wright, of Newark Conference. Secretary Carroll presented the report of the Committee on Rules. The report was adopted.

Secretary S. O. Benton raised the question as to whether the Committee assembled was a Committee of the Missionary Society or the Committee of the Board of Foreign Missions or the Committee of the Foreign Missionary Society. No formal action was taken, but the sentiment prevailed that it was a Committee of the Missionary Society.

The order of the day was the representation of the various fields, and Bishop Neeley spoke on South America. The Bishop stated that a new church had been established at Panama very near the \$400,000 Government Building, and that the school in Panama had been self-supporting from the start. The Andes conference is as long as from New York to San Francisco. The particular need of that conference was to be found at Lima, where a church, according to the views of Bishop Neeley, should be constructed to cost some \$35,000 or \$40,000 to meet somewhat the idea that the South Americans have of the church forced upon them by the magnificent buildings of the Roman Catholic Church. He stated that we should have more churches in the towns, and that we should preach to the students and lecture to them, and debate with them individually. At Valpariso, we have a congregation of 700. This city suffered more in a recent disaster than San Francisco. In Santiago, Chile, we have a congregation of four or five hundred; and the Bishop was of the opinion that a decided improvement should be made here. On the East side is the South American Conference running from Paraguay on the North to the strait of Magellan on the South. At Buenos Ayres, we have a magnificent church building and the debt of \$36,000 having been met by selling part of the property. There has been a decided increase during the year in the construction of a new church. Last year this Conference contributed for self-support and benevolences \$45,000. The Bishop made an especial plea for a church for the Italians at Buenos Ayres where they are to be found in very large numbers.

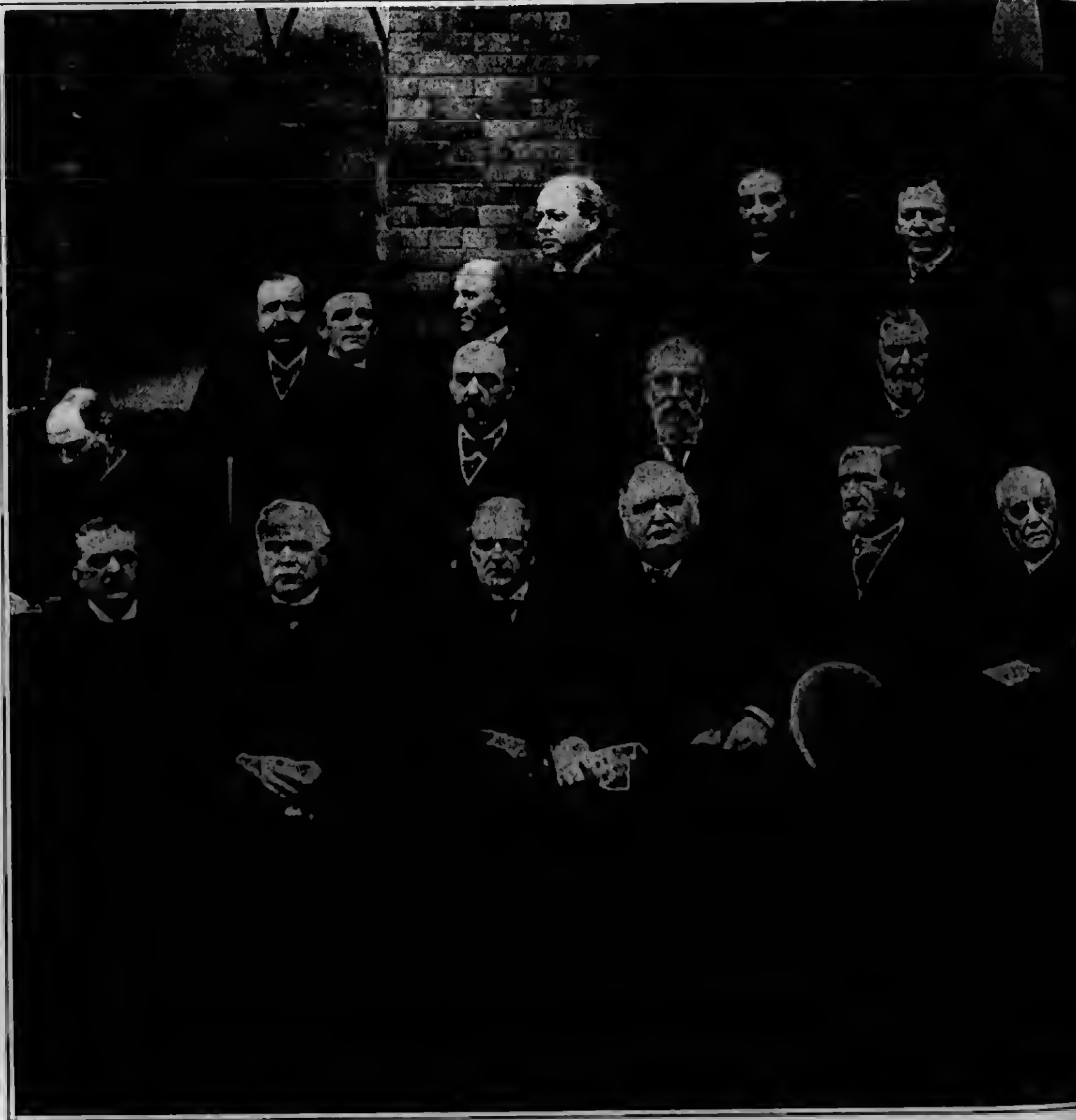
Bishop Burt spoke interestingly on our work in Europe. The Bishop and his wife went to Rome in 1890. At that time could be counted on one hand all the Methodists to be found in Rome, but what a magnificent change to-day. Italy furnishes to America every now and then preachers for our Italian work in this country; and it is safe to say that we would do little or nothing of work among Italians in this country but for the work that is being done in Rome. The Girls' School in Italy is very prosperous and recently, Italians themselves gave \$13,000. Bishop Burt is of the opinion that Pope Pius' recent encyclic condemning Modernism, helped Protestantism and Methodism particularly in Italy. The Bishop declared that Pope Leo was a diplomat and an opportunist. The Bishop also re-

ferred to the work in Switzerland stating that we had two thousand members in Zurich alone. He spoke also of the successful work that is being done in Russia. Considerable interest was manifested in the establishment of a Mission in France, which took place last year. The Bishop reported that five Missionaries were now at work and that the people are being converted: the French Mission was organized in the same house where Calvin lived. We have the sympathy of the Government. Later on, Bishop Burt represented also our work in Africa. The membership, he stated, at Madeira Island was from 75 to 100 with the same number in the day schools; and recommends that Madeira be recognized as a recuperating station for all our Missions in Africa. In speaking of Liberia, he referred to the fact that the grave of Melvin V. Cox is very poorly kept, being covered with weeds. He is of the opinion that the men who are being admitted into the annual conference in Liberia are not of the grade

Angola as the garden spot of the West Coast. Here we have seven English Missionaries in charge with twenty trained workers and 200 native helpers. In remarking upon the work in St. Paul De Loando, he said, that the heathen were better off than when under the false Christianity given by the white man.

Bishop Spellmeyer spoke glowingly of the work in China and tenderly referred to the death of Bishop Fitzgerald, and his visit to the grave of Miss Fitzgerald. Bishop Spellmeyer asserted that if he had \$100,000 to give away this year to world wide Missions, \$75,000 would be given to China, to meet the remarkable opportunity open to us there. In 1859, when Dr. Baldwin went to China, it took 147 days to make the trip; Bishop Spellmeyer sailed from Vancouver and landed in Shanghai in fifteen days.

Bishop Moore spoke for Mexico. He says, here is where Home Mission shades off and Foreign begins. The population of Mexico is 14,000,000. The Americans have \$800,000,000 in gold invest-



THE GENERAL COMMITTEE OF THE BOARD OF FOREIGN MISSIONS—

First Row (Seated): Bishops Wilson, Burt, McDowell, Goodsell, Warren, Andrews, Walden.  
Second Row (Standing): F. D. Bovard, F. D. Gamewell, S. O. Benton, A. K. Sanford, B. C. H. J. Coker, M. W. Clair, R. E. Jones.

Third Row (Standing): E. M. Jones, W. H. W. Rees, D. L. Rader, S. J. Herben, F. M. North.

that should be admitted; a training school for workers is recommended. Elementary schools were recommended instead of colleges. He reported the total membership of the Liberia Conference as 4,105, and 4,941 Sunday school scholars. The statistics show that the property valuation in Liberia is \$107,000; but the Bishop is of the opinion that \$90,000 would be a conservative estimate. In Liberia, he states, that there are 12,000 Americo-Liberians and that about 30,000 are semi-civilized. He is of the opinion that the ministry of Liberia is engaged too much in secular affairs. He says that one of the ministers is Secretary of the Interior; another, Senator and others occupy clerical positions in the Government. He was further of the opinion that the work needed the supervision of the white man, for where the Negro is left to himself their ideals go down and the missionary machinery goes to pieces. Knowing this to be the case, he asserts, the white brother should be magnanimous, and give the lift up. He referred to

ed in this republic. We have an organized membership of 6,500. Bishop Moore referred to the work under three heads: School work, Field work, and Hospital work. Our school work there is better understood, and we are gaining ground with four thousand students in the boys school. At Pueblo, there is a school established by Charles Deas in 1873, which has an attendance of 314 students, occupying two city blocks. On August 15th the corner stone was laid for the Hall Administration; and a residence for the president and hospital to be erected by the alumni. In Mexico the increase for self-support has been \$35,000, during the quadrennium, and the \$100,000 mark has been passed.

In the Monday afternoon session Bishop McDowell presided and the devotions were conducted by Dr. F. D. Gamewell. The question of supplementary and miscellaneous appropriation occupied the attention of the Committee during the afternoon. The following appropriations were made: Support of Missionary Bishops, \$26,300.00; In-



cidental needs of Missions, \$25,000.00; Allowances for retired missionaries, widows and orphans, \$18,000.00; A total of supplementary appropriation of \$69,300.00. These items which go direct to the field were by the vote of the Committee, later on, placed first in the list of appropriations for Foreign Missions. The following appropriations were made for expense of collection: Publication Fund, \$47,000; Young People's work, \$9,000; (A similar amount was appropriated by the Board of Home Missions); Salaries of Field Secretaries, \$29,750. Appropriations for expenses of administration: Salaries of office secretaries, \$15,500; Office and General Committee expenses, \$18,000; Miscellaneous, \$10,000. Making a total of \$129,250 appropriated for expenses of collection and administration. Considerable discussion was provoked by the appropriation of what appeared to be such a large sum for the publication fund. It was shown that the *World Wide Mission* has an average cir-

"Therefore, Be it resolved, That the General Committee heartily approves the plan and commends it to the consideration of those who would work in partnership with you."

The Committee met Tuesday morning with Bishop Burt presiding. Dr. E. S. Tipple conducting the devotions. Invitations came from St. Louis, Topeka and Newark, N. J., for the entertainment of the Committee for next year. St. Louis was chosen as the place of meeting for next year. The total amount of funds at the disposal of the Committee was \$1,032,456; total appropriated to the field last year, \$820,000; total appropriated to the field this year, \$839,906 as follows: Germany, \$39,601; Switzerland, \$7,565; Norway, \$12,625; Sweden, \$15,970; Denmark, \$7,985; Finland and St. Petersburg, \$9,048; Bulgaria, \$9,500; Italy, \$56,152; South America, \$97,567, \$3,000 of which is for the church at Valpariso; Africa, Liberia, \$15,061; East Central Africa, \$16,230;

unoccupied, except by a few heroic missionaries doing pioneer work. As yet, West of Egypt, no great missionary society, representing Protestant Christianity, has entered this region. The few faithful workers on the ground have for years been praying for the incoming of such a movement. Into this open door God calls the Methodist Episcopal Church. Here she should have her share in accepting the challenge of Islam for the conquest of Africa. Shall Christ or Mohomet rule in Africa? A few more generations of half-hearted work by the Christian Church and the whole continent outside of South Africa, will be permanently Mohammedan. Already more than one-third of the 100,000,000 of people in Africa are followers of Islam."

Fifty thousand dollars has already been subscribed to be paid in five annual installments for the inauguration of this Mission. Bishop Hartzell hopes to increase the amount \$25,000 a year for five years. The opening of the Mission was authorized.

Korea came up for consideration and Dr. Leonard asserted that 25 new missionaries operating in Korea for ten years would give us a membership of 1,000,000. One thousand additions to the church in Seoul has been made since June. It was asserted that with proper activity Korea could be taken for Christ within ten years. Ten years ago we had 200 members, now we have 17,000. The General Committee authorized a special appeal for \$10,000 for Korea. Bishop Goodsell in referring to Korea spoke of it as overburdened and overlaid and that it was the most fruitful field among our Missions. Murat, India also came up for special consideration. Mr. S. Earl Taylor making a special appeal based upon conditions there as he saw them. Drs. F. M. North and E. P. Tipple and Bishop Walden also spoke in the interest of this field. It was authorized that a special appeal be made to meet the emergency at Murat.

The Committee met Wednesday morning with Bishop Neeley in the chair. Dr. A. J. Coultas led in the devotions. After a brief statement by Bishop Burt, \$6,000 was appropriated from any undesignated funds for the relief of the work in Italy. Secretary Leonard and Treasurer Eaton were constituted a committee to settle any question of finance arising between the Board of Foreign Missions and the Board of Home Missions and Church Extension. The General Committee discussed freely the advisability of consolidation of the *World Wide Mission* and *Christian Republic*. This matter was referred to the Board of Managers of the two Boards for careful consideration. Bishop Cranston reported on the unification of the Methodist Episcopal Church, Methodist Episcopal Church, South, and the Canadian Methodist Episcopal Church in Japan. The relation we now sustain to Japan Methodism, is co-operative and auxiliary. Bishop Cranston's presentation of the case proved him to be an ecclesiastical statesman of rare gift and strength. By a resolution Bishop Cranston and the Committee on the organic union of Japanese Methodism was commended for the skill and wisdom manifested in the organization of the new church.

Mr. D. S. Johnson of the Chamber of Commerce of Tacoma and Bishop F. W. Keato of the Protestant Episcopal Church were introduced as the committee from Tacoma to escort the Missionary Committee to that place. Bishop Keato was very happy in his remarks, stating that there were no Foreign Missions, that all missions were Home Missions according to the command of the Christ to go into all the world. On missionary collections he said that it was our duty to share with the Lord and that we were not to be moved by the motive to give but to share. Bishop Warren introduced a resolution thanking Bishop Keato for his fraternal and felicitous address.

Dr. E. S. Tipple, reporting for the Committee on Memoirs, read appropriate papers on Bishops Fitzgerald and McCabe. After the reading of the minutes and devotions the Committee adjourned.

The *Michigan Central Advocate* is responsible for the statement that, "There are eight and one-half millions of Methodists in the world, and five out of six of them have their home in this western hemisphere. In the United States alone there are nearly six and one-half millions. These are church members only; the adherents are probably four times as numerous, so that about one-fourth of our total population must be in sympathy with Methodism."



#### ANNUAL SESSION HELD AT SEATTLE, WASHINGTON, NOVEMBER 9-13, 1907

Neeley, Secretaries Leonard and Carroll.

Beattie, W. W. McDonald, H. G. Jackson, W. F. Swartzell, W. W. Van Orsdel,

D. D. Martin, S. W. Trousdale, J. H. Asling, J. H. Fitzwater, J. C. Nichols, J. O. Wilson, E. P. Stevens.

ulation of 363,000 and for November had a circulation of 390,000. In the discussion of the relative proportion of cost for administration it was shown that last year seven and six-tenths per cent of the total receipts went for administration and publication, ninety-two and four-tenths going direct for Missions, the total income of the Society being \$1,363,473. The appropriation for administration and publication fund for the present year being nine and one half per cent of the total receipts, ninety and a half going direct to the field. Bishop Warren offered the following resolution which was enthusiastically adopted:

"Whereas, the Macedonian Cry, 'Come over and help us' has become well nigh world wide, and whereas there are many modern Isaiahs whose lips have been touched with a live coal from the Altar, are saying 'Here am I, send me,' and whereas a plan has been proposed to send out one hundred new missionaries at the personal expense of generous individuals,

West Central Africa, \$14,351; China, \$157,550, \$2,250 of which is for the salary of editor, \$1,500, one half of the salary of the agent of the Union Publishing House; Japan, \$62,500; Korea, \$28,465; India, \$183,806; Malaysia, including the Philippine Islands, \$47,030.

It was voted that a special appeal should be issued for \$10,000 for Valpariso.

Tuesday afternoon Bishop Wilson presided and the devotions were conducted by the Rev. Dr. J. H. Asling. Bishop Warren reported on the work of the Woman's Foreign Missionary Society. This Society distributed to the foreign field last year \$608,822, \$246,064 going to India. A communication was read from Bishop Hartzell concerning the opening of the Mission in North Africa. In reference to the opening of this Mission Bishop Hartzell says:

"Among 20,000,000 of native African Mohammedans, between the Mediterranean Sea and the Sahara Desert is a vast mission field practically



## PERSONALS

The debt of long standing against the Methodist Episcopal Church at Rockport, Indiana, was paid off on September 30th, when \$331 was raised. The third quarterly Conference was held on November 7 by Presiding Elder D. E. Skelton. All claims were met in full.

Sunday, November 10, St. Paul Church, Moss Point, Miss., paid the pastor in full, \$216.45. The church, which is being repaired at a cost of about \$1,500, is nearing completion, and will be one of the most up-to-date edifices of frame structure in the Conference when finished.

The Rev. N. E. Goodloe, Philadelphia, Miss., has been confined to his bed, but is again at his post. His son, who received an accidental shot in the hand, although his hand had to be amputated, is now convalescent.

The first session of the Epworth League and Sunday School Convention of the Portsmouth Sub-District convened at Washington, Ky., in Haven Chapel Methodist Episcopal Church, from October 31 to November 3. The sessions were profitable and enjoyable and much interest was manifested in the meeting, under the enthusiastic management of the president, the Rev. R. F. Broadus.

Our church work at Warrior, Ala., is in a healthy condition, under the aggressive leadership of the Rev. W. H. Redrick. The services of Sunday, the 3rd, were of great power—the pastor preached glorious sermons and much good was done in quickening the spiritual life of the church. Collection for the day, \$45.00.

### INQUIRIES.

A son, Rev. Enoch Cogzeli; last heard of as a Methodist preacher in Texas. His mother's name, Harriett Cridenden, of Independence, Missouri. His brothers' names, Rev. James Thornley, John and Scott, of Fayette, Mo. Please inform O. A. Johnson, Independence, Mo., of any knowledge of his whereabouts.

Any knowledge of the present location of Mack Harper, son of Mrs. Martha Esstman, who left his home near Columbus, Miss., twenty years ago, and who, when last heard of, was in Louisville, Ky.; and who is a brother to George Eastman and Annie Eastman, will be gratefully received by his old mother, Martha Eastman. Address information to J. W. Golden, Holly Springs, Miss. Box 122.

Father Henry Diggs, and wife, Nancy, came from Richmond, Va., were owned by Capt. Bailey Diggs. Father worked in Norfolk, Va. He had one brother, Peter Diggs. Aunts' names were Kitty Ann and Jane Diggs. Grandmother (father's mother's) name was Becca (Rebecca) Diggs; mother's name was Bess. Mary Francis Diggs was sold by her young master, Lawrence Diggs. Any information as to the whereabouts of any of my relatives above mentioned will be most thankfully received by the grand-daughter, Mrs. Mattie Jane Horton, 408 University Ave., Marshall, Texas.

## DO YOU GET UP WITH A LAME BACK?

### Have You Kidney, Liver or Bladder Trouble?

Pain or dull ache in the back is evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

#### Danger Signals.

If these danger signals are unheeded more serious results follow; Bright's disease, which is the worst form of kidney trouble, may steal upon you.

The mild and immediate effect of Swamp-Root the great kidney, liver and bladder remedy is soon realized. It stands the highest for its remarkable cures in the most distressing cases. If you need a medicine, you should have the best.

#### Lame Back.

Lame back is only one or many symptoms of kidney trouble. Other symptoms showing that you need Swamp-Root are, being obliged to pass water often during the day and to get up many times during the night.

#### Catarrh of the Bladder.

Inability to hold urine, smarting in passing, uric acid, headache, dizziness, indigestion, sleeplessness, nervousness, sometimes the heart acts badly, rheumatism, bloating, lack of ambition, may be loss of flesh, sallow complexion.

#### Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail they are almost the last recognized by patient and physicians, who content themselves with doctoring the effects, while the original disease undermines the system.

#### A Trial Will Convince Anyone.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that has yet been discovered.

**SAMPLE BOTTLE FREE**—To prove the wonderful merits of Swamp-Root you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands of letters received from men and women who found Swamp-Root to be just the remedy they needed. The value of Swamp-Root is so well known that our readers are advised to send for a sample bottle. Address Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in the SOUTHWESTERN CHRISTIAN ADVOCATE.

Mr. and Mrs. Charles Simms will be thankful for any information concerning the whereabouts of his mother or sister's mother, whose name was Phebe Green. Sisters' names: Sarah, Annie, Carrie and Maggie. Left them in Nashville, Tenn. The last I heard



Swamp-Root is always kept up to its high standard of purity and excellence. A sworn certificate of purity with every bottle.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at all the drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., which you will find on every bottle.

of them they were in Orlando, Florida. They were of the Methodist Episcopal faith. Annie was a school-teacher. If found, please address information to 910 Freeman Ave., Kansas City, Kansas, to Mr. or Mrs. Chas. Simms.

## Kowaliga County Fair, Elmore County

Thursday and Friday, October 17-18, were great days at Kowaliga. The Annual County Fair, with many of the people's best producers and exhibits, were in quality equal to any of their past exhibits. The grounds of the Kowaliga Industrial Institute were well packed with students and friends.

The Fair came off in the busy time of year, but the people sacrificed their labor and came to view the exhibits. The exhibition reminded me of the Fairs of Atlanta, Birmingham and Montgomery; but when I paused and reflected, I could very easily see the why of the success and progress. In the first place this County Fair is right under the shadow of the well-known Kowaliga Industrial Institute, which is a power in that community and county in enlightening and leading the people forward. 2nd. The directors, managers and executive committee were men of solid piety, sound judgment and good discretion. Mr. Will Benson and Mr. Hiram Westbrook and Prof. Manly, formerly of Tuskegee, were the powers behind the throne. The ladies played a great part

in needle and finger work, sewing, dressmaking, millinery and lending many other valuable helps to the success of the Fair. Mr. Will Benson, principal of Kowaliga Industrial Institute, and manager of the Dixie Industrial Improvement Land Co., son of Mr. J. J. Benson, one of the wealthiest, if not the wealthiest Negro in the State of Alabama, was the orator of the day. He discussed the moral, economic, social, educational and industrial life of the race. Many Odd Fellows of the county turned out on Friday in dress parade, together with the farmers in their wagons, buggies, horsemen and footmen, to the delight of the spectators. The premiums were granted as follows: Thomas Ballard, tobacco; Manuel Purter, sugar cane; Thomas Ballard, millet; Mood Mask, cotton; John Thomas (2nd) cotton; J. J. Benson, turnips and rhinbaga; John Heard, citron; Green Purter, 2nd best; Thomas Ballard, pumpkin; Thomas Ballard, popcorn; Reed Hicks, corn; Mood Mask, young corn; Miss Roxie Segrest, blackberries; Daisy Meadows, 2d premium on fruit;

### Revival Notes

MAHLETON, TEXAS.—The Rev. Wm. Jossey, pastor, reports thirty-five conversions during the quarter just closed.

ROCKPORT, IHO.—Three additions were made to the membership of the Second Methodist Episcopal Church at the close of the recent revival.

CASTLEBURY, ALA.—The revival at Sparta Hill was attended with good results. Twenty-seven converts were received into the church.

Josie Griffin, jelly; Hattie Griffin, pickles; Mrs. Benson, flowers; Mrs. Carrie Meadows, crab apple jelly; Joseph Parker, cushion; Leslie Meadows, vinegar; Jeanie Mitchell, greens; Mrs. Dinah Lovejoy, 1st quilt; Mrs. J. W. Heard, 2nd; Alsie Parker, 3rd; Katie Griffin, feather roll; Carrie Meadows, knitted socks; Annie Canady, bed mattress; Alice Robinson, rugs; Katie Purter, hats; Josie Caldwell, apron; Mrs. M. Benson Manly, baby cap and cape; Lucille Brooks, waist and kimono; Mary L. Shelton, scarf; Mrs. Emma Ballard, comfort work; Mrs. Mary Robinson, potatoes on hunch; John Robinson, Spanish potatoes; Mrs. J. W. Heard, egg plant; Mrs. J. W. Heard, tomato catsup; Suckie Tucker, canned peaches; Carrie Meadows, mustard seed; Mary Segrest, soda biscuit; Roxie Segrest, cake. C. L. DUNN.

### PROGRESS OF THE MAYSVILLE DISTRICT.

BY THE REV. O. W. ZEIGLER, PRESIDING ELDER.

Much rejoicing is being heard throughout the bounds of the Maysville District by pastors and people generally because of many signal victories achieved up to date of the Conference year, breaking the record of many previous years in the history of the Maysville District. Increased the benevolences; the revival spirit is now on; indebtedness of long standing on some of the churches is being paid, and many churches have been beautified. The order of divine service in our churches has never been carried out so highly and successfully as now. One of the most successful District Conferences, Epworth League and Sunday School and Woman's Home Missionary Conventions, was held at Augusta, Ky. The Maysville District was divided into two Sub-District Epworth League, namely, the Covington and Portsmouth divisions, each of which held successful conventions, and also one local Preachers' Institute was organized. Indeed, we have reason to be proud of the ministers and pastors of the Maysville District. They have, with few exceptions, "shown themselves approved unto God, workmen that needeth not to be ashamed." Scott Chapel, Maysville, under the successful pastorate of W. H. Riley, has been beautifully and tastefully decorated and paid for. Our church at Augusta, Ky., under the leadership of the Rev. C. H. Pyles, the pastor, has been beautifully embellished from top to bottom, and is now a beautiful temple, free from indebtedness. Big Ninth Street Church, Covington, under the leadership of the Rev. J. W. Robinson, D. D., is in the midst of prosperity, having been blessed with a great revival in which many souls were brought in the church. The lecture room has been decorated and the heating apparatus in the entire church so adjusted as to make it not only a thing of beauty,



but of comfort. Under the active pastorate of the Rev. Frank Hinton, the Moorefield Church has put on a new metal roof, painted the exterior, and decorated and beautified the interior. Strawberry Chapel, Flemingsburg, under the wise and eminent leadership of our Rev. Joseph Courtney, D. D., is enjoying one of the most successful years in the history of its organization. Both the church and the parsonage have been painted. Many old and long standing debts have been paid; the financial system of the church has been improved. The general services of worship are conducted on a high order. Willow Street Methodist Episcopal Church, Mt. Sterling, under the active pastorate of the Rev. G. C. Riley, is prosperous. He has so increased the membership that his church could no longer accommodate his people, and had to enlarge their auditorium. The embarrassing debt of \$300.00 on one church at Louisa, Ky., has been greatly reduced through the well laid financial plans of the Rev. John Saunders, the pastor. Our churches at Washington, Ky., and Portsmouth, Ohio, had an exchange of pastors since the adjournment of Annual Conference. It possibly retarded their progress in church work, but the exchange was made on account of the ill health of the wife of the Rev. R. F. Broadus, who is now convalescent. Many other pastors are succeeding on other lines, which we have not space to mention. The Maysville District has only been organized about six years and some few months, but has grown steadily each year, increasing in

its benevolent collections until it has passed some of the old districts of the Conference, and largely increased in lay membership. Thousands of dollars have been furnished to the great church in payment of church indebtedness. The Maysville District has a promising future before it, when we consider the army of Sunday School scholars, the Epworth League's young people, and the thousands of young people who are not in church, who are to be christianized and brought into the church. The needs of the Maysville District: Leaders in the pulpit and pastorate we need—men who have acquired the habit of consecrated study, who will acquaint themselves about all the grand old Methodist Episcopal Church teaches; consecrated men, with the spirit of their calling; men who will not sit down and wait for something to turn up, but will go out and make something come to pass; pastors who can lead the young people, who can have an Epworth League, a Sunday School; who are able to advise their official board, and keep the finance straight; leaders among our young people, who know about our church, the Epworth League and Sunday School and Woman's Home Missionary Society. How can we hope to have them without a good Methodist School, under the auspices of the Lexington Annual Conference? If we cannot start with a big school, why not start a smaller one, and leave room to grow larger? Let us have a Conference Academy, by all means.

## BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge of Dayton, Ohio, and join it at once.



W. G. CRITCHLOW,  
Grand President and Founder  
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. Lodges and initiated over 41,142 I. L. U. members; it has also accepted over 649 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toil; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.

## Recent District Conferences and Conventions

### GREENWOOD DISTRICT.

The second semi-annual session of the Greenwood District convened in Durant, Miss., November 14-17, the Rev. S. H. Novils, Presiding Elder, in the chair. C. E. Moody was elected secretary, P. A. Lemons and E. J. Thraer, assistants; W. S. Lake, statistical secretary; C. W. Walton and J. B. Storkey, assistants. The report of the presiding elder showed a marked improvement along all lines, which was verified by the reports of the pastors, which showed that \$750 had been raised for Benevolence and \$207 for Rust University. Conversions, 550. Dr. G. G. Logan, Field Secretary of the Missionary Society, was with us in the Missionary Convention, which convened the day before the sitting of the Conference. His lectures were filled with many good things that caused us to resolve to do more for the Missionary cause. The following distinguished visitors were present and made remarks: Dr. J. W. Winbush, Presiding Elder, Greenville District; the Rev. J. H. D. Roberson, of the Baptist Church; the Rev. S. S. Snell, of the African Methodist Episcopal Church, Durant; M. S. Davage, business manager of the SOUTHWESTERN, was present and secured seventy-five cash subscriptions. All enjoyed his SOUTHWESTERN solo. Mrs. M. E. Ferguson, widow of the late Dr. H. H. Ferguson, who was beloved by all who knew him, was with us and addressed the Conference in the interest of the Woman's Home Missionary Society, after which a collection of \$2.05 was taken for her travelling expenses. The Rev. W. H. Whitlock, of the Aberdeen

District, and pastor of Macon charge, was present and made an able speech touching some changes that he would like to see made at the next General Conference. Dr. W. W. Foster, President of Rust University, was with us and made a great speech concerning the industrial work of Rust University. A collection of \$125.00 was given him for the Industrial Hall. The Rev. E. L. Todd, of the Baptist Church at Valden, and the Rev. Wm. Strong, Presiding Elder, Jackson District African Methodist Episcopal Church, were present and made remarks. The following brethren preached: J. L. Cain, J. W. Byrd, J. B. Scott, J. B. Storkey, E. Scarborough, C. E. Moody, J. M. Nevils and O. Gillespie. Total amount of money raised during the Conference, \$367.50. Too much praise cannot be given the pastor and his loyal members, together with the good Baptist people and friends, for the manner in which they entertained the Conference. Nothing was left undone to make the stay of the preachers and delegates pleasant. The brethren, as a token of the high esteem that they have for the Rev. S. H. Nevils, Presiding Elder, presented him with a purse of \$17.10. The purse was presented by the Rev. O. Gillespie, who represented the ministers and friends. The Presiding Elder then made a brief reply, thanking the brethren for their kindness, and assuring them he would endeavor to maintain their confidence and good will. Sunday was a great day in Zion. The services were good and well attended. Collection for the day \$50.50. Thus passed into history one of the greatest Conferences of the Greenwood District.—C. E. Moody.

### TUPELO DISTRICT.

The Woman's Home Mission and Sunday School Convention convened at St. James Methodist Episcopal Church, Amory, Miss., October 29-30. The Woman's Home Missionary Society opened at 2:30 p. m., with Mrs. M. J. Johnson, President, and K. P. Wright, Secretary. Opening address by Dr. Clay; response by the President, Mrs. M. J. Johnson. Addresses by the Rev. J. T. Cannon, A. A. Wright, J. M. Walton and others. Responses by Mrs. Sue Bouldwin, K. P. Wright and Mrs. L. Lushy. It was moved and seconded that the Tupelo District pay to the E. L. Rust Home \$30 at the annual meeting in May, and that the presiding elder make the apportionment for each charge. At 7:30 p. m. a sermon was delivered by the Rev. J. T. Cannon. Public collection, \$10. The convention was opened by the Rev. J. T. Cannon, president. Reports by the superintendents of the various charges were heard. At 11 a. m. a sermon was delivered by the Rev. S. Buchannan. In the afternoon the topic, "The Superintendent's relation to the Sunday School," was ably presented by Miss Alabama Wilson; "Social Purity," by Miss Weltha Williams. Many distinguished visitors were present, among them being Dr. G. G. Logan, Dr. B. F. Woolfork, Dr. T. W. Davis. Their presence and addresses were very beneficial. Addresses of welcome by Miss Mary Tubbs, of the Methodist Episcopal Church, and Miss Tolbert, of the Baptist Church. Response by the Rev. F. H. Bunton. A collection of \$24.40 was taken for the presiding elder; \$125.25 for Rust University. A resolution was offered by the Rev. J. M. Walton, W. C. Conwell, F. H. Bunton and J. J. Johnson, that a special rally for Rust University be made at the commencement and

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wind-up at the Spring Conference in the year 1908. The resolution was adopted. The Rev. Mr. Shipman, of the Methodist Episcopal Church, South, was introduced and given a hearty welcome. Dr. Foster was introduced also and made an inspiring address, which was responded to by Dr. W. C. Clay. Miss Lula Chisholm paid in for Foreign Missions \$5.00, credit being



given to Pontotoc Methodist Episcopal Church. Sermon by the Rev. F. T. Compton at 7:30. Collection, \$10.00. The meeting was indeed a success.—K. P. Wright.

#### HOLLY SPRINGS DISTRICT.

The second District Conference of the Holly Springs District, Upper Mississippi Conference, convened in McDonald's Chapel, Hernando, Miss., November 6th, the Rev. N. R. Clay, D. D., in the chair. All pastors except two, together with many delegates, were present. From the beginning the Conference showed a marked degree of enthusiasm. The people were expecting us and had made ample preparation. Nowhere do we find a more congenial spirit than exists between the denominations of Hernando. Many towns would do well to take the example of these good people, and especially do we feel indebted to the big-hearted Baptists for their accommodation. Our church was under repair, and they took us in out of the weather. May much success follow them and their pastor. On the part of the member-

#### THE REV. J. E. BRYANT—AN APPRECIATION.

With profound pleasure and a feeling of sincere gratitude, from grateful hearts, do we present to the readers of the SOUTHWESTERN a sketch of the work, accomplished by the Rev. J. E. Bryant, A. B., B. D., pastor of Ebenezer Methodist Episcopal Church, Marshall, Texas, and the phenomenal growth of the church during his present pastorate. Bro. Bryant first came to Ebenezer in December, 1896. Feeling the need of a more thorough theological training, Mr. Bryant, after serving one year, went to Gammon Theological Seminary, completed the course and returning to the Texas Conference began active work again. After serving most acceptably in the pastorate and six years as presiding elder on the Navasota District, the Bishop again sent him to us. He came in December, 1906, found the church overwhelmed in debt, and a discouraged membership. His coming was received with great enthusiasm. A most gracious revival, conducted by the Rev. W. M. Bartley in February awoke the spiritual interest of the church, several conversions and accessions were the result. The first great proof of his magnificent leadership was shown in the great Easter rally, when the church raised \$530. Then the church fully awoke, threw off its lethargy, took on new life, and said, "Lead us and we will follow;" and the result is that the last great, unprecedented rally on September 22, 1907, broke all records, and the brave, loyal, encouraged and courageous membership came out with flying colors, for by it we were enabled to liquidate the \$1,000 church debt of 10 years standing. By the help of God and under his leadership Ebenezer is marching on to greater accomplishment. The Rev. Mr. Bryant is known to show his Christian manhood by standing firmly for what he believes to be best and right. He is the possessor of a personality both charming and pleasing and is loved and admired by all denominations in the city. His home life is an ideal one, being the father of five bright, interesting children, and having a charming, cultured wife who by her sweet Christian graces ingratiates herself into the hearts of all with whom she comes in contact. She is very helpful to him as she is a great worker, and interested in all departments of the church.

Mrs. H. L. Billups.

ship, we were welcomed by Prof. J. B. Lode; response by Prof. J. H. Phillips, of Grenada, President of the Sunday School Convention. The Rev. W. T. Wright was re-elected secretary, and W. A. Rodgers, statistical secretary. The report of Dr. Clay, which was evidenced by the reports of the pastors, showed that he had been hard worked and had brought large success to the district by awaking unusual interest and enthusiasm and giving special attention to each department of the church. Prof. S. M. Davage was introduced and made a telling speech for the SOUTHWESTERN. In response, the Conference gave him forty subscriptions. The Rev. P. Jackson was a welcome visitor to our Conference. Collected: for Benevolence, \$900.00; for Rust University, all told, \$234.00. The following brethren preached: P. H. Jackson, Greenwood District; Geo. C. Elliott, D. Vanderford, Dr. N. H. Williams, W. H. Gilliam, J. H. Tolbert. Dr. N. H. Williams and W. H. Gilliam represented Rust University. Thus closed one of the best Conferences in the history of the district.—Reporter.

#### A PROGRESSIVE CHURCH AND PASTOR.

The Rev. Walton Brown was assigned to the Bryan Charge by Bishop Walden four years ago. He came to us and took hold of the work in a quiet and unassuming manner, but with such prudence and determination



THE REV. WALTON BROWN.

as to convince all with whom he came in contact that he would bring things to pass. He soon had every department of the church actively at work and during his first year he built and paid for a five room parsonage at the cost of \$700. Another lot was purchased and added to the church property during his second year's pastorate here, and in the summer of his third year the old church building was torn away and in its stead was erected the magnificent building, shown by the accompanying cut. This beautiful



THE NEW LEE CHAPEL.

## Woman Became Rich In A Year

### By Her Own Efforts Amasses a Fortune.

Indiana is the home of a woman who until a few months ago lived in a small frame cottage, but who now resides in her own palatial, brownstone residence, purchased from the profits of her business earned in less than a year.

Until a few years ago Mrs. Miller's lot in life was not unlike that of the average American woman residing in a small town. She had her family to care for, including three small children. To-day the business, which was first conducted from her cottage, requires almost all of the principal office building of the town, and a hundred clerks and stenographers are required in conducting the details.

And this great success is the outgrowth of energy and merit and not wealth, for Mrs. Miller was a poor woman only a few years ago. Her opportunity came shortly after her marriage when she found a simple home remedy for women which restored her health and strength. This remedy was so good in the treatment of all cases of female weakness and piles that she was called upon to furnish it to her friends. The demand grew. Persons living at a distance heard of the wonderful vegetable treatment and requests by mail for the remedy increased so rapidly that she was compelled to take quarters in an office building down town. The fame of the remedy has spread rapidly, and now it is doubtful if there is a county in all this country where grateful and cured users of the treatment do not reside. She has sent her remedy, free of charge, to more than a million women. Such a great demand and such universal reputation must surely be the result of many cures. In fact, the treatment seldom fails to affect a quick and permanent cure.

This year Mrs. Miller has planned to give away to women who have not yet used her remedy, 50,000 boxes of her regular 50 cent size of treatment. All she asks is that every woman suffering from female weakness or piles, write her at once giving full name and address, and she will immediately mail a 50 cent box of the remedy; also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home without the aid of a physician. If you suffer in any manner from these afflictions, send at once. Address Mrs. Cora B. Miller, Box 9171, Kokomo, Indiana.

church building is modern in design, having an auditorium 34x50 feet; lecture room 20x28 feet; pastor's study; choir stand, and recess room, all now about complete at a cost of \$5,000. During the Rev. Mr. Brown's pastorate the membership of the church here has been nearly doubled and a substantial interest built up for our Methodism in this place. In these successes the pastor and membership rejoice together, as all that has been accomplished may be ascribed to the marked loyalty of pastor to the people and the people's loyalty to the pastor. Mr. Brown is a normal graduate of Wiley University, also a theological graduate of Walden University. While he is an excellent preacher, the secret of his success seems to be in his well arranged method of pastoral work. His personal attention is given to every department of his church work; he sees that each of the auxiliaries are kept actively engaged; he makes it a rule to see each member of the church in his home, and everybody in town must know that something is going on at the New Lee Methodist Episcopal Church, though often it requires printer's ink to publish it. The name of the church proper is Lee Chapel, but the name, New Lee Chapel, has been aptly applied by the members and friends of the church.

M. V. BURGESS.

#### A NOTRE DAME LADY.

I will send free, with full instructions, some of this simple preparation for the cure of Leucorrhoea, Ulceration Displacements, Falling of the Womb, Scanty or Painful Periods, Tumors or Growths, Hot Flashes, Desire to Cry, Creeping Feeling up the Spine, Pain in the Back, and all Female Troubles, to all sending address. To mothers of suffering daughters I will explain a Successful Home Treatment. If you decide to continue it will only cost about 12 cents a week to guarantee a cure. Tell other sufferers of it, that is all I ask. If you are interested write now and tell your suffering friends of it. Address Mrs. M. Summers, South Bend, Ind.

#### MISSISSIPPI.

Pelahatchie.—Our fourth quarterly conference was held October 12 by Dr.

A. J. McNair, presiding elder. The conference was the closing of one of the best quarters of the year. All the reports give evidence of much good work having been done all over the circuit. Peace and good will toward all men has been the motto. More than 80 souls have been connected with our church here within the last two months. Some 15 subscribers secured for the paper this quarter and more to follow. Collection for all purposes this quarter, \$300. Paid the elder up in full. We will bring up all of our benevolences. We have here a most excellent set of young men and young women, who are now members of our church. Many of them are going to other places to schools where better advantages are offered. Dr. McNair thinks we have at this place the finest choir on the district. Dr. W. W. Lucas was with us a short while ago and made the same statement. Our choir is under the management of Mrs. Davis, wife of the pastor, the Rev. P. H. Davis.

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## Conference Notices

### CONVENTIONS.

District. Place. Date.  
Lake Charles—Lake Charles, La.  
.....Dec. 16

### Special Notices

#### SAVANNAH ANNUAL CONFERENCE.

To the Methodist Ministers' Relief Association of the Savannah Annual Conference: Greetings.—On December 4th, at 9 o'clock a. m., we will have our annual meeting. Please come prepared to attend to all duties of our organization. You will also come prepared to pay all of your dues, fees, etc.—E. D. Giddens.

#### THE LITTLE ROCK CONFERENCE BOARD OF EXAMINERS

Will meet at seat of conference, one day before conference convenes, at 9 o'clock a. m., for business. Committees: Admission—J. M. Cox, M. B. A. Cain; First Year—G. N. Johnson, W. A. Smith; Second Year—C. W. Whitehead, C. A. Taylor; Third Year—D. W. Boatner, P. W. Webb; Fourth Year—D. H. E. Harris, W. H. Morris; Local Orders—G. T. Saxton, W. R. R. Duncan.—W. R. R. Duncan, President; G. T. Saxton, Reg.

#### SOUTH NEW ORLEANS DISTRICT. A PLEASANT REMINDER.

Dear Brethren—The session of our annual conference is, as you know, fast approaching. Let me urge that you make a round and complete report at Simpson Memorial. Hear attentively the plea of Bishop Bashford for China, Dr. Logan for the New Missionary, Dr. Jones for an increased circulation of the SOUTHWESTERN, Mr. O. P. Miller, in behalf of General Conference Expense, Bishop Mallalieu for the 50,000 converts, Dr. Thomas in behalf of Home Missions and Church Extension. And may I urge, in this final reminder, that every interest of the church, both local and general, receive your closest attention. A merry Christmas and a Happy New Year, from your yoke-fellow, B. Mack Hubbard, Presiding Elder.

#### CENTRAL ALABAMA CONFERENCE.

The Conference Board of Examiners and all candidates will please meet in the Attala Church, December 4th, at 9 o'clock sharp. Let all concerned bring their studies and Examiners be prepared with questions on each study.—W. H. Nelson, Chairman; A. S. Williams, Registrar.

#### DISTRICT CONFERENCES:

##### MUSKOGEE DISTRICT.

Atoka, December 10-12; Eufaula, 14-15; Boley, 21-22; Weleetka, 23; Wewoka, 28-29; Panther Creek, January 4-5; Grand River, 7-8; Hudson Circuit, 11-12; Boynton, 18-19; Beggs, 20-21; Porter, 25-26; Coweta, 27-28; Muskogee, Spencer, February 1-2; Muskogee, North Side, 2-3; Okmulgee, 8-9; So. McAllister, 15-16; Depew, 22-23; Hugo, March 1; Key West, 7-8. Brethren—Let us do our best in these closing days of the Conference year. May these quarterly meetings be seasons of great refreshing from the Master. Bring as many subscribers to the SOUTHWESTERN as possible to the con-

ference. God bless you. Always your brother, D. G. Franklin, Presiding Elder.

#### Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chilli Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

#### TOPEKA DISTRICT.

##### FOURTH AROUND.

Mound City, January 2-3; Fort Scott, 4-5; Oswego, 11-12; Chetopa, 12-13; Coffeyville, 18-19; Independence, Kan., 25-26; Dunlap, February 1-2; Burlingame and Osage City, 4-5; Alma Circuit, 8-9; Topeka, Asbury, 15-16; Mt. Olive, 17; Manhattan, 22-23; Clay Center, 23-24; Salina and Ellis, 25-26; Hastings, Nebraska, 27-28; Lincoln, Neb., 29, March 1; Bonner Springs, Kansas, March 3-4; Rosedale, 5-6; Kansas City, Kansas, 7-8. Brother Pastors—As this is our fourth quarter and our annual conference will soon be at hand, therefore do your best in the name of the Master, for many souls and a good benevolent collection. From your true brother in Christ, J. J. Cabbell, Presiding Elder.

#### PREACHERS' MEETINGS.

The New Orleans North District Preachers' Meeting called to meet at Haven Chapel, New Orleans, November 28th, at 12 a. m. Exposition of the Sunday School lesson by Rev. Wm. Harrell. "How to Increase the Membership of the Smaller Churches in Cities, J. E. Rolox, A. E. P. Albert and J. A. Lindsey. "City Missions," Messrs. Robinson, Chapman, Seals and Taylor. "How to Put 10,000 Copies of the SOUTHWESTERN in the Homes of the People of Louisiana," Messrs. P. Landry, W. S. Chinn, B. F. Branch, Pardo, Harris and Sorrell. "New Orleans University," Messrs. J. F. Marshall, Wise, Williams, Riggs, Dyer, Vincent, Burton, Forest, McKee, Johnson and Luster.—J. F. Marshall, Presiding Elder; M. C. Harrison, President; B. F. Branch, Secretary.

The Preachers' Meeting of the New Orleans South District met at Thibodaux, La., November 14th, with the President, Rev. M. S. Goins, presiding. Devotional exercises conducted by the president. Members present, M. S. Goins, E. Baptiste, L. S. Smith, D. J. Price, S. Carroll, C. Spears and Thos. Williams. The Rev. J. D. Bell, of the African Methodist Episcopal Church, was present, with greetings from his church. The session was quite an inspiration to all present. At night the Revs. L. S. Smith, S. Carroll and D. J. Price preached to a large congregation. Collection good. The next meeting will be held at Schriever, December 4. All pastors of the district are expected to be on hand as this is the last meeting before the convening of the annual conference. Don't forget the date, December 4. We shall expect every brother on the district.—Thos. Williams.

The Lake Charles District Preachers' Meeting met at Welsh, La., November 7, with the President, the Rev. B. J. Reddix, presiding. Devotions conducted by the Rev. T. B. O'Neal. The roll was called and seven responded. A programme for the Home Missions and Church Extension Convention was arranged and plans to make the convention a success were adopted. Resolutions touching the death of the Rev. J. A. Tircuit and expressing our sympathy to the bereaved family were adopted. The meeting adjourned to meet in convention with Dr. I. L.

Thomas at Lake Charles, La., December 16-17, the last session of its kind for this season, with the Rev. P. W. Clark as Presiding Elder.—A. J. Smith, Secretary.

#### GEORGIA.

Hogansville Circuit.—The fourth quarterly Conference of the Hogansville Circuit was held at Corinth, October 12-13. Our beloved presiding elder, the Rev. C. L. Johnson, presided. All officials made good reports. The church is spiritually alive. One new church has been built on the circuit, another is being built, while a third has been remodeled. Amount raised during quarterly Conference, \$270.00.—J. W. Thanpe, pastor.

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#### DIED.

DOZIER.—Before he had run out the brief space of a generation, Brother John D. Dozier, an exceptional worker

in the church at Vanceville, La., wound up his mission here on earth. Revs. T. F. Robinson and W. H. Lang attended the funeral.





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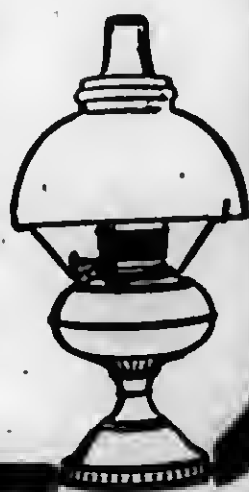
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### Doings of the Workmen ALABAMA.

Castleberry.—Our work at this place is doing well, also our church at Theodore has just been completed at a cost of about twenty-five hundred dollars, and all about paid. No rates against this church at all. We have had good success. The Lord has blessed us.—F. F. Owens, Pastor.

Castleberry.—My fourth quarterly conference was held by the Rev. P. G. Galns, Presiding Elder. Raised during this meeting \$49.05. Paid the Presiding Elder in full. The Elder preached three able sermons. The church is spiritually alive and we are looking and expecting for it a steady advance.—D. R. Taylor, Pastor.

Lineville.—Our fourth and last quarterly conference for this year has just closed. It was held at Lineville in our new church, and was the best quarterly conference that we have ever had in the history of the Ashland Circuit. Every officer and member of the conference was present with their reports. Raised during the quarter \$25.50. We paid off the Presiding Elder and finished paying the pastor our portion of his salary. Sunday morning the Rev. J. W. Thomas, Presiding Elder, preached an eloquent sermon. This circuit is in better condition than it has been for many years. The Rev. B. J. Brooks has charge of this circuit and he is doing his full duty. This circuit has had more than fifty converted and added to the church this year. The people at Lineville are putting new inspiration into the work. We are building one of the nicest churches in town, which when completed will be the best church on the Anniston District. We are building this church and paying our pastor also.—L. V. Chipepper.

### LOUISIANA

Lake Arthur.—A great day was Octo-

ber 27 at this place. My annual rally was a success. We raised \$55.66. Presiding Elder Clark was on the scene and preached a glorious sermon that deeply stirred the souls of men and women. Officers and members of Multry Chapel and Wesley Chapel were a unit in their endeavor to make things go. Members of our church at Gueydan and a few from Abboville contributed to our success, for which we are very thankful. The Rev. T. Larkins was with us for some time. He is greatly loved by all. His sermons will live in the hearts of men. We pray God's rich blessings on our friends who stood so nobly by us.—T. B. Oville, Pastor.

Rosedale.—At Shiloh Methodist Episcopal Church, on October 28, we were favored with the presence of the Rev. D. S. Smith, of Cottonport. The Presiding Elder, the Rev. J. J. Obee, was to be with us, but on account of important business he could not be present, and sent the Rev. D. S. Smith in his stead. Brother Smith preached to us a soul-stirring sermon. His sermon was enjoyed by every one present.—Edward W. Jackson, Pastor.

Keltville and Fairview.—October 10 was local preachers and stewards' day. H. Henderson conducted the service, assisted by Mesdames Johanna Taylor and Adah Rollins, and others. This work is wide awake and progressive. We presented our pastor recently a \$30 suit of clothes and a "Surprise Party." Raised \$5.00 on a debt and purchased \$17.00 worth of furniture for our new parsonage. We love and respect our pastor and will send him to the conference with a round report. The members all are looking to and working for the interest of the church.

### MISSISSIPPI.

Natchez.—Our year's work thus far has been crowned with success. Every interest of the church has received

careful attention. More than \$340.00 has been raised for the interest and debt. Mrs. Sara Taylor raised \$40.00 in August by means of the "Flower Garden Social." The members and friends of the different churches took a very active part in helping to make the wheels go. Bros. J. R. Ross, cashier of Bluff City Savings Bank; Chas. Simon, Richard Green and L. K. Polk are always willing to help push the cause, giving of their time and money freely to the church. You will hear from our faithful sisters in a short time. They have helped us all along. The Lord is helping us to fight our battle, therefore we are gaining ground. Benevolent collections all taken and plans for continued success in every way are now on foot.—C. G. Taylor.

Shelby-Mound Bayou.—There is a membership of 44 at Shelby, including the additions of the recent revival. They are a loyal set and live a Christian life day by day. The pastor, Rev. Wm. Bell, is much attached to them. In the recent revival Rev. G. J. Dobson rendered valuable service. The third quarterly conference was held by Rev. J. W. Winbush, Presiding Elder, at the close of the revival. He exhorted both pastors and officers to adhere to the law of the church. Raised during the two rallies—one at Shelby and one at Mound Bayou—\$14 and \$10 respectively.

Vaiden.—The Rev. S. H. Nevils, Presiding Elder, held the fourth quarterly conference October 26, 27. The conference was a success in every way. Reports showed appreciable advancement. Raised during the quarter \$36.50; paid pastor \$126; paid Presiding Elder in full for this year; paid on old indebtedness \$165; on improvement, \$163; raised for benevolence, \$72—our entire assessment. Paid pastor \$426.00. Total amount raised this year for all purposes \$886.00. At the last district conference we were in the lead of the district, and we expect to be in the lead at the next conference. Our people at Macedonia are going to give us a rally on the first Sunday in November and Vaiden on the second Sunday in November, and they expect to raise one hundred dollars on salary. We are moving along nicely. Had good revivals at all the churches. Total number of conversions and accessions, 36.

Pearlington.—The Rev. Frank Smith, pastor of Holmes Chapel, preached Thursday night, October 17th, at Pearlington, discoursing upon the provision of things honestly. His sermon was much enjoyed. Bro. Smith was tendered a reception by the young people. Pearlington Charge is always glad to welcome him, for truly he is engaged in a noble work—saving souls.

Florence.—At Springhill Church, the third quarterly conference was held by Rev. Dr. G. W. Smith, Presiding Elder. The conference was a pleasant one. We hope to be in good shape for Annual Conference. The Florence and King Circuit Sunday School Convention met at Mill Creek, this charge, the fifth Saturday in September, with H. L. Randolph as president. A good time was enjoyed. I attended the New Hope revival in Marion county, Miss., where the Rev. E. M. Dukes is pastor, and preached twelve sermons during the last weeks in September.—D. D. Dukes, pastor.

Morton.—The Morton Circuit's fourth quarterly conference was held November 1, with the Rev. W. M. McMorris, presiding elder, in the chair. The reports showed marked improvement along all lines of church work. Raised in the conference, \$21. Paid presiding elder in full. At night the elder

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preached with great power and eloquence. Communicants partook of the Lord's Supper. After the service the members and friends tendered the elder a grand reception.

E. H. LANOSTON, Pastor



## They Live in Our Memory

THE REV. G. W. BABER.

The Rev. G. W. Baber, of the Methodist Episcopal Church, Leona Cir., Tex., Conference, died at Leona, Tex., Nov. 8, 1907, and was buried at Leona Cemetery. Brother Baber was loved by all of our people. He was faithful to the Master and doubtless has been received unto Him. A number of white brethren attended the burial. Rev. J. W. Treadwell, pastor of the Methodist Episcopal Church, South, preached Brother Baber's funeral. He spoke in the highest terms of his work, and preached an excellent sermon from 1 Thess. iv, 9-18, which was great comfort to the bereaved membership of this charge. Brother Baber has been in the itinerancy thirty-five years. He assured us that he was ready to meet the Lord.

Servant of God, well done;

Rest from thy loved employ,

The battle's fought, the victory's won—

Enter the Master's joy.

The entire membership, and all who knew him, extend their sympathy to the bereaved family.

DUNRA.—Willie Duhra, a faithful member and class leader of St. Paul Methodist Episcopal Church, Moss Point, Miss., departed this life Sunday morning, September 8, 1907, at 6 o'clock. As proof of the high esteem in which he was held by his church and Sunday School, a set of resolutions was adopted expressing appreciation for his service and pledging their care to his bereaved family.

MARKHAM.—Round Grove Methodist Episcopal Church, Flournoy, La., lost one of its faithful members in the person of Sister Amy Markham, who died September 11; age, 53. She is survived by a husband and several children. Rev. C. D. C. Bryant conducted ceremonies.

FOLSON.—Elmer J. Folson, son of Mr. and Mrs. J. Folson, died September 26; age, 17. Rev. C. D. C. Bryant officiated.

JOHNSON.—At the age of 60; for a long time member of Gallie Church, Flournoy, La., died, October 13th. Funeral conducted by Rev. C. D. C. Bryant.

SENN.—The life work of Sister Osteel Senna was ended October 27th. She had served well her mission and felt no reluctance in yielding up the ghost. St. Paul Church, Rayne, La., has lost a faithful member.

ALLEN.—On October 22, the call to quit the walks of mortal men and enter the realms of the immortal was answered by Brother Jesse Allen, who was a warrior of long service in Pickett Chapel, Lebanon, Tenn.

BEARD.—The death angel knocked at the chamber of Sister Sarah Beard on September 22. Sister Beard now lies in state, awaiting the dawning of the general judgment morn.

JOSEPH.—Sister Harriett Joseph is not, for the Lord has taken her. The summons came October 30th, to which she gave a willing response. She is outlived by two daughters, many relatives and friends. Rev. J. O. Richards, her pastor, in New Orleans, attended the funeral, who was assisted by Rev. Mr. Bennette, of Broadway Baptist Church.

## The Story of a Medicine.

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Nearly forty years ago, Dr. Pierce discovered that he could, by the use of pure, triple-refined glycerine, aided by a certain degree of constantly maintained heat and with the aid of apparatus and appliances designed for that purpose, extract from our most valuable native medicinal roots their curative properties much better than by the use of alcohol, so generally employed. So the now world-famed "Golden Medical Discovery," for the cure of weak stomach, indigestion, or dyspepsia, torpid liver, or biliousness and kindred derangements was first made, as it ever since has been, without a particle of alcohol in its make-up.

A glance at the full list of its ingredients, printed on every bottle-wrapper, will show that it is made from the most valuable medicinal roots found growing in our American forest. All these ingredients have received the strongest endorsement from the leading medical experts, teachers and writers on *Medical Hygiene* who recognized them as the very best remedies for the diseases for which "Golden Medical Discovery" is advised.

A little book of these endorsements has been compiled by Dr. R. V. Pierce, of Buffalo, N. Y., and will be mailed free to any one asking same by postal card, or letter addressed to the doctor as above. From these endorsements, copied from standard medical books of all the different schools of practice, it will be found that the ingredients composing the "Golden Medical Discovery" are advised not only for the cure of the above mentioned diseases, but also for the cure of all catarrhal, bronchial and throat affections, accompanied with catarrhal discharges, hoarseness, sore throat, lingering, or hang-on-coughs, and all those wasting affections which, if not promptly and properly treated are liable to terminate in consumption. Take Dr. Pierce's Discovery in time and persevere in its use until you give it a fair trial and it is not likely to disappoint. Too much must not be expected of it. It will not perform miracles. It will not cure consumption in its advanced stages. No medicine will. It will cure the affections that lead up to consumption, if taken in time.

HOLMES.—Having completed her cycle of life, including 98 years, 65 of which were given to service for the Lord, on October 9, 1907, Sister Dinah Holmes, commonly known as Grandma Dinah, lay down her armor in this world to enter that fair and happier land, where she may enjoy the blessing of eternal life. The community of Vanceville, La., have sustained a regrettable loss.

McCLENON.—The oldest member of Fairfield Methodist Episcopal Church, age 30, born in South Carolina, died November 4, at 7:10 a. m. Sister Emma McClenon had served well her part in this life, and beyond a scintilla of doubt has gone to her happy retiring place, her home of eternal bliss.

HARVEY.—Saturday morning, October 26, Mr. Wolford Harvey, age 23, who on his death bed received pardon from Christ for his sins, died, having been received into the Baptist Church, Lake Arthur, La., Rev. T. Larkins and the pastor officiating.

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## United for Life

CLARK-BRITTO.—At New Roads, Louisiana, October 29, 1907, in the personage of the Methodist Episcopal Church, Mr. Geo. Clark and Miss Caroline Britto, the ceremony being read by the Rev. L. L. Greene.

JENKINS-WILLIAMS.—Mr. Willie Jenkins and Miss Viola Williams, recently, at the home of the bride's parents in New Orleans.

JENKINS-WILLIAMS.—Mr. Wm. Jenkins and Miss Violetta, daughter of Mr. and Mrs. J. B. Williams, by the Rev. D. M. Scals, at the residence of the bride's parents, in New Orleans, October 9, 1907.

ECTOR-ROLLING.—September 24, 1907, at Leesville, La., Mrs. Mary Rolling and Mr. J. W. Ector, of Crowley, La., by the Rev. R. E. White.

THOMPSON-THOMPSON.—Mr. Robert Thompson and Miss Lula May Thompson, October 10, 1907, at Leesville, La., the Rev. R. E. White reading the ceremony.

GRANT-HOLDEN.—Mr. Thomas Grant and Miss Emma Holden, September 30, 1907, by the Rev. R. E. White, at Leesville, La.

LEE-JOHNSON.—At the home of the bride at New Roads, Louisiana, October 29, 1907, by the Rev. L. L. Greene, Mr. Joseph Lee and Miss Lena Johnson.

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## MISSISSIPPI.

Liberty.—Our quarterly conference was held on October 9, by the Rev. R. P. Threlkeld, presiding elder. Reports showed progress on all lines of church work. Paid, presiding elder, \$12; pastor, \$76. The good people of Liberty and Gloster have a desire to attain a higher state of Christian life. I. C. Rucker, pastor.

Escatawpa.—The Ladies' Aid Society turned out in uniform dress on Sunday, October 13. Sermon by the Rev. Mr. James. Collection, \$14.25. This is an active organization, and is doing commendable work along missionary lines. The surprise pound party on October 12 was highly appreciated by the Rev. and Mrs. A. Lee. Numerous pounds were presented, also a very nice hat was given the pastor by Mr. P. Davis. The promoters of this affair, the Rev. G. W. Hawkins, L. Moffet and Miss Olevia Larry.

Kosciusko.—Good results attended the fourth quarterly meeting held October 18-20. The full apportionment of \$27 was raised and the elder paid in full. All claims have been raised, and Pastor D. A. Bragg is winding up a glorious year's work.

Newtonia.—We met at Merrill Chapel on the fourth Sabbath in September, as appointed by our able pastor, the Rev. J. W. Hill, in a spiritual as well as financial rally. The collection for the day was \$90, for which we thank God and our people. We hope to do even better next time. William Davis.

Aberdeen Circuit.—A splendid rally was pulled off on the third Sunday in

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These figures tell exactly what we are doing—selling a \$20.00 watch for \$5.45. We don't claim that this is a \$40.00 watch manufacturer, being hard pressed for ready cash, recently sold us 100,000 watches—watches actually built to retail at \$20.00. There is no doubt that we could wholesale these to dealers for \$12.00 or \$13.00, but this would involve a great amount of labor, time and expense. In the end our profit would be little more than it is at selling the watch direct to the consumer at \$5.45. This *Crescent Watch*, which we offer at \$5.45 is a rubbed jeweled, finely balanced and perfectly adjusted movement. It has specially selected jewels, dust band, patent regulator, sunbeamed dial, jeweled compensation balance, double hunter, fine case, genuine gold-filled and handsomely engraved. Each watch is thoroughly timed, tested and regulated before leaving the factory and both the case and movement are guaranteed for 20 years.

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October, conducted by Brother Jim Franklin. Many of the members gave a dollar. The Ladies' Aid Society presented a gift of \$20.00 to the church. The effort was indeed gratifying. The pastor, Rev. W. C. Weatherall, is much pleased with the results.



### Cash Remittances

SUBSCRIPTIONS RECEIVED.  
NOVEMBER 18-23.

Atlanta and Savannah—E. R. Miller, 4 annual subscribers; J. S. Stripling, 3 annual subscribers.

Central Alabama and Mobile—E. Frazier, E. W. Gooden; R. L. Perkins, C. L. Gaines.

Central Missouri—B. F. Abbott, 3 annual subscribers; W. H. Smith, Roman Yost.

Florida—E. W. King, Wm. Randle, J. E. Green, Henry Singleton, Arthur Garner; J. S. Todd, Lewis Moore.

Lexington—James Allen, Miss Mary Lee; W. C. Statesman, 2 annual subscribers; J. E. McLoyd; N. M. Carroll, 2 annual subscribers.

Louisiana—J. W. Turner, 3 annual subscribers; J. O. Brown, M. W. Washington, Will Moore, E. W. Harden; H. Taylor, 2 annual subscribers; J. O. Richards.

Mississippi and Upper—R. M. Phillips; J. C. McGee, D. Stewart; P. Se-well, I. S. Brown; F. H. Henry, 2 annual subscribers; G. W. Baker, Mary E. Hayes.

New York—W. H. Brooks, Emanuel Eccles.

North Carolina—Robt. Smith, E. W. Williams.

South Carolina—J. C. Armstrong, Ella Phillips, Lena Pater.

Texas and West—A. W. Smith, 2 annual subscribers; S. C. Gill.

HONOR ROLL—E. R. Miller, J. W. Turner, J. S. Stripling, B. F. Abbott.

### Crescent City Notes

PLEASANT PLAINS.—Sermons Sunday by A. W. Wilson and the Rev. Wm. Harrell, who preached at 7:30 p. m. the anniversary sermon of the New Ladies' Providence, before a large and appreciative audience. The choir rendered good music, Mrs. Georgia Gray a solo and Miss Carrie Azamore read an excellent paper.

SIMPSON MEMORIAL.—The Ladies Aid Society recently presented the church a beautiful set of pulpit chairs and another Committee of Young Ladies fitted up the pastor's study with an unique suit of furnishings. To these ladies the pastor and church feel very much indebted. On Sunday, November 24, at 11 o'clock, the Rev. John Welr, president of New Orleans University, preached a splendid sermon. At 6:30 p. m. the Epworth League rendered a most excellent program, its president giving a brief and comprehensive review of the purpose of the League. Remarks by the pastor. At 7:30 the house was well filled. The message was delivered by Dr. R. E. Jones. All told, the day was indeed one of spiritual blessings.

Miss Ella Rose, of this city, a teacher and prominent member of First Street Methodist Episcopal Church, will spend Thanksgiving in Chicago as the guest of Mrs. Perry M. Bates.

### A CARD OF THANKS.

I wish here to sincerely express my very great appreciation and profound gratitude to the officers, members and friends of Mt. Zion Methodist Episcopal Church for their never-to-be-forgotten loyalty and many other esteemed considerations of which I am the recipient, in these hours of deepest grief. While I have bowed my head in humble submission to Him, whose will must be done in earth as it is in Heaven, I find myself in full possession of those things that go to make and prolong human life and as far as they go, I am perfectly happy. I wish

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to reiterate, I cannot hope to be regarded more highly than I am now, by these faithful Christian brothers and sisters of dear old Mt. Zion Church.  
MRS. LENA TIRCUIT,  
3621 S. Rampart St., New Orleans.

### THE PRESIDING ELDER AND PAS-TORS

#### Louisiana Conference.

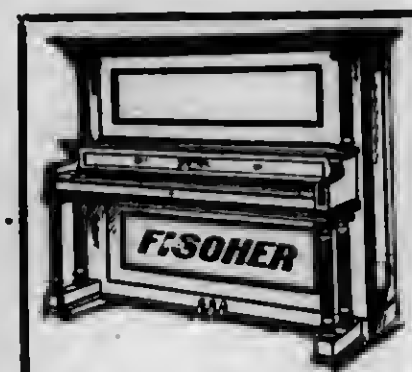
The Annual Conference will convene at Simpson Memorial Church January 9, 1907. Please send to the address of the pastor, 5205 Constance St., New Orleans, the names of all delegates, stating whether male or female. Send the same immediately and in so doing you will help me in placing them. I would like for all members of the conference to come in a day before the conference convenes. Members of the conference must secure their stopping places through the pastor unless they are going to board themselves, and in such cases I am not responsible. Delegates must come with credentials signed by the commission.

HENRY TAYLOR, Pastor.

The regular monthly meeting of the Woman's Home Missionary Society of the Louisiana Conference convened in Haven Chapel November 13, Mrs. Lena Mead, president. The reports from the various auxiliaries, together with new ones, were creditable. The resignation of Mrs. B. M. Hubbard, corresponding secretary of the Woman's Home Missionary Society, Louisiana Conference, was read and accepted. Now, To Whom It May Concern: Miss Cornelia Hayman was appointed to fill out the unexpired term until the Annual convention in May, 1908. Her address is Ann Street, New Orleans. Our next monthly meeting will be held at Simpson Memorial Church the second Wednesday in December at 3 p. m. Thanksgiving dinner Thursday at 2 p. m., and closing of the grand rally at Wesley at night.

S. E. JOHNSON,  
Secretary of Young People, W. H. M. S.

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## BOOK NUMBER.

# Southwestern Christian Advocate



ROBERT E. JONES, Editor.  
EATON & MAINS, Publishers.

NEW ORLEANS, DECEMBER 5, 1907

Vol. 41 No. 49

### OUR BOOK NUMBER

No person is living the fullest life and in touch with all the forces of his time unless he is conversant with the literature that is in making during his generation. It would be as unpardonable for him to not know certain books that give tone and life and emphasis to the period in which he lives as to be ignorant of the great personalities who dominate the political and social systems of the life of which he is a part. In giving up much of our space this week to the reviewing of some of the books that have come under our observation we are following the line of duty and are clearly carrying out the policy of this paper, which has for its mission the moral, religious and intellectual development of its readers. To some it might appear that the emphasis placed upon books in these pages and in similar issues of other periodicals, would be largely in the interest of the publishers. This we disclaim, and even if it were so, publishers, like others, are not altogether mercenary and commercial—they put out books for the good they can do. Whatever interest may come to the publishers by our review of books herein, we are, nevertheless, clear that we are doing a very distinct service for our people.

Langford says, "No matter what his rank or position may be the lover of books is the richest and happiest of the children of men." Not only are books necessary to our happiness, but they are absolutely necessary to our best living. There are individuals who make any sort of sacrifice for the sustenance of body, and who are careful as to the quality and quantity of food that is provided for the table. They are zealous for the strength of the body and at times place undue emphasis at this point. It may not be out of place here to say that as it is necessary to feed the body so it is necessary to feed the brain. The effect is the same. A poorly fed body, one that is given the poorest food, and that in a small quantity, will soon become weak and emaciated and unfit for active service. If this is true of blood, bone and muscle it is more true of brain tissue and soul-fibre. The brain verily dwells, becomes weak and even paralyzed where there is not a suitable amount of brain-food. It is said that Benjamin Franklin sold his coat to buy a book, and why not? He was a philosopher; he knew the secret of life's strength. Commonly do men sell coats and buy food, but seldom do we have them with vision sufficient to sell coats to buy books, one is as necessary as the other, if indeed the buying of books is not more necessary.

The majority of the books mentioned in the succeeding pages, in the nature of the case, come largely from the presses of the Methodist Book Concern. Although we bar not the publications of other

household, we do not believe that our literature is the only wholesome literature on the market, nevertheless, we have a peculiar pride in the output of our Book Concern. This institution had its conception in the heart of a Methodist preacher, whose motive was the supplying of the Methodist constituency with wholesome literature. We boast to-day of the fact that we are a denomination with a literature. We have never lost sight of that early conception that our presses are run, not that we may have dividends upon the investment, but that our larger returns shall come in character building and in inspiration to those who may be the readers of our output. Hence, great care is exercised as to the sort of books that we produce. No manuscript is accepted for the reason only that it will produce revenue. A Book Editor is employed whose sole duty it is to protect our Book Concern from the publishing of a book or pamphlet that will have the least tendency toward demoralization. Hence, we can claim that every publication that bears the mark of the Publishing Agent of the Methodist Episcopal Church is thereby guaranteed to be wholesome, orthodox, with some point of strength. It is with a peculiar pride that our presses produce yearly some million copies of books, not including hymnals and Bibles, and this output covers the general fields of literature—religion, philosophy, biography, poetry, history, fiction, books of art, books of nature, books for children and miscellaneous publications that are helpful to the general readers. It is gratifying to note the general improvement to be found in general in the books that are put out by our presses. Certainly, we are producing a better grade of fiction. Novel reading is to be reckoned with, not to be spurned, for we must supply the demand with that which is good and wholesome. There is also a decided improvement in the artistic designs of the covers of our publications as well as in the illustrations.

We deprecate the fact that too many persons who have had the advantage of school know so little of general literature. They take it that the school curriculum supplies all the necessary knowledge of life, while it is quite to the contrary. He who is not familiar with literature in general and who does not keep up with the growth of literature will eventually be weighed in the balance and found wanting.

Bulwer Lytton says "New books revive and re-decorate old ideas; old books suggest and invigorate new ideas." We suggest, therefore, the careful perusal of the pages of this issue, feeling as we do that there will come an inspiration to any person, young or old, who is careful to investigate what we herein present. Books will be found suitable for all and at prices quite reasonable. We send forth this Book Number with the prayer and the hope that it may be the means of directing some to books that will promote domestic felicity, increase church activity, promote the highest and best there is in civic life and with all lead to the full stature of the noble and perfect man that is exemplified in the life of Christ Jesus.

### ONE YET THREE

The *Pittsburg Christian Advocate* in referring to the recent anniversary of the Board of Education, Freedmen's Aid and Sunday Schools, held in Pittsburg, raises a very serious question. We quote:

"One who observed from the outside could not but see the seriousness of the problems this Board has on its hands. It is one Board, while its cumbersome name indicates that it is in fact three; and when we remember that it is charged with the Tract business also, we see that it has indeed four distinct departments. They are not only distinct interests now, but they must be kept distinct; they can not be amalgamated. The one Board can manage the four causes, but it cannot make them one. And in charge of each of these must be a special head. No one man can head them all. The Tract cause may be merged with the Sunday-school, but the other three must be separate.

"The questions involved in the management probably are not so serious as that of the support of these several causes. How will they fare when the collections for all of them are combined in one? Will the one receive as much money as the four have been receiving? If not, the result will be disastrous, for no one of them has had as much as it needed, and less will be a serious embarrassment."

According to reports the army is now 33 per cent. below its full authorized strength. A law passed by Congress last year authorized the addition of 5,000 men to the Coast Artillery. The officials of the army have not only failed to get these extra 5,000 men but have lost 2,000 of the men they had before. The smallness of pay, the frequent moves, the general prosperity of the country, the higher wages within reach of the civilian and the general scarcity of labor, are some of the causes assigned for these conditions. The War Department is making every effort to induce re-enlistment and secure recruits.

A recent school trouble at Independence, Kansas, called forth considerable public discussion and our pastor, the Rev. H. T. S. Johnson, delivered an address on the situation which was highly commended by all concerned and referred to by one of the daily papers as "a rational view of the trouble at the school." Brother Johnson took a conservative position, entreating the Negro people to do no violence, but to deport themselves in the most becoming manner, at the same time deprecating the assault committed upon one of the teachers.

A semi-official indorsement of Esperanto as an international language has been given by the College de France of Paris, at a recent general congress, representing 310 learned societies. It having been proposed to study the various international languages and adopted the best, the congress selected Esperanto, owing to its relative perfection and extensive use, making, however, some reservations as to modifications of certain minor details.



## The Art of Reading

By the Rev. James Mudge, D. D.

First, get a sensible notion about books. Much has been said and written in praise of books; so much so that many people have come to regard them as the beginning and end of wisdom; to them the mere act of reading a well-reputed book is a virtue carrying with it its own reward and changed somehow with the power of communicating culture. Nothing could be more misleading. A book is never an end in itself; it is just one of several means to an end—the culture of the spirit in man—and not even the most important means to that end. The supreme factor in any "culture" worth having is life, not literature. A man achieves true culture, not by what DeQuincey used to call "the gluttony of books," but by active and intelligent exercise of his own heart and mind upon the problem of life; in other words, by the discipline of well-ordered and well-nourished thinking. To this end books may be auxiliary but are never indispensable. There have been men and women of powerful and widespread influence in the world who had scant allowance "of the dainties that are bred in a book." On the other hand there have been book men who, like George Eliot's Bardo, wore learning as heavy armor which served only to impede improvement. Mere erudition is not power; and much learning is quite consistent with meagre manhood.

Secondly, find the seminal books—the books which, being born of the Spirit, have eternal life abiding in them. Such are not hard to place nor difficult to obtain. On a score or more the judgment of time has passed. One cannot go amiss on these—at least to begin with. A consensus of matured and disciplined taste and judgment is authority from which there is no appeal and with which there is no arguing. It is the merest trifling to put over against it our personal likes and dislikes. The average reader complains that the so-called "classics" are hard to approach and harder still to explore, but the testimony to their intrinsic virtue comes from those who mastered the approach and exploited the treasure. In this day approach and exploration have both been greatly facilitated by "introductions" and "annotated editions" so that even the simplest and least lettered of readers is without excuse. A book which has something of value to offer, but which refuses to yield its treasure except to the painstaking student, has a double claim upon our respect, for it assures us of ultimate reward for work, and it makes the work itself tributary to a reward of its own spiritual discipline. Easy mastery of the obvious is a poor discipline to robust thinking or deep feeling.

But what of Mr. Emerson's, "Never read anything but what you like"? The rule serves very well for men of Mr. Emerson's class, but a man with extraordinary native gift for liking what is best is hardly a model for others. The most of us come to a liking for the best only after years of discipline, and the issue with us is whether we care enough for the best to take the necessary pains for its acquisition.

And then it ought to be said that not all classics make the same demand for a cultivated taste. The reading of the Iliad and of the Divine Comedy with anything like relish may require some preliminary training, but a modernized version of Sir Thomas Malory's *Morte d'Arthur* will make its appeal instantly to any class of mind not already vitiated by contact with a cheap sensationalism. Indeed, the two causes operating most strongly against a popular appreciation of the best literature are: (1) the pre-occupation of the youthful mind with what dulls appreciation of the best and (2) the common presentation in school and college of what is best as a task and not as a prospective source of delight. To the normal youth of healthy mind the adventures of Ulysses will be not less fascinating and vastly more improving than the adventures, say, of Mr. Barnes of New York, and the story of Robinson Crusoe will find as ready favor as the crude sensationalism of the "shilling shocker," and with distinctly better results.

Thirdly, give every book its due. Make distinctions in your reading. One book may be reserved for occasions, while another becomes the

snarer of our intimate life. Goethe somewhere compares people to books and says of certain persons, "If they were books I would not read them." The best books yield their best only to close, prolonged, and loving study. "One reading of a book," says Mr. George Brandes, the distinguished critic, "counts for nothing; he who restricts himself to one reading of a good book can know little about it; you do not really know a book until you almost know it by heart." Mr. W. T. Harris, late commissioner of education, declares that, upon a first reading, Dante's *Divine Comedy* was to him "a dumb show written over with hard dogmatic inscriptions." It became to him after twenty years' study "the most eloquent exposition of human freedom and divine grace." Every reader of the Bible knows the difficulty of the Book of Job, but every reader of the Bible knows also the incomparable delight and power of the book when, by resolute and intelligent study, he has conquered the initial difficulty. It is here that the dictum of Emerson applies when he advises readers to "buy in the line of their genius." It is entirely natural that a man should develop preferences in his reading, and that he should cultivate the line for which he has special

aptitudes. The man who has thus "found himself" in his reading has, in this fact, a warrant for pursuing his specialty. On the basis of some general knowledge of the whole field it is in the interest of the best culture that one should devote one's self to some particular part of it in order that by special knowledge and work he may enrich it still further for the common good.

Fourthly, make books tributary to life. A good book is an opportunity, an angel on the way of life. It is to be wrestled with until it surrenders the blessing bound up in it. Until this has been accomplished that particular book has not been read to profit. Of all enduring literature it may be said, as Wordsworth said of poetry, that its true mission is to console the afflicted, to add sunshine to day light by making the happy happier, to teach the young and gracious of every age to see, to think, and feel and therefore to become more actively and sincerely virtuous. But no book can work such effect in one until it has become part of one's life. Let reading then be to this end, that we may have life and have it more abundantly. For this is the high mission of books. William Caxton in the preface to his edition of Malory's *Morte d'Arthur* (1485) thus discloses it: "All is written for our doctrine and for to beware that we fall not to vice, ne sin, but to exercise and follow virtue; by the which we may come and attain to good fame and renown in this life, and after this short and transitory life to come unto everlasting bliss in heaven."—Northwestern Christian Advocate.

## On Reading Books to Profit

By the Rev. Charles Stuart, Litt. D.

Many people make shipwreck on the infinite sea of printer's ink. A pilot for that ocean, a professor of books and reading, seems to be much needed. Goethe is reported to have remarked: "I have been fifty years trying to learn how to read, and I have not learned yet." It may well be doubted, then, if many common men can be accounted to have fully mastered this difficult art. Certainly not everyone who is familiar with print knows how to read.

The immense multiplication of cheap reading matter, while commonly esteemed one of the glories of our time and land, has very serious drawbacks; and even the art of printing has not been a gift wholly unmixed with evil. It may easily become a clog on the progress of the human mind if not used with judgment and self-control. It has been said of some that they gave so much time to the minds of other men that they never found leisure to look into their own minds, and that they piled so many books upon their heads that their brains could not move. Who doubts that it was a blessing in the case of Lincoln, and some others, that they had so few books in their earlier years? Some are simply smothered by the weight of their accumulations: they do not possess their knowledge, they are possessed by it; they do not master their books, they are mastered by them. Great piles of fuel put out a little fire, though they only make a great fire burn more brightly. When the mind is really on fire, any and all material will feed the flame. But reading will do very little good to a mind which is sluggish, not thoroughly awake and alive and aware. Books give the mind stuff to work with—ideas, facts, sentiments—of which it is almost as bad to have too much as too little.

Advices? Rules? Yes, they can be given. No two persons would put them quite in the same way, nor would precisely the same formulation be equally adapted to all. But some things in the way of counsel may, perhaps, be ventured which those at least who are immature can find profit in pondering.

Read with a relish. It is not well, as a general thing, to lay out extended courses or attempt ambitious work of many ponderous volumes, unless there be a very decided taste for exploring some especial field of research. What is taken in when the mind is aglow, when it has by some means acquired an eager appetite, when curiosity is awake, is worth many times as much as that which is placed upon a dulled palate or received from a mere sense of duty. Hence, a historical novel is frequently better

for a young person than a dry history. It will often stimulate inquiry so that the sober history itself becomes afterward attractive, whereas if the latter had been presented first the only result would have been a loathing for the whole thing.

Read with a purpose. He who works up a subject with the design of presenting it in a systematic form, in an essay, or a lecture, or a newspaper article, a pamphlet, a book, or a debate before some association will take hold of it with a zeal otherwise unattainable, and will feel little fatigue after great labor. He has before him a definite end and is exceedingly stimulated by that thought. Random reading profits little, and is in most cases a mere waste of time.

Read with results. These will come only as pains are taken to digest the mental food. The mere act of reading will not be followed by lasting good any more than the mere act of eating. The voracious reader who races at express speed through whatever comes along, each volume wiping out the impression produced by its predecessor, is not a model for imitation. What is taken into the mind must be meditated upon and talked about until it becomes completely assimilated with the previous stores and made one's own. The process of transformation must go on until the thoughts and facts received are no longer foreign substances, but have become incorporated with the intellectual system.

Read only what is worth reading: if, with utmost care, that precious thing can be ascertained. It needs a strong character and a resolute system to keep the head cool in the storm of literature around us. We are deluged with books; and, as to magazines and newspapers, they are without number. There are emptied upon the counters month by month whole libraries of print which are entirely unworthy to take the time of a busy man who has some respect for his brains. The wonder is, not that so few books survive the year that has given them birth, but that they get born at all. One must be ignorant of much that is commonly talked about in order to have something in mind really worth talking about. The field is almost boundless, and it is not surprising that many are extremely bewildered by the multiplicity of objects clamoring for a share of their attention. To find the few books that are really worth while is as difficult as to find the best companions.

Read with a pencil and make marginal notes, so that the main points may be rapidly reviewed and the mind concentrated on that which is most im-



portant. Some system of shorthand is a great help in this. "Reading with the fingers" has been called the most thorough test of active scholarship. It is no small art to know how to turn the pages of a thick volume quickly over and light easily on the exact spot where the thing wanted is to be found, picking out the valuable from the immense amount of useless verbiage that incumbers most books. Certain sections or chapters often embrace all that is really important, and it would be very foolish to feel a duty to plod through the whole. Ordinary books contain a good deal of padding, a good deal that is very commonplace and that can just as well be omitted by one who has read widely. Much of literature is the mere pouring out of one bottle into another, and the repetition in a slightly different form of what has been said over and over before. This makes the art of skipping and skimming exceedingly useful. One who has read much becomes able quite readily to get out of a new volume its real meat, its genuine contribution to the thought of the world, if it has any, to pluck out the heart of its mystery with speed, to suck its juice quickly and throw it aside like a squeezed orange. Very few books deserve prolonged study. He makes a great saving who has learned how to leap from point to point, instead of painfully traversing the vast valleys of the commonplace which make up most of the pages.

The best reader is he, both thoughtful and purposeful, who reads to stimulate his mind that it may go to work on its own account, to gather stores of information that he may have material to work upon, to purify his taste, improve his style, broaden his sympathies, enlarge his usefulness, and increase his power. He is glad to read quite often what he does not fully agree with, that he may be roused to intellectual combat which will impart vigor to his reasoning faculties. He delights also to read very frequently those great poetical productions which expand his emotions, impart wings to his imagination, and teach him both how to observe nature and how to comprehend the human heart. Such an one reads with close attention, reads a great

deal aloud, reads with some system, reads with prayer and care, with patience and perseverance, for one's self and for other people, with diligence and determination, with enjoyment and exhilaration, and, while not altogether neglecting the current literature of the day (for once in a while there is a volume that has the breath of life in it) reads the solid, supreme books, the masterpieces of literature that have proved their right to be and commend themselves to us by the cumulative force of long established prestige.

Blessings on books! They enlarge space and prolong time; they transfer us to former days and distant climes. Few men are happier than he who has both a taste for and a vocation among books. The winnowed and garnered wisdom of the past is his daily food. For him orators declaim, poets sing, and philosophers discourse. He has been made free of that rightly named "republic of letters," that genuine republic where, without introduction or ceremony, the greatest and noblest of all ages may be met on terms of perfect equality. Fenelon said: "If the riches of both Indies, if the crowns of all the kingdoms of Europe, were laid at my feet in exchange for my love of reading, I would spurn them all." Many others have said substantially the same. Next to a great university as a means of culture stands a great library, and even in the university the library is the central point. He who has learned how to make the best use of a large library has made excellent progress in his education.—*Northwestern Christian Advocate.*

December 11, 1907.

Don't flatter yourself that you have only one or two or three close and dear friends in this world. They may be the only ones you ever have met with the patience to tolerate all your faults.—John A. Howland.

The rainbow owes nothing to your paint-pot, and to-day God is building a new humanity grander than any soul star. And you may be coworkers.—*Rev. W. L. Watkinson.*

### Progress Amid Hardships

History abounds in instances in which many poor and otherwise circumscribed young men and women arose to eminence in certain spheres by their determined pluck and push amid hardships which severely tested them. The history of Mr. Herman H. Kohlsaat, the editor and proprietor of the *Times-Herald* of Chicago, is full of bright encouragement to all young people. From an article by Mr. W. H. McIntyre I quote the following words concerning that man: "He is one of that type of men whom poverty in its direct form, or obstacles which seem unsummountable, cannot keep down. His early life was exceedingly hard and trying, but he could not allow himself to become discouraged or disheartened. Forced as he was, when very young, to fight life's battles, he began selling newspapers on the streets of Chicago. So earnestly did he enter into his work that he became so fascinated with the idea of newspaper work that he resolved that he would always be connected, in some way or other, with newspapers. He soon realized that selling papers was insufficient for his ever-increasing needs, and he tried to conceive some new ideas of how he might better his financial condition. Having solved the problem of what to do, and carefully studying the situation, he resolved to start a bakery on altogether new lines. His plan was a novel one, and so well formulated that it was not long before it was appreciated by the public. The new enterprise grew rapidly under the management of this enterprising young man; and, to still further enlarge the output of his bakery, he opened lunch rooms, where anyone could procure a wholesome meal for a very small price." Mr. Kohlsaat gradually became very wealthy, and it was largely owing to his persistent determination to conquer all of the difficulties and hardships which were in his path, and those very efforts did much to develop his talents, which were apparent to him at the beginning of his career. Make a success of your life, even amid all hardships and trials

C. H. WETTERBE.

## AMONG THE NEW BOOKS

*New books revive and redecorate old ideas;  
Old books suggest and invigorate new ideas.*

—Bulwer Lytton.

### Religion and Philosophy

"JESUS, THE WORLD TEACHER," By James Ellington McGee. Price \$1.00. Jennings & Graham, Publishers, Cincinnati.

To use the words of another reviewer, this book is an attempt to deal with the underlying philosophy of the Master's words, character and life, in their relations to the vital moral forces whereby the human race has been lifted up into a higher plane, whereby fresh ideals and characters have been evolved, whereby history has been transformed, and life itself has been made worth living. Mr. McGee uses a vocabulary that is somewhat abstruse and technical in urging his convictions and carrying on his expositions, and writes, it is evident, for those who are accustomed to deal with intellectual problems and who are accustomed to think, but he has something to say and with the impetuosity of a full mind, he presses his way, like a stream at flood-tide, from start to finish.

"THE HEREAFTER AND HEAVEN," By Levi Gilbert. Price 75 cents. Jennings & Graham, Publishers, Cincinnati.

This book is made up of nine chapters, each complete in itself and yet closely connected with those following. The first chapter, "The Faith of the Ages," asks these questions: "Who am I?" "What am I?" "Whence came I?" "Whither am I going?" "Who are these around me?" "What does all this earth-life signify, and in what will it end?" These ever-returning questions have been asked in all ages. Philosophize as they will, the future is dark

and uncertain to those who do not possess the faith of the ages—the faith that makes us know that "Because I live ye shall live also." But we of the faith can afford to wait in expectation of a larger and clearer light. Each chapter possesses some truth of strength and beauty.

"THE HOLY SPIRIT OUR HELPER," By John D. Folsom. Price, \$1.25. Eaton & Mains, Publishers.

This book emphasizes the truth which it wishes to teach, that no church needs to languish, no pastor need despair of a revival, no souls prove too hard to be reached and no spiritual work too difficult to be undertaken if the Holy Spirit is our Helper. The book reminds us of the help of the Holy Spirit in the Early Church and the great work wrought by its aid then.

"THE EVOLUTION OF LOVE," by Emory Miller. Price \$1.50. Eaton & Mains, Publishers, New York.

The author tells clearly and thoroughly just what his conception of this volume is in the following words: "The Evolution of Love is a brief outline of our conception of being, infinite and finite. It is offered as a self-sustaining system which arises naturally upon the mind when freed from imposing preconceptions. It offers a view of being which, better than any we have hitherto found, shows the meaning of human life, duty and destiny; suggests a ground-plan or philosophy, upon which other knowledge and culture can be built in right relation and proportionate significance; and renders the heart more susceptible

to those motives which alone can make life worth living."

"ABNORMAL CHRISTIANS," By Charles Roads. Price, \$1.00. Eaton & Mains, Publishers, New York.

We offer the author's own words concerning this book: "This is a study in human nature as related to Christianity. It is the spiritual man with one side of him paralyzed. We must at all costs, even that of momentarily exhibiting these wretched specimens to a sneering world, come to understand these strange cases and provide against their recurrence. Christ's teachings are no more responsible for them than America is for anarchists. Christ's teachings are keenly directed against all immoral religiousness, and Christ's example is sublime for loftiest character."

"HUCK'S SYNOPSIS OF THE FIRST THREE GOSPELS," By Ross L. Finney. Price, \$1.00. Jennings & Graham, Publishers, Cincinnati.

A fitting review of this work is given in the following letter of Professor Shailer Matthews, of the Divinity School of Chicago University: "I am glad," says he "that this work has been done. . . . There is no book quite the equal of Huck in its field, and it will be of great assistance to all students of the synoptic problem who are not masters of the Greek." This book will doubtless be welcome to those who have noted the differences between the first three Gospels on the one hand and the book of John on the other. In material, in purpose, in point of view, there is a wide difference.

"THE QUEST OF THE INFINITE," By Benjamin A. Millard. Price 75 cents. Eaton & Mains, Publishers.

"The aim of this volume is to show that religion is not in essence theological, however useful and necessary theology may be in its scientific side. The surest ground for faith in Christ and participation in the good news which He brought is neither theology nor metaphysics, nor science, but simply the experience of each individual, and here the average man is quite at home."

"THE BLESSED MINISTRY OF CHILDHOOD," by T. Ratcliffe Barnett. Jennings and Graham, publishers, Cincinnati.

Perhaps the fittest review of this book might be found in the author's own foreword:

"This book is about the simplest and most mystical of all God's creatures—a little child. In a child God meant us to find a living argument for the Kingdom of Heaven, else Christ would never have demonstrated the Eternal to His disciples by taking a child upon His knee. A child is a theology in itself. So the following pages are more for the scholars of the heart than the scholars of the head—for the wayfarers and men and women who know nothing about moral theories or Greek version, but who look out upon life with wistful eyes, desiring to know God, to win goodness, and to learn patience amid the shadows. For such alone is this book written."

(Continued on Page Six.)



# THE CHRISTIAN LIFE

## The Inner Life

It is the inner life that makes our world. If our hearts are sweet, patient, gentle, loving, we find sweetness, patience, gentleness, and lovingness, wherever we go. But if our hearts are bitter, jealous, suspicious, we find bitterness, jealousy and suspicion on every path. If we go out among people in a combative spirit, we find combativeness in those we meet. But if we go forth in a charitable frame of mind, with good will in our hearts toward all, we find brotherliness and cordiality in every man we come up to in our walks and associations.

"In ourselves the sunshine dwells;  
In ourselves the music swells;  
Everywhere the heart awake  
Finds what pleasure it can make;  
Everywhere the light and shade  
By the gazer's eye is made."

This is the secret of that fine art which some people possess of always finding good and beauty in others. They have goodness and beauty in themselves. There are such people, and there is no reason why we should not set this ideal for our lives.—F. R. Miller.

## The Modesty of Holiness

REV. GEO. MATTHEWS.

Can there be in this world an interest greater than that of holiness? Can there be held out to man a greater boon than to be a partaker of the Divine nature? And will not the consciousness that I possess such a boon lead to a just sense of my own personal unworthiness?

If holiness be an effect of my Lord's working, and not chiefly the product of my own activity, shall I not, in my profession, be careful lest I even seem to claim glory for it?

It was said of our Saviour, "He shall not strive nor cry; neither shall any man hear His voice in the streets." If He—the independent One—was so modest and retiring, shall I (so utterly dependent) thrust myself forward ostentatiously "as a model for others to pattern after?"

Nay; true holiness will not be advanced by the parading of my self-advertised goodness, but rather by my settling down into blessed harmony with this precept, "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

What is the gift of tongues, what is any mere gift as compared with the grace of a meek and lowly spirit, and a life of unassuming righteousness?

Let us be grateful for the fullness of the Redeemer's love; let us bravely, yet humbly, make our professions up to the measure of realized possession, but let us not forget the modesty of holiness.—In *Western Christian Advocate*.

## Thoughts that Fit the Christian

BY WILLIAM J. BURTSCHER.

Contentment begins at home.

Ongliding will prevent backsliding.

Walk in the light, but do not balk in it.

Learn to think on your feet, also on your knees.

The man who sows wild oats shall also reap-pent.

Fathers, train up your children in the way your children should walk.

The nearest some people come to loving an enemy is their love for their neighbors' enemy.

There is a man in every community who needs brotherly sympathy and consolation. If he does not come to you for it, suppose you go to him with it.

Every Christian needs three kinds of religion to be a success in the business of being a Christian: Heart religion, which means to feel something; head religion, which means to know something; and hand religion, which means to do something. Heart religion stands for faith, head religion for hope, and hand religion for charity. These three—Faith, Hope and Charity—but the greatest is Charity.—In the *Epworth Herald*.

## Answer

BY MABEL EARLE.

Out of the dark, one answering said to God:

"Trouble me not, but let me take my rest.

What boots it now of all the paths I trod—

Long weary paths of unavailing quest?

Why should I breast the storm of greed and hate

Till straining eyes grow dim, and pulse grow cold

er?

Am I the Son of God, to bear the weight

Of earth and all its need upon my shoulder?

I sought, nor found the balm to heal man's woe:

I sought, nor found the peace to still man's strife

Trouble me not, but let me die and go

Defeated from the fruitlessness of life."

Out of the dark a still voice made reply.

"Yet art thou one with Me, and I with thee:

The cup my lips have drained, wilt thou put by?

The path my feet have journeyed, wilt thou flee?

The storm of hate I breasted to the end

Wilt thou escape, faltering back to shame?

The wounds I bore of treacherous foe and friend

Wilt thou refuse, signed with my seal and name?

Take up thy cross and follow me for lo,

Beyond the highest crest of Calvary,

The morn of resurrection dawning slow

Shall hail thee conqueror with Mine and Me."

In *The Sunday School Times*.

Omaha, Neb.

The choicest people are put to the severest tests in order that they may be choicer still.—Rev. G. H. Bainbridge.

We lose vigor through thinking continually the same set of thoughts. New thought is new life.—Prentice Mulford.

Love never asks, How little can I give? but, How much? It never seeks limits, but always outlets.—Rev. T. May, M. A.

## Meditations

REV. D. L. MITCHEL, D. D.

Faith pierces the darkest cloud of God's providence and discovers our Father's brightness shining in splendor in the heavenly dome above.

The Christian should nail at the mast-head of his battleship in which he is waging war against God's enemy as well as his own, these strong words, "The Lord is my Helper; I will not fear."

Courage is built upon convictions of rightness. Cowardice is born of a guilty conscience. Inwrought strength grows out of clear-cut decision as to courses of conduct that we realize are wise and in the end best.

Meditation upon great principles or laws of being bias our thoughts, conclusions and actions. A life that rests not upon a broad base of intelligent conceptions, such as become controlling powers of our being, is weak, fitful, vacillating, demeaning.

Will must be strengthened by reason's investigation, broadened by a calm survey of surroundings, and stimulated by an accumulation of wise desires. It then positions itself as the God-created power to do what its Creator grandly planned it for.

One great reason for getting rid of sin is that it hides God, the supreme good, from our sight. Satan puts the world with its numerous attractions in front of us so as to prevent our seeing our blessed Lord. So long as he succeeds in keeping God out of our thoughts, he is sure of his hold upon us as victims.

The cause of so much faultiness in us is that we do not live high enough to escape the allurements of the world. The devil has but little hold upon the believer who has risen to the heights where Christ is and who is chiefly occupied with laying up spiritual treasures in heaven. Satan strives to divert our attention from the contemplation of the essential things in order that he may rob us of as much peace and joy as possible here in our daily pilgrimage. The Christian is always safest when he mounts upward and soars toward the highest heights—unto the hills from whence his help comes.—In *Western Christian Advocate*.

## Giving to God

We need never fear that giving to God and to God's work will make us poor. "God is able to make all grace abound unto you." There are some things of which the more we give the more we have. We do not lose them ourselves in passing them on to others. In giving our lives to God, we obtain life more abundant; and the more we give, the more we get. The handful of meal and the cruise of oil diminished not through all the months that the prophet fed from them. The more we show sympathy to others in their sorrow or need, the more sympathy we will have in our hearts. Sympathy is not exhausted by exercise. The more love we give out, the more love we will have to give. Love grows in loving. The way to empty our hearts is not to give. Then the powers of sympathy and the love in us will grow less. The way to get more love in our hearts is to love. We grow in giving.—Selected.

## "Comradeship in Sorrow"

To what is deepest in the heart there is often no answering sign upon the surface of life. The unseen world has to content itself with its own unseen possessions, and live as far apart from the world of sense as if they had never touched each other. Have you ever been far out on the ocean, away from the ordinary track of ships? There is nothing before you and around you but the wide expanse of water; no sign except that which lies upon the deck of your own vessel and that which is over your head. But you have chart and compass; you have motive power, a haven to reach, and intelligence to bring these together. Is it not so with every human being, even when in a great city, and people crowd upon him? Each of us has a world within himself, where the Spirit of God is at work, where thought flashes, ideals dwell, feeling is kindled, motive impels; and often there the battle of life is lost or won without any sound being heard or sign given. Signs are for the outside of things, not for their hidden depths. The incarnate God—the historical Christ—was no sign to those who had not the spiritual apprehension to perceive the unseen reality which lay behind what appeared to the senses—the "Word made flesh."—James Stark in "Comradeship in Sorrow," by Jennings and Graham.

Let the Churches pray for great things, expect great things, and dare great things.—Rev. Simpson Johnson.

If thou wouldst speak a word of loving cheer, O, speak it now. This moment is thine own.—Nellie M. Richardson.

Man's happiness is like a shadow, the memory of it follows him and the hope of it precedes him.—Rev. C. W. Martin.

## Nuggets

BY HENRY F. COPE.

Ears deliberately deaf will certainly tingle at last. Heaven is never silent; our ears are but out of tune.

The revelation comes only to hearts ready with obedience.

Men will always listen to the man who will listen to God.

It is not enough to be willing to do His will; we must will to do it.

There is no promise that those who lie down to sleep will get all the inspiration.

Listening for the things that are high must not keep us from doing the lowly things.

One of the best things about the greatest work in the world is that the least child may do it.

If our children know God in their homes, they are likely to be at home with him anywhere.

It may be better to take the voice of God for that of a man than the voice of man for that of God.

The man who is faithful to all his duty to his own family is doing the largest work for his Father and the great family.

Chicago.

In *The Sunday School Times*.



# SUNDAY SCHOOL LESSON

Fourth Quarter - Lesson XI. December 15, 1907. Title—"The Boy Samuel." (1 Samuel 3: 1-21) Golden Text—"Speak, Lord: for Thy servant heareth." (1 Samuel 3: 9). Hymn No. 674.

(Read I. Samuel 1:4.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

The subject of our lesson to-day is one of the most beautiful characters that ever adorned the pages of history. His advent into the world was in direct answer to prayer, and his mother, grateful to God for having taken away "her reproach," "but him unto the Lord." He grew unto manhood and became one of the greatest prophets in Israel. His influence was great, so great that it was manifested not only through the entire administration of Saul, but even unto the reign of David. Our lesson to-day concerns his peculiar and direct call to the prophetic office. Let us note the following points:

1. Children, as well as adults, may minister unto the Lord. "And the child Samuel ministered unto the Lord." Samuel's being placed in the temple with Eli, the priest, was in accordance with the promise his mother made before his birth. Read I. Sam. 1:11. In thus placing him his mother showed a desire to have him trained "in the ways of the Lord." Thus she manifested concern for his spiritual, as well as for his material good. Parents should do the same in every age. But most parents act otherwise. They are more careful to have their children accomplished in music, art, science, and kindred attainments, than in accomplishments spiritual. This is wrong. Jesus said, "Suffer the little children to come unto me." God wants them and would have parents dedicate them unto His service.

2. Sad, indeed, is the age in which there is "no open vision" from the Lord. "And the word of God was precious in those days; there was no open vision." Israel had degenerated greatly. Her vices had separated between her and God. Consequently God's word was rare. For four hundred years before the coming of Christ no sound of a prophet's voice was heard in the land. What is sometimes true of ages and nations is likewise true, at times, of individuals. God will not always strive with man. Repeatedly turning a deaf ear unto His entreaties, the time will come when unto them there will be "no open vision." Let us have a care lest failing to heed the heavenly vision here, we be cast out from the presence of the King hereafter.

3. Being in the proper frame of heart and mind one never fails, while waiting in the temple before the Lord, to receive a blessing. "And ere the lamp of God went out in the temple of the Lord, where the Son of God was, and Samuel was laid down to sleep; that the Lord called Samuel." It seems strange that Samuel should lie down in the Holy of Holies, yet he did. But that matters not. He was in God's house, and being there, God blessed Him by calling him by name. God's house is a good place in which to be. David said, "I was glad when they said unto me, let us go into the house of the Lord." He knew that God would meet him there. Likewise will God meet and bless all who regularly attend upon His services in the temple now. Let us not fail to be found in our places in the house of the Lord.

4. Age has an advantage of youth. Read verses 5 to 9. Samuel, because of his inexperience and youthfulness could not understand why Eli persistently declared that he had not called him. Eli understood. He "perceived that the Lord had called the child." This because of his age and experience. Hence his directions to Samuel. Let age never fail to keep itself in readiness to guide and advise youth.

5. Truth may hear the call of God. And the Lord came, and stood, and called as at other times, Samuel, Samuel." Samuel now understood that it was God, and not Eli, that called. Thus God came unto him, and made him the salvation of his age. Joseph was not a boy when he was led out from home to be the savior of Egypt and of his family. David was not a lad when he encountered and slew Goliath. Josiah was of tender years when he became king. God has never deemed it a sacri-

fice of His Divine dignity to call a child to His work. And as He called Samuel, so is He calling many others who shall in their day and generation become powerful in His hands for good.

6. Parental laxity never fails to bring its own punishment. Read verses 11-14. Eli had been too indulgent. He failed to train his children properly. Consequently they brought disgrace unto God's cause and unto their family. This God could not fail to notice. For their guilt they must suffer. But they would not suffer alone—Eli, their father—would suffer also. And this because he knew of their iniquity and "restrained them not." Parental responsibility is great. Let parents tighten rather than loosen their control upon their children.

7. We sometimes fear to tell our friends things

they should know. "And Samuel feared to show Eli the vision." Being but a child it was quite natural that he should. Moreover he was directly concerned in the matter, and knew not just how Eli would take it. Christians, especially, frequently have similar experiences. But they should not allow their fears to prevail. Let them remember that it is their imperative duty to make known unto their friends what they know wrong concerning them. "Faithful are the wounds of a friend."

8. Keeping in touch with God means increasing usefulness and greatness. "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground." He not only grew physically, but also mentally and spiritually. God said to him with the result that "all Israel from Dan even to Bethsheba knew that Samuel was established to be a prophet of the Lord." Thus the boy Samuel grew to be a great judge and prophet in Israel and all because while he was young he was dedicated and lent unto the Lord. Let us dedicate our lives unto the Lord in order that we may be the more useful here, and the greater hereafter.

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic—December 15.

The Straight Gate

(Luke 13:23-30.)

Passages for reference: Isa. 55:6-7; Matt. 5, 20; Phil. 3:13-14; 2 Tim. 2, 4; 1 John 2:6.

BY REV. W. C. STOVALL, M. A., B. D.

A Foreword—The time and place of this incident are not particularly stated. Apparently the question, "Lord, are there few that be saved?" put to the Christ, had been elicited by what the man had, either himself or from others come to know of the lofty strictness of the requirements of Jesus, to which, however, only few gave ear. From the way in which the Christ answers, it sufficiently appears now He judges the question and the questioner. It appears from this that the man did not ask this question from inward interest, nor even from compassion upon so many who might perhaps be lost, and least of all out of concern for the salvation of his own soul. It had rather been a question from pure curiosity, which was joined with frivolity and pride. Without giving a distinct decision, the Saviour brings the question immediately from the sphere of abstract theory to that of pure Praxis, and does not even address His words to the questioner above, with whom He does not further converse, but to all who were listening to Him. We may with safety assume that the questioner was more or less surprised at the small number of the followers of Jesus, but quite as certainly did he hold himself assured, above many of the inheritance of eternal life, according to the popular faith of the Jews. The gate serves as the figure of men's choice, and the way as that of their walk and conduct. By the straight gate we understand humility, repentance and renunciation of the world. The wide gate is the self-righteousness of the Pharisees. The contrast between the goal of these two ways is exceedingly significant. In the one case, it is life; in the other destruction.

The Discussion—There is nothing in the declaration of Jesus about the straight gate and the narrow way which should stir up rebellion in our hearts. He did not say these things with a Pharisaic sense of satisfaction. He knew the way of peace, and it broke His heart to see how few there were who found it. He lived and died to make the gate easier to enter. For God there is no straight gate. For God the gate to holiness is as broad as the skies. For us it is narrow and hard because ignorance and sin have made it so; the ignorance and sin of our own hearts, the ignorance and sin which have made the wilderness of the world's life through which our way must pass. The gate is not straight because of requirements, which are few. A rope stretched across Niagara would be straight, indeed, for only one out of many millions could walk over on it. The gate which leads to enduring fame is straight, for few have those great qualities and opportunities which make it possible to enter. The gates which lead to distinction of

any sort are straight for the same reason. But the gate of life is straight and few enter it, in spite of the fact that it is open to all and that all are able to follow it if they will. There is no soul so lame that it cannot take and repeat to the end of the journey the steps by which we must enter the gate and follow the narrow way. What are these steps but repentance and faith and obedience and love? The gate through which Christ bids us go is a gate of honest endeavor, not of accomplished perfection. Some of those who left all and followed Him when He was on the earth were very slow to catch His idea, very slow to learn and adopt the Christian way of doing things. I suppose it was a great surprise to some of the disciples to learn that there was a Christian way even of taking their seats at the table. When a perfectly natural spirit of indignation and resentment rose in their hearts, they were surprised to learn that, in the face of provocation, he that is least in the kingdom of heaven is expected to be greater than Elijah the prophet, who called down fire from heaven upon his enemies. Even in Gethsemane, which lies just beyond the gate, we find the patient Teacher and the slow pupil together, the One laying down His life, the other taking up the sword. Peter and the rest had found Christ. He owned them as His disciples. He was willing to be known on earth as their master. He acknowledged them to His Father as the fruit and reward of His labors. He went so far as to say that He was glorified in them. He loved them. He was proud of them. The gate is straight, but even the slow-footed and the stumbling can enter in with Jesus. In those words "with Jesus" is the secret of peace and progress of the soul in its journey Godward. He is not only the friendly gate-keeper, but the dear companion of the way. There is no way in which we are so sure to come in constant fellowship with Jesus as in the effort, at every turn, to discover the Christian thing to do, the Christian way to think and feel and speak about things. This is not reducing Christianity to the Sermon on the Mount. If you would be glad every day that Christ died for you on Calvary, just try every day to live the Sermon on the Mount. The straight gate is the way of the redeemed. There is always room for two to pass through, and the very skies seem to arch more grandly over the head of Him with whom we walk. As for the posts on either side, they are for the most part forgotten. As for seeing the way, it is as the shining light, that shineth more and more, giving promise of the perfect day. Does the gate seem narrow? Let us rejoice that there is one. Does the way seem straitened? Let us make sure to find it. This is our high calling in Christ Jesus, and having found the Christian way of living we shall not need to trouble ourselves about the Christian way of dying. It is all living till the last breath. It is all living afterwar.

Chicago, Ill.



## NEW BOOKS

### History and Biography

"CONFLICT AND VICTORY," By William S. Cochrane. Price, \$1.00. Jennings & Graham, Publishers, Cincinnati.

This is the life story of the author, an honored member of the Minnesota Annual Conference since 1888. You might think that the author of this book, a man who for seven years has lain in an invalid's bed, scarcely able to move, with sight stricken out, would be a morbid man of the pessimistic mind, but not so; we find him possessed of the surest, sweetest, strongest faith. His mind is as clear and alert as can be, and he is keenly interested in the movements of the world, and as consecrated to God as few men are. Read his book and become acquainted with a splendid specimen of God's children. Learn with what fortitude he has accepted his afflictions and borne them.

"THE COUNTESS OF HUNTINGDON AND HER CIRCLE," By Sara Tytler. Price, \$3.00. Jennings & Graham, Publishers, Cincinnati.

In this, her latest book, Mrs. Tytler has given the reading public quite an interesting study—romance, if we might term it so, for, with Lady Huntingdon in the foreground, she has taken us into this lady's circle of friends, among whom we find persons very prominent in establishing the Methodist Church in England. They were close friends of Mr. Wesley, and we find in it everything that is congenial. Lady Huntingdon, with a grace of action unequalled, moves through all the book and makes her striking personality felt. We learn of her conversion to Methodist views, the rebuffs she received from unexpected quarters. Every fact connected with Lady Huntingdon is told with such charm as to admit of no flagging of interest. The book is splendidly bound in cloth and the print is very acceptable.

### Sermons and Addresses

"EDEN AND GETHSEMANE," by the Rev. Alexander Stewart, D. D., and other Clergymen. Price, \$1.00. Eaton & Mains, publishers, New York.

This is a collection of addresses for communion services. They are nineteen in number, the titles of which show how appropriate and impressive they are. The manner in which they are written show how appreciative the various authors are of the sacred ordinance.

"DAEW SERMONS ON THE GOLDEN

TEXTS FOR 1908," Edited by Ezra Squire Tappie, D. D., Professor of Practical Theology, Drew Theological Seminary. Publishers, Eaton & Mains, New York. Price, \$1.25; postage 13 cents additional.

Drew Sermons on the Golden Texts for 1908 is, as the title indicates, a series of sermons by professors and alumni of Drew Theological Seminary, on the Golden Texts of the International Lessons for the coming year. They are not expositions of the Sunday school Lessons, but short, incisive, practical setting forth of the truths of the Golden Texts, something unique in Sunday school and sermonic literature. A volume of value not only to the Sunday school leader and superintendent, but to the pastor as well.

"SIGNS OF GOD IN THE WORLD," By John P. D. John. Price \$1.00. Eaton & Mains, Publishers, New York.

These volumes of entertaining lectures and addresses were delivered from time to time from many platforms to interested, cultivated audiences. To respond to the wishes of many hearers, these volumes have been written. These lectures are many times worth the price of the book. The first lecture makes us see God and the soul through the microscope. It is "Signs of God and a human soul in the Cell," "Signs of God in Instinct" being a study of animal intelligence. The lectures are all great in conception and "worthy any orator, past or present."

"SPEAKERS FOR GOD," By Rev. Thomas McWilliams, M. A. Price, \$1.00. Eaton & Mains, Publishers, New York.

These are plain lectures on the prophetic period of Israel's history, in which, as is well known, a flood of new interest has been thrown by Biblical scholarship. The aim of the author has been to treat a somewhat obscure portion of the Holy Scripture in such a way as to make it more intelligible and, therefore, more attractive to the ordinary reader of the Bible.

"THE OLD TRUTH AND THE NEW THEOLOGY," By Charles H. Vine. Price, \$1.25. Eaton & Mains, Publishers, New York.

This is a series of sermons and essays on some of the truths held by evangelical Christians and the difficulties of accepting much of what is called the "New Theology." While this book is not at all in the nature of a personal attack on the Rev. J. J. Campbell, it deals pretty fully with some of the positions maintained in that book—The New Theology.

"THE CHEERFUL LIFE," By E. W. Wal-

ters. Price 65 cents. Eaton & Mains, New York, Publishers.

This is a series of papers by eleven writers in praise of cheerfulness. The keynote of this little volume is cheerfulness under all conditions. If happiness is to be ours, let us be eager to accept of work, ready to labor; if sorrow, let us be ours, strong to endure it. Robert Louis Stevenson prayed that we might wake with a heart ready for any condition and so this little book begs. He to whom cheerfulness has come has a gift divine.

"THE CHRISTIAN PROGRAM," by Edward P. Dennett. Price, 50 cents. Jennings and Graham, publishers, Cincinnati.

This is a little book which every Methodist would do well to read. It shows that fine quality in Methodism that is unmindful of sectional lines and makes of it a "splendid ideal for the world and the Christian Program of every man's life." The author is one of the most brilliant of the young ministers on the Pacific coast and this monograph is in every way worthy of him.

"THE CHRISTIAN FAMILY," by Gustavus Emmanuel Hiller. Price, \$1.25. Jennings and Graham, publishers, Cincinnati.

The author has given us in this a book of especial interest at this time when the insufficiency of divorce laws is being so widely discussed. The training of the youth of the land is not what it should be. We have yet to learn that home is the great seedling place of every affection that ever grows in the heart. Hence all, father, mother, are needed to watch, prune and cultivate it with all prudence and wisdom. Let praise and prayer and good wishes and words and works hallow its shrine. Let offices of love go round like smiles at a feast of joy and there need not be ever any divorce suits, for love is the great lever by which the heart is moved. Mr. Hiller writes in a practical and convincing way.

### For Missionary Workers

"MARY PORTER GAMEWELL," and Her Story of the Siege in Peking, By A. W. Tuttle. Price, \$1.00. Eaton & Mains, Publishers, New York.

This book is written from the personal diary of Mrs. Gamewell, by one who knew her intimately, and fills a place that had great need of it in the history of women. This book tells the life of Mrs. Gamewell as a missionary from 1871 to 1906. Mrs. Gamewell's diary tells of that historical event, the Siege of Peking, aside from many other facts of varied interest. Mrs. Gamewell was a pure and noble woman, one of God's chosen servants, and with such a lovely personality as to make her very winning indeed. The book will be read with much interest by all who are interested in Foreign Missions.

"THE UPLIFT OF CHINA," by Arthur H. Smith. Eaton and Mains, publishers, New York.

A book that recommends itself to missionary and young people's societies. It is interesting reading and furnishes excellent material for study. This book is dedicated to the Christian young people of America, who recognize their responsibility in spreading the Gospel of Jesus to the uttermost ends of the earth. In this timely message, the needs of China are clearly defined. It suggests, nay demands, that there be renewed interest on the part of the churches in the missionary enterprise. These great facts are emphasized: "China Open, China Awake! China's millions waiting to be Christianized." These call for the deepest gratitude and thanksgiving. This book is authoritative on almost every phase of Chinese life. The author's name is sufficient assurance of its value and we predict for it large usage.

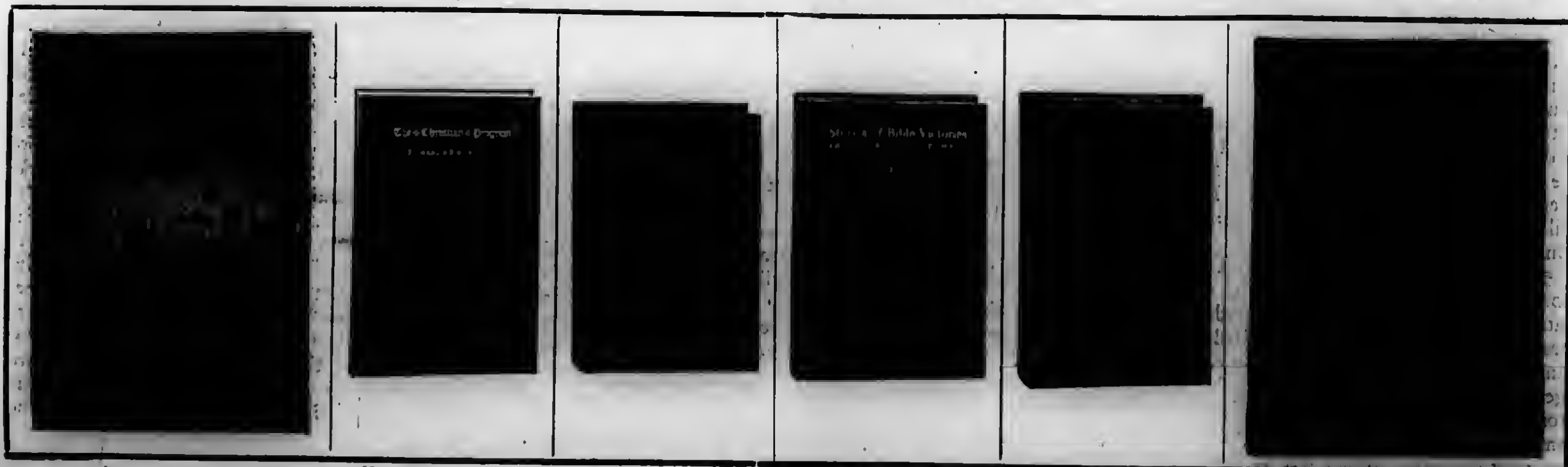
"THE CHALLENGE OF THE CITY," by Josiah Strong. Eaton and Mains, publishers, New York.

The author in the foreword gives a conversation between a teacher of young men and women and himself. The teacher felt sometimes that he fell into discouraged moments and wanted to run away off into the woods and never see the city again, because of the difficulties surrounding his work there and in his perplexity he asked the author to suggest some things that ought to be done.

This book endeavors to give a plain, workable answer to those who like this teacher are asking for help in the solution of the problem of the city. It impresses upon us the fact that this problem is more urgent and vital in our own country than anywhere else. Being perfectly at home with such subjects, the author has given various practical methods and the book is well worth studying. This book has been prepared especially for the Forward Mission Study, and is very valuable for the reader who wishes to obtain a complete knowledge of this live theme.

"THE EVOLUTION OF NEW CHINA," by Dr. William N. Brewster. Price, \$1.25. Jennings & Graham, publishers, Cincinnati.

Dr. Brewster has given this, the freshest book on China, that country toward which the eyes of the world are beginning to turn. He perhaps had but little thought as to the current events there, but writes rather to present the trend of movements there and the causes to which they are due. The author is a missionary of long standing and has his work well in hand. He has written in a broad way and from close personal observation. The book will be especially useful for mission study classes. The author prophesies that China will be in the course of time in the front rank of nations.





### For Missionary Workers

"THE BRIGHT SIDE AND THE OTHER SIDE," by Albert E. Cook. Price, 75 cents. Jennings and Graham, publishers.

This man writes about the influence of Mohammedanism on the life and manners of its devotees. This is an interesting writing, told by a man who knows and being so, we will the more gladly accept what he says. Many hooks on India have been written that are more learned and on a larger scale perhaps, but we come from the perusal of their pages, perhaps with little added enthusiasm for missions.

### Devotional

"THOUGHTS ON THE LORD'S PRAYER," By Francis B. Palmer. Price 50 cents. Eaton & Mains, Publishers, New York.

This book, not large in size, might be called a hand-book of thoughts on the prayer of all prayers, so conveniently is it arranged, and so easy of access. It is the purpose of the book to aid in deepening devotion in the use of the prayer. The author emphasizes the beautiful simplicity of the prayer and gives much food for thought and examinations of one's self. This study is a fine strengthening and intensely interesting exposition of the deep things of Christ which are beneath the surface in the model prayer of our Lord. In his emphasis on the seriousness and concentration of prayer we are reminded of the words of Shakespeare, "My words to heaven go, my thoughts remain below; Words without thought, never to heaven go." This is a little book which everybody needs, and it should be read and studied by everybody.

"DIVINE RENEWALS," By James A. Gould. Price 15 cents. Jennings & Graham, Publishers, Cincinnati.

This booklet is a message of encouragement and promise. The author gives as an instance of renewal of physical strength the lying down of a man to rest, tired out from strenuous work, whether mental or physical, making him too weak to move, and his awakening in a few hours full of power and energy. He has renewed his strength and is enabled again to tackle the problems of life. Then for the renewal of spiritual strength, he bids us to lay ourselves alongside of our wonderful Father, and let His energy go tingling through us and waiting upon Him, our strength shall be renewed. The little book is full of helpful suggestiveness and cheer.

### Books on the Bible

"A KEY TO UNLOCK THE BIBLE," by Joseph Agar Beet, D. D. Price, 50 cents. Eaton and Mains, publishers, New York.

The author in his introduction treats of the Bible as a book as an ancient book, and the Bible as the Book of God, and then gives a clear-cut and

discriminating analyses of the New and Old Testaments. The high commendation Prof. Beet's previous volumes received is a safe assurance that this volume will well repay a thoughtful reading.

"THE MINOR PROPHETS," By Prof. Carl Elselen (Whedon's Commentary, Vol. 9—Old Testament). Price \$2.00. Eaton & Mains, Publishers, New York.

"This volume by Dr. Elselen—like those written before its coming—is specially adapted to the needs of busy pastors, teachers in Bible classes and institutes, in Sunday schools and for all others who seek to understand the so-called Minor Prophets, their message, the times in which they lived, and the spiritual truth revealed. The critical student will find this work equal to the best for whatever light has been shed on the Sacred Word by specialists has been focussed by an expert hand, so that in every respect this commentary is abreast of the foremost scholarship."

"THE BIBLE AS GOOD READING," By Albert J. Beveridge. Henry Altemus Company, Publishers, Philadelphia.

Two men all tired out with brains productive of nothing, with shattered nerves from the heavy work of the year, went into camp into the big woods, close to the heart of Nature, and as soon as Nature began to work on their tired out bodies and brains they found that they could not keep from thinking at all as they had planned to do. At the suggestion of one, they began the reading of the Bible, and became more intimately acquainted with the spirit that possessed young David when he went up against Goliath. They came to know personally the representative women of the Bible, came to know of what strength and loveableness they were possessed. They found the Bible a book of poetry, of adventure, of politics, and of oratory that could not be reached by any other book in existence. These men found a new rare charm in the Bible reading it as they did in the midst of Nature's charming witchery. The author concludes this good reading by emphasizing the quotableness of the Bible by saying: "You may take Shakespeare and Dante together, take Milton and Horace, put in the Koran and Confucius, and then boil them down, and the quotable things in all of them put together are but a fraction of the sayings in the Bible that fasten themselves to your mind."

"HOW TO READ THE BIBLE," By Walter F. Adenny, D. D. Price, 50 cents. Eaton & Mains, Publishers, New York.

The writer feels that some clearly marked path in the study of the Bible must be followed if we are to make sure progress, and to support this argument he makes this little book, whose aim is to give a most elementary introduction to the study of the Bible. A close study of the author's effort will result in much that is helpful.

"WITH CHRIST AMONG THE MINERS,"

by H. Elvet Lewis. Price, \$1.00. Jennings and Graham, Cincinnati, publishers.

This is a book of incidents and impressions of the Welsh Revival. The author, while using matter gained from his own observation, has had access to narratives of friends. While the book is not meant to be a history of the revival, it furnishes incidents and impressions so numerous that it might be made just that. This is a just and devout narrative of that wonderful, religious awakening in Wales and the author's discussion of it should be profitable to all who are engaged in Christian work in America.

### Books of Remembrance

"LIFTING THE LATCH," By Elijah P. Brown. Price 50 cents. Jennings & Graham, Publishers, Cincinnati.

The thoughts of this author on the twenty-third Psalm are as fresh as a day in early spring. He takes this Psalm, which we all thought we knew and finds in it beauties before undreamed of and that in the most original way imaginable. We have read many interpretations of this strangely beautiful Psalm, but to our everlasting benefit, it was left for this man to take the song unto himself and to send forth his thoughts upon it.

"COMRADESHIP IN SORROW," By James Stark, D. D. Price, 75 cents. Jennings & Graham, Publishers, Cincinnati.

This volume contains thoughts for the sad and sorrowing and is written by a man who has known much suffering and sorrow. It tells in a wonderfully sympathetic way of the help and sustaining power that are to be found in books and in life. Some thoughts fairly sing with the strength and joy they suggest. The author contrasts vividly the state of one who suffers sorrow grudgingly, with spirit broken and heart bowed in bitterest grief and finding no comfort in the things of life, with that of one who hears the sorrow cheerfully, singing by the roadside, finding a heaven-sent solace in books and the people about us. The author makes us realize that sorrows gather around souls as storms do about mountains, but like them, they break the storms and purify the air. Just as it is only at night that other worlds are to be seen shining in the distance, so it is in sorrow, the night of the soul—that we see the farthest and know ourselves to be sons and daughters of immortality. Sorrow is the noblest discipline—it is a crown of life on the brow which it has wounded. All this and more the author emphasizes in his "Comradeship in Sorrow."

### Poetry and Music

"POEMS WITH POWER TO STRENGTHEN THE SOUL," By James Mudge. Price, \$1.50. Publishers, Eaton & Mains, New York.

It has been said of this book of poems that "if poetry is a record of the

best thoughts and best and happiest minds," then this volume of religious verse will certainly find its place as a collection of the finest known to the culling of Christian and poetic thought," and we have no hesitation in saying that this is the finest piece of work that has been offered for our perusal. In quite a lengthy and interesting preface, the author tells of his search to find poems that would send the spirit upward to heavenly things or earthward with an added love for life and its needs. The author's object was to select just those poems that would tend to produce fine personal character and although he found many splendidly beautiful poems, only those that had a distinct bearing in this direction were admitted to his collection. The poems come under 22 headings and the author says that it is not a book to be read at one sitting, but it is with difficulty that one can tear himself from its perusal. Here we find poetry for every need. Do we lack courage, poems there are to inspire and enthuse. Do we feel incapable, dependent, when we might stand alone, then we will turn to the splendid poems that will create in us a spirit of independence and strength. Is God's presence not near to us, poems have we here that assure us of his continual nearness unto us, and His oneness with us, and so on and on, these poems go, answering every need, every cry of our souls. This book will surely be found on the book table of every minister and ought to be in the home of every parent.

"STORIES OF SYMPHONIC MUSIC," By Laurence Gillman. Harper Brothers, publishers. Price \$1.25.

This book offers to the music lover such information as will enable him to understand and to enjoy the music of orchestral concert. It describes the tragedy, the love story, or the mood which the music interprets. This fills a long felt want, for unless the listener knows in some measure the story which the music tells or illustrates, he cannot enjoy or appreciate it. The author gives clearly the story of every symphonic work in the orchestral repertoire and puts the reader in possession of information which will make him an intelligent and sympathetic listener to good music.

"CONCORDANCE TO THE METHODIST HYMNAL," By Oliver S. Baketel. Price, \$1.25. Eaton & Mains, Publishers, New York.

Just what the Bible Concordance does for the Holy Scriptures, this book does in the study of the Hymnal. Any line in the Hymnal can easily be found. Hymns that relate to special themes being grouped so that one may find them whenever there is need of them. This Concordance has an Index of Subjects and Index of First Lines, and an Index to Scripture. No book of its kind could be more complete. No one can know just how useful it is until he has need for it.

(Continued on Page Ten.)



# Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Main, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

## THE GENERAL COMMITTEE OF HOME MISSIONS AND CHURCH EXTENSION

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved," were the opening words of the General Committee of Home Missions and Church Extension held in Portland, Oregon, November 14-18, 1907, being the first verse of the tenth chapter of Romans, read by Bishop Andrews. After the singing of "All Hail the Power of Jesus Name," by Miles Lane, Bishop Goodsell and Spellmeyer lead in prayer. The Committee then sang hymn 188 and S. W. Trousdale and W. H. Shaffer lead in prayer. Upon the calling of the roll the following were recorded as present:

**Bishops.**—Edward G. Andrews, Henry W. Warren, John M. Walden, Daniel A. Goodsell, Earl Cranston, David H. Moore, John W. Hamilton, Joseph F. Berry, Henry Spellmeyer, William F. McDowell, William Burt, Luther B. Wilson, Thomas B. Neely.

**Officers.**—Robert Forbes, Corresponding Secretary; Ward Platt, First Assistant Corresponding Secretary; T. C. Iliff, Assistant Corresponding Secretary; C. M. Boswell, Assistant Corresponding Secretary; A. G. Kynett, Recording Secretary; Samuel Shaw, Treasurer.

**Representatives from the Board.**—Ministers: J. W. Sayers, S. W. Gehrett, F. B. Lynch, J. G. Wilson, J. G. Bickerton, W. H. Shaffer, J. F. Crouch. Laymen: J. F. Fox, T. Bradley, Dr. J. E. James, W. H. Heisler, J. A. Wallace, Dr. I. G. Heilman, Francis Magee. Reserves: William Downey, Amos Johnson, E. M. Stevens, T. A. Redding, W. S. Pilling, W. H. G. Gould.

**Representatives from the General Conference Districts.**—E. P. Stevens, J. R. Wright, J. C. Nicholson, J. H. Fitzwater, M. W. Clair, E. M. Jones, H. J. Coker, G. W. Isham, H. G. Jackson, P. J. Maveety, S. W. Trousdale, J. H. Asling, W. W. Van Orsdel.

**Field Secretaries.**—George Elliott, I. L. Thomas.

A. G. Kynett was elected Recording Secretary and S. F. Shaw Financial Secretary. The report of the Corresponding Secretary, Robert Forbes, began with a tribute to Dr. King, Bishops McCabe and FitzGerald, the Rev. J. A. Lippincott, the Rev. S. A. Heilner and Mr. William King, who were connected with the committee and who have died since the last meeting. In referring to the consolidation Dr. Forbes said:

"So easily and naturally did the work of Home Missions and Church Extension coalesce, that we found it necessary to employ but one additional clerk in the office. It will be remembered that the Annual Conferences as such administer the Home Mission funds, while the Board administers Church Extension funds."

The reports state that a number of tracts had been published bearing on Home Missions and that the *Christian Republic* has a circulation of 350,000. The report also showed that California had received \$118,000.00, and a recommendation was made for a special appeal for California for the incoming year for \$150,000. The closing paragraphs of the report are of interest and we give them:

"In closing this report of the Board to the General Committee, we feel that it is but right that we call the attention of the members of the Committee in the strongest possible terms to the magnitude of the task that is before us. We shall not burden the report with statistics, but beg to remind you that America redeemed promises speedily the redemption of all nations. They are coming to our shores from every land. They are settling largely in the cities, and the American City furnishes the most magnificent opportunity for reaching ultimately the nations of the world, for all nations are represented here. We read in 'The Challenge of the City,' by Josiah Strong, that 'Eighty-seven churches and mis-

sions were blotted out below Fourteenth Street, New York, in nineteen years! This is not a retreat, but a stampede—a demonstration of defeat." We must rally from this defeat and gird ourselves for a "Forward Movement" in every city in the country, regardless of the cost. Rich men will give liberally when we plan so wisely that we command respect and confidence. People of limited means will give in proportion. Good men and women will volunteer for service and the American cities shall be redeemed.

Not only do conditions in American cities tax the best energies of a consecrated Church, but other vast fields are open and invite us to enter. New England has become a mission field because of the influx of foreigners. The vast region of country, of which Oklahoma City is the commercial center, is at once a most inviting and promising field for missionary effort.

"The city is the storm center, but while we are caring for the great cities North and South, we must not forget the rapidly developing regions in the country in every part of the land. The East, too, in many places requires substantial aid. There are regions in the State of Pennsylvania that are most inviting missionary fields. We ask the General Committee to devise liberal things, make generous appropriations, and trust the Church to respond.

"There is need of Missionary and Church Extension appropriations in every State and Territory in the Nation. The few places mentioned are not named in order to give emphasis to their particular claims, but as suggestive of the general situation throughout the entire country. We are firmly of the opinion that the General Committee may presume largely on the benevolent and generous spirit of the Church, that when the work is more thoroughly understood by our people the contributions will be sufficient to enable the Board to respond quite fully to every legitimate call.

"We beg leave to suggest that while we must have money we need more than money. If we had millions lying in our treasury, those millions alone would be powerless in the work of the evangelization of the country. Money is useful to erect buildings in which religious services may be held and charitable work carried on, it is useful to support men and women who labor in the interests of the Kingdom; but we must have the men and the women. The greatest need of the Church to-day is more of the spirit of Him who died for us all. He came 'not to be ministered unto, but to minister and to give His life a ransom for many.' We need men and women of like spirit—consecrated, devoted, earnest people who have a vision, who can see invisible things, who realize that 'life's true projection is on the horizon of eternity.' We need Christian workers everywhere who gather their inspiration at Calvary's cross and their strength direct from the God of our fathers. We need young men and young women of cultivated brains, pure hearts, brave spirits, with abundance of common sense.

"We must co-operate with the City Missionary and Church Extension Societies, the Woman's Home Missionary Society and the Deaconesses' Movement. We must utilize all these agencies and co-operate in all these splendid organizations, and do it now.

"We are not in competition with the Board of Foreign Missions. That organization is simply the Methodist Episcopal Church extending its hand for the salvation of the nations. It must have our blessing, our sympathy and our prayers. All narrowness and selfishness tend towards death. Unless the Church shall sustain vigorously the work of the Board of Foreign Missions its sympathies will shrivel and its narrowness will prove its defeat.

"We must remember, however, that the Board of Home Missions and Church Extension exists to give emphasis to the cry, 'America for Christ.' May there come upon us the spirit of the brave men and women who, without many of the appliances of power that are ours, laid the foundations of our great Church, and the noble men and women who followed them and built up Methodism from shore to shore, in city, town and village and the quiet country place, until to-day the different branches of Methodism united, constitute the largest Protestant body on the continent of America. We have wealth, culture, social position, numbers, property and a large measure of the spirit of New Testament Christianity. We are here to win. We do not consider for a moment the possibility of failure. Jesus Christ did not come into the world on any

doubtful experiment, and God has been with us through all the years since the day when Philip Embury began to preach in New York, and He will not desert us now. May the Divine power come down upon every heart and every home, upon every individual and every congregation, upon all our ministers and all our people, and when we are thus filled with the spirit of our Lord, the financial problem will be speedily solved."

The following items are taken from the treasurer's report:

### TREASURER'S REPORT.

From November 1, 1906, to October 29, 1907  
General Fund.

#### RECEIPTS—GROSS.

|                                |                |
|--------------------------------|----------------|
| Conference Collections:        |                |
| Church Extension, Regular..... | \$144,289.33   |
| Church Extension, Special..... | 11,032.98      |
| Home Missions, Regular.....    | 711,025.22     |
| Home Missions, Special.....    | 5,126.63       |
| Foreign Missions, Regular..... | 140,342.83     |
|                                | <hr/>          |
|                                | \$1,021,816.99 |

#### California Rehabilitation:

|                          |             |
|--------------------------|-------------|
| From Conferences.....    | \$36,188.30 |
| From Personal Gifts..... | 349.73      |
| From Other Sources.....  | 21,155.04   |
|                          | <hr/>       |
|                          | \$57,693.07 |

#### Bequests and Legacies:

|                       |             |
|-----------------------|-------------|
| Church Extension..... | \$ 2,211.41 |
| Home Missions.....    | 28,732.44   |
|                       | <hr/>       |
|                       | \$30,943.85 |

#### Personal Gifts:

|                       |            |
|-----------------------|------------|
| Church Extension..... | \$1,108.75 |
| Home Missions.....    | 8,341.21   |
|                       | <hr/>      |
|                       | \$9,449.96 |

#### Interest:

|                          |             |
|--------------------------|-------------|
| From Investments.....    | \$35,069.43 |
| From Loans Returned..... | 3,989.21    |
|                          | <hr/>       |
|                          | \$39,058.64 |

|                                          |                |
|------------------------------------------|----------------|
| Miscellaneous, including bills payable.. | \$102,165.53   |
| Property Account.....                    | 2,601.88       |
| Publishing Account.....                  | 17,387.79      |
| Convention Expenses Returned.....        | 25.40          |
|                                          | <hr/>          |
|                                          | \$1,281,143.11 |

Total Gross Receipts.....\$1,376,858.73

#### DISBURSEMENTS.

##### Donations to Churches:

|              |              |
|--------------|--------------|
| Regular..... | \$104,374.00 |
| Special..... | 13,495.00    |
|              | <hr/>        |
|              | \$117,869.00 |

##### Home Missions:

|                                |                |
|--------------------------------|----------------|
| Regular.....                   | \$567,507.26   |
| Balance, October 29, 1907..... | 166,603.08     |
|                                | <hr/>          |
|                                | \$1,376,858.73 |

#### ANNUITY FUND.

Balance, November 1, 1906.....\$39,066.59

##### RECEIPTS.

|                          |             |
|--------------------------|-------------|
| Subject to Annuity.....  | \$25,978.25 |
| Special Investments..... | 1,000.00    |
|                          | <hr/>       |
|                          | \$26,978.25 |

Balance, October 29, 1907.....\$66,044.84

#### LOAN FUND.

Balance, November 1, 1906.....\$42,184.81

##### RECEIPTS.

|                                |              |
|--------------------------------|--------------|
| Loans Returned.....            | \$41,396.43  |
| Special.....                   | 6,900.28     |
| Contingent.....                | 3,760.00     |
|                                | <hr/>        |
|                                | \$578,167.54 |
| Foreign Missions.....          | 134,231.97   |
| California Rehabilitation..... | 61,349.47    |



## Personal and General

### Interest:

|                                                                   |                |
|-------------------------------------------------------------------|----------------|
| Annuities .....                                                   | \$33,904.36    |
| Investments .....                                                 | 2,913.17       |
|                                                                   | <hr/>          |
| Miscellaneous items, including Young Peoples' Movement .....      | \$36,817.53    |
| General Expenses: Legal, Insurance, Notary Fees, Taxes, etc. .... | 920.29         |
| Office Expenses .....                                             | 3,716.23       |
| Salaries and Traveling Expenses .....                             | 46,961.37      |
| Property 1028 Arch Street .....                                   | 40,519.15      |
| Property 1026 Arch Street .....                                   | 1,594.40       |
| Publishing .....                                                  | 11,229.75      |
| <i>Christian Republic</i> .....                                   | 70,876.68      |
| Bills Payable .....                                               | 89,141.56      |
|                                                                   | <hr/>          |
| Bequests .....                                                    | \$1,210,255.65 |
| Loan Fund for Foreign Board .....                                 | 4,195.40       |
|                                                                   | <hr/>          |
|                                                                   | 21,480.81      |
|                                                                   | <hr/>          |
|                                                                   | \$67,072.64    |
|                                                                   | <hr/>          |
| Realized on Property .....                                        | \$109,257.45   |
|                                                                   | <hr/>          |
|                                                                   | 19,854.97      |
|                                                                   | <hr/>          |
|                                                                   | \$129,112.42   |
|                                                                   | <hr/>          |
| DISBURSEMENTS.                                                    |                |
| Loans to Churches .....                                           | \$30,200.00    |
| Balance, October 29, 1907 .....                                   | 92,912.42      |
|                                                                   | <hr/>          |
|                                                                   | \$129,112.42   |
|                                                                   | <hr/>          |
| TOTAL GROSS RECEIPTS.                                             |                |
| General Fund .....                                                | \$1,376,858.73 |
| Loan Fund .....                                                   | 67,072.64      |
| Annuity Fund .....                                                | 26,978.25      |
|                                                                   | <hr/>          |
|                                                                   | \$1,470,909.62 |

Dr. Frank Mason North was invited to sit with in the bar as was also the Superintendent of Missions. The following resolutions, offered by Secretary Forbes, after some considerable discussion were lost:

*Whereas*, The Missionary Society heretofore has administered to home by Conference years, and

*Whereas*, The Board of Home Missions and Church Extension is desirous of administering Home Mission funds in such a manner as to insure a more intelligent and business-like co-operation; therefore, be it

*Resolved*, That all appropriations made be for the calendar year immediately following the meeting of the General Committee, and *Resolved*, That all appropriations previously made be and are hereby annulled, providing that in the new appropriations to be made no Conference or Mission shall suffer loss.

On motion the Secretary was instructed to send greetings to Bishops Bowman, Foss, Mallalieu and Fowler, who were not present at the meeting.

On Thursday evening a magnificent banquet was tendered the Committee in Grace Methodist Episcopal Church, Mr. George F. Johnson, chairman of the Laymen's Social Union of Portland, presiding. The public reception was held at 8:00 p. m. of the same evening in Grace Church, Bishop Moore, the resident Bishop, presiding. Addresses of welcome were delivered by Dr. Daniel L. Rader, editor of the *Pacific Christian Advocate* and Bishop Moore; responses were made by Bishop Andrew and Secretaries Robert Forbes and Ward Platt.

(Continued Next Week.)

### SOUTH CAROLINA DELEGATES

*Ministerial*.—Charles C. Jacobs Field, Secretary; C. R. Brown, Presiding Elder; J. S. Thomas, Presiding Elder; B. F. Witherspoon, Presiding Elder. *Reserves*.—J. E. Wilson, Presiding Elder; G. W. Cooper, Presiding Elder; G. J. Davis, Presiding Elder. *Laymen*.—A. J. Andrews, J. R. Bulkley, E. Holloway, James Cain.

The International Congress on Tuberculosis which met in Washington, D. C., recently and for three weeks delegates from all over the world discussed the problems of prevention and relief. There was an exposition of methods with clinics and demonstrations. It is said that the White Plague claims more victims than war. The proceedings of this Congress will be published in four volumes and these are free to all full members of the congress who pay the fee (\$5); associate members, who lack the right to vote and to receive the publications, pay \$2. Address the secretary, John S. Fulton, M.D., 810 Colorado Building, Washington, D. C.

George R. Smith College, Sedalia, Mo., has the largest enrollment of any year.

The Rev. A. L. Scott is the acting pastor of Mount Zion Church, this city.

Col. Charles Stewart, the well known newspaper correspondent, spent a short while in our office this week, enroute to Mississippi.

The *Congregationalist* of November 2, is a special Henry Drummond number, commemorating the tenth anniversary of his death.

The Rev. David T. Turpeau has been elected president of the International Preachers' Meeting of New York City and vicinity.

Dr. D. A. Bethea, who graduated last year in medicine, has located at Terre Haute, Indiana. Dr. Bethea is a native of Dillon, South Carolina.

The address of the Rev. and Mrs. A. G. Jenkins, recently returned missionaries from Liberia, Africa, will be, for the present, Whitney, North Carolina.

Mrs. Toole, beloved wife of the Rev. W. Toole, pastor in charge of the Methodist Episcopal Church at Enterprise, Mississippi, died Wednesday, November 27.

President M. W. Dogan, of Wiley University, returning from his trip North, visited Walden University, Rust University, Lane College and other institutions. He was most cordially received everywhere.

Mable V., youngest daughter of Ex-Senator Edward Butler, of this city, after an illness of two months, passed peacefully to rest Saturday morning November 30.

In our list of those who brought in subscriptions to the SOUTHWESTERN at the North Carolina Conference the Rev. J. W. Wells should have been credited with 13. Brother Wells is an enthusiastic supporter of the paper.

Asbury Church, Holly Springs, Mississippi, under the pastorate of the Rev. E. S. Scarboro, is enjoying success. All claims, including pastor's salary and benevolent collections were met in full by the first Sunday in November.

Miss Estelle Morrell, A. B., has accepted a position in the Cowpens Industrial and Normal School at Cowpens, South Carolina, the Rev. D. M. Kears, D. D., principal. Miss Morrell is an alumnus of New Orleans University and one of the very best products of that institution.

Miss Anna E. Hall, who has charge of our school in Krootown near Monrovia, Liberia, Africa, has edited a booklet of hymns in the Kroo language, including the Apostle's Creed, the Lord's Prayer and the Ten Commandments. These familiar hymns now placed in the tongue of the natives will no doubt prove as helpful to them as they have to Christendom everywhere.

The Hon. G. L. Knox, of Indianapolis, Ind., proprietor of *The Freeman*, was a delegate to the Y. M. C. A. Convention held recently at Evansville, Ind. On Sunday Nov. 10th he filled the pulpit of the Bland Avenue Methodist Episcopal Church. He gave Methodism a boom. He spoke also of the colored work in the Young Men's Christian Association.

Dr. J. W. E. Bowen, president of Gammon Theological Seminary, writes: "We need a pipe organ for our Clark University and University Church where the Clark students, faculty, Gammon students, faculty and a few others worship. Do you know of a church that is planning to install a large organ and would be willing to make us such a gift of their old organ?" President Bowen's address is "South Atlanta, Ga."

Saint Mark's Church at New York City has just celebrated its thirty-sixth anniversary. In the reminiscences given on that occasion it was shown that Saint Mark's has sent into the ministry sixteen young men. In each case these young men went first through school and then into the traveling connection and not one of them has brought dishonor upon the church that sent them out. Saint Mark's is in many ways our most representative church, and we offer our congratulation to the entire membership and to Dr. W. H. Brooks, the pastor.

The Rev. and Mrs. John M. Springer, of the Methodist Mission at Old Umtali, Rhodesia, after more than six years of service, have returned to the United States on furlough. They left their field on the East Coast of Africa in May, and before sailing for America they crossed the continent of Africa, reaching the West Coast at the line of

Methodist Missions in Angola. Their journey of 1,528 miles overland required 81 days of travel by trail, besides short railway trips at both ends of the journey. They reached Loanda, the coast station of the Angola Mission, August 31, and arrived in New York City on the steamer Oceanic, Wednesday October 16.

The Rev. George C. Cobb and family, of Ruthven, Iowa, sailed from San Francisco for Singapore on the steamer China, October 16. Mr. Cobb, who is to assist the Rev. W. T. Cherry in the management of our Mission Press at Singapore, was formerly a student at Northwestern University, and later graduated from Garrett Biblical Institute, with the class of 1898. Shortly thereafter Mr. and Mrs. Cobb went to Korea, where he had charge of our Mission Press at Seoul. Their mission service in Korea was terminated because of the ill health of Mrs. Cobb. The press at Singapore does printing in about a dozen languages, its products circulating widely through the Malay Peninsula and all the East Indies.

The New Orleans Conference of the Colored Methodist Episcopal Church held its fourteenth session in the Mount Calvary Colored Methodist Episcopal Church, this city last week, presided over by Bishop Elias Cottrell, of Holly Springs, Miss. The sessions were well attended. A special feature of Saturday's program was the excellent address delivered by the Rev. Dr. J. A. Rice, of the Rayne Memorial Methodist Episcopal Church. Friday night the Bishop made a strong speech showing the remarkable advance in the educational work made by the Mississippi Colored Methodist Episcopalians, especially during the past two years. Bishop Cottrell's sermon on the Sabbath morning was a strong and forceful one, showing to his people how essential is "right living." The appointments were read at night and a new district—the Lafayette—created. At Crowley, Louisiana will be held the next annual session of this body.

### NEWS NOTES

James A. Cobb, a Negro, has been appointed Special Assistant United States Attorney for the District of Columbia.

According to the estimate of Methodist missionaries in China fully two million Chinese have died of starvation this year.

The International Convention of the Young Men's Christian Association meets in Washington, D. C., November 22-26.

Secretary Taft will deliver the principal address at the banquet of the Interdenominational Social Union to be held at Chicago next February.

Miss Mary Reidsell, formerly of Griswold, Conn., who made her fortune in the gold fields of Nome, has presented to that city \$100,000 for the erection of its first hospital.

Indications are that insanity has been steadily on the increase in New York since 1897. The total number confined in institutions for the insane in that state is said to be 26,357.

The Civil Government of the Philippines is engaged in the construction of new buildings to the amount of over \$1,000,000. These include a Hospital Building for the Insular Jail, an Insane Ward in connection with San Lazaro Hospital in Manila, and several provincial buildings.

W. Walker Hall, a graduate of the Baltimore Normal School, class '06, has been awarded a scholarship at the Philadelphia College of Pharmacy, the first scholarship, it is claimed, ever awarded to a Negro student by this College. The Harrison prize for the second year and the Cusoing gold medal for the third year were also won by Mr. Hall.

The International Committee, at its recent meeting in Louisville, Ky., voted to hold the twelfth triennial convention of the International Sunday School Association at Louisville, Ky., June 18-23, 1908. The committee adopted a new temperance pledge for use in the Sunday Schools of the world, which reads as follows: "That I may give my best service to God and my fellow men, I pledge myself and promise God never to use intoxicating liquors as a drink, and to do all I can to end the drink habit and the liquor traffic." The committee created the department of house-to-house visitation to care for the interests of the home work of the Sunday Schools, which now numbers, it is said, 15,000 departments and 500,800 members. It is stated that there are more than a million persons using the daily Bible readings.



## NEW BOOKS

### For Sunday School and Epworth League Workers

"STORIES OF BIBLE VICTORIES," by Emma A. Robinson. Price, 60 cents. Jennings and Graham, publishers, Cincinnati.

This book, interesting from every standpoint, presents twenty-five studies of the Old Testament happenings prepared particularly with an eye singled toward the enjoyment of boys and girls, by the writer, who is at once thoroughly at home with children. The book in itself is interesting reading, but the book is primarily for Junior Leagues and Sunday School classes. Very careful studies by map at the close of each chapter contain many useful hints for parents and teachers both. The writer gives to each character in these delightful chapters a captivating presence and brings out the moral strength in each in a way that must impress young people, hero-worshippers as they are.

### "BEAUTY IN OLD AGE."

"LIFE'S EVENTIDE," by Robert P. Downes. Eaton and Mains, publishers, New York.

The object of this book, written by one who himself stands in the evening of life, is to show that there is beauty in old age and to inspire those who have grown into the time of calm repose and meditation.

What age can be more important than this? Naturally youth regards old age as a dreary season, but the author seeks to impress upon it that old age must not be looked forward to as in autumn. We anticipate the approach of winter, forgetting that winter when it arrives brings with it much of pleasure. True, its enjoyments are of different kinds, but we find it not less pleasant than any other season of the year.

Of the eleven chapters which the book contains, perhaps there is none quite so lovely as "Growing Old Beautifully." He begins this chapter by the following, by Dante: "At even, as the good mariner, when he draws near the port, lowers his sails and enters it softly with a weak and gentle motion, so ought we to lower the sails of our worldly operations and to return to God with all quietness and peace."

### Gift Books

"THE DAILY CROSS," By Dr. Alexander White; "HOPE: THE HEART'S UNBROKEN STRING," By John A. Hutton, M. A. Price, 15 cents. Eaton & Mains, Publishers, New York.

Two of the "Living Thoughts" series which will give the reader much comfort. Being of a convenient size, they may be carried in the pocket. They are daintily bound and would make an acceptable gift.

"IN A NOOK WITH A BOOK," by F. N. MacDonald. Price, 75 cents. Eaton and Mains, publishers, New York.

One loves to linger amongst master-minds. For there in the precinct made glorious by them are unfolded the wisdom, the wit and the gay geniality of genius unrestrained. This dainty little book is just the gift for a lover of books. The author in a very quaint way serves mental hits from ancient and modern scholars, yet does not take from them their original richness.

"GOD'S CALENDAR," by William A. Quayle. Price, \$1.50. Jennings and Graham, publishers, Cincinnati.

The mere mention of Mr. Quayle's name, in connection with a book, gives us a pleasant feeling of anticipation. When we read and enjoyed his "In God's Out-of-Doors" and "The Prairie and the Sea," we felt that nothing more beautiful could be conceived. These are both works of nature, but they are even more than that; they are works of art. This book is unique. It has for its subject the changing of the months and seasons, which is always a beautiful one, and when treated by a nature lover like Mr. Quayle, the result cannot be other than a rare treat. In this as in his other gems, he has painted charming word pictures and joined with these, making the book one beautiful harmonious whole, are a number of photogravures, full page size, and protected by tissue. This book would make a charming Christmas gift and one it would be a pleasure to possess.

### Fiction

"THE MAN WHO ROSE AGAIN," by Joseph Hocking. Price, \$1.50. Eaton & Mains, publishers.

A novel that will hold the reader's interest through each chapter, because of the individuality of the principal characters. This is the story of a brilliant young member of the English Parliament, a cynic, a non-believer in the high ideals of women and an atheist. He wagered that he could win the affections of a wealthy, cultured young

## IF YOU NEED A MEDICINE, YOU SHOULD HAVE THE BEST.

We ask you to consider the fact, that although there are hundreds of preparations advertised, there is only one that really stands out pre-eminent as a remedy for diseases of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the highest, for the reason that its remarkable curative power has been proven in thousands of even the most distressing cases.

Swamp-Root makes friends quickly because its mild and immediate effect is soon realized. It is a gentle, healing vegetable compound—a specialist's prescription for a special disease.

Swamp-Root is not recommended for everything. A Sworn Certificate of Purity is with every bottle.

For sale at all drug stores, in bottles of two sizes—fifty-cents and one-dollar. **SAMPLE BOTTLE FREE BY MAIL.**

In order to prove what Swamp-Root, the great kidney, liver and bladder remedy will do for you, every reader of the SOUTHWESTERN CHRISTIAN ADVOCATE who has not already tried it, may receive a sample bottle by mail absolutely free. Address Dr. Kilmer & Co., Binghamton, N. Y. Write to-day.

woman, notable for her philanthropy and love of church work. About these two a tender love interest attaches itself, which helps to make a really enjoyable novel.

"SHADOW AND SHINE," by Sarah Doudney. Price, \$1.20 post-paid. Jennings & Graham, Publishers, Cincinnati.

A thoroughly English story, fascinating in its simple wisdom and its splendid character drawing. While the author has created many characters that lend interest to the book, perhaps those which stand in the foreground are the lovely Miss Osmonde and Austin Wayde, her betrothed, Lord Norbert, the man who had loved her since she

was a child, together with Sara Lyon, the rector and Lady Englewood. A story this, fresh with the breath of English country and scenes. There is a delightful surrounding of charming English people and their lovely homes. The story is full of sweetness and faithfulness and charm, with a touch of unexpected pathos.

"FATHER JOHN," by Hope Daring. American Tract Society, publishers.

A thoroughly entertaining and readable story, showing the author in his happiest mood. It is admirable in its varied qualities, very human and interesting. With the author we follow Ruth Webster in search of the father whom she has not seen since she was a wee baby and whom she does not believe to be dead. Her quest takes her into Detroit—the Detroit of 1831—into MacInac and thence into the regions peopled by the Indians where the search ends, for she finds her father, who has become a missionary among the Indians, and is known as Father John. A delightful love interest runs through the story and lends itself to the charm of the book. The characters are all strongly drawn and charming. Ruth Webster is a rare type—a girl of high ideals and fine in every respect. Jerome Miller, her lover, is noble and good and in every way worthy of this girl. He aids her in the search for her father and in the end they find great happiness in united life. Monique La Farr, a French Canadian girl, beautiful and impulsive, lends a charming interest to the book and keeps one on the qui vive.

"THE MORNING OF TO-DAY," by Florence Bone. Eaton and Mains, publishers, New York.

Done in a delightful manner, this author tells of the love story of Lucy Saxton and Roger Wilbraham, early in the 18th century, in North Riding of Yorkshire, England.

This story is set in a land of quiet and calm, and breathes of the moorland and the fields of purple heather. The love interest of itself is quite absorbing, but the story is greatly strengthened and enhanced by a little history of the religious disturbances at that time. It was the time of Wesley and the rumored coming of the Methodists stirred up Lucy Saxton, for she was bitterly opposed to them. Here we find that strife has a purpose, and victory arrives to those who fight a good cause. The story is full of action, with just a bit of intrigue and adventure. Wesley's power is felt and answered in this quiet little village, many turning to him and Methodism. Among them is Roger Wilbraham, who by so doing, offends Lucy Saxton. A world of tenderness and love makes everything come out straight in the end and leaves Lucy a Methodist and the wife of Roger Wilbraham.

"MAM' LINDA," by Will N. Harben. Price, \$1.50. Illustrated. Publishers, Harber Brothers.

This is a stirring novel of the South of to-day, with the scenes all laid in Georgia, in the region and among the people that this author treats so knowingly. The incidents are all strikingly dramatic and the characters are of charming interest. While the book contains a tender love-story, the author's effort has been to present a new and significant treatment of the Negro question. While the author is born of the South with all a Southerner's feeling of loyalty, still he deals with the Negro question in a way entirely different to that to which we have long grown accustomed. Stirring scenes of lawlessness, of mobs and lynching with an encounter between two polit-



FROM "GOD'S CALENDAR"



contestants, resulting in the death of one, a strong political contest, all go toward making a story of varied and striking interest. The love interest is centred in Carson Dwight, the splendid young hero of the tale, and Helen Warren, to whom he is fondly attached.

**LOOK ALIVE,** by Amos R. Wells. Published by the American Tract Society. Here are a dozen stories all of delightful character, dealing with wide awake young people. The author has interpreted young life with a sympathy rare. Each will grip the reader's attention because of the naturalness of detail, the rush of events, the impulsiveness and joyousness of youth. Perhaps the best of the group are "The Purple Beech," "The War of the Clothes-lines," "A Lawn-Mower Reformation" and "Those Thievish Sydenhickers." Each presents a delightful picture of happy, vigorous young people, very likeable because of their love of truth and clean action.

**"THE SQUAW MAN,"** by Julie Opp Faversham. Harper Brothers, Publishers.

The originality of plot, the freshness of treatment, the attractiveness of each character, the strength and holdness of setting give to this novel a charm which is felt page by page, until it comes to its close. For the most part the scenes are laid in England, with the majority of characters English men and women, but presently the scenes shift, and we are in the wild West with stirring incident and action. The most dramatic scenes of the novel are here enacted and we are moved to a deep sympathy for the beautiful Indian girl who loves and marries Jim Wynnegan, a splendid specimen of English nobility. She gives up their only child—a boy—who goes to England to be fitted for the position which his father should occupy, but refuses to leave his lovely Indian wife, Naturlitch. The wife sorely stricken by the loss of her boy and believing that his going but presages the going of Wynnegan, her husband, runs off into the mountains and commits suicide. The story draws to a happy close with Wynnegan again at home in England with his boy and the beautiful English woman who was his first love and whom he has married. Throughout, there is the delightful environment of English people and their charming homes.

**"GIGI, THE HERO OF SICILY,"** by Felicia Buttz Clark. Price, 75 cents. Eaton and Mains, publishers.

For boys and girls and grown folks as well, there is delightful reading in this tale of those days of tumult when Italy's heroes were fighting for freedom. Gigi stands out as the character around which the interest of the tale centers. Filled with a boy's strong admiration for that which is good and noble, Gigi follows his leader into troublous scenes while his patriotism and love for his leader awaken admiration in the hearts of all. The book possesses a peculiarly appealing and sympathetic charm which will make it dear to all young readers.

### Travel

**"ON THE MEXICAN HIGHLANDS,"** by William Seymour Edwards. Jennings & Graham, Publishers, Cincinnati. These pages contain letters from a traveler to his friends. He describes the places he visits with such a charming grace that one travels and enjoys with him. In describing New Orleans and praising the beauty of her flowers, he says: "However dirty she may be,

however slovenly and slipshod, you must yet love the city for her flowers. Even the laborer's most humble cottage glows with its mass of color." With delight he visits Mexico and enjoys the temperate climate. Cuha, too, holds him with a charm unlike that of any other place he visits. The book is filled with pictures that alone would interest a body.

### Character Building

**"TANGIBLE TESTS,"** By Albert G. MacKinnon. Price, 75 cents. Jennings & Graham, Publishers, Cincinnati.

A volume of common sense talks, presenting some reasons to young men, particularly presented to strengthen their faith and to do away with those doubts which a meagre knowledge of Biblical criticism so often creates. The author's thought too is to point to "facts within a youth's range of vision that will enable him to form definite conclusions in regard to the truth of the Gospel apart from the verdict of others and thus to deepen the sense of personal responsibility."

**"THE LIFE THAT NOW IS,"** By Howard Harmon Rice. Price, \$1.00. Eaton & Mains, Publishers, New York.

This book, dedicated to the author's two children, Harold and Gladys, might well inspire any young man or woman who is trying to huddle fine, strong character. It discusses in a particularly readable and interesting manner a subject that must hold the interest of every thoughtful person. Each topic of which there are eight, is presented clearly and convincingly. Although the work is one of some size, it can be read at one sitting, because of its clear, readable print. This book ought to be on the desk of every wideawake young man.

### Social Questions

**"THE AMERICAN CHILD AND MOLOCH OF TO-DAY,"** by Davis Wasgatt Clark. 12 mo. Cloth. Seven Illustrations. Price, 75 cents. Postage, 6 cents.

About one child in every five under sixteen years of age in the United States is employed as a wage earner. Two out of every three of these employed children are girls. Thus, in round numbers, 2,500,000 of our children are, in this year A. D. 1907, being fed to the great American industries. The larger number of these are being crippled or killed—physically, morally, or intellectually. It is the crime of the age. Here is a book that contains the facts, welded into stirring but sane sentences. It is a primer of the Child Labor reform movement in America, and a history of that movement from its inception to date. It contains portraits of the leaders of the reform and pictures—mutely appealing pictures—of children marked for sacrifice. It contains an Excerpta of leading opinions and a bibliography for those who wish to pursue the subject further (and you will). It contains, in a nutshell, the American crisis, and it should be read by every thoughtful man and woman.

### Miscellaneous

**"HOW TO INVEST YOUR SAVINGS,"** by Isaac F. Marcomson. Price 50 cents. Henry Altamus Company, publishers, Philadelphia.

This book is full of good qualities and fills a long-felt want. The author has given us a book that will certainly interest the average man or woman who has money to invest and the motive for its creation is to give information necessary to wise investment. The book has sprung from the articles

## BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge of Dayton, Ohio, and join it at once.



W. G. CRITCHLOW, Grand President and Founder of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. Lodges and initiated over 41,142 I. L. U. members; it has also accepted over 640 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toil; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

**THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.**

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and all expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

## HOOPING-COUGH or CROUP.

**Roche's Herbal Embrocation** {The Celebrated Effectual Cure Without Internal Medicine.

ALSO VERY BENEFICIAL IN CASES OF BRONCHITIS, LUMBAGO and RHEUMATISM

Copy of an order received.—"Baroness Meltzky requests Messrs. Edwards to dispatch six bottles of Roche's Herbal Embrocation, used for children having whooping-cough, to Her Royal Highness, the Duchess of Cumberland, Penzing, Vienna, 24th March, 1899." This order was repeated in 1894, 1899, 1903 and 1905. W. Edwards & Son, 157 Queen Victoria St., London, Eng. All Druggists or E. FOUGERA & Co., 20 Beekman St., N. Y.

of the title "Your Savings," that have been so widely read in the *Saturday Evening Post*, of Philadelphia. We predict a very wide circulation for this little book, for it is helpful of all that is practical, economical and helpful.

"POOR RICHARD, JR'S., ALMANACK." Reprinted from the *Saturday Evening Post* of Philadelphia. Henry Altamus Company, publishers, Philadelphia.

Benjamin Franklin's Poor Richard has found a successor in this anonymous humorist, who is the author of "Poor Richard, Jr's., Almanack." For the last few years we have been laughing at his humorous sayings and flights of wit and wondering as to his identity. He has made many clever aphorisms which seem to fit every need. Those of which this book consists have been taken from his numerous magazine utterances and they represent his best and cleverest. So curious has the public become concerning his identity that it is hardly likely that he will long retain anonymity.

**"THE REPRESENTATIVE WOMEN OF THE BIBLE,"** by Rev. George Matheson. Price, \$1.50. Eaton and Mains, publishers, New York.

The author of this inspiring volume was at work upon it when death summoned him home. It is a sort of a companion book to the three volumes that treat of the representative men of the Bible. It is of a similar nature. The women, fifteen in number, of

whom Mr. Matheson has written, seem to have been chosen because of the striking features of character rather than any striking incident of their lives bringing them to the foreground. He shows the steadfastness of purpose of Sarah. The quiet and calm of Rachel is enjoyed while Ruth's decided purpose makes her to be loved and admired. The author was a man of great depth and beauty of thought, and this book, as do his others, furnishes delightful reading.

### Magazines:

ST. NICHOLAS.

"L. G. T.," whose "True Chronicles of a Diddy-Box," are being published in *St. Nicholas*, is a real person—a young man who when a lad ran away from home and shipped on the Olympia. His "Three Years Behind the Guns" is the daily record he kept of his experiences, which included, among many others, fire in the vessel's coal bunkers, a typhoon in which all fought death for days, and the famous Battle of Manila Bay.

Elaine Goodale Eastman, well known, with her sister, as a maker of dainty verse, has written for the Christmas *St. Nicholas* an unusually appealing and charming story, which will be published, with sympathetic illustrations, under the title of "Little Brother O'Dreams."



## THE CIRCLE.

A goodly host of well-known contributors have helped *The Circle* to celebrate Christmas. Everything has been selected with a view to the holiday season—from the jolly Saint Nick, which J. C. Leyendecker has conceived for the cover, to the very last one of the numerous departments. Gilbert Parker, Frank H. Sweet, Georgia Wood Pangborn, Maude L. Radford, and Egerton Castle are the fiction contributors, while special articles have been written by Rene Bache, Jas. Meivin Lee, Ethel Maud Colson and Brand Whitlock.

This article of Brand Whitlock's is a splendid tribute by the present Mayor of Toledo to his predecessor in office—an unusual occurrence in the history of politics. It is entitled "The Golden Rule in Real Life," and is particularly timely as we approach that period of the year when good resolutions are "the order of the day."

## THE CENTURY.

One of the notable features of the Christmas *Century*, more than usually notable for its tint and color features, is the reproduction of six pictures from the collection lately presented to the National Gallery, Washington, by Mr. William T. Evans. Henry Oliver Walker's "Musa Regina" and Francis Murphy's "The Path to the Village" shown in tint; in black and white, George Inness's "Sundown," A. H. Wyant's "Autumn at Arkville," Henry W. Ranger's "Connecticut Woods," and John La Farge's "Christ and Nicodemus." The collection is designed by its giver to represent the best work of some of our foremost painters, and Miss Leila Mechlin contributes an article concerning it which will stir the pride of Americans in this admirable addition to the National Gallery to be established at Washington by the gift of Mr. Charles L. Greer, of Detroit. "Daniel Steele," who contributes "The Day of the Game: A Football Reverie," is the *nom de guerre* of a well-known college player, and his vivid sketch, with its flavor of personal experience, will stir the blood of any one who has ever been interested in the game.

Edwin Markham's admirers will find new basis for their appreciation in his ballad, "The Juggler of Touraine," with four-color plates by Gulpon. This is a terse and vigorous retelling of the well-known story of the "Jongleur de Notre Dame," which, by the way, is the title of an opera on the same theme announced to be given in New York this winter.

## THE CENTURY—1908.

The fiction serial of *The Century* in 1908 will be a new historical novel by Dr. S. Weir Mitchell, to be entitled "The Red City." This new novel by Dr. Mitchell is a companion to his famous "Hugh Wynne." While the former was a story of the time of Washington the General, the new one is of the time of Washington the President.

## WOMAN'S HOME COMPANION.

The Christmas issue of *Woman's Home Companion* is a sumptuous magazine, with several pages in color. The cover is reproduced from an exquisite painting by Jessie Wilcox Smith, of a mother and babe. Laura Spencer Porter and Jeanette S. Porter contribute "Cinderella," a little family Christmas play. A feature is a theatrical reminiscence by Clara Morris, "Christmas on the Road." Dr. Edward Everett Hale writes of "How to Use the Christ-Mass." Irving Bacheller has a new book, and the first part of

Letters Opened  
By Grindstone

Receives More Mail Than Any Other Women in the State.

How would you like to receive so much mail that it would be necessary to use a grindstone in order to open the letters as fast as they come in? This is the way a woman in Indiana opens her mail. Mrs. Cora B. Miller of Kokomo gets tons of mail and to save time has them opened by a large grindstone which occupies a conspicuous place in her office. No other person in Indiana receives so much mail as she.

To give an idea of how vast her correspondence is you need only to be told that she spends in one year \$25,000.00 for postage stamps. How many letters will this send out? It is first-class postage for 125,000 letters. Mrs. Miller's correspondence is not confined to one state or one country, but women from all parts of the world write her and it certainly is a pleasure to receive so many letters so full of love and gratitude. The reason Mrs. Miller receives so many kind, grateful and assuring letters is because she gives treatment free of cost to suffering women. A few months ago she sent by mail absolutely free of cost \$10,000.00 worth of medicine to women who were afflicted with female diseases or piles. She is still receiving thousands of requests from ladies who have never used the remedy and has decided to give another lot of \$20,000.00 worth away to those in need of treatment.

Here is a simple mild and effectual home remedy which has been used by more than a million women in the privacy of their own homes, curing when doctors and other medicines failed.

It is especially prepared for the speedy and permanent cure of leucorrhoea or whitish discharges; ulceration, displacements or falling of the womb, profuse, scanty or painful periods; uterine or ovarian tumors or growths; also pains in the head, back and bowels, bearing down feelings, nervousness; creeping feeling up the spine, melancholy, desire to cry; hot flashes, weariness, and piles from any cause or no matter of how long standing.

Every woman who is a sufferer unable to find relief, should write Mrs. Miller now without delay and she will send by mail, free of charge, a 50 cent box of her simple home remedy, also her book with explanatory illustrations showing why women suffer and how they can easily cure themselves at home.

Don't suffer another day, but write at once to Mrs. Cora B. Miller, Box 9169, Kokomo, Ind.

"The Cricket Tales" appears in the Christmas number, introducing to the world a character even greater than Ebenezer Holden. Dr. Woods Hutchinson, the distinguished physician, in "Children and Candy," dissipates once for all the old bugaboo that candy is harmful. Elizabeth Stuart Phelps' great novel, "Though Life Us Do Part," which has just begun in *Woman's Home Companion*, continues in December; "Keeping the Bins Closed" fires a big gun in the "Know Your Grocer" campaign of *Woman's Home Companion*. It tells facts every housewife should know. Two songs by the late Edvard Grieg, the famous composer, with full musical score, form a rare treat for the lovers of good music. The stories include: "A Wild Boar Rampant," by Robert Barr; "An Undiscovered Siddons," by Claire Wallace Flynn; "Cap'n Gilly," by Mary Catherine Lee; "The Lost Spirit of Christmas," by Grace S. Richmond; "Frederika's First," by William Hamilton Osborne; "The Little Water Boy," by Julia Hempstead Bull, and "A Bachelor's Christmas Eve," by Marguerite Campion. The departments are full of Christmas ideas and suggestions.

## LIPPINCOTT'S.

The complete novel, "The Career," by Kathryn Jarboe. This is the story of a young pianist and composer who had the misfortune—if it was a misfortune—to fall in love with and marry a practical, hard-headed lawyer with no liking for or appreciation of music. The inevitable clash of temperaments and interests follows, out of which situation the author has evolved a narrative remarkable for its grace of expression and depth of feeling. Dr. George Lincoln Walton's article on "The Doubting Folly," is the second of a series of five papers on "Worry and Allied Mental States," which is attracting wide popular attention. All

who are troubled with sleeplessness, hypochondria, the worrying habit, obsessions, undue self-consciousness, or any other annoying mental malady, will find these articles not only exceedingly interesting, but decidedly helpful, for Dr. Walton tells how they may be overcome. "The Doubting Folly," a paper, George Lincoln Walton, M. D. "The Sword of Light," a story, Seumas McManus. "Acclamation," a quatrain, Clarence Umy. Miss Mehitabel's Backbone," a story, Helen Talbot Porter. Two Christmas poems: "After Noel" and "Elevation," Charles L. O'Donnell. "How Mrs. Carraway Went to the Exposition," a story, Edith Morgan Willett. "Glimpses of Whittier," a paper, Frances Campbell Sparhawk. "The Spirit of You," a poem, Alfred Damon Runyon. "From the Basket of Allah," a story, George L. Knapp. "Who Understands," a poem, Elsie Casseigne King. "The Pendulum Swings," a story, William Hamilton Osborne. "Avowed Optimism," Epigrams, Warwick James Price. "An Inevitable Christmas," a story, Marion R. Oliver. "The Madonna's Gifts," a poem, Chas. Hanson Towne. "A Doll 'Mid Clothes," a story, Lucy Copinger. Ways of the Hour: "The Season of Good Cheer," by George L. Knapp; "The Child Spirit at Christmas," by Minna Thomas Antrim; "That Bugbear Christmas," by Edwin L. Sabin; "The Influx of New Senators," by Willard French. "Wordsworth," a poem, Mary Coles Carrington. "Walnuts and Wine." This should prove a boon to speechmakers who are looking for new jokes and bright anecdotes to quote.

HELP WANTED—\$2 to \$5 a day easily earned in a dignified, permanent business. Address TAYLOR REMEDY CO., Dept. 1, Louisville, Ky.

THE WORK OF THE REV. S. W. JOHNSON IN BEAUMONT, TEXAS. Taking a glance at the forces in operation in the great Methodist Episcopal Church, together with its hosts of strong, energetic workers, the Rev.

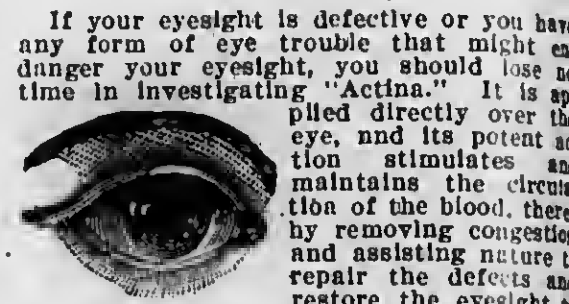


McCABE MEMORIAL,  
SO. BEAUMONT, TEXAS.

S. W. Johnson, pastor of St. Mark's (now McCabe Memorial) Church, of South Beaumont, stands out prominently as a modern Moses. This tireless worker was assigned to his present charge two years ago, and on his arrival found a small membership worshipping in a dilapidated building situated in a very undesirable place. He readily saw the needs of the people, and began at once to devise plans for the improvement of their surroundings. It did not take much to convince his faithful flock to see things as he saw them; so hand in hand they went to work with a will. The close of the first year found the people stronger, both financially and spiritually. Well laid were the plans for the purchase of a suitable lot upon which to carry out their long-cherished hope—the building of a creditable church edifice. His little flock was no more

REMARKABLE  
INVENTION

"Actina" a Scientific Appliance for Relieving Defective Eyesight—Has Achieved Wonderful Results.



If your eyesight is defective or you have any form of eye trouble that might endanger your eyesight, you should lose no time in investigating "Actina." It is applied directly over the eye, and its potent action stimulates and maintains the circulation of the blood, thereby removing congestion and assisting nature to repair the defects and restore the eyesight to normal condition. Hundreds of people owe the restoration of their eyesight to "Actina." Among them are the following: Prof. T. S. Sligh, Mansfield, La. Rev. J. M. Foster, Burton, Wash. Rev. W. C. Goodwin, Moline, Kas. Gen. Alex. Hamilton, Tarrytown, N. Y. Rev. C. Bruaner, Bridgeport, Conn. Rev. Chas. H. Carter, East Springfield, N. Y. Mr. S. A. Donella, Agt. U. S. Secret Service, Louisville, Ky. Many persons wearing spectacles might better be without them. Strengthen the eye by improving the circulation and will not require an artificial lens. If you are interested and desire to know what "Actina" is and what it is accomplishing, write to-day for our FREE TRIAL OFFER and OUR BOOK, TREATISE ON DISEASES OF THE EYE. The book contains most valuable information. A postal card will bring it to you. Address Actina Appliance Co., Dept. 37 E. 811 Walnut St., Kansas City, Mo.

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Ticket Office,

211 ST. CHARLES STREET.  
Telephone Main 4482.



delighted than the pastor when the Conference at Palestine returned Bro. Johnson to these worthy people. His hope and ambition became greater as he realized the strong tie which united the officials and laity causing them to work unceasingly. Hence his determination was to make this year a "record breaker." The first step in that direction was the purchase of two beautiful lots on the corner of Seventh and Thirteenth Streets. A location having been secured, the pastor and members began at once to center all of their attention on the building. What were the results? Ere long the noise of saw and hammer told to the people of Beaumont that the once so-called "Little Methodist Mission" was being converted into a big McCabe Memorial Methodist Episcopal Church; one of which the pastor and members, as well as their host of friends are justly proud. The building (though not completed) is modern in structure and conveniences. When it is finally completed, it will compare favorably with any church for Negroes in this city. The membership of the church has continued to increase and their reports to the various conferences plainly say, "These people are doers of the Word and not hearers only." The pastor, Brother Johnson, with whom the writer is personally acquainted, is a Christian gentleman of the highest type. Unlike some of our ministers, he has had but very limited opportunities for intellectual improvement, but being such a close student, it will be but a question of time ere he will take rank with the leading representatives of the church. Notwithstanding Bro. Johnson goes to Conference without his long cherished hope (an entirely finished church) being fully realized, still the people unhesitatingly agree that he has done a good work already and with one accord bid him God-speed whether he be sent to other fields or returned to continue the good work by which he has stood so nobly.—I. H. Morris.

BETTER THAN SPANKING.

Spanking does not cure children of bed wetting. If it did there would be few children that would do it. There is a constitutional cause for this. Mrs. M. Summers, Box 170, South Bend, Ind., will send her home treatment to any mother. She asks no money. Write her to-day if your children trouble you in this way. Don't blame the child. The chances are it can't help it.

Doings of the Workmen

ALABAMA.

The fourth quarterly conference held recently on the Lamar Circuit closed with good results. Paid to Presiding Elder \$9.15; to pastor, \$32.; raised for benevolence, \$10.73. T. N. Walker, Pastor.

GEORGIA.

Concord Mission.—The above named place may be last in membership, but not in raising money. The pastor arranged for a rally to be held on the fourth Sunday in October, and gave only one month's notice. He arranged the membership in clubs, placing each class leader at the head of each club, and they raised as follows: Oscar Evans, \$0.95; Elijah Roberts, \$5.87; Bob Roberts, \$4.25; J. I. Roberts, \$7.15; W. A. Mangham, \$9.71; J. H. Mitchell, \$23.00; W. J. Mangham, \$33.01; public collection, \$6.06; total raised on the table that day, \$90.00. Paid the presiding elder in full to date. Goodly portion of our benevolences in hand. Expect to make a round report this year.—J. B. Madden, pastor.

DEFECTIVE HEARING  
UNSEEN COMFORT



A. O. Leonard  
INVENTOR  
LEONARD'S  
ANTISEPTIC  
EAR DRUM

I Was Deaf for Thirty-five Years

My Invisibile Antiseptic Ear Drum (which I patented July 3rd, 1906, and my method have restored my hearing. Since I put it on the market last February, it has restored the hearing of hundreds of others, many of whom had given up all hope of ever hearing again. It has also relieved many from distressing head noises. I have just gotten out a new Ear Drum that is a great improvement over my original Drum. The megaphone principle and the flat-sounding membrane make my drum the most successful device on the market. Do not confound this Drum and my method with any failures you have tried. My principle is different, my method is different, and they are the most successful of anything offered for sale to be ring. It is "Unseen Comfort." My new method and antiseptic Ear Drum are endorsed by leading physicians. Absolutely out of sight when worn. The price is very low. Why not have your hearing restored? Let me write you about it. I do not make absurd and impossible claims. I will give you facts only and will not exaggerate.

A. O. LEONARD

1163 Broadway, Suite 16, New York City

Lavonia Circuit.—The Rev. Z. K. Gowen, our presiding elder, held the fourth quarterly Conference October 26-27. Improvements were reported under the leadership of the Rev. W. M. Bailey, pastor. Dr. Gowen lifted the town of Lavonia, Ga., up to the high-water mark with his presence and sermons. Paid the elder, \$14; pastor, \$83.00.—G. W. Calhoun.

Bascom.—On October 19-20, at Bascom, was held our fourth quarterly conference, and our presiding elder was at his post. Elder Jas. Jackson preached two able sermons to the delight of all who heard him. Paid Elder Jackson, \$25.85; raised for Mission, \$8.65; for pastor, \$16.00; and three subscriptions for the SOUTHWESTERN. Grand total during the quarter, \$53.37.—James W. Brown, pastor.

Grantville Circuit.—At Burns Chapel Methodist Episcopal Church (formerly Newnan Mission), Sunday, October 13, was a great day. We had a dedication service here. The Rev. J. H. Hubbard, D. D., Secretary of Gammon Theological Seminary, Atlanta, Ga., preached for us at 11 a. m.; sermon was full of thought and inspiration and everyone who heard him was greatly impressed. At 2 p. m. the dedication service was conducted by the Drs. J. H. Hubbard and M. M. Alston, pastor Newnan Methodist Episcopal Church. Eloquent speeches were made. This church has made wonderful progress under the leadership of the Rev. H. E. Burns, our pastor. A little more than a year ago he was appointed to this work. He found us without a church or land, and about sixty discouraged members scattered here and there. But he was a man of God; he went to work, secured a lot of land west of our city, and now we have erected on that lot a beautiful church, which is a credit to any people. Our church property is valued at \$1,000. We publish this to show what great

things can be done by a few members, who put their trust in God. Amount raised during the day, \$111.56.—J. T. Pratt. Evergreen Methodist Episcopal Church.—Our work at this place has been progressing nicely all this year. Sunday, October 20th, was our regular meeting day. The Rev. E. H. Oliver, D. D., our ex-presiding elder, preached for us at 11 o'clock a. m. His sermon was profitable to all who heard him. The members are loyal to every interest of the church. We have great respect for the pastor, the Rev. H. E. Burns, and have rallied to his support. This day was set apart as Rally Day for the pastor, and we were very successful; amount raised \$53.71.—W. A. Zachery.

Grantville.—The fourth quarterly conference of this charge was held at Clark Methodist Episcopal Church, November 2-3, the Rev. C. L. Johnson presiding. It was a glorious and beneficial session. Every interest of the charge was minutely and carefully surveyed. Great interest was manifested by the officers. Extensive and needed improvements had been made, the most of which had been paid for. Great revivals had been held, many precious souls converted and added to our Zion. This charge is strong and is in most excellent condition. The membership is intelligent, stayable, industrious and energetic. The claims of the charge are raised through a regulated system and that too without entertainments. We hope to improve on this system year by year. On Sunday the presiding elder preached two excellent sermons, which were greatly enjoyed by the very appreciative audience. Thus closes a great conference with near every claim of the year raised. Collection for the day, \$58. E. R. MILLER, Pastor.

REVIVAL NOTES.

Farley, Ala.—Our revival closed with three conversions, two reclaimed, added to the church ten.—D. G. Toney, Pastor, Cedar Charge.

Simpsonville, Ky.—The Rev. Scott Ward, pastor, writes: "We had a glorious revival, resulting in a glorious uplift of the church. Eighteen conversions, of which number sixteen were baptized at the altar Sunday, November 17th; five reclaimed."

Lamar (Ala.) Circuit.—The Rev. Thomas N. Walker, pastor, closed the recent revival services with seventeen conversions and additions to the church membership.

Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

Doings of the Workmen

MISSISSIPPI.

Corinth.—The "Twelve Tribe" Free Will Rally was a decided success. Tribes represented by the following names raised: Jacob, \$24; Reuben, \$5.75; Judah, \$15.37; Gad, \$10.75; Nephthaim, \$18; Manasses, \$14; Simeon, \$18.80; Levi, \$9.01; Issachar, 3.25; Zebulon, \$14.75; Joseph, \$13.05; Benjamin, \$3.90; The McKinlian Club, \$3.75; Aser, \$5.15; public collection \$8.15; total, \$170. The charge is on the upward march. Too much cannot be said of the worth of this great people. The pastor, J. M. Thompson, is happy. The \$170 was placed to his account.

HELP WANTED.

\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.



A VIEW OF RUST UNIVERSITY CAMPUS.

College Courses, College Preparatory and Normal Courses, Music, industrial work, Sewing and Dressmaking, Machinery Hall, New Industrial Hall. All Departments enlarged. Large Faculty. Opens October 1, 1907. Address DR. WILLIAM W. FOSTER, Jr., Holly Springs, Miss.

SAMUEL HUSTON COLLEGE

Austin, Texas

Has had more rapid growth than any other school in Texas. Ranks now with oldest and best schools in the South. Graduates taking high rank in all professions. Enrollment past year 517. Christian school. Experienced faculty. Two additional teachers added this fall. All denominations treated alike. Strict discipline. Low rate. Fine climate. Health of students looked after carefully. Modern buildings and fine equipment. Contract just set for \$5,000 to improve dormitory. A few worthy students can get some work to help pay expenses.

Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificate to teach. Fine instruction in Eliza Dee Home for Girls.

Fall Term Begins October 1.

For Further Information, Write

R. S. LOVINGGOOD, A. M., President,  
AUSTIN, TEXAS.



## Conference Notices

### CONVENTIONS.

District. Place. Date.  
Lake Charles—Lake Charles, La.  
.....Dec. 16

### LEXINGTON DISTRICT. FOURTH ROUND.

New Zion, January 4-5; Oxford, 7; Leesburg, 8; Warrenton Circuit, 9-10; Gunn Tabernacle, 11-13; N. Middletown, 14-15; Monterey, 16; Asbury, 18-20; Frankfort, 23; Smithfield, 24; Lagrange, 25-26; Jeffersontown, February 1-3; Beard's Station, 4-5; Pewee Valley 6-7; Anchorage, 8-10; Owenton, 11-12; Sulphur Circuit, 13-14; Shelbyville, 15-16; Wilsonville Circuit, 17-18; Chaplin, 19-20; Simpsonville, 21; Versailles, 22-23; Winchester, March 1; College Hill Circuit, 2-3; Cleveland, 4; Richmond, 5; Marble Creek Circuit, 6; Paris, 7-9; Georgetown, 14-15. Dear Brothers—Have sent you every quarter a circular letter to push the work. If there be any failures let some other be responsible for them. Let us do our duty. Have no blanks. If you have waited till now to raise your benevolent collections, you must hurry not to be a failure. I am trusting you for the record of our district. No changes can be made in the appointments this quarter. Will be present on time.—L. M. Hagood, Presiding Elder.

### Special Notices

#### CANDIDATES FOR EXAMINATION MISSISSIPPI ANNUAL CONFERENCE.

All brethren who are to be examined at the next session of the Mississippi Annual Conference, which meets in Jackson, Miss., January 15th, 1908, will please meet the Board of Examiners on January 14th, at nine o'clock. Remember that the day before the Conference meets is the day for the examinations, and if you fail to meet on that day we may not have the time after the Conference opens because of the possibility of some members of the Board being appointed on committees.—H. L. Kennedy.

#### NOTICE—TEXAS CONFERENCE.

The rate secured for Annual Conference to be held at Galveston is one and one-third fare for the round trip. Tickets on sale December 10 and 11, good until December 10. If any point refuses to sell round trip ticket at the above rate, purchase straight fare ticket one way and ask for receipt.—M. W. Dogan, Secretary, Texas Conference.

#### NOTICE.—ATLANTA ANNUAL CONFERENCE.

Application has been made for reduced rates for the above named Conference, which meets at Rome, Ga., December 12, 1907. But no special rates can be obtained this year, owing, I presume, to the general reduction of passenger rates in this State recently put in operation on all railroads. The regular rates from Atlanta to Rome however, are about the same that delegates paid when we obtained reduced rates. Arrangements have been made for a special car or cars for the use of the delegation going to Conference, going by the way of the Southern Railway, to leave Atlanta, Wednesday

morning, December 11, at 7:20 a. m.—R. T. Adams, Secretary.

#### NOTICE—ATLANTA CONFERENCE.

The undergraduates of this conference will meet the Board of Examiners at the Broad St. Methodist Episcopal Church, Rome, Ga., at 10 o'clock a. m., December 11, 1907, without fail. A. P. MELTON, President.  
J. P. WRAGO, Register.

#### AN APPEAL TO THE PUBLIC.

Comfort again appeals for aid to build the College at Palmer, Miss., a suburb of Hattiesburg, on G. & S. I. R. R., also the M. J. & K. C. R. R. and the M. C. R. R., the street car line of Hattiesburg will run through this place. It is a great place for colored people to educate their children. The colored people have purchased 800 lots at this place and are building. Therefore we appeal to every one who purchased at Palmer, Miss., to donate to this College \$1.00 and have your name to go down in the history of this great school and industrial college; and if you give \$5.00 your name will be engraved in the founding stone, you will be a part of this great college, and you can educate your children in your own school. We must build this college at once, so we want every one to give \$1.00 and as many who can to become founders, by giving \$5.00. We must build up this great school near the great city of Hattiesburg, Miss. It is for the good of my race why I call



REV. J. K. COMFORT;

on you to do this work. I am a lover of my race and I am trying to prove it by building up this school, and it will not hurt any one to have his or her name to go down in the history of this great school by giving \$1.00 and also give \$5.00 and have your name to be engraved in the founding stone; so don't fail to do this for the love you have for your race. This College and Industrial School is for your benefit; help build it up, show your race pride. Send all moneys to me and I will see to it going to the right place and give you credit and receipt for same.

You can get a fine lot by paying \$5 cash and \$3 per month until paid for. The lots are 36 by 150 feet. Just think of it; over 800 lots have been sold within 15 months near this great school. If you want a fine lot write or call on me. I will treat you nice on all lines.

Yours for my race,

REV. J. K. COMFORT, Pres.  
215 E. 5th St., Hattiesburg, Miss.

## SALVATION ARMY WORKER

Wife of a Captain in Charge of  
Army Work at Jonesboro,  
Ark., Writes Interesting  
Letter.

### HER MOTHER ALSO

Mrs. J. Donaldson, of Jonesboro, Ark., a well-known worker in the Salvation Army, found herself ten years ago in very poor health, as the result of hard work, a weakened constitution and household cares.

In a letter recently written, she tells the story of how, after much suffering, she finally managed to permanently cure herself at home.

She writes: In 1895 and 1896 I suffered much with ovarian trouble. My limbs would swell, until great ridges would form out over my shoes. I was weak, with scarcely energy enough to do house-work at all.

Having read much of the merits of Wine of Cardui for female complaint, I decided to try it, and after taking two bottles was never troubled again.

During change of life, four years ago, my mother, Mrs. G. W. Wadsworth, nearly died. She had from sixteen to twenty-four cramping or sinking spells during a day and night, and many times we laid her down for dead. At last I persuaded her to take Wine of Cardui and Thedford's Black-Draught, which cured her.

In De Kalb, Ill., a young woman had taken cold and was irregular six months. I recommended Cardui; and after taking three bottles, she was entirely well."

Wine of Cardui is a pure, non-intoxicating medicine for sick women. It has a specific, healing action on the womanly organs, which it builds up, adjusts and restores to health. It relieves womanly pains and regulates womanly functions, and should be taken by all women, especially those who suffer from any of the ailments peculiar to their sex.

Thousands of women have written to testify of its great value in all cases of female weakness and disease.

You need it, dear reader, whether you are young, middle-aged or old—married or single. Get it at the nearest druggist's, in \$1 bottles.

If you want Medical Advice, write us freely and frankly, in full confidence, and we will send you the advice you need, in plain, sealed envelope. Address: Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.

#### A CARD OF THANKS.

I wish to express my appreciation to the Rev. and Mrs. R. Ford and members of Slaughter and Lindsey charges for a fine watch and chain, and to Mrs. N. McNeal, Rev. Mrs. F. D. Thomas for two quilts. Their kindness will never be forgotten.—Amelia Turner.

#### WANTED.

In the Agricultural Department of Clark University there are a few vacancies which may be filled by young men wishing to work their way through school. The applicant must be fifteen years old; strong, healthy, and of good character. Any one desiring to embrace this opportunity should write at once to

President W. H. CROOMAN,  
South Atlanta, Ga.

## FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor.

Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1880, and is labeled "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, Charles Ford, Pres., on each package. Refuse all others. Full directions with every bottle. Price only 50c. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50c. for one bottle postpaid, or \$1.49 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

The Ozonized Ox Marrow Co.  
(None genuine without my signature)

Charles Ford Pres.

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The Old Standard Grove's Taster's Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.



## MISSISSIPPI.

Roseneath.—On the 5th Sunday in September Holly Grove gave a grand rally and raised \$35.75 on the pastor's salary. The second Sunday in October Wesley Chapel raised \$26 on the pastor's salary. Total amount raised for October, \$61.75. On Wednesday night, October 23, a party of stormers, led by Mrs. Annie Morrison, entered the parsonage and left many pounds of choice edibles on the table. Prayer was offered and a brief talk made by the Rev. H. Roundtree, pastor. The same company on the 30th, at Wesley Chapel, carried to old Sister Eliza Roberts a goodly number of pounds which made her heart glad. She desires them to come again.

Greenville.—"Onward" is the watch word here. Only a few Sundays ago this people laid \$100.25 in cash on the table and two Sundays later gave pastor \$27. On Sunday night, October 27, they raised \$40.70 on church debt in less than 30 days. One hundred seventy dollars and forty cents have been raised in table collections. Our pastor, the Rev. J. A. Slate, is marshalling his forces for another financial victory on November 28. He knows no failure and where he leads we will follow. We easily lead in this city of about twenty colored churches. (Mrs.) Rosa Howard.

Fayette.—Our work continues good at Fayette. On the third Sunday in October the good people at Adams Chapel paid the pastor \$75.00 on salary. Fourth Sunday in October those at Pine Grove paid the pastor \$58.55 on salary. Total paid pastor for the month of October \$150.55. Only \$19.23 more due the pastor for this year. All benevolent claims raised. Ready to make our annual report two months prior to the time.—P. H. Rembert, Pastor.

Carthage.—The Rev. Mr. McNair held the last quarterly conference at this place November 6th. Every interest of the church was looked after. Those present made excellent reports. The sermon by the Presiding Elder at night was a masterly production and made a deep impression.

Durant.—Our rally on the fourth Sunday was a decided success. Although we had been entertained all the week before by the great Baptist State Convention and had shared so willingly in caring for them, yet we felt it our duty to look after our own welfare; and on Sunday a few of the true and tried loyal members came forward and put \$72.05 upon the table, for the pastor, several dollars being given by the sinner young men who are friends to the church. Some gave a dollar, while a number of others paid from five to fifty cents each. Mrs. Hinley presented to the church a beautiful communion set. She is indeed a loyal member, and feels it her whole duty to sacrifice time and money to the cause of Christ. The Ladies' Aid Society, Mrs. Smith, president, is doing good work. They paid in this rally \$10.00, which raised it to \$72.00, and gave each local preacher \$1.00. We are moving on smoothly this year under the leadership of the present pastor. Efforts are being put forth to pay the pastor in full. Our district conference and missionary convention will meet here on the 12th. We hope much good will be accomplished and that their coming to us may have a lasting influence for good.

Canton.—The work at Canton, under the pastorate of the Rev. J. E. Coleman, is in a healthy condition, as is also the entire work on the Jackson

## The Knock-out Blow.

The blow which knocked out Corbett was a revelation to the prize fighters. From the earliest days of the ring the knock-out blow was aimed for the jaw, the temple or the jugular vein. Stomach punches were thrown in to worry and weary the fighter, but if a scientific man had told one of the old fighters that the most vulnerable spot was the region of the stomach, he'd have laughed at him for an ignoramus. Dr. Pierce is bringing home to the public a parallel fact; that the stomach is the most vulnerable organ out of the prize ring as well as in it. We protect our heads, throats, feet and lungs, but the stomach we are utterly indifferent to, until disease finds the solar plexus and knocks us out. Make your stomach sound and strong by the use of Dr. Pierce's Golden Medical Discovery, and you protect yourself in your most vulnerable spot. "Golden Medical Discovery" cures "weak stomach," indigestion, or dyspepsia, torpid liver, bad, thin and impure blood and other diseases of the organs of digestion and nutrition.

The "Golden Medical Discovery" has a specific curative effect upon all mucous surfaces and hence cures catarrh, no matter where located or what stage it may have reached. In Nasal Catarrh it is well to cleanse the passages with Dr. Sage's Catarrh Remedy fluid while using the "Discovery" as a constitutional remedy. Why the "Golden Medical Discovery" cures catarrhal diseases, as of the stomach, bowels, bladder and other pelvic organs will be plain to you if you will read a booklet of extracts from the writings of eminent medical authorities, endorsing its ingredients and explaining their curative properties. It is mailed free on request. Address Dr. R. V. Pierce, Buffalo, N. Y. This booklet gives all the ingredients entering into Dr. Pierce's medicines from which it will be seen that they contain not a drop of alcohol, pure, triple-refined glycerine being used instead. Dr. Pierce's great thousand-page illustrated Common Sense Medical Adviser will be sent free, paper-bound, for 21 one-cent stamps, or cloth-bound for 31 stamps. Address Dr. Pierce as above.

District, under the general supervision of the Rev. A. J. McNair, Presiding Elder. The fourth quarterly conference was held at Canton November 9-10. The Elder preached an inspiring sermon on Sunday, November 10. Collection during quarter \$64.00; paid Presiding Elder \$22.50; raised for benevolence \$19.00; paid pastor during quarter, \$170.00. Conversions and accessions, 23; communicants, 63. Received three yearly subscribers for the SOUTHWESTERN.

On October 15 was held by the Rev. J. B. Brooks, presiding elder, the fourth quarterly conference. The good reports presented during the session were encouraging and indicative of a progressive spirit. The elder as usual preached a strong and forcible sermon. He was paid this quarter \$18; pastor, \$141.75; raised for all causes, \$200. J. C. Webb, pastor.

Brooksville Circuit.—On the 13th of October the Rev. W. H. Whitlock, assisted by the Rev. A. J. Trice and A. C. Adams, laid the corner-stone for the new church. It was an inspiring occasion and a financial success for the church. We raised \$401. The Rev. Mr. Whitlock preached a stirring sermon, as did also the Rev. A. J. Trice. The Brooksville Circuit was never in a more progressive condition than now, both spiritually and financially. The \$100 for presiding elder, \$750 for pastor and \$145 for benevolence will all be paid before the last quarter.

Greenville.—The fourth quarterly conference of the Indianola Circuit met in Jerusalem Church, October 5-6, with the Rev. J. W. Winhush, presiding elder, present. The reports showed the work to be in advance of any previous year. The loyal sisters worked very faithfully, raising the benevolences. They collected: Mesdames N. C. McCroy, \$1; N. C. Holmes, \$3.10; Lucy Sking, \$1.70; Eller Lee, \$4.50; M. J. Gray, \$4.85; Julia Howard, \$4-

## They Live in Our Memory

Key.—The career of Clarence Key, 24-year-old son of Mr. Thomas Key, Grenada, Miss., was ended by an untimely death from a suicidal shot. Rev. W. M. R. Lester conducted the ceremony.

JOHNSON.—Hayes Methodist Episcopal Church, Shreveport, La., lost one of its faithful members on October 26, in the person of Sister Lucy Johnson. Her funeral was largely attended by white and colored. She is survived by a husband and one daughter. Funeral conducted by Rev. T. P. Norris.

## United for Life

MURPHY-HALL.—At Harleton, Texas, November, 1907, Mr. Joe Murphy and Miss Sophronia Hall, by the Rev. M. Q. A. Fuller.

KIRK-LEE.—By the Rev. M. Q. A. Fuller, November, 1907, Fred Kirk and Mrs. Liddle Lee, at Harleton, Texas.

FREEMAN-FROST.—Mr. Harry Freeman, of Shreveport, La., and Miss Martha Frost, of Monroe, in the presence of many friends, at the residence of Mrs. Oton Wiggins, October 30, 1907, the Rev. J. O. Brown officiating.

MCDANIELS-STROTHER.—November 6, 1907, Mr. George McDaniels and Miss Bertha Strother, by the Rev. H. C. Asbury, at their home, Timminsville, S. C.

65; Azalee Chappell, \$2.10; Almetor Young, \$1.05; Minnie Hicks, \$1.20; Josia Reid, \$1.50. Total amount raised by the sisters for benevolence, \$26.40; total raised this quarter, \$121.85 for all purposes. This goes on record as one of the best conferences in the history of the charge. E. H. Holmes, pastor.

Trenton Circuit.—Sunday, October 20, a rally was held at Shady Grove Church. Good congregations at all services despite the inclement weather. The sum of \$15.35 was raised for pastor. Pastor Wm. Emerson and members are grateful to the friends for their assistance. One baptism. The work is spiritually alive.

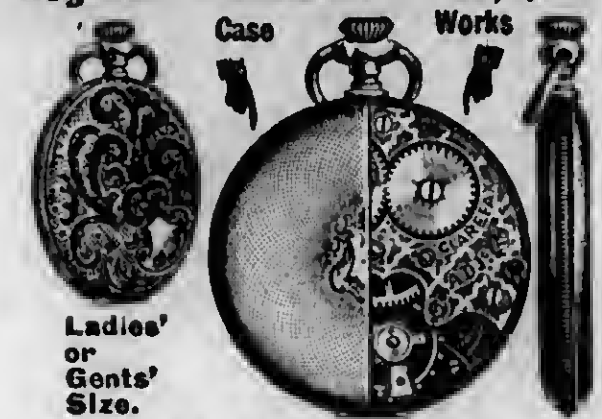
## TEXAS.

Harleton.—The Rev. J. O. Williams, presiding elder, held the fourth quarterly conference on the Harleton Circuit with satisfactory results. The reports indicated a very busy quarter. On the Sabbath we met at the Cedar Grove Church the largest congregation it has been our privilege to see during these six years of the pastorate of the Rev. M. Q. A. Fuller. The spiritual condition on the circuit was never better. R. E. MATHIS.

Kendleton.—The fourth quarterly conference for this charge convened November 2-3. The Rev. J. M. Johnson, presiding elder, presided. The heavy rains the day before caused a dull attendance. The reports were fair. The trustees had made some improvements on the church and paid for same by having a rally on the 13th of October. Raised \$55. On Sunday the elder preached to the delight of all, after which the Sacrament was adminis-

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tered. Raised during the quarter, \$94.15. We had SOUTHWESTERN Day in connection with our Thanksgiving November 24. Conversions, four. W. M. Josey, pastor. CLARA B. JOSEY.

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## Crescent City Notes

Mrs. Jennie Alexander and Mrs. George Taylor spent Thanksgiving Day in the city, the guests of Miss Sarah Thompson, 7814 Oak Street.

### MEMBERS OF LOUISIANA CONFERENCE.

#### Important Notice.

The Louisiana Conference will convene January 8 instead of January 9, as previously announced. Bishop L. B. Wilson requests this announcement of change of date.

THOMSON CHAPEL—Thanksgiving services were well attended. A splendid programme was rendered, consisting of solos, recitations and papers. The proclamation was read by Miss E. Crowden. Mrs. Cora Bell had spared no effort in training the choir and the result was beautiful music. Refreshments served in abundance. D. M. Seals, pastor.

ST. MATTHEW, ALGIERS.—On account of continual bad weather during the month of November, the Thanksgiving Missionary programme, which was to have been rendered Sunday, November 24, was postponed until Sunday, December 8. Pastor Landry and his faithful members and friends are planning to raise the full apportionment for Home Missions and Church Extension.

SIMPSON MEMORIAL.—It would be a pleasure for any one interested in the advancement of the church and the future of the race to be present at this church on Sunday evening at 6:30 and witness the great crowd of our young people actively engaged in making the Epworth League "Go." President David Jones and those associated with him are desirous of making this not only one of the most important of the Sunday services but an efficient means of bringing large numbers of our young people into the church. The regular services December 1 were well attended and were deeply spiritual. Collections, \$40.

#### HELP WANTED.

\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

#### NORTH CAROLINA NOTES.

Mrs. M. J. Bullock, wife of Presiding Elder Bullock, of the Greensboro District, N. C. Conference, is convalescing from a very serious attack. She will be up, doubtless, in a few days.

Mrs. Mary E. Morris, wife of Dr. J. P. Morris, of Bennett College, Greensboro, N. C., is now taking an extended trip over the Western district. She is State Organizer of the Woman's Home Missionary Society of the North Carolina Conference and will endeavor to organize the entire district before the holidays.

It is said that Dr. J. P. Morris preached four very excellent sermons in St. Paul's Methodist Episcopal Church at Winston during the absence of the pastor, Rev. N. D. Shamburger, who had a two weeks' vacation.

Rev. J. H. Lovell is pushing the new brick church at High Point. This church was burned last winter during the big fire.

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#### Free Treatment Coupon.

Send this coupon, with your name and address, to the Rogers Drug & Chemical Co., 1907 Fifth and Race Sts., Cincinnati, Ohio, and they will send you, by mail, in plain wrapper, a free trial package of Rogers' "Easy-To-Quit," with a record of thousands of cures.

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#### Doings of the Workmen LOUISIANA.

Shreveport.—A fair was given at Fairfield Methodist Episcopal Church, November 19-26, conducted by Wm. Taylor, as. Hutchinson, David Wimberly, Emma Wimberly, Wm. Lathan, Julia Adams, S. Pierce, and a few others. Forty dollars and eighty cents was realized. Fairfield has loyal officers and members. We are pushing forward energetically, preparing to meet the Louisiana Annual Conference. The influence of Methodism is still extending here.—T. P. Norris, pastor.

Baton Rouge.—Mrs. Lucinda M. Brown takes this method of expressing her gratefulness to the members and friends of Wesley Methodist Episcopal Church, of whom it may be truly said that they are a loyal set of Methodists. These people know how to do things. On October 24th, Sister Maria Andrews (known in the church and among many as "Good Mother") together with Sister Hattie Jackson, Mary Hill, and others too numerous to name, had planned a surprise to visit the parsonage. That purpose being frustrated by inclement weather, a vehicle owned and driven by Sister Margaret Andrews, loaded with choice groceries of every kind, was brought to the parsonage in midday, and there was left upon both dining room and kitchen tables 400 pounds. Before the surprisers departed, they threatened the inmates of the parsonage with a repetition of this treatment. Indeed, this is a great people, and if the past be any sign of the future, the pastor, T. A. Brown, will go to the forthcoming Conference with an unclipped report, having reduced the church debt to a minimum, the membership having been increased by means of conversions and accessions to the strength of 84 this year.—Lucinda M. Brown.

#### MISSISSIPPI.

Huh.—Sunday, November 10, 1907, was a great day at the New Zion Church, at Lampton. After a long and faithful struggle, Mr. Moses White and his faithful people were ready to dedicate their church at this place. The weather was fine and all things combined to make the occasion a great

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success. On Saturday evening a grand reception was given to Dr. J. M. Shumpert, Dr. W. W. Lucas and the Rev. W. P. C. Morrison, by the ladies of Zion Ridge. This occasion was a most pleasant one. The sisters furnished refreshments and the brethren made excellent speeches. On the Sabbath the people came in great crowds from all directions. Dr. Shumpert preached the dedication sermon at 11 o'clock. It was an inspiration to all, after which the church was formally dedicated. At 3 p. m. Dr. Lucas, the great orator, educator and preacher, inspired his audience with a sermon which will never be forgotten. Again at night Dr. Morrison preached on "Manhood," which made a profound impression and will do much good. The whole day was a spiritual feast. Collection, \$51. MOSES WHITE, Pastor.

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WHITTIER NUMBER

# Southwestern Christian Advocate

ROBERT E. JONES, Editor,  
EATON & MAINS, Publishers.

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JOHN GREENLEAF WHITTIER



## Whittier—The Psalmist of Emancipation

By Bishop Warren

The word poet comes from the Greek *poieo*, to make or create. The poet is a creator, not of things but of thought, imaginations, feelings and loves. If a man should be blessed who makes two blades of grass grow for one animal where there was but one, what honor and love should crown the man who makes a hundred thoughts and feelings grow for thousands! The chief poet is the original Creator, and our poetry has been called the key to his hieroglyphs in nature.

Whittier was a writer of abundant prose, letters, editorials, etc., but it is by his poetry that his memory will be kept green for ages. His lyrics, legends, ballads, and miscellaneous pieces are worthy of any man, but his thirty-seven *Voices of Freedom* and his dozen poems *In War Times* make him immortal. He lived in a strenuous time. The thought that would make a million men ready to lay down their lives for the poor that had no helper must be voiced and made to stir the heart. He shot his arrows of song into the sky and they took fire and blazed like meteors as they flew. From 1832 to the close of the war in 1865 his harp was never hung on Tara's walls. He was as much of a prophet called of God as were those of Israel. He says:

"The burden of the prophet's power  
Fell on me in that fearful hour.  
I saw far down the coming time  
The fiery chastisement of crime."

Having the old Hebraic nature he added the grace of Israel's great prophet, priest and king.

Religion wove its golden thread through all he wrote. The Bible was never absent in spirit, often present in word. His two hymns in our Hymnal: "We May Not Climb the Heavenly Steep" and "It May Not Be Our Lot to Wield," are of a high order, and his Centennial Ode, "Our Father's God! From Out Whose Hand the Centuries Fall Like Grains of Sand," is unsurpassed. Whittier's hard work in early life on an unremunerative farm gave him a lasting sympathy with all toilers, which expressed itself in his "Songs of Labor." No one can read his "Blessings on You Barefoot Boy" without feeling that he ever kept the lively heart of youth.

Gentle as he was he could glow with invective and flame with indignation. The anger of wronged love is fiercer than that of hate. After Webster's fifth of March speech in 1850 Whittier hurled his "Ichabod" at his distant relative. Wendell Phillips uttered his philippics till Boston trembled. Garrison did his utmost at denunciation. But the Quaker poet surpassed them all. It was heaving with a broadsword not thrusting with a rapier. The poem to Pope Pius IX is another lurid example.

The race he did so much to free should know, reverence and love their friend. For it he condemned himself to twenty years of disfavor and disdain. This is harder for a sensitive nature to bear than a whipping post is for a dullard. But he endured the cross and despised the shame like his Master and ours, and is now sat down on the right hand of all noble highminded liberty-loving men. University Park, Colo.

## Whittier the Poet

By the Rev. Charles E. Schenk, D. D.

Poetry no more needs to be self-revelative than any other form of speech. When it is so, it is due to a quality in the soul of the writer and the nature of the theme and not to the form of the utterance. Whittier is self-revelative because his own soul was almost the only world he knew. His soul glows through all he ever wrote and the man is ever showing in his lines. This makes Whittier a poet of simplicity but the more difficult to analyze. Wisdom can be subjected to all the tests for knowledge but the human soul defies analysis. With Whittier one is forever in doubt whether to call him poet, reformer or moralist. When we have about made up our minds to classify him we find the spirit of the analyst dead within us in our admiration for the kingliness of the man. When we seek his sovereign message, the underlying unity, which breaks into music in his speech, we always end by feeling the awe cast by a pure soul. The personality from which we cannot escape is always worthy of study. It does not suffice to say of Whittier that "he had parents and was born." Whittier was the son of a particular soil. He was never transplanted. The Essex hills bounded his world and no other environment helped to mould him. Back of this Quaker poet were two hundred years of a silent, toil-worn ancestry from a single farm. It is said that where God wants a prophet he sees to it (a) that one is born with power; (b) that he comes to a realization of his power; (c) that he dedicates his power to a great cause. In the year 1807, two years previous to the birth year of genius, in a Massachusetts farm house, a child was born in whom God had lodged great power. The early budding of his powers brought grief to the father's heart for he had no means to help his boy toward their cultivation. The boy, tied to the plow but intoxicated by the beauty of the world, dreamed great dreams as he followed the furrow. His was a wilderness apprenticeship practically without books or teachers. Boston was but forty miles away yet he only visited the city once before he was twenty years of age. But God has frequently done great things with a man with no help from Jerusalem or Boston. The lad of Nazareth was schooled in the open. Other great prophets have come from the wilderness and so our New England lad continued to look at flowers, birds

and stars and to listen on still days, from the mountain side for the voices of the hidden sea. God was teaching him how to carry an ideal world out into a real world and compel all men to see the value of living in two worlds. Near Whittier, at this time, was Garrison, but he did not know him. On the Western plains was Lincoln, but of him he had not even heard. Garrison with his types, Lincoln with his axe and Whittier with his flail—all known of God and under His eye were by Him already dedicated to the cause of freedom.

Notice how God works. A wandering Scotchman strays into the hillside kitchen and sings the songs of Burns. Whittier's soul saw a great light and sprang forth to be a poet. There was a long journey ahead. He must serve the farm, a cobbler's bench, an editor's chair, and must try out some political ambitions first. But he borrowed first of all a copy of Burns. The power was in him and struggling to be free. Soon came consciousness of power and through all the years that God used to train him, Whittier knew that the fires of poetry burned within him. He needed now the inspiration of a great cause.

Two movements were now on in America. The one was that which emanated from scholars and was the cry for an American literature. The cry was heard in the press, in colleges, in commencement addresses for children of the blood to write and sing a distinctively American message. Emerson had sounded the keynote in his famous Phi Beta Kappa speech and said that America was tired of old world apprenticeship in literature. Emerson was looking for this new voice to come from the colleges.

The other movement arose in a printing office. Garrison had established the *Liberator*, and it bore on the title page this significant message: "Our country is the world—our countrymen are mankind." The paper was devoted to the creation of abolition sentiment. Merchants resented the messages of the *Liberator*; ministers scorned them; college professors repudiated them and even the church deplored them. Garrison was engulfed in a storm of persecution. Longfellow was buried in his pleasant books; Emerson was expressing his disgust at mundane reformers; Holmes was occupied with his profession and Hawthorne did not even hear the

tumult. But back in the old house on Job's hill Whittier, disappointed in politics and in love, broken in health and discouraged, sat holding in his hand a letter from Garrison. It was the call of life for the appearance of one with a distinctively American song. Whittier heard it, and Emerson's prayer was answered, but the new voice did not come from the schools.

Longfellow sang simple lays to a tired humanity. Tennyson went far afield and sang his accumulated message of God and man and destiny; Browning laid bare the human soul and deciphered its message; Whittier's poetry lies nearer the earth and had as its object the freedom of the soul of man about whom and to whom the others sang. The man in Whittier was stronger than the artist, but the artist was there. He did not—could not—sacrifice the case of the muse to the cry of humanity without some struggle. Years later after he had practically dedicated his powers of song to one great theme and had burned up the best of his gifts he gives us in the "Tent on the Beach" a glimpse of his struggle.

"For while he wrought with strenuous will  
The work his hands had found to do,  
He heard the fitful music still  
Of winds that out of dream-land blew."

We are all familiar with Whittier's songs of freedom. How much they helped the cause no man can tell. But his reputation as a poet does not rest on these. Nor indeed was this all he contributed to freedom's cause. He braved politicians, faced mobs and caught men like Emerson at their lesser tasks and shamed them. Of Emerson he says: "I have been indignant that while we have been mobbed, denounced, hunted, cursed from the pulpit \* \* \* that Ralph Waldo Emerson should be writing beautiful essays all unconcerned. Did not Garrison's trumpet, or Lovejoy's death, or women mobbed in Boston startle our dreamer or disturb the organic flow of his beautiful abstractions?" Whittier he was a John Knox and feared not the face of a man. His reputation as a poet does not rest on his freedom songs. God gave him long years and in widely varied themes he proved his gift of poetry. The freedom songs were not his only contribution to freedom's cause but they had great value in the fight. But now, though their occasion has faded away, they shine forth with still greater effulgence. The world loves real sacrifice. I can understand why, when this man was eighty years of age, the South sent its greetings to him through Secretary Lamar. The South had caught the fact which Emerson's easy optimism and scholarly fastidiousness could not see when face to face with it. Here was a great poet—greater than we know—for the poet within John Greenleaf Whittier—the poet he might have been—was sacrificed by him and laid on the altar of God and humanity. Therefore you can not test his greatness by the rules of song. In 1865 with the words on his lips which characterized his life: "love, more love," he passed to

"Where his islands lift their fringed palms in air"

Of him Holmes said truly:

"Best loved and saintliest of all our singing traits  
Earth's noblest tribute to thy name belong;  
A lifelong record clothed without a stain;  
A blameless memory shrined in deathless song."

Cincinnati, Ohio.

### A Tribute by Bishop Mallalieu

John Greenleaf Whittier was a prophet of God. His soul was in tune with all divine harmonies. He had visions with his eyes open. He was no dreamer but a seer. He realized the woe and wretchedness of the slave. His songs thrilled the souls of patriots, philanthropists and Christians. They would not; they could not rest till all yokes and chains and shackles were broken and forever destroyed.

All the people of our great country have abundant occasion to thank God for our Quaker Prophet, Seer, and Psalmist.

"I set a higher value on my name as appended to the Anti-Slavery Declaration of 1833 than on the title-page of any book."—Whittier.



## Whittier as a Christian

By the Rev. James Mudge, D. D.

It is well known that this loved poet of New England was a Quaker or Friend by birth. Nor was he ever ashamed of his connection with this somewhat despised, very peculiar, and numerically insignificant people. He wore at least a portion of their garb, the straight-front coat, all his days, and retained not a little of their special speech. Even when he moved in the best society of Boston and Cambridge, a favored guest everywhere, esteemed an ornament to any circle, he was never ashamed of his principles, he retained the simple habits of his youth. He never drank wine, or smoked tobacco, common as these things were about him, nor even once attended the theatre. His tastes in everything were gentle, pure, unworldly. He was white souled and clean handed. The spirit of the Puritans in its best aspects, as well as of all old Quakers, lived again in him. He was not only a lover of nature and of his fellow men, but he was also an ardent, earnest lover of the Lord. Religious feelings and principles were manifestly paramount in his make-up. From a very early time his life was consecrated to the noblest purposes. He walked with God in all humility, truthfulness, and trust. He alone among the leading poets of America—if we may venture to judge in so personal a matter—was deeply religious in the high and inward sense, with a piety of the most vital sort, evangelical in its tone, and a personal devoutness of the keenest kind.

One of the ways in which this appears was in his profound familiarity with the Scriptures. He was thoroughly saturated with the Bible. It was to him the one book of his boyhood days, brought up as he was in a secluded country farm house where he had but little schooling and where there was not much of this world's goods, but where a deeply pious mother presided and a father full of godliness. It can safely be said that during all his life he never lost his interest in the Bible, never ceased to read it regularly, never let any other book take its place. He was so filled with its truths and also with its language, so intimately acquainted with every part of it, even those portions less commonly perused that he could draw at will, in his work, upon all its stores of opinion and expression.

One good way of reading Whittier's poems, and at the same time testing or increasing one's knowledge of the Bible is to take a pencil and note in the margin every quotation from or allusion to any part of the Holy Scripture, any character, or incident, or word. I, myself, have recognized between six and seven hundred such references, and I have no doubt that a more searching scrutiny would disclose still more. One finds, for instance, full 25 references to Eden and our first parents' experiences in paradise. And the rest of the book of Genesis furnishes Whittier some thirty or more occasions for illustrating and adorning his themes. Jacob's wrestling by the brook Jabbok, for example, suggests to him the following:

"The Present, the Present, is all thou hast  
For thy sure possessing;  
Like the patriarch's angel, hold it fast  
Till it gives its blessing."

The rest of the books of the Pentateuch supply about fifty allusions to events and the desert wanderings. And the history of the children of Israel in after years presents many a point that the poet finds it profitable to lay hold of. What he calls "The Hive at Gettysburg," is a modern application of the old Hebrew story wherein Samson from the slain lion took the sweet honey. The beautiful tale of Ruth and Boaz is utilized several times. Good use is made of Joshua at Gibeah, the Shibboleth at the fords of the Jordan, Kishon's rushing torrent, Saul's statue, Daniel's songs and heart and beravements, Solomon and the Queen of Sheba, Agag, the House of Simeon, Haman and Mordecai, Elijah's mantle, the shadow turning backward on the dial, the clouds of Carmel, the revival of the corpse at the touch of Elisha's bones, and Elisha at Dothan. To the poetical and prophetic books of the Old Testament Whittier makes more than one hundred references, of which the following is a good specimen:

"God reigns, and let all the earth rejoice!

I bow before His sterner plan,  
Dumb are the organs of my ehoe;  
He speaks in battle's stormy voice,  
His praise is in the wrath of man."

When we turn to the New Testament we find that the story of Jesus could be gathered almost entire from the pages of Whittier. He so plentifully besprinkles the words of the great Teacher among his own that no one who carefully reads this poet can be otherwise than intelligent concerning the biography of the Son of Man. No inconsiderable portion of the discourses of Jesus could be restored from these poems; and his actions are also abundantly delineated. There is scarce any part of the immortal story which is not delightfully and instructively presented. And the plain narrative is at times lighted up with imaginative touches which bring the scenes more vividly before us and distinctly increase the effect. This poetry might be regarded as a judicious Bible commentary, written with reverence and wholly without pretension,

yet helping in some places not a little to the better comprehension of the text.

Yes, Whittier was a very sincere Christian. A good deal of the saint was in his composition. His life was sweet and true and high, humble-minded and Christlike. He said, near the close of his days, in a private letter, "If I ever feel like envying any one it is not the world-famous author, but some serene, devout soul who has made the life of Christ his own, and whose will is the will divine." He was a man of peace, but also of justice, a philanthropist but also a mystic. He listened clearly for the inward voice. He believed in an all-embracing Providence. No one has spoken words more calculated than his to strengthen our faith in the beautiful truths that all is of God and God doeth all things well. He was full of pity, sympathy, brotherly kindness, mild in his judgments, merciful in his words. He was ever hopeful, optimistic, radiant, clad in cheerfulness and good will.

It is to be hoped that the effect of turning the attention of the country afresh to Whittier, as the centennial of his birth is celebrated, will be to cause a wider study of his winged words and also a closer emulation of his beautiful example. For he has left, as Oliver Wendell Holmes puts it, "A blameless memory shrined in deathless song."

Lowell, Mass.

## Whittier--The Poet-Reformer

By the Rev. John Reid Shannon, D. D.

Whittier is the poet of American freedom, the poet of human brotherhood. He has a burning passion for humanity. He gives himself to the great cause of his time, the emancipation of the slave. Into the fierce moral conflicts of this cause he enters with all his soul. He stands true to his own verse:

"For freedom in the name of Him  
Who came to raise earth's drooping poor—  
To break the chain from every limb,  
The bolt from every prison door."

His strong words wield a power for this cause that cannot be overstated. While Whittier sings of "The Eternal Goodness" as no other poet has ever sung, he sings also of the "Blasting of Almighty wrath against a land of chains." He touches the conscience of the American nation with strange power. He enters as a divine force into the life of our nation. He leads the people as a pillar of cloud by day, as a pillar of fire by night. His influence upon our national life is greater than that of any other poet; than any other man of letters that this country has ever produced. He helps to guide our nation through the wilderness and into the promised land.

Slavery kindles an unquenchable fire in his bones. He is a leader in the anti-slavery agitation. He is an irrepressible abolitionist in the days when an abolitionist is hated. He is secretary of the National Convention held in Philadelphia which organizes the American Anti-Slavery Society. Not in anti-slavery annals is there a record of more dramatic courage than that what we see in Whittier. He knows not the fear of man. He is often mobbed because of his abolition views.

While editing an anti-slavery paper in Philadelphia, his office is sacked and burned by a mob. He goes out to visit his office. He finds an excited multitude in the street and, knowing that his life is imperiled if he is recognized, he goes to the house of his friend, Doctor Parish, puts on a wig and a long white overcoat and again ventures into the midst of the mob. When his office is being sacked, he goes in with the crowd and seizes some things which he wishes to save from destruction. If discovered, he would not escape with his life.

At one time he is attacked with clubs and stones on the streets of Concord, New Hampshire. This time he would unquestionably have been killed, had he not found refuge in the house of a man named Kent, who barred his door and said to the mob: "You can have Whittier only over my dead body."

There are two sides to Whittier's nature. We look at one side and we find him as gentle and tender as the heart of a woman. We look at the other side and we find him full of the martial spirit; as stern, as ruggedly firm, as invincible as Oliver Cromwell. He is as bold and fearless as a lion when

it comes to standing for truth, for justice, for humanity.

Behind him are generations of high-minded, noble-souled, sturdy ancestors. He comes from an ancestry that, for generations, has known persecutions for conscience's sake. He has in his constitutional make-up a granite firmness that would take him to the stake of martyrdom before he would be untrue to his convictions.

When the Fugitive Slave Law is passed, he stands forth like a hero. He forges his thunder-bolts of righteous indignation and hurls them with a courage undaunted. He writes ninety-two anti-slavery poems. Someone has said of the words of Martin Luther that they are "Half-Battles." Many of the anti-slavery poems of Whittier are whole battles of more significance to the civilization of this American Union than many a battle that occupies a large place in the history of the nation. They prepare the way for the emancipation of the slave. They are stirring bugle calls, cheering those who are faint of heart. We hear in them the voices of the old heroes, of the old reformers. They breathe the spirit of Thermopylae, of Marathon. They are grand trumpet songs, inspiring the march of human liberty.

In his poem, "The Christian Slave," he describes the sale of a slave girl who by the auctioneer is described as "A Christian." His words cut like a sword. His rhetoric is on fire with righteous indignation. The whole poem speaks as with the voice of thunder against the awful sin of slavery.

So long as the anti-slavery conflict is remembered in American history, so long will Whittier be remembered as the fearless champion of the cause of the slave, as the poet of American freedom, of human brotherhood. He believes with all his soul that God is on the side of righteousness. When the American Union seems a vessel wrecked and lost in the awful storm of war, Whittier sings:

"But courage, O ye mariners,  
Ye shall not suffer wreck,  
While up to God the freedmen's prayers  
Are rising from your deck.  
"With a 'Cheerily,' then, O mariners,  
For daylight and for land.  
The breath of God is in your sail,  
Your rudder in His hand."

In the darkest days of the Civil War he writes:

"So let me hope the battle-storm that beats  
The land with hail and fire, may pass away  
With its spent thunders, at the break of day,  
Like last night's clouds, and leave as it retreats,  
A greener earth and fairer sky behind,  
Blown crystal-clear by Freedom's northern  
wind."

He sees in America a civilization embodying the



grandest ideals. The words which he speaks to his fellow citizens about this civilization are these:

"Suffice it now. In time to be  
Shall holler altars rise to Thee;  
Thy church one broad humanity..

"White flowers of love its wall shall climb,  
Soft bells of peace shall ring its chime,  
Its days shall all be holy time."

Whittier's ideal of democracy is most noble. In his poem entitled "Among the Hills," he gives us a vision of the future in which his ideal democracy becomes a glorious reality. Than this, no seer has ever uttered a grander prophecy of the equal citizenship of the world that is to be. It partakes of the magnificence of Isaiah's lofty strains. He is a

grand optimist, regarding the outlook towards the world's future. His voice chimes in with the voices of Tennyson, and Browning in the utterance of the same magnificent anthem of trust in God and hope for humanity.

Whittier looks forward to a happier, brighter era when the Kingdom of Heaven shall be established. He sees a time coming when poverty and drunkenness and bigotry and intolerance and woe shall give place to peace and prosperity and nobility and righteousness, when our earth shall be clothed in garments of Eden-like beauty; when humanity shall be bathed in the splendors of the civilization foretold by the prophet-bards of old.

"I feel the earth move Sunward.  
I join the great march onward,  
And take by faith while living  
My freehold of thanksgiving."

## Whittier, the Politician

By the Rev. James A. Foust, D. D.

When historians go in search for the golden age of American Literature they will have to reckon seriously, if not altogether, with the first fifty years of the nineteenth century. It was then that great literary stars first appeared in the heavens of the New World.

Our poets first began to sing, our prose writers first began to wield an effective pen, and our orators reached their highest development in Clay, Calhoun, and Webster in the State, and Simpson, Beecher, and Brooks in the church. Longfellow, Holmes, Harriet Beecher Stowe, Edgar Allen Poe, Emerson and John Greenleaf Whittier are the most famous among those whose contributions go to make this the golden age of American Literature. The fact that these great lights have few, if any, successors in our day is a clear indication of the difference between their age and the present. Theirs was an age of men not money. Men were master and money served them. Mind and not money made men in those days. It is all the reverse now. Hence with greater facilities we are turning out fewer men. Among these great lights none shine brighter than John Greenleaf Whittier. If not first among his fellows he was certainly far to the front.

It has been said recently that great Americans show woeful carelessness in selecting the date and place of their notoriety. Whittier is one exception to the rule. Haverhill, Mass., on the banks of the beautiful Merrimac river, with its green foliage, flowers, and singing birds is both a lovely and healthy place for a great man to begin his earthly career: and December 17, 1807, is by no means a bad date on which to be born except that he had to wait a few days for nature to renovate herself or do what Whittier did, study the storms and sing of the snow clad hills. He is one great man in New England, who enjoys the distinction of having ancestors who managed to reach these shores without having sailed in the Mayflower.

To Thomas Whittier, the great grand father of the poet belongs the distinction of having brought over from England the first hive of bees, introduced into the settlement. This was in 1638.

In religion, the Whittiers from the least to the greatest were Quakers of the best type and from that narrow path of peace and Godliness the greatest member of the family never departed. Like most of the world's great men Whittier was born on the farm and was acquainted with the sweat of honest toil. His parents were neither rich nor very poor. They were, in fact, what would now be called poor but at that time they were middle class people.

Whittier's poetic soul was first stirred to activity by a scotch peddler by the name of Jonathan Plummer. This Scotchman sang Burn's songs. Says Whittier: "He brought with him pins, needles, tape and cotton thread for mother; Jack-knives, razors, and soap for father; and verses of own composing, coarsely printed and illustrated with rude wood cuts for the delectation of the younger branch of the family." "He had a full rich voice and sang 'Bonnie Doone' and other songs." Joseph Coffin lent Whittier a copy of Burn's poems of which he wrote, "This was about the first poetry I ever

read with the exception of the Bible of which I had been a close student. And it had a lasting influence upon me. I began to make rhymes myself, and to imagine stories and adventures." He sent his first poem to William Lloyd Garrison, then editor of the *Free Press*, and soon had the satisfaction of seeing it in print. Later on, in 1826, Garrison visited the Whittier family for the special purpose of encouraging young Whittier to prepare himself for the largest possible usefulness in his sphere as a poet. The father did not like the idea of the visitor putting "notions in his son's head," but Garrison won the day. Though too poor to go to school at that time he ultimately, through the friendly agency of a farm hand learned the shoemaker's trade, from which he secured money to spend a few years in school.

It is Whittier the poet that will survive all time but it was Whittier the practical politician who laid the foundation of that immortal superstructure which in all times and countries is to be known as Whittier the poet.

He never would have been the poet that he is, had he not been the politician that he was. His poetry was the voice of many good people crying in the wilderness. His politics was the means by which that voice was both heard and heeded and by which it ultimately became the voice of the nation.

He hated slavery and believed it his duty to use all the powers of tongue, pen, and ballot for its destruction. His political activity temporarily lost him the support and friendship of Garrison. Garrison was father of what is known as the "Old Organization," in the anti-slavery movement, which insisted on doing all its work through moral suasion. From this Whittier and his followers broke away and founded what became to be known as the "New Organization" which believed no less in moral suasion, but more in the ballot. For sometime bad feeling and strong language was the order of the day between these heroes of a common cause.

As a politician Whittier was to start with a member of what was then known as the "Liberty Party," but until the birth of the Republican party he always voted for Whig or Democrat no matter which if he could only obtain a pledge of political support in his anti-slavery demands. He was by no means a weak man in local politics. He made it a study and because of his knowledge, broad statesmanship and his sympathy with the despised and oppressed he had a following which made him a man with whom the parties were bound to reckon. Any man for whom he stood might hope to be elected. He moved the voters of Essex, his home county, to send Caleb Cushing to Congress on the condition that he pledge himself to favor the right of petition and freedom in the District of Columbia. Cushing was a Whig candidate. In South Essex he did the same service for a Democrat. He was one of the leaders in the party fusion which put Charles Sumner in the Senate.

Whittier ultimately became a Republican and prided himself on being able to say: "I voted for the presidency of Abraham Lincoln oftener than any other man in the country." He enjoyed the unique honor of being a member of the Electoral College both in 1860 and 1864. One of his strong

anti-slavery friends was Prof. Elizur Wright, who for his anti-slavery principles was thrown out of his position in Western Reserve College, Ohio. To this man Whittier wrote many letters which bring out clearly his political views. The allusion in the following letter will be understood if we keep in mind the breach between him and Garrison. Sickness caused Whittier to resign the editorship of what was known as the *Pennsylvania Freeman*, on which Garrison commented as follows: "J. G. Whittier has retired from the editorial chair of the *Pennsylvania Freeman*. The time was when we should have deeply regretted to make this announcement, but in his present state of mind, as it respects political action and the new organization, and in view of the course he has thought proper to pursue in regard to the state of things in his native commonwealth, we are reconciled to his withdrawal." Whittier writes:

"AMESBURY, ESSEX CO., 14th 3rd month, 1840.  
—My Dear Friend, E. W., Jr.—Why hast thou never published the resolutions upon political action adopted at the New England Anti-Slavery Convention for 1838, giving the whole figure on the duty of voting? These resolutions were advocated by Garrison himself, and the whole body of the non-resistance voted for them, with the exception of ——— and three others—one a Van Buren man who could not give up his party. Garrison, it seems, is reconciled to my leaving the *Freeman*. This is consolatory. The great effort made to rend the abolitionists of Pennsylvania disaffected with me having totally failed, and, indeed, recoiled on their own heads, the next best thing is to have me quit the ground, either by sickness or otherwise. I want to be at the National Convention at Albany, but my health is miserable, and I must be contented with wishing that it may be well attended by others. I am not entirely clear on nomination now, but it may be that I am mistaken. Etc.

"JOHN G. WHITTIER."

As Whittier predicted, the anti-slavery nomination was a mistake. The candidate received only 8,000 votes in the whole country, and this show of weakness greatly injured the cause.

In the midst of these serious times, hard work and persecution, Whittier, like other great men, took time for a joke and a smile. For some time he had been installed as one of the secretaries of the Anti-Slavery Society, whose office was in a cold and uncomfortable building in one of the downtown districts of New York City. Concerning which he writes the following letter:

"3rd Story, 8th 2nd mo., 1837.—Friend Wright—I thank thee for thy favor, and would cheerfully grant thy request, but I am at present engaged in certain scientific experiments, and trying to solve certain difficult problems, as for example the following: What amount of coal without fire will warm a room 12 by 13 feet? Second: If ideas are things, as Bishop Berkeley supposes, what is the reason the idea of fire will not be a good substitute for reality? Hence, etc. J. G. W."

Whittier was capable of strong feelings, and he sometimes expressed them in strong language, as is evidenced by what the following incident brought out. In 1844 a young white man of South Carolina, by the name of John L. Brown, married a Negro girl, and tried to help her to escape from slavery. The result was that he was caught and by Judge O'Neal sentenced to death. In pronouncing the sentence the judge addressed him as follows: "You are young, quite young, to be where you are. If you had remembered your Creator in your past days, you would not now be in a felon's place to receive a felon's judgment. Still, it is not too late to remember your Creator. He calls early and He calls late. He stretches out the arms of a father's love to you, to the vilest sinner, and says, Come unto Me and be saved." Of this Whittier's comment is: "Judge O'Neal is devilishly religious." The British government and the church brought so much pressure to bear on South Carolina that the sentence was commuted to scourging and banishment.

In the report of the celebrated Pro-Slavery Convention held in Charleston, South Carolina, on the 4th of the ninth month, 1835, published in the *Courier* of that city, it is stated "the clergy" of all denominations attended in a body, lending their sanction to the proceedings and adding their pres-



ense to the impressive character of the same. Of whom Whittier wrote:

"Just God, and these are they  
Who minister to Thine altar, God of right!  
Men who their hands of prayers and blessings lay  
On Israel's Ark of light.

"Paid hypocrites who turn  
Judgment aside and rob the Holy Book  
Of those high words of truth, which search and  
burn,  
In warning and rebuke."

"How long, O Lord, how long,

Shall such a priesthood harter truth away?  
And in Thy name, for robbery and wrong,  
At Thy altar pray."

The hero of the oppressed, the friend of the common people, loved by his inner circle, respected by the rich and mighty and loved and honored among the nations, Whittier, the farmer, the shoemaker, the practical politician, the statesman, the poet and Christian gentleman, in the eighty-fifth year of his life passed to the God who sent him to sing righteousness, freedom and peace to an enslaved, sinful and striving world.  
Boston, Mass.

risked his literary reputation to be counted one of them; the poets and authors generally, to seek his criticism and judgment on their younger work; and the older literary friends to sit by his fire, and hold fellowship such as only authors may.

It was my happy privilege to meet Whittier at the home of a friend in Boston, and the memory is of great preciousness. I found him not shy, but hospitable and kindly, as he talked with my poet friend of her book recently out; and she, in turn, spoke of his, that he was just proof-reading; the listener recalls a memorable hour.

In the companionship of friends, Whittier took greatest delight, and his proverbial shyness vanished when the new-comer turned to friend. Whether in his own environment, or as the guest in one of the many homes ever open to this poet of the fireside, with never a family fireside of his own, Whittier realized his own line:

"My brother's grief or caress is my own."

"Fayre Hnures."  
Wilbraham, Mass.

## The Homes of Whittier

By Louise Manning Hodgkins

In a half dozen visits to London, it chanced that in 1900 I found myself at the height of the London season and just before Parliament was prorogued, with the opportunity of accepting, on a Fourth of July occasion, the hospitality of our ambassador, Joseph Choate.

As he gave me a hand of warm greeting he said, "May I ask in what state and county you were born?"

Knowing that it was his own state and county, and not four miles from his birth-house, I answered "Massachusetts, Essex County, of course."

He glowed all over with pleasure, and exclaimed, "The only county in America to be born in, of course!"

It was the same little hill-county of Massachusetts, of which Mr. Choate is so proud, that gave birth to many another statesman, and to most of our earlier poets who found great fame: Emerson, Longfellow, Lowell, Holmes and Whittier, whose centenary we celebrate, are all sons of Massachusetts, and Whittier is also an Essex County man.

Seven cities claimed Homer; three charming New England towns make it their boast that the Quaker poet was once with them an honored resident.

Haverhill, Massachusetts, has first notice because that has the fortune of being the birth-town. It was a plain Quaker farmhouse in which the poet first saw light, low-ceiled and heavy-beamed; and not far from it may be found the site of the little red school house where he learned to read.

When William Lloyd Garrison, drawn by poems and prose of merit from Whittier's pen, went there to talk with Whittier's father about his son's fitness for a literary career, the father replied:

"Poetry will not give my son bread." Ah, had he seen the thousand dollar cheque that Whittier received some years after this for a single poem, a different answer would have been made.

Thus Whittier had to make his own way, and at a little shoemaking bench he made ladies' slippers till he had earned enough to go to the Haverhill Academy.

But he bore no grudge against the decision of his father, who judged according to his light, and the most charming of his poems is dedicated to the inmates of that early Haverhill home and, at the same moment, well describes the simple, homely and wholesome life of his boyhood.

For a description of Whittier's first home, one should read "Snowbound."

The Amesbury house is now an historical possession. This Mecca of literary pilgrims from year's end to year's end is near Powow Hill, and but a few minutes walk from that charming view-point.

From Powow, one sees the White mountains, Agamenticus, the long white beaches of the North Shore, Plum Island, the Isle of Shoals, Ipswich, Cape Ann and Gloucester Point, one continuous panorama of loveliness. Whittier has celebrated them all, as with a quiet eye for beauty, he lived with them till they lived in him.

Read "The River Path," "The Merrimac," "Hampton Beach," any of the "Home Ballads," "Our River," "June on the Merrimac," to see how his brain became a camera for the reproduction of these familiar scenes.

"Oak Knoll," at Danvers, was the cheery homestead of relatives that gave shelter to his last years. This place is the site of the home of one of the men suspected of witchcraft and hanged for the suspicion, in the benighted days of our forefathers. It was here with a charming suite of rooms at his

disposal, that he received his friends; and they were many in the afternoon of life. The old anti-slavery friends came to talk of heroic days, when Whittier



OAK KNOLL--WHITTIER'S HOMESTEAD

### An Incident

By Mrs. J. Ellen Foster

My personal recollections of the great poet and reformer are of him as he was in his own home November 11th, 1880. I remember the date distinctly. Mrs. Lucretia Mott, the great Quaker of Philadelphia and of the world, died on the morning of that day. We saw by the papers at our breakfast table that she had passed on. Miss Susan B. Anthony, a soul kindred with Mrs. Mott in the fellowship of service, was with us. She also was related by brave endeavor for high levels of civil and political liberty to the great reformer, but had never seen the man Whittier.

We were then at a most harrowing epoch in the temperance reform. Our militant hosts, wholly devoted to the twin doctrines of total abstinence for the individual and prohibition for the state, were being divided on questions of methods. The hearts of loyal comrades were wounded as now and then the enemy gained entrance through our divided ranks. I had wished to see Mr. Whittier and to be strengthened by his analysis of the situation, and his faith in the final triumph of God's will in the world, notwithstanding the unwisdom of those who follow in his train or even lead the hosts of reform.

Miss Anthony quickly responded to my invitation and we took a morning train to Danvers near Boston where he then lived. There was also in our company a Boston girl, true to the traditions of her New England ancestry and proud of her Warren blood. She was beautiful as well as "proper." She sang with native endowment and much culture.

As we started out that gray day to pay homage to the great seer and the great singer, each was drawn by the purpose, the action and the joy of her own loves and her own activities. Miss Anthony was nearly contemporary with Mr. Whittier in anti-slavery work. She was also a Quaker by birth as was he. She was plain of speech, direct in expression and indomitable in purpose. She was then and always a bit disappointed that the enfranchised African so often forgets the service which anti-slavery women gave his cause in its time of need. Miss Anthony was severe in her arraignment of cowardice or injustice, but she was patient even to tenderness with the hearts of people and the hearts of causes.

In the poet's library we gathered. The elder ones spoke of Mrs. Mott and of her great life. How serious even to sadness they were. We stood reverently a little apart; they seemed nearer the holy place than we; they were nearer. They now, he and she, see the whole path by which they were led when travelling earth's rough roads of toil, or riding over her boulevards of victory.

When my opportunity came, I laid my heart's burden before the great seer. I wanted to know how persons of equal integrity and character and intelligent devotion to a cause could so differ in methods of propaganda and of administration as to neutralize each other's efforts and seemingly defeat the ends they sought. He listened to my full recital; it was fervid and perhaps tearful. I am sure tears were in my voice if not in my eyes. I must not repeat the things he said about reforms and reformers



then before the public, and the parallels he drew between the anti-slavery cause and the temperance reform. He was stern at times and yet he quieted my fears and humbled my anxious pride. With reverence I remember his words and see again his face, and as if in his presence hear the Saviour say to the complaining disciple, "What is that to thee? Follow thou Me."

And what of our Boston girl. She was no reformer. She carried no burdens of race or civil rights or popular clamor. She simply wanted to pay her tribute to the nobility of the strong life before us. She gave her best, she poured out her wealth in song in the words of Whittier's brother-poet, Longfellow.

"I shot an arrow in the air,  
It fell to earth I know not where."

She seemed a creature of another order, a visitor from another world, from that country which knows not "man's inhumanity to man."

Oh, how they listened. He, the tall, strong man, clad in Quaker garb, whose father-heart brooded

over a race; she, the plain, strong woman whom no child called Mother, but multitudes now love as "Aunt Susan."

I—well—I was younger then than now. I was impatient sometimes with the current of events. I saw the Immediate, not always the Remote. I was sometimes turbulent and over-anxious for quick returns of righteous effort. I had not then learned out of the Book, "He that believeth doth not make haste." I use the telescope now as well as the microscope.

In the rush of our times when men of the world take and keep the pace that kills, the story of Whittier's life work breathes quietness into the soul of the Christian patriot: not the quietness of inaction, but the quietness of faith which makes possible the highest action.

"Strike, Thou master, we, thy keys,  
The anthem of the destinies,  
The minor of Thy loftiest strain.  
Our hearts still beat the old refrain,  
Thy will be done."

## Two Unpublished Letters

Through the Kindness of Mrs. Mary Church Terrell

It was my intention to write an appreciation of that great poet of freedom, John Greenleaf Whittier, but it has occurred to me that nothing I could possibly say would interest and inspire your readers so much as two unpublished letters which it is my good fortune to possess—one from the poet himself and the other from our own great Frederick Douglass. My husband, Judge Robert H. Terrell, presided over a meeting, December 17, 1887, which had been called for the purpose of celebrating the eightieth birthday of Mr. Whittier. In response to an invitation extended to Mr. Douglass to be present and address the meeting, Mr. Terrell received a letter, a portion of which is as follows:

"John G. Whittier is much to the American people as a whole. He is a national man. He has imparted lustre to American literature and carried light and love to the hearthstone of millions. He has inspired the young with patriotism, comforted the aged with heavenly assurances, fired the souls of reformers with holy enthusiasm, nerved the timid with manly courage, taught the Nation justice and equity, caused meanness to hide its head in shame, exalted the standard of public morality, inculcated the doctrine of temperance and peace and has proved to the world that poetry and song are as indigenous to America as to the Mother Country. For his generous, philanthropy and patriotism the American people may well congratulate themselves and him upon his eightieth birthday, and rejoice that his life has been prolonged and wish that his days may be still lengthened. But much as Mr. Whittier has done in his day and generation for the American people as a whole, and great as is their obligation to remember and honor him, and gladly as I would unite in any general tribute to his noble worth, I cannot forget that we who have worn the bonds of slavery, and we who are identified with the newly-made citizens of the Republic, owe him a special and larger debt of gratitude than do those of any other class or condition of American people. He is almost the last of a brilliant constellation of anti-slavery men, men who, when the Nation's conscience seemed insensible and dead to the wrongs of the slave, and oblivious to the contradiction of slavery to the doctrines of American liberty; when the pulpit was dumb, the press indifferent, and the church silent, had the courage to sternly assail the slave power and demand the abolition of slavery as the right of the slave and the duty of the master. Mr. Whittier is among the last survivors of those who formed the American Anti-Slavery Society, and who fifty years ago held the great Anti-Slavery meeting in Pennsylvania Hall, the night before it was reduced to ashes by a pro-slavery mob, and he was also one of those who, in the morning after that explosion of pro-slavery wrath, assembled around the smoking embers of that splendid hall, amid the jeers of a lot of Southern medical students, and passed the anti-slavery resolutions in defiance of mob violence. Well may you and I and all of us rejoice, not only in the liberty achieved for us by John G. Whittier and his noble associates, but also that in

the order of providence, Mr. Whittier has lived to see our deliverance from slavery and our legal enfranchisement. For, aside from the pen of William Lloyd Garrison, I know of none which did so much in the early day to rouse the sleeping conscience of the Nation against slavery and awaken sympathy for the enslaved, and cheer the hearts of abolitionists amid scorn and obloquy as did that of John G. Whittier. His poems gave wings to the eloquence of anti-slavery speakers all over the country. Never shall I forget the powerful effect produced upon an audience in New Bedford, Mass., by "Whittier's Stanzas" for the Times, introduced by Edwin Thompson. That poem contained the pith and power of the whole anti-slavery argument, and I hope some one at your meeting will read or recite it, that the younger people among you may know to what manner of man you are assembled to pay grateful homage. Mr. Whittier not only gave thought and speech to our anti-slavery speakers, but fired the pen of anti-slavery writers.

"I welcome your meeting, not only as a fit expression of the respect, the love and veneration we feel for our poet, philosopher and friend, but as proof against all denials, that we share with the highest and best of mankind the noble and ennobling sentiment of gratitude to benefactors. Standing at the top of his eightieth birthday, overlooking a long life devoted to the highest interests of mankind, listening in the stillness of his tranquil spirit to angel voices welcoming him heavenward, let him also hear

from earth as he will hear from heaven, a soul-cheering, 'Well done, good and faithful servant.'

"Truly yours, Frederick Douglass. Cedar Hill, Anacostia, D. C. December 13, 1887."

Judge Terrell sent the resolutions passed at the meeting held in his honor to Mr. Whittier and received the following reply:

"Oak Knoll, Danvers, Mass., first mo., 9, 1888.  
"To R. H. Terrell, Esq., Washington, D. C."

"Among the great number of tokens of interest and good will which reached me on my birthday, none have touched me more deeply than the proceedings of the great meeting of the colored citizens of the nation's Capital, of which you are the representative. The resolutions of that meeting came to me as the voice of millions of my fellow countrymen. That voice was dumb in slavery, when more than a half century ago, I put forth my plea for the freedom of the slave. It could not answer me from the rice swamp and cotton field, but now, God be praised, it speaks from your great meeting in Washington and from all the colleges and schools where the youth of your race are taught. I scarcely expected then that the youth for whom I pleaded would ever know of my efforts in their behalf. I cannot be too thankful to the Divine Providence that I have lived to hear their grateful response. I stand amazed at the rapid strides which your people have made since emancipation, at your industry, your acquisition of property and land, your zeal for education, your self-respecting, but unresentful attitude toward those who formerly claimed to be your masters, your pathetic but manly appeal for just treatment and recognition. I see in all this the promise that the time is not far distant, when, in common with the white race, you will have the free, undisputed rights of American citizenship in all parts of the Union, and your rightful share in the honors as well as the protection of the Government. Your letter would have been answered sooner, if it had been possible. I have been literally overwhelmed with letters and telegrams, which, owing to illness, I have been in a great measure unable to answer or even to read. I tender you, gentlemen, and to the people you represent, my heartfelt thanks and the assurance that while life lasts you will find me, as I have been heretofore, under more difficult circumstances, your faithful friend,  
"JOHN G. WHITTIER."

No words of mine could so well express the gratitude which we as a race should feel and which we actually do feel towards Mr. Whittier for the invaluable service he rendered us as do those penned by the great Frederick Douglass. And nothing could show more clearly the deep and genuine interest in us which Mr. Whittier always felt till the day of his death than the letter which he wrote when he was eighty years old to the representatives of that race to which he had given so much of his talent, his energy, his strength, yes, his very heart's blood.  
MARY CHURCH TERRELL.

## Whittier in the Home

By Mrs. Marion B. Knight

"I have found no poet so valuable in our home life as Whittier," said a mother of growing and grown children.

Longfellow has often, and justly, been called "the children's poet," and "the fireside poet," but Whittier is entitled to share the sacred seat by our hearthstone with his brother poet.

Without reckoning "Snowbound," that best picture of country life in the New England of the early nineteenth century, true still in its outlines, if not in some of its details, to the remoter country life of to-day, we find in Whittier's shorter poems a revelation of the life and thought of the American people. We say "American," for though Whittier is undeniably a "local" poet, the poet of New England, there is nothing in many of his poems which is not as intelligible to the pioneer of the West or the country dweller of the South as to the citizen of his beloved Essex county. The "barefoot boy" scampers as nimbly over the fields of Minnesota and Louisiana as in Massachusetts.

Poetry refines and ennobles the nature, quickens the imagination, enlarges the horizon of the mind and enriches the life of the soul.

For this reason the schools are now requiring our children to commit to memory choice selections of

poetry. A few years ago it was not unusual to find young men and women quite unashamed to acknowledge their dislike of poetry, and to declare their inability to understand it. Their lack of understanding was the cause of their dislike. The human heart in hall or cottage responds at once to the call of the true poet.

The boy or girl who early makes the acquaintance of that wholesome, joyous "Barefoot Boy," who hears his own childish romance told in the verses of "In School Days," who recites with watering mouth "The Corn Song" and "The Pumpkin," has taken the first steps on the road to culture. He understands and enjoys the poems.

From these he easily goes to the "Songs of Labor," describing scenes and experiences which interest boys and girls, and from them he acquires a respect for "honest labor" and learns to see the "unsung beauty hid life's common things below." His heart beats with sympathy with the laborer, however humble, for childhood is democratic. Once in our lives, "all things," high and low, "are ours."

In that age of childhood from ten to fourteen, characterized by some as the "barbarous," largely because then the boy or girl loves to do and dare, the imagination will find fit food in Whittier's



ballads. "The Three Bells," "The Pipes at Lucknow," "Skipper Ireson," "Barbara Fretchie," stir their blood. One writer names the last as one of the three poems of the war of permanent value; Whitman's "My Captain" and Lowell's "Commonwealth Ode" being the other two. "Barbara Fretchie" calls out all the latent patriotism of the boy's nature. He does not reason it out—he just feels and knows that that flag was spared by Stonewall Jackson, not entirely because a woman's hand held it, but because it was the flag of the Union for which the gray-haired woman stood, and stronger than the rights of either North or South were the inviolable, eternal rights of that Union. By all means have this poem read and recited again and again at your fireside.

Do you desire your son and daughter to have a fine sense of honor which will be their safeguard in maturer life? Let them read aloud "Nauhaught, the Deacon," to you till the Indian's admonition to himself, "Nauhaught, be a man," has gone into the warp and woof of their characters. The example of that "baptized and praying Indian," scorning that "secret meanness," puts to shame many a man who has tampered with funds entrusted to his care. Temptation may come to your children. Let them have Nauhaught's standard.

"Starve, if need be; but, while you live, look out  
From honest eyes on all men, unashamed."

At this period, or a little later, they will enjoy "Snowbound," if it is read in the family, and time taken to get its pictures clearly before their minds. The "prompt, decisive" father, the "mother running the new knit stocking-heel," the boy school-master, the "wise old doctor," will call to mind other pictures of by-gone days in your own family history, which will gradually weave themselves into the narrative and become the connecting link, making Whittier's old home your children's own. For those who like more of a story, there are "The Captain's Well," "Amy Wentworth," "Mary Garvin," and others.

Now is the time, too, to read the anti-slavery poems. It must be remembered that Whittier deliberately put away from him the life which might have led to even greater literary fame in order to dedicate himself to the cause of freedom. He is pre-eminently the poet of liberty. One must be base indeed to be able to read his poems written in the 'forties and 'fifties without feeling the nobility of the man.

Many of the anti-slavery poems will be lost to the general reader, as the years remove the occasion for their writing farther and farther from us. But though the wrong of human slavery has passed, there will remain for many years wrongs which cry as mightily to be righted. Our children will find themselves called to their posts of duty by the ringing battle cries of Whittier. So with careful study of the setting of the poems, let them read, "Massachusetts to Virginia," "The Pine Tree," "New Hampshire," "A Song for the Times," "Ichabod," "The Moral Warfare," and others.

There is no spirit of revenge in Whittier. Hot indignation, the fierce wrath of the living God, abound, but Whittier is always ready to clasp hands with the sinner as soon as the sin is put away. His songs will not breed hateful prejudice in the youthful mind. His last words, "Love—love to all the world," are a true expression of his spirit and life.

The most interesting and critical period of our national history—from 1820 to 1870—is reflected in Whittier's poems. They are a valuable help in the study of history. Whittier did not believe in war, and in 1861 advised to let the slave States go. But when war came, Whittier sang determination, hope and courage into the hearts of the people.

"Thy Will Be Done" and "Ein feste Burg ist unser Gott" could not have been written by one who had never known the agony and the blessedness of suffering. They should be familiar to every youth, for they reveal the poet's conviction that the work was of God. In "Laus Deo," written on hearing the bells ring on the passage of the constitutional amendment abolishing slavery, he strikes a lofty strain.

Whittier championed the oppressed wherever found; witness, "The Prisoner for Debt" and "Prisoners of Naples." His "To the Reformers of England" carried cheer, says Garrison, to Cobden and Bright and the Anti-Corn League of England.

Whittier is not a nature poet of a high rank.

Still, there has somehow come to be a "Whittier country" to be visited by nature lovers in New England and visitors from abroad. It is well worth the children's while to see the "Sunset on the Bearcamp," and spend a "Summer by the Lakeside"—our beautiful Lake Winnepesaukee.

Youth must have its taste of love songs, and nowhere will a higher ideal of true love be found than in Whittier. What a pretty love scene "Mahel Martin" furnishes us! And all the country fell in love with "Maud Muller" when she first appeared. And we love her still, even after all her literary defects have been pointed out!

In "My Playmate," Whittier doubtless refers to a disappointment of his early life.

Disappointment, poverty, ill health, with all its harassing limitations, were Whittier's lot in his young manhood. A weaker soul might have found solace in the stimulating cup. Doubts stormed his

soul. Whittier outlived them all, and embodies in his religious poems a strong faith and absolute confidence in the goodness and righteousness of God which can not fail to support the young in similar struggles. These poems are simple and serene—too serene, some say; but to one who knows the high-strung, nervous temperament of the intense New Englander, such as Whittier was, the serenity is the serenity of the conqueror. Whatever morbid feelings and despairing thoughts Whittier had he kept to himself, and gave to the world the notes of hope and victory. "Our Master," "My Soul and I," and "The Eternal Goodness" are loved in many homes to which they have brought light and comfort. Few of us can write poetry. We are all called to live it. No American poet is more of an inspiration and help to this noble task than John Greenleaf Whittier, who both wrote and lived true poetry.

## The Funeral of Whittier

By the Rev. Oliver Huckel, D. D.

There was something in that funeral that was a rich benediction. It was sweet simplicity itself. It was an idyll of tender pastoral beauty. It was not a funeral: it was a poem, in which the multitude gathered in the poet's garden, spoke its heart softly in love and praise. It was a day and hour to be remembered with thanksgiving.

The bells in the church steeples were chiming the hour of noon when we came into quaint Newburyport and rested a little while among its old colonial mansions shaded with great elms, and whiffed the salt breeze from the river and the sea. A few minutes later, we were in the old Amesbury which Mrs. Spoffard fairly claims as a descendant of Queen Guinevere Almbresbury, neighbor of Stoulienge and old Sarum in England, and a most proper home for a new Sir Galahad.

Amesbury was in a sad and loving remembrance—not in mourning.

The flags were at half mast, business was suspended; those in the street walked softly; everywhere was a solemn stillness. But there were none of the usual black and gruesome habiliments of mourning. The public library was festooned in pure and glad some white, with the poet's portrait in the midst. White was everywhere the sign of a rejoicing sadness. On the door of the poet's home, instead of black crepe was a large wreath of ivy, tied with long white ribbons. On the coffin, there were many kinds of white flowers, sweet and fragrant. At the grave, the friends strewed the casket with fresh cut white roses, and the upturned earth was covered with palm branches.

The towns-people, and people from neighboring towns and cities and many friends and lovers of the dead poet from all parts of New England came all day long to pay their last tribute of affection and to gaze into the noble face for the last time. From ten in the morning till two in the afternoon, an unending stream of friends entered the hallway and the parlor where the poet slept amid the flowers, and out into the library where so much of his best work had been done.

As I stood there in the little parlor and looked down into his kindly face with those gracious eyes now closed forever and seeing other visions, and those music-touched lips, silent, but forever eloquent, the perpetual thought was in my heart:

Here is a king of men, a shepherd of the people, a prophet of the Highest. As an Old Testament seer, "he prophesied with a harp," and as a God-crowned king, he ruled the hearts of men by the sweet sceptre of surpassing song.

The house at Amesbury is simple and unpretentious, but it is a home sanctified by the gracious memories of the poet's sister, Elizabeth, herself a poetess, his mother, and his aunt, Mercy, the three most loved, as told of in the poem "Snowbound." The library is, of course, the most interesting room in the house. There is an open hearth with brass andirons; the walls are lined with hooks and a pen water colors by Lucy Larom, Harry Fenn, and Celia Thaxter are hung here and there. What pure, and lustrous souls have communed together in this cosy study! Garrison, Emerson, Fields, Phoebe Cary and Bayard Taylor are only a few of the many who have found a warm heart and a genial atmosphere in this Amesbury home.

The home at Oak Knoll in Danvers, which shared

with Amesbury the poet's life, is an ideally charming home. It is an old style mansion with high columned porches and porticoes ivy-crested, with spacious lawns and shadowed groves of oak and pine. The study here is another interesting place. Portraits of Sumner and of Whittier's old friend Joseph Sturge are on the wall, and books everywhere.

This is the ideal home of a poet, thought I, yesterday, as, with the poet's niece I browsed among the books in the library and watched from the windows the shadows and checkered sunshine on the sward. This is the poet's dream. Here some of Whittier's later work was done, but it was at Amesbury in the little study that looked out upon the orchard that most of his songs were born.

It was in the poet's orchard at Amesbury under the trees laden with fruit that the services of memorial were held. The day was full of sunshine, the air was fragrant and balmy, the soft-breeze in the trees sung a low requiem. Here on the green grass among the flowers and the vines, the friends gathered in loving remembrance. In the centre of the company, near a hydrangea that the poet loved, stood a table bearing a large rose bowl of flowers and a Bible upon which several of the speakers placed their hands as they spoke or prayed. There were many notable people in that company, many of whose names are known the world over for eminence in letters and the arts. Poets, artists, preachers, statesmen, mingled in a common tribute and devotion.

The services were simple after the manner of the Society of Friends.

They asked those to speak, sing or pray who felt the moving of the Spirit to utterance. Several members of the Society of Friends rose quietly in prayer or eulogy. There was something singularly impressive in the solemn and dignified eulogy given in the intonations of an unconscious half chant by Friend Newhall of Lynn. There was something peculiarly sweet in the pathetic tremor of Miss Cartland's voice as she recited that noble poem of Whittier's, "At Last." That poem will always have an additional charm in memory. There was something eloquent in the earnest words of the poet Stedman: "My last words," he said, "on such an occasion as this was at the funeral of Bayard Taylor, also a friend in two senses. Here I delight to add my tribute of admiration and affection. The words of Whittier were a benediction; his friendship a consecration." There was also something appropriate and touching when the venerable abolition singer Father Hutchinson, dressed as is his custom in simple Puritan garb, with wide white collar and long white beard and glowing hair, sung softly and sweetly the old war lyric of George H. Boker, "Close his eyes—his work is done."

It was just as the sun was setting over the hills of Amesbury—and a wonderfully beautiful sunset it was—that the poet was laid to rest in the Friends' Burial Ground just outside of the town, and his loving friends dropped the shower of fresh-cut roses upon him as their last tribute of fragrant and beautiful affection.

They buried him at the little Friends' Burial Ground at Amesbury. But there was a wider burial. He was buried among the kings. Not in a West-

(Continued on Page Ten.)



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malns, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the ADVOCATE does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the ADVOCATE.

### SOUTHWESTERN DAYS

We are glad to note with what permanency the good work of SOUTHWESTERN Days goes on. The almost weekly repetition of magnificent lists of subscribers by some of our pastors and presiding elders is conclusive proof that the interest of the paper is well established in the hearts of its constituency. There is no surer guarantee to the accomplishment of an undertaking than an enthusiastic interest manifested on the part of the promoters. The fervent promises that come to us from the field of operation and the confirmation of these promises by the elegant lists which follow from time to time inspire us with an ever-increasing hope which we are certain to realize, having so many God-like warriors upon the scene of action. We are certain because we have faith. Do not fail us. Keep up the strife. Retreat never, unless it be to redouble your forces. There are always new victories to be gained.

### AN INTERNATIONAL JOURNAL

A new international journal for students is announced for January 1, 1908. It will be the official periodical of the World's Student Christian Federation, the organization that unites the various national movements for promoting Christian work among students. The new magazine will be published in English. Mr. John R. Mott will be the editor. It is to be issued quarterly from the office of the Federation, 3 West Twenty-ninth street, New York. The magazine will be a newspaper only in the sense that it will chronicle the most important events and call attention to achievements in Christian work among students in all parts of the world. Real contributions to knowledge of the conditions of student life in various countries will be published. One article will appear in each number dealing with the problems of the student's personal religious life. Considerable space will be devoted to discussion of the best methods of dealing with the great problems of Christian work as carried on in the various countries. Reviews of books of international interest to students will be a feature and editorials will appear in each number.

The point of view will be international rather than local or national. Contributors to the journal will be persons of international acquaintance with student Christian work.

In the revised course of study which has been adopted for the public schools of Boston, says the *School Journal*, English has been made the central feature. Arithmetic has been simplified and made practical in its relation to practical life. In geography stress is laid upon human life, commerce and industry. Commercial geography is given a prominent place. More time is given to spelling than before. Physical training has been almost revolutionized. Hygiene has been given precedence over physiology. Weight is given to knowledge of the health of the home and the community. Beginning with elementary personal hygiene, pupils are taught correctness in food, exercise, posture, sleep and habits. In the next grades personal hygiene, that teaches how to make the body healthful, strong and graceful, has place. In the seventh grades comes, for the first time, a little physiology; then more personal hygiene, together with home hygiene. In the eighth grade attention is given to public hygiene.

### THE WHITTIER NUMBER

If editorial expression ever seemed unnecessary it appears particularly so in this issue where we have spread before our readers such a feast of good things devoted to the recognition of the Whittier Centennial. We consider ourselves fortunate to be able to present such an array of splendid articles from men and women so distinguished and so capable. In the construction of this number the editor has been assisted by two friends—Mrs. Mary Haven Thirkield and Dr. Frederic H. Knight, through whose solicitations most of the articles have been secured without one penny's remuneration. Our contributors in this issue in thus unselfishly serving our people are keeping alive the spirit of the great Whittier who gave much of his writing without price and all of his life to the blessings of God's poor.

It is often said that the Negro race has made phenomenal progress during the past forty years and that no other race in such a short period has made an equal amount of progress. No doubt this is true. But here is a companion fact—no other race has had the benefit of such unselfish devotion, such giving of heart and soul, of life and of blood as has the Negro race. If great progress has been made it is in a measure due to the friends that we are fortunate enough to claim as our own. God has called to the Negro's aid some of earth's most select spirits and this is an evidence of the divinity of the Negro, a proof beyond doubt that he belongs to the common brotherhood of God's humanity.

Glad we are to have the privilege of turning the attention of our people to the recognition of the Centennial of the birth of John Greenleaf Whittier, the poet, the abolitionist, the editor, the statesman and politician whose name is inseparably connected with the freedom of the Negro and whose unselfish efforts paved the way for the proclamation that made Lincoln immortal and a race free. In the issuance of this number, emphasizing as we do the virtues of Whittier, we are exercising the grace of gratitude. For in our soul of souls as a people and as individuals we have erected white altars of gratitude, whereon burns the holy incense of brotherly love, to those who like Whittier became poor that we might be rich—a slave to suffering and ignominy that we might share the richness and fullness of American liberty. Could our friends know the wealth of our gratitude which fills every corner of our optimistic Southern hearts they would, we think, in a measure at least, concede that their suffering and labor were worth the while.

But Whittier! One hundred years ago God took him from the quarry of the common people. Born poor on purpose that he might be all the closer in touch with the poor. So poor that even in New England he was not blessed with a liberal education. Born in due time—a time that tried men's souls—when the nation's conscience slept. Born when God was calling for a tall white angel to take the trumpet of human liberty and blow so loud as to stir the world and resurrect the American conscience. Born of a weak and, in number, an insignificant people; a people moved by the spirit of God pious in life and trustful of God; a people that feared God and hated shams and sin. Thus came this prophet of God into the world, marked in heart and brain for a peculiar work for a lowly people. How well he filled his mission it will take ages to tell.

John Greenleaf Whittier heard the call of duty and answered without hesitancy or equivocation. It was the turning from a remunerative literary career, which would have offered him ease and comfort, only that he might serve in poverty a movement for the freedom of a people. He threw himself into the breach with bitterness toward none,

but a strong indignation against the "sum of villainies." His talent and time were consecrated to the Negro's freedom. He is essentially the poet of freedom. True there were others who wrote and in whose poems may be found mighty strokes for the cause of freedom, yet Whittier so clearly outstripped these and out-classed them in number and the quality of his productions in behalf of the Christian slave and the slave who knew not God that he stands out almost singly and alone as the great poet of freedom.

But he was more than a poet of freedom; he was a great American poet, and, if measured by the effect of his productions upon our national life, he was America's greatest poet. For no other poet moved the heart of America so definitely as did Whittier. It has been said that his poetry lacks literary finish, but what it lacked in artistic form is made up in the purpose which was burned into his soul and which he burned into the souls of others. There is a New England ruggedness to much of the poetry of his early life that is refreshing, for he was more concerned as to the effect of his poems than of the form of poetry. His poems were messages to the nation and poetic form was only a vehicle. Whittier possessed no literary or poetic tricks. He was not an artist, and yet he was the greatest of artists. A paradox? Be it so, for his poems welled from his soul and were soul expressions, the interpretations of the deeper life—this is the highest art. But even from the standpoint of the literary critic, the artistic in Whittier's poems grew with his age. As the quiet came and the shadows lengthened across his path of life there came to his poems a smoothness and richness of expression that at once put him unquestionably in the forefront of America's literary men.

From Mrs. Alice Freeman Palmer, in her charming lecture, "Personal Reminiscences of Whittier, Holmes and Brooks," we obtain several interesting incidents. Whittier and Holmes were together in the Doctor's residence on Charles Street, Boston, looking from the rear window over the river which Holmes loved so much, when Whittier remarked, "Wendell, we are getting old and shall have to leave all these things soon." "Yes," said the Doctor, "and I do not like it at all." "Why not?" said Whittier. "Because here I have my delightful home on Beacon Street overlooking the Charles, with a very choice circle of friends, and up there the company will be so strange and miscellaneous."

Whittier, when dying, lay in an east room looking across the fields to the sea in the distance. For a long time he was but half-conscious, when the morning sunlight aroused him, and lifting himself up he looked out upon the familiar scene and exclaimed, "Give my love to the world." These were his last words.

The correspondent of *Zion's Herald* says of Mrs. William Butler's appearance at the General Executive meeting of the Woman's Foreign Missionary Society at Springfield, Ill.: "It is difficult to describe the impression made by her—the dignified simplicity of her bearing, the thrilling cadences of her voice, the elegance and eloquence of her speech and the wave after wave of emotion that swept over the audience as she told the story of India's Jubilee and how her own eyes had seen the coming of the glory of the Lord in that beautiful land of darkness and superstition. 'Victory to Jesus!' the rallying cry of the Jubilee, was the burden of her story and the heart of every hearer kindled and glowed with its fervor."

The Board of Foreign Missions has approved a new schedule of salaries for missionaries in the North China Conference. Beginning with January, 1908, the salaries will be \$1,200 per year for married missionaries and \$700 per year for single missionaries during the first five years of service with \$100 per year additional for each subsequent period of ten years, the maximum salaries after twenty-five years of service to be \$1,500 per year for married missionaries and \$1,000 for single missionaries.



## Personal and General

Bishop Fowler is steadily improving in health.

Wiley University has enrolled more pupils this session than any other college in the South open to Negroes.

The Rev. George Lowry Davis, of the North China Mission, has been appointed to work among the Chinese students who are in the colleges and schools of Tokyo, Japan.

Dr. J. M. Shumpert, of Jackson, Mississippi, a member of the Board of Education Freedmen's Aid and Sunday Schools, attended the recent session of the body, held in Cincinnati, Ohio.

Mr. H. G. Coe, of Clarence, Iowa, has provided in his will that Wiley University, Marshall, Texas, shall receive \$5,000 at his death as a memorial of his daughter who taught in Wiley more than thirty years ago.

Miss Evelyn Longman, of New York, the only woman among 33 other competitors, has been awarded the prize of \$14,000 for the best design for the great bronze door of the Annapolis Naval Academy Chapel.

The Board of Foreign Missions at its November meeting authorized Secretary H. K. Carroll to visit the mission work in Mexico at the time of the session of the Mexico Conference, which is to be held in February.

Mrs. Richard B. Chew, of Washington, who will have a share in the \$90,000,000 Baron Springer estate, is the originator of the Teddy bear. She is a native of Kentucky, graduate of law, and an accomplished woman.

Miss Pauline J. Walden, who is more widely known, perhaps, than any woman in American Methodism, will celebrate this year her twenty-fifth anniversary as publisher for the Woman's Foreign Missionary Society of our Church.

The Rev. H. A. Foreman, of the Lexington Conference, pastor at Stubenville, Ohio, has given to Wiley University a set of encyclopedias in four volumes. The Carnegie Library is finished and ready to receive all such contributions.

Clafin University, at Orangeburg, S. C., one of the largest and best equipped Freedmen's Aid schools, has just been awarded a gold medal by the Jamestown Exposition, on the excellency of their class-room work and industrial exhibits.

Union Memorial Church of the Central Missouri Conference, closed recently a very gracious revival, which greatly quickened the church and brought 107 additions to the membership. The Rev. R. E. Gillum, pastor, was assisted by Brother Cavinis, of Dallas, Texas.

On the recent Rally Day at Haven Chapel, Hot Springs, Arkansas, there was realized for the proposed new church edifice \$300.00, which the energetic pastor, the Rev. W. R. R. Duncan and his loyal co-workers are determined to make \$500 ere the convening of the Little Rock Annual Conference.

The International Congress on Tuberculosis met in Washington, D. C., September 21 and for three weeks delegates from all over the world discussed the problems of prevention and relief. There was an exposition of methods with clinics and demonstrations. It is said that the White Plague claims more victims than war.

The new astronomical clock set up in the Case observatory at Cleveland varies fifteen one thousandths of a second in twenty-four hours. It will measure the minutest fraction of a second. Its only rival is a similar one in Berlin. It is inclosed in glass, and there is a partial vacuum, the winding being done by electricity. But the clock will wear out before the King of Day runs down.

Dr. E. M. Randall and Dr. I. Garland Penn, General Secretaries of the Epworth League of the Methodist Episcopal Church, tarried awhile in Lynchburg, Virginia, a few Sabbaths ago and delighted the membership and pastor, the Rev. W. C. Thompson, of Jackson Street Church, with their presence and addresses. This church has closed recently a gracious revival in which there were seventy-six conversions.

Dr. I. L. Thomas, Field Agent of the Board of Home Missions and Church Extension lectured before a large and representative audience in the auditorium of the Young Men's Christian Association, Des Moines, Iowa, Friday evening, November 22, on the subject, "The Negro, the Church and

the Nation." The lecture was given in the interest of Burns Methodist Episcopal Church, the Rev. J. M. Harris, pastor.

Mrs. Magnolia E. Shumpert Logan attended the annual meeting of the Woman's Home Missionary Society, held in Boston recently, and in company with Mrs. M. C. B. Mason, and others visited Washington, the Jamestown Exposition and worshipped one Sabbath with our people of St. Mark's Church, New York City. Since her return she is doing good work for the Woman's Home Missionary Society in the Upper Mississippi Conference.

The Rev. and Mrs. Daniel O. Fox, veteran missionaries of the Methodist Episcopal Church in India, have been visiting the United States for the last two years and a half. Impelled by the knowledge of the great need for Christian workers in that far away country, they started upon their return to India, Saturday, November 16, leaving New York on the steamer Philadelphia. Ever since 1872 Dr. Fox has been identified with the missions in the region now included in the Bombay Conference.

The Emancipation League held its first convention recently in Philadelphia, and elected the following officers for the ensuing year: President, Rev. C. A. Tindley, of Philadelphia; vice-president, Rev. R. W. Fickland, of Wilmington, Del.; president of the executive committee, Rev. J. H. Scott, Philadelphia; corresponding secretary, Rev. J. R. Waters, Germantown; treasurer, Rev. W. F. Cotton, recording secretary, Rev. T. M. Nixon; assistant secretary, Rev. W. T. Hensley, of the Haven M. E. church, 26th and Jefferson streets.

Three new missionaries for the Foochow Conference sailed from the United States for their distant field October 9, leaving San Francisco on the steamer Siberia. Mr. and Mrs. Arthur W. Billing, the former a graduate of the University of Nebraska, will teach in the Normal Training School in Foochow, thus having a part in promoting the remarkable system of day schools carried on in that Mission. Miss Laura Walther, of Cleveland, O., who is a graduate of the Lucy Webb Hayes National Training School for Deaconesses, and has worked as a deaconess in Cleveland for a year and a half, also goes to Foochow.

Bishop Andrews, returning from the session of the General Committee of Home Missions and Church Extension, spent a day at Minneapolis, Minn., where a family reunion was held. Of a family of ten children, all of whom reached maturity and became members and office-bearers of the Christian churches, four survive; the average age of whom is over eighty-one years. These four members of the Bishop's family are Mrs. Mary A. Gambia, Bishop Andrews, Hon. Charles Andrews, former Chief Justice of the New York Court of Appeals, and Mrs. Lydia Robbins. The reunion occurred at the residence of Mrs. Gambia, Minneapolis.

Dr. C. W. Blodgett, in writing concerning the impression made by President M. W. Dogan at Pittsburg, recently, says: "There is a man" (referring to President Dogan) said some, 'that could take Dr. Booker T. Washington's place at Tuskegee.' President Dogan did not go onto the 'Hallelujahs.' He is not that type. That is left for men who do not think and work and have plenty of time for the hilarious. In a plain, clear, concise way, without rhetorical embellishments, he told the story of what Wiley was doing, and the hunger of thousands of Negroes in your country for an education. He won the audience. Not a man or woman present, but what would have said that President Dogan is a worker. He is sincere. He has executive ability."

It has been arranged that the next meeting of the University Senate shall be held at Evanston, Illinois, where the members of the Senate will be the guests of Northwestern University, on Tuesday and Wednesday, January 7th and 8th, 1908. The meeting of the college presidents and principals of preparatory schools will be held the two days following, namely, January 9th and 10th, at Jacksonville, Illinois, where the members of this body will be the guests of the Illinois Woman's College.

Secretary M. C. B. Mason spent November 25-26 at Gilbert Academy, Baldwin, Louisiana, inspecting the work and looking closely into the condition of the school. His address before the student body was inspirational and all were greatly benefitted by his visit.

## SOUTHWESTERN DAYS' RESULTS

Plan to do a big thing for the SOUTHWESTERN by the time your Conference convenes. You will receive individual credit for every subscription handed in.

| Pastor—Charge.                                   | No. Subs. |
|--------------------------------------------------|-----------|
| J. S. Thomas, Orangeburg, S. C. ....             | 72        |
| Aberdeen District Conference, Mississippi. ....  | 70        |
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| W. G. Valentine, Sumter, S. C. ....              | 44        |
| Holly Springs Dist. Conference, Miss. ....       | 40        |
| G. W. Cooper, Orangeburg, S. C. ....             | 27        |
| H. Taylor, Simpson Mem., N. O. ....              | 22        |
| W. S. Leake, Vaiden, Miss. ....                  | 19        |
| Tupelo Dist. Conference, Miss. ....              | 17        |
| T. L. Ingram, Brooksville, Miss. ....            | 14        |
| A. E. Franklin, Athens, Miss. ....               | 13        |
| O. Gillespie, Goodman, Miss. ....                | 13        |
| T. A. Hampton, Fordoche, La. ....                | 10        |
| G. W. Baker, Shuqualak, Miss. ....               | 10        |
| W. C. Statesman, Jeffersonville, Ind. ....       | 9         |
| O. W. Crump, Crawford, Miss. ....                | 9         |
| J. H. Everett, Durant, Miss. ....                | 8         |
| L. G. Gregg, Easley, S. C. ....                  | 7         |
| J. W. Turner, Easley, La. ....                   | 7         |
| P. A. Lemon, N. Carrollton, Miss. ....           | 6         |
| J. O. Richards, New Orleans, La. ....            | 6         |
| F. J. Talbert, West Point, Miss. ....            | 6         |
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| J. I. Garrett, Wesson, Miss. ....                | 5         |
| L. F. White, Macon, Miss. ....                   | 5         |
| J. Burton, Pickens, Miss. ....                   | 5         |
| D. Vanderford, Duck Hill, Miss. ....             | 5         |
| J. H. Talbert, Batesville, Miss. ....            | 5         |
| J. H. Stripling, Statesboro, Ga. ....            | 5         |
| W. S. Lamb, Forrest, Miss. ....                  | 4         |
| W. H. Pope, Smithland, Ky. ....                  | 4         |
| E. Frazier, Marion, Ala. ....                    | 4         |
| E. R. Miller, Grantville, Ga. ....               | 4         |
| W. C. Weatherall, Aberdeen, Miss. ....           | 4         |
| B. J. Robinson, Hickory, Miss. ....              | 4         |
| J. S. Todd ....                                  | 4         |
| J. O. Brown, Monroe, La. ....                    | 3         |
| B. F. Abbott ....                                | 3         |
| H. A. Robinson, Mushulaville, Miss. ....         | 3         |
| L. F. Jones, Mushulaville, Miss. ....            | 3         |
| C. W. Hill, Lynch, Va. ....                      | 3         |
| J. C. Casson, Evansville, Ind. ....              | 3         |
| J. E. Coleman, Center, Miss. ....                | 3         |
| H. J. Robinson, Eola, La. ....                   | 3         |
| A. W. Smith, Runge, Texas. ....                  | 3         |

## GENERAL CONFERENCE DELEGATES

### WEST TEXAS CONFERENCE.

*Ministerial.*—D. G. Lacy, Presiding Elder; L. H. Richardson, pastor. *Reserve.*—J. W. Weakley, Presiding Elder; A. M. Mason, pastor. *Laymen.*—R. S. Lovinggood, president Samuel Huston College; J. W. Frazier, professor, Samuel Huston College. *Reserve.*—J. S. Gates.

### CENTRAL ALABAMA CONFERENCE.

*Ministerial.*—E. M. Jones, Field Secretary of the Board of Education Freedmen's Aid and Sunday School.

Rev. Dr. M. C. B. Mason, of the Board of Education, Freedmen's Aid and Sunday-schools, passed through the city last week on a tour of visitation of the schools. He reports for the fiscal year ending June 30 the largest collection in the history of the Society, but is not so sanguine of the work since consolidation went into effect and is urging our brethren to increase their offerings for all departments of the Board. The Doctor speaks in glowing terms of the valuable assistance given at the recent anniversary of the Board in Pittsburg by Drs. J. W. E. Bowen, J. S. Hill, L. M. Dunton, M. W. Dogan and Prof. R. S. Lovinggood. Dr. Mason left for Baldwin and points in Texas and Arkansas and expressed himself as highly pleased with the work at New Orleans University, under its new president, Dr. Wier. On a recent Sabbath morning Dr. Mason filled the pulpit of Wesley Methodist Episcopal Church, delivering a sermon of unusual power and eloquence.



(Continued from Page Seven.)

minster Abbey where the poets, priests and kings of one nation are buried, but they buried him among the kings in that greatest cathedral whose dome is the blue-vaunted sky, whose pinnacles are the snow-covered mountain peaks of earth, whose music is the whispering wind's and the heavy thunder's, whose worshippers are the people of the whole world. There they buried him—a kingly soul among the kingly of the earth.  
Baltimore, Md.

### Whittier in the Lake Country of New England

BY THE REV. W. I. HAVEN, D. D.

The Lake Country of New England bids fair to rival the lake country of the "Old Home," as Hawthorne has called our Mother England. It surpasses it in sublimity of scenery. There is more of wildness about it, although it may not equal it in charm, yet it has its own indefinable fascination, calling its friends together from far wanderings year after year to its laughing waters and its shores, "green belted with eternal pines." Already about these shores, in many white-steeped villages, and in summer lodges, hidden away near the waters edge like thrushes nests in the woods, on in open pastures on the mountain-side, placed so that the wide horizon rests the soul, residents have made their homes, that give to the whole region the distinction of personal association which the English Lakes have so long enjoyed. After all, it is our own kith and kin that interests us, and the woods and waters as we see them reflected in their moods.

These lakes of New England were a favorite haunt of Whittier. He interprets them better than any other poet. He caught their spirit, and has given it forth in verse that is imperishable. He loved the outcropping ledges of granite, strong as conscience—a conscience that was adamant against all evil. You look up at these mountains of New England, where here and there through forests of "Sombering Pines" the grey rock stands naked to all the forces of the elements, and you see where Whittier learned his lesson of courage. You stand under the old wood giants, as I have stood under that mighty Anakim that overlooks the "Open Sunset," from the shorn and wasted mountain-land, and you will see at a glance where he received his lesson of endurance; and you go out in the quiet evening on the still waters and hear him saying,

"Oh, watch by silence and by night,  
And folded in the strong embrace  
Of the great mountains, with the light  
Of the sweet heavens upon thy face."

"Lake of the Northland! keep thy dower  
Of beauty still, and while above  
Thy solemn mountains speak of power,  
Be thou the mirror of God's love."

And you understand the secret of his perfect confidence in the eternal goodness. The least things of this wonderland were his teachers, the "sweet fern," "the trailing spring flower, tinted like a shell" (our New England Arbutus) over which he bent and

"Thought of lives thus lowly, clogged and pent,  
Which yet find room,  
Through care and cumber, coldness and decay  
To lend a sweetness to the ungenial day,  
And make the sad earth happier for their bloom."

Yet he was equally sensitive to the mightier forces, when

"Thunderous and vast, a fire vein darkness swept  
Over the rough pine-bearded Asquam range;  
A wraith of tempest, wonderful and strange,  
From peak to peak the cloudy giant stepped."

This whole spell of the New England lakes and their surrounding mountains wrought its way into his spirit and was by him expressed again—and he perhaps teaches us, as few others of our American poets do, how, from nature, to learn the secret of Him who is God of Nature, the secret of love and peace.

In one of his poems by the lakeside he says:

"I read each misty mountain sign,  
I know the voice of wave and pine,  
And I am yours, and ye are mine.

Life's burdens fall, its discords cease,  
I lapse into the glad release  
Of Nature's own exceeding peace."

But in another, looking down upon the same lake, and thinking of the red man that in earlier days trod the "hill's red crown," and "looked down upon the smile of God," he enters into even something deeper than the vision of God's peace and utters this thanksgiving:

"Thanks, O our Father, that, like him  
"Thanks, O our Father, that, like Him,  
Thy tender love I see,  
In radiant hill and woodland dim,  
And tinted sunset sea.  
For not in mockery dost thou fill  
Our earth with light and grace;  
Thou hid'st no dark and cruel will  
Behind Thy smiling face!"

Many other lessons of liberty and of love drawn from history and human life he has voiced in language that makes him perhaps the most American of our poets, yet nothing brings us more intimately into his heart than these beautiful songs of the New England Lakes.

### A Visit to Whittier—The Whittier Club

BY PRESIDENT WILBUR P. THIRKIELD, LL. D.

No American poet has shown a deeper insight or broader range of thought than John G. Whittier, unless it be James Russell Lowell. To Whittier might be applied the word of Matthew Arnold—"The friend and helper of those who would live the spiritual life." He is the poet of "eternal goodness" and of communion with the unseen. He has written some of our best hymns, that should be oftener sung in our churches. He is also the poet of nature, and will, through the sympathetic reading of his poems, bring the student closer to nature's heart, until

"Meadow, grove and stream,  
The earth and every common sight  
Shall seem appareled in celestial light,  
The glory and the freshness of a dream."

As the poet of freedom, he stirred the heart of America. He also influenced most deeply the thought of John Bright, the great English orator, who has expressed his indebtedness to Whittier. He knew Whittier by heart.

It was one of the rare hours in my life when I met this poet of freedom, of nature and of the spirit. It was at Lake Winnepesaukee, in New Hampshire. That is an Indian name, signifying, "the smile of the Great Spirit"—and there is no more beautiful sheet of water on the face of the earth. Here he rested and found inspiration for some of his tenderest and most expressive poems of nature. Take a sweet verse like this, which has sung itself into my life, and has often calmed and rested me when burdens were heavy and cares perplexed:

"Life's burdens fall,  
its discords cease;  
I lapse into the glad release  
Of Nature's own exceeding peace."

It was here on the lake shore that I met him. Learning that he was at the head of the lake, I rowed in my boat three miles and back from the lonely island where I was camping. I found him on the porch, that commanded a wonderful prospect. A mere reference to my work in the South for the race whose freedom he did so much to win gave me ready access to him.

Never can I forget that calm, tender face—full of sweetness and light. There was in it something of the innocence and trustfulness of childhood. As you looked into those eyes, you thought of the pure in heart who have the beatific vision; of those who are ever beholding the face of the Heavenly Father.

I had then on my life the burden and inspiration of Gammon Theological Seminary. I had the ambition to secure autograph copies of the "Battle Hymn of the Republic," of "America," and an extract from "Uncle Tom's Cabin," to be framed for our library. I had even now come with courage to ask him for an original poem to be used at the dedication of our new library building. The readiness with which he granted my request was a revelation of his deep interest in this work. Here are the memorable lines which he sent me—lines which the editor of the *Independent* pronounced to be as fine and comprehensive as any Whittier had written, and which have ever since stood as the motto of the Seminary:

"Light, Freedom, Truth, be ever these our own;  
Light to see Truth, Freedom to make it known;  
Our work God's Work, our wills his will alone."

He afterwards sent an autograph copy of his poem, "The Preacher," which now hangs upon the walls of the library with the other autograph treasures from Harriet Beecher Stowe, Julia Ward Howe, and the author of "America."

About this time we organized in the Seminary a "Whittier Club," for the study of his poems. And it is such clubs that I want to recommend to groups of young people in our churches and schools. We took up various classes of poems; namely, on freedom, nature, poems of war time and poems of the spiritual life, and studied them together.

It brought many a student into an appreciation of poetry, which means the enrichment and blessing of any life. It also quickened the imagination and stirred the patriotism of many another young man, who has gone forth to preach the Word. It gave many a deeper appreciation of nature in all her various moods. It quickened all to broader views of humanity, and gave many a stronger hold on God. It puts a new note into a man's life, and undergirds him with fresh strength, when he learns and often repeats Whittier's poem on "The Eternal Goodness," and permits it to sing itself into his life.

### A Handful of Anecdotes from Personal Recollections of John G. Whittier

BY MARY B. CLAFLIN.

With Elizabeth Stuart Phelps, his favorite theme was the occupations of heaven. They would sit—their two heads together—over the dying embers, at the twilight hour, and talk of what they should require to satisfy their souls in heaven. He said to her one day, "Elizabeth, thee would not be happy in heaven unless thee could go missionary to the other place, now and then."

John Bright would stand with his arm upon the mantel by his own fireside and repeat page after page of Mr. Whittier's poems. He said to an American lady who was visiting him, "I would rather see Mr. Whittier than any man in your country. If I go to America, I shall seek him first." Our own Lowell said his name was "Sweetly familiar to both Englands' ears."

One has said: "I would rather give a man or a woman on the verge of a great moral lapse a marked copy of Whittier than any other book in our language."

In one of our prisons there was a woman who seemed utterly callous to every good influence. It seemed as if the very spirits of the evil world had taken possession of her, and those about her had apparently no influence over her. One day, after a paroxysm of temper, when she was more like a wild animal than a human being, the superintendent handed her a volume of Whittier's poems, and asked her to sit quietly down and read "The Eternal Goodness." Returning after a half-hour, the superintendent found the poor, half-crazed creature still reading, her wild eyes softened with tears, and she said in subdued tones, "That is beautiful reading, but is it true what it says? Does God love me?" Often afterward she was found poring over the book, and her improvement dated from that hour.

"Still thy love, O Christ arisen,  
Yearns to reach these souls in prison!  
Through all the depth of sin and loss  
Drops the plummet of Thy cross!  
Never yet abyss was found  
Deeper than that cross could sound!"

An eminent author once said: "I would crawl on my hands and knees till I sank if I could write a book that the plain people would read and love." This Whittier has done.

A volume of Whittier's poems should be in every home—one not too fine for children to handle. It is worth while to economize to get one. The Household edition, published by Houghton, Mifflin & Co., Boston, Mass., price \$1.50, is an excellent one. Its classification of the poems is very convenient and its illustrations are illuminating. It can be had at some department stores for \$1.08. What better Christmas gift?



# SUNDAY SCHOOL LESSON

Fourth Quarter Lesson XII. December 22, 1907. Title  
—“Christmas Lesson.” (Matt. 2:1-2) Golden Text  
—“For unto you was born this day, in the city of David, a Saviour, which is Christ the Lord.” (Luke 2:11) Hymn No. 144.

(Read Matt. 2.)

BY REV. E. B. BURROUGHS, LL.B., A. M.

Lost! What a dreadful condition! Yet such was the condition of humanity at the time of the announcement of the beautiful and encouraging message that forms our Golden Text for to-day. For centuries man had been wandering in the wilderness of sin and misery. His condition was pitiable in the extreme. He was far away from God. Sin had interposed between him and his Creator. But “the fullness of time” had come, and with it the hope of the world. The long promised and anxiously expected Christ made his advent, and with Him life and immortality were brought to light. Such an auspicious event required a supernatural introduction and announcement. Hence the heavenly choir, in accents sweet and tender, came and made known unto the world that the Prince of Peace, the Wonderful Counselor, He who should save His people from their sins, had at last made His appearance upon the earth. His coming was the fulfillment of prophecy, and a wonderful manifestation of the unspeakable love of God for a ruined and lost world. Ring the bells! Send forth the news! Let earth’s remotest bounds know that Christ the Lord has come! But has He come to you? Is He born in your heart? Is He your Saviour, your Christ? Does He rule in your heart? If not, why not? The message of our Golden Text is as much for you as for anyone else. Let not this festal season of Christian joy, with all of its blessed and inspiring memories, pass by unappropriated by you. Let Christ be born in your heart to-day. Doing this, you will be able to rejoice and understand the meaning of our blessed Christmas day.

Our lesson to-day is a study of the supernatural birth of Christ, together with other incidents connected therewith. To the student, it is full of interest; to the Christian it is full of joy. Centuries before the silver-tongued prophet of the Old Testament, standing upon the mount of vision, had seen it all, and, in words beautiful and sublime, had declared that the promise made in Eden would be fulfilled. That time at last came, and with it the Saviour of the world. Let us study the following suggestions:

1. The earnest seeker after truth never grows weary in his search therefor. “There came wise men from the east to Jerusalem, saying, Where is He that is born King of the Jews?” for we have seen His star in the east.” Just how long the Magi had been seeking after truth we do not know. But that they had learned of the expected Messiah there can be no doubt. Perhaps the Jews residing in Babylon had carried their Messianic expectations away into the east, hence when the Star of Bethlehem appeared in the heavens, they, the Magi, at once repaired to Jerusalem in order that they might see Him, and from Him be made acquainted with the Truth. It was a long and weary journey unto them, but they regarded it not. Thus should it be with men in all ages of the world. They should become seekers after Truth, and, regardless of the difficulties in the way or the sacrifices they might have to make in seeking and finding it, they should continue in their search thereafter. The earnest seeker will. Let those who have entered upon this quest tire not nor give up the struggle until they have found it in all of its fullness and beauty.

2. Wicked men are always apprehensive of trouble. “When Herod the king had heard these things, he was troubled.” He was not troubled about his sins, many and great though they were. The thought of another king, that possibly another might arise and lay claim to his throne, put him in fear and great dread. Herod is an example of thousands of others. Their thoughts trouble them. It was so with Nebuchednezzar. Living in sin and far away from God, they are devoid of peace. Day and night they live in fearful apprehension of

events that never come to pass. This ought not to be. A peaceful mind is more to be desired than great riches. Better a peaceful mind and comparative poverty than a troubled mind and great wealth.

3. God’s word never fails. “For thus it is written by the prophet, and thou Bethlehem, in the land of Judah, art not the least among the members of Judah: for out of thee shall come a Governor that shall rule my people Israel.” When man fell, God promised that he should be restored. The promise was reiterated through the prophets. Century after century passed, but the “Governor” came not. Perhaps men’s hearts failed them as they vainly looked for His coming. But they doubted without cause. God’s word had never failed. What He says must and will come to pass. Men should not doubt His word. He is the same to-day that He was yesterday. He changeth not. Let us take Him at His word and trust Him for all that is to come.

4. Following the leadings of Providence, one never fails of great reward. “They departed, and, lo, the star, which they saw in the east, went before them, till it came and stood over the place where the young child was.” The star led them to the place of the Saviour’s birth. In that manger was the Truth. For this they had sought. Their efforts were rewarded. It has always been thus. Abraham

followed the Divine direction and became the father of the faithful. Moses followed the leadings of the Almighty and became a mighty Prince in Israel. Likewise David and others. When men follow where God leads, they fail not. God leads to success, to reward in this life, as well as in the life to come. “I will guide thee by my counsel, and afterwards receive you into glory,” is the Divine promise. Jesus said unto the disciples, “Follow me.” They obeyed and became “fishers of men,” and disciples of the despised Nazarene. Let us follow the leadings of God and, in the end, receive a crown of life that fadeth not away.

5. No gift should be regarded as being too costly to offer unto God. “And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.” They regarded not the cost. Their search had been rewarded. They saw in Him the Saviour of the world. Accordingly they worshipped and offered unto Him gifts of great value. Likewise should we. We should offer unto Him the best we have. Our hearts, talents, services and lives, the most precious possessions we have, should be laid at His feet. Remember what He did for us. He became poor that we through Him might become rich. Surely such love demands our all. “Bring your costliest treasure, your most precious gifts of love and praise, of gratitude, of adoration, and of service, and make this Christmas memorable, as the Magi made memorable the first Christmas of old.” True, you may have neither gold, nor frankincense, nor myrrh. But you have your heart and your love. Bring them now and lay them at His feet, and they will be to Him “a gift more sweet and rich than Magi gave of yore.”

Charleston, S. C.

## EPWORTH LEAGUE

Lesson Topic, December 22,

**The Birth of the King**

(Matt. 2:2-6.)

Christmas.

Passages for reference: Isa. 55:6, 7; Matt. 5:20; Phil. 3:13, 14; 2 Tim. 2:4; 1 John 2:6.

BY REV. WILLIAM C. STOVALL, M. A., B. D.

When, in the fullness of time, the Son of God came down from heaven to take our nature upon Him, many circumstances concurred to celebrate the event, and to render it an illustrious epoch in the history of the world. It pleased God that the manifestation of the Deity should be distinguished by a suitable glory; and this was done by the ministry of angels, by the ministry of men, and by the ministry of nature itself. First, this was done by the ministry of angels, for an angel announced to the shepherd “the glad tidings of great joy which should be to all people,” and a multitude of the heavenly host sang “Glory to God in the highest, on earth peace, good will toward men.” Secondly, it was done by the ministry of men; for illustrious persons, divinely directed, came from a far country, to offer gifts and to do honor to the new-born King. Thirdly, it was done by the ministry of nature. Nature herself was commanded to bear witness to the presence of the God of nature. A star or divine light pointed out significantly from heaven the spot upon earth where the Saviour was born.

All these testimonies were appropriate; but the journey of the eastern sages had in it a peculiar fitness. We can hardly imagine a more natural mode of honoring the event than this, that illustrious persons should proceed from a far country to visit the child which was born Saviour of the world. They came, as it were, in the name of the Gentiles, to acknowledge the heavenly gift, and to bear testimony against the nation which rejected it. They came as the representatives of the whole heathen world. In the name of the whole world, lying “in darkness, and in the shadow of death,” they came, inquiring for that light which they had heard was to visit them in the fullness of time. Christ was foretold in old prophecy, under the name of the “Star that should arise out of Jacob”; and the rise of the star of Jacob was announced to the world by the appearance of an actual star. The star appeared in the east. But why was the east thus honored? Why

was the east, and not the west, the scene of these transactions? The east was the scene of the first revelation of God. The fountains of inspiration were first opened in the east. The chief population of the world is in these regions. And in the middle of them the star of Christ first appeared. And led by it, the wise men passed through many nations, tongues and kindreds, before they arrived at Judea in the west, bearing tidings to the world that the Light was come, that the “Desire of all Nations” was come. Even to Jerusalem herself they brought the first intimation that her long expected Messiah was come.

We celebrate the birth of the Christ on Christmas, and on that day the world will be one, in the giving of gifts, in memory of the unspeakable gift to our sinful and broken-hearted world. On Christmas day every national prejudice will melt. Every racial line and barrier will disappear. It is passing strange, indeed, that this can be true. Garibaldi belongs to Italy, Gustavus Adolphus to Sweden, Napoleon to France, and Washington to the Republic; but Jesus and his birthday belong to the world. The statesmen and philosophers divide their eminence. There are many poets, not one; many artists, not few; many orators, many soldiers, and between the many, the realm of greatness is all divided. But in the realm of love, forgiveness, and salvation, there is but one name, the name of Jesus Christ. None other disputes His glorious supremacy. The star of Bethlehem blazes a solitary star. Not one other day in the year when all the nations, of all the continents, think the same thoughts, glow with the same affection, or perform the same deed. On other days nations are over against each other, bristling with weapons of offense and defense. But wait until Christmas. The carols will sound forth. At the first note of the angel song the sound of strife will die out of the air. Obedient to the vision of peace and good will, the nations rise up to give gifts, and fill the day with joy and gladness. Truly, the Christmas is a prophecy of an era when wars shall pass away forever, when the nations, as brothers, shall conspire together to make happiness and prosperity universal on the earth. When the Christ came the world was frozen with selfishness, and dark with folly, cruelty and sin.

Chicago, Ill.



## Conference Notices

### Special Notice

#### UPPER MISSISSIPPI ANNUAL CONFERENCE.

To the Members and Delegates Attending the Upper Mississippi Conference at Greenwood, Miss.:

You will please get a certificate when you purchase your ticket for Greenwood. You must get a certificate at each point where you buy a ticket, showing that you paid full first-class fare. This will enable you to return at one-third fare, plus 25 cents. The pastors will please urge all coming from their work to do so. This will give us the required number.

N. R. CLAY,  
Conference Secretary.

#### SEDALIA DISTRICT.

Brethren of the Sedalia District, Central Missouri Conference:

Our annual Conference convenes March 4. Therefore the time is short, and in order to reach the required standard in every department of the church work, we should be actively engaged so as to render an excellent report. Brethren, let us make a heroic effort in performing every obligation enjoined upon us. Let us come to the Conference with our work well done.

W. H. SMITH,  
Presiding Elder.

#### MISSISSIPPI CONFERENCE.

To the Presiding Elders, Ministers, Members and Friends of the Mississippi Conference:

Will you please send in at once all money subscribed and collected for the building of the annex to the academy? We are not permitted to proceed with the work without the cash to pay as we go. If you could visit the school and see the great need of the annex, you would not delay the work by failing to send in the money. Students and graduates are succeeding nicely in paying and raising money for this interest. Are you not inspired to greater interest in matters of this kind by the heroic efforts and success of others? Remit to President Shaw or myself.

WILLIAM McMORRIS,  
Chairman of Executive Board.

#### MISSISSIPPI ANNUAL CONFERENCE.

The pastors of the Mississippi Conference are kindly requested to send the names of their lay delegates to the Lay Electoral Conference to the Rev. J. M. Shumpert, pastor Central Methodist Episcopal Church, Jackson, Miss., so that they may be assigned to their homes during the session.

J. M. SHUMPERT.

#### PINE BLUFF DISTRICT.

Dear Brethren:

As we are near the annual Conference, January 23, at Little Rock, I beg leave to call your attention to the benevolences of the church. Rally the people for a round report. Don't fall. See every member and collect. Don't put off, and don't forget that I said on this round no blanks. Every man wants something. But remember, it is the faithful that are rewarded. So I beg of you to be faithful in the discharge of your duty. Get subscribers for the Southwestern. The adjourned session of the District Conference meets at Athlemer, January 21-21 to

# ARE YOUR KIDNEYS WEAK?

Thousands of Men and Women Have Kidney Trouble and Never Suspect It.

Nature warns you when the track of health is not clear. Kidney and bladder trouble compel you to pass water often through the day and get up many times during the night.

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If such conditions are permitted to continue, serious results are sure to follow; Bright's disease, the very worst form of kidney trouble, may steal upon you.

#### Prevalency of Kidney Disease.

Most people do not realize the alarming increase and remarkable prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physicians, who content themselves with doctoring the while the original disease undermines the system.

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If you are sick or feeling badly, begin taking Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, because as soon as your kidneys begin to get better, they will help the other organs to health. In taking Swamp-Root, you afford natural help to Nature for it is the most perfect healer and gentle aid to the kidneys that has ever been discovered.

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complete the year's work, and we leave from there for Little Rock January 23. I have been informed that during the session of the Conference the cornerstone will be laid of the boy's dormitory, and I trust every man will be ready to give his share when the time comes. Rally, brethren; don't fail to push all claims.

S. McDONALD,  
Presiding Elder.

**HELP WANTED**—\$2 to \$5 a day easily earned in a dignified, permanent business. Address TAYLOR REMEDY Co., Dept. 1, Louisville, Ky.

#### CONFERENCE ROUNDS.

##### ST. LOUIS DISTRICT.

###### FOURTH ROUND.

Foristell, December 11-12; Danville, 14-15; Montgomery, 15-16; Truesdale, 17-18; New Florence, 19-20; Wellsville, 21-22; Troy, 28-29; Thompson Chapel, 31; Curryville, January 2-3, 1908; Bowling Green, 4-5; Clarksville, 7-8; Elsberry, 11-12; Hannibal, 13-14; Jacksonville, 15-16; Springfield, 18-19; Louisiana, 25-26; Poplar Bluff, 28-29; Iron-ton, 30-31; Farmington, February 1-2; Fredericktown, 3-4; Festus, 6-7; Bridgeton, 8-9; Baden, 11-12; St. James, 15-16; St. Charles, 22-23; Union Memorial, 29 and March 1; Rolla, —; Lebanon, —. Brethren: The 90 days for paying your apportionment for the St. Louis District ten has expired and only a few have paid their obligation. Your honor demands that this matter receive immediate attention. Above

everything else, the ord wants a revival in your church. The Methodist Episcopal Church earnestly pleads for a full benevolent report from every pastor. We earnestly beg you to bring up results and not excuses.

B. F. ABBOTT,  
Presiding Elder.

##### WACO DISTRICT.

###### FIRST ROUND.

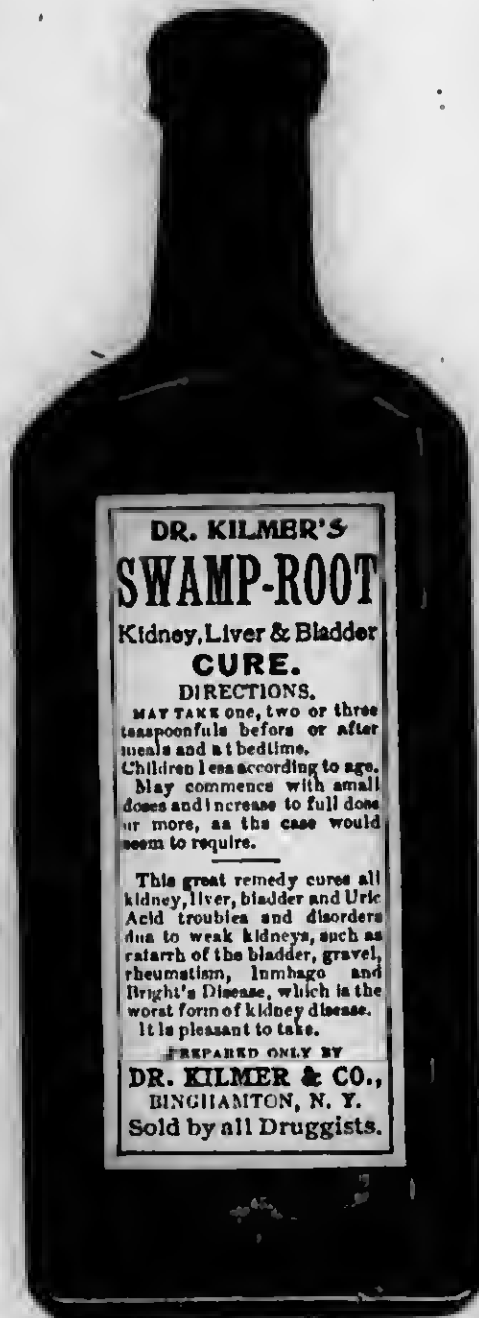
Groesbeck, December 7-8; Groesbeck Circuit, 14-15; Bremond, 21-22; Calvert, 28-29; Gatesville, January, 1908, 4-5; Marlin, 11-12; Maysfield, 18-19; Mooreville, 25-26; Waco Circuit, February, 1-2; Major's Chapel, 8-9; St. James, 15-16; Cameron, 17-18; Spring Hill, 22-23; Gurley, 29 and March 1.

J. H. SWANN,  
Presiding Elder.

##### MAYSVILLE DISTRICT.

###### FOURTH ROUND.

Germantown, December 21-22; Orangeburg-Tolesboro, 28-29; Washington, January 4-5; Portsmouth, Ohio, 10-11-12; Louisa, 6-7; Pikeville, 8; Camp Branch, 9; Maysville, 18-19; Mayslick, 25-26; North Fork, 29-30; Augusta, February 1-2; Pleasantville, 6-7; Flemingsburg, 8-9; Sherburne, 11-11; Moorefield, 12-13; Sharpsburg, 14-15-16 at 11 a. m. and 3 p. m.; Mount Sterling, 16-17, 7:30 p. m.; Cynthia, 22-23; Lair, 21; Dover, 3; Aberdeen, 4; Covington, March 1-2; Falmouth, 8-9; Boyd, 6-7. Brother: The annual Conference will be held at Park street, Cincinnati, Ohio, March 25, 1908. Bishop



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David H. Moore, D. D., LL. D., will preside.  
G. W. ZIEGLER,  
Presiding Elder.

##### GUTHRIE DISTRICT.

###### FOURTH ROUND.

Chandeler, December 7-8; Oak Grove, 14-15 (by R. R. Powers); Wynnewood, 14-15 (by G. W. Walden); Ardmore Circuit, 14-15 (by A. W. Taburt); Purcell, 14-16; Sulphur, 16-17; Mission, 21-22; Shioia Church, 25; Chickasha, 28-29; Lookeba, January 1-2, 1908; Ardmore, 4-5; Oklahoma City, Okla., 11-12; Weston, 19-19; Hennessey, 25-26; Enid and Ripley, 27-28; Mount Zion, February 1-2; Hinton, 8-9; Chickasha Mission, 10-11; Earlsboro, 15-16 Seward, 17-18; Shawnee, 22-23; Guthrie St. Paul, Feb. 29-March 1; Cleveland and Fertion, 7-8. Brethren: This brings us to the close of another Conference year. Let us stop one day and fast and pray; then see if you have raised all your mission moneys, and see to it that all renew their subscription to the SOUTHWESTERN. Let me suggest that the closing be spent in winning precious souls for Him. Let us labor for the grand old church we love. There are many reasons why the Conference year should have a good closing; let us make it so. Remember, each preacher makes his own appointment. There is no power to record where you are now serving. Let us do our best. I expect

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each pastor to report at this quarterly Conference the amount he has raised for benevolent purposes and the increase of his membership. All supplies will be asked to turn in their collection. Organize the Epworth League where we have no organization; put the new machinery into it. God bless you, brethren, with a good clearing up of the old year, a Merry Christmas and a Happy New Year, and victory by the time Conference meets at Kansas City, Kans., March 12, 1908.

W. F. SMITH,  
Presiding Elder.

#### AN APPEAL.

The Methodist Episcopal Church at Brownville has a heavy debt and mortgage which is past due, and parties are now loud in their threats to foreclose the same, and, owing to our small membership and financial stringency, I most humbly ask any reader of this paper to send whatever amount that they can to lock box No. 252, to S. J. Gilbert, pastor, who will gladly acknowledge the receipt through this paper. Dear pastors, please take the matter of the Methodist Episcopal Church of Brownville upon your heart and take up an after collection, if but one dollar. Every little will help. Let us save our church at Brownville. This is a town of near 5,000 and one of the greatest cotton centers in west Tennessee. Our church is located two squares from the courthouse, almost in the center of the town and right on the corner of two of the most prominent streets. I am giving all of my time and attention to this church, and will save it to Methodism with your spare help. The West Tennessee District Conference, through its presiding elder, the Rev. J. M. Lyte, has pledged itself to assist us, and I have succeeded in staying the mortgage for a time, and I am battling for life. Please help us to help ourselves and God will bless the cheerful giver. Send all contributions to the Rev. S. J. Gilbert, lock box No. 252, Brownville, Haywood County, Tenn.

#### HELP WANTED.

\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

#### HOLLY SPRINGS DISTRICT

The sixth session of the Sunday School Convention of the Holly Springs District was held in connection with the Holly Springs District, Upper Mississippi Conference, in McDonald's Methodist Episcopal Church, Hernando, Miss., November 6-7, with Prof. J. H. Phillips presiding. Devotional service was conducted by the Rev. E. F. Scarborough. The secretary, Mrs. C. F. Caldwell, being absent, Effie M. Vaughn was elected secretary pro tem. The convention opened with the largest delegation ever witnessed on the Holly Springs District. Discussion of topics: "The Sunday School's Influence in the Community," the Rev. D. Vandiford, L. D. Jones, P. B. Jenkins and Peter Carode; "Should the Sunday School Union be a Separate Department of the Church?"—Miss J. E. B. Dunaway, Dodie Saunders and S. H. Edmonds; "The Best Method of Grading the Sunday School"—by Dr. N. H. Williams; "The Relation of the Sunday School to Missions"—the Rev. E. F. Scarborough, Miss Hattie Pegues, P. R. Jenkins, I. W. Finley, I. S. Neighbors; "The Relation of the Sunday School to the Evangelization of the World"—Mrs. Hattie Myers, J. W.

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A. O. LEONARD

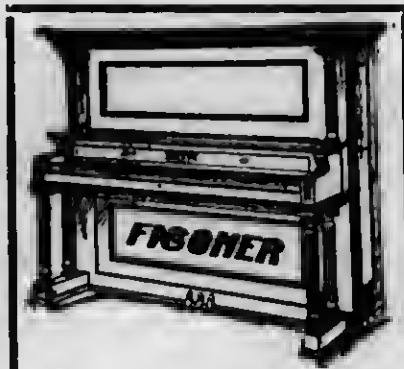
1163 Broadway, Suite 16, New York City

Jones, J. C. Jackson and the Rev. J. J. Elliott. The papers and speeches of each speaker were very attractive and interesting. The Sunday School Superintendents' reports showed the local schools to be in a prosperous condition throughout the district. Collected for Rust's new building, \$50. Sermons were delivered as follows: Wednesday night by the Rev. P. H. Jackson, of the Clarksdale District; Thursday morning by the Rev. J. J. Elliott; Thursday night, annual sermon by D. P. Shaw. Annual address was delivered by the president, Prof. J. H. Phillips, and was ordered by the convention to be printed in pamphlet form and distributed over the district. Welcome address, delivered by Prof. Love, of Hernando, was excellent and made our hearts rejoice. Prof. J. H. Phillips responded. Raised during the convention, \$59.28. Officers elected for the ensuing year: Prof. J. H. Phillips, President; E. M. Vaughn, first vice-president; S. W. Rogers, second vice-president; Mrs. C. F. Caldwell, secretary; Miss Lillie Jackson, treasurer. Too much praise cannot be given the good people of Hernando, both Baptists and Methodists; also the pastor, the Rev. Mr. York, for the manner in which this large delegation was cared for. Pastor York spared no pains in arranging for the comfort of all. He has his work well in hand. Thus ended one of the best Sunday School conventions ever held in the Holly Springs District. Next convention will be held at Alleville. E. M. VAUGHN.

#### THE NEW WEST TEXAS TOWN.

CHAUTAUQUA (formerly Vigo) on the main line of the Texas & Pacific Railway, in Callahan County—one of the best watered counties in the State. Write Bruce Knight, Sec'y, Chautauqua Townsite Co., Colorado, Texas; or E. P. Turner, G. P. A., Dallas, Texas, for particulars.

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Fall Term Begins October 1.

For Further Information, Write

R. S. LOVINGGOOD, A. M., President,  
AUSTIN, TEXAS.



## MISSISSIPPI.

Valden Ct.—This work is alive spiritually and financially. The rallies of October were a success: Midway, \$28; Sand Hill, \$39.95; Good Hope, \$53; Martin Grove, \$60.35. Total, \$181.30. Paid presiding elder in full, \$100; paid pastor up to date, \$530. On rally day for the SOUTHWESTERN we received 16 annual subscribers. A sad incident occurred on November 3. Mrs. M. H. Wilkins' house was burned to ashes while all were at the church; not a thing was saved. She is the widow of the Rev. M. H. Wilkins who died at Water Valley five years ago and is well known by all the brethren of the Upper Mississippi Conference. She has three little girls and a boy. It any of the brethren or friends wish to assist her in her great distress, address her at Valden, Miss. She will appreciate your kindness.

W. S. LEAKE, Pastor

White's Town.—The seventh annual Local Preachers' Union and rally meeting was held at Zion Franklin, Sunday, November 3. The Rev. Tobe Gladney, of New Prospect, preached the opening sermon to the delight of all. He collected \$2.24. Then each of the following local preachers and licentiates preached 15 minutes and took their collection: S. Young, \$3.63; D. W. Higgins, \$3; A. S. Glover, \$3.70; P. H. McGowan, \$2.30; W. E. Young, \$2.10; T. J. Burnside, of Chapel Hill Baptist Church, \$1.26. Total collection during the day, \$18.58. At night the Rev. W. E. Young of Mt. Olivet Baptist Church, preached. Collection, \$1.90. After services during the day dinner was served to the enjoyment of all. Rev. D. L. Tuhbs, pastor, gave to A. S. Glover and S. Young the SOUTHWESTERN for one year, they taking the largest collections.

Hattiesburg.—The 4th quarterly conference was held by the Rev. R. N. Jones, presiding elder. Everything went off smoothly. The elder preached a glorious sermon. This is the best year of his pastorate there, says Brother J. K. Comfort, the pastor. The entire apportionment on the elder's salary was raised; also raised \$173 for pastor. Total collection this quarter, \$237.50. Mr. A. B. Wilson has the Sunday school well in hand, as has also Mrs. M. V. Holder the Woman's Home Mission Society. Eight subscriptions for the SOUTHWESTERN on rally day, and promise to do much by conference.

Lumberton.—Our church at Poplarville, which was destroyed in the September storm of 1906, has been rebuilt at a cost of \$400.50, in which a glorious revival was held in the last week of October. Many were added to the church. A grand rally was proposed for last Sunday, but owing to the inclemency of the weather we fell short in our collection, still with the aid of the Rev. Mr. Jordan of Pica-yune, who preached an able sermon at 11 o'clock, we succeeded in raising \$14. The following are those who contributed \$1.00 and more: Geo. Bauer, Jackson Husband, Mat Johnson, Rich Curry, Sam Curry, Alan Curry. W. McNEIL, Pastor.

Hickory.—One of the best quarters ever held on this charge was that of the fourth quarter, held November 19, the Rev. Wm. McMorris presiding. Reports showed that the work was alive along all lines. Thirty-five had been added to the church on probation and five in full. Raised for benevolence, \$15.50; on old indebtedness, \$89; for pastor, \$162.70; paid presiding elder in full, \$22.65, making a total paid

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the elder this year of \$72, his entire claim. Received eleven subscribers to the SOUTHWESTERN CHRISTIAN ADVOCATE, with others yet to follow. This is a splendid charge and gives great promise for the future. It has two beautiful church edifices with an insurance of \$1,000 each. Plans are being made to remodel the parsonage this winter. The pastor is well thought of and highly respected.

Eupora.—Our work at Eupora is alive spiritually and financially. We have a good man on this charge this year, the Rev. E. D. Cameron. We raised on the 3rd Sunday in October \$30 with a small congregation.

Macon Circuit.—The third quarterly conference convened in New Hope Church. Dr. Henry, presiding elder, appointed the Rev. W. H. Whitlock to hold the quarter. Bro. Whitlock called the conference to order, and the roll call by Secretary H. A. Hines found the majority of members present. Reports showed the work in good condition. On Sunday W. H. Whitlock preached an interesting sermon and 122 communed. At the close of the services the stewards reported a collection of \$52. Total collections during the quarter \$186. L. F. White, pastor.

Flournoy.—The church at Flournoy still lives. We held our revival at Flournoy; nineteen souls were saved. We left the fire burning at Flournoy and many mourners to start a revival at Round Grove Methodist Episcopal Church. Brother A. Markham and Ed. Wilson and three sisters worked like heroes. Eight persons were converted and baptized. Unfortunately, just at this point the pastor became ill and was confined to his bed for seven days. However, the five faithful workers before mentioned kept up the work until the pastor was himself again. The fire at Flournoy is still burning and we are

getting souls continually; thirty-seven have been captured for Jesus. The Rev. T. F. Robinson, pastor of Daniel's Chapel, was here and held our third quarterly. Two persons were converted that night. He preached an able sermon, which left a great impression upon the minds of the people. C. D. C. Bryan, pastor.

ADVO 9—D . . . . . xei|m.Pfp.( Q.lu  
Shuqualak Ct.—In our revival here at Ashury we had a great time. Too much praise cannot be given the Rev. G. W. Hunt of Starkville, who by means of his great sermons and songs made an everlasting impression upon the people here. Our work has been greatly revived this year. Sisters Aggie Cole, Jannie Harris, Sarah White, Emma Lagrone, Loucinda Gillisple and Mrs. Ada Ballard should be commended for their valuable services during this meeting. These godly wo-

## IF YOU HAVE Rheumatism

when drags and doctors fail to cure you, write to me, and I will send you free a trial package of a simple remedy which cured me and thousands of others, among them cases of over 30 years' standing. This is no humbug or deception but an honest remedy, which enabled many a person to abandon crutch and cane. Address: JOHN A. SMITH, 4789 Gloria Building, Milwaukee, Wis.

### WANTED.

In the Agricultural Department of Clark University there are a few vacancies which may be filled by young men wishing to work their way through school. The applicant must be fifteen years old, strong, healthy, and of good character. Any one desiring to embrace this opportunity should write at once to

President W. H. CROGMAN,  
South Atlanta, Ga.

## FORD'S HAIR POMADE



Ford's Hair Pomade was formerly known as "OZONIZED OX MARROW" and is the only safe preparation known to us that makes the most stubborn, harsh, kinky or curly hair soft, pliable and easy to comb. These results may be obtained from one treatment; 2 to 4 bottles are usually sufficient for a year. The use of Ford's Hair Pomade removes and prevents dandruff, relieves itching, invigorates the scalp, stops hair from falling out or breaking off, makes it grow and by nourishing the roots, gives it new life and vigor. Being elegantly perfumed and harmless, it is a toilet necessity for ladies, gentlemen and children. Ford's Hair Pomade has been made and sold continuously since about 1888, and label, "OZONIZED OX MARROW," was registered in the United States Patent Office, in 1874. Be sure to get Ford's as its use makes the hair soft, glossy, lay down in place and easy to comb into any desired style, consistent with its length. Beware of imitations. Remember that Ford's Hair Pomade is put up only in 50c size and is made only in Chicago and by us. The genuine has the signature, "Charles Ford, Pres.", on each package. Refuse all others. Full directions with every bottle. Price only 50 cts. Sold by druggists and dealers. If your druggist or dealer can not supply you, he can get it for you from his jobber or wholesale dealer or send us 50 cts. for one bottle postpaid, or \$1.40 for three bottles or \$2.50 for six bottles, express paid. We pay postage and express charges to all points in U. S. A. When ordering send postal or express money order, and mention name of this paper. Write your name and address plainly to Dept. 2.

**The Ozonized Ox Marrow Co.**  
(None genuine without my signature)

*Charles Ford, Pres.*

153 E. KINZIE ST., CHICAGO, ILL.  
Agents wanted everywhere.

## The Illinois Central R.R.

Operates Double Daily Trains to

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|---------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| <b>EVANSVILLE,</b><br><b>LOUISVILLE,</b><br><b>CINCINNATI,</b><br><b>COUNCIL BLUFFS, OMAHA,</b><br><b>ST. PAUL.</b> | <b>MEMPHIS,</b><br><b>ST. LOUIS,</b><br><b>CHICAGO,</b><br><b>MINNEAPOLIS.</b> |
|---------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|

## Yazoo and Mississippi Valley Railroad.

|                         |                   |                   |
|-------------------------|-------------------|-------------------|
| <b>Memphis</b>          | <b>Leave.</b>     | <b>Arrive</b>     |
| <b>Express.....</b>     | <b>3:15 p. m.</b> | <b>8:10 a. m.</b> |
| <b>Vicksburg</b>        |                   |                   |
| <b>Express.....</b>     | <b>7:00 a. m.</b> | <b>5:30 p. m.</b> |
| <b>Bayou Sara Acad.</b> | <b>4:15 p. m.</b> | <b>9:40 a. m.</b> |
| <b>Sunday Ex.....</b>   | <b>8:00 a. m.</b> | <b>9:30 p. m.</b> |

**SOLID TRAINS AND PULLMAN  
SLEEPERS NEW ORLEANS TO  
VICKSBURG, NATCHEZ AND  
MEMPHIS—ALL DAILY TRAINS**

Modern Coaches, Chair Cars, Pullman Sleeping Cars, Buffet Lubricated Cars and Dining Cars. Information cheerfully given.

City Ticket Office: 141 St. Charles St.

A. J. McDOUGALL, D. P. A.

**Indian Hair Tonic**

It is highly recommended for the preservation of the Hair. Destroys Dandruff and Tetter and prevents its falling out. Price 50c. As an advertisement send \$2.00 FOR 12 BOTTLES. Name your express office. J. S. Webb, 1421 W. 15th St., Little Rock, Ark.

\$3 a Day Sure

Send us your address and we will show how to make \$3 a day absolutely sure! Furnish the work and teach you free, you work that locally where you live. Send us your address and we explain the business fully, remember we guarantee a clear profit of \$3 for every day's work, absolutely sure. Write at once. **ROYAL MANUFACTURING CO., Box 1008 Detroit, Mich.**



men made great sacrifices for this meeting.—G. W. BAKER, Pastor.

Philadelphia.—This is a great circuit. We have four churches on the circuit and some of the best people in the state are on this work. Our people own on the work 6,386 acres of land paid for. They also have some of the best stock that can be found anywhere. They have some of the best young people that can be found anywhere. On this work there have been taken into the church 52 members. Eighty dollars have been received for benevolence. There is a small balance due the pastor which we hope to pay by our 4th quarter. Only one member has died this year. The SOUTHWESTERN has not been forgotten.

#### TENNESSEE.

Nashville.—The fourth Sunday in October was trustee day at Braden Chapel Methodist Episcopal Church. The pastor, Rev. S. M. Moore, preached an excellent sermon at 11 a. m. and again at 7:00 p. m. Collection: Club No. 1, John Smith, captain, \$32.30; No. 2, L. Penington, captain, \$36.40.

Lebanon Station.—The Rev. W. E. Henson and membership plan to make the Thanksgiving occasion a great financial day for our church at Lebanon Station. Dinner will be served in the court house. General managers: W. R. Hall, C. V. Officer, C. L. Crowder, Wm. Seay. We expect good and effective results along all lines of our work, especially benevolence. Raised all missionary assessments last year and have done well so far this year. The outlook is encouraging.

#### A NOTRE DAME LADY'S APPEAL.

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pain in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 176, South Bend, Ind.

#### GEORGIA.

Asbury Church, at Savannah, Georgia, the Rev. G. H. Lennon, pastor, celebrated its 36th anniversary November 12-17. On Tuesday evening an annual prayer and praise meeting was conducted by J. H. Eubanks. On Wednesday evening at 8:30 the introductory sermon was preached by the Rev. S. T. Redd, pastor of the First Presbyterian Church, this city; the effort was quite masterly. Presiding Elder James Jackson was introduced and in his usual graceful manner favored us with timely and profitable remarks. We were then favored with a most excellent paper, subject, "The History of Asbury Methodist Episcopal Church," by Miss C. E. Lewis. On Thursday at 8:30 p. m. an excellent sermon was preached by the Rev. W. L. Cash, pastor of the Congregational Church. The Rev. B. S. Hannah of the African Methodist Episcopal Church followed with timely and encouraging remarks. L. S. Reed, chairman of the trustees, made a timely address on progressive, business and commercial lines. Mr. Reed is the Business Manager of the Union Savings and Loan Company, a bank which is backed up by \$50,000 in the state treasury and is proving itself to be very helpful to our people in a business way. Mr. Reed is a loyal member of our church and is a faithful and deserving Christian gentleman. On Friday at 8:30 p. m. the Rev. D. Sam-

#### The Modesty of Women

naturally makes them shrink from the delicate questions, the obnoxious examinations, and unpleasant local treatments, which some physicians consider essential in the treatment of diseases of women. Yet, if help can be had, it is better to submit to this ordeal than let the disease grow and spread. The trouble is that so often the woman undergoes all the annoyance and shame for nothing. Thousands of women who have been cured by Dr. Pierce's Favorite Prescription write in appreciation of the cure which dispenses with the examinations and local treatments. There is no other medicine so sure and safe for delicate women as "Favorite Prescription." It cures debilitating drains, irregularity and female weakness. It always helps. It almost always cures. It is strictly non-alcoholic, non-secret, all its ingredients being printed on its bottle-wrapper; contains no deleterious or habit-forming drugs, and every native medicinal root entering into its composition has the full endorsement of those most eminent in the several schools of medical practice. Some of these numerous and strongest of professional endorsements of its ingredients, will be found in a pamphlet wrapped around the bottle, also in a booklet mailed free on request, by Dr. R. V. Pierce, of Buffalo, N. Y. These professional endorsements should have far more weight than any amount of the ordinary lay, or non-professional testimonials.

The most intelligent women now-a-days insist on knowing what they take as medicine instead of opening their mouths like a lot of young birds and gulping down whatever is offered them. "Favorite Prescription" is of known composition. It makes weak women strong and sick women well.

Dr. Pierce's Medical Adviser is sent free on receipt of stamps to pay expense of mailing only. Send to Dr. R. V. Pierce, Buffalo, N. Y., 21 one-cent stamps for paper-covered, or 31 stamps for cloth-bound. If sick consult the Doctor, free of charge by letter. All such communications are held sacredly confidential.

Dr. Pierce's Pleasant Pellets invigorate and regulate stomach, liver and bowels.

uel Orner preached a forceful and soul-stirring sermon, which was followed by historical data concerning Methodism given by the Rev. J. C. Colclough, pastor First Colored Methodist Church, this city. A beautiful solo was rendered by Mrs. B. T. Seabrooks. Prof. H. Y. Pearson ably portrayed the "Duty of Members to their Church." Prof. and Mrs. Pearson are faithful and loyal to their church. He is a local deacon, trustee, an excellent preacher and as a steward has few equals and no superiors. The annual sermon on Sunday at 11 a. m. by the Rev. F. A. Curtright, was a spiritual feast. At 3:30 p. m. was the baptism of children and adults. At 8 o'clock p. m. the memorial service was conducted by the pastor and then followed a most touching song service. The music was under the direction of Mrs. Nona M. Mitchell, who has distinguished herself among the best musicians. H. J. Gordon was master of ceremonies of the evening. Thus passed into history a most interesting anniversary. Total collection for the day, \$66.37.

#### WHY IS SUGAR SWEET?

If sugar did not dissolve in the mouth you could not taste the sweet. GROVE'S TASTELESS CHILL TONIC is as strong as the strongest bitter tonic, but you do not taste the bitter because the ingredients do not dissolve in the mouth, but do dissolve readily in the acids of the stomach. Is just as good for Grown People as for Children. The First and Original Tasteless Chill Tonic. The Standard for 30 years. Price 50c.

#### INDIANA

Evansville.—Sunday, November 3rd, was a great day at St. John Methodist Episcopal Church, J. C. Carson, pastor. We were favored at 11 a. m. with an excellent sermon by the Rev. Jas. Allen, of Rockport. Communion was administered at this same hour. At 3 p. m., the Rev. B. G. Shaw, of the African Methodist Episcopal Zion Church, preached to a very large audi-

ence, the ministers of the city and their members being present. At 7:30 p. m. Presiding Elder Skelton preached a most impressive sermon. Paid the Elder in full, \$15.00. This was also our rally day. The three leaders reported as follows: Monroe Smith, Captain of the Little Folks' Club, \$12.80; J. C. Carson, \$7.35; Ellen Smith, \$5.00; Georgia Cook, \$2.25; Emily Logan, \$2.00; Anna Lee, \$2.05; J. Mitchell, \$1.50. The aid of friends made the total \$35.55. The Laymen, led by Sister M. Winfrey reported: Mrs. Winfrey, \$11.25; Mattie Johnson, \$13.00; J. W. Irvin, \$10.15; George Gardner, \$10.00; Dora Hardester, \$2.25; Matthew Fellen, \$2.00; W. E. Hardester, \$2.00; Mary Mills, \$3.00; Martaa Baker, \$3.00; Mary Gillan, \$2.00; Sarah Gardner, \$1.00. With aid from the public made a sum of \$66.30. The Blue Ribbon Club, led by Noel Bell, reported: Noel Bell, \$10.00; Mrs. Josie Combs Carson, \$14.59; Lawrence Fields, \$12.50; Eugene Loving, \$10.00; Anna Bell, \$9.15; Lula Bell, \$7.75; Mrs. L. Fields, \$4.31; Kate Loving, \$3.00; John Bonds, \$2.00; Georgia Mitchell, \$1.60; Nicy Shelby, \$1.50; Mrs. Shelton, \$2.65; Mrs. Mens, \$1.00; Mrs. Jones, \$1.00; a total of \$84.20. Grand total for the day, \$199.05. Pastor's salary this quarter \$72.75. This church numbers seventy in membership and they are elated over the success that they had, especially since other churches of the city had such success in their rallies which preceded ours by a week. We only ask for one thing in this city, and that is a better church building.

#### FOR OVER SIXTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act June 30th, 1906. Serial Number 1088.

#### VIRGINIA

Hamilton.—The third quarterly Conference convened October 6, 1907, under the presidency of our prince of presiding elders, the Rev. C. S. Cummings, A. M. The reports gave satisfaction to our elder that the people of this charge are aggressive and enterprising. Having thoroughly renovated and beautified our churches at Hamilton and Waterford, every cent of the cost raised and paid. Our Sunday Schools are in excellent shape, with large attendance. They raised for our Benevolent cause to date, \$50.80. The young people are devoted to the church. We are in the midst of a glorious revival. Conversions already reported, twenty-four. First-class care is taken of the pastor. Paid on salary to date, \$40.00. When the roll is called at the coming session of the Conference, we shall be ready.—H. J. Tyler, pastor.

Seebert.—Notwithstanding occasional hindrances that must needs come, the work at Seebert, under the supervision of the Rev. J. R. Davis, is permanently progressive. The church has been improved in every sense of the word. New furnishings have been supplied in full, and paid for. The pastor wishes his correspondence to come to box 55, Seebert, W. Va.

#### HELP WANTED.

\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

## STOP SMOKING



The Start The Finish

Law should compel the poison symbol, (skull and cross bones) on every package of cigarettes. Nicotine is not so violent a poison as Prussic acid, but it is just as deadly.

"Easy-To-Quit" is a harmless vegetable remedy that can be given secretly in food or drink. It cures the craving, the appetite, for tobacco, brings back the bloom of health, the strength of youth and the energy and courage that is the birthright of every American.

#### Free Treatment Coupon.

Send this coupon, with your name and address, to the Rogers Drug & Chemical Co., 1907 Fifth and Race Sts., Cincinnati, Ohio, and they will send you, by mail, in plain wrapper, a free trial package of Rogers' "Easy-To-Quit," with a record of thousands of cures.

NAME .....

ADDRESS .....

## HOOPING-COUGH CROUP

The Celebrated Effective Cure without Internal Medicine.

### Roche's Herbal Embrocation

Has also been found to be of great relief in cases of

### Bronchitis, Lumbago and Rheumatism.

W. EDWARDS & SON, 157 Queen Victoria St., London, Eng.

LL DRUGGISTS, OR

E. FOURRA & CO., 90 Beckman St., N. Y.



## WEST TEXAS

Is fast becoming the fruit, vegetable, grain and cotton country of the Southwest. It will pay you to investigate right now.

### AN IDEAL CLIMATE Homeseekers' Tickets

ON SALE DAILY

E. P. TURNER,

General Passenger Agent,  
DALLAS, TEXAS.

**AGENTS MAKE BIG MONEY**

We offer you a chance at a lifetime **EASY WORK--GOOD PAY**

Be your own boss. No money or experience required. Our agents earn from \$75 to \$250 a month. We furnish valuable outfit **ABSOLUTELY FREE**

Does not cost you a cent to start in business for yourself. We want good men in every community to sell our made-to-measure clothing. Easy to take orders--nothing better, you make big money quick. Write today for territory and free outfit.

The Progress Tailoring Co., 162 Harrison St., Chicago

**NURSING MOTHERS AND MALARIA**  
The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.



## Crescent City Notes

### CARD OF THANKS.

Presiding elder and Mrs. Hubbard take this means of thanking the popular pastor of First St. Methodist Episcopal Church, the Rev. C. W. Reeves, for a Thanksgiving gobble.

### NOTICE—CONFERENCE EXAMINERS LOUISIANA CONFERENCE.

Members of the Examining Committee will be governed by 1907 Journal, pages 65 and 66, and especially rules 2 and 5. All undergraduates will do the same and come prepared to be examined at Simpson Memorial Church, January 7 at 9 a. m. Bros. C. C. Landry and H. J. Wright will prepare the work of Bro. Tirault. Brethren, come prepared to do your work the first day  
F. T. CHINN, Chairman.

**MT. ZION CHURCH.**—Services were very excellent all day and well attended. At 7:30 o'clock in the evening, our usually large and appreciative audience was present, from which 111 received communion administered by Dr. A. E. P. Albert, assisted by the Revs. Messrs. Luster and Fields. Collection, \$40.—A. L. Scott, acting pastor.

**MALLALIEU.**—Sunday's services good all day despite the weather. The Rev. Edw. Fields at 11 a. m. preached an excellent sermon and also conducted the general speaking meeting. At 7:30 the Sacrament, which was postponed on account of the pastor's absence, was administered by the pastor, assisted by the Rev. Geo. Forrest. One accession. Fourth quarterly conference held Tuesday night and all reports for the year were made. Dr. Marshall expresses himself as being highly satisfied with this year's work. Mallalieu is closing up in good shape. Superintendent Thomas is planning for the Christmas exercises upon a large scale.

**WILLIAMS CHURCH.**—The concert given by Miss S. A. E. Brazely, November 22, to assist the stewards, was a success in every respect. Too much cannot be said in honor of her and the members and friends who so nobly assisted in this effort; \$26.55 was realized. The Thanksgiving day was a great occasion; sermon by Dr. A. E. P. Albert. The dinner given in honor of the old members of the church, by the King's Daughters, E. Woolfolk president, and the Missionary Sisters, M. Bartholomey president, was a credit to these auxiliaries, assisted by Sisters Obee, Stewart, Johnson, Fisher, Faulk, Campbell, Mead and others. We take this method of thanking the members and friends for a fine Thanksgiving turkey, and \$1.65 in cash, presented through Sisters K. Estes and D. C. Mead. All were delighted to have present Dr. Hubbard, our presiding elder, and the Revs. D. M. Seals and E. B. Richards. At night the "Win Ono" meeting was conducted by Wm. Fisher.—J. O. Richards, pastor.

**ST. MATTHEW, Algiers.**—The postponed Missionary Thanksgiving day from the 24th of November to December 8, was successfully carried out. The concert attracted a good audience and all were highly pleased. The financial feature is satisfactory to the pastor

## Good News for the South Health Specialist Sproule.

The Great Catarrh Specialist Explains

### HIS METHOD OF TREATMENT



DR. SPROULE, B. A.  
English Specialist in Catarrh and Chronic Diseases.

Nineteen years ago a young, but highly honored Surgeon in the British Royal Navy astonished his friends by suddenly leaving the service and entering on private practice. That Surgeon was the now famous Catarrh Specialist, Sproule, B. A. His keen brain had early seen in the then new disease Catarrh a menace to the life and happiness of the civilized world. While other physicians were neglecting it as unimportant, Dr. Sproule studied its nature and the means of cure. He labored in office, hospital and laboratory. He mastered the subject. As Specialist Sproule had foreseen, Catarrh spread with frightful rapidity. Twenty years ago Catarrh was almost unknown. Now no age, sex or condition is exempt from it. No climate or locality is a cure for it. Catarrh is to be more dreaded than yellow fever or smallpox. It is, in the large majority of cases, the forerunner of Consumption. Vital statistics show that deaths from Consumption in this country have increased more than 200 per cent. In the last five years. Nearly all of these cases have been traced back to Catarrh as their starting point.

Specialist Sproule makes the treatment of Catarrh a specialty. He cures Catarrh. Dr. Sproule, the first to make Catarrh a Specialty, has perfected the only scientific, constitutional and PERMANENT cure. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines prepared for each case. Medicine that will cure one will often harm another. Dr. Sproule's method drives every germ out of the body. It clears the head, stops the hawking and spitting, sweetens the breath, strengthens the eyes, restores the hearing. It purifies and enriches the blood. It invigorates and tones up the entire system. It gives new life, energy and ambition. The hardships of life seem easier to bear. Work becomes a pleasure. The man feels as if made over.

Dr. Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

### MEDICAL ADVICE FREE

He will diagnose your case without charge and tell you just what to do to get cured. Do not delay. In such cases every moment is precious. Do not neglect yourself. Above all do not give yourself wrong treatment. The results may be fatal.

#### Catarrh of the Head and Throat.

The most prevalent form of Catarrh results from neglected colds.

1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusting form in the nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you hawk up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel a dropping in back part of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat.

Answer the above questions, yes or no, write your name and address plainly on the dotted lines, cut out and send to **HEALTH SPECIALIST SPROULE, B. A.** (Graduate in Medicine and Surgery, Dublin University, formerly Surgeon British Royal Navy Mail Service), 432 Trade Building, Boston. Be sure and write to-day.

and his faithful officers. T. J. Johnson, the popular pastor of Wesley Chapel, occupied the pulpit of this church at 11 a. m. On the 15th of December none should miss the treat in store for all.

Two very prominent laymen of our City Methodism were recently elected delegates to the forthcoming Lay Conference of the Louisiana Annual Conference. On November 14 Attorney Frank Bernard Smith, A. M., was elected from First Church. He was one of the assistant secretaries of the last General Conference. On November 29 Matthew Simpson Davage, A. M., Business Manager of the SOUTHWESTERN CHRISTIAN ADVOCATE, was elected from Simpson Memorial.

#### EVANSVILLE SUB-DISTRICT LEAGUE.

The above named body met at St. Andrew's Methodist Episcopal Church, Boonville, Ind., November 5-6. President, Mrs. Sophronia Shaw; Secretary, Mrs. H. Griffin. The few reports were good. The Rev. D. E. Skelton, presiding elder, preached eloquently to a full house and administered the

fin, pastor, welcomed the delegates and visitors in most cordial and well chosen words. The Junior League was well represented. The little Misses Lizzie Waller, Elnore Loving and Louise Griffin each recited to the delight of all. The Junior Choir furnished music for the afternoon sessions. Mrs. Moore, the president, gave an address, which was highly appreciated. Paper on "The Epworth League," Mrs. Ore Green, president of the Ladies' Aid Society; paper, "The Epworth League a Benefit to the Church—How?" Mrs. H. Griffin, District Corresponding Secretary of Woman's Home Missionary Society. The recitation by Miss Hattie Loving, of Newburg, was good. Prot. C. A. Morpin, of our city school, gave a very helpful talk. A trio was rendered by Mrs. M. Winfrey, Miss Anne Lee and the Rev. Mr. Carson, all of Evansville. The Rev. J. C. Carson made an address on "Mothers' Club." Addresses were also made by the Rev. J. D. Irwin and Mr. Pullum. The Ladies' Aid Society entertained the delegates and visitors with a reception Wednesday evening. Those assisting the president, Mrs. Green, were: Mesdames Fannie Green, Hunter, Douglass, Morton and Russell. The choir furnished excellent music, Mrs. Bessie Brown organist. The Rev. H. Griffin and his estimable wife are host and hostess indeed.—A Visitor.

Specialist Sproule makes the treatment of Catarrh a specialty. He cures Catarrh. Dr. Sproule, the first to make Catarrh a Specialty, has perfected the only scientific, constitutional

and PERMANENT cure. The widely advertised so-called "Catarrh cures" do not and never can cure Catarrh. They often do harm by driving the Catarrh germs deeper into the system. CONSUMPTION, BRIGHT'S DISEASE, PAINFUL STOMACH DISORDERS are liable to result.

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Dr. Sproule's name is revered as that of a benefactor in thousands of homes. If you have any symptoms of Catarrh, the doctor earnestly invites you to write to him and tell him all about it. It will cost you nothing. He will give you the most valuable

#### Diseases of Bronchial Tubes.

When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

NAME .....

ADDRESS .....

Lord's Supper, this being the third quarterly meeting. The Rev. H. Griffin

### Died

**JACKSON.**—Mrs. Adeline Jackson, a very faithful member of Mt. Vernon Methodist Episcopal Church, Beattleville, La., died October 17, 1907. She was formerly of Eola, but has been connected with our church for about fifteen years. She leaves a husband, a grown daughter, mother and other relatives to mourn their loss. Brother I. J. Brooks and the writer took charge of the body in the absence of the pastor, the Rev. G. J. Rogers. Sermon by the Rev. J. W. Smith, of Mt. Olive Baptist Church. The Revs. Wm. Rainey and Leroy Coxon were present.—L. H. Smith.

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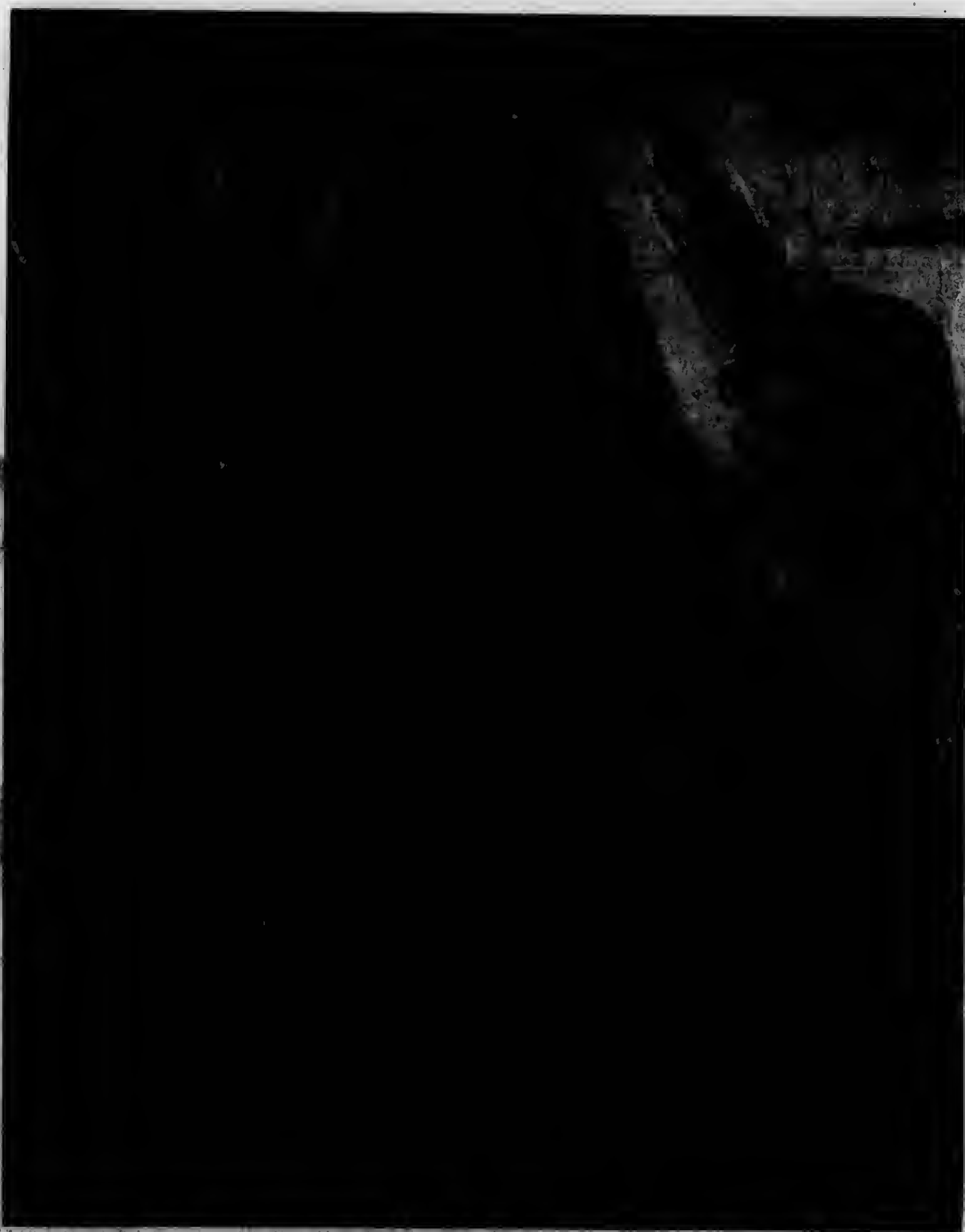


# Southwestern Christian Advocate

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THE CHRISTMAS BABE



## Christmas Prayer

By Henry Van Dyke

From the sickness of sin and the darkness of doubt,  
From selfish pleasures and sullen pains,  
From the frost of pride and the fever of envy,  
God save us every one, through the blessing of Jesus,  
In the health of purity and the calm of mutual trust,  
In the sharing of joy and the bearing of trouble,  
In the steady glow of love and the clear light of hope,  
God keep us every one, by the blessing of Jesus.

In praying and praising, in giving and receiving,  
In eating and drinking, in singing and making merry,  
In parents' gladness and in children's mirth,  
In dear memories of those who have departed,  
In good comradeship with those who are here,  
In kind wishes for those who are far away,  
In patient waiting, sweet contentment, generous cheer,  
God bless us every one, with the blessing of Jesus.

By remembering our kinship with all men,  
By well-wishing, friendly speaking and kindly doing,  
By cheering the downcast and adding sunshine to day-  
light,  
By welcoming strangers (poor shepherds or wise  
men),  
By keeping the music of the angel's song,  
God help us every one to share the blessing of Jesus.

## The-Child King of Bethlehem

By Ezra Squier Tipple, D. D., Professor Practical Theology, Drew Theological Seminary

A prophet's voice, a child in its mother's arms, adoring shepherds, the gladsome songs of radiant angels, a glittering star, learned men drawn from the far east paying their homage at the shrine of a virgin mother's son,—these tell again the Christmas story which grows more beautiful with the passing years. Stand for a moment in holy awe near that manger cradle and listen:

"There's a mother's deep prayer,  
And a baby's low cry;  
And the star rains its fire while the beautiful sing,  
For the manger of Bethlehem cradles a King."

Westminster Abbey, that venerable pile of splendor, with endless glory of architectural beauty, and of both tradition and history, within whose sacred precincts many of earth's greatest scholars, poets, soldiers, scientists and statesmen, sleep their last sleep, is a fit place for the coronation of England's kings and queens, and from Edward I, in the thirteenth century, to Edward VII, every reigning sovereign has received the crown beneath that roof. Bethlehem's manger is the throne-room of the universe. There a tiny child was anointed by invisible hands the Lord of Heaven and Earth, even as David was anointed by Samuel to be king of Israel. Frederick II, "the most remarkable historic figure of the Middle Ages," born in 1194, was elected king in 1196, and two years later was crowned a child-king. But younger still was Bethlehem's King. Before Mary's feverish lips had touched his cheeks with a benediction of joy, angel hands had circled his brow with the coronet of universal dominion, and in the temple of the holy city the priests were chanting, "He shall be great, and shall be called the Son of the highest; and the Lord God shall give unto Him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." As the shepherds stood adoring in awesome silence, did they realize, I wonder, that in 1907 that helpless babe would be the mightiest force known among men!

Christmas is the revelation of a divine principle. A little child shall lead them. The smallness of beginnings in the Kingdom is noticeable. God deals in diminutives. "Nothing that God does is large at first. All this picturing of God's rolling a flood of worlds into space is merest poetry or pulpit rhetoric. All God's great trees were once little seed. He never spoke a whole paradise into existence at once, so far as we know. Look at the smallness of the beginnings, and the slowness of movements, as geology and Genesis unite in teaching us. One by one God made things." What light the Scriptures throw upon God's ways of working! "It is not by might nor by power"—this is not God's way—"but by my Spirit." The kingdom cometh not by observation. There is no blare of trumpets, no gaudily lithographed posters announcing the events in the order of their happenings, no electric light signs.

Modern newspaper or business methods are not employed by the Almighty. What he *could* do no man can say. He has lightnings to hurl if he desires. How he could attract the attention of the world by the play of the invisible forces of the universe! The stormy winds obey his will, but thunder or tornado or whirlwind is not his way. His is the "still small voice." No disturbance, no bluster, no fuss, a little thing now and then, and lo the Kingdom is at hand. "But thou, Bethlehem Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

But Bethlehem to-day, small as it is, is the place of all places in the eyes of the Christian world, filling a larger space in the Christian thought and affection than New York or Pekin or London. It is not the size of the place that determines its present and future importance, but its relation to the kingdom of God. A little child in Bethlehem's manger. Who can find him there? There is no telegraph office in Bethlehem, no paper published there. How strange that in such a place the Messiah should be born. Yet in a very short time spiritually minded men in Persia were somehow informed of the obscure birth, and a little later Herod the ruler was inquiring the whereabouts of him who had been born King of the Jews. God has his own ways of communicating truth and stimulating inquiry.

"How calm a moment may precede  
One that shall thrill the world for ever!  
To that still moment none would heed,  
Man's doom was link'd no more to sever  
In the solemn midnight  
Centuries ago!"

The Christmas Child is still leading the nations. Its tiny hand is upon the hearts of kings and rulers; its life throbs in myriads of hearts. What countless hosts would not die for the babe of Bethlehem! Progress has at times seemed slow. The transformation of the wicked natures of men is tedious to us, but not to God. There are yet cruelty, superstition and ignorance. Vice, disorder and sin still prevail. Even though the Christmas messenger is a messenger of peace, nations go to war. It is most discouraging sometimes, but here and there are glimpses of goodness. An unselfish life is being lived in this place. Christ is found in some lowly home. Righteousness is now and again exalted. A man who is sorely tempted makes a successful fight. There is a sign of an awakening public conscience, principles of temperance are making headway amazingly fast. There are fewer lying tongues; malice and strife and rancor are less noticeable. Doors are opening to the truth. Men everywhere are taking down the shutters from the windows of their houses that the light may enter, and to one who stands on Bethlehem's summit and looks toward the East it must be plain that

"Out of the shadow of the night,  
The world moves into light:  
It is daybreak everywhere."

What if truth does come to us in small measures? The race is yet in its childhood. It cannot bear strong light. Even if it could, the time has not yet come for sunbursts of glory. A Christmas star flickers in our sky now and then—that is all—but it is enough. "Every twelfth month the Christian world gathers around the manger at Bethlehem and listens in the stillness of the night to hear the angels sing; and out of the windows, in the frosty air, it still seems to many, for a moment, as if there were a glow upon the snow and a sudden splendor among the stars. Little children, pure in heart, look at the lighted tree and hear the familiar carols and know that long ago, on the plain of Bethlehem, there came a sudden rush of melody down from the silent stars, with words few, beautiful, and loving, which men cannot forget, and they know that the shepherds really saw and heard. And their elders, crowded about them, are stirred in their hearts, and the beautiful old story lives again, and has its balm for every pain and its sweetness for the bitterness of life. But when the morrow comes, the glory has faded and the world is gray and cold and sad." Ah, but we have seen the light, even though to-day "is gray and cold and sad," and we go on with our work, watching for another gleam. So truth comes to us, a tear in the eye of a friend when we are in sorrow, and we know that we have sympathy; a wave of the hand as on some hurrying train we begin a journey, and we know we have affection; a fluttering handkerchief as we sail away on a ship and we are sure of a welcome home when we return; a word, a smile, a pressure of the hand, in some such way truth comes to us. A star, the hushed earth, the helpless child, and there steals into our soul the blessed knowledge that God so loved us that he was glad to take our humanity, live, suffer and die for us. Only a gleam of light in the sky of the eternities, but it is enough for us to follow.

What a blessed message Christmas has for a sinning world! The Child-king of Bethlehem is a guide,—a guide to life and to light. He, that holy child, is the star to show us of the East the way to God. Whoso follows his lead will some day touch the throne of God. The way to the Father leads through Bethlehem. If we go *via* the manger, we are on the right road. From out our night of sin, a Child's voice calls to us, "I am the way." How simple the Christmas lesson is, Immanuel, God with us. Simple, yet only the pure in heart can accept it. You have noticed how real this story is to children; they, spotless lambs, even as was the divine Child, have no difficulty in believing it. It is the simplest, most natural thing in the world, as much a part of their lives almost as parental love. For them "the angels sing because they are always singing; and for those who stand about children and watch their bright faces and the light of the star in their eyes, they are not only the custodians of the Christmas story, but its revealers as well." Is your heart heavy with doubt and the sense of sin? Are you groping blindly in the darkness? If you will watch the play of heaven's sunlight upon the face of a child at Christmas time, you will find the solution of the mystery of your unrest. The key that will unlock heaven's treasure for you is there. The halo of brightness which glorifies every infant brow like that which encircles the head of Mary's child flamed upward toward God, showing us the way to Him. Except we become as little children we cannot enter the kingdom of heaven. A child's humility we must have, a child's simple trust, a child's hope. How gloriously God reveals himself to children! A little child once said concerning the Bible that she was very glad that when God made a book he made a children's book. "Where a ray of light can enter the future a child's hope can find a way, a way that nothing less airy and spiritual can travel. More than once have I known a little child's hand to lead a wayward father to the cross. How strange that the cross should be the most natural place next to Bethlehem for children. They are not frightened by the blackness. From the manger they turn to Calvary, and pour out their treasures of love. "Poor Jesus," I heard a sweet child once say as she looked upon the picture of his crucifixion, "Poor Jesus. Little ones who have come into the world for short time and then go back to God are sent away taken for a purpose. Many a parent looks up to the



sky and says, "God helping me, I will so live that I may see my child again." Is some angel hand pulling at our heart strings this Christmas? Is there some prattling voice sounding in our ear, "Come to Bethlehem, papa, come to Bethlehem." You used to do what your little child would have you do at Christmas. You gave him then the desire of his heart. Why not this Christmas?

All who have children in their homes, how the story of the Christ child, his birth, his childhood, his mission, his love, his sufferings, must make their appeal to them. Every child is a new incarnation. "Every cradle has rocked a son of God; every mother has held the child of God in her arms." Your child is a king! And he must walk the selfsame way as the Child-King of Bethlehem, growing in wisdom daily, doing the will of his Father in heaven, suffering, triumphing. How exquisite the words of Dinah Muloch Craik, the words of her great mother-heart breathed like a benediction upon her child:

"Look at me with thy large brown eyes,  
Phillip, my King!  
Round whom the enshadowing purple lies  
Of babyhood's royal dignities.  
Lay on my neck thy tiny hand  
With love's invisible sceptre laden;  
I am thine Esther to command,  
Till thou shalt find a queen-handmaiden,  
Phillip, my King!

Up from thy sweet mouth, up to thy brow,  
Phillip, my King!  
The spirit that here lies sleeping now  
May rise like a giant and make men bow  
As to one heaven-chosen among his peers.  
My Saul, than thy brethren taller and fairer,  
Let me behold thee in future years!  
Yet thy head needeth a circlet rarer,  
Phillip, my King!

A wreath not of gold, but palm. One day,  
Phillip, my King!  
Thou too must tread, as we trod, a way  
Thorny and cruel and cold and gray:  
Rebels within thee, and foes without,  
Will snatch at thy crown, but march on, glorious!  
Martyr, yet march! till angels shout,  
As thou st'ist at the feet of God victorious,  
Phillip, the King."

We have all been children. We are children yet. Christmas awakens the divine in us, and we crowd the holy precincts of the birth-chamber, the throne-room of the universe, and gazing upon the Child-King, Jesus, Son of Mary and Son of God, recalling his life, we say that what has been done by One can be done again by us at least in part. He gave himself to the world, we will give ourselves to others. He triumphed; we, too, will triumph. He reigns, and we also shall reign.  
Madison, New Jersey.

### The Memory Guide

BISHOP WARREN

In 1903 thousands of the readers of this and other journals sent me their names in pledge to endeavor to commit to memory a furnished hymn each fortnight during the year. Some of the pleasantest experiences of my life have been in connection with people of that Memory Guild. In October of that year, having crossed the vast wilderness of the Pacific, I went into the harbor of Manila. The missionaries, all dressed in white, came out on a beautiful steam yawl, and coming within hearing distance, began to sing the memory hymn of the week:

"There's a wideness in God's mercy  
Like the wideness of the sea."

I meet people in various parts of the country and the world who say, "Oh, I belong to your Memory Guild." One says, "I have been quite sick and uncertain of its outcome, but the hymn, 'My times are in thine hand,' has been a great comfort to me." Several old people in their sleepless hours found these songs in the night watches of great comfort.

I have therefore yielded to earnest requests and prepared a little volume of fifty-two Memory Hymns, one for every week of the year, with an introduction to each hymn. It will be published by Jennings & Graham, 220 West Fourth St., Cincinnati, Ohio, in time for Christmas, with an ornamental page for presentation.

## The Christmas Spirit

By the Rev. Edward L. Parks, D. D.

The true Christian spirit is an outgrowth of an appreciation of what the coming of Christ means now to the individual, to the home and to society.

Before Christ came, the world was sinking under the weight of its own selfishness and corruption. Slavery was well-nigh universal. Slaves had sold in the world's capital at a dollar a head. Race prejudice and hatred held sway. Philosophers scoffed at the idea of the possibility of a universal religion. In the Gentile world, moral and religious skepticism prevailed and licentiousness reigned. The higher classes doubted whether there were truth. The exalted ethical and religious ideas of Israel had seemingly been lost in formalism, exclusiveness and hypocrisy. There were marked exceptions in choice individuals and groups. But the main currents of the world's history had set toward deeper corruption and ruin.

Jesus brought to this dark world and to the individual the light of life, the truth and the power to live it.

The fundamental need of man is God. His ideas of God and his relations to God determine his life. It is of immeasurable significance that Jesus, this man among men, gives us not merely in what He teaches, but in what He is, our highest conception of God. When we attempt any higher conception, we always fall below it.

Without Christ, the universe moves on about us under inexorable necessity, or, at best, is controlled by a just and holy but unsympathetic ruler. Jesus revealed the infinite Father. The Father's heart is full of sympathy and love for all. His redeeming love expressed in Christ reaches the lowest. The Holy Spirit makes us realize in our own consciousness God's forgiving love, and makes His presence a perpetual power and joy in our life.

The Christmas spirit is deeper when it comes from a realization that Christ's coming has meant the richest personal blessing. Without Christ as a personal Saviour, how dark is the life problem! Infidelity, agnosticism, irreligion, in any form, leaves the deepest longings and the highest aspirations of the soul unsatisfied and mocks its undying love. Without Christ, life's highest achievement and its purest joys fail to satisfy the deepest need of the spirit. Unless Christ rules the world, the most successful work for men is speedily swept away by the tide of selfishness and unrighteousness. Our own bodies and lives fail, and without Christ there is no sure hope of immortality. Our loved ones depart, and without Christian faith we know not where they go. Instead of dying, love through the years enshrines them in the memory. But without the life and immortality which Christ brought to light, the undying love is only mocked. Its objects were, but are no more. Jesus brings us into sweet communion with a loving and forgiving Heavenly Father, gives us Godlike love and life, and brings the truth of immortality into our friendships and the everyday life of our homes.

The Christmas spirit is not barren. It is one of unbounded gratitude and love, and moves us to fullest service. The heart and life are filled with grateful love to God for His "upspeakable gift." Every chord of the soul vibrates with a Christmas carol. But the love and joy cannot be confined within one's self. The spring must overflow with blessings to others. The Godlike love, the Christlike life, must seek to bless all.

The unselfish Christmas remembrances for children, friends and the needy are a very appropriate expression of the Christmas spirit. But, unless our Christmas spirit prompts our giving, this may become conventional and our gifts expressions of selfish pride which nourish only selfishness and pride. In how many cases do the Christmas gifts and festivities have no relation at all to Christ? In how many others is there an utter absence of the true Christmas spirit!

It was under the influence of evangelical Christianity that Christmas became a children's feast, and the Roman Catholic Church followed the example. In every household and church the Christmas celebration should be distinctively Christian. It should connect the greatest joys of childhood and the home with Christ's coming.

Unless the true Christmas spirit is sustained, the Christmas festivities are constantly in danger of becoming mere revelry. This is the form they took before they were purified and elevated by the influence of the evangelical Christianity of the Reformation. We are told, "In England an abbot of misrule was chosen in every large household; in Scotland an abbot of unreason; and during the term of the festival he was master of the household. By an act of Parliament this custom was forbidden in 1555." To this day, it is strange to say, in some sections of our country, Christmas is celebrated by revelry of the most boisterous and disgraceful character. It includes fireworks, the most hideous blowing of horns, throwing of confetti, and drunken rioting. Many persons who would be ashamed to be seen drunk at other times seem to think it eminently proper at Christmas. What could be more inconsistent with the Christmas spirit?

The Christmas spirit rightly has expression at Christmas. But it should be so cultivated by this celebration that its thankful love, sweet joy and self-sacrificing service should permeate the life of each individual all through the year.—*Christian Advocate*.

### God Was With Him

It does not always signify that, because a Christian is placed in a situation which, on the bare face of it, is decidedly unfavorable to his moral standing, God is not with him, but, rather, is against him. In all ages of the world there have been true believers who were involved in certain presently damaging complications, and, for a while, it appeared to even their friends that God had forsaken them, yet he had not. One case of this kind is that of Joseph, the son of Jacob, when he was thrown into prison upon the complaint of Potiphar's bad wife. Circumstantial evidence was distinctly against him. Mrs. Potiphar had in her hands what seemed to be conclusive proof of Joseph's alleged assault on her virtue. He could not prove his innocence, and so he was summarily put into prison, and he was kept there for years under the cloud of a black and blasting reproach. And yet note the significant statement that "the Lord was with Joseph." He might have said: "If the Lord be indeed with me, then why has he allowed wicked people to put me into this detestable prison? And why does he let me remain in here, year after year, when I have done nothing to deserve it? It certainly does not appear to me that God is with me now." And there must have been many people among the Egyptians who then had a very bad opinion of Joseph. Probably they said that he deserved such a judgment, and even a worse one. And yet it was true that the Lord was all the while with his servant. He was as much beloved by God in that prison as he had been before he went into it. Perhaps God was more consciously near Joseph while he was in prison than he formerly was. God cannot keep away from his loyal servants, even though they may be cast out of the sight of all of their friends and former helpers. The reproach of men cannot prejudice God against those who trust in him, whatever may be the situation. You may be evil spoken of by your fellows, and your present situation may seem to indicate to many that God has forsaken you; but if, like Joseph, you are keeping faith in Him, doing your duty at all hazards, you may feel certain that He is still with you, watching over your interests, and will bring you out of your darkness in due time. Be not troubled! If God be with you, why should you fear?

C. H. WETHERILL.

In memory of the Christ Child! How this one touch of life affects the world! Love, charity, brotherly kindness—the result of that life given to men. The Babe of Bethlehem, whose eyes opened to the day's dawn in a manger, brought to men the only real hope they have ever known. The present is full of promise; the future life full of realization.—*George W. Quigley*.



# THE CHRISTIAN LIFE

## A Prayer

God who taught mankind on that first Christmas Day  
What 'twas to be a man; to give, not take;  
To serve, not rule; to nourish, not devour;  
To help, not crush; if need, to die, not live.  
O blessed day which gives the eternal life  
To self, to sense, and all the brute within;  
O come to us amid this war of life,  
To hall and hovel, come; to all who toil  
In senate, shops, or study; and to those  
Who, sundered by the wastes of half a world,  
Ill-warned, and sorely tempted, ever face  
Nature's brute powers and men unmanned to brutes.  
Come to them, blest and blessing, Christmas Day.  
Tell them once more the tale of Bethlehem,  
The kneeling shepherds, and the Babe Divine;  
And keep them men indeed, fair Christmas Day.

—Charles Kingsley.

## God's Gifts to Us

As the sweet bells ring, think of the gifts He has bestowed! His gift of peace: "Peace I leave with you, My peace I give unto you: not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." Have there been the troubled midnight hours of life? Does the Christmas morn dawn shadowed or clouded? Think of the gift, the message, "My peace I give unto you." If perplexity, uncertainty or anxiety appears at this blessed season, hear the echo in the bells, "I give unto you," and "Let not your heart be troubled." Precious gift! Peace! The gift of the Comforter whom He hath sent to "abide with us forever," the witnesser of the Father's love, the guide unto all truth. The gift of His Word, the gift of His son, the gift of His love.

The year has been richly freighted with blessing. God has poured forth His sweet sunshine, and even with the chastening His unfailing love has been felt. The broad arch of daily existence has been filled with uncounted favors and mercies. How powerfully, even though unconsciously, our whole existence has been affected by them, living always, as we do, in an atmosphere yielding to supernatural force, in a dispensation whose one end is to manifest the Father through the Son. Blessed gifts. Consider the spiritual gifts, the number of times the Holy Spirit has spoken, and quickened and stirred the conscience. The increased height and possibilities of a truer moral life have been suggested to the sensibilities, and the current of thought changed through the undertones of love. Count the blessings, the gifts—they are more numerous than the sand. Then join in the hallelujahs with the angels and praise His name forever!—*Florence Crittenton Magazine.*

What was the first angelic word  
That the startled shepherds heard?  
"Fear not!" Beloved, it comes to you  
As a Christian message most sweet and true;  
As true for you as it was to them  
In the lonely fields of Bethlehem;  
And as sweet to-day as it was that night,  
When the glory dazzled their mortal sight.

—Frances R. Havergal.

Come, thou dear Prince, O, come to us this holy Christmas time. Come to the busy marts of earth, the quiet homes, the noisy streets, the humble lanes. Come to us all, and with thy love touch every human heart, that we may know that love, and in its blessed peace bear charity to all mankind!—*Eugene Field.*

It is sometimes necessary to assert, that it is not the Atonement, or the Cross, or the Blood, that saves, but that the Living Christ is present in every instance of salvation, and that he himself saves.—*Rev. Arthur Bourne.*

All God's biggest men never get over their sorrows, they transmute them into service.—*Dr. Cadman.*

Life without endeavor is like entering a jewel mine and coming out with empty hands.—*Japanese Proverb.*

## Christmas all the Year

Every day may be a Christmas day. That life is poor that has only one Christmas day a year. If one have the spirit of Jesus Christ in his heart, he will fill the year with Christmas days. For Christmas is not merely a day in the calendar. It is rather a condition of heart and mind. The festival of Christmas we celebrate once a year: the spirit of Christmas should so possess the heart and find utterance in the life as to give the Christmas radiance, gladness and sacredness to all the days.

How to do it? Not so hard a task is it for the Christian. At Christmas time the heart is enlarged with sympathy. A flood of love breaks over the soul. The need of humankind must be succored. And in response to this divine impulse much suffering is alleviated; much help is given; hearts are gladdened; sunshine is poured into darkened lives; and the blessed fellowship of human brotherhood is made real in a thousand gracious ways.

But what is done at Christmas should be done all the year round. It is right to give a quick and generous response at Christmas time to those who are in need. But the necessity is ever present. To do good is not a virtue of a day, but of every day. This message of John fits into the daily plan of him who loves his Master and his fellow man as well: "Whoso hath the world's goods, and beholdeth his brother in need, how doth the love of God abide in him?"

To do a good deed on impulse is only to half do it. Not to do good, when the opportunity is present, the need urgent, but the impulse absent, is to cast a suspicion over the good one does manage to perform. There is a large percentage of real Christianity in the doing of a good deed at any time for Christ's sake. It may be a little thing. It may be the service, rendered with hesitation, by a humble disciple. But it sanctifies life and blesses it, if done in the Master's name.

Edwin Markham has a poem called, "The Great Guest Comes." In it he tells the story of Conrad the cobbler, who of old plied his trade on the site of the cathedral which "in grandeur rose, at Ingleburg, where the Danube goes." Conrad was a faithful cobbler and a true disciple. One day, "at the year's white end," Conrad made gay his shop with a hundred boughs of green. He had had a dream. The Lord had promised to be his guest that day; and his house was put in order to welcome him. And then he watched for his coming. But he came not. A beggar drenched by the driving rain passed by, and Conrad gave him shoes for his bruised feet. An old woman with a load of fagots on her back, and with wrinkles of sorrow on her face, went by also. Conrad gave her his loaf and steadied her load. Then "came a little child, lost and afraid in the world so wild." Conrad succored the lost and frightened little one; gave it food and led it home to its mother. But the Guest whom the honest cobbler had seen in a vision came not. And Conrad's heart was heavy as the day sped to its close. Poor, disappointed soul! This day the Lord had promised to abide at his house, and He did not come. In vain all the preparations of heart and hand. In vain the faithful and loving service to such as were in distress. The dream was a delusion. The vision was in vain. But was it so? Listen:

"The day went down in the crimson West,  
And with it the hope of the blessed Guest.  
And Conrad sighed as the world turned gray:  
'Why is it, Lord, that your feet delay?  
Did you forget that this was the day?'  
Then soft in the silence a Voice he heard:  
'Lift up your heart, for I kept my word.  
Three times I came to your friendly door;  
Three times my shadow was on your floor.  
I was the beggar with bruised feet;  
I was the woman you gave to eat;  
I was the child on the homeless street!'"

Verily it is so—as he said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Christmas may be a daily feast; full of joy, because full of helpfulness and love. To have one's

life under the control and direction of the spirit of Christmas—which is the spirit of Christ—will bring to it unspeakable enrichment, and to bestow upon other lives untold blessing and benediction.—*The Epworth Herald.*

## A Christmas Carol

O little town of Bethlehem,  
How still we see thee lie!  
Above thy deep and dreamless sleep  
The silent stars go by:  
Yet in thy dark streets shineth  
The everlasting Light;  
The hopes and fears of all the years  
Are met in thee to-night.

For Christ is born of Mary;  
And gathered all above,  
While mortals sleep, the angels keep  
Their watch of wondering love.  
O morning stars, together  
Proclaim the holy birth,  
And praises sing to God the King,  
And peace to men on earth.

How silently, how silently,  
The wondrous Gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear His coming,  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in.

Where children pure and happy  
Pray to the blessed Child;  
Where misery cries out to Thee,  
Son of the Mother mild;  
Where Charity stands watching,  
And Faith holds wide the Door,  
The dark night wakes, the glory breaks,  
And Christmas comes once more.

O Holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin, and enter in  
Be born in us to-day.  
We hear the Christmas angels  
The great glad tidings tell;  
O come to us, abide with us,  
Our Lord Emanuel!

—Phillips Brooks.

## Famine Conditions About Meerut in Northern India

BY THE REV. P. M. BUCK.

The famine conditions in the Meerut District can be given in a few words. We have had about one-fifth our normal quantity of rain, and in consequence all unirrigated crops have been burned up and are ruined. We have more extensive irrigation facilities than are common in upper India, and the will modify famine conditions materially, but there are hundreds of villages destitute of such facilities. There seems no way for these to escape severe famine, as matters now stand. Our prices of provisions are already higher than in the last great famine in Northern India. All who must purchase will soon begin to feel the pinch severely. Our 21,000 converts will experience hardship, as they are mainly dependent upon municipal, village or private service for a living and very few have land to cultivate.

I have already been obliged to relieve our Christians of the assessments on their communities for support, as they are quite unable to do more even now than to keep themselves and their families from starving. Our workers are feeling the strain of their meagre incomes already, as provisions are at famine prices, and their incomes have been provided with reference to good times. They must now have help, unless something quite unforeseen should bring a change of conditions.

"The secret of the joy of living is the proper appreciation of what we actually possess."



## General Committee of Home Missions and Church Extension

On Thursday night during the session a magnificent banquet was tendered the Committee in Grace Church, under direction of the Portland Social Union, Mr. B. F. Johnson, president. Welcome addresses were delivered by Bishop David H. Moore, resident Bishop of Portland, and Dr. Daniel L. Rader, editor of the *Pacific Christian Advocate*. Responses were made by Bishop Andrews, Secretaries Forbes and Platt. The session Friday morning opened with Bishop Warren in the chair, Drs. Boswell and Clair leading in prayer. The Superintendent of Missions, the Field Secretaries and Field Agent were admitted to seats within the bar. Bishop Andrews and Bishop Burt were excused from further attendance upon the sessions. Two pioneer preachers, Fathers John Flynn and T. F. Royal, veterans who bore the marks of years and of toil in building up Methodism in the Northwest, were introduced in a touching manner by Bishop Moore.

Bishop Neely made an appeal for the establishment of work on the Canal Zone, and the recognizing of this territory as a field for Home Missionary work. A committee was appointed to draft suitable legislation to be presented at the next General Conference, revising paragraph six of the discipline, in harmony with existing organizations. The Conference Board of Church Extension, according to the interpretation of the Committee, now becomes the Conference Board of Home Missions and Church Extension. The Committee decided to issue an appeal for \$1,250,000, \$150,000 of which is for the rehabilitation of California. Dr. Forbes introduced a series of resolutions which were referred to appropriate committees, one of which called for an investigation of our white work in the South, of which Secretary Forbes says that we either must do more or do nothing. He was of the opinion that if the work was worth while it should be done more vigorously, if not justifiable, then we ought to withdraw from the field. Friday afternoon's session convened with Bishop Walden in the chair. After the devotions Bishop Bell of the United Brethren, and Bishop James Thoburn were introduced. The Committee reported on the treasurer's report. It was found that the total collection for Home Missions last year was \$711,025.22. That there was received from bequests \$28,732.44, a total of \$739,757.66, but of this amount it is necessary to refund the Board of Foreign Missions, by error, \$25,000, leaving the total amount available, \$714,757.66. Appropriations were taken up and \$9,000 to meet a like sum of the Board of Foreign Missions was appropriated for the young people's work; for salaries and traveling expenses, \$50,000; general expenses, \$7,500; for publication, including the Christian Republic, \$50,000; total administration expenses, \$116,300; contingent fund, \$10,000. Considerable discussion arose on the appropriation for the Christian Republic. This was practically a continuation of the discussion that arose at the Committee of Foreign Missions when the appropriation for World Wide Missions was under discussion. Bishop Cranston referred to these appropriations as "financially preposterous." Bishop Wilson agreed that the expenditure was excessive, but that the whole matter should be referred to both Boards for consideration. Bishop McDowell joined the plea of retrenchment, saying that there was "a little fever in the church as to the vast expenditure for the maintenance of the Boards." A number of suggestions were offered—the consolidation of the Christian Republic with World Wide Missions; the continuation of the two papers, but that instead of a monthly each would become a bi-monthly. Although \$50,000 was appropriated, being \$10,000 less than was actually used last year, at the night session Secretaries Forbes and Platt agreed that retrenchment should be made and Bishop Berry an-

nounced that the Secretaries had agreed upon a plan which, if found practicable, would reduce in a large measure the expenditure of the Christian Republic. This was very gratifying to the Committee.

Friday night the session was presided over by Bishop Goodsell and prayer was offered by Dr. J. R. Wright, of the Newark Conference. Bishop Hamilton made a strong plea for the cities, generally, and for an increased appropriation for San Francisco in particular. On motion of Secretary Shaw, \$650,000 was designated as the amount to be appropriated to the work, \$65,000 of which is to be



**THE REV. ROBERT FORBES, D. D.**

Secretary of the Board of Home Missions and Church Extension

for cities, being an increase in appropriation of \$10,000 for cities.

The Committee met on Saturday morning with Bishop Cranston presiding. Dr. Van Orsdel led in prayer. It was stated that \$714,757.00 was at the disposal of the Committee for appropriations. Dr. F. B. Lynch reported for the Committee on surplus, stating that the actual surplus for this year for appropriation over last year was \$13,728, with the recommendation that that amount be distributed to the classes as follows: Colored work, \$1,000; foreign speaking people, \$5,723; the white English speaking people, \$7,000. These amounts were referred to the respective committees for detail appropriation. The Committee fixed the asking and authorization of Church Extension as \$275,000, being twenty-five per cent of the entire amount asked by the Budget of Church Extension.

The Committee convened Saturday afternoon under the presidency of Bishop Moore, the devotions being conducted by the Rev. Dr. W. S. Harrington, the venerable presiding elder of the Northwest. Bishop McDowell was excused from further attendance upon the Committee. Bishop Goodsell, chairman of the Committee on appropriations for colored work, presented the report, the total amount being appropriated for the colored work was \$48,425. This report was returned to the Committee in order to harmonize the amount appropriated with the au-

thorized total. A committee consisting of five persons, living in or near Philadelphia, was constituted, whose special duty it shall be to co-operate with the Woman's Home Missionary Society in securing as far as possible the most friendly relations. A request was made that the Woman's Home Missionary Society appoint a similar committee with a view of avoiding unnecessary duplication of appropriation. A like committee was also appointed to confer with the National City Evangelization Union, which shall prepare and plan for the consideration of the General Conference for the development and administration of the work of the cities in future. The matter of selecting the place of next meeting, by the constitution of the Board, is in the hands of the Corresponding Secretary, but a motion passed the Committee recommending to the Corresponding Secretary the advisability of holding the next meeting in Topeka, Kansas. This undoubtedly will be the action of the Secretary. Bishop Wilson suggested the advisability of discouraging personal representation by other than members of the General Committee, contending as he did, that all representation should be made in print and not in person.

The Committee met Monday morning with Bishop Spellmeyer in the chair. Dr. S. W. Trousdale led in prayer. On motion of Secretary Forbes a resolution was passed which requires all applications for Missionary or Church Extension aid to be presented to the General Committee at the next session shall be in the hand of the Corresponding Secretary not later than October 1, and that duplicates of such applications shall be sent to the district representative and presiding Bishop. It was also provided that the applications for aid for different classes shall be made separate and that the Corresponding Secretary shall tabulate these applications for use of the Committee. After a brief recess the Committee reassembled and Bishop Wilson presented the report of committee on appeal to the church. A committee was appointed to act with the committee from the Board of Foreign Missions looking toward economy in the administration and particularly in the publications of the two societies. No action was taken as to the continuance of the two additional corresponding secretaries, Drs. T. C. Iliff and C. M. Boswell, it being held that they were elected for the quadrennium.

Appropriate memoirs were read on Bishops FitzGerald and McCabe and Secretary King.

The following appropriations were reported by the committee on cities:

Allegheny, \$850; Altoona, \$300; Akron, \$500; Baltimore, \$1,800; Boston, \$1,800; Buffalo, \$1,150; Butte, \$500; Chicago, \$2,500; Cincinnati, \$1,600; Cleveland, \$1,800; Columbus, \$600; Denver, \$1,500; Des Moines, \$300; Detroit, \$500; Duluth, \$450; Elizabeth, \$500; Fall River, \$900; Honolulu, \$350; Jersey City, \$1,000; Kansas City, \$1,000; Lincoln, \$400; Los Angeles, \$1,700; Lowell, \$800; Milwaukee, \$500; Minneapolis, \$700; New Haven, \$800; New York (Manhattan), \$3,100; New York (Brooklyn, etc.), \$3,300; Newark, \$1,600; Oakland (Alameda and Berkeley), \$2,700; Omaha, \$900; Paterson, \$1,000; Philadelphia, \$3,600; Pittsburg, \$1,500; Pittsburg (Kan.), \$800; Portland, \$1,200; Providence, \$9,500; Pueblo, \$600; Richmond Borough (N. Y.), \$500; Rochester, \$600; Reading, \$300; St. Louis, \$2,400; St. Paul, \$900; San Francisco, \$5,000; San Francisco (Portuguese), \$1,100; Scranton, \$950; Seattle, \$1,200; Sioux City, \$1,000; Spokane, \$700; Syracuse, \$350; Tacoma, \$1,000; Toledo, \$500; Utica, \$250; Washington (Baltimore Conference), \$500; Washington (Washington Conference), \$200; Wilkes-barre, \$550; Youngstown, \$250; total, \$65,000.

The appropriations for colored work are as follows:

Atlanta (Ga.) Conference, \$700.  
California Conference, \$400.  
Central Alabama Conference, \$2,000.  
Central Missouri Conference, \$2,150.  
Colorado Conference, \$950.  
Delaware Conference, \$2,000.  
East Tennessee Conference, \$2,300.

(Continued on page 9.)



## The Waifs Christmas

By Estelle Morrill

"Mamma," cried Maud looking up into her mother's face, "I've nearly finished my letter."

Maud was the only child of a wealthy farmer who lived just outside the village of M——. She had a kind mother, who was rearing her tenderly, yet properly. She was taught to be kind to all, and to love and fear God. Thus her character was being developed into a noble one.

The letter which Maud was writing was to one of her city friends, whom she wished should be with her during the Christmas holidays—the happiest time of all the year to children of Maud's age. Before her mother had time to reply she said: "But I've written two others." The mother was now anxious to know to whom else her little daughter had been writing. She was not held long in suspense, for, with great earnestness in her large brown eyes, Maud told her mother that one was to two little waifs whom she wished should have as happy a time at Christmas as she would have, so she had written, asking them to spend the holidays with her. And the other? Surely one would know that this one was to dear old Santa Claus, whom all good children love and honor. It ran thus:

"DEAR SANTA CLAUS—Christmas is coming, and I shall have several little friends with me. One will come from the city and two from the waifs' home. Please bring many presents, for I shall want them to be very happy. For Alice and me you may bring whatever you like, but for each of the little waifs please bring a Bible and whatever else you think would make them happy.

"I shall not take time to tell you more about my friends and myself, for you, dear friend, will know all about us, especially at Christmas time. I feel sure that you will try to please us. Yours, MAUD AUBREY."

This letter she gave into her mother's keeping, feeling sure that she would deliver it to the children's friend.

"Now, mother, I have something more to do. You know we would like to go to church on Christmas morning." "Yes," said the mother, anxious to know what her little girl would do next. Maud soon unlocked her drawer and brought forth her box. She removed the contents and gave them to her mother, asking her to purchase for each of the waifs a cloak, a warm dress and a pair of shoes.

Then she was off to complete her letter to Alice Armstrong, her city friend. She told her of her expected visit from the waifs, and asked her to join them.

Ten days more were to elapse before the arrival of Maud's friends. Meanwhile she was busily engaged in preparing for them. With her own hands the finishing touches were put to the dresses; with her own hands the rooms were prepared for the little strangers. On a small table in each room she laid a tract. It was she, too, who helped to prepare little dainties for her guests.

At last the longed-for day came. It was Christmas eve. The visitors were expected on the early train—nine o'clock. At the early hour of six Maud was up and about some little duties which could not be performed earlier. She arranged the breakfast table, then ran out to the hothouse to gather some of her choicest flowers. Some of them she placed in the large flower vase in the hall, some in the guests' rooms and others in the center of the breakfast-room table.

When all was done, and the carriage had been sent for the visitors, Maud sat down contentedly at the piano and played and sang one of her pretty Christmas songs. She had scarcely finished it when the carriage rolled up to the steps. She hurried out to meet the visitors, and, glancing quickly around, soon ascertained that all whom she expected were there.

They lingered not on the porch, but were straightway ushered into the house, and soon entered gayly and heartily into conversation. Maud's

mother came in to welcome the little strangers, but did not linger.

When breakfast was over they amused themselves by reading and conversing. Later, Maud and Alice, each in their turn, played some favorite airs on the piano, while the others sang many little songs of the Christ-child. The father told Christmas stories, to which the children listened with great pleasure. The mother sat in happy silence watching the happy children. Thus the day glided happily by.

When they retired to their rooms they read



their tracts, then laid them down to dream of the first happy hours spent in Maud's home.

The next morning, when the sun had scarcely peeped out from the gray skies, the children were astir, though they had not thought that Santa Claus would visit them. No sooner than they had entered the hall below, in rushed Maud, who told them to follow her into the breakfast-room. They obeyed. There she laid before them all that Santa Claus had brought. Their happiness could not have been described. They opened their packages and examined their gifts. Among the presents which the waifs received, the ones most highly prized were their Bibles.

After breakfast they prepared for church. The cloaks, the dresses and the shoes which had been purchased with Maud's money were placed before the waifs. By the expressions on their little faces they seemed to have been wondering what would happen next.

But well had these things been prepared, for the day, though clear, was exceedingly cold. The ground was covered with snow. The branches of the trees, destitute of leaves seemed to shiver with cold under their beautiful but comfortless wraps of icicles. The brooklets were asleep. There was not a murmur nor a sign of life save a few snow birds perched here and there, and the small throng of humanity surging to and fro.

They were soon ready, and off they started. It was not long before the church was reached. They were soon seated in their pews and were listening to the soft strains of music. They listened, too, with appreciation to the Christmas songs, and with reverence to the white-bearded man who addressed them. The hour spent in this sacred edifice was

always remembered by each one of this little party, for they went home happy and benefited. The remainder of the day was delightfully spent indoors.

These little folks were together several days more. When the snow had cleared away they walked and rode together. The little waifs never forgot their stay in this home which wealth had made comfortable and love had made beautiful. They were ever grateful to Maud and their Heavenly Father for such a merry Christmas.

Hahnville, La.

### Rosy Red

"I'm only an apple! I suppose you never heard of an apple that could talk, even if you do know about one that taught a great man a great lesson one day by only falling from a tree.

"Well, I feel as if I must tell you all a story about Christmas; not Christmas many years ago, but the very Christmas day that is coming this year (I believe the day after the day after tomorrow); at least, that's what Dora said when she came to the closet this morning, took me up, gave me a hard rub so that I've been shining ever since, and called out, with a happy little laugh as she closed the door: 'Oh, how pleased Ted will be! It's the rosiest, reddiest I ever did see.'

"I listened through the key-hole and heard her tell mamma I was to go in one sometimes beat him. I fancied Teddie, the little lame boy whose mother was sick in the hospital and whose father sometimes beat him. I fancied Teddie would be hungry, and that I wasn't long for this world, but decided there was no use in fretting.

"Alas! alas! poor Teddie! However, I mustn't tell the end before I've told the middle.

"This afternoon I was shining after many more rubs—actually Dora could see her dimple cheeks in my rosy ones—and I had been wrapped in a beautiful piece of snow-white tissue paper, when the closet door was opened very softly, a boy grabbed me roughly, tore off the paper, and, with a chuckle, took a big bite right out of me. Then I heard cook say: 'I hear rats in that closet. I must set the trap,' and a moment after I listened to Bob's shuffling feet as he made his way, cautiously, up to the nursery.

"I was very much hurt, but more grieved, to think how Dora would feel when she knew her big brother had been mean enough to spoil her lovely plan for Teddie. I was so full of these sad reflections that I hardly heard the door open; then a bright light shone on my wounded cheek, and the children's mamma took me up tenderly, saying, 'Bob shall be punished for this.' I was to have been all he could have for his breakfast to-morrow morning, but I managed to roll down behind the flour barrel, and so live to tell this tale. My wounds are very troublesome, and I feel I shall not last long; but—perhaps if you get this in time you might go and see Teddie and tell him it wasn't Dora's fault, and—perhaps you'll see that he and some other poor little children have a merry Christmas, in spite of there being such mean people in the world as Bob."

N. N. S.

### Comfort for the Discouraged

The following extract should comfort and encourage those depressed:

"Failures sometimes mean a general renovation of life. With the old foundations uprooted, one lays new ones, broader, deeper, more permanent, and capable of sustaining a nobler superstructure. Financial failures, although they are ordinarily considered as involving almost the sum of trouble, and they certainly involve so much that it would be the part of ill judgment to fail in recognizing the very real nature of this trouble, yet are still not those that give deepest pain. The failure of character is something so far worse that there can be no unit of comparison. The failure of friendship is the failure that is the hardest of all to bear. Yet, let us still sing a song to the god of hope. Every conceivable kind of failure—even the most serious of all, that of character—can be redeemed. No one need ever despair. Nothing is ever so good that it cannot be made better; and so, when failure comes, let us sweep off the debris, clear away all the 'dead circumstance,' and proceed to create anew."—Lilian Whiting.



# SUNDAY SCHOOL LESSON

Fourth Quarter Lesson XIII. December 29, 1907.

Title—"Review of the Fourth Quarter." Golden Text—"Thou crownest the year with thy goodness." (Psalm 65:11). Hymn No. 178.

Read Psalm 98.)

BY REV. E. B. BURROUGHS, LL. B., A. M.

What a beautiful and inspiring Psalm is this—the one from which our Golden Text is taken! How beautiful is the picture of God's goodness and abundant favor to us and all His creatures that it sets before us! Well, indeed, may the sweet singer declare the Almighty to be the confidence of all the earth, and of the seas afar off! For is it not that by His strength He sets fast the towering mountains, and by the word of His might quiets the roaring of the seas, and brings to quietness the tumult of the people? Yes, He makes even the outgoings of the morning and evening to rejoice, and visits the earth to water and enrich it. He sends seed-time and harvest, and brings comfort and prosperity unto the sons of men. Looking back over the year now almost past, and summing up the innumerable mercies and blessings of God, we may well say with the Psalmist, "Thou crownest the year with thy goodness." And this thought should cause us to be grateful, not only because of what God has done for us as a nation, but also for what He has done for us in our personal lives. We have abundant reasons for thankfulness, and should show that we are thankful by consecrating our lives anew unto Him and determining, should we see the new year, to do more for the advancement of His kingdom and the exaltation of His name.

We come to-day to a review of the lessons of the quarter now past. Let us enter into the study of the same with the prayer, "Open thou mine eyes that I may behold wondrous things out of thy law."

## Lesson I.

Title: Joshua, Israel's New Leader. Golden Text: "I will not fail thee, nor forsake thee."

In this lesson we are taught that when God calls a man to do a special work, he may rest assured that he will never be left alone. This fact should inspire courage, and cause us to do our best. With God on our side, there can be no doubt as to what the result will be.

## Lesson II.

Title: Israel Enters the Land of Promise. Golden Text: "And he led them forth by the right way, that they might go to a city of habitation."

Centuries had passed since the promise was made unto Abraham that his seed should possess the land of Canaan. But God had not forgotten His promise, and in His own time and way fulfilled it. Following God's way, the Israelites crossed the Jordan and entered into their inheritance. Doing likewise, we will one day cross the Jordan of Death and enter into the heavenly Canaan beyond.

## Lesson III.

Title: The Capture of Jericho. Golden Text: "By faith the walls of Jericho fell down, after they were compassed about seven days."

Here we are taught that, regardless of the greatness of the difficulties that lie in our way, if we will honor God by exercising faith in Him, they will come to naught. As by faith Jericho fell before Israel, so by faith will our Jericho fall. Faith never questions God's ways, but does His bidding, and relies upon Him for results.

## Lesson IV.

Title: Caleb's Faithfulness Rewarded. Golden Text: "Thou hast been faithful over a few things; I will make thee ruler over many things."

The main truth of this lesson is that God never fails to reward faithfulness in His service. From the day that he dared stand with the minority until the occurrence here recorded, Caleb had been loyal, devoted and faithful. Hence, when he laid claim to what had been promised him, he obtained it. The same will hold good with us. If we are faithful in the smaller duties of the present, we shall have the rule of greater duties committed to us in the future.

## Lesson V.

Title: The Cities of Refuge. Golden Text: "My refuge is in God."

How thoughtful and merciful of God to provide a refuge for innocence! The Cities of Refuge are a prophecy of the Great Refuge God has provided for them that love Him. Happy and blessed is the man that can say, "My refuge is in God."

## Lesson VI.

Title: Joshua Renewing the Covenant with Israel. Golden Text: "Choose you this day whom ye will serve."

Man is, by nature, a worshipper. Being a free agent, he has the right to choose whom he will serve. Joshua reminds Israel of this truth and calls upon her to make a choice. Happily her choice was wise and right. She chose to serve God. We have the same prerogative, and should make the same choice. Let us serve God and live, rather than reject Him and die.

## Lesson VII.

Title: Gideon and His Three Hundred. Golden Text: "Ye shall not fear them; for the Lord your God, he shall fight for you."

This lesson teaches that numbers count nothing with God. Our foes may be many and strong, but if our confidence is in God, we need not fear, for He will fight for us. Let us not be discouraged, then, but continue to fight the good fight of faith until He shall say, "It is enough; come up higher."

## Lesson VIII.

Title: World's Temperance Sunday. Golden Text: "Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

Personal prudence may be a good thing, but when it is exercised with no regard to the welfare of others, it is bad. Christians especially should be temperate in word and in deed; and this as much

for our brother's good as for our own. Remember that no man liveth unto himself, and that in a measure we are our brother's keeper.

## Lesson IX.

Title: The Death of Samson. Golden Text: "Be strong in the Lord and in the power of His might."

Whenever a man trusteth in his own strength, he is a fool. Rather should all men trust in the Lord. This Samson did in the end, and, by so doing, accomplished more by his death than in his life.

## Lesson X.

Title: "Ruth's Wise Choice. Golden Text: "Thy people shall be my people, and thy God my God."

Genuine love will be true in adversity as well as in prosperity. Ruth's decision to go with Naomi proves this. Moreover, her choice was wiser than she thought, and because of it she became an ancestress of our Christ. Let us imitate her example and, choosing to go with the people of God, become sons and daughters of the Lord.

## Lesson XI.

Title: The Boy Samuel. Golden Text: "Speak, Lord, for thy servant heareth."

This lesson teaches that God loves little children, and delights to have them enter into His service. The call here made is individual. Samuel is called by name. Thus the Lord "callest his own sheep by name." Let us endeavor to keep in a listening attitude, in order that when God calls we may be able to say, "Speak, Lord, for thy servant heareth."

## Lesson XII.

Title: Christmas Lesson. Golden Text: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

The long promised Messiah has come. His advent is announced by a choir of heavenly voices. Earth is glad and heaven rejoices, for with His coming peace and pardon to dying men are assured. Has He made His advent into your heart? Let not the Christmas season pass without a realization of the blessedness of the Atonement He has made for man.

Charleston, S. C.

## Cookman Institute Items

This famous old school, that has stood for many years as a center of Christian education for our colored youth, has opened its thirty-seventh year in a most successful and promising manner. Last year was the banner year with Cookman, but the present indications are that this year will surpass all others. At the present date, the enrollment has gone beyond 400, which is considerable in advance of this date last year.

As noticed in the SOUTHWESTERN a few weeks ago, on the very day for the opening of the school, the saddest loss in the history of the school came to us in the sudden death of Miss Lillie M. Whitney, who was just entering upon her twenty-first year of faithful service in the school. The friends of the school are now proposing to honor the memory of this noble woman in a most fitting way by erecting on the campus a Lillie M. Whitney Memorial Building. This plan, when first suggested at the funeral by Dr. Docking, the president, immediately met with universal favor, and the Lillie M. Whitney Memorial organization has been formed for the purpose of collecting funds for this building. Already more than a thousand dollars has been subscribed by a few of Cookman's friends. Never did a school need larger accommodations for its rapid growth more than Cookman now needs. Every department is crowded and much better work could be done with enlarged facilities. It was the long-cherished hope of Miss Whitney that a new building be added, and now all of her friends and the friends of the school are invited to rally at this opportune time and assist in building the Lillie M. Whitney Hall.

As usual, the school has been enjoying many distinguished visitors, who have given lectures in the chapel. Among these may be mentioned: Rev. Dr. E. D. Giddens, Presiding Elder, of Waycross, Ga.; Bishop Alexander Walters, of New Jersey; Bishop R. D. Phillips, and Rev. Dr. G. W. Arnold, who represents the Stewart Missionary Fund, and who organized a band of Friends of Africa.

One of the interesting features of the school for this year is the large and flourishing Night School

Department, which now numbers almost forty young men who are unable to attend the day school. Six of the former teachers returned to take up their work for this year. In addition to these, we now have five new teachers, who are entering upon their work with a great deal of zeal and promise. The school was never in finer working order, and never did more effective work.

MARY NEFF,  
Secretary of the Faculty.

## George R. Smith College

This is the fifteenth year since the opening of this institution. The real estate, twenty-five acres, was the gift of two noble Christian women, Mrs. Martha Smith and Mrs. Sarah Cotton, not Methodists; but members of the Church of the Disciples of Christ. The college building, costing over \$50,000, was erected through the efforts of Secretaries (now Bishops) Hamilton and Hartzell and the liberality of citizens of Sedalia and throughout the State. The college has steadily grown in efficiency and numbers. The enrollment is already considerably in excess of the total for previous years. Dormitories, dining-hall and recitation-rooms are crowded almost to their full capacity. Most of the students are of high school and college grade, an advantage due to the comparatively good public schools for colored people in Missouri and other patronizing States. The college building is to be equipped for electric lights through the generosity of a friend, whose name may not be given at present. The seating of the chapel with opera chairs is next on the program. The foundation for the industrial building stands waiting for a lift to complete the superstructure. A part of the sum is on hand and subscribed, but another thousand dollars must be had to complete the work. Is there not so much of the Lord's money available for this purpose? At the Nebraska Conference, President I. L. Lowe received from Rev. Dr. G. I. Wright, of Nebraska City, the present for the college of a good cottage organ, a much-needed instrument. President Lowe is still soliciting for a printing press, a sewing machine and help for the industrial building.



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Mains, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

### A FAKE AND A FRAUD

One Charles Mohommed, who claims to be connected with our work in Liberia, Africa, has been collecting money in Indiana, claiming to be working under the direction of Dr. G. G. Logan, Field Secretary of the Missionary Society. Mohommed is a notorious fraud. He is not sent out by Dr. Logan, and is in no way connected with our work in Africa. He is not to be relied upon. He has been in a number of difficulties in this section of the country and deserves no consideration at the hands of the brethren. He is a fake and a fraud. Beware of him!

Plans are under way for the erection of a new church for the Methodist congregation at Valparaiso, Chile, in place of the building which was destroyed by the earthquake and fire of August, 1906. For the carrying forward of this enterprise the Board of Foreign Missions has authorized an appeal to the churches in the United States for special gifts of \$10,000.

The *Monitor*, published at Nashville, Tennessee, favors the organic union of the African Methodist Episcopal, the African Methodist Episcopal Zion and the Colored Methodist Episcopal Churches. Remarking that these churches are "one in principle and in doctrine," it adds: "Since this is true we unhesitatingly conclude that a council of the three above churches should be called as soon as practicable and plans of consolidation agreed upon."

Mrs. Carrie J. Bullock, wife of Presiding Elder M. J. Bullock, of the North Carolina Conference, died in Greensboro, November 26. Mrs. Bullock was one of the representative women of North Carolina, distinguished for her good works in education as well as in other good movements for the uplift of her people. She was the Corresponding Secretary of the Woman's Home Missionary Society, an enthusiastic worker of the Woman's Christian Temperance Union and at one time teacher in Bennett College. Her death removes from the ranks of the North Carolina Conference one of its most distinguished and accomplished women. In his sore bereavement our brother and friend, the Rev. M. J. Bullock, has our sincere and deepest sympathy.

It may not be generally known that the graduates of the New Orleans University are now exempt from examination before the State Committee for teachers' certificates. This is a great advantage and one given only to schools of exceptional strength and standing. The following is taken from Pamphlet No. 28 "State of Louisiana Department of Education": "A graduate from any educational institution given below who applies for a first grade certificate, and who presents to the Examining Committee a certificate from the president of the said institution that the applicant for a first grade certificate has completed certain academic subjects required for a first grade certificate is exempt from examination on these subjects. But the said applicant will be required to take an examination in the theory and art of teaching as it applies to the subjects required for a first grade teacher's certificate and to general school practices." Then follows a list of the schools thus exempt, which includes New Orleans University.

### LESSONS OF CHRISTMAS

The Christmas festival commemorating, as it does, the nativity of our Lord and Christ, brings us many lessons which are at once encouraging and inspirational. The coming of Christ, the God, so directly into the life of man emphasizes the nearness of God to man and of man to God. True, there is much of the animal in man, for he is an animal, but there is also much of divinity in man. Of God he came, by God he exists, to God he returns. We subscribe not in the least sense, of course, to the doctrine of pantheism, nevertheless, we hold that man is close kin to God. Not only sons and daughters by adoption, but sons and daughters of the Most High we are by an indestructible personality which owes its very existence to God who is our Father indeed and in truth. In spite of man's wickedness and sinful the image of God is upon him and he is the highest expression of life outside of God, and of all other beings he is next to God. This fact, tremendous, exalting, is emphasized by the easiness with which Christ leaves his court in glory and comes into the life of man; by the facility with which he adapts himself to the custom and civilization of mankind, and by the easiness with which he makes His exit out of the immediate life of man, returning to the bosom of the Father, with the assurance that He will come again. Some one has said that there is a good deal of the dog in a man, but there is more of God in him, and God and man, after all, are not far apart.

This Christmas tide also emphasizes the nearness of earth to heaven and of heaven to earth. God's kingdom is not only a heavenly kingdom, but an earthly kingdom as well, and His saints on earth are in the kingdom. Washington, located as it is on the banks of the Potomac, is the seat of the national government. Millions of the nation's faithful subjects will never see the Capital, but even those who live in the remotest part of the Philippine Islands are in the kingdom of the United States as much so as if they were under the shadow of the Statue of Liberty. The city not made by hands is the capital of God's kingdom and on a throne in that city God sits, His feet resting among revolving worlds as a footstool, His hand holding the sceptre of unlimited power. But the child of God in the remotest part of the earth is still in God's kingdom, in direct communication with the seat of the government. For heaven and earth are not so far apart after all. Jesus was in direct touch with heaven and heaven's gate opened to Him readily. Notably was this true at the Jordan during His baptism and on the Mount of Transfiguration. God's heaven and God's earth are close together. Both heaven and earth are God's. His dominion extends throughout both. There is a very narrow margin between the visible and the invisible, the mortal and the immortal, the corruptible and the incorruptible, the natural and the spiritual. The interest of heaven in the birth of Christ and the scenes attending the birth very clearly emphasize the closeness of earth to heaven.

But, perhaps, more than anything else the Christmas time emphasizes the joy of the Christian life. The sinful give themselves to revelry and drunkenness in what they conceive the Christmas spirit. They think it is the time to be joyous, and they are right. But they are mistaken in the methods of expressing their joy. Christmas time is the high note of the Christian's rejoicing, and in the song of happiness that swells to a mighty volume on Christ's natal day there is not a note of discord. And what meaneth the crowded throng who go heedlessly on their way of rejoicing without associating the occasion with the author of the occasion and the event that makes the occasion possible? Unconsciously they partake of this Christmas spirit. The ringing of the bells takes the place of the angelic choir.

illumination of the fireworks stands for the brilliance of the star that hovered over the manger where Christ was born. Instead of the gifts of the wise men there are gifts to the children and to the poor, to the stranger without the gate and to the friends within. This Christmas spirit has so taken hold of the people that unconsciously the most worldly partake of it. But what a joyous time it would be indeed if, instead of revelry and drunkenness, all people would turn themselves to the worship of Him who is the Lord God, the Saviour of the world.

But this coming of the Christ into the world in due time as a fulfillment of God's promise, long foretold and looked for, is conclusive evidence that God will fulfill every promise to His people in every detail, and without variation. That He will come again no one has reasons to doubt. That He sent the Comforter we testify, and that in His own good time God will fulfill every promise made to man we cannot doubt.

But this Christmas time is given over largely to the children. Toys are seen on every hand, and, while there are gifts for men and women, the large number of gifts and entertainments are for the children. It is the season for the exaltation of childhood. It is an emphasis upon the aristocracy of the boy and of the girl and a fit time for the re-emphasis of the doctrine enunciated by Jesus Christ when he declared that except His saints become as little children they should not enter the kingdom of heaven, for of such was heaven.

But this Christmas time emphasizes also the art of giving of self. God's gift to man was not gold, which he might have given lavishly; was not the bestowment of knowledge or the revelation of mysterious things; it was the giving of His Son. This emptying of God the Son, making himself of no reputation, taking the form of a servant, made in the likeness of man, is the supremest example of self-abnegation and self-humiliation and of self-giving that others might be blessed. We partake of the Christmas spirit as we give ourselves. Our best gifts to those about us will not be found in the giving of trinkets of gold or silver or of whatever sort, but it is to be found in the degree with which we unselfishly and without reservation give ourselves for the good of others.

### GENERAL CONFERENCE DELEGATES

#### CENTRAL ALABAMA CONFERENCE.

Ministerial—E. M. Jones, Field Secretary of the Board of Education, Freedmen's Aid and Sunday Schools; reserve, R. J. Buckner, presiding elder. Lay: W. C. Davis, Birmingham; reserve, Mrs. W. R. A. Palmer.

#### TEXAS CONFERENCE.

Ministerial: M. W. Dogan, president Wiley University, Marshall, Tex.; W. H. Logan, pastor, Houston, Texas; Frank Gary, pastor, Houston, Texas; reserve: W. A. Fortson, presiding elder; J. L. Williams, presiding elder. Lay: T. W. Sparks, M. D.; P. M. Remberton; Mrs. Rosa Simpson. Reserve: J. H. Roberts, B. F. Carter.

#### ATLANTA CONFERENCE.

Ministerial: M. C. B. Mason, Corresponding Secretary of the Board of Education, Freedmen's Aid and Sunday Schools, Cincinnati, Ohio; G. W. Arnold, Secretary of the Steward Missionary Foundation for Africa, So. Atlanta, Ga. Lay: L. J. Proce, postmaster, So. Atlanta, Ga.; A. M. Wilkins, dentist, Griffin, Ga.

#### SAVANNAH CONFERENCE.

Ministerial: W. H. Brown, pastor, La Grange, Ga.; Reserve, E. D. Giddens. Lay: S. A. Hull; reserve, B. J. Jordan.

Bishop McDowell announces a change of date of the Central Missouri Conference from March 4 to March 25.



## GENERAL COMMITTEE ON HOME MISSIONS AND CHURCH EXTENSION

(Continued from Page Five.)

Florida Conference, \$1,200.  
Lexington (Ky.) Conference, \$2,440.  
Lincoln (Neb.) Conference, \$2,510.  
Little Rock (Ark.) Conference, \$3,000.  
Louisiana Conference, \$3,100.  
Mississippi Conference, \$2,300.  
Mobile (Ala.) Conference, \$1,405.  
North Carolina Conference, \$2,400.  
Puget Sound Conference, \$250.  
Savannah (Ga.) Conference, \$1,400.  
South Carolina Conference, \$2,000.  
Southern California Conference, \$1,100.  
Southern Florida Conference, \$544.  
Tennessee Conference, \$2,300.  
Texas Conference, \$3,500.  
Upper Mississippi Conference, \$2,440.  
Washington (D. C.) Conference, \$2,000.  
Western Texas Conference, \$3,650.

It will be noted that while there is a decrease in some of the Conferences in the South, that appropriations have been made for the work in Puget Sound Conference. This is particularly for the opening of a church among our people in Seattle. California also gets consideration for colored work as does Colorado.

In the consideration of the division of the Sunday School collections, it was the judgment of the Committee that it was expedient to continue the arrangements already in effect in reference to the division of Sunday School funds: 57½ per cent for Foreign and 42½ per cent for Home Missions until the next General Conference.

The action of the Committee on the subject of publications took the form of the following resolution, which was adopted:

"We recommend that a committee be appointed by the Board of Managers of Home Missions and Church Extension to confer with a committee to be appointed by Board of Managers of Foreign Missions to consider some form of more economical procedure in the matter of the publications of both Boards, and that to this Committee, when appointed, shall be referred the resolution adopted by the General Committee concerning the practicability of publishing one magazine in the interest of both societies and to this committee shall be referred the resolution adopted by the General Committee."

Bishop Hamilton presided during the remaining portion of the morning session.

In the consideration of work among American Indians, Bishop Berry presented the following resolution, which was adopted:

"In view of the changing conditions in the work among American Indians and the fact that our appropriations to this work have for years remained practically the same, we recommend to the office that the conditions and needs of our Indian work be rigidly investigated and the results reported to this Committee at its next annual meeting."

Bishop Wilson stated to the General Committee that Dr. Bellnap of Hillsboro had brought a word of greeting from the oldest member of the Methodist Episcopal Church in the world. Dr. Bellnap conveyed greetings from Mrs. Mary Wood of Hillsboro, Ore., who is 120 years old and has been a member of the Methodist Episcopal Church for 108 years. She was born in Knoxville, Tenn.

A motion offered by Bishop prevailed, that the Committee convey their loving greetings to Mrs. Mary Wood, and assure her of their tender prayers for her.

The final session of Monday afternoon was presided over by Bishop Wilson, Dr. T. C. Iliff conducting the devotions. The following appropriations were agreed upon and ordered:

### SWEDISH.

Welsh (Philadelphia), \$400; Swedish work (Austin Conference), \$1,400; California, \$2,490; Central Swedish, \$5,550; Columbia River, \$600; Eastern Swedish, \$11,700; Northern Swedish, \$5,800; Puget Sound, \$1,560; Western Swedish, \$5,800; total for Swedish, \$35,100.

### GERMAN WORK.

California, \$4,000; Central, \$4,300; Chicago, \$3,800; East German, \$4,400; North German, \$3,000; Northwest German, \$3,500; Pacific, \$4,860; St. Louis, \$3,365; Southern, \$5,300; Western, \$6,000; total for German work, \$42,525.

### NORWEGIAN AND DANISH WORK.

Maine Conference, \$500; New England, \$1,600; New York East, \$2,560; Norwegian and Danish, \$10,100; Philadelphia, \$700; Utah Mission, \$2,500; Western Norwegian-Danish, \$5,800; Western Norwegian-Danish, for San Francisco, \$500; total, \$24,260.

### FRENCH WORK.

New England Conference, \$2,000; New Hampshire Conference, \$1,800; Rock River, \$1,400; total, \$5,200.

### SPANISH.

New Mexico (work), \$12,400; New Mexico (for superintendent), \$900; Albuquerque, \$1,000; Porto Rico (work), \$25,500; Porto Rico (real estate), \$3,000; S. California Conference, \$1,400; total, \$44,200.

### CHINESE.

San Francisco Mission, \$11,540; New Mexico (El Paso), \$150; New York, \$1,700; Oregon, \$1,450; total for Chinese, \$14,840.

### JAPANESE AND KOREAN.

Hawaii, superintendent, \$2,500; English Church, \$500; Japanese work, \$2,600; Korean work, \$2,000; Debt on Korean school, \$800; Insurance, \$200; Interest, \$300; total for Hawaii, \$10,700; New York Conference, \$10,000; Pacific Mission, \$11,550; total for Japanese and Korean work, \$32,250.

### BOHEMIAN AND HUNGARIAN WORK.

Baltimore, \$1,200; Nebraska, \$900; North Ohio, \$590; Northwest Iowa, \$100; Northwest Kansas, \$600; Pittsburg, \$2,685; Rock River, \$4,000; Upper Iowa, \$1,200; total, \$14,335.

### ITALIAN WORK.

California, \$1,000; Erie, \$1,635; Genesee, \$740; Maine, \$500; New England, \$3,200; New York, \$5,500; Philadelphia, \$3,000; S. Illinois (East St. Louis), \$750; total, \$16,325.

### PORTUGUESE WORK.

New England, \$500; New E. Southern, \$1,570; total, \$2,070.

### FINNISH WORK.

California, \$600; Detroit, \$2,435; New England, \$100; N. Minnesota, \$1,000; total, \$4,135; Foreign populations in Central Pacific Conference, \$5,000; Philadelphia Conference (anthracite regions), \$1,600; S. Illinois, \$500.

### AMERICAN INDIANS.

California, \$1,000; Central New York, \$650; Columbia River, \$992; Detroit, \$450; Genesee, \$550; Michigan, \$500; Nevada Mission, \$1,000; N. Montana, \$800; N. Minnesota, \$900; N. New York, \$500; Oregon, \$790; Klamath, \$150; Puget Sound, \$500; Wisconsin, \$500; Wisconsin (parsonage), \$175; total, \$9,457. Total for work among foreign-speaking people in the United States, \$243,097.

### FOR THE WORK AMONG ENGLISH-SPEAKING WHITE CONFERENCES.

Alabama, \$2,905; Alaska Mission, \$7,100; Arizona Mission, \$6,475; Arkansas, \$5,000; Atlantic Mission, \$2,700; Austin, \$4,500; Baltimore (mutes), \$1,000; Black Hills Mission, \$4,900; Blue Ridge, \$3,105; California, \$8,000; Central Tennessee, \$4,000; Colorado, \$9,800; Columbia River, \$9,905; Dakota, \$8,000; Des Moines, \$1,400; Detroit, \$4,400; East Maine, \$2,500; E. Oklahoma, \$10,375; Erie, \$500; Georgia, \$5,300; Holston, \$3,830; Idaho, \$6,000; Kansas, \$1,750; Kentucky, \$4,500; Maine, \$1,775; Michigan, \$3,500; Minnesota, \$3,200; Missouri, \$3,570; Montana, \$6,200; Nebraska, \$2,000; Nevada Mission, \$5,000; New England, \$1,000; N. E. Southern, \$1,000; New Hampshire, \$2,150; New Mexico, \$5,450; New Mexico (Albuquerque), \$1,000; N. Y. East, \$2,560; N. Dakota, \$9,200; N. Minnesota, \$7,200; N. New York, \$1,000; N. Montana, \$8,738; N. Nebraska, \$4,900; N. W. Indiana, \$500; N. W. Iowa, \$2,000; N. W. Kansas, \$7,500; N. W. Nebraska, \$3,500; Ohio, \$500; Oklahoma, \$13,500; Oregon, \$6,500; Puget Sound, \$8,000; Rock River, \$1,750; St. John's River, \$3,200; St. Louis, \$4,700; S. California, \$7,325; S. Kansas, \$1,000; S. W. Kansas, \$5,600; Troy, \$1,000; total Missions, \$11,750; Utah Mission (schools), \$3,000; Vermont, \$2,000; W. Nebraska, \$6,500; W. Virginia, \$7,000; W. Wisconsin, \$5,000; Wilmington, \$500; Wisconsin, \$4,000.

### CONDITIONAL APPROPRIATIONS.

Utah (special), \$1,000; Canal Zone (Panama),

\$2,000; Italian on coast, \$1,000.

Resolutions appreciative of the hospitality of the citizens of Portland and the Methodist membership in particular were passed. Bishop Warren led in prayer and the Committee adjourned with the benediction by Bishop Wilson.

## Personal and General

Dr. and Mrs. J. M. Johnson, of Houston, Texas, have welcomed into their home another girl.

Dr. H. B. Hart and his people hope to enter the new church at Columbus, Mississippi, on Sunday, December 29.

The Rev. Edward Twichell Ware, A. B., will be inaugurated as President of Atlanta University, Atlanta, Ga., Tuesday, December 31.

Dr. B. M. Hubbard, presiding elder of the South New Orleans District, will entertain the presiding elders of the Louisiana Conference next week.

The Rev. W. H. Williams, the drummer evangelist, is open for a few dates in the spring and early summer. His address is 3353 Pauline street, Chicago, Illinois.

Mr. and Mrs. C. L. White, of Guthrie, Oklahoma, announce the marriage of their daughter, Miss Mable, to Mr. Eugene A. Cavil, November 17, at Guthrie.

T. A. Walker, M. D., of Baton Rouge, by invitation of the leading citizens of New Iberia will deliver the Emancipation address at that place, Wednesday, January 1.

The teachers in the Night School of the New Orleans University, report the attendance as unusually good. After Christmas a large increase is expected in the number of pupils.

Bishop Spellmeyer has exchanged the dates between the St. John's River and Florida Conferences so that St. John's River will commence on January 23 and Florida on January 30.

The recent convention of the Young Men's Christian Association held in Washington City reaffirmed the action of the Portland Convention held in 1869 as to the test of actual membership.

The fall enrollment of the New Orleans University is seven hundred and forty-two. It is expected the winter registration will bring the number of students for the year close to a thousand.

The Founder's Day address of Gammon Theological Seminary will be delivered Sunday, December 22, by Bishop George W. Clinton, D. D., of the African Methodist Episcopal Zion Church.

The Rev. Wm. Bartley, the popular pastor of the Methodist Episcopal Church at Hempstead, Texas, delivered the Thanksgiving sermon at the Prairie State Normal College, to the delight of faculty and students.

Mr. Emmett J. Scott, of Tuskegee, was operated upon last week for appendicitis by Dr. Daniel H. Williams, of Chicago, assisted by Dr. J. H. Kennedy, resident physician of the institution. The distinguished patient is reported doing well.

The Woman's Military Rally of Asbury Church, Annapolis, Md., on a recent Sunday, netted for conference collections \$319. The pastor, the Rev. N. M. Carroll, D. D., although one of the veterans of his conference, is still youthful in service.

Announcement is made by President Thirkield of the gift of \$50,000 for a new library building at Howard University. Mr. Carnegie was so deeply impressed at the recent installation services that in his address he exclaimed, "Mine eyes have seen the glory of the Lord!"

The Rev. and Mrs. W. L. Duncan, of Houston, Texas, are being visited by their son, Mr. Robert B. Duncan, who is in the service of the War Department at Washington, D. C. Mr. Duncan is a bright young man—an honor to his parents and race.

Mrs. M. J. Crider, wife of the Rev. G. H. Crider, of the East Tennessee Conference, while en route recently to the bedside of her daughter, Mrs. May C. Brookens at Greenville, Tenn., received painful injuries in a train wreck. Hopes are entertained for her recovery.

The Rev. W. Scott Chinn, pastor of Sixth Street Church, this city, has been doing some effective work in Texas in the interests of the Epworth League. He was present at both the West Texas and the Texas Conferences and all reports show that he made a profound impression. His addresses and sermons were received with enthusiastic approval. We congratulate Brother Chinn on his maiden effort in the general work.



### South Carolina Conference

The South Carolina Conference convened in its forty-second session at Camden, S. C., on Thursday, November 28, Bishop D. A. Moore, D. D., LL. D., presiding.

Finding that his train was late and that he could not reach Camden in time to open the Conference at 9 o'clock a. m., the Bishop communicated with the pastor, requesting that the morning be given to a thanksgiving service. This was done, and after several feeling prayers and appropriate psalms, the Rev. R. A. Cottingham preached a sermon of great spiritual power.

Promptly at 2 p. m. the Bishop opened the Conference by announcing hymn 560, "And Are We Yet Alive?" The sacrament of the Lord's supper was administered by the Bishop, assisted by the presiding elders.

The secretary of the last Conference called the roll and 134 responded.

Rev. J. B. Middleton, D. D., the present incumbent veteran secretary, was re-elected. Dr. Middleton has been the secretary of this Conference for nearly thirty years, and is thoroughly familiar with every detail of this responsible duty. The following were elected assistants: Rev. E. B. Burroughs, D. D.; Rev. D. H. Kearse, D. D.; Rev. W. S. Thompson, Rev. Jas. McEady, Rev. H. C. Asberry, Rev. W. H. Jones, Rev. J. C. Martin, A. M., was elected statistical secretary, and the following were elected as his assistants: Rev. J. C. Gibbs, Rev. C. C. Scott, D. D.; Rev. L. M. Dunton, D. D.; Rev. I. L. Hardy, A. M.; Rev. M. M. Muzon, D. D.; Rev. L. L. Thomas, Rev. D. L. Sanders, A. B.; Rev. Isaac Myers, Rev. C. H. Harlston, Rev. J. B. Thomas, Rev. B. C. Jackson, Rev. W. J. Smith, Rev. J. I. Miller, Rev. J. A. Garry, Rev. A. D. Brown.

Rev. W. B. Jervay, the veteran and business-like treasurer, was re-elected. Brother Jervay has held this position of honor and trust for many years, handling hundreds of thousands of dollars of the Conference funds. He has never defaulted nor has he committed suicide to hide disgrace. Indeed, the brethren of this great Conference feel justly proud of him and his excellent record. The following were elected as his assistants: Rev. C. K. Brown, A. M.; Rev. B. S. A. Williams, Rev. A. S. J. Brown, Rev. J. R. Townsend.

Bishop Moore broke all previous records in dispatching the business of the Conference. Under his presidency the Conference actually did more real work in twenty-four hours than we have ever done in thrice that length of time. While the Bishop was firm and positive in his rulings, he was nevertheless kind-hearted and brotherly—withal a great heart in a great, good and brave man. He was bishop in fact, and in the discharge of his duties did fearlessly what, in his judgment, was best for the church. The evils complained of in our Conference as it now stands would be largely corrected without division if Bishop Moore were appointed to hold it for four consecutive years.

While all of the sessions of the Conference were interesting, perhaps the greatest interest centered around the election of delegates to the General Conference, the vote on the division of the Conference and the vote on the famous race and language Bishop proposition sent down by the last General Conference. On each of the propositions the Conference voted solidly against them. The proposition of the New York Conference, for an elective presiding elderate, was more fortunate than were the others upon which the Conference voted, it being defeated by a very small majority.

In the exercise of its rights granted in the enabling act, sent down by the last General Conference, the South Carolina Conference did not divide, as the votes in favor of division fell nine short of the required two-thirds majority. It is interesting, however, to note that the opposition to a division of this great Conference is losing some of its strongest supporters. The vote to divide was taken just before the election of delegates to the General Conference. It was ordered taken by roll call, so that the Conference should see how each man voted. The General Conference candidate who voted "no" was marked, and, with but one exception, a "yes" delegate was elected. These delegates were instructed to again memorialize the next General Conference to grant another enabling act. Many of our strongest men want a division, and it must come sooner or later.

We were favored with the presence of several of our General Conference officers, whose strong sermons, instructive and inspiring addresses helped us

greatly and added no little to the happenings which tended to make this session of our Conference one of the greatest in its history; Dr. R. E. Jones, editor of the Southwestern; Dr. I. G. Penn, assistant secretary of the Epworth League; Dr. I. L. Thomas, field secretary of the Board of Home Missions and Church Extensions; Dr. T. T. Trever, of Gammon Theological Seminary; Dr. S. J. Herben, editor of the Epworth Herald; Dr. H. K. Carroll, secretary of the Board of Foreign Missions; Mr. Price, of the Book Concern; our own Dr. C. C. Jacobs, field agent for the Board of Education Freedmen's Aid and Sunday Schools; Bishop W. F. McDowell, D. D., LL. D., were our distinguished visitors. The presence of our dear Bishop McDowell was a source of great pleasure to us, although, with him, we sorrowed greatly on account of the extreme illness of his only daughter, lingering between life and death at one of the hotels in the suburbs of Camden. Resolutions, sympathetic and touching, were adopted by the Conference, expressing its grief with Bishop and Mrs. McDowell in their affliction, and commending them and their daughter to the gracious favor and tender mercies of Almighty God. The Conference sang "Blest Be the Tie That Binds," and Bishop Moore offered a fervent prayer for the grief stricken family.

Dr. C. C. Jacobs, Dr. C. R. Brown, Dr. B. F. Witherspoon and Rev. J. S. Thomas, A. B., were elected delegates to the General Conference, with Dr. J. E. Wilson, Rev. G. W. Cooper and Rev. G. D. Davis, D. D., as alternates.

Dr. I. E. Lowery, the cultured and scholarly reporter for the *News and Courier*, one of the greatest white papers in the South, gave graphic accounts of each day's sessions through the columns of this paper.

The following were ordained Elders: John C. Gibbs, Benjamin J. Edny, Frank McNeil and Jas. A. Norris.

The following were ordained deacons: Joseph T. Martin, Anthony Suarls, George Winningham, William C. Crawford, Samuel M. Brown, Arthur H. Howard, Benjamin J. Prince, Hope Lloyd, David L. Thompson, Dennis Chism, Joseph T. Brown, Thomas Williams, David B. Butler, Doctor Edwards, Sanford Bryant.

Received into full connection the following: John T. Martin, John F. Woods, Robert Harrington, David L. Thomas, Silas Cooper, Boston S. Cooper, Morris Stewart, Nathan W. Green, Judge R. Graham, Nelson S. Smith, Nicholas T. Bowen, Jr.

The following were received upon their credentials: J. S. Cooper, M. T. Metts, A. D. Jackson, W. C. McDonald, from the African Methodist Episcopal Church; one from the African Methodist Episcopal Zion Church, and one from the Presbyterian Church.

William McWillie was transferred from the Savannah Conference.

The sermon of Bishop Moore Sunday at 11 o'clock was one of great spiritual power—a glorious one indeed.

At 3 o'clock Bishop McDowell preached the ordination sermon. It was a masterly one, teeming with sound and helpful advice to the ministers in general, but especially to the large class occupying the front seats, upon whose heads the presiding bishop was sure to place the hands of ordination. The sermon and the ordination service were very solemn and impressive.

At 5 o'clock Rev. I. H. Fulton presided and a memorial service was held. One of our members, the Rev. S. S. Butler, having died during the year, your correspondent, Dr. C. C. Scott, and Rev. F. D. Smith spoke of the life and character of their translated brother. The wife and daughter of Rev. Sanders A. King, having died during the year, were eulogized with those of our other ministers who have suffered a like affliction during the year. Our benevolent collections footed up \$13,522.48.

Too much cannot be said in praise of Rev. J. B. Taylor and his noble-hearted people for the royal entertainment they gave the conference. Their church was made beautiful, comfortable and convenient, their hearts and their homes were open to receive us, and not one word of complaint could be heard on any side. Dr. L. M. Dunton spoke of the needs and importance of Claflin University, of which he is president, and submitted his annual report of that institution. Dr. J. E. Wilson, for years the leading character in this conference, gave up active work, and by request of the conference was appointed by the bishop financial agent for

Claflin. Dr. C. R. Brown, who returned to the pastorate after having served six years as presiding elder, was given a solid gold watch by the pastors, and an exquisitely beautiful silver service by the laymen of the Florence district. The presentation address by Rev. H. C. Asbury in behalf of the pastors and the one by a laymen in behalf of the laymen and the response by Dr. Brown were exceedingly touching.

The new presiding elders, Rev. J. B. Taylor and Rev. I. H. Fulton of the Charleston and the Florence districts, respectively, are among our strongest young men, and we are sure will give good account of themselves. We were delighted to have with us as visitors from our sister conference, the North Carolina, Revs. S. P. West and G. B. McLean. There were also many visitors from the Baptist ministry, among them Drs. Dart, Carroll and Boykin. The next session of the conference will be held in Spartanburg, S. C.

D. H. KEARSE, Reporter.

### APPOINTMENTS SOUTH CAROLINA CONFERENCE, 1907.

#### BEAUFORT DISTRICT.

G. J. Davis, P. E.

Aiken, C. K. Brown; Appleton, L. W. Williams; Aftendale, N. T. Bowen, Jr.; Beaufort, Isaac Meyers; Bamberg, D. J. Sanders; Bamberg Ct., A. R. Howard; Barnwell, V. S. Johnson; Cottageville, B. F. Gandy; Ehrhardt, W. G. White; Grahamville, M. O. Stewart; Green Pond, W. T. Thomas; Hampton, William Stoncy; Holly Hill, Morris Stewart; Jacksonboro, J. L. Chestnut; Lodge, E. J. Curry; Ruffin, J. J. July; Seiglingville, F. L. Baxter, Sr.; Springtown, J. T. Latson; Walterboro, A. D. Brown; Ulmers, A. M. Wright; Yemassee, M. T. Metz; Dorchester, J. S. Tyler.

#### BENNETTSVILLE DISTRICT.

J. S. Thomas, P. E.

Alcot, J. A. Gary; Ashland, suppld D. E. Thomas; Bennettsville, J. W. Moultrie; Cheraw, B. S. Jackson; Cheraw Ct., J. P. Robinson; Cheraw Mission, M. V. Gray; Chesterfield, C. C. Robertson; Cllo and Tatum, S. S. Sparks; Darlington, J. B. Middleton; Darlington Ct., J. C. Burch; Dillon, J. McLeod; Dunbar, D. L. Thomas; Hartville, Selpo Greene; Jefferson, J. R. Graham; Little Rock, James McEaddy; North Marlboro, W. McWillie; Smyrna, R. F. Harrington; Spears, B. C. Jackson.

#### FLORENCE DISTRICT.

I. H. Fulton, P. E.

Beulah and St. Paul, G. W. Rogers; Black River, W. S. Neil; Brook Green, Daniel Brown; Cades, Benj. Brown; Florence, W. H. Redfield; Georgetown and McClellanville, J. A. Norris and Wm. Steels; Greeleyville and Forreston, J. T. Martin; Kingstree, I. L. Hardy; Kingstree Ct., B. M. Pegues; Lake City, F. E. McDonald; Lanes, M. Wilson; Latta, P. R. Camlin; Marion, J. A. Harrall; Mars Bluff, J. R. Townsend; Mullins, C. H. Hood; Pee-Dee and West Marion, J. A. Gibson; Salem and Wesley, W. Littlejohn; St. Luke, C. B. Lowery; St. Mary, H. J. Kirk; St. Paul, J. S. Cooper; Springville, E. W. Stratton; Timmons ville, H. C. Asbury; Turkey Creek, D. Salters.

#### CHARLESTON DISTRICT.

J. B. Taylor, P. E.

Charleston—Cedar Grove, A. D. Jackson; Centenary, M. M. Muzon; Old Bethel, C. H. Harleston; Wesley, E. B. Burroughs; mission suppld, A. W. Gaillard; Cooper River suppld, Thos. Judge; John's Island, J. L. Henderson; Maryville and St. Andrew's, J. F. Green; Pinopolis, I. E. Lowery; Ridgeville, T. G. Robinson; St. John, W. R. Jervay; St. Stephen's, G. F. Miller; St. Thomas, G. S. McMillen; Sullivan's Island, B. F. Millen; Summerville, B. S. A. Williams; Washington and Latson, S. Simmons.

#### GREENVILLE DISTRICT.

J. F. Page, P. E.

Abbeville, I. B. Taylor; Anderson, C. C. Scott; Belton, W. F. Smith; Central, T. M. McFarland; Easley, L. G. Gregg; Greenville, Bethel, J. I. Miller; John Wesley, R. L. Hickson; Mission, S. M. Brown; Liberty, C. L. Logan; Lowdesville, D. P. Murphy; Marietta, D. F. Tillman; North Greenville, W. G. Deas; Olio, T. J. Robinson; Pendleton, W. B. Bowers; Pickens, J. C. Gibbs; Mick Mills, Y. Goodlett; Seneca, R. A. Cottingham; South Greenville, T. C. Fraser; St. Mark's, J. C. Martin; Townsville, J. C. Armstrong; Walhalla, G. W. Beckham; Westminster, Wm. David; Williamston, Moses Mason.

#### ORANGEBURG DISTRICT.

G. W. Cooper, P. E.

Branchville, G. W. Gantt; Columbia, S. D. Williams; Columbia Mission, J. H. Johnson; Denmark, C. H.



Dangerfield; Edisto Fork, J. L. Grier; Jamison, J. M. Phillips; Lexington, to be supplied; Macedonia, N. T. Bowen, Sr.; Midway, S. J. Cooper; North, G. W. Moore; Orangeburg, A. E. Quick; Orangeburg Ct., W. M. R. Eaddy; Pineville, J. N. Brown; Reevesville, F. D. Smith; Rowesville, W. J. Smith; St. George, A. G. Kennedy; Springfield, B. G. Frederick; Budbam Mission, supplied, W. C. Summers.

## SUMTER DISTRICT.

W. G. Valentine, P. E.  
Antioch, B. S. Cooper; Bishopville, —; Borden, —; Camden, C. R. Brown; Camden Ct., W. H. Jones; Lamar and Sandy Grove, W. B. Romans; Lynchburg, J. D. Mitchell; Longtown, T. W. Williams; Mayesville, A. S. J. Brown; Mechanicsville, R. A. Thomas; Mount Zion, Wm. M. Baker; Rock Springs, Arnold R. Smith; Shiloh, Ellis Forrest; St. Matthew, J. T. Wilson; Sumter, Wm. M. Hanna; Sumter Mission, J. H. Murray; Wateree, J. B. Thomas.

C. C. Jacobs, agent Board of Education, Freedmen's Aid and Sunday Schools, members Sumter Quarterly Conference.

## SPARTANBURG DISTRICT.

B. F. Witherspoon, P. E.  
Blacksburg, W. H. Greer; Bradley, A. W. Fuller; Campbello, J. W. Groves; Chester, F. W. Vance; Clover, S. A. King; Cowpens, D. H. Kearse; East Spartanburg, supplied, W. T. Kelly; Gaffrey, L. L. Thomas;

Gaffney Ct., R. C. Campbell; Greenwood, N. S. Smith; Greer, E. W. Adams; Hodges, C. J. Rapley; McConnellsville, J. H. Witherspoon; Newberry, W. C. McDonald; Ninety Six, B. J. Boston; Reldville, F. L. Baxter, Jr.; Rock Hill, Alfred Lewis; Saluda and Trinity, supplied, A. T. Quarles; Spartanburg, W. S. Thompson; Spartanburg Ct., A. D. Harris; St. James, J. A. Glenn; Wellford, G. W. Williams; Yorkville, N. W. Greene; York Ct., Lawrence Rice.

## APPOINTMENTS OF THE CENTRAL ALABAMA CONFERENCE, 1907.

## ANNISTON DISTRICT.

J. W. Thomas, P. E.  
Anniston, First Church, J. T. Martin; Anniston, St. John, Frank Quick; Ashland, B. J. Brooks; Ashville, to be supplied; Attalla, J. W. Wright; Cedar Bluff, Wm. Perry; Center Circuit and Collinsville, J. W. Landum; Gadsden, Israel Townsend; Ironton and Alpine, to be supplied; Heflin, J. A. Collier; Lamar, J. A. Curry; Oxford and Choccolocco, B. S. Kirk; Roanoke, A. B. Evans; Sylacauga, L. S. Price; Talladega, G. W. Reeves; Wedowee, G. F. Stevens; Weaver, to be supplied.

## BIRMINGHAM DISTRICT.

R. J. Buckner, P. E.  
Altoona, Eddie Johnson; Avondale, Wm. Coleman;

Bangor, supplied, S. T. Allen; Bessemer, Van D. Oatman; Birmingham, St. Paul, W. H. Nelson; Birmingham, Enon, Eugene Mixon; West Birmingham, B. G. Smith; Blount Springs, J. L. Carr; Cardiff and Dora, supplied, G. W. Stokes; Collegeville, N. H. Redrick; East Thomas, Wm. Leewood; Irondale and Woodlawn, A. L. Boyd; Mason, Andy Callahan; Mantua, Wm. Storrs; Oneonta, supplied, J. P. Gregg; Sayreton, T. H. Ham; Selfville and Holston, supplied, J. R. Eatman; Springville and Browns Chapel, E. L. Cary; Tuscaloosa and Murphy, J. H. Bynum; Village Springs, T. P. Phillips; Warrior, F. E. Wynn.

## HUNTSVILLE DISTRICT.

A. S. Williams, P. E.  
Athens, W. J. London; Bellegrove, J. G. Williamson; Cedar Grove, J. C. Sammons; Center Grove, supplied; Courtland, supplied; Decatur, L. H. Hunley; Fullers, supplied; Guntersville and Albertsville, R. L. Perkins; Gurley, D. G. Toney; Huntsville, L. D. Williams; Madison and Powells Chapel, J. B. Webb; Scottsboro, G. W. Mann; Stevenson, J. A. Harris; Triana, supplied; Sheffield, Wm. McGill.

E. M. Jones, Field Secretary Board of Education, Freedmen's Aid and Sunday Schools, member of Anniston Quarterly Conference.

W. T. Trammell, J. D. Lapsley and G. W. Brownlee left without appointment to attend school.

## Conference Notices

## Special Notice

## PREACHERS—LAKE CHARLES DISTRICT.

I desire all preachers on the above named district to call at my residence 2230 Valence Street, New Orleans, on January 7, 1908, and secure statistics so as to be prepared to report in time. Call from 5 to 9 p. m.

P. WELLINGTON CLARK.

## LOUISIANA ANNUAL CONFERENCE

The Board of Control of the Preachers' Aid Society of the Louisiana Annual Conference will meet at Simpson Memorial Church, New Orleans, January 7, 1908, at 6 p. m.

B. MACK HUBBARD, Chairman.  
W. R. BUTLER, Secretary.

## UNDERGRADUATES—UPPER MISSISSIPPI CONFERENCE.

The undergraduates of the Upper Mississippi Conference will meet the Board of Examiners at Greenwood, Miss., January 1, at 9 a. m. Remember the day before the conference meets is the day for examinations.

H. B. HART, President.  
W. H. WHITLOCK, Register.

## UPPER MISSISSIPPI CONFERENCE.

Brothers: Remember that at the last session of the Upper Mississippi Conference we promised to raise five cents per member for Conference claimants. Please give all the people an opportunity to give in this collection.

Brethren, we want \$1,000 this year from the conference for conference claimants.  
H. B. HART.

## CONFERENCE ROUNDS.

## SAVANNAH DISTRICT.

## FIRST ROUND.

St. Marys, Dec. 21-22; Camden Mission, 27; Tarboro, 28-29; Waynesville, Jan., 1908, 4-5; Satilla Bluff, 11-12; Brunswick Ct., 18-19; Brunswick, Grace, 26-27; Jesup, Feb. 1-2; Savannah, Palen, 9-10; Savannah Ct., 16-17; Savannah, Asbury, 23-24; Clio, 2 and Mar. 1; Reedsville, Feb. 7-8; English Eddy, 14-15; Mt. Vernon, 21-22; Vidalia, Mar. 24; Montgomery Ct., 28-29; Barley, April 4-5. Thursday, Jan. 30.

## A FEELING OF SECURITY.

You naturally feel secure when you know that the medicine you are about to take is absolutely pure and contains no harmful or habit producing drugs.

Such a medicine in Dr. Kilmer's Swamp-Root, the great Kidney, Liver and Bladder Remedy.

The same standard of purity, strength and excellence is maintained in every bottle of Swamp-Root.

Swamp-Root is scientifically compounded from vegetable herbs.

It is not a stimulant and is taken in teaspoonful doses.

It is not recommended for everything.

It is nature's great helper in relieving and curing kidney, liver and bladder troubles.

A sworn statement of purity is with every bottle of Dr. Kilmer's Swamp-Root.

## SAMPLE BOTTLE FREE BY MAIL.

Send to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, free by mail—it will convince anyone. You will also receive a booklet of valuable information, telling all about the kidneys. When writing be sure and mention the SOUTHWESTERN CHRISTIAN ADVOCATE.

1908, the District Stewards and Pastors will meet at 10 a. m., to assess presiding elder's salary and plan for Spiritual and material success. Lincoln's birthday in February. Let's celebrate it in befitting and becoming style and raise all of the Freedmen's Aid and educational moneys. Dear Comrades, let's lead the Conference in Spiritual and material victories. Our motto, 1,000 souls for Christ, round reports and peace and harmony.

E. D. GIDDENS, P. E.

## SAN ANTONIO DISTRICT.

## FIRST ROUND.

Floresville Ct., Dec. 14-15; Yorktown, 16-17; Cologne Ct., 18-19; Goliad, 21-22; Cuero, 28-29; Gonzales and Shimer, Jan. 4-5; St. Paul, 11-12; Gonzales Ct., 18-19; Belmont Ct., 25-26; Ben Allen and San Marcus, 27-28; Seguin and Almos, Feb. 1-2; Kerrville Ct., 8-9; Lavernia Ct., 15-16; Pleasanton Ct., 22-23; Hando Ct., Feb. 29-Mar. 1; El Paso, 7-8. Dear Brethren.—We did a good year's work last Conference year. Suppose we strive now to do more upon all lines of church work. Let each of us strive to come up to the requirement of the church of our choice. We should not forget the SOUTHWESTERN nor Samuel Huston College. Do your very best upon all lines. I am planning to work

as never before to make the District what I feel it should be.

J. W. WEARLEY, Presiding Elder.

## DALLAS DISTRICT.

## FIRST ROUND.

Mexia, Dec. 14-15; Hubbard City, 21-22; Pelmn Ct., 28-29; Corsicana, Jan. 4-5; Milford and Itly, 11-12; Waxabachic, 18-19; Ennis, 25-26; Fort Worth, St. Andrews Chapel, Feb. 1-2; Fort Worth, Ct., 8-9; Poliet Point, 15-16; Sherman Ct., 22-23; Denison, 29-Mar. 1; Dallas, 7-8; McKinney and South Dallas, 14-15; Lancaster, 21-22; Hillisboro, 28-29. Brethren, begin taking your benevolent collection in the first part of the year, so that we may raise all claims. Also plan to make Easter a red letter Day.

J. S. WYATT, Presiding Elder.

## COLUMBUS DISTRICT.

## FIRST ROUND.

La Grange, Dec. 15-16; La Grange Ct., 15-16; Fayetteville and Industry, 28-29; Alleyton and Eagle Lake, Jan. 4-5; Columbus, 4-5; Columbus Ct., 11-12; Oakland and Browns Chapel, 18-19; Flatonia and Schulenburg, 25-26; Suhlime Ct., Feb. 1-2; Hallettsville, 8-9; Edna, 22-23; Wbarton and Bay City, 29-Mar. 1; Victoria, Mar. 7-8. Brethren, please notify the chairmen of all committees to be present at the first quarterly conference prepared to report what money they collected during the quarter. Start with the year on your benevolent money. Push the SOUTHWESTERN, appoint a general conference committee at once to finish raising our general conference assessment. Run a winter revival. Succeed.

D. C. LACY, Presiding Elder.

## INDIANA DISTRICT.

## FOURTH ROUND.

Rushville, Dec. 14-15; Connorsville, 15 p. m.-16; Madison, 21-22; North Vernon, 22-23; Shelbyville, 28-29; Bloomington, Jan. 4-5; Watson, 8-9; Cementville, 10; Port Fulton, 7; Jeff. Wesley, 11-12; Princeton, 18-19; Drawns, 20-21; Rockport, 22-23; Newburg, 24; Evansville, 25-26; Boonsville, 27-28; Cameltion, 29-31; Anderson, Feb. 2-3; Muncie, 4-5; Chicago, Scott, 9-10; Chicago, St. Mark, 13-16; Greenfield, 20-21; New Castle, 22-23; Indianapolis, Simpson, Mar. 1-2; Greencastle, 5; Terre Haute, Merrihills, 6; Terre Haute, Saulters, 7-8; Indianapolis, Barns, 12-15. Have no blanks. The conference meets at Cincinnati,

Ohio, March 25, 1908. You can't fail if you have faith in God, the Church and Yourself.

D. E. SKELTON, Presiding Elder.

## SEDALIA DISTRICT.

## FOURTH ROUND.

Georgetown Ct., Dec. 28-29; Dresden, Jan. 2-3, 1908; Sweet Springs, 4-5;

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Blackburn Ct., 8-10; Lexington, 11-12; Wellington, 14-15; Malta Bend, 16-17; Marshall, 18-19; Green Valley, 21-22; Knob Noster, 23-24; Warrensburg, 25-26; Holden, 28-29; Clinton, Feb. 1-2; Osceola, 4-6; Springfield, 8-9; Ozark, 12-13; Greenfield, 15-16; Neosho, 18-19; Joplin, 20-22-11 a. m., 23; Carthage, 22, 3 p. m.-24-25; Otterville, 27-28; Versailles, 29-Mar. 1; California, Mar. 4-6; Sedalia, 7-8; Beaman, 11-12; Windsor, 14-15. Brethren, this is the final round; let us close up the year's work with excellent results. Let us do our duty. W. H. SMAITH, Presiding Elder.

#### RECENT DISTRICT CONFERENCES AND CONVENTIONS.

##### GREENWOOD DISTRICT.

The first session of the Greenwood District Conference was held on the Goodman circuit at Georgeville, July 25th to 28th. C. E. Moody was elected secretary; P. A. Lemons and Mrs. S. C. Phillips, assistants; Mrs. S. A. Gray, reporter. This conference was entertained by the Rev. O. Gillispie, pastor in charge, and no pains were spared in making everything pleasant for the preachers, delegates and visitors.

The following distinguished visitors were present and made remarks: The Rev. S. S. Snell, pastor African Methodist Episcopal Church, Durant; Drs. N. H. Williams, pastor at Oxford, W. C. Clay, presiding elder Tupelo District, B. F. Woolfolk, presiding elder Clarksville District, T. W. Davis, presiding elder Starkville District, Mrs. Dr. G. G. Logan, Drs. E. M. Jones, Field Secretary Sunday School Union, and R. E. Jones, editor SOUTHWESTERN CHRISTIAN ADVOCATE. Sermons by: R. H. Collins, J. H. Everett, Dr. R. E. Jones, F. B. Brown and Jessie Burton.—C. E. Moody, Secretary.

(By request of the pastor and members as the reporter failed to send the report in on time).

##### Pale, Delicate Women and Girls.

The Old Standard Grove's Tasteless Chili Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

##### NASHVILLE DISTRICT.

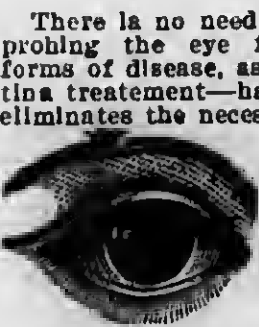
The Nashville District Conference convened at Shelbyville, Tenn., November 20 to 22. The Revs. D. T. Burch, E. J. Guthrie, L. W. Florer and J. F. D. Fennell were chosen secretaries. The writer, treasurer. The majority of the pastors were present. The presiding elder, the Rev. W. R. Smith, read an excellent report. It indicated that he had done his duty as presiding elder on his district. Pastors' reports were encouraging. Souls had been saved, members added to the church, benevolent claims looked after, churches were being built, and the SOUTHWESTERN more generally taken by the members. Welcome address by Miss Susie O. Brown, one of Scott Chapel's active members. The paper was very much enjoyed. Response by the Rev. Lewis Burkes. The local preachers, exhorters, district stewards, Sunday school superintendents, class leaders, Epworth League presidents and Ladies' Aid Society president all had encouraging reports. The following subjects, part of the literary program which was intelligently opened by the Revs. T. W. Johnson, of Clark's Memorial, Nashville, and J. B. Booth, presiding elder of the Cumberland River District. "The preparation necessary for the minister of to-day" and "Systematic Giving and How Best to Educate Our People To Observe the Same."

Among the distinguished visitors introduced and who made addresses to the conference were: Prof. Adams,

## Eyesight Restored

### Eyeglasses May be Abandoned

#### A Wonderful Discovery That Corrects Afflictions of the Eye Without Cutting or Drugging.



There is no need of cutting, drugging or probing the eye for the relief of most forms of disease, as a new method—the Actina treatment—has been discovered which eliminates the necessity of former torturous methods. There is no risk or necessity of experiment, as many people report having been cured of failing eyesight, cataracts, granulated lids, and other afflictions of the eye after being pronounced incurable, through this grand discovery.

Rev. Charles H. Carter, East Springfield, N. Y., writes: "I have made a severe test of Actina by casting aside my glasses as soon as Actina came. My eyes gradually gained strength and power by the faithful treatment by Actina, and now my glasses are no longer necessary."

Rev. Geo. B. Fairhead, New York Mills, N. Y., writes: "A noted oculist examined my wife's eyes and said cataract was apparent in both organs. By the use of Actina her sight has become clearer and stronger and the use of Actina is a constant comfort to her eyes and ears. We would not be without it."

Rev. C. Brunner, pastor of the Reformed Church, Bridgeport, Conn., writes: "So far your Actina has done me good and my eyesight has greatly improved, and I have good hope that by continuing my eyesight will be restored."

Hundreds of other testimonials will be sent on application. "Actina" is a purely home treatment and is self-administered. It will be sent on trial, post paid. If you will send your name and address to the Actina Appliance Co., Dept. 87B, 811 Walnut St., Kansas City, Mo., you will receive, absolutely free, a valuable book—Prof. Wilson's Treatise on Disease.

principal of city school, Shelbyville; Dr. J. A. Jones, president of Turner's Normal and Industrial Institute; the Hon. Goslin Merchant; Prof. T. T. Ransom, the Rev. J. H. Hillman, S. M. Wright, E. M. Seamore, of Missionary Baptist Church; Dr. Moore, practicing physician at Shelbyville, and the Rev. J. B. Booth, presiding elder of Cumberland River District. The latter gave some practical timely talks on "Duties and Life of the Ministry." Sermons by the Revs. W. L. Lillard, G. W. Wade, L. W. Florer, N. S. Jarrett, D. T. Burch and Lewis Burkes, who preached the missionary sermon. It seems that our presiding elder, the Rev. W. R. Smith was at his best. As a president, he gave the pastors a treat on the subject, "How Should Ministers Deport Themselves In and Out of the Pulpit." The Rev. Reubin B. Ross, the pastor who was assigned to this place from Memphis the last of September, is a church builder. Since conference he and his good people have raised about \$150, built the foundation of a fine brick building, the brick walls of which are now about six or seven feet high, 35x61 feet. They deserve much praise also for their kind hospitality in entertaining the conference. The next district conference will be at McMinnville.—ELI JAMES GUTHRIE.

##### FOR OVER SIXTY YEARS

Mrs. Winslow's Soothing Syrup has been used for over 60 years by millions of mothers for their children while teething, with perfect success. It soothes the child, softens the gums, allays all pain; cures wind colic, and is the best remedy for Diarrhoea. It will relieve the poor little sufferer immediately. Sold by Druggists in every part of the world. Twenty-five cents a bottle. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Guaranteed under the Food and Drug Act June 30th, 1906. Serial Number 1088.

##### MERIDIAN DISTRICT.

The Meridian District Missionary Convention convened in Scooba Methodist Episcopal Church, Blue's Chapel, November 13-14, the Rev. Wm. McMorris, presiding elder, in the chair. The devotional services were rendered; prayer offered by the Rev. K. Roberts.

Many of the pastors answered to roll call and made very encouraging reports. The topics rendered, as per program, were very interesting and inspiring. Sermons preached by the Revs. W. L. Lamh and G. W. Baker. The Rev. G. G. Logan, Field Agent of the Foreign Missionary Society, came in on good time and his exhibits of the manners and customs of far away China were a curiosity to the many delegates present at night. Dr. Logan spoke to us of the work of Foreign Missionary and its needs. The Rev. P. R. Crump and his good people of Scooba had made ready everything to care for the convention for which they have our sincere thanks. Next session to be held at Lauderdale, in 1908.—R. L. Brooks, president; D. R. BENTLY.

##### GREENVILLE DISTRICT.

The second annual session of the Greenville District, Upper Mississippi Conference, convened in Jerusalem Methodist Episcopal Church, Indianola, Miss., November 21 to 24, the Rev. J. W. Winhush, presiding elder, in the chair. G. Orange and C. W. Evans, secretaries. The elder's report showed the excellent condition of the district. All pastors were present except one; also a large number of local preachers, exhorters, Sunday school and class representatives. The reports of all indicated the good work accomplished over the entire district. Good revivals, benevolent collections, church building and debt cancelling seems to have been the general spirit of presiding elder and pastors. Mrs. Dr. G. G. Logan

## FREE TO YOU—MY SISTER

Free to You and Every Sister Suffering From Women's Ailments.



I am a woman.  
I know woman's sufferings.  
I have found the cure.  
I will mail, free of any charge, my home treatment with full instructions to any sufferer from women's ailments. I want to tell all women about this cure—you, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or Whittish discharges, Ulceration, Displacement or Falling of the Womb, Profuse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten days' treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give this treatment a complete trial; and if you should wish to continue, it will cost you only about 12 cents a week, or less than two cents a day. It will not interfere with your work or occupation. Just send me your name and address, tell me how you suffer if you wish, and I will send you the treatment for your cure entirely free, in plain wrapper, by return mail. I will also send you free of cost, my book—"WOMAN'S OWN MEDICAL ADVISER," an explanatory illustration showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Than when the doctor says—"You must have an operation," you can decide for yourself. Thousands of women have cured themselves with my home remedy. It cures all, old or young. To Mothers of Daughters, I will explain a simple home treatment which speedily and effectually cures Leucorrhoea, Green Sickness and Painful or Irregular Menstruation in Young Ladies. Pimples and blemishes always result from its use. Wherever you live, I can refer you to ladies of your own locality who know and will gladly tell any sufferer that this Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten days' treatment is yours, also this book. Write today, as you may not see this offer again. Address

MRS. M. SUMMERS, Box 176, South Bend, Ind., U. S. A.

## BETTER PROTECTION FOR NEGRO LABORING PEOPLE

Every negro man and woman who reads this piece, should acquaint themselves with the principles of the I. L. U. Grand Lodge of Dayton, Ohio, and join it at once.



W. G. CRITCHLOW,  
Grand President and Founder  
of the I. L. U. Grand Lodge

The I. L. U. Grand Lodge was established May 1, 1902, and since then has started over 449 Subordinate I. L. U. Lodges and initiated over 41,142 I. L. U. members; it has also accepted over 649 I. L. U. Members-At-Large, who are attached to the I. L. U. Grand Lodge roster.

This Order holds a legal International Charter from Ohio, which grants it the power to aid and protect all Laboring People, gives it legal standing in the courts and guarantees honest dealings with all people because of state supervision.

The Grand Lodge and each Subordinate Lodge does everything within their power to advance the conditions of the negro laboring men and women; they teach them to be true, honest and faithful; to be law abiding citizens; to do their work better and quicker; to secure better pay for what they do and to shorten their hours of toil so all our people can obtain a share of the laboring work to be done, with enough pay to support themselves and families as becomes good citizens of toll; and to secure for each member the right to learn a trade and work at it for equal pay with other workmen, no matter what race or color they may be.

There is no color, race or sex discrimination under the banner of the I. L. U. The negro has an equal standing with all other members, and is eligible for election to any office in the Grand Lodge or Subordinate Lodges.

Members of the I. L. U. are not allowed to suffer from want, for they are voluntarily

THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.

assisted when in distress. For instance, when a member dies it is customary for the Grand Lodge to give \$100.00 to help out on the expense. After January 1st, 1908, it is proposed that the Grand Lodge give \$25.00 to each male member when his wife dies, also the same to each female member when her husband dies; to give \$5.00 when a member's child between 3 and 10 years of age dies and \$10.00 when one over 10 years old passes away. In addition to this nearly every I. L. U. Subordinate Lodge maintains a sick and accident fund, out of which they give each member from \$3.00 to \$5.00 per week when sick or disabled. The I. L. U. Grand Lodge does not boast about what it does in voluntarily assisting distressed members, but the I. L. U. members unite in saying that they are protected better under the I. L. U. Grand Lodge than in many other Orders who promise big things and do little.

The I. L. U. Grand Lodge owns and publishes THE I. L. U. HOME JOURNAL, a 16 page monthly publication of great interest to our people. An I. L. U. Membership Book will be recognized and accepted by any I. L. U. Subordinate Lodge in the world. Each I. L. U. member has the privilege of buying I. L. U. Grand Lodge Stock from \$1.00 up to \$100.00, which pays 8 per cent interest (or more); hence all profits made from the Publishing and Home Office business go right back in cash dividends to the members who own stock.

Any honorable negro man or woman who lives where no I. L. U. Subordinate Lodge is now established, can join the I. L. U. Grand Lodge and thus enjoy all these benefits.

We want a leading negro man and woman to become our Representative in each and every locality throughout the country. It is not necessary that you be a laboring person to become our Representative, but we want honest negroes who wish to help advance their Race. This work can be easily done during your spare time, and you will get big money from us by a little hustling after hours in helping to introduce and extend the I. L. U. Grand Lodge. If you meet with success in your home locality, you will stand in line for a steady traveling position with a good salary and nil expenses paid.

This space is too small to tell you one-half of the benefits of the I. L. U., so you must write and we will tell you the rest by mail.

Write us at once and learn all about this Order. Send 10 cents to pay postage on printed matter and free Constitution which we shall send you. Address

THE I. L. U. GRAND LODGE, 138 I. L. U. Bldg., Dayton, O.



spoke in behalf of the Woman's Home Missionary Society. The conference always feels honored by her gracious presence. More than \$25 was given her to help carry on the noble work she is so earnestly pursuing. Dr. W. W. Foster, Jr., president of Rust University, made a strong plea for Rust. This great man's name is a synonym for all that is true, noble and good. This district will stand by him and Rust. The assessment was \$140, but \$150 was raised this year for the school. Dr. G. G. Logan spoke on "Foreign Missions." Dr. Logan is ours and we shall always stand by him and the cause he represents for he is a tireless worker. The Revs. G. Orange and J. R. Nevells, representing the Southwestern, did their work well, securing 21 subscriptions. Every service was well attended and \$175 collected in this conference. Strong and impressive sermons by G. H. Harvey, J. T. Burney, Wm. Bell, C. W. Evans, B. L. Roberts, G. Orange, J. A. Slate and J. R. Nevells. The Rev. J. W. Winbush is held in high esteem by all for he is indeed a Christian gentleman. Pastors and people love him. On Sunday night at the close of the session a handsome eum was presented him by J. A. Slate, spokesman for the conference. Perfect peace reigns between presiding elder, pastors and members. Three were recommended for reception on trial. The Rev. Mr. Holmes and people entertained all with generous hospitality. The Rev. Dr. J. W. Davis, ex-presiding elder of the district, lives here and is sunshine in the community. He uses every means to push forward the great work of the church. The next session goes to Belzona.—J. A. SLATE.

#### CLARKSDALE DISTRICT.

The Woman's Home Missionary Society met in connection with the Clarksdale District, Upper Mississippi Conference, in Mt. Nebo Methodist Episcopal Church, November 20, with Mrs. A. B. Blewett, president, and Miss Laura V. Hays, secretary. The following young ladies read excellent papers touching the work of the Woman's Home Missionary Society: Misses Minnie McSwine, Texana Hays, Sarah Baird, Beatrice Jones and Sarah Holman. We were favored with the presence of Mrs. Dr. G. G. Logan, who delivered a strong address at the close of which a collection of \$14.25 was taken for the E. L. Rust Home. On Thursday the district conference convened with Dr. B. F. Woolfolk, presiding elder, in the chair. The conference opened with full attendance. Reports from the presiding elder, pastors and delegates showed advancement along all lines of church work. Dr. Woolfolk dispatched the business of the conference with much ease. His keen foresight makes him a great leader and his appreciation of this fact the conference presented him a purse of \$16.00. Dr. W. W. Foster, president of Rust University, delivered a great speech in the interest of the school, at the close of which \$71 was raised for the Rust Rebuilding Fund. Dr. G. G. Logan, Field Secretary of the Missionary Society, was also present and made a matchless speech on "Foreign Missions." The following preached acceptably during the conference: The Revs. E. M. Byrd, W. H. Golden, C. W. Butler, A. B. Blewett, G. J. Dobson, J. P. Watson and P. H. Jackson. The district is far in advance of last year. The benevolences are nearly full. Amount raised during the conference \$148. The Rev. D. D. Shelly and his good people deserve much praise for the way in which they cared for the conference. Complimen-

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A. O. LEONARD

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tary resolutions were passed and thus closed a pleasant and profitable session of the district to convene in its next session at Bedford, Miss.—G. J. DOBSON.

#### Doings of the Workmen

##### MISSISSIPPI.

Hattiesburg.—Hattiesburg is in good shape and this is my best year at this place. Presiding Elder Jones is doing a great work in bringing his district to the front. We all love him. Paid the elder in full; paid the pastor \$173 this quarter; total collection \$237.50. Mr. A. B. Wilson has the Sunday school well in hand. Mrs. M. V. Holders manages well the work of the Woman's Home Missionary Society. Eight subscriptions to the SOUTHWESTERN secured at this place on Rally Day. We want to bring up a good list of subscriptions for the good old paper to the conference.—J. K. COMFORT, Pastor.

Money.—The Epworth League and Sunday school at this point, under the leadership of Miss Maggie Williams and Mrs. Claudia Love, respectively, are doing splendid work. An entertainment, well planned and admirably managed came off November 2 at Wildwood, netting \$47.80 which amount was turned over to the pastor, the Rev. E. M. Byrd. Committee on Management: J. Love, T. Love, Alex. Thompson, Mr. Timmons and Mrs. Lou Brown, president of the Ladies' Aid Society.

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Courses: Normal, Preparatory, Bible, English, Music, Dressmaking, Cooking, Blacksmithing, Typewriting, Printing, Agriculture, etc. Special work for those who wish to become ministers. Special classes for those who wish to make certificates to teach. Fine instruction in Bible and Home for Girls.

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### THE NEW WARREN METHODIST EPISCOPAL CHURCH, PITTSBURGH, PA.

Sunday, November 17th, was a great day for our church in Pittsburgh, Pa. The occasion was the laying of the corner stone of the New Warren church. The services began at 11 a. W. A. C. Hughes, D. D., preached to a large congregation. At the close of the service the congregation went to the site of the new church. The corner stone laying was scheduled for 2:30 p. m. At that hour fully three thousand people were present. After addresses had been delivered by the pastor, the Rev. Mr. Hughes, and Lawyer Stanton, the Knights of Pythias, with appropriate ceremonies, lowered the stone to its place, while the band played "My Country, 'Tis of Thee." The New Warren Church is splendidly located on Center Avenue directly on the street car line. The Rev. S. A. Virgil, one of the most successful pastors of the Washington Conference, was appointed to this charge several years ago. He found our church in a large Jewish settlement and poorly located to reach our people. Upon it was a debt of \$1,500. With an earnestness born of a determination to succeed he entered upon the work. He resolved that his church should be known and his method to accomplish this end was unique. He secured the services of such men as Doctors DuBois, Bowen, Mason, Prof. Kelly Miller and others. He secured Carnegie Hall and employed Coleridge Taylor and some of the best talent of our race to support him in a recital. Out of none of these efforts did he aim to make money. He was satisfied to make expenses. But all the time he was making his church the best known in the city. The result is that his congregation has steadily grown. One hundred and ninety have been added to the membership of the church and the appointment itself has been made one of the best in the Conference, paying the pastor \$1,000 and his house rent. Pastor Virgil has been able to sell the old property, lay the foundation of a new church which when completed will represent an investment of \$45,000, of which more than \$30,000 will be paid before the congregation moves in. He is a young man, a graduate of Morgan College and an eloquent gospel preacher.

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The leading article in *The Living Age* for December 7, "The Cant of Unconventionality," by Lady Robert Cecil, is a scathing review of certain recent fiction; a reprint from *The Fortnightly Review* is a long and striking poem, which might be called the "In Memoriam" of childhood. It is entitled, "Mimma Bella" and it is an exquisite tribute to a little life, which will appeal to all who know what it is to lose a child. A reprint from the *London Nation* is an article called "An American Statesman," which is a very high and just appreciation of the public services of Secretary Cortelyou.

### HELP WANTED.

\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

### ABERDEEN DISTRICT.

Our District Conference convened in Wright's Chapel Methodist Episcopal Church, Crawford, Miss., Friday morning, November 8, 1907, with the Rev. F. H. Henry in the chair. The presiding elder read an able report of the district which showed marked improvement on all lines of church work. Dr. Wm. W. Foster, President of Rust University, was on hand and made an able speech, after which the following local preachers gave \$2.00 each: F. N. B. Ward, L. M. Turner, H. C. Moore, J. L. Walker, J. M. Johnson, J. H. Clay, G. W. Clay, Frank T. Walton, C. H. Brooks, J. W. Walker, E. Washington, John Smith, R. B. Williams, J. W. Conner, R. W. Williams, L. Conner, H. Dixon, A. J. Kidd, E. A. Barrie, W. H. Hawkins, E. J. Valles, B. J. Turner, W. M. Phelps, J. A. Bounds, Levi Johnson, David Ledger, A. Saulsbury, E. D. Bounds, R. Fisher, H. Owens, George Anthony, W. M. Petes, Peter Curr, T. L. Jones, C. A. Spann, Sol. Thomas, O. J. Prince, Eli Moore, Walker A. Colman, H. Cotton, York Smith, G. L. Conner, W. C. Conner, H. A. Hinds, C. Mosley, K. Allen, M. H. Patton, C. R. Cotton, Ransom D. Moore, William Holland, G. W. Peden, B. H. Cox, S. J. Quinn, J. W. G. Baldwin, Winfield Anderson, Levi P. Smith, which amount totalled one hundred and twelve dollars in cash. Our local preachers are a blessing to the Aberdeen District. The pastors made excellent reports. The following pastors paid on Rust University: Rev. A. E. Franklin, \$20; G. W. Baker, \$6; H. A. Robinson, \$6; F. J. Talbert, \$1; L. F. White, 50 cents. Grand total paid by pastors and local preachers, \$145. Prof. J. B. F. Shaw, President of Meridian Academy, was a pleasant visitor to the conference, and made a splendid speech, which was enjoyed by all. The following brethren preached during the conference: B. J. Robinson, O. J. Prince, G. W. Baker, F. J. Talbert, W. H. Whitlock, J. M. Marsh and Dr. H. B. Hart. Dr. H. B. Hart spared no pains in canvassing for the Southwestern. He is a thorough-going man and brings things to pass. He secured at this conference sixty cash subscribers to the paper. He has broken the record. Appropriate resolutions were read and adopted, expressing hearty appreciation for the kindly welcome the conference received at the hands of the good people of Crawford; commending the presiding officer, Rev. F. H. Henry for his genial service; also thanking the secretaries for the faithful performance of their duty and pledging themselves to lift a special collection on Thanksgiving day, all over the District, to be donated to the Columbus City Mission Church to aid in its construction. The interests of foreign missions were forcibly put by the representative, Dr. Griffin G. Logan, and in the resolutions mention of same was made and a promise was given to stand ardently by Dr. Logan and his work, as was also an avowal to strenuously support the good work of Rust University so ably prosecuted by Dr. Wm. W. Foster, Jr., its executive head. Athens Circuit was chosen as seat of the next conference.

### NORTH CAROLINA.

Charlotte.—On Wednesday evening, October 30, our first prayer meeting of this Conference year was conducted by Sisters Bearden and Kelley. The pastor gave us a very good talk. In the past year we were able to go into our

### A DOCTOR'S PRAISE

**What a Conscientious Physician Has to Say About a Great Female Medicine.**

Many a doctor, who has tried the remedies of his particular school in vain, for the relief of his lady patients, falls back on nature's own remedy, Wine of Cardui, as a means of effecting a cure.

Its reputation, as a remedy for the relief or cure of the diseases peculiar to women, extends back over a half a century, and in that time it has benefited over a million women.

Dr. O. P. Walker, of Motz, Ark., writes: "I send you my unqualified indorsement of the two great medicines, Wine of Cardui and Thedford's Black-Draught. I am, as most doctors are, slow to accept and slower to recommend patent medicines, but having seen so much good accomplished by the above remedies (especially Cardui), I unhesitatingly say they are all their manufacturers claim for them. I use Cardui in my practice and recommend it to my patients, and lastly, which is the highest proof of a doctor's confidence, I gave it to my wife all through pregnancy and one bottle after parturition with great benefit.

"I have also lately used Wine of Cardui in four cases, two of amenorrhea of young girls, aged 12 and 14, respectively, one of habitual miscarriage and one of sterility, with the happiest results, and by the way, I have cured a case of fits with it. A colored girl, aged 16, would have, every month, cold hands and feet, shortness of breath, choking sensation, palpitation of the heart, severe headache, then a fit and at last a scanty period. I gave her the usual round of liver medicine, and put her to taking Wine of Cardui. She took two bottles, and all symptoms disappeared, and now I believe she is permanently cured, as she has not taken any for four months. I do not know what is in Wine of Cardui, but it was of great benefit to my wife, and does what I want done, so I shall continue to use it."

No stronger indorsement could be written by a reputable medical man than the above. Cardui relieves women's pains, by acting as a remedy for the diseases which cause them. It regulates, restores, revives the female functions and constitution. Try it. Sold in every drug store in \$1.00 bottles, or sent to any address prepaid on receipt of price.

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beautiful new church through the persistent effort of our pastor, a man or God. After the close of our prayer meeting the parsonage was visited by a host of stormers, and soon the dining-room table was completely covered. Brother Peace and wife say: "Let storms like a wild deluge come." Give us "Peace."

### WANTED.

In the Agricultural Department of Clark University there are a few vacancies which may be filled by young men wishing to work their way through school. The applicant must be fifteen years old, strong, healthy, and of good character. Any one desiring to embrace this opportunity should write at once to

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## They Live in Our Memory

**TAYLOR.**—On September 8, 1907, at Washington, La., occurred the death of D. G. Taylor, father of the Rev. D. G. Taylor, of the Louisiana Conference. He is survived by four sons, two daughters, a large number of grandchildren, and many friends.

**HARBERT.**—Rachel Harbert, a member of Newman's Methodist Episcopal Church, Kendleton, Tex., died October 25, 1907. She joined the church under the Rev. J. King in 1874. She leaves no relatives. Age, about 80 years. The funeral was conducted by the Rev. B. Hunt of the Baptist Church, assisted by the pastor, the Rev. W. M. Josey.—Clara B. Josey.

**MOSES.**—Sophia Moses, a faithful member of Mt. Zion Methodist Episcopal Church, Olliver, La., departed this life in the glorious triumph of Christian faith on November 5, 1907. She was a stewardess of our church. She was also a member of the Tabernacle and this body escorted the remains to the final place of rest. The funeral was conducted by the pastor, the Rev. B. R. Jackson.

**MCLELLAN.**—Emma McClellan, the subject of this sketch, was born in the State of South Carolina, in the year 1810; age, about ninety years. She lived for sixty years a consistent and energetic Christian life, until her death on November 4, 1907. She was the mother of Methodism in the Fairfield community. Her interest in the Christian cause was evidenced, not only in the church, but at her home and on the public road. She served as a faithful member under the administration of every pastor from Perry Hall to the present incumbent, the Rev. T. P. Norris.—Jas. Hutchinson.

**ISRAEL.**—Frances Israel, a member of St. Landry Methodist Episcopal Church, Darrow, La., died October 27, 1907, at 12 o'clock, after an illness of three months, which she bore with Christian faith. She leaves two brothers, four children and many friends. The remains were laid to rest in Donaldson cemetery.—M. J. Dyer, pastor.

**CALBERT.**—Harriet Calbert, after six months' illness, died in the faith triumphant, October 10, 1907, in the twenty-fifth year of her life. She served Boonville Methodist Episcopal Church for twelve years, doing all the good she could. The church has lost a good worker. The funeral was conducted by the Rev. M. P. Franklin, assisted by the Rev. Mr. Burton of the Colored Methodist Episcopal Church. She leaves her husband, her child and a host of friends to follow.—James Thompson.

**JOHNSON.**—Sunday afternoon, October 6, 1907, at Bertie, La., after an illness of two weeks, Sister Melvina Johnson fell asleep in Jesus. Her age was about eighty-two years. She had been a member of the Methodist Episcopal Church for about fifty years, and was one of the founders of the Woodlawn Methodist Episcopal Church. The funeral service was conducted by the pastor at the Woodlawn Methodist Episcopal Church. She was also a member of the Eastern Star of Napoleonville, which organization had charge of the burial ceremony. She leaves her children, grandchildren, other relatives and a

## The Badge of Honesty

Is on every wrapper of Doctor Pierce's Golden Medical Discovery because a full list of the ingredients composing it is printed there in plain English. Forty years of experience has proven its superior worth as a blood purifier and invigorating tonic for the cure of stomach disorders and all liver ills. It builds up the run-down system as no other tonic can in which alcohol is used. The active medicinal principles of native roots such as Golden Seal and Queen's root, Stone and Mandrake root, Bloodroot and Black Cherrybark are extracted and preserved by the use of chemically pure, triple-refined glycerine. Send to Dr. R. V. Pierce at Buffalo, N. Y., for free booklet which quotes extracts from well-recognized medical authorities such as Drs. Bartholow, King, Scudder, Coe, Ellingwood and a host of others, showing that these roots can be depended upon for their curative action in all weak states of the stomach, accompanied by indigestion or dyspepsia as well as in all bilious or liver complaints and in all wasting diseases where there is loss of flesh and gradual running down of the strength and system.

The "Golden Medical Discovery" makes rich, pure blood and so invigorates and regulates the stomach, liver and bowels, and, through them, the whole system. Thus all skin affections, blotches, pimples and eruptions as well as scrofulous swellings and old open running sores or ulcers are cured and healed. In treating old running sores, or ulcers, it is well to insure their healing to apply to them Dr. Pierce's All-Healing Salvo. If your druggist don't happen to have this Salvo in stock, send fifty-four cents in postage stamps to Dr. R. V. Pierce, Invalids' Hotel and Surgical Institute, Buffalo, N. Y., and a large box of the "All-Healing Salvo" will reach you by return post.

You can't afford to accept a secret nostrum as a substitute for this non-alcoholic, medicine of known composition, not even though the urgent dealer may thereby make a little bigger profit. Dr. Pierce's Pleasant Pellets regulate and invigorate stomach, liver and bowels. Sugar-coated, tiny granules, easy to take as candy.

host of friends to mourn. The community feels deeply the loss of such an honored woman. The remains were laid to rest in the Woodlawn cemetery. The following preachers assisted the pastor in the service, viz.: B. M. Play, L. Smithall, F. R. Martin.—E. H. Clark, pastor.

**TATER.**—Laura Tater, a faithful Christian and member of Hurst Methodist Episcopal Church, Plaquemine, La., passed to her reward on September 9, 1907. She leaves two children, a son and a daughter.—S. Carroll, pastor.

**WOODS.**—Josephine Woods, the wife of Mr. Richard Woods, a member of Daily Methodist Episcopal Church, Conrad (La.) Church, died suddenly on October 10, 1907. She had been a member of the church for many years. She leaves her husband, father, two brothers and eight children. The funeral, conducted by the pastor, was very largely attended.—C. W. Kershaw.

**SLAUGHTER.**—Minsourie Slaughter, a member of the St. Thomas Methodist Episcopal Church, Sylacauga, Ala., died in this place, September 28, 1907, leaving six children to mourn their loss. Mrs. Slaughter was a member of the Household of Ruth and was buried with the honors of that fraternity. The Rev. Davis S. Price, pastor, attended.

**KING.**—Mary King, of Sylacauga, Ala., died September 27, 1907, and was buried September 28th. She was a member of the Baptist Church. Funeral service was attended, at the Methodist Episcopal Church, by the Rev. Lewis S. Price.

**HOLMES.**—Dinah Holmes, better known as "Grandma Dinah," after 65 years of service in the Christian army, was called to her reward October 9, 1907, at the ripe age of 98 years. There survive her many grandchildren and other relatives. The funeral service was attended by the pastor,

## United for Life

**McDANIELS-STROTHER.**—Mr. George McDaniels and Miss Bertha Strother, the eldest daughter of Mr. and Mrs. Albert Strother, of Timmons ville, S. C., on November 6, 1907. The presents were many and useful. The Rev. H. C. Asbury officiated.

**WIM-TADEMY.**—Mr. Daniel Wim and Miss E. R. Tadey, the oldest daughter of R. S. Tadey, a local preacher of Rigolet (La.) Methodist Episcopal Church, on August 15, 1907, at the bride's home. She has been a member of the above-named church for several years. The Rev. S. A. Morse, pastor, officiated.

assisted by Louis McGlitchin.—W. H. Lang, pastor.

**HARVEY.**—Saturday morning, October 26, 1907, at Lake Arthur, La., Welford Harvey, age 23 years. Ere his going he sought and found a sweet and safe abiding place in His bosom, was received into the church, baptized and partook of the holy communion. The last sad rites were performed by the presiding elder, the Rev. T. Larkins, and the pastor, on the Sabbath morning of the 27th ult.—T. B. Oville, pastor.

**MORGAN.**—Mrs. A. B. Morgan, wife of Mr. Frank Morgan, died at her son's home in St. Louis, Mo., September 18, 1907. She was 48 years of age, and lived a Christian for thirty-four years. She had been a school teacher for thirty-four years, and eighteen years of that time was spent in teaching in this city (Columbus, Miss.) at Union Academy. She was also a member of the Household of Ruth and the Eastern Star and she was one of the leading members of St. James Methodist Episcopal Church. More than a thousand persons turned out to pay the last respect to this, their friend.—H. B. Hart, pastor.

**PERRY.**—Jacob Perry, an aged member of Vincent Methodist Episcopal Church, of Grenada, Miss., died September 19, 1907. He led a consistent Christian life. He was a loyal and dutiful member of Vincent Chapel. Too much cannot be said of the good life of Brother Perry, who lived to such a noble end. His close friends, his society and his church sustain a great loss. The funeral service was conducted by the Rev. W. H. Gilliam, his pastor. Other ministers present were the Revs. J. W. Ross, pastor of the African Methodist Church, and the Rev. J. B. Wilson. A loving wife, two sons and two daughters survive him. He was laid to rest by the Grand United Order of Odd Fellows. Lou Bertha Price.

**WIGGINS.**—On September 8, 1907, the Rev. Egbert Wiggins, of Etevenson, Ala., a local preacher and a loyal member of the Methodist Episcopal Church, answered the roll call. The funeral was conducted by the Rev. J. A. Harris.

**SHOEMAKER.**—Jim Shoemaker, Jr., of Winona, Miss., passed from this life September 12; age, 40 years. He lived a quiet life and labored hard to make his home and family what they ought to be.—J. W. Byrd, pastor.

**COLLINS.**—Young Collins departed from this life September 14, 1907; age, 18 years. He had been an employee for the past four years in one of the leading drug stores of the city,

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and was well thought of by its manager and by all who came in touch with him. His father and mother are faithful members of the Methodist Episcopal Church.—J. W. Byrd, pastor.



## Crescent City Notes

**MALLALIEU CHURCH.**—Excellent services all day. Sermons at 11 a. m. and 7:30 p. m. by A. Thomas and J. T. Jordan. Every department is closing up its work in good shape. Dr. G. G. Logan lectured to a large and appreciative audience on Tuesday night. Presiding Elder Turner was also present. The Sunday School is doing well. One accession. Collections, good.

**WESLEY CHURCH.**—Sunday, December 15, was a day of large things at Wesley. The Rev. Mr. Forrest preached at the morning hour and at night the annual sermon of the Charitable Benevolent Association was preached by the Rev. T. J. Johnson. Collection at this service, \$27. The rally which began in May, closed last Sunday with gratifying results. The captains of the twenty companies deserve the highest commendation for their splendid work. Total amount realized, \$1,026. Pastor and members are to be congratulated.

The Epworth League of Simpson Memorial Church is making rapid strides toward perfection. Every Sunday the program is good and the attendance increases. Last Sunday evening Mrs. John Wier, of New Orleans University, addressed the League, telling in an interesting way of the Holy Land. The League is planning an Epworth League celebration to take place Tuesday night, January 7, 1908. This will be an interesting and instructive meeting. Remember the League meets every Sunday evening at 6:30 o'clock.

### HELP WANTED

\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

### ST. JOHN'S CHURCH, NEWARK, N. J., CELEBRATED ITS CENTENNIAL.

With special services, the congregation of St. John's Methodist Episcopal Church, the Rev. Dr. Storer S. Jolley, pastor, held a jubilee from November 24 to December 15, celebrating the one hundredth anniversary of its organization.

A centennial love feast, after the old-fashioned Methodist style, was held Sunday morning; at 10:45 there was a sermon by the pastor upon "The Foundation of the Church."

Under the direction of the Rev. George Ehney, superintendent of the Sunday-school, there were held special exercises at 3 o'clock. The Epworth League, of which George Luff is president, under the direction of J. M. Stoute, furnished a program at 4:30 p. m. In the evening the members of the various lodges of the Order of Tents, which is composed exclusively of women of Newark and the Oranges, listened to the annual sermon to the order by Mr. Jolley.

On "Delaware Conference Night" the Revs. F. H. Butler and J. C. Dunn conveyed to the church the congratulations of the conference. The Rev. D. D. Impean, of St. John's Church of Orange, presided. Music was furnished by the Conference Glee Club, which is composed of the Revs. J. C. Dunn, of the Ferry Avenue Methodist Episcopal

# Cure Your CATARRH Now!

Don't be a slave to it another day! Conquer it before it gets the upper hand of you. The longer you put off looking after it, the harder it will be to drive it out of your system. If you keep on neglecting it, the first thing you know you'll be all eaten up with Catarrh.

It's a horribly loathsome disease—is Catarrh. It makes you an object of disgust to your friends—though they're usually too kind to tell you so. As a matter of fact your hacking and spitting and constant nose-blowing fairly make them sick. They turn away nauseated by your foul, fetid breath. Such things hurt you tremendously, not only at home but also with outsiders—with the people you meet in daily life.

But Catarrh is more than a loathsome trouble—it's a fearfully dangerous one. People make a terrible mistake in saying "Only Catarrh." It isn't "Only Catarrh"—it's CONSUMPTION if you don't stop it in time. Once the minute, abnormally active and poisonous Catarrh germs get a foothold in the lungs, there's no hope whatever for you. You're doomed to a Consumptive's grave—there's no escaping it.

Cure your Catarrh now before it becomes Consumption. Don't be discouraged if other doctors or the widely advertised so-called "Catarrh remedies" have failed to help you. Seek aid at once from one who thoroughly understands all about Catarrh and its cure. Accept the generously proffered know. He will give you the best Catarrh Specialist the world has ever kept.



Don't be a nuisance to your friends, And that's just what you are, With hacking, spitting, and a breath Made loathsome by Catarrh.

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entitles readers of this paper to medical advice on Catarrh absolutely free of charge.

Is your throat raw?  
Do you sneeze often?  
Is your breath foul?  
Are your eyes watery?  
Do you take cold easily?  
Is your nose stopped up?  
Does your nose feel full?  
Do you have to spit often?  
Do crusts form in the nose?  
Are you worse in damp weather?  
Do you blow your nose a good deal?  
Are you losing your sense of smell?  
Does your mouth taste bad mornings?  
Do you have a dull feeling in your head?  
Do you have pains across your forehead?  
Do you have to clear your throat on rising?  
Is there a tickling sensation in your throat?  
Do you have an unpleasant discharge from the nose?  
Does the mucus drop into your throat from the nose?

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and explain to you just how you can be cured. For years he has studied the causes and cure of Catarrh. Today he is recognized as the leading authority of the age on this common but dangerous disease. His success in conquering it is unparalleled; yet with all the benevolence and open-heartedness of a good as well as a great man he now offers, free of charge, the benefits of his amazing skill and knowledge to all who need his help. He has saved thousands from Catarrh after all other treatments had failed to help them. They came to him sceptical and unbelieving, he cured them and their cures have been PERMANENT. He will send you the names of people, living right near you, who will tell you how successful he was in their cases. Without its costing you a cent he will gladly give you the most valuable and helpful counsel. Don't miss this golden opportunity. Answer the questions yes or no, write your name and address, planning on the dotted lines, cut out the Free Medical Advice Coupon and send it at once to

### CATARRH SPECIALIST SPROULE,

(Graduate Dublin University, formerly surgeon British Royal Navy)  
432 Trade Building, Boston.

horn in Maryland. He has filled the pulpits of churches at Chester, Pa.; Philadelphia and Atlantic City, Morgan College, of Baltimore, Md., conferred upon him the degree of A. B. when he was nineteen years of age, the degree of B. D. when twenty-two years of age, while Bennett College conferred upon him the degree of D. D. Dr. Jolley is

Church, Camden, first tenor; J. M. King, Dales Methodist Episcopal Church, Middleton, Del., second tenor; Dr. Jolley, first base; the Rev. J. E. A. Johns, Wilmington, Del., second bass.

Wednesday evening sermon by the Rev. J. M. King, of Middleton, Del., music by the Epworth League choir. On Thursday, Thanksgiving Day, was "Home Day" for the members of the church, special exercises were held. Friday evening the local preachers of the various churches were guests of the church. The Rev. Joseph Brown, of St. Johns, presided and the choirs of the city furnished the musical program. The congregation of the church has been worshipping in its present edifice since 1855. The building has been frequently remodeled. Its two oldest living members are Mrs. Maria Leslie and Mrs. Lettie Pathquam. Both have been members of the church for over sixty years. Dr. Jolley is the youngest member of the Delaware conference to fill so important a charge as that of St. Johns, and under his pastorate of eight months there has been a substantial increase in the membership of the church and the attendance has increased from 100 to 600 at the night services. Dr. Jolley's father was night services. Dr. Jolley's father was uncle on his mother's side occupied the same position in 1884. The present pastor is thirty-one years old and was

a graduate of Drew Theological Seminary at Madison. St. John's at present has an indebtedness of only \$1,000 which the officers expect to liquidate after the centennial celebration.

### Doings of the Workmen MISSISSIPPI.

Carthage.—My last quarterly for this year was held November 6. Dr. M. Nair looked carefully into every interest of the church. The brethren present made good reports. The sermon at night was a logical production and will live long in the minds of the people.—J. W. DUDLEY.

### TEXAS.

Brookston.—Our church at this point is alive both spiritually and financially. The members have done all in their power to have the pastor carry in a good report to the annual conference. Our church has been recently repaired and all debts have been cancelled. We thank the white friends very much for coming to our rescue. Our noble sisters at this point are second to none in the Texas conference. The sinner friends gave recently an entertainment and presented the pastor with a purse of \$9.85. Our report at Galveston will far excel any other made in the history of our church.—G. R. TURNER, Pastor.

The fourth quarterly conference of the Palestine District passed appreciative resolutions, highly commending the able administration of the Rev. L. S. Blakeney, whose term of service as presiding elder of the Palestine District closes at the coming session of the Texas Conference now at hand. His marked executive ability, faithful devotion to duty and signal success both spiritually and financially and the encouraging advance along all lines of work under his administration are spoken of in grateful terms. His presence among this people, his relation to them as beloved friend, wise and helpful counselor are spoken of as blessings and to him is extended their most heartfelt thanks for the able and impartial manner in which he has conducted the affairs of the district and as a safe and sound leader this people who regret that in his present capacity they must lose him sincerely commend him to those whom he may serve in the future. Signed: J. L. Middleton, Lewis Culton, Wash Culton, W. L. Washington, Wiley Manning, Charles McDaniel, Doty Davis, L. H. Horn, Ed. Mays, Frank Johnson and Giles Miles, Jr.



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# Southwestern Christian Advocate

ROBERT E. JONES, Editor  
BATON & MAINS, Publishers

NEW ORLEANS, DECEMBER 26, 1907

Vol. 41 No. 52

## RACIAL INTEGRITY

The Southern papers of late have much to say on racial purity and racial integrity. Without entering at all into the Southern phase of the discussion, some parts of which would be loathsome, let it be said that the responsibility of the race intermixture in the South can not be placed directly at the Negro's door. In this the Negro has been sinned against, and if the preachers of racial purity were to turn their attention to the chief sinners,—against whom they have little to say, directing always their attack against the Negro,—they might hope for something better. We are not attempting to discuss the legitimacy, the advisability or the effect of the intermixture of the races, but we want to subscribe as heartily as we know how to the doctrine of race integrity for the Negro. And this we do for, what seems to us, exceedingly practical and weighty reasons.

The white man is so constructed that he respects another race only when that race forges to the front in sheer ability. Fifty years ago the Japanese were an unwelcomed people, scorned, despised. To-day, by military prowess, indomitable will and keen intellect, Japan is sought as an ally and is greatly favored. For the Negro to enter into any racial compact or race intermixture, even though this intermixture were legitimized and made sacred by holy bonds, at this stage of the game would be at least questionable as to its practicability. In that case, coming posterity no doubt would have reasons to refer to the fact that in the entrance into this compact the Negro furnished little in intellect, wealth and culture, the greater per cent. of these virtues having been furnished by the more favored party of the compact, the Anglo-Saxon, to whose credit there are thousands of years of the world's best civilization. And hence the Negro race as a race would be discredited, unless in some other part of the world he should win signal success in the virtues of character and intellect as a distinct people. But it strikes us that the opportunities for the Negro to make good as a race are more inviting in this country than elsewhere. That there would be those who would try to discredit the Negro as a race, were he absorbed, is evidenced by the continued thrust that the successful Negro is largely the Negro of mixed blood. This we do not believe, and no one does who has contact in school life and otherwise with the unadulterated Negro, whose keenness of intellect and wealth of soul life characterizes him in every forward step. It is to the Negro's advantage, therefore, that he wins as a distinct race. An advantage? May it not be a necessity?

We must do something that will justify the race's existence. We have the vantage ground, we have the native capacity, we can win. Here the law of compensation and reciprocity come into play when the race is segregated and discriminated against. One of the notable instances was the success of the Negro Exhibit at the Jamestown Exposition, where the Negro as a Negro made a decided impression, which is quite an advantage to him as a race. We must win, not by arraying race against race, but in laudable and commendable zeal develop the tal-

ents that are within us and demonstrate beyond a question God's wisdom in making so many of the world's millions Negroes.

We are to win by arraying righteousness against unrighteousness, fairness against unfairness, justice against injustice, coveting always the Godly virtues of honor, honesty, integrity and moral and intellectual culture, the Negro being sure that he is on the side of righteousness, fairness and justice. On this side God will be his faithful friend and we will win, please God, and every vestige of discrimination will recede and Jim Crow cars will go, and constitutional disfranchisement will be of no avail. We will force our place in life's battle by proving false every charge of ignorance and thriftlessness, and will make good for the race as a race.

The Negro as a Negro must make good. When we make good it will be good.

## THE BICENTENNIAL OF CHARLES WESLEY

The bicentennial of Charles Wesley's birth, which occurred December 18, 1907, gives Methodism of to-day an opportunity to record its debt and appreciation of the poet-preacher to whom Methodism is indebted next to its founder, John Wesley.

THE CHRISTIAN ADVOCATE, in referring to the relation of Charles Wesley to the early struggles and triumphs of Methodism, says the movement without his hymns "would have been as a bird with but a single wing. It may walk, but cannot soar." He was four years younger than his distinguished brother, John, and was the eighteenth child of the remarkable family of Samuel and Susanna Wesley, and, though feeble and delicate in health, he lived to the good old age of 81. Blessed with the training of that godly mother, whose virtues are often extolled in the discussion of the growth of Methodism, he had a good start; so that when, later in life, he was offered an opportunity to go to the home of Garrett Wesley, a wealthy Irishman, he refused, turning away from wealth and position doubtless under the providential influence that he might aid in the largest Protestant movement the world has ever seen.

Many of the most popular hymns of our hymnals are from his pen. In the old hymnal, out of 1117 hymns 308 were credited to Charles Wesley, and even in the new hymnal he is its largest contributor. Out of 748 hymns, Charles Wesley contributes 121. The author next to him in the new hymnal being Isaac Watts, who furnishes 53. Among Wesley's hymns which have sung themselves into the heart and life of Methodism in particular, and in a large measure of Christendom in general, are to be noted the following: "Jesus, Lover of My Soul," "O, for a Thousand Tongues to Sing My Great Redeemer's Praise," "A Charge to Keep I Have," "Jesus, Let Thy Pitying Eye Call Back a Wandering Sheep," "I Know that My Redeemer Lives," "Jesus! the Name High Over All," "Love Divine, All Love Excelling," "O, for a Heart to Praise My God," "O, How Happy Are They Who Their Saviour Obey," "Wrestling Jacob," "Sinners, Turn; Why Will Ye Die?" "And Are We Yet Alive?" "Blow Ye the Trum-

pet, Blow," "Come, Let Us Anew Our Journey Pursue," "Come, All My Partners in Distress," "Depths of Mercy, Can There Be?" "Hark, the Herald Angels Sing," and "How Happy Every Child of Grace!"

John Wesley, in the minutes of 1788, in answer to the question, Who has died this year? enters the following:

"Mr. Charles Wesley, who after spending fourscore years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease; but after a gradual decay of some months,

The weary wheels of life stood still at last.

His least praise was his talent for poetry. Although Dr. Watts did not scruple to say, "That single poem, 'Wrestling Jacob,' is worth all the verses, which I have ever written."

This is a just tribute to Charles Wesley by his brother to his work and worth and a Christian poet. In some regard the most popular poem of Christendom is "Jesus, Lover of My Soul." Seldom are people concerned as to who its author is. Its words meet the needs of the human heart and, regardless of doctrine, people of all creeds pour forth their soul unto God in these lines that found their first expression in the heart and brain of Charles Wesley. In referring to this particular hymn, Henry Ward Beecher said:

"I would rather have written that hymn of Wesley's—

"Jesus, Lover of my soul,  
Let me to thy bosom fly,

than to have the fame of all the kings that ever sat on earth! It has more power in it. I would rather be the author of that hymn than to hold the wealth of the richest man in New York. He will die. He is dead and does not know it. \* \* \* But that hymn will go on singing until the last trump brings forward the angel band; and then I think it will mount up on some lip to the very presence of God!"

President Roosevelt has put at rest the movement seeking his renomination for the presidency by reiterating the statement made the night after his election, saying that he had not changed his mind and shall not. And this decision is final. Quite a few persons in this country are anxious to have Mr. Roosevelt succeed himself, believing it entirely possible for him to secure the nomination of the Republican party and re-election at the hands of the American people. We feel that it is safe to say that both of these honors are within the reach of Mr. Roosevelt, but these he declines. The political forces are now becoming active, the friends of the several candidates seeking to bring all the strength possible to the favorite sons of different States.

The Rev. Dr. Newman Smythe, pastor of the largest and most conservative Congregational Church in New Haven, Conn., startled his congregation last Sunday by declaring that the age of Protestantism is past and is no longer needed. He referred to the splits that were becoming more and more emphatic each day, and that the time had come for a new Catholicism. It is true that the Protestant Church is very much divided, and that the number of branches of the Protestant Church total quite too many. Nevertheless there never was a day when there was as much fraternity and when the effort toward union was as pronounced as now. If the good doctor will stop for a moment he will find sufficient reasons to allay his alarm and to give him hope in the virility and the usefulness of our Protestantism, even though it be divided.



## A Message for the New Year

### Lift and Push

BY BISHOP WILLIAM M'DOWELL.

Emancipation in itself was fundamentally and essentially both right and good. It was good for both races; good for the South, good for the Republic. "We could not exist half slave and half free." But freedom is much more than a boon; it is primarily an obligation. As an obligation, it rested once exclusively upon the white race. It now rests upon both whites and blacks. The obligation of freedom is personal and social. The free man, even though he be a freed man, must make the most of himself in character, intelligence, integrity and all the elements of manhood. What many Negroes have done and are doing is the clearest demonstration of what can be done in this respect. The free man, or the freed man, as he personally rises, must lift and push, lift those below and push higher those above him. The first law is the law of personality, that calls for the best possible man. The second is the law of brotherhood, that calls for the largest possible service. And both are laws of Christ, and both are laws for all races. May God help your race increasingly to keep and fulfill these higher laws.

### Individual Preparation

BY THE REV. M. C. B. MASON, D. D.

Get ready. To-morrow calls for men prepared to meet a man's responsibilities, and to bear a man's burdens. Do not depend on some leader to do for

you what you ought to do for yourself. It requires almost as much strength and firmness and patience to be a good follower as it does to be a good leader. Therefore, let every man get ready to be and to do his best. **INDIVIDUAL PREPARATION**—let that be the watchword for the coming year.

Be cheerful and hopeful. Look up. There is a brighter day ahead. The discouraged man who whines and complains because things are not what he would like to have them is a burden to himself and to those about him. The hopeless man is always the helpless man. Above all, do not let your hearts become embittered against any man or set of men because of wrongs inflicted, real or imaginary. Help those that would hinder you, love those that would hate you. Overcome evil, not with evil, but with good. Indeed, this is the only way we can overcome at all.

A certain Negro school in Texas has for its motto: "Strive to Treat Others Better than They Treat You"—a newly devised edition of the Golden Rule, but a good one, nevertheless. Strange to say, this motto originated as a retaliation against the wrongs and insults the school had suffered from evil disposed persons. Actually lived out in the lives of teachers and students, it soon won for them the respect and confidence of the entire community. Such a motto, put into actual practice, will win anywhere.

It is important, therefore, that we strive to make ourselves worthy of rights and privileges, rather than in merely claiming them. The worthy man will

get his rights in the long run, and the run will not be as long as some people think.

Let us strive to excel in service, in patience, in trustworthiness. Do not be afraid of that word "servant." By some it may have been considered the badge of our degradation. Let us accept the situation gladly, and make it the badge of our honor.

Let us continue our children at school, and keep them there until they have completed some prescribed course of study. Do not get too big for the church. The home, the school; the church—these are the essential factors in character building.

Seek to ally yourselves with the best element in the community where you live, and to get on the moral side of every public question. When you get a chance, hit the saloon, and hit it hard. It is in the saloon where the fires of racial prejudice and hate are enkindled and stirred, and from which men, maddened and crazed by drink, rush out to wreak summary vengeance upon the innocent as well as the guilty. The saloon is the enemy of mankind. In more ways than one, it is the direct enemy of the Negro.

There is a material side to this question. Let us give it its proper place. Therefore, get a home—get a farm and improve it. Keep clear of the mortgage system as you would of deadly poison. Pay as you go. Leave off non-essentials in dress, in food, in household furniture, and the task of getting a start will become comparatively easy.

Finally, let us have faith in God, faith in mankind, faith in ourselves, and the future is assured.

## "The Negro in America"

Extracts from an Address Delivered Before the Philosophical Institution of Edinburgh  
by Andrew Carnegie, LL. D.

No racial movement in the world to-day is more interesting; few, if any, are more important. We here deal with ten millions of people—double the population of Scotland—recently not men but slaves—the very last slaves held by a member of our English-speaking race—who were not only suddenly made freemen, but also intrusted with the ballot.

It is, at first thought, remarkable that the negro in America has been so long-suffering. There never was a negro conspiracy nor a united revolt. Never were national troops needed to repress serious outbreak. But let it be remembered that the Southerner, the master, knew better than to teach them as we now teach subject races. It was unlawful to teach the slave to read. Ignorance is the only possible foundation upon which dominion over others can rest. When I talked to the natives of India who had been educated in your schools there, and heard from them how Washington, Cromwell, Sidney, Pym, Hampden and others were revered, I was proud that our race develops men, not slaves. As Burke said, "We view the establishment of the colonies on principles of liberty, as that which is to render this kingdom venerable in future ages," a nobler triumph than all Britain's armies and fleets ever give. This is true glory.

After a period of fifty years we are to inquire whether the American negro has proved his capacity to develop and improve. This I propose to answer by citing facts.

The first question the ethnologist will naturally ask is: Has he proved himself able to live in contact with civilization and increase as a freeman, or does he slowly die out like the American Indian, Maori or Hawaiian? The census answer that the total number of negroes in America in 1880 was 6,580,793, in 1900 8,840,789. Increase in twenty years 2,259,996, equal to 34.3 per cent, almost double the rate of increase of the United Kingdom, and within three per cent of the increase of America, white and black combined. The negro race numbers to-day about ten millions. It does not increase as fast as the white in America, because there is no black immigration; taking only native whites and blacks, their relative increase must be about

equal. There is no trace of decline here, but a surprisingly rapid rate of increase, one of the surest proofs of a virile race calculated to survive in the struggle for existence. The first test, therefore, we may consider successfully met.

Now for the second: Scotland's proud position amongst nations rests chiefly upon the realization of the famous declaration of John Knox, "I will never rest until there is a public school in every parish of Scotland," which finally led to the noble enactment which proclaims that, "no father, of what estate or condition that ever he may be, use his children at his own fantasie, especially in their childhood, but all must be compelled to bring up their children in learning and virtue." You will agree with me, I am sure, that the second test of capacity to reach the standard of citizenship is the passion for education, the desire to be able to read, write and cypher. Before the war this broad avenue to all progress was closed to the slave. Let us see whether he has taken advantage of the door that opened after slavery was abolished.

The censuses of 1870 and 1900, thirty years apart, compare as follows as to illiteracy of the negro males of voting age:

|           | Total number. | Illiterates. | Per cent. |
|-----------|---------------|--------------|-----------|
| 1870..... | 1,032,475     | 862,243      | 83.5      |
| 1900..... | 2,060,302     | 976,610      | 47.4      |

Thus in thirty years illiteracy has fallen 43 per cent. At the same rate of progress it is to-day (1907) not one-half as great as in 1870.

Of the first 1,032,000 of people in 1870, 862,000 were illiterate. The second 1,028,000 of 1900 added only 114,000, nearly eight illiterates in the 1870 males of voting age to one illiterate in the second million increase up to 1900.

We have an instructive census table showing illiterates in the colored population of ten years of age and over for 1880 and 1900:

|            | Total.    | Illiterates. | Per cent. |
|------------|-----------|--------------|-----------|
| 1900.....  | 4,601,207 | 3,220,878    | 70.0      |
| 1900.....* | 6,415,581 | 2,853,194    | 44.5      |

\*Indians included, some 345,000.

A decrease in illiteracy of 36 per cent in twenty years.

The colored church is chiefly composed of Methodists and Baptists, and is a great force among the negroes, exercising commanding influence. Let all doubters of the future of the negro race remember that it has 23,462 church organizations and has built 23,770 churches, with a seating capacity of 6,800,000. It has 2,673,977 communicants out of 10,000,000 population; few adult negroes are outside of the church. Their church property is valued at \$26,626,448—over five and one-half millions sterling. It may be doubted whether even Scotland's percentage of communicants reaches that of the whole negro race.

In seven States—Delaware, Arkansas, South Carolina, Georgia, Alabama, Mississippi and Louisiana—the cost of negro schools in 1900 was \$1,345,859; whereas Negroes contributed \$1,496,036. "Excepting a few city systems, it can be said that apparently negroes in the South contributed to their schools in 1899 \$3,762,617 out of a total cost of \$4,675,504, leaving but \$912,887 to be paid by the whites."

We now come to the third vital test of a race, only less important than the other two. We have seen that the negro is rapidly becoming a reading and writing man; permit me to give some facts proving that he is also becoming a saving man.

Surely no better proof can be given of his desire and ability to rise and become a respectable member of society than the production of a bank-book with a good balance, or, better still, the title to a farm or a home free of debt. The saving man is par excellence the model citizen—peaceable, sober, industrious and frugal. The magic of property works wonders indeed, and pray remember once more that only forty-three years ago he, a slave, the property of a master, found himself suddenly with duties to which he was wholly a stranger—self and without warning his own master, face to face support, self-direction and self-control, the care of wife and children, wage-earning and the expenditure of wages, the duties of citizenship, including the right of voting, all thrust upon him who had been until that hour possessed of nothing, not even of himself, without home, school, church, or any of the elements of civilized life. The horse or cow fed in its stall and worked on the estate had scarcely less to do with providing for itself than the general field slave. Only the few household servants and craftsmen were of a much higher class.

Has the negro shown the ambition and the ability to save and own his home or his farm? Does he



take to the land, and is he making a successful farmer and landlord? These are vital points bearing upon his future. Let us examine the record.

In 1900 no less than 746,717 farms, 38,233,933 acres, 59,741 square miles, just the area of England and Wales, or double that of Scotland, were owned or tenanted by negroes, who forty years previously owned nothing. These embraced, in the Southern Central States, 27.2 per cent of all the farms; in the South Atlantic States, 30 per cent; in the Southern States—Florida 33 per cent, Georgia 39.9 per cent, Alabama 42 per cent, Louisiana 50.2 per cent, and Mississippi 55 per cent. The negro has more farms than the whites in the last two States, but it must be remembered that the average size of negro farms is very much less than those of the whites.

The figures just quoted include farms owned or tenanted by negroes, *i. e.*, they were either landlords or farmers. When we come to farms in the hands of owners we find that in the twelve Southern States negro landlords in 1900 owned 173,352 farms, and the aggregate wealth of negroes was estimated at \$300,000,000.

Virginia is the foremost Southern State. She has 100 counties. In 33 counties 80 per cent of the negro farmers own and manage their land; in 50.70 per cent do so, and only 19 counties have more white than negro farmers.

In 1898 negroes in Virginia owned 978,118 acres, in 1903 1,304,471 acres, a gain by negro landlords in five years of 326,353 acres.

The total business capital of negroes in Virginia in 1889 was \$5,691,137, in 1899 \$8,784,637. Seventy-nine per cent of them had less than \$2,500 (£500) each, so that a great number use their own funds.

Georgia is one of the most prosperous of the Southern States.

Land owned by negroes: In 1900, 1,075,073 acres; value, \$4,274,549. In 1901, 1,141,135 acres; value, \$4,656,042, showing 70,000 acres added in one year. The asset value (the actual value being double) of all property owned by negroes in the State was: In 1900, \$14,118,720; in 1901, \$15,629,181, an increase of a million and a half of dollars, or nearly 11 per cent, in one year.

The negro has often been described as lazy and indolent, yet the census shows that in the South 84.1 per cent of colored males and 40.7 per cent of females over 10 years are engaged in gainful occupations, while of the white population of the country the percentage is 79.5, and only 16 per cent of females. The negro is chiefly employed in agriculture. The census of 1900 shows 1,344,125 agricultural laborers and 757,822 farmers, planters and overseers. The impression of laziness probably arises from climate. The negro does not, nor does any race, work as hard in the sunny South as in colder climates. There is another point not to be lost sight of—how a man works as a slave or servant for a master does not prove how he will work as a freeman for himself.

The desire to own a home is one of the most encouraging of all traits in the masses of a nation. In 1865 the negroes were without homes of their own. In 1900, thirty-five years later, there were 372,414 owners of homes, and of these 225,156 were free of incumbrance.

Home is the cradle of the virtues. Man is not quite up to the standard until he can say proudly to himself, "This is my own, my precious home," and if he be able to add, "And all paid for," so much the better. He has given the best proof possible of his good citizenship. This is our bulwark in America against revolutionary or socialistic ideas. So many millions own their own homes that they control political action. The right of private property is sacred. Individualism rules in the Republic.

For the comfort God gave when the sorrows crushed the heart; for the strength to master a fierce temptation; for the patience to endure misrepresentation and harsh criticism; for the courage to render a service to some needy soul; for the spiritual uplift that came at the time of depression; for the vision splendid that scattered the threatening darkness; for the opportunity for development in the Christian life and service—how the list lengthens out, and how the heart fills with joy, and what praises leap to the lips, as one thinks of the numberless mercies for which grateful acknowledgment should be made to the bountiful God.—*Epworth Herald*.

## A Group of Successes

### W. T. Vernon

In coming home a few days ago, we struck up a conversation with a young colored man seated just opposite us in the car. Taking a United States currency note, and showing the name of W. T. Vernon, as Register of the Treasury, we said to the young man: "Do you know that that is the name of a Negro, and that his name must go on all the currency issued by the Treasury of the United States to make it good?" His eyes fairly jumped for joy as he pressed the bill to his lips and said: "Mister, that is the prettiest bill I have ever seen."

It is said that when President McKinley appointed Judson W. Lyons Register of the Treasury, he did it, of course, recognizing the ability of Mr. Lyons, but it is stated Mr. McKinley wanted the name of a Negro on the United States currency

to speak for the Negro. His utterances were at once eloquent and forceful. It was this speech that gave him the national attention and made him the formidable and successful applicant for the Register of the Treasury. And in this conspicuous position he is an inspiration to our youth, and it is with a high degree of satisfaction that we present this brief sketch and a picture for the encouragement of the young people. How happy must be that father and mother who unto this day are occupying a splendid residence in the county where William Tecumseh Vernon was born, in Lebanon, Missouri.

### Emmett J. Scott

Merit has the winning quality. You cannot mistake it. There is the same tri-colored label on it



W. T. VERNON



EMMETT J. SCOTT

to be an inspiration to the colored youth. William Tecumseh Vernon is now the Register of the Treasury. He is not by any means an old man, but a strong and vigorous youth of just thirty-six years. For just thirty-six years ago he was born in a log cabin in Lebanon County, Missouri, of parents who were formerly slaves. The log cabin figures very conspicuously in the lives of many an eminent American. Poverty was Mr. Vernon's early companion, but at the age of six he entered the school of his native county, labored arduously, even at so young an age, for food to sustain the body while at the school. When he was fifteen years of age he entered Lincoln University at Jefferson City, Missouri, and in due time graduated from its full college course and entered upon the duties of a teacher, and soon became the principal of the school for colored youth of his native town. His strength of character and of intellect and his administrative ability were soon recognized. In 1896 he was called to the presidency of Western University at Quindaro, Kansas. It was just a university in name then. But Mr. Vernon was and is a constructive leader. So it has not been surprising that from one teacher and six pupils this institution grew under Mr. Vernon's leadership in a few years to have eighteen teachers and three hundred pupils. Instead of one small, unpretentious building, there came to be many buildings, for the power of Mr. Vernon's eloquence brought from the legislature of Kansas alone more than \$150,000 for that institution. The presidency of this institution gave him a chance to use his power of eloquence with great force. Mr. Vernon became active in Kansas politics and was sought for large gatherings everywhere in his native state when politics were in white heat. His reputation spread; he was called, not only to participate in political gatherings of his own State, but figured conspicuously in the last two presidential elections in the various parts of the Northwest. On one occasion he was the guest of the Kansas Day Club, an organization composed of the aristocratic white men of Kansas City, leaders in industry, finance and politics. He was to

that you find on the high-grade American can produce, for it is the one thing among men that distinguishes the mentally alert from the mentally ossified—the man of progress from the human non-entity. And though the man of true merit may not care to take his stand in the dazzling sweep of the calcium, or toot his horn from the loftiest hilltop, his vital influence will be felt, nevertheless, and attention will be attracted to him on account of his real worth. The man of merit is the man of initiative—the man of inventive genius—of originality. Mr. Emmett J. Scott, the efficient confidential secretary to Dr. Booker T. Washington, and the energetic corresponding secretary of the National Negro Business League, is a man of true merit. He is one of the ablest and most useful men of the Negro race in the United States at the present time. Gifted in an extraordinary manner with business ability, acumen and astuteness; versatile as a writer; quick and accurate in forming judgment, both of men and of critical situations; faithful to every trust, loyal to friends, with a quiet and unostentatious disposition, this young man is accomplishing great feats for the elevation and betterment of the Negro race everywhere. Indeed, Emmett J. Scott is one of the most conspicuous examples of the men of merit we have in the country to-day. His many duties in the important and delicate position which he fills as executive and confidential secretary to the most distinguished Negro in the United States have been performed with exceptional credit to himself and perfect satisfaction to Dr. Washington. Though born in Texas, and handicapped by the peculiar Texas environment, he proved himself thrifty, enterprising and courageous at an early age, and attracted attention in New England before he had ever left his native State.

During the many years Mr. Scott has been associated with the Tuskegee Institute, he has formed wide acquaintances, traveled extensively throughout the United States, made many friends, passed through experiences that have helped greatly in the enlargement of his special talents. Since the Na-

(Continued on Page Six.)



# THE CHRISTIAN LIFE

## The Eternal Goodness

"I see the wrong that round me lies,  
I feel the guilt within;  
I hear, with groan and travail cries,  
The world confess its sin.

"Yet in the maddening maze of things,  
And tossed by storm and flood,  
No one fixed trust my spirit clings—  
I know that God is good!

I know not what the future hath  
Of marvel or surprise;  
Assured alone that life and death  
His mercy underlies.

And so beside the silent sea  
I wait the muffled oar;  
No harm from Him can come to me  
On ocean or on shore.

I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care."

## Individual Work for Individuals

It often requires more courage to preach to one, than to preach to a thousand. It is the most concentrated form of preaching; the preacher's whole energy directed to a single soul, and that soul obliged to take the whole discourse to himself, since there is no congregation to share the hearer's responsibility. Many strong preachers have to confess that here is the point where they are most weak; that they lack the courage to face a sinner squarely and talk to him of his responsibility. But the timidity which hinders in this duty may be overcome; and it will be overcome, if at all, as Sir Thomas Brown said about his victory over his doubt, "in no martial posture, but on the knees."—*A. J. Gordon.*

## Thinking of Others

We are all bound together by a mystical chain of solidarity. Since every man is my neighbor, I in deciding what I may do or refrain from doing, I must abstain from lawful things if by doing them I should be likely to harm my neighbor's building up of a strong character. I can, or I believe that I can, pursue some course of conduct, engage in some enterprise, either in regard to worldly position or in regard to my religious life. Be it so, but I have to take someone else into account. Will my example call out imitation in others, to whom it may be harmful or fatal to do as I can do with real or supposed impunity? If so, I am guilty of something very much like murder if I do not abstain. A Christian man is bound to shape his life so that no man shall be able to say of him that he was the occasion of that one's fall. He is so bound because every man is his neighbor. He is so bound because he is bound to live to the glory of God, which can never be advanced by laying stumbling-blocks in the way for feeble feet. He is bound because, unless Christ had limited himself within the bounds of manhood, and had sought not his own profit or pleasure, we should have had neither life nor hope.—*Alexander MacLaren, D. D.*

Forced oratory has no grip. Forced piety is never winsome. Forced emotion is repulsive.—*Rev. J. H. Jowett, M. A.*

Your attitude to Jesus Christ is the key to your attitude to every other question in the world.—*Rev. G. H. Bainbridge.*

"Watch and pray." These two things are essential to Christian progress. To use neither is to fall. To use but one is to go in a circle.

## A Chinese Conversion

It was at the An Chia Chuang Revival. The sunrise meeting had closed and the benediction had been pronounced, when a woman arose and requested us to be seated as she had something to say.

"I want to tell you," she continued, "what God has done for my soul. I have not been at ease, at peace, in my heart for a long time. I once knew what the love of Christ was, what it is like (its flavor) and enjoyed it; but I lost it. A cloud had come between me and God; my sins have been like a weight to me. I went home last night from the meeting, determined to seek the Lord till I found Him again, if it took all night. I arose, went into an empty room and closed the door, with a fixed purpose that neither weariness nor cold should prevent me from finding my Savior. But God was gracious to me, and I did not suffer from cold. I found Him and He has forgiven all my sins and given me the joy of salvation."

This woman is one of those little girls who rode to Peking on a wheelbarrow thirty years ago, to study. She is now teaching a Girls' School in her own town, and brings many little ones to church.

## Tears

Is it raining, little flower?

Be glad of rain.

The sun that veils itself from thee

Will shine again.

The clouds are very black, 'tis true;

But just behind them shines the blue.

Art thou weary, tender heart?

Be glad of rain.

In sorrow sweetest things will grow,

As flowers in rain.

God watches, and thou wilt have sun

When clouds their perfect work have done.

—*Mary F. Butte.*

## What We Make of Ourselves

We are not judged according to our advantages, but by what we make of these advantages. Indeed the more light we have the greater is our responsibility and the more will be required of us. If we sit apart, in the comfort of our superior privileges, and judge those who have not our privileges and live unworthily, we must beware, for in condemning others we condemn ourselves. It is a good thing to be born in a Christian land and to be brought up in a Christian home, but if we do not live according to our advantages, it would have been better for us if we had been born in a heathen land. That was what Jesus said about the people in Capernaum and the other cities where he had lived and preached and wrought, doing his works of love and grace. He said it would be more tolerable for Sodom than for those cities because, having the privileges, they had rejected them. We need to lay the lesson to heart, for we have Christ ever on our streets.—*Rev. J. R. Miller.*

## The Long Last Mile

Carry me over the long last mile,

Man of Nazareth, Christ for me!

Weary I wait by Death's dark stile,

In the wild and the waste, where the wind blows free,

And the shadows and sorrows come out of the past,

Look keen through my heart,

And will not depart,

Now that my poor world has come to its last!

Lord, is it long that my spirit must wait?

Man of Nazareth, Christ for me!

Deep is the stream, and the night is late,

And grief blinds my soul that I cannot see.

Speak to me out of the silences, Lord,

That my spirit may know

As forward I go,

Thy pierc'd hands are lifting me over the ford!

Lauchlan Maclean Watt.

## The Effacement of Self

The sweetest lives are those to duty wed,

Whose deeds, both great and small,

Are close-knit strands of an unbroken thread.

The world may sound no trumpets, ring no bells;  
The Book of Life the shining record tells.

Thy love shall chant its own beautitudes  
After its own life-working. A child's kiss  
Set on thy singing lips shall make thee glad;  
A poor man served by thee shall make thee rich;  
A sick man helped by thee shall make thee strong;  
Thou shalt be served thyself by every sense  
Of service which thou renderest.

...*Mrs. Browning...*

## Forgetting Necessary to Memory

Forgetting is as necessary to memory as is remembering. We must forget before we can remember successfully. If we remembered all that ever received the attention of our senses, we should have to search through too great a mass to find any particular memory. In the fight for character, the problem how to forget is an acute one. The mind-pictures of past experience often hinder us. In a recent book there is a suggestive chapter on "Medicated Memory," where we are reminded of Bellamy's proposal to forget by removing the brain-center involved. While the idea is only a fanciful one, it suggests how real is the need. Oh, that we could forget! But this we can never do unless we learn to remember—remember the list of "things of good repute" named by one who knew the power of memory to bless as well as to haunt. Above all, we must follow his counsel and "remember Jesus Christ."—*In Sunday School Times.*

O Father, I am weary. Child, lean thy head  
Upon my breast. It was my love that spread  
Thy rugged path; hope on, till I have said,  
Rest, live for aye above. —*Anonymous.*

## Nuggets from "Success"

The ability to work one's woes up into fun is the art of arts. What a tremendous advantage one has who can do this—who can laugh at his misfortunes.

We grow into the likeness of the thing we habitually contemplate.

Find out what your employer least likes to do and do it for him.

Doing one's best at each moment is all there is of life.

Do not hang a dismal picture on your wall, and do not deal with sables and gloom in your conversation.

Rectitude is only the confirmed habit of doing what is right.

There are a hundred "successful" men for one that is contented.

Beware of looking at sin, for at each view it is apt to become better looking.

Other things equal, it is the noblest man or woman who puts the highest and noblest estimate upon others.

## Obedience to God

Afresh I seek Thee, lead me, once more, I pray,

Even should it be against my will, Thy way.

Let me not feel Thee foreign any hour,

Or shrink from Thee as an estranged power.

Through doubt, through faith, through hills, through dark dismay,

Draw me to Thee who art my only day.

Amidst my work open Thine eyes on me,

That I may wake and laugh and know and see.

Then with healed heart afresh catch up the clew,

And singing drop into my work anew.

George Macdonald.



## The Meaning and Mission of Education

By Wilbur Patterson Thirkield, D. D., LL. D.

Education is as broad and real as life itself. It has to do with making the whole life of man in his physical, intellectual and moral relations. It is the training of the human spirit that informs and directs the life of man.

Its aim is to bring man into the larger relations of life; into the spiritual inheritance of the race; into that appreciation of real values of life, and to that strength of character and breadth of training that will enable him to find and efficiently fill his place in our modern complex civilization. That is, education is not for the sake alone of culture or of power, but for the sake of social efficiency and unselfish service. \* \* \*

In short, the aim in higher education is to develop men—wise, sane, conscientious, fearless; of clean character and lofty ideals; men of keen perception, large outlook and broad sympathies; independent, yet considerate; aggressive, yet tolerant; courageous, yet gentle; men with a passion for righteousness, standard bearers of truth, consecrated to service.

This education for life shall be religious in the sense that all life at its best is religious. Sabatier says man is incurably religious. Kidd has shown that religion is the most persistent factor in social evolution and progress. You cannot have education without morals, and moral life is grounded in religion. True education must be permeated with religion, catholic, tolerant, real; on the basis suggested by George MacDonald, "Life and religion are one, or neither is anything. Religion is no way of life, no show of life, no observance of any sort; it is life essential."

This education shall be profoundly ethical, because we train members of the state and the civil order, and man's social and institutional life is grounded deep in morality. We are bound up together in the human institutions of a democracy, and these relations involve moral issues and principles that are far-reaching and tremendous. All genuine education shall, therefore, be ethical.

Let us now apply these principles and ideals to the education of a race.

The needs and claims of the Negro for such an education as will draw forth the entire man to his best is grounded in his humanity. The demands of modern sociology are for "a social consciousness that shall be characterized by a threefold conviction of essential likeness of men, of the mutual influence of men and of the value and sacredness of the person." This means that all men should be sons of God and brothers of their fellow-men; that no race is left without witness of the divine in mental and moral capacity; that men are so bound up together that education must be for all, and that the personality of every man is sacred.

This is the teaching of the son of man. Every man has in him values above all market price. This is the democratic ideal. Democracy bears living witness to the capacity of the downmost man. There are in American history numberless examples of the fact that the common man has stored up in him uncommon powers for highest life and service of man. Lincoln, Grant, Douglass are only conspicuous examples. \* \* \*

In a democracy every man has a right to equality of opportunity; may claim equal right with every other man to a free unfoldment of all the powers and possibilities that are stored up in him; that there are diversities of gifts, but one spirit of freedom; that no artificial barrier shall be placed in the way of any man; that in civil life there shall be not a spirit of repression, but of broad and generous recognition.

While we make strong plea for the higher education, we believe with President King, in his great inaugural, that "Nothing justifies the extraordinary emphasis on the intellectual as the one aim of education." The end in education is not simply smartness, but character, moral virility, goodness, useful-

ness. Let there be scholarship, high and unfettered. Let the doors to widest knowledge be thrown open to every man; but the aim shall be scholarship not for its own sake, or for the sake of mere personal gain, but scholarship held in trust for the sake of the human race and for the quickening and uplifting of national life. Manhood, along with scholarship; character, through culture, is the goal. With search for truth shall be joined reverence for duty; with knowledge of rights, the spirit of consecration to duty and to manly, unselfish service in the rough, hard work of life.

A liberal education is thus far more than a training in mental strength and acuteness. It is the



WILBUR PATTERSON THIRKIELD, D. D., LL.D.,  
President of Howard University

broadening of the whole man, so that he takes in, appropriates and finds power to use the best that has been thought and done—all knowledge for his own good and that of others. Such an education makes for breadth of view, sanity, the scientific spirit, power of initiative, and civil, moral and economic efficiency. It makes for moral character, endurance and the adaptation of every capacity and attainment to the service of man. Any other sort of education is rotten at the core.

But let us emphasize the fact that while efficient, industrial training alone is not sufficient for the rounded and complete life of any people, it is essential that all men be trained to make a living. It is imperative that men also be trained to make a life. In this age of overmastering material tendencies, there is call for teaching that shall emphasize the principle that a man's life consisteth not in the abundance of things which he possesseth.

The supremacy of mind, the domination of spirit, which alone can life the common tasks to the level of the noblest ideals; the call for the liberation of the higher energies of the whole man; the broadest discipline for the exceptional men and women as leaders and helpers of their people in the larger life, must also be emphasized.

If the Negro race is to come to real freedom and true spiritual power and progress; if it is ever to find its place in the kingdom—which is not mere meat and drink, but righteousness, peace and joy, in holiness of spirit—there must be a body of elect men and women trained to large knowledge, broad

vision and lofty spiritual purpose, who, as teachers and moral leaders, shall lift the standard and lead their people out into the larger life. The upward pull through trained leadership; the character-bettering power of strong personalities; the inspiration of higher ideals, to self-mastery, to efficient service through genuine race leadership, must be recognized. Where there is no vision the people perish. Without such teachers, helpers and leaders, the common school, and even the industrial school, must fail and the race sink to lower levels. The stream cannot rise above its fountain.

The Negro is a fixture in our democracy. The four millions of yesterday will be the twenty millions in the near to-morrow. The startling word of Kidd in his "Social Evolution" is significant, "that 999 parts out of the thousand of every man's produce is the result of social inheritance and environment." The Negro is set for the rising or falling of American civilization. If we do not lift him up physically, mentally, morally, he will pull down our common civilization. He is American in birth, spirit, training and ideals. In this is a firm, hopeful basis of civilization. Economic efficiency also is involved. He is to furnish the strong hands that must largely do the work in our semi-tropical South, with imperial resources yet undeveloped. Leaving out the question of humanity and the safeguarding of national health—one the basis of economic efficiency alone—this great school with over three hundred in training in medicine, dentistry and pharmacy, should make strong appeal for philanthropic support.

I have stood with bared head in the splendid memorial hall at Harvard University, and in reverent spirit read on marble entablature the names of the sons of Harvard who, at the call of the Nation, counted not their lives dear unto them, but went forth to death that the Union might be saved and an enslaved race freed. There hangs the portrait of Robert Gould Shaw, consummate flower of New England's chivalry, and fruit of her finest culture. St. Gaudens has enshrined in bronze the deathless deed of this incarnation of heroic manhood, who, scorning ease and the delights of culture in the hour of need, took command of a black regiment. So bravely did he lead those scions of a lowly race that he brought to birth and expression the manhood and courage latent in them, until the whole North, with eyes fixed on the charge at Fort Wagner, could but exclaim: "The colored troops fought nobly!" Bob Shaw, son of Harvard, with sword in his brave right hand, died in battle, and with black heroes was buried for freedom's sake.

Sons of Howard, shall you do less for your race and for the Nation! May you in your task bravely follow him, where—

"Right in the van on the red rampart's slippery swell,

With hearts that beat a charge, he fell

Foeward as fits a man,

But the high soul burns on to light men's feet

Where death for noble ends makes dying sweet."

Go forth to sacrifice and service in peace, no less glorious than in war, with torch of truth in thy right hand, the knowledge and light of which shall banish darkness and make a people free indeed.

### A Gentleman

What constitutes a true gentleman. Bishop Doane has answered it as follows:

"A gentleman is but a gentle man, no more, no less; a diamond polished that was a diamond in the rough; a gentleman is gentle; a gentleman is modest; a gentleman is courteous; he is slow to give offense; he never gives it, he is generous; he is slow to surmise evil, as being one who never thinks it; a gentleman goes armed only in consciousness of right; a gentleman subjects his appetites; a gentleman refines his tastes; a gentleman subdues his feelings; a gentleman controls his feelings; and finally, a gentleman deems every other better than himself."



### A Group of Successes

(Continued from Page 3.)

tional Negro Business League was organized, he has been entrusted with the details of the annual program, and the manner in which he has been able to assemble men of wealth, influence and standing has been one of the most remarkable feats of his splendid career.—*Alexander's Magazine.*

#### J. Beverly F. Shaw

One among the bright successes among our younger men is J. Beverly F. Shaw, principal of Meridian Academy, who is yet less than thirty years of age. He entered school at five years, and has since that time been in the school room, either as a student or teacher. He graduated from Rust University in 1899, winning the first Rust prize for excellence in oratory, and was immediately after graduation chosen as professor of Latin and Greek in his Alma Mater. The degree of Master of Arts was conferred upon him by Rust in 1901. He has



J. BEVERLY F. SHAW

studied Hebrew, Homiletics and Pedagogics in the Divinity School of the University of Chicago. He is a member of the Classical Association of the Middle West. He became principal of Meridian Academy in 1905, and since that time has raised \$2,000 to pay a balance on additional land for the institution, and several hundred dollars for an annex to the main building. Professor Shaw expects the enrollment of his institution for this year to reach between three and four hundred.

#### Arthur P. Bedou

Arthur P. Bedou, a splendid picture of whom accompanies this sketch, took the gold medal in the

Negro exhibit at the Jamestown Exposition in photography. He is a success, but his success has come after persistent individual effort. He has not worked for or under any photographer, hence it might be truly said that his success and glory is all his own. He was born just twenty-seven years ago, of poor Creole parents, in the Creole section of New Orleans. His mother being too poor to support him along with his older brothers, loaned him to an aunt, who promised to educate and care for him while he remained with her. Lured by the desire to make money and be with his mother, he became a newsboy and bootblack. Then he became a porter in the shoe department of a large store. Here he struck upon a successful scheme for a polish agency, demonstrating the efficiency of his "goods" by a free shine "al la Bedou." Somewhat humiliated by the indignities of his position,



ARTHUR P. BEDOU

he resolved to become an independent man. Buying a small 35-cent camera, he first successfully photographed the engineer of the store, and then surprised all by stating his intention of becoming a photographer. His rise since then has been steady and sure. He is to-day acknowledged to be one of the best outdoor photographers anywhere, being a perfect master of outdoor light. Mr. Bedou spends about six months travelling to the different large colored schools of the South, and six months at home, where he has met with most remarkable success. He has traveled extensively and in spite of what might be considered a heritage to backwardness (his mother's Creole decendency), is one of the brightest and best hustlers of his time.

## EPWORTH LEAGUE

Lesson Topic, January 5:

### Secret Prayer and the Informing Power of the Word

Matt. 6:5-15; Psa. 119:105-112.

**The Theme and the Scripture**—Matt. 6:5-15. The best method of prayer and the best model for prayer are given here. The emphasis is on three things: seclusion in prayer, simplicity in prayer, sincerity in prayer. Pray in secret; do not make elaborate prayers; be willing to accept all the consequences of your prayer, even to the forgiveness of your enemies.

Psa. 119:105-112. The psalmist knows that God's Word is a guide only as it is obeyed. No sailor gets any good out of his compass if he either refuses to look at it or refuses to steer the course it indicates when he does look at it. God's Word must be learned, cherished, obeyed, preferred. Then it will be a perfect guide.

**The Meaning of the Theme**—It is intended to

promote the Morning Watch Enrollment. But first and most important, it is intended to promote habits of prayer, Scripture reading, and quiet thinking. These are simple habits, but the forming of them is all that many people need in order to find the religious life full of joy and power they have not yet discovered.

We do not pray enough. We do not pray aright. We do not give God's Book a fair chance at our lives. We do not think enough on the things that concern our spiritual life. All these are facts which everybody knows.

But how may we mend our ways? Not by confessing our folly; not by reading new literature about these things; not even by resolving to do better. There is a short road, a royal road, out of our neglect and weakness. And it is this: Begin this very day to pray, and read and meditate, and hereafter fight against any influence that would prevent you taking this holy exercise every day that dawns.

Therefore, the Morning Watch! Not a new organization, but a new faithfulness. It means exactly what the scheme suggests: secret prayer and the devotional reading of the Bible at a set time every day. Usually the morning is the best time.

**Prayer in the Meeting**—Pray with thanksgiving for the Bible, for the power to pray, for the blessedness of communion with God.

Pray with contrition because of a neglected Bible, infrequent prayer, unwillingness to think on spiritual things.

Pray with real desire for clearer understanding of the Word, for closer obedience to the truth it reveals, for a more natural and sincere prayer-life, for courage to face life's problems as Christians should, for a closer walk with God.

**The Leader's Task**—This is the first meeting of the year. It may set the keynote for the whole twelve months. So much the more is it important that this meeting be a success.

It will be a success if the leader will utilize all his resources. He should explain the theme in his opening words, keeping in mind from the beginning "The Aims of the Meeting." Ask some one to tell the "Story," not to read it. Ask two members to read the Scripture, references and make some such comment on them as is indicated under "The Theme and the Scripture." Before the meeting see as many members as possible and ask them to take part. During the moments of testimony invite others to speak, suggesting lines of testimony as given under "Ways of Taking Part."

At the close, present the Morning Watch Enrollment. All necessary literature and enrollment cards may be had from the Central Office of the Epworth League, 57 Washington Street, Chicago.—*From Notes on the Epworth League.*

### Holy Audacity

The world owes much to the spiritual pioneers and explorers, and there are ever waiting new spiritual continents that are divinely fitted for the possession of men. The timid and the irresolute are apt to hug the shore, and it will never be theirs to tempt the great deep or venture into the untried domain whose promise invites the bolder spirits. To every suggestion of new lands beyond the answer of the cautious will be, "Are we not well enough here?" And to this some is a complete answer. There is a criminal contentment that robs the world of the possibilities of larger, holier life. And there is a holy discontent that asks not "What has been?" but "What can be?" and is eager to know all that God may have provided for man. The prizes of religion are never placed on the ground or within easy reach. For them men must either dig or climb. Low-grade religion may be possible to the careless, but the richer life is possible only to the men who are intensely earnest. Weak faith is apt to whisper that wisdom lies in keeping both worlds well in view; strong faith alone will venture out of sight of land and leave one continent behind in its search for another. Yet only to such venturesome souls is granted the grandest vision. Holy boldness alone can reach the Canaans of to-day.—*Christian Guardian.*

### A Prayer

O Thou Eternal One, I need Thee for time. They are always telling me that earth is the robing room in which to prepare for heaven. Rather hast Thou said that heaven is the robing room in which to prepare for earth. It is from within Thy sanctuary that I am armed for the battle of life; it is in meeting my God that I learn to meet my brother. I am not fit for this world till I have seen the other world; I must go up to the mount ere I give laws to the people. It is from behind the veil of eternity that I speak to the things of time. I could not hear the fretting of the shore were it not for the sight of the sea. I could not stand the murmur of the crowd were it not for the murmur of the shell. I should sink beneath the burden of the heat of the day unless I were refreshed by the spray from the ocean of Thy love. Roll in, then, thou great sea! Roll in upon the hot sands of time, and lave the thirsty land! Roll in upon the beach, and wash its impurities away! Let us hear the sound of Thy waves, and we shall bear the rumbling of earth's chariot wheels! He who has lain one moment on Thy breast is fit to tread the dusty courts of time.—*George Matheson, in "Leaves for Quiet Hours."*



## A Rising Poet

And Some of His Poems

### Experience

They told me that the path I took was hard,  
That many times my weary feet would bleed,  
They said, at last, I'd find my way was barred—  
I would not heed.

They bade me stop and go the other way;  
This path, they said, Fate, thorns and thistles strew.  
But I was young. Ambition led the way—  
I thought I knew.

But when my bleeding feet came to the end,  
And I was bound and scourged by cruel Fate;  
Alas! I cried, Pray let me start again!  
It was too late.

### A Slothful Youth

Beside the road in youth I sat in slumber,  
The passers hailed and told me it was  
day;  
"But, ah!" said I, "my days are great in  
number,"  
And soundly slept, regardless of their  
say.

Now, here I sit; the night has come upon  
me;  
I fain would go, but darkness hides my  
way.  
I'd turn to God that He would look upon  
me;  
I've now forgot the prayer I used to  
pray.

Yet, while I sit and vainly wait, the morn-  
ing,  
I yearn to tell, but, ah! it is too late,  
That he who sleeps at day and fails the  
warning,  
Shall wake at night, the dreadful ulti-  
mate.

### Success

Success is a light upon the further shore,  
That shines in dazzling splendor to the  
eye,  
The waters leap, the surging billows roar,  
And he who seeks the prize must leap  
and try.

A mighty host stands trembling on the  
brink,  
With anxious eyes they yearn to reach  
the goal.  
I see them leap, and, ah! I see them sink—  
As gazing on dread horror fill my soul!

Yet to despair I can but droop and die,  
'Tis better far to try the lashing deep.  
I much prefer beneath the surge to lie  
Than death to find me on this bank asleep.

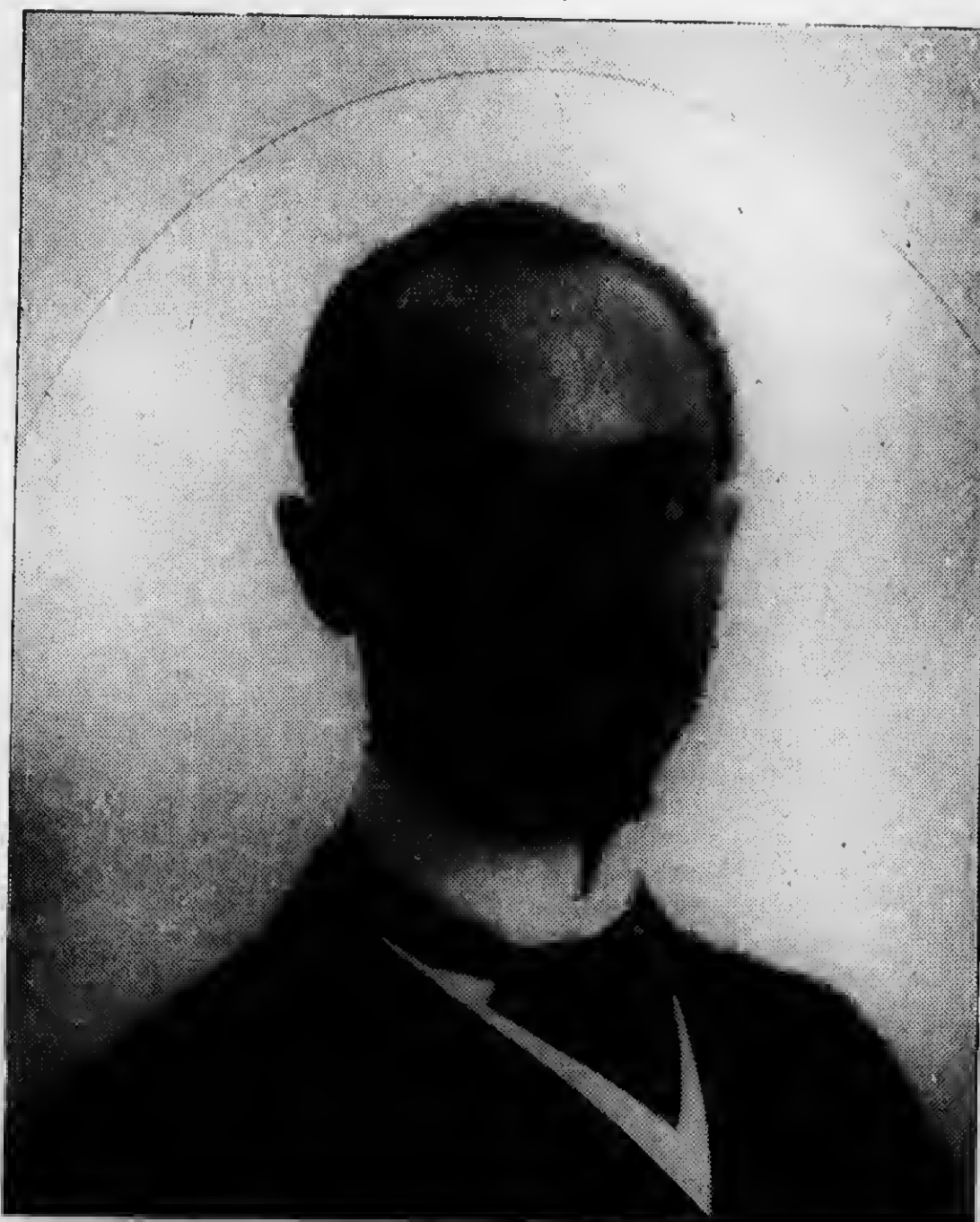
### Lizah

Of'en w'en de race I'm runnin',  
Chil', my feet gits blistered so,  
Dat I hav' a notion fallin',  
'Pears I jus' can' run no mo',  
Th'n I 'gin to think o' Lizah,  
Wit' a smil' upon her face,  
Stan'in' at de gate er watin',  
Jus' to see me win de race;  
An' I start out wit' new courage,  
Fo' to win de race or die,  
Well, I feel jus' lik' a feather,  
Man, I fairly fly.

Der are times w'en courage leav' me,  
An' I th'o' my burdon down,  
Somethin'-sa's ders no use tryin',  
Seems I jus' don' wan' no crown.  
Th'n I 'gin to think o' Lizah,  
Ef she'd come a long an' fin' me  
In de gutter by de way,

An' I gath'r up my burdon,  
An' I start wit' all my might,  
Fo' my limbs grow stronger,  
An' my load gits light.

Clouds may gath'r dark ez midnight,  
Matters not de cos' o' fate,  
All I wan' to kno' ez Lizah  
Waltin' fo' me at de gate.  
Tho'ns an' thisti's lose der terro',  
Hill an' montains 'ii melt er way,  
Tho' de wo'd seem dark an' drairy,  
At de tho't 'twill turn to day.  
Fo' w'en I think o' Anner Lizah,  
Ali de wo'd gits clear an' bright,



JAMES E. MCGIRT, POET AND AUTHOR  
Editor and Proprietor of McGirt's Magazine

An' my limbs grow stronger,  
An' my load gits light.

### My Soul's at Rest

J's 'bout d'hk I com' hom' plodin',  
Tir'd 'n ro'sted from de sun,  
Tho' I wo'k f'om morning early,  
Seems m' las' iz never don'.  
Th'n its wh'n I set er scowlin',  
Dinah smoothes m' brow 'n sa':  
Ephr'm yo' bro't nut'in' wit' yo',  
Chil', yo' can' t'ke nut'in' wa'.  
An' she re'ch's me m' banjo,  
'An' I lay it cross my bres',  
Fo' my troubles all forgotten,  
An' my soul's at res'.

Soon de spring com' on a smillin',  
An' I 'gin frettin' 'bout de grain,  
Fo' my little gard'n parchin',  
An' my crop ez needin' rain.  
Th'n its wh'n I set er scowlin',  
Dinah smoothes m' brow 'n sa',  
"Ephr'm, yo's bro't nut'n' wit' yo',  
Chil', yo' can' t'ke nut'in' wa'."  
An' she re'ch's me m' banjo,  
An' I lay it cross m' bres',  
Fo' my troubles all forgotten,  
An' my soul's at rest.

Som' des' days 't'll all be over,  
An' I will ia' me down an' sleep,  
Dinan, honey, don't yo' worry,  
Teli de people not to weep.  
Th'n its w'en I lay a sleppin',  
Smooth my bro' as ol' an' sa',  
Ephr'm, honey, I will meet yo',  
Roun' de throne o' God 'som' da'.  
Take my banjo f'om de ecillin',  
Ia' it sa'f'y cross my bres',  
Fo' my troubles will be over,  
An' my soul at rest.

### Born Like the Pines

Born like the pines to sing,  
The harp and song in my breast,  
Though far and near,  
There's none to hear,  
I'll sing as the winds request.

To tell the trend of m' lay  
Is not for the harp or me;  
I'm only to know  
From the winds that blow.

What th' theme of m' song shall be,  
Born like the pines to sing,  
The harp and the song in my breast,  
As the winds sweep by,  
I'll laugh or cry,  
In the winds I cannot rest.

### "Home Sick"

Sittin' by de windo',  
Gazin' at de snow,  
Up here in de Norf land,  
No friends dat I know.

Sick ob ways o' de city,  
Tired ob the rip an' tare;  
Peaceful, happy Georgea,  
Lord, if I was dare.

No one hear to talk to,  
'Bout de joy I's seen,  
Speak ob possum huntin',  
Don' no what yo' mean.

Banjo lyin' idle,  
Not allow'd to play,  
People in de nex' room,  
Too much noise da say.

Write hom' fo' a ticket,  
Dat 'would be no use,  
Sent me one las' summer,  
Sol' it like a goose.

Way too long fo' walkin',  
Snow a failin' too,  
Lord a mercy on me,  
What am I to do?

Com' hear, little banjo,  
Lye close to my ear,  
I'll jus' pick you easy,  
So dem fools can' hear.

What yo' say, der poastman,  
Letter he'r fo' me,  
No, I jes' can' b'ieve it,  
Han' me, iet me see.

Yes, dis is her writin',  
Ticket too hav' com',  
Co' on, little banjo,  
Com' I'm goin' hom'.

### Des Fo' Day

When fo' yeahs yo've been er tryin'  
'N de thing fo' wh't yer tries  
Ez yo' reach yer han' ter t'ke it,  
It des mo's off b'fore yer eyes,  
'N yer thro' er side yer shovel,  
Like yer aln't gln work no mo',  
'N you wonder whur's ole Gabui,  
What's de reason he don' blo',  
Den yer wan' ter wohk de harder,  
Fo' lze allus he'rd um say,  
De darkest hour,  
Des fo' day.

(Continued on Page Eleven.)



## Southwestern Christian Advocate

- 1—All business letters should be addressed to Eaton & Malne, and all communications intended for publication to the Editor.
- 2—In sending matter for publication, write plainly on one side of the paper, and make your communication as short as the subject will allow.
- 3—When the Advocate does not arrive regularly, notify us promptly.
- 4—Methodist pastors are our authorized agents, to receive subscriptions and collect dues for the Advocate.

### RICHARD T. GREENER IN NEW ORLEANS

On Thursday and Friday nights of last week the Hon. Richard T. Greener, who is the first colored graduate of Harvard University, and who, probably, has held more public offices than any other colored man in America, was greeted by two representative audiences. On Thursday evening Dr. Greener spoke in Central Congregational Church, the Rev. H. H. Dunn, pastor, and on Friday evening in Simpson Memorial Methodist Episcopal Church, the Rev. Henry Taylor, pastor, both lectures being under the auspices of the Colored Young Men's Christian Association.

The subject of his splendid address was "The Negro as Seen in High Development in America and in Foreign Lands." Dr. Greener spoke with authority. He is a man of trained vision. His extensive travel has given him opportunity to familiarize himself with the growth of the Negro in all parts of the world. The persistent note of his address was optimistic. He was quite sure that the Negro's condition in America is not hopeless, and, as compared with the peasants of Russia, who were freed about the same time that the Negroes were emancipated, the Negro has the decided advantage. Dr. Greener's address was remarkable for its eloquence, he being a master of the best English, and for pronunciation and enunciation we have seldom heard its equal, and have never heard him excelled, and without apparent effort his utterances go direct to the hearts of his hearers.

Mr. Greener is in himself a splendid example of the Negro in high development. He was born in Philadelphia, Pa.; in 1844. He graduated from Harvard University in 1877; took the degree of bachelor of law at the University of South Carolina in 1876; taught school in Philadelphia and Washington from 1870 to 1872; was the editor of the *New National Era*, published in Washington from 1873 to 1877; was professor of metaphysics and logic in the University of South Carolina from 1874 to 1877, resigning this position to become dean of the law faculty of Howard University in 1877, which position he held until 1882, and during this time served as law clerk in the United States Treasury Department, and as secretary of the Congressional Exodus Commission. Mr. Greener defended Cadet Whitaker at West Point in 1881, demanded and obtained for his client a court-martial, establishing the precedent that a cadet in the United States Military Academy is an officer of the United States Army. From 1885 to 1892 Mr. Greener served as secretary of the Grant Monument Association, and in this position \$400,000 of the \$600,000 raised by that association passed through his hands. From January to May, 1898, he served as United States Consul at Bombay, and from 1898 until recently he was United States Consul at Vladivostok, Russia. He is a member of the Society for Exploration of the Amnorr and the American Philological Association, and is a life member of the American Missionary Society. Dr. Greener was decorated by the Chinese government in 1892 with the Order of the Double Dragon, for service to Chinese in Siberia and to Shansi famine sufferers. During the Japanese-Russian war he not only represented the interests of his government, but represented also the interests of the Japanese and British governments in Siberia. He is a member of the Commonwealth, Riverside, and Republican Clubs in New York.

We welcome Dr. Greener in our midst and assure him of a cordial reception at the hands of our people. It is a distinct honor to have Dr. Greener visit New Orleans. Dr. Greener is accompanied by Mr. and Mrs. H. C. Conley, of Washington city, who illustrate his lectures with striking pictures.

### THE SOUTH'S TRIBUTE TO WHITTIER

The farther we get from the days of slavery men of all sections, and particularly in the South, are becoming to regard the freedom of the Negro as a blessing, both to the slave and to the slaveholder. Freed from their prejudices and selfish interests, men are inclined to seek for the right and accept the right. The anniversary of the centennial of John Greenleaf Whittier has called forth some good reading. A notable tribute appears in the *Christian Advocate* of the Methodist Episcopal Church, South, published in Nashville, Tenn. A good picture of Whittier appears on its front page, although this paper "is published in the South," and is the official organ of a church which owes its existence, primarily, to its then adherence to a policy which Whittier fought with all his soul. This is a gratifying growth, and is an indication that, after all, right eventually finds a place in the hearts of all men. This representative journal of the South gives space to an appreciation of Whittier and his work. The *Advocate* says that Whittier's "devotion to anti-slavery agitation was natural," "that slave trade as such was well described as a sum of all villainies," and that "domestic slavery, as it existed in most of the South, was essentially objectionable and detrimental." The entire paragraph from which these quotations are taken is so exceptionally interesting, both in a comparative sense and in its tributes to Whittier, that we quote it in full:

"His devotion to the anti-slavery agitation was natural enough, in view of the time in which he lived and of the atmosphere in which he was trained. The slave trade as such was well described as the sum of all villainies. It is a great pity that the huge wave of moral indignation had not risen a few decades sooner to overwhelm in its incipency the traffic which brought the black man to our shores. In that traffic New England was as deeply involved as was the South; but when the storm of indignation—in many respects a righteous indignation—did burst, the slaveholders of the South were its only victims. Now, domestic slavery as it existed in most of the South, while essentially objectionable and detrimental, was very far from being the moral enormity which the African slave trade had been. The fires that flamed in the enlightened literature of that golden day of New England's intellectual life have now largely lost their glamor. We know that these lightning flashes were ill aimed. The anti-slavery poetry of Whittier and of Lowell and Longfellow—though Longfellow was essentially too broad-minded to indulge with relish in that kind of thing—impresses us now pretty much in the same way that the ardent battle songs popular among the soldiers do. We have no present use for that kind of literature. At times, indeed, it may deal with fundamental principles. But it does so in what is essentially a provincial and temporary fashion. Humanitarianism which was broad enough to go into rhapsodies of sympathy over the woes (imaginary, most of them) of the enslaved blacks ought to have been above forgetting that the Southern whites also had claims upon the sympathy and good will of the world. New England has to this day not got over the effects of that narrow and bitter partisanship. And the South for her part carries about the grudge which the brutal misrepresentation of the war times and of the years immediately preceding left as their legacy."

### DR. GOUCHER RESIGNS

Woman College, Baltimore, in ideals and history is largely the work of the founder and only president, Dr. John F. Goucher. It is one of the distinct schools of Methodism, taking high rank for scholarship and potent in its influence. It is a result of the hard labor of Dr. Goucher, who has given to it many years of service without a penny's remuneration; and his ideals are embodied, not only in its courses and the construction of its student body, but in the material development of the institution. Dr.

Goucher has not only been the founder and active spirit in the construction of the Woman's College, but by his munificence the institution has acquired much of its valuable and imposing property. The announcement comes that Dr. Goucher has resigned, and that, too, with the announcement the statement that his resignation comes on account of ill health, is of much concern to the world-wide Methodism. That he has been elected *president emeritus* of the institution which he founded and constructed is appropriate; that he take a year's rest is needed, and the church will follow him with its earnest prayers for his restoration to full health. Dr. Goucher is a liberal educator, an unselfish giver, a missionary in spirit, and we appreciate in common with our great Methodism his sterling worth, his keen interest in education in this country, and in the development of missions in foreign lands.

### WHITTIER CENTENNIAL

On Sunday, December 15, in St. James African Methodist Episcopal Church, this city, a centennial celebration in honor of John Greenleaf Whittier was held under the auspices of the Colored Young Men's Christian Association. One of the most intelligent and representative audiences of our people that has ever assembled in this city gathered on this occasion. The correspondent to the *Chicago Conservator* says: "It was one of the most remarkable events in the history of our people in New Orleans during the year." There were five twelve-minute addresses, the Rev. Valcour Chapman reading a biographical sketch. Mrs. S. A. Gates spoke on "Whittier as a Christian." The Rev. H. H. Dunn on "Whittier as an Abolitionist"; Mrs. S. F. Williams on "Whittier as a Poet"; Prof. A. H. Colwell on "Whittier as a Politician." The program was interspersed with music by the St. James choir, the notable number being "Inflamatus Est," Miss Ora J. Wilson taking the soprano obligato. Miss Ellen Colwell sang "A Dream of Paradise." Miss Maude M. Donnell read the poem, "The Christian Slave." It was a splendid gathering and an exceptional program, which case as an earnest manifestation of the gratitude of the negro citizens of this vicinity for the service rendered in their behalf by John Greenleaf Whittier, the poet of freedom.

### TWENTY-FIVE YEARS OF SPLENDID SERVICE

We are publishing elsewhere in this issue excerpts from the brilliant address delivered by Dr. W. P. Thirkield at his installation as president of Howard University, Washington, D. C., which took place in Rankin Memorial Chapel of the university, November 15. Dr. Thirkield is just completing twenty-five years of labor for and among our people. This has been a quarter of a century of persistent and strenuous service in a work to which he seems peculiarly called and adapted. It was a fitting recognition of the strong personality of Dr. Thirkield and of the work he is doing to have the program of his installation composed of some of the most representative personalities of our great country. The presence of President Roosevelt was a God-speed, as was also the presence of the Hon. James A. Bryce, Dr. E. E. Brown, the Commissioner of Education; Secretary Garfield and Bishop Satterlee. It is quite appropriate, therefore, that we give space to this splendid address and this recognition of this public servant in this our special number commemorating the emancipation of the Negro by the proclamation of President Lincoln. Owing to the crowded condition of our columns in special numbers, it has not been convenient for us to make this mention before now.

### THE GENERAL CONFERENCE EXPENSES

The conferences in our territory, without exception, have voted against each of the propositions looking toward the reduction of representation in the General Conference. Against this we have not one word to say, but this action lays upon these conferences the double responsibility of raising their share of the General Conference expenses. It is very necessary that the conferences yet to meet shall report in full their apportionment for the General Conference expenses, or else when the session takes



place in Baltimore there will be a very large deficit. Mr. Oscar P. Miller, treasurer of the General Conference Fund, submits to us a list of presiding elders' districts which have paid in full. We publish it for the reason that it will show that not a presiding elder's district in our territory has yet met its apportionment and, as a matter of fact, this is also true of most of the conferences of this country. We give herewith the list:

| PRESIDING ELDER.       | DISTRICT AND CONFERENCE.                          |
|------------------------|---------------------------------------------------|
| J. W. Butler.....      | Mexico, Mexico.                                   |
| J. M. Euroza.....      | Eastern, Mexico.                                  |
| S. I. Lopez.....       | Morelos, Mexico.                                  |
| F. P. Lawyer.....      | Northern, Mexico.                                 |
| V. D. Baez.....        | Oaxaca, Mexico.                                   |
| Jose Rumbia.....       | Orizaba, Mexico.                                  |
| H. A. Bassett.....     | Puebla, Mexico.                                   |
| Wilhelm Schuettes..... | Berlin, N. Germany.                               |
| G. A. Schilde.....     | Bremen, N. Germany.                               |
| E. C. Anner.....       | Leipzig, N. Germany.                              |
| S. S. Sulligar.....    | Bellingham, Puget Sound.                          |
| S. A. D. Rogers.....   | Olney, Southern Illinois.                         |
| J. N. West.....        | Bareilly, North India.                            |
| Wm. Peters.....        | Budaon, North India.                              |
| J. H. Gill.....        | Bljnor, North India.                              |
| J. H. Messmore.....    | Garwhal, North India.                             |
| Samuel Tupper.....     | Hardoi, North India.                              |
| F. L. Noeld.....       | Humaon, North India.                              |
| L. A. Core.....        | Moradabad, North India.                           |
| J. W. Robinson.....    | Onth, North India.                                |
| G. H. Frey.....        | Pilibhit, North India.                            |
| J. G. Leist.....       | N. Neh. and Col., W. Ger.                         |
| J. F. Hartke.....      | S. Dak., N. W. German.                            |
| Joseph Hepp.....       | Spokane, Pacific German.                          |
| Andrew Farrell.....    | Swedish, Puget Sound.                             |
| W. H. Roling.....      | Upper Ia., N. W. German.                          |
| W. S. Harrington.....  | Seattle, Puget Sound.                             |
| B. F. Brooks.....      | Tacoma, Puget Sound.                              |
| F. G. Wrede.....       | Appleton, Chicago German.                         |
| N. L. Hansen.....      | Rocky Mt., Western Nor-<br>wegian and Danish.     |
| C. L. Hansen.....      | Pacific Coast, Western Nor-<br>wegian and Danish. |
| C. A. Priesting.....   | Portland, Pacific German.                         |

We sincerely trust that our brethren will give heed to this particular call and help in every way possible.

## Personal and General

Bishop Mallalieu passed his seventy-ninth milestone December 11th.

The address of the Rev. Frank R. Butler is Box 63, Cheneyville, Louisiana.

In the United States there are 40 schools for the blind, that employ 505 teachers, training 4,441 pupils.

Invitations have been extended by Japan to the nations of the world to participate in a World's Exposition at Tokio in 1912.

A Methodist Episcopal Church has been organized at Keystone, W. Va., by the Rev. C. I. Withrow. Mr. J. H. Craggett is the Sunday school superintendent.

Cards are out announcing the marriage of Miss Leola Foote to Mr. Sumner Reginald Oliver, the ceremony to take place January 1 in Bethel African Methodist Episcopal Church, Vicksburg, Miss.

Presiding Elder B. M. Hubbard requests all pastors of the South New Orleans District to meet in Williams Church, corner Pine and Cherokee streets, this city, on January 7, at 2 p. m. Business of special importance will be up for consideration.

The Rev. W. A. C. Hughes, pastor of Sharp Street Memorial Church, Baltimore, upon the request of the Baltimore preachers' meeting, has issued in pamphlet form his very strong and comprehensive sermon on "The Church and the Race Question."

The Rev. J. H. Thompson, of the Louisiana Conference, pastor of Opelousas, has been under treatment at the Sarah Goodrich Hospital, this city, since Thanksgiving Day. Brother Thompson is suffering with a nervous attack, the result of overwork.

The Methodist Episcopal Churches of this city will celebrate Emancipation Day, January 1, in a joint meeting at Wesley Church, on Liberty street. The Rev. Dr. A. E. P. Albert will be the orator of the day and Dr. Pierre Landry master of ceremonies.

Rust University issues in a very attractive form a number of tributes to its splendid work. The booklet is rather a compilation of editorials and articles that have been published concerning Rust which, combined, make very interesting reading. The pamphlet is beautifully illustrated.

The mid-term examinations of the academic departments of the New Orleans University have just closed. The enrollment in these departments is about fifty in advance of last year at this time. The

"after Christmas" registration promises to be large. Then is a good time for students to enter.

The Board of Foreign Missions has appointed the following as a Commission of Home Management for the Chentu Methodist College connected with the Chentu Christian University: Bishop David H. Moore, Dr. John F. Goucher, Dr. Bradford P. Raymond, Mr. William Hoyt Webber, and Dr. Henry K. Carroll.

The Rev. G. H. Lennon returns to Asbury Church, Savannah, Ga., with enthusiasm to pay the old church debt. In this effort he will have the hearty co-operation of the new presiding elder, the Rev. E. D. Giddens, and under this leadership we are expecting soon to hear that the entire indebtedness is wiped out.

The King of Sweden, Oscar II., died Sunday morning, December 8, in the seventy-eighth year of his age. He was beloved by his people, and was a devout Christian of the Lutheran Church. King Oscar is succeeded by his son, the Crown Prince Oscar Gustavus, who, taking the oath, became king as Gustavus V.

The Rev. Lucius V. Harrison has been transferred from the Texas Conference to the Southern California Conference and stationed at Redlands, Cal. Brother Harrison has just closed a successful rally and finished paying off the debt on the church lot, and it is confidently expected that the new church for our people at Redlands will begin construction some time early in January.

Mrs. Minnie A. Gilmer, wife of Lieutenant David J. Gilmer, of Company 27, Philippine Scouts, has been appointed teacher of domestic science in the High School, Atimonan, Tyabas, Luzon, Philippine Islands, at a salary of \$75 per month. Mrs. Gilmer was at one time a student of Bennett College, Greensboro, and her friends will be delighted to know of this recognition that has come to her.

The following have been appointed as missionaries of the Board of Foreign Missions: Mrs. Mary E. Burns, of Baltimore, Md., for Nanking, China; the Rev. H. H. Weak, of Ethan, S. D., for North India; Mr. G. A. Roberts, of Hillsboro, Ore., for Umtali, Rhodesia; the Rev. and Mrs. W. C. Terrell, of Chicago, Ill., for Inhambane, East Africa, and Miss Olive M. Briney, of Wilkesburg, Pa., for South India.

Among those who assisted in making the fall canvass for the SOUTHWESTERN one of the most notable in our history was the Rev. H. W. Tate, presiding elder of the Louisville district, Lexington Conference. Brother Tate is an enthusiastic supporter of the SOUTHWESTERN, and we acknowledge our indebtedness to him for a large list of subscriptions sent in during the rally and his support during the entire year.

Miss Anna E. Hall, who made such an excellent record as a teacher and general worker in the Methodist Episcopal Mission at Krootown, Monrovia, Africa, has been elected by the native church in which she works delegate to the Lay Electoral Conference, to convene in Cape Palmas, Liberia, next February. She is, we learn, the first female delegate ever chosen by any Methodist Church in Africa to such an honor.

At the recent meeting of the Board of Foreign Missions, held in New York City, after thorough consideration of the increasingly urgent needs facing the Methodist Church in mission fields, it was determined to ask the church for \$1,400,000 for foreign missions during the present year. This sum was made the basis for the apportionment for various conferences and charges of the amount needed from each. The Open Door Emergency Commission was continued.

Mrs. Clara Bois Block, the wife of Mr. William H. Block, of the Methodist Mission in Concepcion, Chile, died in Toledo, Ohio, Sunday, December 15. Mr. and Mrs. Block sailed from New York in July of 1906 as missionaries, and upon their arrival on the West Coast of South America entered enthusiastically into the educational work of the Andes Conference. Throughout their connection with the mission they were both zealous in all the activities of the Methodist College. Last April, however, they were obliged to return to the United States because of the serious ill health of Mrs. Block.

Dr. David G. Downey, corresponding secretary of the Sunday School Department of the Methodist Episcopal Church, will deliver in Gammon Theological Seminary a series of lectures to ministers,

Bible students, Sunday school teachers and Epworth League workers. The dates and subjects of the lectures announced are as follows: January 8, 2 p. m., "The Spiritual Status of the Child." January 9, 2 p. m., "Equipment for Workers." January 10, 2 p. m., "The Modern Sunday School." January 12, A. M., Sermon—"Christ's Response to the World's Need." January 12, Mass Meeting 3 p. m., "What To Teach Our Young People."

The Rev. W. H. Nelson, D. D., who served the Huntsville district five years, left it four years ago, the banner district on all lines. Four years ago he took the Birmingham district, and at the last session of his conference he asked the bishop to relieve him of district work, so he might return, after nine years presiding with intermission, to the pastorate, and he goes to our first church in Birmingham. The doctor also carried the Birmingham district as well as the Huntsville from the lowest rank to the highest, it being the banner. For a time he has been anxious to get back into his study to carry on more literary work. He is anxious to succeed at St. Paul, and doubtless will.

The following distinguished persons are scheduled for the lecture course of Gammon Theological Seminary for the year 1907-1908: Hon. W. J. Northern, Ex-Governor of Georgia, Atlanta, Ga.; Rev. Bishop David H. Moore, D. D., LL. D., Portland, Oregon; Rev. John E. White, D. D., Atlanta, Ga.; Rev. David G. Downey, D. D., New York City, N. Y.; Prof. I. Garland Penn, Litt. D., Atlanta, Ga.; Rev. Bishop C. S. Smith, D. D., Detroit, Mich.; Rev. W. F. Anderson, D. D., New York City, N. Y.; Rev. C. B. Wilmer, D. D., Atlanta, Ga.; Rev. Bishop W. A. Candler, LL. D., Atlanta, Ga.; Rev. A. P. Camphor, D. D., Liberia, Africa; Rev. Bishop G. W. Clinton, D. D., Charlotte, N. C.; Rev. Theodore S. Henderson, D. D., New York City, N. Y.; Rev. Steven J. Herben, D. D., Chicago, Ill.; Rev. W. C. Lovett, D. D., Atlanta, Ga.; Rev. Edward M. Mills, D. D., Cincinnati, O., and Secretary R. T. Weatherby, Y. M. C. A., Atlanta, Ga.

One of the most representative laymen in our Southern Methodism is Dr. T. W. Sparks, of Terrell, Tex., who was recently elected delegate to the General Conference by the Lay Electoral Conference of the Texas Conference. Dr. Sparks joined the Methodist Church in 1882 while a student of Wiley University, and, after graduating from this institution, he took the course in medicine at Meharry Medical College, graduating with honors in 1892, immediately locating at Jefferson, Tex. He has served in the capacities of church organizer, Sunday school superintendent, recording steward and Epworth League president. In 1898 he moved to Terrell, Tex., where he has continued since, building up a large and lucrative practice. On moving to Terrell, Dr. Sparks did not find a Methodist Church, but he allied himself with the small organization that was there, and to-day there is a splendid church edifice in Terrell, largely to his credit. Dr. Sparks' election to the General Conference was a deserved honor.

The Evangelical Alliance for the United States announces for the week for united and universal prayer the following dates and subjects:

Sunday, January 5, 1908 — Sermons — "The Promises of God." "For how many soever be the promises of God, in Him (Jesus Christ) is the yea; wherefore through Him is the Amen, unto the glory of God through us."—2 Co. 1:20. "And I say unto you, ask, and it shall be given unto you."—Luke 11:9.

Monday, January 6—"Things Unseen and Eternal."

Tuesday, January 7—"The Triumphs of Faith." Wednesday, January 8—"The Church Made Truly Glorious."

Thursday, January 9—"Missions, Home and Foreign."

Friday, January 10—"Intemperance the Master Social Curse."

Saturday, January 11—"Christian Unity."

Sunday, January 12 — Sermons—"God Revealed"—"God hath spoken once, twice have I heard this, that power belongeth unto God; also unto Thee, O Lord, belongeth loving kindness, for Thou renderest to every man according to his work." Ps. 62:11-12. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son."—Heb.



### West Texas Conference

Owing to the shortness of crops and excessive rains, the finances at the Marlin Conference were off some. Otherwise it was one of the best sessions in the history of the Conference.

Bishop William Burt presided with ease and efficiency, and endeared himself to the brethren by his genial spirit and firmness. Rev. T. H. Wyatt was again elected Secretary; Rev. A. Brown, Treasurer; Rev. C. P. Westbrook, Statistician, and these appointed their assistants. The report as to revivals was cheering, as many converts were reported.

There were quite a number of changes made. Rev. L. H. Richardson goes to Waco, St. James; Rev. E. L. Jackson, to Calvert; Rev. T. S. Moore, to Marlin; Rev. J. W. Stones, to Hallettsville; Rev. Dr. N. J. Johnson, Dallas; Rev. Dr. C. P. Westbrooks, Pelham; Rev. Moses Smith is returning to Wesley, to the delight of his many friends, and Rev. I. T. Sanford comes to Simpson. Rev. Harry Swann is returned to San Antonio; Rev. W. B. Lott goes to Georgetown; while Rev. N. H. Townsend goes to Seguin.

Rev. F. L. Kirkpatrick, of Dallas, comes as presiding elder of the Austin District, and Rev. J. S. Wyatt is made Presiding Elder of the Dallas District. These are both strong young men. The *Bulletin* congratulates them and the Conference. It is believed and hoped that the interests of education and the cause of Samuel Houston are in good hands. We feel sure that in their young manhood they will work valiantly for our growing young school, and turn many young people to the school for education. We assure them Samuel Houston College will do all possible to help make their administrations successful. God bless Brother Kirkpatrick and Brother Wyatt. We are with you and for you.

The election of delegates to the General Conference excited no little interest. Rev. D. C. Lacy and Rev. L. H. Richardson were elected as ministerial delegates, with Rev. A. M. Mason and Rev. J. W. Weakley as alternates. The lay-members elected President R. S. Lovingood and Prof. J. W. Frazier regular delegates, and Prof. S. H. Gates and Mrs. E. M. Wyatt as alternates. Prof. S. H. Gates was quite popular among the delegates, and many were anxious to send him, and as evidence of this he received a majority vote on first ballot. But as the vote for President Lovingood and Prof. Frazier was higher than his, they were declared the regular delegates.

Dr. H. L. Smith was chairman of the lay electoral Conference, and Mrs. Susie Burgess secretary. They performed their work well.

The Conference took high grounds on the question of education and endorsed the plan to raise \$3,000 the present year for an industrial building. This \$3,000 is to be apportioned to the various districts.

Resolutions commending President Lovingood and his faculty, and thanking Mr. E. T. Burrowes and Dr. Mason were passed.

A unanimous vote prevailed to take a thank offering for Samuel Houston College and send to President Lovingood to settle some pressing bills.

Quite a number of distinguished visitors were present. Dr. M. C. B. Mason lectured to the Conference on Thursday night, and electrified his hearers. Dr. J. W. E. Bowen spoke several times and pleaded for a higher standard in the ministry.

The Rev. W. Scott Chinn represented Secretary Penn in the League Work. He delivered several able addresses to the delight of the Conference. Mr. H. J. Mason represented the SOUTHWESTERN successfully.

Miss C. I. King, of the Eliza Dee Home, was present with a nice exhibit of the work of the girls, and spoke to the Conference. Her work made a fine impression.

Mrs. E. S. Spriggs, with the ladies of the Home Mission Society, held several exercises and as usual did good work. Mrs. Spriggs has the work in fine shape. Rev. E. L. Jackson and his good people did great work in caring for the Conference during a muddy and rainy season. Congratulations, Brother Jackson.—*From The Bulletin.*

### Texas Conference

#### FIRST DAY—MORNING SESSION.

Forty-second Annual Session of Texas Conference convened December 12, 1907, in Wesley Tabernacle Methodist Episcopal Church, Galveston,

Bishop William Burt, D. D., L. L. D., of Zurich, Switzerland, presiding.

Devotional service was conducted by the Rev. Taylor Moore, the Bishop reading Scripture lesson and helpfully commenting upon same.

The Sacrament was then administered by the Bishop, presiding elders and two city pastors. After a short recess, the Secretary of the last Conference, Dr. M. W. Dogan, on request of the Bishop, called the roll, 106 being present. Election of officers followed. Dr. Dogan was re-elected Secretary, naming as his assistants J. M. Bolden, Walter Brown and A. W. Carr. Rev. Thomas Cole was re-elected Statistical Secretary, naming as his assistants Revs. Riley Williams, P. H. Jenkins, W. H. Jackson, T. S. Pryor, Wm. B. rtley, Rev. Frank Gary was re-elected Treasurer, with H. W. McMillan and J. A. Tillory as assistants.

After the constitution of the various committees, which stood almost as last year, the address of welcome on behalf of the city of Galveston was delivered by Mayor H. A. Landes. The response by the Bishop was received with much enthusiasm. He sanctioned the statement of the Mayor, who said we might well be proud of the work accomplished by the Conference in forty-two years.

The Bishop also contrasted the condition of the raw material in Africa with the Negroes in our schools and churches in this country, showing the growth to be marvelous. The Conference was highly pleased when he remarked that "Civilization is not looking around for color, whether white, black or yellow, but is looking for men." Also when he said that the Negro had best keep pretty close to his white friends, lest he fall a victim to his white enemy.

Representatives of the Ministers' Union were then introduced as follows: Revs. H. M. Williams, W. A. S. Campbell, A. Barbour and R. T. Reese. Rev. H. M. Williams made the address of welcome on behalf of the city churches. The address was of a broad gauge and received frequent applause. The response, by the Dev. G. A. DesLandes, was timely. Prof. H. T. Davis spoke for the city schools. His talk was received with approval by the Bishop and Conference.

The following brethren were introduced: Dr. H. S. Bushingham, of the Commission on Aggressive Evangelism, and Dr. I. L. Thomas.

The Conference voted that discussion and voting on constitutional questions and election of General Conference delegates be the order of the day, Friday, 10:30 a. m.

The afternoon session was allotted to evangelical services, conducted by Dr. Bushingham.

#### SECOND DAY—MORNING SESSION.

J. P. Calvin conducted the devotional service. At 9 o'clock the Bishop took the chair. The minutes of the previous meeting were read and adopted.

The following were introduced to Conference: Dr. G. G. Logan, H. J. Mason, Rev. W. Scott Chinn, R. T. Reese, J. H. Rhone and C. C. Smith. S. A. Pryor and F. W. Johnson, after answering disciplinary questions, upon which the Bishop made helpful comments, were admitted to full membership.

The order of the day was taken up. G. E. Belcher, Wesley Robinson, B. R. Booker and C. S. Williams were appointed as tellers.

Vote on change of third restrictive rule resulted in 2 for, 104 against. Change of ration of ministerial relation: I—yes, 1; no, 103. II—yes, 1; no, 106. III—yes, 0; no, 104.

While vote was being taken the Conference was addressed by Dr. G. G. Logan, Rev. W. Scott Chinn and H. J. Mason.

In voting for General Conference delegates, the result of first ballot stood: M. W. Dogan, 71; W. H. Logan, 55; Frank Gray, 54; J. O. Williams, 45; W. A. Foster, 44; J. M. Johnson, 25; J. I. Gilmore, 21. Drs. Dogan, Logan and Gary were declared elected; Williams and Fortson elected as reserves. After provision for a Statistical Session, the Conference adjourned with benediction by Dr. Morse.

#### THIRD DAY—MORNING SESSION.

Devotional exercises were conducted by Rev. L. L. Neal.

Announcement was made of the arrival of the following drafts: Book Concern Division, \$1,090; Chartered Fund, \$22.00; total, \$1,112.00. This large increase of last year was received with applause by the Conference.

The following were called, characters passed, and

elected to elders' orders: A. E. Gibbs, Geo. E. Belcher, Geo. R. Turner, Geo. W. Carter, Orange Hewey, Chas. Wofford, Jackson H. Hubbard, Edward H. Holden and William Mack.

The Rev. Mr. Hunter, of the Gulf Mission Conference, was introduced.

D. C. Battle and R. B. Reed were elected to deacon's orders.

A petition, was presented by the Rev. A. W. Carr, asking concessions by the Board of Home Missions and Church Extension for church at Navasota. Report adopted.

H. J. Mason addressed the Conference in the interest of the SOUTHWESTERN.

After announcements, Conference adjourned with benediction by Dr. Thomas.

### Savannah Annual Conference

The thirty-second Session of the Savannah Annual Conference convened at Waycross, Ga., December 5, 1907, at 9 o'clock a. m., Bishop David H. Moore, D. D., L. L. D., presiding.

The Bishop, assisted by the presiding elders, administered the Sacrament of the Lord's Supper as an appropriate devotional exercise for the opening session.

The roll called showed all members present, and that none had been removed by death during the year. J. D. Jenkins was elected Secretary, J. H. Grant and McD. Spencer, assistants. W. A. Holmes was elected Statistical Secretary, I. T. Grimes, M. J. Hamilton, C. W. Prother and F. R. Bridges, assistants. J. S. Stripling was elected Conference Treasurer, and G. H. Lennon, J. O. Murphy, D. G. Greer and Wm. Daniels, assistants. Numerous distinguished visitors were present, among whom were: Drs. J. P. Wragg, of the American Bible Society; I. L. Thomas, of the Board of Church Extension; I. G. Penn, Secretary of the Epworth League; Burroughs and Williams, of the South Carolina Conference; Parks, of the Agricultural School of Clark University, and President Docking, of Cookman Institute, Jacksonville, Fla. The speeches and lectures by these strong and Godly leaders have not been surpassed by any at previous sessions of this Conference. Between ninety and one hundred cash subscriptions were obtained for the SOUTHWESTERN CHRISTIAN ADVOCATE.

McK. C. Henderson was received on credentials as an elder from the African Methodist Episcopal Church; Arthur P. Jaques and Jno. D. Rouse were received on credentials as elders from the Baptist Church; Jno. S. Shuman was received, on credentials, as an elder from the Congregationalist Church. Austin P. Gilliard, Jacob B. Maddox, Jno. E. Sapp, David Jones, Jno. W. Watkins, Richard Davis, E. W. Clayton, were received on trial in studies of the first year. Geo. W. Rutledge was continued on trial in studies of the first year.

Little G. McLendon, Walter H. Kimball, Chas. W. Prothro, Peter W. Rock, Josh. B. Liburd, Ben. F. Cowley, Albert C. Allen, Jas. H. Kemp and Benj. F. Freeman were continued on trial in studies of the second year. Willie M. Melton was admitted into full membership. David Huckleby, Richard Davis, Arthur P. Gilliard and Edw. A. Mandrow were ordained local deacons. Jas. W. Brown was ordained an elder. Wilton S. Cook was continued in the supernumerary relation. C. H. Newton was changed from the supernumerary to the effective relation. J. D. Arnold, David McLendon, W. C. Hunter and R. B. Hinesman were continued in the superannuated relation. The next session of the Conference will be held at Greenville, Ga.

Following are the appointments:

#### APPOINTMENTS, 1907

LaGrange District.—J. S. Stripling, Presiding Elder, Postoffice, LaGrange, Ga.; Chiple, P. B. Gibson; Columbus, J. H. Hankins; Concord, J. B. Maddux; Culloden, T. A. South; Greenville, S. L. Deas; Harris, Jno. H. Sapp; LaGrange, W. H. Brown; LaGrange Ct., W. A. Hill; Lovelace, I. T. Grimer, Manchester, supplied by Randolph Harland; Odessdale, J. O. Murphy; Warm Springs, Mitchell Yates; West Point, M. P. Moore; Whitesville, S. C. Crandell; Woodbury, Richard S. Stacy; Yatesville, Nick C. Henderson; Zebulon, E. W. Moore.

Savannah District.—E. D. Giddens, Presiding Elder, Postoffice, Savannah, Ga.; Baxley, J. H. Cole; Brunswick, W. A. Holmes; Brunswick Ct., F. L. Johnson; Camden, Miss., supplied by E. Scott; Clio, Willie M. Melton; English Eddy, W. J. Hamilton;



Jesup, W. W. Clemmons; Montgomery Ct., supplied by Jas. Robinson; McVernon, D. G. Greer; Reldsville J. D. Rouse; Satilla Bluff, P. W. Rock; Savannah, Asbury, G. H. Lemon; Savannah, Palin, Austin P. Maddox; Savannah Ct., Jas. W. Brown; St. Mary's, E. J. Kimball; Tarboro, J. W. Green; Vidalia and Soperton, supplied by Samuel Ross; Waynesville Ct., J. B. Liburd.

Waycross District.—F. R. Bridges, Presiding Elder, Postoffice, Waycross, Ga.; Aden and Halura, to be supplied; Asbury, Matt. Holman; Balubridge and Whigham, A. B. Hines; Barnesville, A. D. McLendon; Blackshear, J. H. Canady; Bollingbrooke, supplied by A. M. Cowan; Cordele, A. R. Jaques; Eastman, J. W. Watkins; Fitzgerald, A. C. Allen; Floville, Miss., R. Jones; Folkston and Trader's Hill, B. F. Cowley; Glennmore and Homersville, E. W. Clayton; Helena and Abbeville, to be supplied; Hopewell, to be supplied; Liberty Hill, J. D. Jenkins; Macon, First Church, Jno. Watts; Macon, Monroe St., Richard D. Davis; Nichols and Douglas, supplied by E. M. Neal; Patterson, G. W. Rutledge; Quitman, C. H. Newton; Spinks, McD. Spencer; Thomasville, D. H. Martin; Valdosta, J. H. Kemp; Vaughn's Chapel, supplied by David Jones; Waycross, J. C. Williams; Waycross Ct., W. H. Kimball; Forsyth and Rocky Mt., R. R. O'Neal.

Waynesboro District.—Jas. Jackson, Presiding Elder, Postoffice, Augusta, Ga.; Asbury, A. M. H. Evans; Augusta, St. Marks, W. V. Daughtry; Augusta, Miss., to be supplied; Bascom, J. S. Shumann; Bellville and Hagan, J. H. Pinkney; Charlestown, S. P.

Bryant; Dublin, B. F. Freeman; Herndon and Wadley, W. H. Williams; Millen, J. H. Grant; Pulaski, W. M. Bellinger; Rocky Ford, C. W. Prothro; Statesboro, J. W. Fisher; Summit, O. C. Collins; Sylvania, C. P. Cannon; Waynesboro, Wm. Daniels; Waynesboro Ct., S. E. Mabry; Woodcliff, to be supplied.

### A Rising Poet

(Continued from Page Seven.)

Co'urse it's hard ter keep on runin'  
When de stake keeps movin' way,  
'N' ter hav' ter mind fo' wohkin',  
When yer thnk der ain't no pay;  
But puhaps when clouds er blackes',  
'N' de worl' seem at its wu's,  
Dat it all com's on er pu'pos',  
'N' maby it fo' wornin' us,  
Den yer want ter wohk de harder,  
Fo' Ize ailus he'rd um say,  
De darkes' hour,  
Des fo' day.

I saw a little blade of grass  
Just peeping from the sod,  
And asked it why it sought to pass  
Beyond its present clod.  
It seemed to raise its tiny head,  
All sparkling, fresh and bright,  
And wondering at the question, said,  
"I rise to seek the light."

—Anon.

### Episcopal Plan of Visitation

First twelve Conferences are from the Fall Plan.

| Conference         | Place                | Date    | Bishop     |
|--------------------|----------------------|---------|------------|
| Arkansas           | Russellville         | Jan. 16 | Berry      |
| Baltimore          | Washington, D. C.    | Apr. 1  | Cranston   |
| Central Missouri   | St. Louis, Mo.       | Mar. 4  | McDowell   |
| Central Penn.      | York                 | Mar. 18 | Wilson     |
| Delaware           | Philadelphia         | Mar. 11 | Cranston   |
| East German        |                      | Mar. 20 | Burt       |
| East Maine         | Houlton              | Apr. 15 | Hamilton   |
| East Swedish       | Brooklyn, N. Y.      | Apr. 9  | Moore      |
| Florida            | Jacksonville         | Jan. 30 | Spellmeyer |
| Hawaii Miss.       | Honolulu             | Jan. 16 | Moore      |
| Kansas             | Topeka               | Mar. 25 | McDowell   |
| Lexington          | Cincinnati, O.       | Mar. 25 | Moore      |
| Lincoln            | Kansas City, Kan.    | Mar. 12 | Warren     |
| Little Rock        | Little Rock, Ark.    | Jan. 23 | Berry      |
| Louisiana          | New Orleans          | Jan. 8  | Wilson     |
| Maine              |                      | Apr. 22 | Hamilton   |
| Mississippi        | Jackson              | Jan. 15 | McDowell   |
| Newark             | Plainfield           | Apr. 1  | Spellmeyer |
| New England        | Worcester            | Apr. 8  | Hamilton   |
| N. Eng. Southern   | Bristol, R. I.       | Apr. 1  | Goodsell   |
| New Hampshire      | Keene                | Apr. 8  | Burt       |
| New Jersey         | Millville            | Mar. 11 | Wilson     |
| New York           | New York             | Apr. 1  | Moore      |
| New York East      | Brooklyn             | Apr. 1  | Burt       |
| North Indiana      | Anderson             | Apr. 1  | Berry      |
| Northern N. York   | Camden               | Apr. 15 | Moore      |
| Northwest Kan.     | Salina               | Mar. 25 | Warren     |
| Philadelphia       | Philadelphia         | Mar. 18 | Cranston   |
| Porto Rico Miss.   | Albion               | Jan. 31 | Wilson     |
| St. John's River   | Jacksonville, Fla.   | Jan. 23 | Spellmeyer |
| St. Louis          | Springfield, Mo.     | Mar. 18 | Warren     |
| S. Florida Mission | St. Petersburg       | Jan. 16 | Spellmeyer |
| South Kansas       | Baldwin              | Mar. 18 | McDowell   |
| Southwest Kan.     | Winfield             | Apr. 1  | Warren     |
| Troy               | Saratoga Sp's. N. Y. | Apr. 15 | Burt       |
| Upper Mississippi  | Greenwood            | Jan. 2  | Wilson     |
| Vermont            | Barre                | Apr. 15 | Cranston   |
| Washington         | Baltimore, Md.       | Mar. 11 | Goodsell   |
| Wilmington         | Wilmington, Del.     | Mar. 18 | Goodsell   |
| Wyoming            | Carbondale, Pa.      | Apr. 1  | Hamilton   |

NOTE—The improvement in the health of Bishop Fowler is most gratifying to his Colleagues, but in view of the smaller number of Conferences on the Spring List and the larger number of Bishops available for service in the home-field, it has been deemed wise to give to Bishop Fowler the advantage of further rest.

JOHN M. WALDEN, Secretary.  
SPOKANE, WASH., November 7, 1907.

## PERSONALS

Presiding Elder J. W. Winbush, of Winona, Miss., is bereaved in the recent death of his infant child.

The address of the Rev. M. C. Cavenas has been changed from 245 Juliette Street, Dallas, Texas, to Lock Box 84, Lockhart, Texas.

The work at Lewisburg, W. Va., under the administration of the Rev. Moses Lake, was blessed in its recent revival with ninety-eight conversions.

Miss Birdie W., daughter of Prof. L. A. Moore, of Cary, Miss., spent the Thanksgiving holidays at Memphis, Tennessee, the guest of Mrs. Arina W. Yates.

Mrs. Harris, wife of the Rev. E. P. Harris, of Marthaville, spent recently a week at Rosedale, visiting her daughter and son-in-law, the Rev. and Mrs. E. W. Jackson.

St. James Methodist Episcopal Church, Shreveport, the Rev. F. T. Chinn, pastor, will hold a Grand Emancipation celebration, Wednesday night, January 1, 1908.

The pastor, the Rev. A. J. Smith, and membership at Crowley, Louisiana, have been busily engaged in church building. The new edifice was ready for entrance Sunday, November 24th.

The Second Methodist Episcopal Church at Manhattan, Kansas, elected Mrs. L. M. Donnell lay delegate to the Lay Electoral Conference and R. J. Keel, reserve. The Rev. B. J. Donnell is pastor.

A great shower of good things gladdened the hearts of the inmates of our parsonage at Newton, North Carolina. The people of St. Paul Church love and respect their pastor, the Rev. A. B. McQueen, and his family and are seeing to it that they are well cared for.

The Rev. and Mrs. S. Carroll, of Plaquemine, Louisiana, wish to thank Brother Minus Nelson and his wife for the pleasant treat given them on Thursday night, October 10. It was quite unexpected and very much appreciated.

The Rev. D. G. Taylor records several deaths of recent date on his work at Washington, Louisiana; among them being Josie Williams, also a sister of the same family; Lucinda Conroe and the small daughter of Mr. John Williams.

Our church work at Fayette, Miss., this year, under the administration of the Rev. P. H. Pembert, has eclipsed all previous records. Souls have been saved, all benevolent claims raised, pastor and presiding elder paid in full and every phase of the work is now in readiness for the annual report.

On Sunday, November 10, St. Paul Methodist Episcopal Church, Moss Point, Miss., paid its pastor up, \$216.45. This church, which is being repaired at a cost of \$1,500, when completed will be one of the most up to date edifices of frame structure in the Conference. It will be 71x58, with two towers.

The Rev. and Mrs. P. H. Jenkins, of the East Calvert (Texas) Circuit, are again bereaved and their dear babe, twin to the one returned to His love and care but a few short weeks ago, has followed. The remains were interred in the Chapel Hill cemetery. The bereaved parents have the sympathy of their many friends.

Prof. J. Beverly F. Shaw, principal of the Meridian Academy, who was present and spoke, on the first night of the Gulfport District Conference, October 23, on the subject of "The Making of a Race," the audience of over 500 people listened with rapt attention and frequent applause while he poured forth the flow of glowing eloquence. At the close of his speech a good collection for the Meridian Academy Annex was raised. Prof. Shaw is doing good work at the Academy.

## Conference Notices

### Special Notice

#### DISTRICT PREACHERS' MEETINGS

The Preachers' Meeting of the Baton Rouge District met at St. Peter's, Clinton, La., December 5, with the Vice President, the Rev. H. C. Gair, presiding. Devotional exercises were conducted by the Revs. P. Bibbs and J. D. H. Frazier. Members present: J. D. Brightop, P. Bibbs, R. B. Sandford, H. C. Gair, J. D. H. Frazier. The session was quite an inspiration. "How to Put Music in Our Country Churches," was discussed by Messrs. J. D. H. Frazier and H. C. Gair. The Revs. H. C. Gair, P. Bibbs, R. B. Sandford and J. D. H. Frazier preached to a large congregation at night. Collection good. The next meeting will be held at Pine and Beach Grove Circuit. The Rev. J. W. Turner, Presiding Elder.  
J. D. H. FRAZIER.

The South New Orleans' District Preachers' Meeting was held at Schriever, December 4, by the President, M. S. Goins. Devotions conducted by the president. Eleven members were present. Much time was spent in looking after the benevolence of the district. And each pastor is putting forth every effort to bring up all of their apportionment to the annual conference. At night the Revs. J. D. Wilson and C. Spears preached. The next meeting will be held at Williams' Chapel, January 7.

THOS. WILLIAMS.

The Preachers' Meeting of the North New Orleans District met at Haren Chapel, New Orleans, November 28, the Rev. M. C. Harrison, president. Devotional exercises conducted by the Rev. A. Robinson and Dr. P. Landry. Members present: M. C. Harrison, J. McKee, H. Taylor, P. Landry, J. F. Marshall, A. E. Albert, D. M. Seals, J. E. Rolax, and one visitor, the Rev. J. W. Turner, presiding elder of the Baton Rouge District, who spoke encouragingly. The Revs. H. Taylor, D. M. Seals and A. Robinson spoke very en-

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courageously on "City Missions." The Rev. J. E. Rolax and Dr. A. E. P. Albert, on "How to Increase the Membership in Smaller Churches." Their words were very helpful. Dr. P. Landry very ably represented the South-



WESTERN. Dr. J. F. Marshall and the Rev. J. McKee spoke on "Christian Education," and our great New Orleans University. President M. C. Harrison delivered brief closing remarks.

A. ROBINSON.

The preachers of the Alexander District were called to order by the Rev. M. P. Franklin, president. Devotional exercises conducted by the Rev. Wade Hampton and S. M. Haynes. Those present: J. J. Obee, presiding elder; M. P. Franklin, W. L. Amos, S. M. Haynes, R. C. Worsham, Thos. Hampton, D. S. Smith, H. J. Robinson, N. R. Randolph, D. A. Landry, Wade Hampton, M. L. Baldwin, S. Green, S. A. Mason, A. B. Venerable. All spoke in good faith about the spiritual and temporal work done on the district. The Sunday School lesson was read and the exercises given by the Elder. Good sermons were preached by the Revs. Wade Hampton, S. M. Haynes and R. C. Worsham. The presiding elder made his annual address which was timely and in its place. A series of resolutions were read touching the death of the Rev. J. Tutson and the Rev. J. A. Tircquitt. The presiding elder requested that all pastors notify the lay delegates to meet in the next preachers' meeting without fail. Collection during the session, very good.

W. L. AMOS, Secretary.

#### Conference Rounds MARSHALL DISTRICT.

Texas Conference.

FIRST ROUND.

Ebenezer, Dec. 29-30; Jefferson, Jan. 4-5; Texarkana, 12-13; Texarkana, Mission, 11-12; Lodi, 18-19; Longview and Tyler, 26-27; Hawkins, 25-26; Pittsburg, Feb. 1-2; Harlton, 8-9; Daingerfield, 15-16; Mineola, 22-23; Queen City, March 2; Woodlawn, 7-8; Marshall Ct., 14-15; Mallalieu, 21-22; Lasatar, 28-29.

J. O. WILLIAMS, Presiding Elder.

#### WAYCROSS DISTRICT.

FIRST ROUND.

Sparks, Dec. 21-22; Waycross, 27-29; Blackshear, Jan. 1908, 4-5; Wareboro, at night, 7; Glenmore, at night, 8; Folkston and Traders Hill, 11-12; Cordele, 18-19; Forsyth, 25-26; Liberty Hill, Feb. 1-2; Barnesville, 8-9; Macon, 14-16; Macon, Monroe St., at night, 18; Dames Ferry, at night, 20; Flovilla, at night, 21; Eastman, 22-23; Bainbridge-Whigham, 29-Mar. 1; Thomasville, March 6-8; Qultman, 9; Valdosta, 13-15; Adel, at night, 17; Ashburn and Tifton, 18; Albany, at night, 19; Fitzgerald, 21-22; Nicholls and Douglas, 22; Patterson, 28-29; Waycross Ct., April 4-5; Bohngbroke, at night, 7; Vaughn's Chapel, at night, 9. Brethren: Do not start out making excuses. Let's do our work well. Put the SOUTHWESTERN in every home. Begin planning now for Easter and to celebrate Lincoln's birthday. The District Stewards Meeting and Pastor's Council will meet at Cordele, Ga., Thursday night the 16th and Friday the 17th of Jan. Opening sermon by Rev. R. R. O'Neal. Our watchword is onward.

F. R. BRIDGES, Presiding Elder.

#### HUNTSVILLE DISTRICT.

FIRST ROUND.

Spring Ct., Dec. 21-22; Conroe, 28-29; Willis, Jan. 4-5; Dodge, 11-12; Lovelady, 18-19; Corrigan, 25-26; Onalaska, 25-26; Colmesnell, 23-24; Livingstone, Feb. 1-2; Camilla, 8-9; Prairie Plains, 15-16; Huntsville Sta., 21-23; Huntsville Ct., 22-23; Jasper and Newton, 29-Mar. 1. Brethren: I am praying for God's special blessings upon you, your

families and your charge. Talk freely with your officers on the best plans for success. Aim high; trust God and do the right; make Easter a great day. I will help you in any way that I can and now, my dear brothers, you must remember that you are rated in your Conference according to your success, both spiritual and financial. Do your very best. Live in peace with your people. Raise the standard of the Methodist preacher higher.

W. HARTLEY JACKSON, Presiding Elder.

#### NASHVILLE DISTRICT.

SECOND ROUND.

McMinnville Ct., Jan. 4-5; Sparta Sta., 11-12; Bon Air, Miss., 13-14; Sparta Ct., 14-15; McMinnville Sta., 18-19; Hillsboro Ct., 25-26; Manchester, 26-27; Tullahoma and Estell Springs Feb. 1-2; Shelbyville Sta., 8-9; Eagleville, Miss., 10-11; Salem Ct., 8-9; Murfreesboro Ct., 15-16; Christiansa Ct. 22-23; Cayville Ct. 29-Mar. 1; Smyrna Ct., Mar. 7-8; Clarke Memorial, 15-17; Nashville, West Mission, 15-16; Murfreesboro Sta. 21-22; Murfreesboro, Miss., 24-25; Hubbard Chapel, 28-29; Thompson Chapel, 29-30; Nolansville Ct., April 4-5; Mt. Pleasant Miss., 6-7. Bro. Pastors: Please continue to push every department of our great church. It is very important that you do so. Let each and every pastor please observe the 5th Sunday in March as a rally day for Walden University and send the same to its president, Dr. J. A. Kumler, D. D., Nashville, Tenn.

W. R. SMITH, Presiding Elder.

#### BRISTOL DISTRICT.

SECOND ROUND.

Tip Top, Jan. 18-19; Tazewell, 25-26; Castletown, Feb. 2-3; Stonega and Norton, 5-6; Gate City and Bigstone Gap, 8-9; Shell Creek, 15-16; Johnson City, 22-23; Mountain City, Mar. 1; Bristol, 7-8; Abingdon, 14-15; Glade Spring, 21-22; Rural Retreat, 28-29; Marion, April 4-5; Wytheville, 11-12. Brethren: Push every interest of the church. Please get one or two subscribers for the SOUTHWESTERN. Our motto: No blanks, no failures. I am trusting you for the record of the Bristol District. God help us.

I. R. HILL, Presiding Elder.

#### HOUSTON DISTRICT.

FIRST ROUND.

Wesley Tabernacle, Dec. 29-30; St. Paul, Galveston, 29-31; Trinity, Houston, Jan. 5-6; Mallalieu, 5-7; Mt. Vernon, 12-13; St. James, 12-15; Sloan Street, 19-20; St. Mark, 19-22; Boynton, 19-21; Beaumont, St. James, 24-26; Beaumont, McCabe, 25-26; Orange, Feb. 2-3; Kountze, 4; Batson, 5; Liberty, 8-9; Kendleton, 15-16; Richmond, 22-23; Thompson, 29-Mar. 1; Anchor and Columbia, March 7-8; Wallisville, 14-15; Boevill, 21-22; Harrisburg and Dickinson, 28-29; Crosby, Brethren: God was our helper and guide last year and most wonderfully did he lead us, and to him may we give praise. Now, we have begun a new year with opportunities great. Let us begin with the year to raise all of our claims. Remember last fall. The work of last year was great but let us do better. God bless your plans.

J. MERCER JOHNSON, Presiding Elder.

#### SPARTANBURG DISTRICT.

FIRST ROUND.

Hodges, Jan. 1; Greenwood, 2-5; Bradley, 3-5; Ninety Six, 6; Saluda and Trinity 6; Newberry 7; Rock Hill, 10-12; Chester, 11-12; McConnellsville, 13; Yorkville, 14; St. James, 15; Clover, 16; York Ct., 18-19; Blacks-



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burg, 19-20; Campobello, 23; Wellford, 24-26; Reidville, 25-26; Greer, Feb. 1-2; Spartanburg, 2-3; East Spartanburg, 3; Spartanburg Ct., 4; Pacolet, 5; Gaffney, 7-9; Gaffney Ct., 8-9; Cowpens, 11. Dear Brethren: To us is given another opportunity to work for God and humanity. Let us improve it, and strive to do our whole duty this quarter for the Board of Foreign Missions. If the charge has not paid its apportionment for General Conference expenses, raise it and forward the same immediately to the Rev. O. P. Miller, Rock Rapids, Iowa. The SOUTHWESTERN should receive your most hearty support. It will be to your charge a mighty assistant pastor. Put it in every family.

B. F. WITHERSPOON, Presiding Elder.

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#### AMONG THE WORKMEN.

While it may be interesting to read the "Doings of the Workmen" it is much more so, in fact inspiring, to see the workmen do things. The mails afford an efficient means of keeping in touch with the brethren but nothing can take the place of personal contact—the friendly smile and hearty handshake.

The Fall district conferences of the Upper Mississippi Conference are always interesting, busy and give the pastors an opportunity to find out just "where they are at" and how much more is needed for this or that cause to bring up the charges and district to the high standard desired.

I shall refer briefly to the districts it was my pleasure to attend. Full reports have already appeared so that it is necessary that I say but a word in appreciation of the good work done.

The Aberdeen District stands alphabetically at the head of all the districts and does equally well in other respects. It has a membership of about 4,000, has raised \$1,250, its full apportionment, for benevolences and more than \$350 for Rust University. About \$760 was raised for various causes during the session of the conference held at Crawford. This is indeed remarkable considering the stringency of the money market.

New churches are in course of erection at Athens, Baldwin and Columbia. They are all well appointed spacious structures creditable to the district and state. It is said that the church at Columbus will probably be when completed the finest Negro church in the state. During the session Mrs. M. E. Ferguson organized a Woman's Home Missionary Society with 30 members. Seventy subscribers were secured for the SOUTHWESTERN. Presiding Elder Henry is an effective leader and his pastors are loyal. Rev. O. W. Crum was a careful, painstaking host.

The Holly Springs District Conference had a delightful session at Herndon. The pastors made excellent reports and showed that special attention had been given to the work of Aggressive Evangelism. There have been nearly 300 conversions and accessions since the last District Conference. The district will maintain or possibly surpass its present high standard along all lines.

As I entered the conference Presiding Elder Clay was absent and Dr. H. Williams, the former presiding elder, was in charge and he led the pastors in raising a neat little sum of money as a token of appreciation for the good work of Dr. Clay, the pre-



ent head of the district. When Dr. Clay returned he was presented with \$25.00. This amount having been raised in a few minutes with no trouble. The kindness and hospitality of the good people of the other denominations went far toward contributing to the success of the conference. In fact the sessions were held in the Baptist Church as our own was undergoing repairs. It will not be surprising if this district does not report one of the best year's work in its history. Forty subscribers for the SOUTHWESTERN.

The Greenwood District Conference met at Durant. This was the only conference where I was privileged to remain throughout the session. Forty subscribers for the SOUTHWESTERN. Of this number the Rev. W. S. Leake gave 18 and Dr. W. W. Foster 15.

During the conference Mrs. M. M. Scott, assisted by other ladies of Durant, gave a literary and musical entertainment of great merit. After which a delightful banquet was served. Dr. and Mrs. T. W. Davis entertained the conference at a sumptuous dinner. All were made to feel at home.

Great credit is due Rev. Grant Orange who represented the SOUTHWESTERN at the Greenville District Conference and secured 23 cash subscribers. Presiding elder Winhush and his faithful pastors showed a loyalty worthy of all commendation.

Dr. H. B. Hart, a veteran and universally successful canvasser, secured more than thirty subscriptions at the recent session of the Starkville District Conference. Dr. Davis and the pastors of this District are among the most ardent supporters of the SOUTHWESTERN.

The brethren of all the districts are now at work and letters are coming in in which this battle cry is sounded: "500 subscriptions to be reported at Greenwood." M. S. D.

#### Malaria Causes Loss of Appetite.

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#### LOUISIANA.

Fouche.—At Casper Methodist Episcopal Church the third quarterly conference was held by the Rev. E. D. Powell. The few faithfuls were present and as usual, presented written reports, and at the roll call each paid the sum of 25c. The church is in a spiritual and progressive condition that is encouraging. Fifteen dollars of the benevolent money has been raised and efforts are being made to bring a round report to the annual conference.

St. Martinville.—The good work of the church still goes on. Dating from August 18 in our rally for the repairing of our church, we raised \$281.65. Since that time we have run it up to \$385.85. Our benevolence is well nigh a hand; the spiritual tide is good. Twenty persons have been added to the church this year; peace and harmony prevail. Six yearly subscribers to the SOUTHWESTERN; the Sunday School is in good shape. Paid the presiding elder up to date. Mailalieu members have outdone themselves in that they have raised more money in the short time set than in the history of the church. Raised for all purposes up to date, \$946.50.

E. HUTCHINSON, Pastor.

Richland.—Dorman Church is in a commendable state of progressiveness. Eleven additions have been made to the membership recently. On Sunday, October 27, a rally was held by the trustees from which was realized \$44.

77. Our work here is forwarded in every way possible by its loyal members, among whom are Messrs. Dotson, J. Page, J. Jones and others.

W. J. HAMPTON, Pastor.

Clarence.—The Ladies' Aid Society of Mt. Zion Church on a recent Saturday night, visited the parsonage "in a storm," but pleasing and beneficial was the result. One hundred pounds of choice groceries were presented the Rev. and Mrs. F. M. Lashington. This very successful affair was conducted by Mrs. V. B. Freeman, Miss L. Freeman, Miss Lucy Harris, and Mrs. Irene Scott. They received also \$8.00 in cash.

#### MISSISSIPPI.

Greenville.—We are winding up our year's work nicely in every way and will send our pastor to conference simply to render his report. Sunday, December 1, the African Methodist Episcopalians wound up their annual conference in our city, just four or five blocks from our church. Their services were excellent; they raised during the day \$55. By invitation they sent us a preacher at 11 a. m. and at 7:30 we raised \$44.10. The next night Queen Esther's Club aroused the pastor between 9 and 10 o'clock and presented him with a purse with which to purchase a \$30 suit for conference. Mrs. N. J. C. Pleasant made the presentation speech. The pastor responded, thanking them for their many kindnesses. The Rev. J. A. Slate is a true and safe leader, a strong preacher and a Christian gentleman.

(Mrs.) MATTIE B. STEPHENS.

Cary.—On Sunday, November 24, at Clark's Chapel, the rally of the Sunday School for educational purposes was a success. The winning of a silk banner was contested by the senior class of fourteen adult members, led by their teacher, Prof. F. P. P. Brooks, and the junior class, composed of six little girls of which L. A. Moore is teacher. The juniors won, collecting \$2.67; the seniors collecting \$2.20; total, \$4.87. \$2.13 was raised on Thanksgiving. The people here are highly pleased with the Rev. A. H. Lathan and desire his return. The reverend gentleman has done well, and his influence is felt here among members of both churches, Baptist and Methodist.

L. A. MOORE.

Winona.—Our new parsonage and church which were wrecked by the cyclone on the morning of September 8, 1907, will soon be in beautiful trim again. The parsonage has been torn to pieces, in part, and substantially remodeled. The pastor and his family are again in doors and happy. The new new church will be ready for entrance the third Sunday in December and we are expecting a few of our pastors with us.

J. W. BYRD, Pastor.

#### WANTED.

Colored ministers everywhere to write me for particulars of my cash donation to their church. Everything to gain, nothing to lose. Mention this paper. I. W. Allen, St. Joseph, Michigan.

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## Recent District Conferences and Conventions

### WEST TENNESSEE DISTRICT.

The West Tennessee District Conference met in Alexander Chapel, Mason, Tennessee, November 20, the Rev. J. M. Lyte presiding. Devotional exercises conducted by the elder and the Rev. J. M. Moody. Elder Lyte proceeded to address the conference upon the work and the character of the work, etc. At roll call all pastors answered to their names except one. J. A. W. Moore was elected secretary, J. P. Price and J. H. Thompson assistants. The literary program was by order of the conference made the official program. J. P. Price was elected reporter for the daily papers. The chair appointed J. H. Thompson agent for the SOUTHWESTERN and the *Walden Record*. J. A. Moore, J. F. Neal, P. H. Ruffin, H. W. Key, D. D., and J. W. Richmond committee on resolutions. The literary program was food for thought and the brethren enjoyed the many helpful discussions during the entire session. On the first day, the Rev. J. M. Lyte, presiding, devotional exercises were conducted by the Rev. E. L. Fields, Drs. Key and Fields were introduced and the former made timely remarks. The presiding elder read his report. It showed that thirty conversions had followed the quarterly conferences he had held. Elder Lyte has proved himself master of the situation and the brethren showed that they are well pleased with him as their presiding elder. The pastors' reports were read and adopted, after which M. B. Bennett, assisted by Bro. J. F. Neal, preached from Acts 16: 30. All who heard the sermon were inspired to do more for the blessed Master. At the night session thirty minutes were given to praise service, followed by the literary program. Mrs. B. P. Fields, B. S., principal of Mason High School, delivered the welcome address, ably assisted by Miss Nannie Burchard. The Revs. J. M. Lyte and J. P. Price responded. Remarks were made by Drs. Key and Fields, after which resolutions touching Key, Butler, Manson, Price, Hayes and Anderson were introduced by J. A. W. Moore and adopted by the conference. The Rev. J. W. Richmond, D. D., pastor of McCabe Temple, Martin, Tenn., preached the opening sermon to a large congregation. It was an able discourse. Rev. J. M. Lyte, presiding, reports were resumed and the following reported: Pastors Turner, Redick, Dunlap, Meuls and Moody.

Second Day.—Visitors introduced: Dr. Stevens, of the Colored Methodist Episcopal Church; J. M. Loyd, of the African Methodist Episcopal Church and Father Wilson of the Episcopal Church. Reports of local preachers and exhorters received. "Duties of Class Leaders" was discussed by Dr. H. W. Key, followed by Price, Fields, Richmond, Edwards, Moody, Porter and Gilbert. Two sets of resolutions, one touching the presiding elder and one on temperance, were presented and adopted by the conference. A collection taken for the expenses of the conference, \$5.25. Seat of the next district conference, Kenton. Literary program rendered at night. "Sanctification and Methodism," discussed by the Rev. J. H. Thompson, and followed by Bros. Redick, Edwards, Turner, Price and Fields. The Rev. A. Porter preached a splendid missionary sermon. Several penitents bowed at the altar for prayer.

Third Day.—The superintendents reported. The plan for raising benevo-

lence, as offered by Elder Lyte, was adopted. Reports from Epworth Leagues and Ladies' Aid Societies and class leaders received at this point. The following were recommended for renewal of license: Ben Springville, Wash. McNary, Wm. Phillips, C. Taylor; Pat Johnson, B. M. Bennett, J. C. Reems, Douglas and Bello and W. L. Johnson were recommended for license to preach. Rev. S. M. Strayborn, pastor of Warren Chapel, Memphis, was introduced. Resolutions were adopted touching Walden University, states of the church and the able administration of Elder J. M. Lyte. At night the social department of the League rendered a well arranged program, conducted by Mrs. A. H. Steward. A set of resolutions complimentary to the Rev. J. H. Thompson and the good people of Mason was adopted by the conference. Thus closed one of the most delightful sessions ever held on the West Tennessee District. A resolution was adopted by the conference pledging itself to raise \$1,000 as the presiding elder's salary and it was so apportioned to each charge on the district.—J. A. W. MOORE.

### Malaria Makes Pale, Sickly Children.

The Old Standard Grove's Tasteless Chill Tonic, drives out malaria and builds up the system. For grown people and children. 50c.

### Doings of the Workmen

#### MISSISSIPPI.

Ocean Springs.—On Thursday night, October 31, 1907, a party of stormers visited the parsonage led by Sisters L. A. Seymour, N. Cross, A. Leftric, B. Grayer, A. Smith, C. Stuart, T. Smith, L. Stuart, J. Brown, Olevia Brown, Mrs. Wallace, B. Wallace, J. Seymour, Roger Smith and others. Many good things were left for the pastor and family. T. I. Keys made brief remarks.

S. JOSSEL, Pastor.

Bay St. Louis.—Sunday, November 10, was Roof Rally Day in St. Paul Methodist Episcopal Church and the realization, all told, was \$80.00. Dinner was served in the old church hall. Mrs. Nancy Marshall was chairlady of this committee with Miss Annie Alston as secretary. Too much credit cannot be given them for the splendid manner in which everything was conducted. The following ministers were present and rendered valuable service: The Revs. H. C. Carroll, C. C. Moseley, James Baker, W. Watson, Wm. Selvant. The whole affair was one round of joy and the people went away rejoicing in the belief that the church would soon have a new roof. We are under obligations to the Order of K. of P.'s of Waveland for the kindly consideration of \$1.00 and to the People's Benevolent Relief Association (Old Folk's Society) of Bay St. Louis, for the sum of \$5.00, all of which will be applied to the new roof. Mr. Henry J. Meggs has the matter in hand and will see to it that everything in regard to the new roof be done directly and in order.

J. E. HOLMES, Pastor.

Macon.—The members of St. Paul Methodist Episcopal Church are determined that their pastor shall go to the annual conference paid up in full and all benevolent claims collected. At a rally Sunday, November 24, the following captains responded: Josephine Gayles, \$13.60; Louise Thompson, \$6.15; Malinda Prince, \$8.25; Mattie Dunn, \$5.40; Lula Tate, \$2.98; Rhoda Patti, \$5.30; Minnie Reensame, \$5.15; Alice Adams, \$10.35; Lilly Evans, \$4.41; Pansy Smith, \$10.00; Judy Adams, \$5.50; Sarah Bush, \$2.00; Luberta Ma-

con, \$4.90; Queen Walker, \$4.75; Mary Kimbrough, \$1.50; public collection, \$11.86; total, \$101.50 with three other clubs to report the following Sunday. W. H. WHITLOCK, Pastor.

Pearlington.—Our fourth quarterly conference convened at Holmes Chapel, November 23-24, Dr. R. N. Jones, presiding elder. All officers were at their post. It was said by the people that this was the best quarterly conference ever held at this place. We see that the result grew out of the fact that we have a young man as presiding elder and also a very young man as pastor. Both are thoroughly able to handle the young people of our town and church. The members of the quarterly conference and several of the good people of the Baptist church asked the elder for the return of our pastor, the Rev. H. W. Woods. It was shown throughout the year and at our fourth quarterly conference that he had accomplished more actual and needful service for the cause of Christ and our church than we have had for years. There have been more accession and conversions this year than ever during any former years at this place. Our church here was organized in 1873. On Sunday Dr. R. N. Jones preached two splendid sermons. At 3 p. m. ten young people were received into full membership and at night 54 more communed. R. W. MCCOY.

Benton.—On November 23 the fourth quarterly conference was held with A. J. McNair, D. D., in the chair. Inclement weather prevented half of the members from being present, but we had one of the best conferences ever held on the circuit. Paid the presiding elder in full, \$105; paid the pastor this quarter \$218.66; received on probation 52, and in full 6. For the year: Probationers, 101; received in full, 9. Baptisms: Children, 23; adults, 42; conversions, 64. Dr. McNair preached two good sermons and administered the sacrament to large audiences. This year closed my 33rd year as pastor, during which time I have not missed a quarter and of the 1716 Sundays in the 33 years I have missed but 18. H. MAY.

Water Valley.—This charge is in a splendid condition. My fourth quarterly conference convened November 29 with the Rev. N. R. Clay, D. D., in the chair. The officers had good reports. The reports of the pastor showed that 22 souls had been converted and 2 added to the church. Dr. Clay preached two strong sermons. Sixty-nine communed. Collection, \$16.20.

S. D. TROUPE, Pastor.

Dixon.—Reports presented at the fourth quarterly conference November 23-24 showed marked improvement along all lines. The elder preached two able sermons. R. B. Carnes was elected lay delegate to the forthcoming annual conference. Collection for the day, \$15.50. A. HOLLAND, Pastor.

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## They Live in Our Memory

**HIPS.**—Alfred Hips, a faithful member and trustee of St. Michael Methodist Episcopal Church, Swansen, S. C., died August 30, 1907.—B. F. Gernady, pastor.

**BEAN.**—On September 8, 1907, Mrs. Rose Bean, an aged and faithful member of the Methodist Episcopal Church, Stevenson, Ala., passed into the great beyond. Service conducted by the Rev. J. A. Harris.

**JOHNSON.**—Lucy Johnson died October 26, 1907. Sister Johnson was a faithful member and stewardess of Hayes Methodist Episcopal Church, Shreveport, La. She was 49 years of age. Her funeral, which occurred on October 27th, will be an occasion long remembered. White as well as colored, in all more than five hundred persons, attended, showing the high esteem in which she was held. She died in the triumph of faith, leaving a husband and one daughter to mourn their loss.—P. Norris, pastor.

**McCLENON.**—Emma McClenon, the oldest member of Fairfield Methodist Episcopal Church, Shreveport, La., age 90 years, born in South Carolina in 1817, fell asleep in Jesus Nov. 4, 1907. Sister McClenon and her sainted husband gave the lot on which Fairfield Methodist Episcopal Church now stands, in the year 1869. Truly, her work is done, and our loss is heaven's gain. Her funeral was conducted by the writer, at Fairfield Methodist Episcopal Church.—The Rev. T. P. Norris, pastor.

**PARKER.**—Taylor R. Parker, of Napoleonville, La., fell asleep in Jesus, October 12, 1907; age, 31 years, 2 months and 3 days. He is survived by his wife, formerly Miss Corinne Williams, two children, besides his parents, three sisters and four brothers. One of his sisters is the wife of the Rev. J. A. Landry of the Louisiana Conference. His funeral was largely attended. The following ministers participated in the service: Reverends Baptiste of Thibodaux, Harper of Napoleonville and the pastor, the Rev. M. S. Goins. The body was interred according to the rites of the Odd Fellows.—Carrie C. Brooks.

**SONNA.**—Cloteel Sonna, a true and faithful member of St. Paul Methodist Episcopal Church, Rayne, La., died at that place recently, leaving mother, father, brother and three children. The funeral was attended by her pastor, the Rev. Mr. Nickson.—B. Carr.

**ALLEN.**—Jesse Allen, one of the oldest members of Pickett Methodist Episcopal Church, at Lebanon, Tennessee, died October 22, 1907. Funeral service conducted by the pastor, the Rev. W. Ellison.

**BEARD.**—Sarah Beard died in peace at Lebanon Station, Tennessee, October 24, 1907. She was one of the oldest members of St. Paul Methodist Episcopal Church, where the funeral services were conducted by the Rev. W. Ellison, pastor.

**DOZIER.**—On the third day of October, 1907, John D. Dozier, of Vanceville, Louisiana, was called home in the thirty-second year of his age. He was a local preacher, class leader, steward and trustee of the Methodist Episcopal Church and was in each capacity an exceptional worker. His wife, mother, three sisters and one brother survive him, besides other relatives and many friends. He was a member of the

### Of Interest To Women.

To such women as are not seriously out of health but who have exacting duties to perform, either in the way of household cares or in social duties and functions, which seriously tax their strength, as well as to nursing mothers, Dr. Pierce's Favorite Prescription has proved a most valuable supporting tonic and invigorating nerve. By its timely use, much serious sickness and suffering may be avoided. The operating table and the surgeons' knife, would, it is believed, seldom have to be employed if this most valuable woman's remedy were resorted to in good time. The "Favorite Prescription" has proven a great boon to expectant mothers by preparing the system for the coming of baby, thereby rendering childbirth safe, easy, and almost painless.

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Dr. Pierce's Pleasant Pellets cure constipation. Constipation is the cause of many diseases. Cure the cause and you cure the disease. Easy to take as candy.

Morning Star Benevolent Society. The Rev. T. F. Robinson, of Shreveport, assisted the pastor, the Rev. W. H. Lang, in the service.

**CHAPPELLE.**—On Tuesday, October 1, Mrs. Patsy Chappelle died at the ripe age of eighty-six, at the home of her daughter, Mrs. C. E. Gleen, in Newnan Ga. She was a member of the Presbyterian Church until the organization of the African Methodist Episcopal Church in Wayland Chapel, in 1867, when she connected with that church, and was a consistent member of the same until her death.

She was the mother of six children. Among them are the Rev. W. D. Chappelle, D. D., of Nashville, Tenn., who is at the head of the Sunday School Department of the African Methodist Episcopal Church; and Mrs. M. S. McLeod, wife of the Rev. McLeod, a prominent member of the South Carolina Conference. Her remains were taken to Winnsboro, S. C., her old home, and there among relatives and friends both white and colored, she was laid in her last resting place. As she had spent about forty years in Winnsboro, she was well known and greatly beloved. To the children, "Heaven is nearer, dearer, too, Since mother went away." J. S. THOMAS.

**JOSEPH.**—Harriet Joseph, one of the old members of Williams Methodist Episcopal Church, New Orleans, La., died Wednesday, October 30. She said often during her illness that she was ready and willing to go. She leaves two daughters, relatives and friends to mourn. The funeral was conducted by the pastor, assisted by the Rev. Bennette Brown, of the Broadway Baptist Church.

J. O. RICHARDS, Pastor.

**KEY.**—Clarence Key, age 24 years, a member of a respected family at Grenada, Mississippi, died by his own hand at that place recently.

W. M. R. LESTER, Pastor.

## United for Life

**HOWARD-BLACKWELL.**—Mr. Fletcher Howard and Miss Rebecca Blackwell, both of Bertie, Louisiana, were married October 17, 1907, at the home of the bride where many friends witnessed the marriage performed by the Rev. E. H. Clark. A delightful reception followed tendered by the bride's parents.

**JARCK-PEIRRE.**—By the Rev. J. D. Wilson, at Hahnville, Louisiana, October 17, Mr. Charley Jarck and Miss Emma Peirre.

**CARTER-JOHNSON.**—At Hahnville, Louisiana, during October, 1907, Mr. Frank Carter and Miss Maud Johnson, by the Rev. J. D. Wilson.

**WELSH-GOINS.**—Wesley Chapel, Napoleonville, Louisiana, was comfortably filled, Wednesday evening, October 16, 1907, with friends who witnessed the marriage of Miss Pazzetta A. Goins, daughter of the Rev. and Mrs. M. S. Goins, to Mr. Clarence J. Welsh, the Rev. S. Carroll, of Plaquemine, reading the ceremony. The wedding march was played by Mrs. Dr. G. H. Nelson. Little Louise Nelson, ring-bearer, accompanied by little Dorothy Welsh, flower girl, preceded the maid of honor, Miss Sophie Welsh. Then followed the bride, attired in a handsome white silk gown, accompanied by her father. The groom was accompanied by Mr. Joseph Brown. Immediately after the ceremony a reception was held at the home of the bride's parents.

CARRIE C. BROOKS.

### Doings of the Workmen NEBRASKA.

**Hastings.**—The presiding elder, J. J. Cabbell, held his third quarterly conference at Hastings, October 26. It was a delightful quarter. Full reports from all departments of the church; able sermons, one by the pastor, the Rev. G. T. Wooton and two by the presiding elder. Added two to the church. Total collection for the quarter \$71.61. The stewards and friends of Hamilton Church gave their pastor, on his 40th birthday a fine overcoat and \$19 in money.

OCTAVIA A. BRILEY.

### OKLAHOMA

**Merick.**—Iowa Chapel is in very good condition. The officers, members, and pastor, the Rev. D. Coburn, are working in peace and harmony. Our third quarterly conference was held November 2-3, by Presiding Elder W. F. Smith. Reports of pastors and leaders good. On Sunday Elder Smith preached at 11 o'clock and administered Sacrament. Paid to the pastor this quarter, \$42.99; presiding elder, \$9.27; Raised for church causes, \$8.25; together with other expenses made a total of \$63.51 for this quarter. Received into the church three converts and four accessions; seven baptized.

CORA M. BURGIN.

### TENNESSEE.

**Mason.**—Our first quarterly conference has just closed here with flattering results. Wednesday, November 23, at 3 o'clock the conference session was opened by the Rev. J. M. Lyte, presiding elder. The presiding elder made quite an impression upon the officers; his wise judgment and calm delibera-

tion won the love and respect of all the officers. His talks were inspiring. He looked after the interest of every department. Sunday morning the elder preached an able sermon to a crowded house. The Sacrament was administered to 76 communicants. At 6:30 o'clock the young people met and had a glorious Epworth League meeting. The elder preached another wonderful sermon. Raised this quarter for all purposes \$150. Paid Elder Lyte \$18.00; pastor, \$57.00. The pastor and members are resolved to have no blanks in the annual report.

J. H. THOMPSON, Pastor...

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## Southwestern Christian Advocate

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### Crescent City Notes

#### LAKE CHARLES CONVENTION.

The Home Mission and Church Extension convention of the Lake Charles District, held at Lake Charles December 16 and 17, was quite a success in the way of scattering missionary information among the people generally. The Rev. E. Hutcherson preached the introductory sermon with much power, followed by Presiding Elder Clarke with a thrilling review of the history of the district. Dr. I. L. Thomas was present on Tuesday and spoke to the convention in the afternoon, closing at night with a strong address on the itinerant preacher, his struggles and victories. The fourth quarterly Conference was closed with splendid results. Presiding Elder Clarke was well pleased with reports. The trustees reported \$1,100.70 raised and paid out. All causes were represented.

#### LOUISIANA ANNUAL CONFERENCE.

All delegates and members of the Louisiana Annual (January 8, 1908) Conference from all points in Louisiana west of the Mississippi River (over all lines) on purchasing ticket should secure certificate showing purchase. Fare one and one-third, plus 25 cents. Over all lines east of the Mississippi River one and one-third fare is granted.

C. W. REEVES,  
Railroad Secretary.

#### INQUIRY.

Any soldier who served in the Civil War, in the 52nd Regiment of Volunteers made up at Vicksburg, Miss., who might be kind enough to do so, is asked to drop a letter to A. F. Gearin, 5030 Virginia Avenue, St. Louis, Mo., one from Co. C., if possible and oblige his father, Wesley Gearin.

#### HELP WANTED

\$2 to \$5 a day easily earned in a dignified, permanent business. Address Taylor Remedy Co., Dept. 1, Louisville, Ky.

#### Doings of the Workmen MISSISSIPPI.

Bay St. Louis.—Our fourth quarterly conference was held Saturday, November 30, with Presiding Elder R. N. Jones in the chair. The reports from the various official and benevolent committees, showed that every interest of the church had been carefully looked after. All the benevolences have been raised. Thirty-two new subscribers have been secured for the SOUTHWESTERN; twenty souls have been added to the church, the presiding elder has been paid in full; trustees have on hand \$100 for improvements, and by the time of the annual conference at Jackson, January 15, the pastor will have been paid in full \$500. St. Paul is alive!

JESSE E. HOLMES, Pastor.

Wesson.—The Woman's Home Missionary Society of New Hope Methodist Episcopal Church held its anniversary

meeting the first Sunday in November and the program was excellent. Our pastor, the Rev. J. J. Garrett, was absent. Dr. J. J. Goodman gave a fine address to the Society. All members were present. This Society is doing good work on this charge. Mrs. Delia Williams is president; Miss Julia Jones, secretary; and Mrs. J. P. Montgomery, treasurer.

Victoria.—We had a splendid class rally on November 10 at Taylor's Chapel, under the pastorate of the Rev. W. A. Rodgers, who preached fine sermons. The leaders raised: J. E. Taylor, \$7.05; C. H. Roberson, \$8.40; J. D. Taylor, \$4.45; J. H. Withers, \$1.60; total collection, \$21.25. Beautiful little tokens were presented to the pastor's baby. Victoria is booming this year.

Starkville.—The good members and friends of Griffin Church are wide awake and at work as never before. All claims have been met and a committee of seven good women presented a purse containing \$22.25 to the pastor with which to purchase a suit of clothes. We thank them heartily and present their names: Mrs. M. Cottry, L. A. Wynn, C. Jackson, A. Alexander, G. Cuba, M. Wynn, L. Babers.

E. C. F. TROUPE, Pastor.

#### Died

SANDERS.—Sallie Sanders, of Water Valley, Mississippi, a member of the Methodist Episcopal Church on that charge, passed into the Great Beyond October 18, 1907. The funeral service was conducted by the pastor, the Rev. S. D. Troupe, and was participated in by every minister in the community.

DOUGLAS.—Susan Douglas, a member of Wesley Chapel, Kosciusko, Mississippi, after 49 years spent in His service, was called to the reward of the faithful on October 18, 1907.

D. A. BRAGG, Pastor.

WATSON.—Ada Watson, a member of Mt. Sinai Methodist Episcopal Church, Hazlehurst, Mississippi, and faithful to its cause to the end, passed to her reward Monday, September 23, 1907. She was a good Christian, a good mother, a lover of home and church. Seven children survive her; all of whom are members of Mt. Sinai Sunday School and church.

R. L. TATE, Pastor.

HILL.—On September 14, Lonnie Hill, a member of Macedonia Methodist Episcopal Church, Attalla, Alabama, a very bright young man of about 20 years was killed in the mines at that place. Last year he attended our school a Mason City. He was a good Christian, a class leader and devoted to his church. The funeral was preached by the writer. Father and brother mourn his going.

J. W. WRIGHT.

BREW.—Laurina Brew, a member of Lee's Chapel Methodist Episcopal Church, Colfax, Louisiana, died September 3, 1907. She was converted March 3rd and joined the church. Father, mother, several brothers and sisters survive her.

S. A. DAVIS, Pastor.

JOHNSON.—Hannah Johnson died October 3, 1907, at Darrow, Louisiana, after three days' illness, leaving an infant child, husband, father, one sister, three brothers and many friends to mourn.

M. J. DYER, Pastor.

LEWIS.—Alice Lewis died September 9, 1907, at Laplace, Louisiana, age 26 years, at the home of her mother, Mrs. Clarville Marray. She was baptized and received into the church by Rev. C. O. Pardo, pastor.

BABER.—Burden Baber, a faithful member of Seven Springs Methodist

## GILBERT INDUSTRIAL COLLEGE

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President.  
ADA C. POLLOCK-BLUNDON,  
Sec'y-Treas.

LIVE OAK SCHOOL,  
Baton Rouge, La.

Episcopal Church, after a long illness, died in full triumph of faith. He was a true Christian, a lover of the church of his choice. Funeral was conducted by the writer at old Mt. Zion Baptist Church, Raymond, Miss. There quite a crowd gathered to pay last respects to the departed. He leaves a wife and three small children. W. L. MILLS.

TOOLE.—Death visited the parsonage at Enterprise, Mississippi, calling home the beloved wife of the Rev. N. Toole. She had been with him, his companion and co-laborer in all of his church work at the following places: Waynesboro, Dateville, Nashutaville, Heidelberg, Enterprise, Canton, Forest and was serving the second term at Enterprise. Her illness began last May with the Asthma, which developed into consumption and on November 27 all pain and sorrow ended in that sweet sleep from which none ever awake to weep. Our departed one was a model preacher's wife. She was loved and esteemed by all who knew her. She loved her God and her church. In every place where her husband was appointed she united with some one of the classes and in any work in which the membership was engaged she did her share. She was a faithful Christian and fell at her post of duty. Mrs. Toole was 53 years of age. She was a member of the Eastern Star, the Household of Ruth and C. F. & A. Society. The remains were taken from Enterprise and interred in the cemetery on the Waynesboro Circuit, at Mt. Levia Church, her old home. She had been a true, helpful wife to the Rev. N. Toole for 30 years, who together with her father, three sons, two sisters, two brothers and a host of friends survive her. The Rev. G. W. Arnold and the Rev. S. M. Davis conducted the obsequies, assisted by the Rev. C. Washington.

JONES.—Mrs. Pauline M. Jones, a native of the parish of St. James, Louisiana, age 29 years, a faithful member of St. Matthews Methodist Episcopal Church, Algiers, La., of which her husband, E. F. Jones, is a local preacher, is no more. Although ill for sometime and constantly and attentively cared for by her mother and faithful husband, who together with her many friends looked for ward to her recovery, at 1:00 o'clock a. m., Saturday, November 23, 1907, after loving words to her husband for his goodness to her

since their lives had been merged into one and for his tender care during the last days and saying "My Saviour bids me come," she fell asleep in Jesus. After an impressive service at the church, conducted by her pastor, Dr. Pierre Landry, assisted by the Revs. Messrs. Hooker, of the Baptist Church, and George Dixon, of the Colored Methodist Episcopal Church, the remains were interred in the McDonoghville cemetery.

#### United for Life

WASHINGTON-RANDALL.—At Dorman Methodist Episcopal Church, Richland, November 7, 1907, Mr. Robert Washington and Miss Martha Randall, by the Rev. W. J. Hampton, pastor.

GRAY-JOHNSON.—At the home of the bride, November 7, 1907, in Carthage, Miss., Mrs. Martha Johnson and Mr. Will Gray. The bride is a loyal member of her church. Mr. Gray is a member of the same church.

J. W. DUDLEY.

GATES-JOHNSON.—Mr. R. B. Gates, Jr. and Miss Rebecca L. Johnson, of Roanoke, Ala., at the home of Mr. and Mrs. C. A. Johnson, November 6, 1907, in the presence of many friends, the Rev. Berry Jackson officiating. This couple ranks among the best young people of our city and of Bethel Methodist Episcopal Church. They were the recipients of many valuable and useful presents. C. A. JOHNSON.

WALKER-ANDERSON.—Mr. Lewis Walker and Mrs. V. M. Anderson, October 29, 1907, at Oscar, La., by the Rev. L. L. Greene.

GATLIN-REYNOLDS.—Mr. Thomas Gatlin, of Summit, Miss., and Miss Annie Reynolds, of Liberty, at the Methodist Episcopal Church of the latter place, November 10, 1907, the ceremony being read by the Rev. I. C. Rucker. Mr. Gatlin is a faithful member of our church at Summit, where he is also superintendent of the Sunday school. At Summit they will make their home.

CURTIS-BRANSON.—At the residence of the bride, Miss Frances Branson, December 18, 1907, and Mr. Louis Curtis. The bride is a member of Thomson Methodist Episcopal Church, New Orleans, and is held in high esteem by all who know her. Many valuable tokens were presented them. The Rev. D. M. Seals officiated.







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